

VAISHNAVA **SONGS**

Compiled by
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Pranama Mantras

Srī Guru Praṇāma

om ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena tasmai śrī-gurave namaḥ

TRANSLATION

I offer my respectful obeisances unto my spiritual master, who has opened my eyes, which were blinded by the darkness of ignorance, with the torchlight of knowledge.

Srī Rūpa Praṇāma

śrī-caitanya-mano-'bhīṣṭaṁ
sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ
dadāti sva-padāntikam

TRANSLATION

When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?

Maṅgalācaraṇa

vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ
śrīgurun vaiṣṇavāṁś ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-
raghunāthānviṭaṁ taṁ sa jīvam
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ
kṛṣṇacaitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-
śrīvīśākhānviṭaṁś ca

TRANSLATION

I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaiṣṇavas and unto the six Gosvāmīs, including Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī, Jīva Gosvāmī, and their associates. I offer my respectful obeisances unto Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu, Śrī Caitanya Mahāprabhu, and all His devotees, headed by Śrīvāsa Thākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa, Śrīmatī Rādhārāṇī, and all the gopīs, headed by Lalitā and Viśākhā.

Śrīla Prabhupāda Praṇāti

nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

TRANSLATION

I offer my respectful obeisances unto His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda, who is very dear to Lord Kṛṣṇa, having taken shelter at His lotus feet.

namas te sārvasvate deve gaura-vāñī-pracāriṇe
nirviṣeṣa-śūnyavādi-pāścātya-deśa-tāriṇe

TRANSLATION

Our respectful obeisances are unto you, O spiritual master, servant of Sarasvatī Gosvāmī. You are kindly preaching the message of Lord Caitanya-deva and delivering the Western countries, which are filled with impersonalism and voidism.

Śrīla Bhaktisiddhānta Sarasvatī Praṇāti

nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktisiddhānta-sarasvatīti nāmine

TRANSLATION

I offer my respectful obeisances unto His Divine Grace Bhaktisiddhānta Sarasvatī, who is very dear to Lord Kṛṣṇa, having taken shelter at His lotus feet.

śrī-vārṣabhānavī-devī-dayitāya kṛpādbhaye
kṛṣṇa-sambandha-vijñāna-dāyine prabhava namaḥ

TRANSLATION

I offer my respectful obeisances to Śrī Vārṣabhānavī-devī-dayitā dāsa [another name of Śrīla Bhaktisiddhānta Sarasvatī], who is favored by Śrīmatī Rādhārāṇī and who is the ocean of transcendental mercy and the deliverer of the science of Kṛṣṇa.

mādhuryojjala-premādhya-śrī-rūpānuga-bhaktida
śrī-gaura-karuṇa-śakti-vigrahāya namo 'stu te

TRANSLATION

I offer my respectful obeisances unto you, the personified energy of Śrī Caitanya's mercy, who deliver devotional service which is enriched with conjugal love of Rādhā and Kṛṣṇa, coming exactly in the line of revelation of Śrīla Rūpa Gosvāmī.

namas te gaura-vāñī-śrī-mūrtaye dīna-tāriṇe
rūpānuga-viruddhāpasiddhānta-dhvānta-hāriṇe

TRANSLATION

I offer my respectful obeisances unto you, who are the personified teachings of Lord Caitanya. You are the deliverer of the fallen souls. You do not tolerate any statement which is against the teachings of devotional service enunciated by Śrīla Rūpa Gosvāmī.

Śrīla Gaurakīśora Praṇāti

namo gaura-kiśorāya sāṅśād-vairāgya-mūrtaye
vipralambha-rasāmbhode pādāmbujāya te namaḥ

TRANSLATION

I offer my respectful obeisances unto Gaura-kiśora dāsa Bābājī Mahārāja [the spiritual master of Śrīla Bhaktisiddhānta Sarasvatī], who is renunciation

personified. He is always merged in a feeling of separation and intense love of Kṛṣṇa.

Srīla Bhaktivinoda Praṇati

namo bhaktivinodāya sac-cid-ānanda-nāmine
gaura-śakti-svarūpāya rūpānuga-varāya te

TRANSLATION

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

Srīla Jagannātha Praṇati

gaurāvīrbhāva-bhūmes tvāṁ
nirdeṣṭā saj-jana-priyaḥ
vaiṣṇava-sārvabhaumaḥ
śrī-jagannāthāya te namaḥ

TRANSLATION

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

Srī Vaiṣṇava Praṇāma

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānām pāvanebhyo vaiṣṇavebhyo namo
namaḥ

TRANSLATION

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

Śrī Gaurāṅga Praṇāma

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

TRANSLATION

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

Srī Pañca-tattva Praṇāma

pañca-tattvātmakam kṛṣṇam
bhakta-rūpasvarūpakam
bhaktāvatāram bhaktākhyam
namāmi bhaktaśaktikam

TRANSLATION

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

Srī Kṛṣṇa Praṇāma

he kṛṣṇa karuṇā-sindho dīna-bandho jagat-pate
gopeśa gopikā-kāntarādhā-kānta namo `stu te

TRANSLATION

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

Sambandhādhideva Praṇāma

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

TRANSLATION

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

Abhidheyādhideva Praṇāma

divyad-ṛṅḍārāṅga-kalpa-drumādhaḥ
śrīmad-ratnāgāra-simhāsana-sthau
śrīmad-rādhā-śrīla-govinda-devau
preṣṭhālībhiḥ sevya mānau smarāmi

TRANSLATION

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

Prayojanādhideva Praṇāma

śrīmān rāsa-rasārambhī vaṁśī-vaṭa-taṭa-sthitaḥ
karṣan veṅu-svanair gopīr gopināthaḥ śrīye `stu
naḥ

TRANSLATION

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

Srī Rādhā Praṇāma

tapta-kāñcana-gaurāṅgi rādhē ṛṅḍāveśvari
vṛṣabhānu-sute devī praṇamāmi hari-priye

TRANSLATION

I offer my respects to Rādhārāṇī, whose bodily complexion is like molten gold and who is the Queen of Ṛṅḍāvana. You are the daughter of King Vṛṣabhānu, and You are very dear to Lord Kṛṣṇa.

Pañca-tattva Mahā-mantra

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

TRANSLATION

Srī Caitanya Mahāprabhu is always accompanied by His plenary expansion Srī Nityānanda Prabhu, His incarnation Srī Advaita Prabhu, His internal potency Srī Gadādhara Prabhu, and His marginal potency Srīvāsa Prabhu. He is in the midst of them as the Supreme Personality of Godhead.

Hare Kṛṣṇa Mahā-mantra

HARE KṚṢṆA HARE KṚṢṆA
KṚṢṆA KṚṢṆA HARE HARE
HARE RĀMA HARE RĀMA
RĀMA RĀMA HARE HARE

**PURPORT by His Divine Grace A. C.
Bhaktivedanta Swami Prabhupada**

The transcendental vibration established by the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rama, Hare Rama, Rama Rama, Hare Hare is the sublime method of reviving our Kṛṣṇa consciousness. As living spiritual souls we are all originally Kṛṣṇa conscious entities, but due to our association with matter from time immemorial, our consciousness is now polluted by the material atmosphere. The material atmosphere, in which we are now living, is called Maya, or illusion. Maya means "that which is not." And what is this illusion? The illusion is that we are all trying to be lords of material nature, while actually we are under the grip of her stringent laws. When a servant artificially tries to imitate the all powerful master, this is called illusion. In this polluted concept of life, we are all trying to exploit the resources of material nature, but actually we are becoming more and more entangled in her complexities. Therefore, although we are engaged in a hard struggle to conquer nature, we are ever more dependent on her. This illusory struggle against material nature can be stopped at once by revival of our Kṛṣṇa consciousness.

Kṛṣṇa consciousness is not an artificial imposition on the mind; this consciousness is the original energy of the living entity. When we hear the transcendental vibration, this consciousness is revived. And this process is recommended for this age by authorities. By practical experience also, one can perceive that by chanting this maha mantra, or the Great Chanting for Deliverance, one can at once feel a transcendental ecstasy coming through from the spiritual stratum. And when one is factually on the plane of spiritual understanding--surpassing the stages of senses,

mind, and intelligence--one is situated on the transcendental plane. This chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare is directly enacted from the spiritual platform, and thus this sound vibration surpasses all lower strata of consciousness-- namely sensual, mental, and intellectual. There is no need, therefore, to understand the language of the mantra, nor is there any need for mental speculation or any intellectual adjustment for chanting this maha-mantra. It springs automatically from the spiritual platform, and as such, anyone can take part in the chanting without any previous qualification, and dance in ecstasy.

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

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

The material energy, called Maya, is also one of the multi energies of the Lord. And we, the living entities, are also the energy--marginal energy--of the Lord. The living entities are described as superior to material energy. When the superior energy is in contact with the inferior energy, an incompatible situation arises; but when the superior marginal energy is in contact with the superior energy, called Hara, the living entity is established in his happy, normal condition.

These three words, namely Hare, Kṛṣṇa, and Rama, are the transcendental seeds of the maha-mantra. The chanting is a spiritual call for the Lord and His internal energy, Hara, to give protection to the conditioned soul. This chanting is exactly like the genuine cry of a child for its mother. Mother Hara helps the devotee achieve the grace of the supreme father, Hari, or Kṛṣṇa, and the

Lord reveals Himself to the devotee who chants this mantra sincerely.

No other means of spiritual realization, therefore, is as effective in this age as chanting the mahamantra. Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rama, Hare Rama, Rama Rama, Hare Hare.

Temple Program Prayers

Song Name: Samsara Davanala Lidha

Official Name: Śrī Śrī Gurv-aṣṭaka (Eight Prayers to the Guru) (Mangala Arati)

Author: Visvanatha Cakravarti Thakura

Book Name: Stavamṛta Lahari

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

(1)

sāmsāra-dāvānala-liḍha-loka
trāṇāya kāruṇya-ghanāghanatvam
prāptasya kalyāṇa-guṇārṇavasya
vande guroḥ śrī-caraṇāravindam

(2)

mahāprabhoḥ kīrtana-nṛtya-gīta
vāditra-māḍyan-manaso rasena
romāñca -kampāśru-taraṅga-bhājo
vande guroḥ śrī-caraṇāravindam

(3)

śrī-vigrahārādhana-nitya-nānā
śrīṅgāra-tan-mandira-mārjanādau
yuktasya bhaktāmś ca niyuñjato `pi
vande guroḥ śrī-caraṇāravindam

(4)

catur-vidha-śrī-bhagavat-prasāda
svādvanna-trptān hari-bhakta-saṅghān
kṛtvaiḥ trptim bhajataḥ sadaiva
vande guroḥ śrī-caraṇāravindam

(5)

śrī-rādhikā-mādhavayor apāra
mādhurya-līlā guṇa-rūpa-nāmnām
prati-kṣaṇāsvādāna-lolupasya
vande guroḥ śrī-caraṇāravindam

(6)

nikuñja-yūno rati-keli-siddhyai
yā yālibhir yuktir apekṣaṇīyā
tatṛāti-dākṣyād ati-vallabhasya
vande guroḥ śrī-caraṇāravindam

(7)

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

(8)

yasya prasādād bhagavat-prasādo
yasyāprasādān na gatiḥ kuto `pi
dhyāyan stuvaṁś tasya yaśas tri-sandhyaṁ
vande guroḥ śrī-caraṇāravindam

TRANSLATION

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

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

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

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

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

6) The spiritual master is very dear, because he is expert in assisting the gopīs, who at different times make different tasteful arrangements for the perfection of Rādhā and Kṛṣṇa's conjugal loving affairs within the groves of Vrndāvana. I offer my

most humble obeisances unto the lotus feet of such a spiritual master.

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

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

Song Name: Namaste Narasimhaya

Official Name: Śrī Nṛsimha Praṇāma

Author: Vyasa

Book Name: Nṛsimha Purana

(1)

namas te narasimhāya
prahlādāhlāda-dāyine
hiranyakaśīpor vakṣaḥ-
śilā-ṭaṅka-nakhālaye

(2)

ito nṛsimhaḥ parato nṛsimho
yato yato yāmi tato nṛsimhaḥ
bahir nṛsimho hrdaye nṛsimho
nṛsimham ādim śaraṇam prapadye

(3)

tava kara-kamala-vare nakham adbhuta-śṛṅgam
dalita-hiranyakaśipu-tanu-bhṛṅgam
keśava dhṛta-narahari-rūpa jaya jagadīśa hare
(The above verse is the 4th verse from Śrī
Dasavatara Stotram by Jayadeva Goswami)

TRANSLATION

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

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

3) O Kesava! O Lord of the universe! O Lord Hari, who have assumed the form of half-man, half-lion. All glories to You! Just as one can easily crush a wasp between one's fingernails, so in the same way the body of the wasp like demon Hiranyakasipu has been ripped apart by the wonderful pointed nails on Your beautiful lotus hands.

Song Name: Jaya Narasimha Sri Narasimha

Author: Vyasadeva

Book Name: Brahmanda Purana

jaya narasimha sri narasimha
jaya jaya narasimhadeva
praladesa jaya padma
mukha padma bhrnga

TRANSLATION

Glories to Lord Nrsimha, Sri Nrsimha, All Glories to Lord Nrsimhadeva. The Lord of Prahlada, like a honeybee, is always engaged in beholding the lotuslike face of the goddess of fortune.

Song Name: Ugra Viram Mahāvishnu

Official Name: Nrsimha Kavaca Bica Mantra

ugra vīram mahāvishnu
jvalantam sarvato mukham
nṛsimham bhīṣaṇam bhadrām
mrtyor mrtyuṁ namāy'ahaṁ

TRANSLATION

'May my head be protected by the moon colored one, who is the greatest among humans. My obeisances unto the ferocious and powerful, the great Visnu, the fiery one, who's faces are on all sides, the fearful one, Nrsimha, who causes the death of even death personified, (or who can overcome death)

Song Name: Namo Namah Tulasi Krsna

Preyasi

Official Name: Sri Tulasi Kirtana (Tulasi

Arati)

Author: Krsna Dasa

Sri Tulasi Pranama

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

Sri Tulasi Kirtana

(1)

namo namaḥ tulasī kṛṣṇa-preyasi namo namaḥ
rādhā-kṛṣṇa-sevā pābo ei abilāṣī

(2)

ye tomāra śaraṇa loy, tara vāñchīḥ pūrṇa hoy
krpā kori' koro tāre vṛndāvana-vāsi

(3)

mora ei abhilāṣa, vilāsa kuñje dio vāsa
nayana heribo sadā yugala-rūpa-rāśī

(4)

ei nivedana dhara, sakhīra anugata koro
sevā-adhikāra diye koro nija dāśī

(5)

dīna kṛṣṇa-dāse koy, ei yena mora hoy
śrī-rādhā-govinda-preme sadā yena bhāsi

Sri Tulasi Pradakasina mantra

yāni kāni ca pāpāni brahma-hatyādikāni ca
tāni tāni praṇaśyanti pradakṣiṇaḥ pade pade

TRANSLATION

Introductory verse: I offer my repeated obeisances unto Vrnda, Srimati Tulasi Devi, who is very dear to Lord Kesava. O goddess, you bestow devotional service to Lord Krsna and possess the highest truth.

1) O Tulasi, beloved of Krsna, I bow before you again and again. My desire is to obtain the service of Sri Sri Radha-Krsna.

2) Whoever takes shelter of you has his wishes fulfilled. Bestowing your mercy on him, you make him a resident of Vrndavana.

3) My desire is that you will also grant me a residence in the pleasure groves of Sri Vrndavana-dhama. Thus, within my vision I will always behold the beautiful pastimes of Radha and Krsna.

4) I beg you to make me a follower of the cowherd damsels of Vraja. Please give me the privilege of devotional service and make me your own maidservant.

5) Dina Krsnadasa prays, "May I always swim in the love of Sri Radha and Govinda.

By the circumambulation of Srimati Tulasi Devi all the sins that one may have committed are destroyed at every step, even the sin of killing a brahmana.

Song Name: Ceto Darpana Marjanam

Official Name: Śrī Śrī Śikṣāṣṭaka

Composed By: Lord Sri Caitanya

Mahaprabhu

Book Name: Caitanya Caritamṛta (Section: Antya Lila Chapter 20 Verses 12, 16, 21, 29, 32, 36, 39 and 47)

Author: Krsnadasa Kaviraja

(1)

ceto-darpaṇa-mārjanam
bhava-mahā-dāvāgni-nirvāpaṇam
śreyaḥ-kairava-candrikā-vitarāṇam
vidyā-vadhū-jīvanam
ānandāmbudhi-varধানam prati-padam
pūrṇāmṛtāsādanam
sarvātma-snapanam paraṁ vijayate
śrī-kṛṣṇa-saṅkīrtanam

(2)

nāmnām akāri bahudhā nija-sarva-śaktis
tatrāpitā niyamitaḥ smarāṇe na kālah
etādṛśī tava kṛpā bhagavan mamāpi
durdaivam idṛśam ihājani nānurāgaḥ

(3)

trṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtaniyaḥ sadā hariḥ

(4)

na dhanam na janam na sundarīm
kavitām vā jagad-īśa kāmaya
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi

(5)

ayi nanda-tanuja kiṅkaram
patitam mām viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkajasthita-
dhūlī-sadrśam vicintaya

(6)

nayanam galad-aśru-dhārayā
vadanam gadgada-ruddhayā girā
pulakair nicitam vapuḥ kadā
tava-nāma-grahaṇe bhaviṣyati

(7)

yugāyitam nimeṣeṇa
cakṣuṣā prāvṛṣāyitam
śūnyāyitam jagat sarvaṁ
govinda-virahēna me

(8)

āśliṣya vā pāda-ratām piṇaṣṭu mām
adarśanān marma-hatām karotu vā
yathā tathā vā vidadhātu lampāṭo
mat-prāṇa-nāthas tu sa eva nāparaḥ

TRANSLATION

1) Glory to the sri-krsna-sankirtana, which cleanses the heart of all the dust accumulated for years and extinguishes the fire of conditional life, of repeated birth and death. This sankirtana movement is the prime benediction for humanity at large because it spreads the rays of the benediction moon. It is the life of all transcendental knowledge. It increases the ocean of transcendental bliss, and it enables us to fully taste the nectar for which we are always anxious.

2) O my Lord, Your holy name alone can render all benediction to living beings, and thus You have hundreds and millions of names, like Krsna and Govinda. In these transcendental names You have invested all Your transcendental energies. There are not even hard and fast rules for chanting these names. O my Lord, out of kindness You enable us to easily approach You by Your holy names, but I am so unfortunate that I have no attraction for them.

3) One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige, and should be ready to offer all respect

to others. In such a state of mind one can chant the holy name of the Lord constantly.

4) O almighty Lord, I have no desire to accumulate wealth, nor do I desire beautiful women nor do I want any number of followers. I only want Your causeless devotional service, birth after birth.

5) O son of Maharaja Nanda (Kṛṣṇa), I am Your eternal servitor, yet somehow or other I have fallen into the ocean of birth and death. Please pick me up from this ocean of death and place me as one of the atoms at Your lotus feet.

6) O my Lord, when will my eyes be decorated with tears of love flowing constantly when I chant Your holy name? When will my voice choke up, and when will the hairs of my body stand on end at the recitation of Your name?

7) O Govinda! Feeling Your separations I am considering a moment to be like twelve years or more. Tears are flowing from my eyes like torrents of rain, and I am feeling all vacant in the world in Your absence.

8) I know no one but Kṛṣṇa as my Lord, and He shall remain so even if He handles me roughly by His embrace or makes me brokenhearted by not being present before me. He is completely free to do anything and everything, for He is always my worshipful Lord, unconditionally

Song Name: The Ten Offenses to the Holy Name

Official Name: The Ten Offenses to the Holy Name

Author: Vyasa

Book Name: Padma Purana (Section: Brahma Khanda 25.15-18)

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

9) To instruct a faithless person about the glories of the holy name

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

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

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

vāñchā-kalpatarubhyaś ca
kṛpā-sindhubhya eva ca
patitānām pāvanebhyo
vaiṣṇavebhyo namo namaḥ

Song Name: Sri Guru Carana Padma

Official Name: Śrī Guru Vandana (The Worship of Śrī Guru) (Guru Puja)

Author: Narottama Das Thakura

Book Name: Prema Bhakti Candrika

(1)

śrī-guru-caraṇa-padma, kevala-bhakati-sadma,
bando mui sāvadhāna mate
jāhāra prasāde bhāi, e bhava toriyā jāi,
kṛṣṇa-prāpti hoy jāhā ha'te

(2)

guru-mukha-padma-vākya, cittete koriyā aikya,
ār nā koriho mane āśā
śrī-guru-caraṇe rati, ei se uttama-gati,
je prasāde pūre sarva āśā

(3)

cakhu-dān dilo jei, janme janme prabhu sei,
divya jñān hr̥de prokāśito
prema-bhakti jāhā hoite, avidyā vināśa jāte,
vede gāy jāhāra carito

(4)

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

TRANSLATION

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

2) My only wish is to have my consciousness purified by the words emanating from his lotus mouth. Attachment to his lotus feet is the perfection that fulfills all desires.

3) He opens my darkened eyes and fills my heart with transcendental knowledge. He is my Lord birth after birth. From him ecstatic prema emanates; by him ignorance is destroyed. The Vedic scriptures sing of his character.

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

Song Name: Isvara Parama Krsna
Official Name: Brahma Samhita
Spoken By: Lord Brahma to Lord Govinda
Book Name: Brahma Samhita (Section: Chapter 5 Verses 1, 28 – 62)
Author: Vyasa-deva

(1)

iśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

(2)

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhir abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevya-mānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

(3)

veṇuṁ kvaṇantam aravinda-dalāyatākṣam-
barhāvataṁsam asitāmbuda-sundarāṅgam
kandarpa-koṭi-kamaṇīya-viśeṣa-śobhaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

(4)

ālola-candraka-lasad-vanamālya-varṁśi-
ratnāṅgadaṁ praṇaya-keli-kalā-vilāsam
śyāmaṁ tri-bhaṅga-lalitaṁ niyata-prakāśaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

(5)

aṅgāni yasya sakalendriya-vṛtti-manti
paśyanti pānti kalayanti ciraṁ jaganti
ānanda-cinmaya-sad-ujjvala-vigrahasya
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

(6)

advaitam acyutam anādim ananta-rūpam
ādyam purāṇa-puruṣaṁ nava-yauvanaṁ ca
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

(7)

panthās tu koṭi-śata-vatsara-sampragamyo
vāyor athāpi manaso muni-puṅgavānām
so 'py asti yat-prapada-simny avicintya-tattve
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

(8)

eko 'py asau racayitum jagad-aṅḍa-koṭiṁ
yac-chaktir asti jagad-aṅḍa-cayā yad-antaḥ
aṅḍāntara-stha-paramaṇu-cayāntara-stham-
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

(9)

yad-bhāva-bhāvita-dhiyo manuḥjās tathaiva
samprāpya rūpa-mahimāsana-yāna-bhūṣāḥ
sūktair yam eva nigama-prathitaiḥ stuvanti
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

(10)

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

(11)

premañjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yam śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

(12)

rāmādi-mūrṭiṣu kalā-niyamena tiṣṭhan
nānāvātāram akarod bhuvaneṣu kintu
kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

(13)

yasya prabhā prabhavato jagad-aṅḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi vibhūti-bhinnaṁ
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

(14)

māyā hi yasya jagad-aṅḍa-śatāni sūte
traiguṇya-tad-viśaya-veda-vitāyamānā
sattvāvalambi-para-sattvaṁ viśuddha-sattvaṁ-
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

(15)

ānanda-cinmaya-rasātmatayā manaḥsu
yaḥ prāṇināṁ pratiphalaṁ smarataṁ upetya
līlāyitena bhuvanāni jayaty ajasram-
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

(16)

goloka-nāmnī nija-dhāmnī tale ca tasya
devi maheśa-hari-dhāmasu teṣu teṣu
te te prabhāva-nicayā vihitaś ca yena
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

(17)

srṣṭi-sthiti-pralaya-sādhana-śaktir ekā
chāyeva yasya bhuvanāni bibharti durgā
icchānurūpam api yasya ca ceṣṭate sā
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

(18)

kṣīraṁ yathā dadhi vikāra-viśeṣa-yogāt
sañjāyate na hi tataḥ pṛthag asti hetoḥ
yaḥ śambhutaṁ api tathā samupaiti kāryād
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

(19)

dīpārcir eva hi daśāntaram abhyupetya
dīpāyate vivṛta-hetu-samāna-dharmā
yas tādr̥g eva hi ca viṣṇutayā vibhāti
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

(20)

yaḥ kāraṇārṇava-jale bhajati sma yoga-
nidrām ananta-jagad-aṇḍa-sa-roma-kūpaḥ
ādhāra-śaktim avalambya parām sva-mūrtim
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

(21)

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

(22)

bhāsvān yathāśma-śakaleṣu nijeṣu tejaḥ
svīyam kiyat prakṛtāyaty api tadvad atra
brahmā ya eṣa jagad-aṇḍa-vidhāna-kartā
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

(23)

yat-pāda-pallava-yugaṁ vinidhāya kumbha-
dvandve praṇāma-samaye sa gaṇādhiraḥ
vighnān vihantum alam asya jagat-trayasya
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

(24)

agnir mahi gaganam ambu marud dīśā ca
kālas tathātma-manasīti jagat-trayāṇi
yasmād bhavanti vibhavanti viśanti yaṁ ca
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

(25)

yac-cakṣur eṣa savitā sakala-grahāṇām
rājā samasta-sura-mūrtir aśeṣa-tejāḥ
yasyājñayā bhramati sambhṛta-kāla-cakro
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

(26)

dharmo 'tha pāpa-nicayāḥ śrutayas tapāmsi
brahmādi-kīṭa-patagāvadhayaś ca jīvāḥ
yad-datta-mātra-vibhava-prakṛta-prabhāvā
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

(27)

yas tv indragopam athavendram aho sva-karma-
bandhānurūpa-phala-bhājanam ātanoti
karmāni nirdahati kintu ca bhakti-bhājāṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

(28)

yaṁ krodha-kāma-sahaja-praṇayādi-bhīti-
vātsalya-moha-guru-gaurava-sevya-bhāvaiḥ
sañcintya tasya sadṛśīm tanum āpur ete
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

(29)

śrīyaḥ kāntāḥ kāntāḥ parama-puruṣaḥ kalpa-
taravo

drumā bhūmiś cintāmaṇi-gaṇa-mayi toyam
amṛtam

kathā gānaṁ nāṭyaṁ gamanam api varṁśi priya-
sakhi

cid-ānandaṁ jyotiḥ param api tad āsvādyam api
ca

sa yatra kṣīrābdhiḥ sravati surabhībhyaś ca su-
mahān

nimeṣārdhākhyo vā vrajati na hi yatrāpi samayaḥ
bhaje śvetadvīpam tam aham iha golokam iti yaṁ
vidantas te santaḥ kṣiti-virala-cārāḥ katipaye

TRANSLATION

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

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

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

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

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

6) I worship Govinda, the primeval Lord, who is inaccessible to the Vedas, but obtainable by pure unalloyed devotion of the soul, who is without a beginning, whose form is endless, who is the beginning, and the eternal puruṣa; yet He is a person possessing the beauty of blooming youth.

7) I worship Govinda, the primeval Lord, only the tip of the toe of whose lotus feet is approached by the yogis who aspire after the transcendental and

betake themselves to pranayama by drilling the respiration; or by the jnanis who try to find out the non-differentiated Brahman by the process of elimination of the mundane, extending over thousands of millions of years.

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

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

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

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

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

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

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

15) I worship Govinda, the primeval Lord, whose glory ever triumphantly dominates the mundane world by the activity of His own pastimes, being reflected in the mind of recollecting souls as the transcendental entity of ever-blissful cognitive rasa.

16) Lowest of all is located Devi-dhama [mundane world], next above it is Mahesa-dhama [abode of Mahesa]; above Mahesa-dhama is placed Hari-dhama [abode of Hari] and above them all is located Krishna's own realm named Goloka. I adore the primeval Lord Govinda, who has allotted their respective authorities to the rulers of those graded realms.

17) The external potency Maya who is of the nature of the shadow of the cit potency, is worshiped by all people as Durga, the creating, preserving and destroying agency of this mundane world. I adore the primeval Lord Govinda in accordance with whose will Durga conducts herself.

18) Just as milk is transformed into curd by the action of acids, but yet the effect curd is neither same as, nor different from, its cause, viz., milk, so I adore the primeval Lord Govinda of whom the state of Sambhu is a transformation for the performance of the work of destruction.

19) The light of one candle being communicated to other candles, although it burns separately in them, is the same in its quality. I adore the primeval Lord Govinda who exhibits Himself equally in the same mobile manner in His various manifestations.

20) I adore the primeval Lord Govinda who assuming His own great subjective form, who bears the name of Sesha, replete with the all-accommodating potency, and reposing in the Causal Ocean with the infinity of the world in the pores of His hair, enjoys creative sleep [yoganidra].

21) Brahma and other lords of the mundane worlds, appearing from the pores of hair of Maha-Vishnu, remain alive as long as the duration of one exhalation of the latter [Maha-Vishnu]. I adore the primeval Lord Govinda of whose subjective personality Maha-Vishnu is the portion of portion.

22) I adore the primeval Lord Govinda from whom the separated subjective portion Brahma receives his power for the regulation of the mundane world, just as the sun manifests some portion of his own light in all the effulgent gems that bear the names of suryakanta, etc.

23) I adore the primeval Lord Govinda, whose lotus feet are always held by Ganesa upon the pair of tumuli protruding from his elephant head in order to obtain power for his function of destroying all the obstacles on the path of progress of the three worlds.

24) The three worlds are composed of the nine elements, viz., fire, earth, ether, water, air, direction, time, soul and mind. I adore the

primeval Lord Govinda from whom they originate, in whom they exist and into whom they enter at the time of the universal cataclysm.

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

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

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

28) I adore the primeval Lord Govinda, the meditators of whom, by meditating upon Him under the sway of wrath, amorous passion, natural friendly love, fear, parental affection, delusion, reverence and willing service, attain to bodily forms befitting the nature of their contemplation.

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

Song Name: Jaya Radha Madhava

Author: Bhaktivinoda Thakura

Book Name: Gitavali (Section: Sri Krsnaer Vimsottara Sata Nama Song 4)

(jaya) rādhā-mādhava (jaya) kuñja-bihārī

(jaya) gopī-jana-vallabha (jaya) giri-vara-dhārī

(jaya) jaśodā-nandana, (jaya) brāja-jana-rañjana,

(jaya) jāmuna-tīra-vana-cārī

TRANSLATION

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

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

Song Name: Maha Prasade Govinde

Author: Vyasadeva

Book Name: Skandha Purana (Mahabharata)

mahā-prasāde govinde

nāma-brahmaṇi vaiṣṇave

svalpa-puṇyavatām rājan

viśvāso naiva jāyate

TRANSLATION

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

Song Name: Sarira Avidya Jala

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

Author: Bhaktivinoda Thakura

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

(1)

bhāi-re!

śārīra abidyā-jāl, joḍendriya tāhe kāl,

jīve phele viṣaya-sāgore

tā'ra madhye jihvā ati, lobhamoy sudurmati,

tā'ke jetā kaṭhina saṁsāre

(2)

kṛṣṇa baro doyāmay, koribāre jihvā jay,

swa-prasād-anna dilo bhāi

sei annāmṛta pāo, rādhā-kṛṣṇa-guṇa gāo,

preme ḍāko caitanya-nitāi

TRANSLATION

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

2) O brothers! Lord Kṛṣṇa is very merciful-just to control the tongue He has given us the remnants of His own food! Now please eat these nectarean grains while singing the glories of Their Lordships Sri Sri Rādhā and Kṛṣṇa, and in love call out "Caitanya! Nitai!"

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

(1)
bhāi-re!
eka-dina śāntipure, prabhu adwaitera ghare,
dui prabhu bhojane bosilo
śāk kori' āswādana, prabhu bole bhakta-gaṇa,
ei śāk kṛṣṇa āswādilo
(2)
heno śāk-āswādane, kṛṣṇa-prema aise mane,
sei preme koro āswādana
jaḍa-buddhi parihari', prasād bhojana kori',
'hari hari' bolo sarva jan

TRANSLATION

1) O brothers! One day at Sri Advaita's house in santipura, the two Lords-Caitanya and Nityananda-were seated for lunch. Lord Caitanya tasted the green leafy vegetable preparation and addressed the assembly of His devotees, "This sak is so delicious! Lord Kṛṣṇa has definitely tasted it.
2) "At the taste of sak like this, love of Kṛṣṇa arises in the heart. In such love you should taste these remnants. Giving up all materialistic conceptions and taking the Lord's prasada, all of you just chant 'Hari! Hari!'"

Song Name: Jaya Jaya Goracander Arotik
Official Name: Sri Gaura Ārati
Author: Bhaktivinoda Thakura
Book Name: Gitavali (Section: Arati Kirtana Song 2)

(1)
(kiba) jaya jaya gorācānder āratiko śobhā
jāhnavi-taṭa-vane jaga-mana-lobhā
jaga-jana-mana-lobhā
(gaurāṅger ārotik śobhā jaga-jana-mana-lobhā)
(2)
dakhīṇe nitāicānd, bāme gadādhara
nikāṭe adwaita, śrīnivāsa chatra-dhara
(3)
bosiyāche gorācānd ratna-simhāsane
ārati koren brahmā-ādi deva-gaṇe
(4)
narahari-ādi kori' cāmara dhulāya
sañjaya-mukunda-bāsu-ghoṣ-ādi gāya
(5)
śānkha bāje ghaṅṭā bāje bāje karatāla
madhura mṛdaṅga bāje parama rasāla
(śānkha bāje ghaṅṭā bāje
madhur madhur madhur bāje)

(6)
bahu-koṭi candra jini' vadana ujjala
gala-deśe bana-mālā kore jhalamala
(7)
śiva-śuka-nārada preme gada-gada
bhaktivinoda dekhe gorāra sampada

TRANSLATION

1) All glories, all glories to the beautiful arati ceremony of Lord Caitanya. This Gaura-arati is taking place in a grove on the banks of the Jahnvi (Ganges) and is attracting the minds of all living entities in the universe.
2) On Lord Caitanya's right side is Lord Nityananda and on His left is Sri Gadadhara. Nearby stands Sri Advaita, and Srivasa Thakura is holding an umbrella over Lord Caitanya's head.
3) Lord Caitanya has sat down on a jeweled throne, and the demigods, headed by Lord Brahma, perform the arati ceremony
4) Narahari Sarakara and other associates of Lord Caitanya fan Him with camaras, and devotees headed by Sanjaya Pandita, Mukunda Datta, and Vasu Ghosa sing sweet kirtana.
5) Conchshells, bells, and karatalas resound, and the mrdangas play very sweetly. This kirtana music is supremely sweet and relishable to hear.
6) The brilliance of Lord Caitanya's face conquers millions upon millions of moons, and the garland of forest flowers around His neck shines.
7) Lord Siva, Sukadeva Gosvami, and Narada Muni are all there, and their voices are choked with the ecstasy of transcendental love. Thus Thakura Bhaktivinoda envisions the glory of Lord Sri Caitanya.

Songs by Bhaktivinoda Thakura

Song Name: Amar Jivana
Author: Bhaktivinoda Thakura
Book Name: Saranagati (Section: Dainya Song 4)

(1)
āmāra jivana, sadā pāpe rata,
nāhiko puṇyera leṣa
parere udvega, diyāchi ye koto,
diyāchi jīvere kleśa
(2)
nija sukha lāgi', pāpe nāhi ḍori,
dayā-hīna svārtha-paro
para-sukhe duḥkhī, sadā mithya-bhāṣī,
para-duḥkha sukha-karo
(3)
āśeṣa kāmanā, hrdi mājhe mora,
krodhī, dambha-parāyaṇa
mada-matta sadā, viṣaye mohita,
hīmsā-garva vibhūṣaṇa

(4)

nidrālasya hata, sukārye virata,
akārye udyogī āmi
pratiṣṭha lāgiyā, sāṭhya-ācaraṇa,
lobha-hata sadā kāmī

(5)

e heno durjana, saj-jana-varjita,
aparādhī niran tara
śubha-kārya-sūnya, sadānarta-manāh,
nānā duḥkhe jara jara

(6)

bārdhakyē ekhona, upāya-vihina,
tā'te dīna akiñcana
bhaktivinoda, prabhura caraṇe,
kore duḥkha nivedana

TRANSLATION

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

Song Name: Ami Jamuna Puline

Author: Bhaktivinoda Thakur

Book Name: Kalyana Kalpataru (Section: Ucchvasa Kirtana: Lila Kirtana Song 2)

(1)

(āmi) jamunā-puline, kadamba-kānane,
ki herinu sakhī! āja
(āmār) śyāma baṁśī-dhari, mañi-mañcopari,
līlā kore' rasa-rāja

(2)

(tāra) aṣṭa-dalopari, śrī-rādhā śrī-hari,
aṣṭa-sakhī parijana

(3)

(tāra) sugīta nartane, saba sakhī-gaṇe,
tuṣiṇe jugala-dhane
(takhan) kṛṣṇa-līlā heri', prakṛti-sundarī,
bistāriche śobhā vane

(4)

(āmi) ghare nā jāibo, vane praveśibo,
o līlā-raser tare
(āmi) tyajī' kula-lāja, bhaja braja-rāja,
vinoda minati kore'

TRANSLATION

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

Song Name: Ami To' Durjana Ati Sada Duracar

Author: Bhaktivinoda Thakura

Book Name: Kalyana Kalpataru (Section: Ucchvasa: Prarthana Dainyamayi Song 2)

(1)

ami to' durjana ati sada duracar
koti koti janme mor nahiko uddhar

(2)

e heno doyalu kebae jagate ache
emata pamare uddhariya la'be kache?

(3)

suniyachi, sri-caitanya patita-pavana
ananta-pataki jane korila mocana

(4)

emata doyar sindhu krpa bitariya
kabe uddharibe more sri-caranan diya?

(5)

eibar bujha ja'be karuna tomar
jadi e pamara-jane koribe uddhar

(6)

karma nai, jnana nai, kṛṣṇa-bhakti nai
tabe bolo' kirupe o sri-carana pai

(7)

bharasa amar matra koruna tomar
ahaituki se koruna beder bicar

(8)

tumi to' pavitra-pada, ami durasoy
kemone tomar pade paibo asroy?

(9)

kandiya kandiya bole' e patita char
patita-pavana nama prasiddha tomar

TRANSLATION

1) I am certainly the most wicked person, always performing sinful actions. For millions and millions of births I have not been able to gain release from this predicament.

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

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

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

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

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

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

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

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

Song Name: Anadi Karama Phale

Author: Bhaktivinoda Thakura

Book Name: Gitavali (Section: Sri Siksastakam Song 5)

(1)

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

(2)

āsā-pāśa-śata-śata, kleśa deya avirata,
pravṛtti-ūrmira tāhe khelā

kāma-krodha-ādi chaya, bāṭapāḍe deya bhaya,
avasāna hoilo āsi' belā

(3)

jñāna-karma-ṭhaga dui, more pratāriya loi,
avaśeṣe phele sindhu-jale
e heno samaye, bandhu, tumi kṛṣṇa kṛpā-sindhu,
kṛpā kori' tolo more bale

(4)

patita-kiṅkare dhari', pāda-padma-dhuli kari',
deho bhaktivinoda āśraya

āmi tava nitya-dāsa, bhuliyā māyāra pāśa,
baddha ho'ye āchi dayāmaya

TRANSLATION

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

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

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

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

Song Name: Ar Keno Maya Jale

Author: Bhaktivinoda Thakura

Book Name: Gitavali (Section: Sreyo-Nirnaya Song 2)

(1)

ār keno māyā-jāle poḍitecho, jīva-mīn
nāhi jāno baddha ho'ye ro'be tumi ciro-din

(2)

ati tuccha bhoga-āṣe, bandī ho'ye māyā-pāṣe
rohile vikṛta-bhāve danḍya jathā parādhīn

(3)

ekhona bhakati-bale, kṛṣṇa-prema-sindhu-jale
kṛīḍā kori' anāyāse thāko tumi kṛṣṇaādīna

TRANSLATION

1) O fish like soul, why have you fallen into the entangling nets of Maya? You have not understood that being bound up by those nets you will have to remain in this material world for a long, long time.

2) After becoming captive in Maya's snare due to your desires for insignificant enjoyments, you remain transformed in a spiritually diseased condition, punishable just like a disobedient servant.

3) Now, by the power of devotional service, always remain subservient to Lord Kṛṣṇa, swimming and frolicking freely in the nectarine ocean of Kṛṣṇa-prema.

Song Name: Asalo Katha Bolte

Author: Bhaktivinoda Thakura

Book Name: Baul Sangit (Songs of the Madman) (Section: Song 3)

(1)

āsalo kathā bolte ki
tomār kenthā-dhorā, kapni-āñṭā-saba phāñki

(2)

dharma-patnī tyajī' ghare, para-nārī-saṅga kore,
artha-lobhe dvāre dvāre phire, rākhle ki bake

(3)

tumi guru bolcho vaṭe, sādhu-guru niṣkapaṭe,
kṛṣṇa-nām deno karna-pute, se ki emon hoy meki?

(4)

jebā anya śikṣā dey, tā'ke ki 'guru' bolte hoy?
dudher phal to' ghole noy, bheve' citte dekho dekhī

(5)

śama-dama-titikṣā-bale, uparati, śraddhā ho'le,
tabe bheko cānda-bāul, bole, eṛicaḍe peke habe ki?

TRANSLATION

1) O you have so much to say about being genuine! You are seen to be wrapped in an old tattered blanket and wearing a simple loincloth, just like a renounced ascetic -- but in actuality all of this is simply pretentious.

2) Leaving your legally married wife at home, you go off and keep the company of the wives of others. In your greed for acquiring more and more wealth, you wander like a poor beggar from door to door, and you secretly keep so many surpluses stored away.

3) You are quite confident in presenting yourself as a saintly spiritual master, and thus you are busily engaged in initiating innocent people by reciting Krishna-nama into their ear -- is this behavior not a great charade?

4) Can anyone be called a "guru" simply because he gives advice to others? A cook can never use whey in a recipe that calls for milk. Now think about this and just see what I see.

5) On the strength of the true qualities of peacefulness, sense control, and tolerance, one's mundane desires are renounced as true spiritual faith arises. That being the case, the renunciant Chand Baul says, "What will become of your premature imitation of spiritual perfection?"

Song Name: Atma Nivedana Tuwa Pade

Author: Bhaktivinoda Thakura

Book Name: Saranagati (Section: Atma Nivedana Song 8)

(1)

ātma-nivedana, tuwā pade kori',
hoinu parama sukhi
duḥkha dūre gelo, cintā nā rohilo,
caudike ānanda dekhī

(2)

aśoka-abhoya, amṛta-ādhāra,
tomāra caraṇa-dwaya
tāhāte ekhona, viśrāma labhiyā
chāḍīnu bhavera bhoya

(3)

tomāra saṁsāre, koribo sevana,
nāhibo phalera bhāgī
tava sukha jāhe, koribo jatana,
ho'ye pade anurāgī

(4)

tomāra sevāya, duḥkha hoya jato,
se-o to' parama sukha
sevā-sukha-duḥkha, parama sampada,
nāśāye avidyā-duḥkha

(5)

pūrva itihāsa, bhulinu sakala,
sevā-sukha pe'ye mane
āmi to' tomāra, tumi to' āmāra,
ki kāja apara dhane

(6)

bhaktivinoda, ānande ḍubiyā,
tomāra sevāra tare
saba ceṣṭā kore, tava icchā-mato,
thākiyā tomāra ghare

TRANSLATION

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

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

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

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

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

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

Song Name: Bhaja Bhakata Vatsala

Official Name: Bhoga Ārati (at Ṭhākura Bhaktivinoda's home at Surabhi-kuñja in Godruṃa-dvīpa)

Author: Bhaktivinoda Thakura

Book Name: Gitavali (Section: Ārati Kīrtan Song 4)

(1)

bhaja bhakata-vatsala śrī-gaurahari
śrī-gaurahari sohi goṣṭha-bihārī
nanda-jaśomati-citta-hari

(2)

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

(3)

nandera nideśe baise giri-bara-dhārī
baladeva-saha sakhā baise sārī sārī

(4)

śuktā-śākādi bhāji nālītā kuṣmāṇḍa
dāli dālnā dugdha-tumbī dadhi mocā-khaṇḍa

(5)

mudga-borā māṣa-borā roṭikā ghr̥tāna
śaṣkūli piṣṭaka khīr puli pāyasāna

(6)

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

(7)

luci cini sarpurī lāḍḍu rasābalī
bhojana korena kṛṣṇa ho'ye kutūhali

(8)

rādhikāra pakka anna vividha byaṅjana
parama ānande kṛṣṇa korena bhojana

(9)

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

(10)

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

(11)

bhojanānte piye kṛṣṇa subāsita bārī
sabe mukha prakhāloy ho'ye sārī sārī

(12)

hasta-mukha prakhāliyā jata sakhā-gaṇe
ānande biśrāma kore baladeva-sane

(13)

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

(14)

biśālākha śikhi-puccha-cāmara dhulāya
apūrba śayyāya kṛṣṇa sukhe nidrā jāya.

(15)

jaśomati-ājñā pe'ye dhanīṣṭhā-ānīto
śrī-kṛṣṇa-prasāda rādhā bhuiṅje ho'ye pṛīto

(16)

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

(17)

hari-līlā ek-mātra jāhāra pramoda
bhogārati gāy ṭhākur bhaktivinoda

TRANSLATION

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

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

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

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

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

6) There is also sweet rice that tastes just like nectar due to its being mixed with camphor. There are bananas, and cheese which is nectarean and delicious. They are also served twelve kinds of sour preparations made with

tamarinds, limes, lemons, oranges, and pomegranates.

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

8) In great ecstasy and joy Kṛṣṇa eats the rice, curried vegetables, sweets, and pastries cooked by Srimatī Radharāṇī.

9) Kṛṣṇa's funny brahmana friend Madhumangalā, who is very fond of Laddus, gets them by hook or by crook. Eating the laddus he shouts, "Haribol! Haribol!" and makes a funny sound by slapping his sides under his armpits with his hands.

10) Beholding Radharāṇī and Her gopīfriends from the corner of His eyes, Kṛṣṇa eats at the house of mother Yasoda with great satisfaction.

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

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

13) The two cowherd boys Jambulā and Rasalā then bring Kṛṣṇa pan made with betel nuts, fancy spices, and catechu. After eating that pan, Śrī Kṛṣṇācandra then happily goes to sleep.

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

15) At mother Yasoda's request the gopī Dhanīṣṭhā brings remnants of food left on Kṛṣṇa's plate to Srimatī Radharāṇī, who eats them with great delight.

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

17) Thākura Bhaktīvinodā, whose one and only Joy is the pastimes of Lord Hari, sings this Bhogārati song.

Song Name: Bhaja Re Bhaja Re Amar

Author: Bhaktīvinodā Thākura

Book Name: Gitavali (Section: Bhajan Gita Song 1)

(1)

bhaja re bhaja re āmār mana ati manda
(bhajan vinā gati nāi re)

(bhaja) braja-bane rādhā-kṛṣṇa-carāṅārāvinda
(jñāna-karma parihari' re)

(bhaja) (braja-bane rādhā-kṛṣṇa)

(2)

(bhaja) gaura-gadādhārādwaita guru-nityānanda
(gaura-kṛṣṇae abhedā jene' re)
(guru kṛṣṇa-preṣṭhā jene' re)

(smara) śrīnivās, haridās, murāri, mukunda
(gaura-preme smara, smara re)
(smara) (śrīnivās haridāse)

(3)

(smara) rūpa-sanātana-jīva-rāghunātha-dvandva
(kṛṣṇa-bhajan jadi korbe re)

(rūpa-sanātane smara)
(smara) rāghava-gopāla-bhaṭṭa swarūpa-
rāmānanda
(kṛṣṇa-prema jadi cāo re)
(swarūpa-rāmānande smara)

(4)

(smara) goṣṭhi-saha karnapūra, sena śivānanda
(ajasra smara, smara re)

(goṣṭhi-saha karnapūre)
(smara) rūpānuga sādhu-jana bhajana-ānanda
(braje bās jadi cāo re)
(rūpānuga sādhu smara)

TRANSLATION

1) My dear mind, how foolish you are! Oh just worship, oh just worship the lotus feet of Radhā and Kṛṣṇa in the forests of Vrajā! (Oh, without such worship there is no means of spiritual advancement!) Just worship the lotus feet of Radhā and Kṛṣṇa in the forests of Vrajā! (Oh, giving up all speculative knowledge and materialistic activities!)

2) Just worship Gaura, Gadadhara, Advaita, and Lord Nityananda, the original spiritual master! (Oh, knowing Lord Gaura and Lord Kṛṣṇa to be the same!) (Oh, knowing the spiritual master to be very dear to Kṛṣṇa!) Just remember the dear associates of Lord Caitanya, namely Srivasa Thākura, Haridasa Thākura, Murari Gupta, and Mukunda Datta! (Oh, in deep love for Lord Gaura, you should remember, just remember!) (Just remember the two great personalities Srivasa Thākura and Haridasa Thākura!)

3) Just remember Śrī Rupa Goswami, Sanātana, Jīva, and the two Rāghunāthas! (Oh, if you are engaged in worshipping Lord Kṛṣṇa!) (Just remember the two great souls Śrī Rupa Goswami and Sanātana Goswami!) Just remember Rāghava Paṇḍita, Gopāl Bhaṭṭa Goswami, Svārūpa Damodara Goswami, and Rāmānanda Rāyā! (Oh, if you really seek love of Kṛṣṇa!) (Just remember Svārūpa Damodara Goswami and Rāmānanda Rāyā!)

4) Just remember Śrīlā Kavi Karnapura and all his family members, especially his father, Sivananda Sena! (Oh, always remember, always remember!) (Śrī Kavi Karnapura and his family!) Just

remember all the sadhus who follow the path of Sri Rupa Goswami and who are absorbed in the ecstasy of bhajan! (Oh, if you actually want residence in the land of Vraja!) (Just remember the sadhus who are followers of Srila Rupa Goswami!)

Song Name: Bhale Gaura Gadadharer Arati
Official Name: Gaura Gadadhara Aratik (at Ṭhākura Bhaktivinoda's home at Surabhikuñja in Godruma-dvīpa)

Author: Bhaktivinoda Thakura

Book Name: Gitavali (Section: Arati-Kīrtan Song 1)

(1)

bhāle gorā-gadādhare āratī nehāri
nadīyā-pūraba-bhāve jāu bolihāri

(2)

kalpataru-tale ratna-simhāsanopari
sabu sakhī-beṣṭita kiśora-kiśori

(3)

purāṭa-jadita kota maṇi-gajamati
jhamaki' jhamaki' labhe prati-aṅga-jyotiḥ

(4)

nīla nīrada lāgi' vidyut-mālā
duhuṅ aṅga mili' śobhā bhuvana-ujālā

(5)

śaṅkha bāje, ghaṅṭā bāje, bāje karatāla
madhura mṛdaṅga bāje parama rasāla

(6)

viśākhādi sakhī-vṛnda duhuṅ guna gāowe
priya-narma-sakhī-gaṇa cāmara dhulāowe

(7)

anaṅga mañjari cuyā-candana deowe
mālatira māla rūpa mañjari lāgāowe

(8)

pañca-pradīpe dhorī' karpūra-bāti
lalitā-sundarī kore jugala-ārati

(9)

devī-lakṣmī-śruti-gaṇa dharaṇī loṭāowe
gopi-jana-adhikāra raowata gāowe

(10)

bhaktivinoda rohi' surabhiki kuñje
ārati-daraśane prema-sukha bhūñje

TRANSLATION

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

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

3) Sri Radhika and Lord Govindaji are decorated with many shining jewels and pearls inlaid with

gold artwork, enhancing the sparkling splendor of each and every limb of Their transcendental forms.

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

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

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

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

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

9) Parvatī, Lakṣmī, and the personified Vedas cry in great happiness while rolling on the ground and singing of the fortunate position of the damsels of Vraja-bhūmi.

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

Song Name: Bhuliya Tomare

Author: Bhaktivinoda Thakura

Book Name: Saranagati (Section: Dainiya Song 1)

(1)

bhuliyā tomāre, saṁsāre āsiyā,
peye nānā-vidha byathā
tomāra caṇe, āsiyāchi āmi,
bolibo duḥkehera kathā

(2)

jananī jaṭhare, chilāma jakhona,
biṣama bandhana-pāse
eka-bāra prabhu! dekhā diyā more,
vañcile e dīna dāse

(3)

takhona bhāvinu, janama pāiyā,
koribo bhajana tava
janama hoilo, paḍī' māyā-jāle,
nā hoilo jñāna-lava

(4)

ādarera chele, sva-janera kole,
hāsiyā kātānu kāla
janaka janani-snehete bhuliyā,
saṁsāra lāgilo bhālo

(5)

krame dina dina, bālaka hoyiā,
bhelinu bālaka-saha
āra kichu dine, jnāna upajilo,
pāṭha poḍi ahar-ahaḥ

(6)

vidyāra gaurave, bhrami' deṣe deṣe,
dhana uparjana kori
sva-jana pālana, kori eka-mane,
bhulinu tomāre, hari!

(7)

bārdhakye ekhona, bhaktivinoda,
kāṇḍiyā kātara ati
nā bhajiyā tore, dina brthā gelo,
ekhona ki habe gati?

TRANSLATION

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

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

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

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

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

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

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

Song Name: Bolo Hari Bolo

Author: Bhaktivinoda Thakura

Book Name: Gitavali (Section: Sri Nama Kirtana Song 4)

(1)

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

(2)

bolo hari bolo (3 times)
mānava-janma pe'ye, bhāi, bolo hari bolo
bolo hari bolo (3 times)
sukhe thāko, duḥkhe thāko, bolo hari bolo

(3)

bolo hari bolo (3 times)
sampade vipade, bhāi, bolo hari bolo
bolo hari bolo (3 times)
gṛhe thāko, vane thāko, bolo hari bolo
kṛṣṇaera saṁsāre thāki' bolo hari bolo

(4)

bolo hari bolo (3 times)
asat-saṅga chāḍi', bhāi, bolo hari bolo
bolo hari bolo (3 times)
vaiṣṇava-carane poḍi' bolo hari bolo

(5)

bolo hari bolo (3 times)
gaura-nityānanda bolo (3 times)
gaura-gadādhara bolo (3 times)
gaura-advaita bolo (3 times)

TRANSLATION

1) Chant the name of Hari! O brothers, with blissful minds chant the name of Hari! Chant the name of Hari! Birth after birth in happiness, chant the name of Hari!

2) Chant the name of Hari! O brothers, you have obtained a human birth, now chant the name of Hari! Chant the name of Hari! Whether you are in happiness or distress, chant the name of Hari!

3) Chant the name of Hari! O brothers, whether in prosperity or misfortune, chant the name of Hari! Chant the name of Hari! Whether you live at home or in the forest, chant the name of Hari! Remaining in this material world for Kṛṣṇa's purposes, chant the name of Hari!

4) Chant the name of Hari! O brothers, give up the association of non-devotees and chant the name of Hari! Chant the name of Hari! Falling at the feet of the Vaisnavas, chant the name of Hari!

5) Chant the name of Hari! Chant the names of Gaura and Nityananda! Chant the names of Gaura and Gadadhara! Chant the names of Gaura and Advaita!

Song Name: Boro Sukher Khabor Gai

Official Name: Dalalera Gita (The Song of the Broker)

Author: Bhaktivinoda Thakura

Book Name: Vaisnava Siddhanta Mala

(1)

boro sukher khabor gāi
surabhi-kuṛijete nāmer hāt khule'che / khoda nitāi

(2)

boro mojār kathā tāy
śraddhā-mūlye śuddha-nāma sei hāṭete bikāy

(3)
jata bhakta-br̥ṇḍa basi'
adhikāri dekhe' nāma becche daro kasi'
(4)
jadi nāma kinbe, bhāi
āmār saṅge calo, mahājaner kāche jāi
(5)
tumi kinbe kṛṣṇa-nāma
dasturi loibo āmi, pūrṇa ha'be kāma
(6)
boro doyāl nityānanda
śraddhā-mātra lo'ye den parama-ānanda
(7)
ek-bār dekhle cakṣe jal
'gaura' bole' nitāi den sakala sambal
(8)
den śuddha kṛṣṇa-śikṣā
jāti, dhana, vidyā, bala nā kore apekṣā
(9)
amani chāḍe māyā-jāl
gṛhe thāko, bane thāko, nā thāke jañjāl
(10)
ār nāiko kalir bhoy
ācaṇḍāle den nāma nitāi doyāmoy
(11)
bhaktivinoda ḍāki' koy
nitāi-carāṇa binā ār nāhi āśroy

TRANSLATION

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

10) There is no more fear of the age of Kali. The merciful Nityananda gives the Holy Name to even the candalas.

11) Bhaktivinoda calls out "Except for the lotus feet of Lord Nityananda there is no other shelter!"

Song Name: Doyal Nitai Caitanya

Author: Bhaktivinoda Thakura

Book Name: Gitavali (Section: Sri Nama Kirtana Song 2)

(1)
'doyāl nitāi caitanya' bole' nāc re āmār man
nāc re āmār man, nāc re āmāra man
(2)
(emon, doyāl to nāi he, mār kheyē prema dey)
(ore) aparādha dūre jābe, pābe prema-dhan
(o nāme aparādha-vicāra to nāi he)
(takhon) kṛṣṇa-nāme ruci ha'be, ghucibe bandhan
(3)
(kṛṣṇa-nāme anurāg to ha'be he)
(takhon) anāyāse saphal ha'be jīvera jīvan
(kṛṣṇa-rati vinā jīvan to miche he)
(ese) br̥ṇḍābane rādhā-syāmer pa'be daraśan
(gaura-krpā ha'le he)

TRANSLATION

1) Chanting the holy name "Doyal Nitai Caitanya!" – O my mind, please dance! O my mind, please dance! O my mind, please dance!
2) Oh! Such a merciful personality as Nityananda Prabhu is not to be found anywhere! He suffers a beating from Jagai and Madhai and still gives them the love of God! Oh! When your offenses are being vanquished, you will obtain the treasure of love of God! But in these names of Caitanya and Nitai there is no consideration of offenses! Once you have a taste for the holy name of Kṛṣṇa, bondage to this world will come to an end.
3) Oh! When there is attachment to the holy name of Kṛṣṇa, the life of a living being very easily becomes successful! Oh! Without affection for Kṛṣṇa, life is simply useless! At the end of life, you will obtain the beautiful vision of Rādhā and Syāma in Vr̥ndāvana – but only when the mercy of Lord Gaura is first received! Oh!

Song Name: Durlabha Manava Janma

Author: Bhaktivinoda Thakura

Book Name: Kalyana Kalpataru (Section: Nirvedana Laksana Upalabdhī Song 4)

(1)
durlabha mānava-janma labhiyā saṁsāre
kṛṣṇa nā bhajinu-duḥkha kahibo kāhāre?
(2)
'saṁsār' 'saṁsār', ko're miche gelo kāl
lābha nā koilo kichu, ghaṭilo jañjāl

(3)

kiser saṁsār ei chāyābāji prāy
ihāte mamatā kori' br̥thā dina jāy

(4)

e deho patana ho'le ki ro'be āmār?
keho sukha nāhi dibe putra-parivār

(5)

gardabher mata āmi kori pariśram
kā'r lāgi' eto kori, nā ghucilo bhram

(6)

dina jāy micha kāje, niśā nidrā-baśe
nāhi bhāvi-maraṇa nikaṭe āche bo'se

(7)

bhālo manda khāi, heri, pari, cintā-hīna
nāhi bhāvi, e deho chāḍibo kon dina

(8)

deho-geho-kalatrādi-cintā avirata
jāgiche hṛdoye mor buddhi kori' hata

(9)

hāy, hāy! nāhi bhāvi-anitya e saba
jīvana vigate kothā rohibe vaibhava?

(10)

śmaśāne śarīr mama poḍiyā rohibe
bihanga-pataṅga tāy bihār koribe

(11)

kukkur sṛgāl sab ānandita ho'ye
mahotsava koribe āmār deho lo'ye

(12)

je deher ei gati, tā'r anugata
saṁsār-vaibhava ār bandhu-jana jata

(13)

ataeva māyā-moha chāḍi' buddhimān
nitya-tattva kṛṣṇa-bhakti koruna sandhān

TRANSLATION

1) The human form of life is the rarest opportunity for attaining spiritual perfection. But now I am lamenting, because I've somehow or other been born with such an opportunity, and I wasted it by never worshiping Lord Kṛṣṇa. Oh, to whom shall I tell the tale of this misery?

2) Having married and entered into the entanglements of materialistic family life, I passed my time in vain. I never got any tangible gain or permanent benefit, only trouble and botheration.

3) What kind of world is this anyway? It seems to be just like a magic lantern show that I saw at a carnival, wherein so many shadows and optical illusions dance magically before my eyes. I feel great attachment and identification with such a world, and thus day after day pass by fruitlessly, without any purpose whatsoever.

4) When this body drops dead on the ground then what will remain mine? At that moment, all of my sons and dearest loved ones will not be able to give me any happiness.

5) I work hard just like an ass everyday and now I am wondering for whom am I working so hard? I am still surrounded by so many illusions.

6) I waste every day in useless, insignificant work, and I waste every night controlled by sleep. And in every 24 hours I never for one second consider that cruel death is sitting very close by my side.

7) I live a very carefree life-style, sometimes eating a lot, or eating a little if I feel like it, sometimes I see nice things around the town, or sometimes I do not go out at all, sometimes I wear opulent clothing, or if I'm in the mood, I'll wear something simple. I live so carefree that I never consider that one day I will have to give up this body.

8) My poor heart is plagued by constant anxieties about the maintenance and daily turmoil created by my body, my house, my wife, my family members and my social obligations. All these anxieties are pinching me and destroying all my intelligence.

9) Alas, alas! What a remorseful situation has arisen! I am absorbed in all this trouble, but I never consider that all these things are temporary and subject to perish very soon. After I'm dead and gone, where will all of my material opulences remain?

10) When my body will be thrown in the pit at the cremation grounds, it will simply lie there motionlessly. Then many crows, vultures, ants, and worms will come and playfully sport there.

11) All the stray dogs and jackals will then become very much delighted, and in great ecstasy they will make a festival ground out of my body and will have a huge celebration and feast.

12) Just see, this is the ultimate destination of this material body. And the most amazing thing is that all of my material opulences, house, family and friends have exactly the same destination.

13) Therefore I ask of anyone who has any sharp intelligence: please give up all of these temporary illusions presented by maya, and kindly search after the means to get pure devotion to Lord Kṛṣṇa, for this is the only really tangible eternal truth.

Song Name: Ekhona Bujhinu

Author: Bhaktivinoda Thakura

**Book Name: Saranagati (Section: Avasya
Raksibe Kṛṣṇa Viśvasa Palana Song 1)**

(1)

ekhona bujhinu prabhu! tomāra caraṇa
aśokābhoyāmṛta-pūrṇa sarva-khana

(2)

sakala chāḍiyā tuwā caraṇa-kamale
poḍiyāchi āmi nātha! tava pada-tale

(3)
 tava pāda-padma nāth! rokhibe āmāre
 ār rakhā-kartā nāhi e bhava-sāmsāre
 (4)
 āmi tava nitya-dāsa-jāninu e-bāra
 āmāra pālana-bhāra ekhona tomāra
 (5)
 baḍo duḥkha pāiyāchi swatantra jīvane
 duḥkha dūre gelo o pada-varaṇe
 (6)
 je-pada lāgiyā ramā tapasya korilā
 je-pada pāiyā śiva śivatva lobhīlā
 (7)
 je-pada labhiyā brahmā kṛtārtha hoilā
 je-pada nārada muni hr̥doye dhorilā
 (8)
 sei se abhoya pada śirete dhoriyā
 parama-ānande nāci pada-guna gāiyā
 (9)
 sāmsāra-vipada ho'te avāśya uddhār
 bhaktivinoda, o-pada koribe tomār

TRANSLATION

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

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

(1)
 (prabhu he!)
 emona durmati, sāmsāra bhitorē,
 poḍiyā āchinu āmi
 tava nija-jana, kono mahājane,
 pāṭhāiyā dile tumi

(2)
 doyā kori' more, patita dekhiyā,
 kohilo āmāre giyā
 ohe dīna-jana, śuno bhālo kathā,
 ullasita ha'be hiyā
 (3)
 tomāre tārite, śrī-kṛṣṇa-caitanya,
 navadvīpe avatār
 tomā heno koto, dīna hīna jane,
 korilena bhava-pār
 (4)
 vedera pratijñā, rākhibāra tare,
 rukma-varna vipra-suta
 mahāprabhu nāme, nadiyā mātāya,
 saṅge bhāi avadhūta
 (5)
 nanda-suta jini, caitanya gosāi,
 nija-nāma kori' dān
 tāriḷo jagat, tumi-o jāiyā,
 loho nija-paritṛān
 (6)
 se kathā śuniyā, āsiyāchi, nātha!
 tomāra caraṇa-tale
 bhaktivinoda, kāndiyā kāndiyā,
 āpana-kāhinī bole

TRANSLATION

- 1) A wicked mind brought me into this world, O Lord, but one of Your pure and elevated devotees has come to bring me out.
- 2) He saw me so fallen and wretched, took pity, and came to me saying, "O humbled soul, please listen to this good tiding, for it will gladden your heart.
- 3) Sri Krishna Caitanya has appeared in the land of Navadvīpa to deliver you. He has safely conducted many miserable souls such as you across the sea of worldly existence.
- 4) "To fulfill the promise of the Vedas, the son of a brahmana bearing the name Mahāprabhu of golden complexion, has descended with His brother the avadhuta Nityananda. Together They have overwhelmed all of Nadia with divine ecstasy.
- 5) "Sri Caitanya, who is Krishna Himself, the son of Nanda, has saved the world by freely distributing His own holy name. Go also and receive your deliverance."
- 6) O Lord, hearing those words, Bhaktivinoda has come weeping to the soles of Your lotus feet and tells the story of his life.

Song Name: Gay Gora Madhura Sware
Official Name: Sri Nama
Author: Bhaktivinoda Thakura
Book Name: Gitavali (Section: Sri Nagara Kirtana Sri Nama Song 2)

(1)

gāy gorā madhur sware

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

(2)

gr̥he thāko, vane thāko, sadā 'hari' bole' d̥ako,
sukhe duḥkhe bhulo nā'ko, vadane hari-nām koro
re

(3)

māyā-jāle baddha ho 'ye, ācho miche kāja lo 'ye,
ekhona cetana pe'ye, 'rādhā-mādhav' nām bolo re

(4)

jīvana hoilo śeṣa, nā bhajile hṛṣikeśa
bhaktivinodopadeśa, ekbār nām-rase mātō re

TRANSLATION

1) Lord Gaurasundara sings in a very sweet voice,
Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare,
Hare Rama, Hare Rama, Rama Rama, Hare Hare.

2) Whether you are a householder or a sannyasi,
constantly chant "Hari! Hari!" Do not forget this
chanting, whether you are in a happy condition or
a distressful one. Just fill your lips with the hari-
nama.

3) You are bound up in the network of Maya and
are forced to toil fruitlessly. Now you have
obtained full consciousness in the human form of
life, so chant the names of Radha-Madhava.

4) Your life may end at any moment, and you
have not served the Lord of the senses, Hrsikesa.
Take this advice of Bhaktivinoda Thakura: "Just
once, relish the nectar of the holy name!"

Song Name: Gay Goracand Jiver Tore

Author: Bhaktivinoda Thakura

Book Name: Gitavali (Section: Sri Nagar
Kirtana Sri Nama Song 5)

(refrain) gāy gorācānd jīver tore
hare kṛṣṇa hare hare

(1)

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare,
hare kṛṣṇa hare hare

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

(2)

ekbār bol rasanā ucchaiḥ-sware
(bolo) nandera nandan, yaśoda-jīvan,
śrī-rādhā-raman, prema-bhare

(3)

(bol) śrī-madhusūdan, gopī-prāna-dhana,
muralī-vadana, nṛtya kore'

(bol) agha-nisūdan, pūtanā-ghātana,
brahma-vimohana, ūrdhva-kare

TRANSLATION

Refrain: Lord Gaurachanda sings the mahamantra
for the deliverance of all fallen souls! Hare Kṛṣṇa
Hare!

1) Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare!
Hare Rama Hare Rama Rama Rama Hare Hare!

2) Fill yourself with divine love by chanting loudly
just once all these names of Kṛṣṇa, "O Nanda-
Nandana! O Yasoda Jivana! O Sri Radha Ramana!"

3) Dancing with your arms in the air, chant "O Sri
Madhusudana! O Gopi Prana Dhana! O Murlī
Vadana! O Agha Nisudana! O Putana-Ghatana! O
Brahma-Vimohana!"

Song Name: Gopinath Mama Nivedana Suno

Official Name: Gopinath (Part one)

Author: Bhaktivinoda Thakura

Book Name: Kalyana Kalpataru (Section:

Upalabdhī Vijnapti Song 1)

(1)

gopīnāth, mama nivedana śuno
viṣayi durjana, sadā kāma-rata,
kichu nāhi mora guṇa

(2)

gopīnāth, āmāra bharasā tumi
tomāra caraṇe, loinu śaraṇa,
tomāra kiṅkora āmi

(3)

gopīnāth, kemone śodhibe more
nā jāni bhakati, karme jaḍa-mati,
porechi soṁsāra-ghore

(4)

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

(5)

gopīnāth, niyata caraṇe sthāna
māge e pāmara, kāndiyā kāndiyā,
korohe karuṇā dāna

(6)

gopīnāth, tumi to' sakali pāro
durjane tārite, tomāra śakati,
ke āche pāpīra āro

(7)

gopīnāth, tumi kṛpā-pārābāra
jivera kāraṇe, āsiyā prapañche,
līlā koile subistāra

(8)

gopīnāth, āmi ki doṣe doṣī
asura sakala, pāilo caraṇa,
vinodā thākilo bosī'

TRANSLATION

1) O Gopinatha, Lord of the gopis, please hear my
request. I am a wicked materialist, always
addicted to worldly desires, and no good qualities
do I possess.

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

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

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

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

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

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

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

Song Name: Gopinath Ghucāo Samsara

Official Name: Gopinath (Part two)

Book Name: Kalyana Kalpataru (Section:

Upalabdhi Vijnapti Song 2)

(1)

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

(2)

gopināth, āmi to' kāmera dāsa
viṣaya-bāsanā, jāgiche ḥṛdoye,
phādiche karama phāsa

(3)

gopināth, kabe vā jāgibo āmi
kāma-rūpa ari, dūre teyāgibo,
ḥṛdoye sphuribe tumi

(4)

gopināth, āmi to' tomāra jana
tomāre chāriyā, saṁsāra bhajinu,
bhuliyā āpana-dhana

(5)

gopināth, tumi to' sakali jāno
āpanāra jane, daṇḍiyā ekhano,
śrī-carāṇe deho sthāno

(6)

gopināth, ei ki vicāra taba
bimukha dekhiyā, chāro nija-jane,
na koro' karuṇā-laba

(7)

gopināth, āmi to mūrakha ati
kise bhālo hoyā, kabhu nā bujhinu,
tāi heno mama gati

(8)

gopināth, tumi to' paṇḍita-bara
mūḍhera maṅgala, tumi anveṣibe,
e dāse nā bhāvo' para

TRANSLATION

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

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

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

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

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

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

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

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

Song Name: Gopinath Amar Upaya

Official Name: Gopinath (Part three)

Book Name: Kalyana Kalpataru (Section:

Upalabdhi Vijnapti Song 3)

(1)

gopināth, āmāra upāya nāi
tumi krpā kori', āmāre loile,
saṁsāre udhāra pāi

(2)

gopināth, porechi māyāra phere
dhana, dāra, suta, ghireche āmāre,
kāmete rekheche jeere

(3)

gopināth, mana je pāgala mora
nā māne śāsana, sadā acetana,
viṣaye ro 'yeche ghora

(4)

gopināth, hāra je menechi āmi
aneka jatana, hoilo bifala,
ekhano bharasā tumi

(5)

gopināth, kemone hoibe gati
prabala indriya, bośi-bhūta mana,
nā chāre viṣaya-rati

(6)

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

(7)

gopināth, anātha dekhīyā more
tumi hṛṣīkeśa, hṛṣīka damiyā,
tāro 'he saṁsṛti-ghore

(8)

gopināth, galāya legeche phāsa
kṛpā-asi dhori', bandhana chediya,
vinode koroho dāsa

TRANSLATION

- 1) O Gopinatha, I have no means of success, but if You take me, having bestowed your mercy upon me, then I will obtain deliverance from this world.
- 2) O Gopinatha, I have fallen into the perils of material illusion. Wealth, wife, and sons have surrounded me, and lust has wasted me away.
- 3) O Gopinatha, my mind is crazy and does not care for any authority. It is always senseless and has remained in the dark pit of worldly affairs.
- 4) O Gopinatha, I have accepted my defeat. All of my various endeavors were useless. Now You are the only hope.
- 5) O Gopinatha, how shall I make any advancement when my mind has come under the control of the powerful senses and does not abandon its attachment to materialism?
- 6) O Gopinatha, after sitting down in the core of my heart and subduing my mind, please wake me to You. In this way the horrible dangers of this world will disappear.
- 7) O Gopinatha, You are Hrsikesa, the Lord of the senses. Seeing me so helpless, please control these senses of mine and deliver me from this dark and perilous worldly existence.
- 8) O Gopinatha, the noose of materialism has become fixed around my neck. Taking up the sword of Your mercy and cutting this bondage, make this Bhaktivinoda Your humble servant.

Song Name: Gurudeva Krpa Bindu Diya

Author: Bhaktivinoda Thakura

Book Name: Saranagati (Section: Bhajana Lalasa Song 11)

(1)

gurudeva!
kṛpā-bindu diyā, koro' ei dāse
trṇāpekhā ati hīna
sakala-sahane, bolo diyā koro
nija māne sprhā-hīna

(2)

sakale sammān, korite śakati
deho' nātha! jathājatha
tabe to' gāibo, harināma-sukhe
aparādha ha 'be hata

(3)

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

(4)

jogyatā-vicāre, kichu nāhi pāi
tomāra karuṇā sāra
karuṇā nā hoile, kāṇḍiyā kāṇḍiyā
prāṇa nā rākhibo āra

TRANSLATION

- 1) Gurudeva, give to this servant just one drop of mercy. I am lower than a blade of grass. Give me all help. Give me strength. Let me be as you are, without desires or aspirations.
- 2) I offer you all respects, for thus I may have the energy to know you correctly. Then, by chanting the holy name in great ecstasy, all my offenses will cease.
- 3) When will such mercy fall to this one who is weak and devoid of intelligence? Allow me to be with you.
- 4) If you examine me, you will find no qualities. Your mercy is all that I am made of. If you are not merciful unto me, I can only weep, and I will not be able to maintain my life.

Song Name: Gurudeva! Boro Krpa Kori

Author: Bhaktivinoda Thakura

Book Name: Saranagati (Section: Bhajana Lalasa Song 10)

(1)

gurudev!
boḍo kṛpā kori', gaḍa-vana mājhe,
godrume diyācho sthāna
ājñā dila more, ei braje bosī',
hari-nāma koro gāna

(2)

kintu kabe prabhu, yogyatā arpibe,
e dāsere doyā kori'
citta sthira habe, sakala sohībo,
ekānte bhajibo hari

(3)

śaiśava-yauvane, jaḍa-sukha-saṅge,
abhyāsa hoilo manda
nija-karma-doṣe, e deho hoilo,
bhajanera pratibandha

(4)

vārdhake ekhona, pañca-roge hata,
kemone bhøjibo bolo'
kāñdiyā kāñdiyā, tomāra caraṇe,
poḍiyāchi suvihvala

TRANSLATION

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

Song Name: Gurudeve Vraja Vane Vraja Bhumi Vasi Jane

Author: Bhaktivinoda Thakura

(1)

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

(2)

dhari mana carane tomara
janiyachi ebe sara, krsna-bhakti vina ara,
nahi ghuce jivera samsara

(3)

karma, jnana, tapah, yoga, sakalai ta karma-
bhoga,
karma chadaite keha nare
sakala chadiya bhai, sraddha-devira guna gai,
yanra krpa bhakti dite pare

(4)

chadi' dambha anuksana, smara asta-tattva mana,
kara tahe niskapata rati
sei rati prarthanaya, sri-dasa-gosvami paya,
e bhaktivinoda kare nati

TRANSLATION

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

Song Name: Hari Hari Kabe Mora Hobe Heno Dina

Author: Bhaktivinoda Thakura

Book Name: Kalyana Kalpataru (Section: Uchvasa: Prarthana Lalasmayi Song 6)

(1)

hari hari kabe mora ho'be heno dina
bimala bainabe,rati upajibe,
basana hoihe ksina

(2)

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

(3)

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

(4)

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

(5)

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

TRANSLATION

- 1) Oh my Lord Hari, when will such a day be mine? Developing love and attachment for a pure devotee, my material desires will thereby become weakened and subdued.

2) However I feel in the core of my heart, I will behave accordingly, totally free from duplicity. Without expecting any respect, I will give all honor unto others. I will constantly remain absorbed in ecstatic remembrance of the Lord by performing the congregational chanting of His holy names.

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

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

5) These are the hopes of Bhaktivinoda while living within the forest of Godrūma. Hiding in secrecy, he continuously weeps with an extremely eager heart only for the purpose of receiving the causeless mercy of the Supreme Lord.

Song Name: Hari Bolo Hari Bolo Hari Bolo Bhai Re

Author: Bhaktivinoda Thakura

Book Name: Gitavali (Section: Sri Nama Kirtana Song 3)

(1)

'hari' bolo, 'hari' bolo, 'hari' bolo, bhāi re
harinām āniyāche gaurāṅga-nitāi re
(modera duḥkha dekhe' re)

(2)

harinām vinā jīver anya dhana nāi-re
harināme śuddha ha'lo jagāi-mādhāi re
(baḍo pāpī chilo re)

(3)

miche māyā-baddha ho'ye jīvan kātāi re
(āmi, āmār' bole' re)
āśā-vaśe ghure' ghure' ār kothā jāi re
(āśār śeṣa nāi re)

(4)

'hari' bole' deo bhāi āśār mukhe chāi re
(nirāśa to' sukho re)
bhoga-mokṣa-vāñchā chāḍī' harinām gāi re
(śuddha-sattva ho'ye re)

(5)

nāce' jeo nāmer gune o sab phala pāi re
(tuccha phale prayās cheḍe' re)
vinod bole jāi lo'ye nāmer bālāi re
(nāmer bālāi cheḍe' re)

TRANSLATION

1) O brothers, chant "Hari!" Chant "Hari!" Chant "Hari!" Lord Gaurāṅga and Lord Nitai have brought the holy name! (Seeing our unhappiness!)

2) Except for the holy name, there is no other treasure for the soul! By the influence of the holy name, even Jagai and Madhai became pure! (They were both greatly sinful persons!)

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

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

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

Song Name: Jaya Jaya Radha Kṛṣṇa

Official Name: Sri Yugala Arotik (The Ceremony of Worshiping the Divine Couple)

Author: Bhaktivinoda Thakura

Book Name: Gitavali (Section: Arati Kirtana Song 3)

(1)

jaya jaya rādhā-kṛṣṇa yugala-milana
ārati karowe lalitādi sakhī-gaṇa

(2)

madana-mohana rūpa tri-bhaṅga-sundara
pīṭhara śikhi-puccha-cūḍā-manohara

(3)

lalita-mādhava-vāme bṛṣabhānu-kanyā
sunīla-vasanā gaurī rūpe gune dhanyā

(4)

nānā-vidha alaṅkāra kore jhālamala
hari-mano-vimohana vadana ujjala

(5)

viśākhādi sakhī-gaṇa nānā rāge gāya
priya-narma-sakhī jata cāmara ḍhulāya

(6)

śrī-rādhā-mādhava-pada-sarasija-āśe
bhaktivinoda sakhī-pade sukhe bhāse

TRANSLATION

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

2) The three-fold bending form of Kṛṣṇa, the attractor of Cupid, dressed in yellow silk dhoti and

wearing a crown decorated with peacock feathers, is simply captivating to the mind.

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

4) She is decorated with various shimmering, sparkling ornaments. Her face is so splendid that it enchants the mind of Lord Hari.

5) The gopis of Visakha's group sing many enchanting songs in various tunes, while the topmost class of gopis, known as the priya-narmasakhis, soothe Radha and Kṛṣṇa by waving camara fans.

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

Song Name: Jiv Jago Jiv Jago

Official Name: Arunodaya Kirtana 2 (Kirtana songs to be sung at dawn)

Author: Bhaktivinoda Thakura

Book Name: Gitavali

(1)

jīv jāgo, jīv jāgo, gauracānda bole
kota nidrā yāo māyā-pīśācira kole

(2)

bhajibo boliyā ese somśāra-bhitore
bhuliyā rohile tumi avidyāra bhore

(3)

tomāre loite āmi hoinu avatāra
āmi vinā bandhu āra ke āche tomāra

(4)

enechi auśadhi māyā nāśibāro lāgi'
hari-nāma mahā-mantra lao tumi māgi'

(5)

bhaktivinoda prabhu-caraṇe poḍiyā
sei hari-nāma-mantra loilo māgiyā

TRANSLATION

1) Lord Gaurāṅga is calling, "Wake up, sleeping souls! Wake up, sleeping souls! How long will you sleep in the lap of the witch called Māyā?"

2) You have forgotten the way of devotional service and are lost in the world of birth and death.

3) I have descended just to save you; other than Myself you have no friend in this world.

4) I have brought the medicine that will wipe out the disease of illusion from which you are suffering. Take this mahā-mantra-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma Rāma Rāma, Hare Hare."

5) Śrīla Bhaktivinoda Thākura says: "I fall at the Lord's feet, having taken this mahā-mantra."

Song Name: Kabe Gaura Vane

Official Name: Siddhi Lalasa (Wandering madly in Navadvipa)

Author: Bhaktivinoda Thakura

Book Name: Gitamala (Section: Siddhi Lalasa Song 1)

(1)

kabe gaura-vane, suradhunī-taṭe,
'hā rādhe hā kṛṣṇa' bole'
kāndiyā beḍā'bo, deho-sukha chāḍī',
nānā latā-taru-tale

(2)

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

(3)

dhāma-bāsī jane, pranati koriyā,
māgibo kṛpāra leśa
vaiṣṇava-caraṇa- reṇu gāya mākhī',
dhorī' avadhūta-veśa

(4)

gauḍa-braja-jane, bheda nā dekhibo,
hoibo baraja-bāsī
dhāmera swarūpa, sphuribe nayane,
hoibo rādhāra dāsi

TRANSLATION

1) When, oh when will I wander here and there, weeping under the shade of the trees and creepers along the banks of the celestial Ganges River in Navadvipa? I will cry out "Oh Radhe! Oh Kṛṣṇa!", and I will completely forget about all the so-called pleasures of this material body.

2) When will I be able to live so simply by begging some food from the homes of the untouchables who live here and there? I will drink the water of the Sarasvatī, and in ecstasy I will roll to and fro on the banks of the river, raising a loud uproar of "Kṛṣṇa! Kṛṣṇa!"

3) When will I bow down to all the inhabitants of the holy land of Navadvipa and receive a bit of their causeless mercy? I will smear the dust of the Vaisnavas' lotus feet all over my body, and I will wear the dress of a mad wandering mendicant.

4) When I factually observe that the transcendental land of Navadvipa is non different from Sri Vraja-bhumi, then I shall be transformed into a Vrajabasi also. Then I will see the true form of the transcendental realm opening up before my very eyes, and I will thus become one of the maidservants of Srimati Radharani.

Song Name: Kabe Ha'be Bolo

Author: Bhaktivinoda Thakura

Book Name: Saranagati (Section: Vijnapti Song 1)

(1)

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

(2)

ṭṛṇādhika hīna, kabe nije mānī',
sahiṣṇutā-guṇa ḥṛdoyete ānī'
sakale mānada, āpani amānī,
ho'ye āswādībo nāma-rasa-sār

(3)

dhana jana āra, kobitā-sundarī,
bolibo nā cāhi deho-sukha-karī
janme-janme dāo, ohe gauraharī!
ahaitukī bhakti caraṇe tomār

(4)

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

(5)

kabe navadwīpe, suradhunī-taṭe,
gaura-nityānanda bolī' niṣkapaṭe
nāciyā gāiyā, berāibo chuṭe,
bātulera prāya chāriyā bicār

(6)

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

(7)

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

(8)

kabe jībe doyā, hoibe udoya,
nija-sukha bhulī' sudīna-ḥṛdoya
bhaktivinoda, koriyā binoya,
śrī-ājñā-ṭahala koribe pracār

TRANSLATION

1) When, O when, will that day be mine? When will you give me your blessings, erase all my offences and give my heart a taste [ruci] for chanting the Holy Name in purity?

2) When will I taste the essence of the Holy Name, feeling myself to be lower than the grass, my heart filled with tolerance? When will I give respect to all others and be free from desire for respect from them?

3) When will I cry out that I have no longer any desire for wealth and followers, poetry and

beautiful women, all of which are meant just for bodily pleasure? O Gaura Hari! Give me causeless devotional service [bhakti] to your lotus feet, birth after birth.

4) When will my body be covered with goose bumps and my voice broken with emotion as I pronounce Krishna's name? When will my body change colour and my eyes flow with endless tears as I chant?

5) When will I give up all thought of the world and society to run like a madman along the banks of the Ganges in Navadvīpa, singing and dancing and sincerely calling out the names of Gaura and Nityananda?

6) When will Nityananda Prabhu be merciful to me and deliver me from the enchantment [maya] of the sense objects? When will he give me the shade of his lotus feet and the right to enter the market place [nama-hatta] of the Holy Name?

7) When will I buy, borrow or steal the ecstasies of the Holy Name? When will I lose myself in the intoxication of the Holy Name? When will I immerse myself in the nectar of the Holy Name after grasping the feet of a saint who constantly relishes the flavours [rasa] of devotion?

8) When will I feel compassion for all living beings [jības]? When will I forget my own pleasure in genuine humility? And when will I, Bhaktivinoda, meekly go from door to door, preaching your message of love?

Song Name: Kabe Habe Heno Dasa Mor

Author: Bhaktivinoda Thakura

Book Name: Kalyana Kalpataru (Section: Uchchvasa: Prarthana Lalasmayi Song 9)

(1)

kabe ha'be heno dasa mor
tyaji' jada asa, bividha bandhana,
chadibo samsar ghor

(2)

brndabanabhede, nabaddvipa-dhame,
bandhibo kutirakhani
sacir nandana-carana-asroy
koribo sambandha mani'

(3)

jahnavi-puline, cinmoy-kanane,
basiya bijana-sthale
krsna-namamṛta, nirantara pibo,
dakibo 'gauranga' bo'le

(4)

ha gaura-nitai, tora du'ti bhai,
patita-janer bandhu
adhama patita, ami he durjana,
hao more krpa sindhu

(5)
kandite kandite, sola-krosa-dhama,
jahnavi ubhoy kule
bhramite bhramite, kabhu bhagya-phale,
dekhi kuchu taru-mule

(6)
ha ha manohara, ki dekhinu ami,
boliya murchita ho'bo
samvit paiya, kandibo gopane,
smari dunhu krpa-laba

TRANSLATION

1) When, oh when will such a condition be mine? Renouncing all of my mundane desires which are giving rise to various types of bondage, I will give up this dark, ghastly material existence.

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

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

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

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

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

Song Name: Kabe Mui Vaisnava Cinibo

Author: Bhaktivinoda Thakura

Book Name: Kalyana Kalpataru (Section: Uchvasa: Prarthana Lalasmayi Song 7)

(1)
kabe mui vaisnava cinibo hari hari
vaisnava carana, kalyaner khani,
matibo hrdaye dhori'

(2)
baisnava-thakura aprakrta sada,
nirdosa, anandamoy
krsna-name priti jade udasina,
jibete dayardra hoy

(3)
abhimana-hina, bhajana praveena
bisayete anasakta
antara-bahire, niskapata sada,
nitya-lila-anurakta
(4)
kanistha, madhyama, uttama prabhede,
vaisnava trividha gani
kanisthe adara, madhyame pranati,
uttame susrusa suni

(5)
je jena bainnaba, ciniya loiya,
adara koribo jabe
vaisnaver krpa,j ahe sarva-siddhi,
avasya paibo tabe

(6)
vaisnava caritra, sarvada pavitra,
jei ninde himsa kori'
bhaktivinoda, na' sambhase ta're
thake sada mauna dhori'

TRANSLATION

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

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

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

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

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

6) Bhaktivinoda always keeps a vow to abstain from speaking any type of envious blasphemy unto such a pure devotee, whose life and characteristics are always pure.

Song Name: Kabe Sri Caitanya More

Koribena Doya

Author: Bhaktivinoda Thakura

Book Name: Kalyana Kalpataru (Section: Ucchvasa: Prarthana Dainyamayi Song 1)

(1)

kabe śrī caitanya more karibena dayā
kabe āmi paiba vaiṣṇava-pada-chāyā

(2)

kabe āmi chāḍiba e viṣayābhimāna
kabe viṣṇu-jane āmi kariba sammāna

(3)

gala-vastra kṛtāñjali vaiṣṇava-nikaṭe
dante tṛṇa kari' dāḍāiba niṣkapāṭe

(4)

kāndiyā kāndiyā jānāiba duḥkha-grāma
saṁsāra-anala haite māgiba viśrāma

(5)

śuniyā āmāra duḥkha vaiṣṇava ṭhākura
āmā' lāgi' kṛṣṇe āvedibena prapura

(6)

vaiṣṇavera āvedane kṛṣṇa dayāmaya
e hena pāmara prati ha'ḅena sa-daya

(7)

vinodera nivedana vaiṣṇava-carāṇe
kṛpā kari' saṅge laha ei akiḥcane

TRANSLATION

1) When will Sri Caitanya Mahaprabhu show His causeless mercy to me by allowing me to attain the shade of the lotus feet of all the Vaisnavas?

2) When will I be able to give up this false ego which is so deeply engrossed in sense gratification? And when will I be able to properly honor the associates of the Lord?

3) I will stand before the Vaisnavas with folded hands, a cloth binding my neck, and a straw in between my teeth, sincerely awaiting their order.

4) Weeping and weeping, I will understand the real nature of this abode of misery, and I will beg for relief from the blazing fire of this material world.

5) Hearing about all of my miserable sufferings, the Vaisnava Thakura will submit an appeal unto the Lord Kṛṣṇa on my behalf.

6) By the prayer of the Vaisnavas the all-merciful Lord Kṛṣṇa will then become compassionate towards such a sinner as me.

7) Bhaktivinoda's prayer unto the lotus feet of the Vaisnavas is that: "Please be merciful and take this worthless person into your association".

Song Name: Kali Kukkura Kadan

Official Name: Nama Kirtana (Names of Lord Caitanya)

Author: Bhaktivinoda Thakura

Book Name: Kalyana Kalpataru (Section: Ucchvasa: Ucchvasa Kirtana Nama Kirtana Song 1)

(1)

kali-kukkura-kadana jadi cao (he)
kali-yuga-pavana, kali-bhoya-nasana,
sri-saci-nandana gao (he)

(2)

gadadhara-madana, nita'yer prana-dhana,
advaiter prapujita gora
nimai bisvambhar, srinivas-iswar,
bhakta-samuha-cita-cora

(3)

nadiya-sasadhar, mayapura-iswar,
nama-pravartana sura
grhi-jana-siksaka, nyasi-kula-nayaka,
madhava radha-bhava-pura

(4)

sarvabhauma-sodhana, gajapati-tarana,
ramananda-posana vira
rupananda-varadhana, sanatana-palana,
haridasa-modana dhira

(5)

braja-rasa bhavana, dusta-mata-satana,
kapati vighatana kama

suddha-bhakta-palana, suska-jnana tadana,
chala-bhakti-dusana rama

TRANSLATION

1) If you want to be rid of the influence of the dog-like personality of kali, then just sing the glories of the beautiful Son of Mother Saci (Sacinandana). He is the Savior of the kali-yuga (Kali-yuga Pavana), and He is (Kali-bhay-nasana), the destroyer of all fear caused by the age of quarrel.

2) He maddens Sri Gadhadara with His name, (Gadadhara-madana) He is the treasure of the life of Sri Nityananda Prabhu (Nita'yer Prana-dhana), and He is the most worshipable object of Sri Advaita Acarya (Advaiter Prapujita). He is affectionately named Nimai by His mother, due to being born under a Nim tree, and He has been named Visvambhara by His grandfather. He is the only Lord of Sri Srivasa (Srinivas-isvar), and He steals the hearts of all the assembled devotees (Bhakta-samuha-cita-cora).

3) Lord Caitanya is the moon over Nadia (Nadiya-sasadhar), the Lord of Sri Mayapura-dhama (Mayapura-isvar), and the divine propogator of His own name (Nama-pravartana Sura). He is the instructor of family men (Grhijana-siksaka), and He is also the hero of those who are in the

renounced order (Nyasi-kula-nayaka). He is the husband of the Goddess of Fortune (Madhava), and He is over-flowing with the ecstatic moods and sentiments of Srimati Radharani (Radha-bhava-pura).

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

5) Lord Caitanya is the source of all the transcendental mellows of Vraja-dhama (Brajara-rasa Bhavana), He is the destroyer of all mischievous and wicked mentality (Dustamata-satana), and He dissolves the mundane lust of the deceitful insincere souls by His causeless mercy (Kapati Vighatana Kama). He maintains and protects His pure Vaisnava devotees (Suddha-bhakta-palana), and He chastises dry speculative knowledge (Suskaajnana Tadana). He destroys pretentious and hypocritical devotion (Chalabhakti-dusana), and He is the reservoir of pleasure (Rama)

Song Name: Keno Hare Krsna Nam

Author: Bhaktivinoda Thakura

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

(1)

pakhi nā jāni kon aparādhe
mukhe hare kṛṣṇa nām bolo nā

(2)

baner pakhi re dhare rāklām hṛdoy mandire
madhu mākā ei hari nām
pakhi re śikhaile śikhe

(3)

pakhi sakal nām bolte paro
keno hare kṛṣṇa nām bolo na

keno hare kṛṣṇa nām hari bole mano prāṇ kānde nā

(4)

chalo pakhi rūper deśe jāi
je deśete maner mānuś āsā jāoyā nāi

(5)

pakhi re tor maraṇa kālete
carabi vāser dolāte

ore cār janete kandhe kore
loye jābe smaśan ghāṭete

(6)

ore o tor mukhe āguna jihve tule

ki korobi tāi bolo nā

TRANSLATION

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

1) The bird of my heart does not know what past sinful activities it has committed to cause this inability to chant Hare Krsna properly.

2) O forest bird! I have kept something for you very carefully within the cottage of my heart – the holy name of Hari, which is overflowing with pure sweet honey. O bird, you could learn the chanting of this name if you were taught.

3) A bird is easily able to speak all names; why then does this bird of my heart refuse to chant Hare Krsna? Oh, why does my heart not weep from chanting the holy names Hare Krsna?

4) O bird! Come, let us go to the spiritual world, the land of true and everlasting beauty. It is the place where the imaginary man of my mind will never again come and go on the revolving cycle of birth and death.

5) O bird! At the time of death, your body will simply be placed upon a funeral stretcher, lifted on the shoulders of four persons and carried to the cremation grounds.

6) Alas! The cremation fire will enter your mouth and then totally consume your tongue. There will be nothing you can do to save yourself, for at that time it is too late – you will be unable to speak anymore.

Song Name: Kesava Tuva Jagata Vicitra

Author: Bhaktivinoda Thakura

**Book Name: Saranagati (Section: Bhakti
Pratikula Bhava Varjanangikara Song 1)**

(1)

keśava! tuwā jagata vicitra
karama-vipāke, bhava-vana bhrama-i,
pekhaluñ raṅga bahu citra

(2)

tuwā pada-vismṛti, ā-mara jantranā,
kleśa-dahane dohi' jāi

kapila, patañjali, gautama, kanabhojī,
jaimini, bauddha āowe dhāi'

(3)

tab koi nija-mate, bhukti, mukti yācato,
pāta-i nānā-vidha phāñd

so-sabu—vañcaka, tuwā bhakti bahir-mukha,
ghaṭāowe viśama paramād

(4)

vaimukha-vañcane, bhaṭa so-sabu,
niramilo vividha pasār

dandavat dūrato, bhaktivinoda bhelo,
bhakata-caraṇa kori' sār

TRANSLATION

1) This material creation of Yours, O Kesava, is most strange. I have roamed throughout the

forest of this universe in consequence of my selfish acts, and I have beheld many strange and curious sights.

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

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

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

Song Name: Ki Jani Ki Bale

Author: Bhaktivinoda Thakura

Book Name: Saranagati (Section: Gopritve Varana Song 1)

(1)

ki jāni ki bale, tomāra dhāmete,
hoinu śaraṇāgata
tumi doyā-moy, patita-pāvana,
patita-tāraṇe rata

(2)

bharasā āmāra, ei mātra nātha!
tumi to' karunā-moy
tava doyā-pātra, nāhi mora sama,
avaśya ghucābe bhoy

(3)

āmāre tārite, kāhāro śakati,
avanī-bhitore nāhi
doyāla thākura! ghoṣanā tomāra,
adhama pāmāre trāhi

(4)

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

(5)

tomāra sakala, āmi mātra dāsa,
āmāra tāribe tumi
tomāra caraṇa, korinu varaṇa,
āmāra nāhi to' āmi

(6)

bhaktivinoda, kāṇḍiyā śaraṇa,
lo'yeche tomāra pāy
kṣamī' aparādha, nāme ruci diyā,
pālana korohe tāy

TRANSLATION

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

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

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

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

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

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

Song Name: Krpa Koro Vaisnava Thakura

Author: Bhaktivinoda Thakura

Book Name: Kalyana Kalpataru (Section: Ucchvasa: Prarthana Lalasmayi Song 8)

(1)

krpā koro vaiṣṇava thākura, sambandha jāniyā
bhajite bhajite, abhimāna hau dūra

(2)

'āmi to vaiṣṇava', e buddhi hoile, amāni nā ho'bo
āmi

pratisthāśā āsi', hṛdoya dūṣibe, hoibo niraya-gāmi
(3)

tomāra kiṅkora, āpane jānibo, 'guru'-abhimāna
tyaji'

tomāra ucchiṣṭha, pada-jala-reṇu, sadā niṣkapaṭe
bhaji
(4)

'nije śreṣṭha' jani, ucchiṣṭhādi dāne, ho'be
abhimāna bhāra

tāi śiṣya taba, thākiyā sarvadā, nā loibo pūjā kā'r
(5)

amāni mānada, hoile kīrtane, adhikāra dibe tumi
tomāra caraṇe, niṣkapaṭe āmi, kāṇḍiyā luṭibo
bhūmi

TRANSLATION

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

2) If I think "I am a Vaisnava," then I will never become humble. My heart will become

contaminated with the hope of receiving honor from others, and I will surely go to hell.

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

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

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

Song Name: Mama Mana Mandire

Author: Bhaktivinoda Thakura

(refrain) mama mana mandire raha niśi-din

kr̥ṣṇa murāri śrī kr̥ṣṇa murāri

(1)

bhakti prīti mālā candan

tumi nio he nio cita-nandan

(2)

jīvana maraṇa tava pūjā nivedan

sundara he mana-hārī

(3)

eso nanda-kumār ān nanda-kumār

habe prema-pradīpe arāti tomār

(4)

nayana jamunā jhare anibār

tomāra virahe giridhārī

(5)

bandana gāne tava bajuk jīvana

kr̥ṣṇa murāri śrī kr̥ṣṇa murāri

TRANSLATION

Refrain: Please abide in the temple of my heart both day and night, O Krsna Murari, O Sri Krsna Murari!

1) Devotion, love, flower garlands, and sandalwood- please accept them, O Delighter of the Heart!

2) In life or in death I worship You with these offerings, Beautiful One, O Enchanter of the Heart!

3) Come, son of Nanda, and then, O Son of Nanda, I will offer Your arati ceremony with the lamplight of my love.

4) The waters of the Yamuna river cascade incessantly from my eyes in your separation, O Holder of Govardhana Hill!

5) May I pass my life absorbed only in songs of Your praise, O Krsna Murari, Sri Krsna Murari!

Song Name: Manasa Deho Geho Jo Kichu Mor

Author: Bhaktivinoda Thakura

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

(1)

mānasa, deho, geho, jo kichu mor

arpilū tuwā pade, nanda-kiśor!

(2)

sampade vipade, jīvane-maraṇe

dāy mama gelā, tuwā o-pada baraṇe

(3)

mārobi rākhoi-jo icchā tohārā

nitya-dāsa prati tuwā adhikārā

(4)

janmāobi moe icchā jadi tor

bhakta-gṛhe jani janma hau mor

(5)

kiṭa-janma hau jathā tuwā dās

bahir-mukha brahma janme nāhi āś

(6)

bhukti-mukti-spr̥hā vihīna je bhakta

labhaite tāko saṅga anurakta

(7)

janaka, janani, dayita, tanay

prabhu, guru, pati-tuhū sarva-moy

(8)

bhaktivinoda kohe, śuno kāna!

rādhā-nātha! tuhū hāmāra parāṇa

TRANSLATION

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

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

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

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

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

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

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

8) Thakura Bhaktivinoda says, "O Kana, please hear me! O Lord of Radha, You are my life and soul!"

Song Name: Nadiya Godrume Nityananda Mahajana

Official Name: Ajna Tahal (The Lord's Order to Process Around Town and Chant)

Author: Bhaktivinoda Thakura

Book Name: Gitavali (Section: Nagara Kirtana Song 1)

(1)

nadīyā-godrume nityānanda mahājana
patiyāche nām-haṭṭa jīvera kāraṇa

(2)

(śraddhāvān jan he, śraddhāvān jan he)
prabhura ājñāy, bhāi, māgi ei bhikṣā
bolo 'kṛṣṇa,' bhajo kṛṣṇa, koro kṛṣṇa-śikṣā

(3)

aparādha-sūnya ho'ye loho kṛṣṇa-nām
kṛṣṇa mātā, kṛṣṇa pitā, kṛṣṇa dhana-prān

(4)

kṛṣṇera saṁsāra koro chāḍī' anācār
jīve doyā, kṛṣṇa-nām-sarva-dharma-sār

TRANSLATION

1) In the land of Nadiya, on the island of Godruma, the magnanimous Lord Nityananda has opened up the marketplace of the Holy Name, meant for the deliverance of all fallen souls.

2) O people of faith! O people of faith! By the order of Lord Gauranga, O brothers, I beg these three requests of you: Chant "Kṛṣṇa!", worship Kṛṣṇa, and teach others about Kṛṣṇa.

3) Being careful to remain free of offenses; just take the holy name of Lord Kṛṣṇa. Kṛṣṇa is your mother, Kṛṣṇa is your father, and Kṛṣṇa is the treasure of your life.

4) Giving up all sinful activities, carry on your worldly duties only in relation to Lord Kṛṣṇa. The showing of compassion to other souls by loudly chanting the holy name of Kṛṣṇa is the essence of all forms of religion.

Song Name: Narada Muni Bajay Vina

Author: Bhaktivinoda Thakura

Book Name: Gitavali (Section: Namastakam Song 8)

(1)

nārada-muni, bājāya viṇā,
'rādhikā-ramaṇa'-nāme
nāma amani, udita haya,
bhakata-gīta-sāme

(2)

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

(3)

mādhurī-pūra, āsaba paśī,
mātāya jagata-jane
keha vā kāñde, keha vā nāce,
keha māte mane mane

(4)

pañca-vadana, nārade dhari',
premera saghana rola
kamalāsana, nāciyā bale,
'bola bola hari bola'

(5)

sahasrānana, parama-sukhe,
'hari hari' bali' gāya
nāma-prabhāve, mātīla viśva,
nāma-rasa sabe pāya

(6)

śrī-kṛṣṇa-nāma, rasane sphurī',
purā'la āmāra āsa
śrī-rūpa-pade, yācaye ihā,
bhakativinoda dāsa

TRANSLATION

1) When the great soul Narada Muni plays his vina, the holy name, Radhika-raman, descends and immediately appears amidst the kirtan of the Lord's devotees.

2) Like a monsoon cloud, the holy name showers nectar in their ears. All the devotees, due to great ecstasy, repeatedly dance to their hearts content.

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

4) Lord Siva, embracing Narada Muni, repeatedly makes loud screams of ecstatic joy, and Lord Brahma, dancing very ecstatically, says, "All of you kindly chant, Haribol! Haribol!"

5) In great happiness the thousand-faced Ananta Sesa chants "Hari! Hari!" By the influence of the transcendental vibration of the holy name, the whole universe becomes ecstatically maddened and everyone tastes the mellows of the holy name.

6) Thakura Bhaktivinoda, the humble servant of the Lord, says, "The holy name of Krishna has fulfilled all my desires by vibrating on everyone's tongue." Bhaktivinoda therefore prays at the feet of Sri Rupa Goswami that the chanting of harinam may continue like this always.

Song Name: Nija Karma Dose Phale

Author: Bhaktivinoda Thakura

Book Name: Gitamala (Section: Yamuna Bhavavali Song 10)

(1)

hari he
nija-karma-doṣa-phale poḍi' bhabārṇaba-jale
hābuḍubu khāi kota kāla
sāntāri' sāntāri' jāi sindhu-anta nāhi pāi
bhāba-sindhu ananta biśāla

(2)

nimagna hoinu jabe dākinu kātara rabe
keho more koroho uddhāra
sei kāle āile tumi tomā jāni' kūla-bhūmi
āśā-bija hoilo āmāra

(3)

tumi hari doyāmoḃa pāile more su-niścoḃa
sarbottama doyāra biṣoḃa
tomāke nā chāḍi' āra e bhaktibinoda chāra
doyā-pātre pāile doyāmoḃa

TRANSLATION

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

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

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

Song Name: Nitai Nam Hate O Ke Jabire Bhai

Official Name: Nama Hatta Bhajana

Author: Bhaktivinoda Thakura

(1)

nitai nam hate o ke jabire bhai, ay chute
ese pasanda jagai madhai dujan sakal hater mal
nile jute

(2)

hater amsi mahajon, sri adwaita sanatan
bhandari sri gadadhar pandit vicaksan

(3)

achen caukidar haridas adi holer sri sanjay
sri sridhar mate dalal kesava bharati sri vidya
vacaspati
paricarak achen krsna dasa prabhrti
hon kosadhyaksa srivas pandit, jhadudar kedar
jute

(4)

hater mulya nirupon, naya bhakti prakasana,
prema heno mudra sarbasar, samyaman nai komi
besi saman

(5)

o jon re, sob ek mane bojhay uthe.
ei premer uddesa, ek sadhu upadesa
sudhamoy harinam rupa su-sandesā
ete boro nai re dvesadvesa
khay ek pate kanakuthe.

TRANSLATION

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

Song Name: Ohe Vaisnava Thakura

Author: Bhaktivinoda Thakura

Book Name: Saranagati (Section: Bhajana

Lalasa Song 7)

(1)

ohe!

vaiṣṇaba ṭhākura, doyāra sāgara,
e dāse korunā kori'
diyā pada-chāyā, śodho he āmāya,
tomāra caraṇa dhori

(2)

chaya bega domi', chaya doṣa śodhi',
chaya guṇa deho' dāse
chaya sat-saṅga, deho' he āmāre,
boshechi saṅgera āśe

(3)

ekākī āmāra, nāhi pāya bala,
hari-nāma-saṅkīrtane
tumi kṛpā kori', śraddhā-bindu diyā,
deho' kṛṣṇa-nāma-dhane

(4)

kṛṣṇa se tomāra, kṛṣṇa dite pāro,
tomāra śakati ache
āmi to' kāṅgala, 'kṛṣṇa' 'kṛṣṇa' boli',
dhāi tava pāche pāche

TRANSLATION

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

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

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

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

Song Name: Ore Mana Bhalonahi Lage E Samsar

Author: Bhaktivinoda Thakura

Book Name: Kalyana Kalpataru (Section: Upalabdhī: Nirveda-Laksana-Upalabdhī Song 1)

(1)

ore mana, bhalonahi lage e samsar
janama-marana-jara, je samsare ache bhara,
tahe kiba ache bol' sar

(2)

dhana-jana-parivar, keho nahe kabhu ka'r,
kale mitra, akale apar
jaha raknibare cai, taha nahe thake bhāi,
anītya samasta binasvar

(3)

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

(4)

bhalo ko're dekho bhāi, amisra ananda nai,
je ache, se dukkher karana
se sukher tore tabe, keno maya-dasa habe,
haraibe paramartha-dhana

(5)

itihasa-alocane, bheve'i dekho nija mane,
koto asurika durasoy
indriya-tarpana sar, kori' koto duracar,
sese labhe marana niscay

(6)

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

(7)

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

TRANSLATION

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

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

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

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

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

6) Alas! Never having once considered the purpose or goal of human existence, such a person wastes his entire life just like a dog or a pig. Then at the time of death, being bereft and cheated out of any means of deliverance, he laments bitterly and burning the fire of repentance.

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

Song Name: Prabhu Tava Pada Yuge

Author: Bhaktivinoda Thakura

Book Name: Gitavali (Section: Sikastakam Song 4)

(1)

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

(2)

nāhi māgi swarga, āra mokṣa nāhi māgi
nā kori prārthanā kono vibhūṭira lagi'

(3)

nija-karma-guna-doṣe je je janma pāi
janme janme jeno tava nāma-guna gāi

(4)

ei mātra āśā mama tomār caraṇe
ahoitukī bhakti hr̥de jāge anukṣane

(5)

viṣaye je prīti ebe āchaye āmār
sei-mata prīti hauk caraṇe tomār

(6)

vipade sampade tāhā thākuk sama-bhāve
dine dine vṛddhi hauk nāmera prabhāve

(7)

paśu-pakṣi ho'ye thāki swarge vā niroye
tava bhakti rahu bhaktivinoda-hṛdoye

TRANSLATION

1) My Lord: I submit the following prayer at Your holy feet: I do not pray to You for physical leisure, for learning, wealth, or followers.

2) I do not pray for heaven or salvation. I do not pray for any of these opulences.

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

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

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

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

7) Whether I live as bird or beast, in heaven or in hell, let the humble Bhaktivinoda always cherish bhakti in his heart of hearts.

Song Name: Prapance Poriya Agati

Author: Bhaktivinoda Thakura

Book Name: Saranagati (Section: Bhajana Lalasa Song 1)

(1)

hari he!

prapañce poḍiyā, agati hoyiā,
nā dekhi upāya ār
agatira gati, caraṇe śaraṇa,
tomāya korinu sār

(2)

karama geyāna, kichu nāhi mora,
sādhana bhajana nāi
tumi kṛpā-moya, āmi to' kāṅgāla,
ahaitukī kṛpā cāi

(3)

vākya-mano-vega, krodha-jihvā-vega,
udara-upastha-vega
miliyā e saba, saṁsāre bhāsā'ye,
diteche paramodvega

(4)

aneka jatane, se saba damane,
chāḍiyāchi āśā āmi
anāthera nātha! ḍāki tava nāma,
ekhona bharasā tumi

TRANSLATION

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

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

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

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

Song Name: Radha Kṛṣṇa Bol Bol

Author: Bhaktivinoda Thakura

Book Name: Gitavali (Section: Nagara Kirtana Song 4)

(1)
 'rādhā-kṛṣṇa' bol bol bolo re sobāi
 (ei) śikṣā diyā, sab nadiyā
 phirche nece' gaura-nitāi
 (miche) māyār boṣe, jāccho bhese',
 khāccho hābuḍubu, bhāi

(2)
 (jīv) kṛṣṇa-dās, e biśwās,
 korle to' ār duhkho nāi
 (kṛṣṇa) bolbe jabe, pulak ha'be
 jhorbe āñkhi, boli tāi

(3)
 ('rādhā) kṛṣṇa' bolo, sañge calo,
 ei-mātra bhikhā cāi

(jāy) sakal' bipod bhaktivinod
 bole, jakhon o-nām gāi

TRANSLATION

1) Chant, chant "Radha-Kṛṣṇa!" Everyone chant!
 When Lord Caitanya and Lord Nityananda came
 dancing through Nadia, They gave these
 teachings: Chant, chant "Radha-Kṛṣṇa!"
 Everyone chant! You are caught up in a
 whirlpool of senseless action and are
 sinking lower and lower. Chant, chant
 "Radha-Kṛṣṇa!" Everyone chant!

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

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

Song Name: Radha Kunda Tata Kunja Kutir

Author: Bhaktivinoda Thakura

Book Name: Saranagati (Section: Bhakti

Anukula Matra Karyera Svīkara Song 4)

(1)
 rādhā-kunḍa-taṭa-kuñja-kuṭīr
 govardhana-parvata, jāmuna-tīr
 (2)

kusuma-sarovara, mānasa-gaṅgā
 kalinda-nandini vipula-taraṅga

(3)
 vaṁśī-vaṭa, shashanka gokula, dhīra-samīr
 bṛndābana-taru-latikā-bānīr

(4)
 khaga-mṛga-kula, malaya-bātās
 mayūra, bhramara, muralī-vilās

(5)
 venu, śṛṅga, pada-cihna, megha-mālā
 vasanta, śaśaṅka, śaṅkha, karatāla

(6)
 yugala-vilāse anukūla jāni
 līlā-vilāse-uddīpaka māni

(7)
 e saba choḍato kañhi nāhi jāu
 e saba choḍato parāna hārāu

(8)
 bhaktivinoda kohe, śuno kān!
 tuwā uddīpaka hāmārā parān

TRANSLATION

1-6) The cottage in the grove on the banks of
 Radha-kunda, the great Govardhana Hill, the
 banks of the Yamuna, Kusuma-sarovara, Manasa-
 ganga, the daughter of Kalinda (the Yamuna) with
 her many waves, the Vamsi-vat, Gokula, Dhira-
 samira, the trees and creepers and reeds of
 Vrḍavana, the different varieties of colorful birds,
 the deer, the cooling breeze from the Malaya
 Mountains, the peacocks, the bumblebees, the
 pastimes with the flute, the flute itself, the buffalo
 horn bugle, the footprints of cows in the dust of
 Vraja, the rows of blackish rain clouds, springtime,
 the moon, the conchshell, and the karatalas – all
 these I know to be very conducive for the
 pastimes of Radha and Kṛṣṇa. I recognize in them
 a transcendental stimulus for making the Lord's
 charming pastimes more intense.

7) I refuse to go anywhere if there stimuli to
 devotional service are not there, for to abandon
 them is to abandon life itself.

8) Bhaktivinoda says, "Please hear me, O Kana!
 Your entourage and paraphernalia stimulate
 remembrance of You and are the very source of
 my life."

Song Name: Sarvasva Tomar Carane

Author: Bhaktivinoda Thakura

Book Name: Saranagati (Section: Goptritve

Varana Song 3)

(1)
 sarvasva tomār, caraṇe saṁpiyā,
 poḍechi tomāra ghare
 tumi to' ṭhākur, tomāra kukur,
 boliyā jānaho more

(2)
 bāñdhiyā nikaṭe, āmāre pālibe,
 rohibo tomāra dwāre
 pratīpa-janere, āsite nā dibo,
 rākhibo gaḍera pare

(3)
 tava nija-jana, prasād seviyā,
 ucchiṣṭa rākhibe jāhā
 āmāra bhojan, parama-ānande,
 prati-din ha'be tāhā

(4)
 bosiyā śuiyā, tomāra caraṇa,
 cintibo satata āmi
 nācite nācite, nikāṭe jāibo,
 jakhona ḍākibe tumi

(5)
 nijera poṣana, kabhu nā bhāvibo,
 rohibo bhāvera bhore
 bhakativinoda, tomāre pālaka,
 boliyā varaṇa kore

TRANSLATION

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

Song Name: Sri Krsna Caitanya Prabhu Jive Doya Kori

Author: Bhaktivinoda Thakura

Book Name: Saranagati (Section: Saranagati Introduction)

(1)
 śrī-kr̥ṣṇa-caitanya prabhu jīve doya' kori'
 swa-pārśada swīya dhāma saha avatari'

(2)
 atyanta durlabha prema koribāre dāna
 śikhāya śaraṇāgati bhakatera prāna

(3)
 dainya, ātma-nivedana, gopṭṛtve varaṇa
 'avaśya rakṣibe kr̥ṣṇa'—viśvāsa, pālana

(4)
 bhakti-anukūla-mātra kāryera svīkara
 bhakti-pratikūla-bhāva varjanārīgikāra

(5)
 ṣaḍ-aṅga śaraṇāgati hoibe jāhāra
 tāhāra prārthanā śune śrī-nanda-kumāra

(6)
 rūpa-sanātana-pade dante ṛṇa kori'
 bhakativinoda poḍe duhu' pada dhori'

(7)
 kāṅḍiyā kāṅḍiyā bole āmi to' adhama
 śikhāye śaraṇāgati koro he uttama

TRANSLATION

1-2) Out of compassion for the fallen souls, Sri Krishna Caitanya came to this world with His personal associates and divine abode to teach saranagati, surrender to the almighty Godhead, and to freely distribute ecstatic love of God, which is ordinarily very difficult to obtain. This saranagati is the very life of the true devotee

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

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

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

Song Name: Sri Krsna kirtane Jadi Manasa Tohar

Author: Bhaktivinoda Thakura

Book Name: Gitavali (Section: Sikastakam Song 3)

(1)
 śrī-kr̥ṣṇa-kīrtane jadi mānasa tohār
 parama jatane tāhi labho adhikār

(2)
 ṛṇādhika hīna, dīna, akiñcana chār
 āpane mānobi sadā chāḍi' ahañkār

(3)
 vṛkṣa-sama kṣamā-guna korobi sādhan
 prati-himsā tyaji' anye korobi pālan

(4)
 jīvana-nirvāhe āne udvega nā dibe
 para-upakāre nija-sukha pāsaribe

(5)
 hoile-o sarva-gune gunī mahāśoy
 pratiṣṭhāśā chāḍi koro amani ḥṛḍoy

(6)
 kr̥ṣṇa-adhiṣṭhāna sarva-jive jāni' sadā
 korobi sammāna sabe āḍare sarvadā

(7)
 dainya, doya, anye māna, pratiṣṭhā-varjan
 cāri gune gunī hoī' koroha kīrtan

(8)

bhaktivinoda kāṇḍī', bole prabhu-pāy
heno adhikāra kabe dibe he āṁāy

TRANSLATION

- 1) If your mind is always absorbed in chanting the glories of Lord Kṛṣṇa with great care, then by that process of Sri-kṛṣṇa-kīrtana you will attain transcendental qualification.
- 2) You should give up all false pride and always consider yourself to be worthless, destitute, lower and more humble than a blade of grass.
- 3) You should practice forgiveness like that of a tree, and giving up violence toward other living beings, you should protect and maintain them.
- 4) In the course of passing your life, you should never give anxiety to others, but rather do good to them while forgetting about your own happiness.
- 5) When one has thus become a great soul, possessing all good qualities, one should abandon all desires for fame and honor and make one's heart humble.
- 6) Knowing that Lord Kṛṣṇa resides within all living creatures, one should with great respect consistently show honor to all beings.
- 7) By possessing these four qualities-humility, mercifulness, respect toward others, and the renunciation of desires for prestige-one becomes virtuous. In such a state you may sing the glories of the Supreme Lord.
- 8) Weeping, Bhaktivinoda submits his prayer at the lotus feet of the the Lord: "O Lord, when will you give me the qualification for possessing attributes such as these?"

Song Name: Suddha Bhakata Carana Renu

Author: Bhaktivinoda Thakura

Book Name: Saranagati (Section: Bhakti Anukula Matra Karyera Svikara Song 3)

(1)

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

(2)

mādhava-tithi, bhakti-janani,
jatane pālana kori
kṛṣṇa-basati, basati bolī,
parama ādare bori

(3)

gaur āmāra, je-saba sthāne,
koralo bhramaṇa raṅge
se-saba sthāna, heribo āmi,
praṇayi-bhakata-saṅge

(4)

mṛdaṅga-bādyā, śunite mana,
abasara sadā jāce
gaura-bihita, kīrtana śunī,
ānande hṛdoya nāce

(5)

jugala-mūrti, dekhiyā mora,
parama-ānanda hoyā
prasāda-sebā korite hoyā,
sakala prapañca jayā

(6)

je-dina gr̥he, bhajana dekhi,
gr̥hete goloka bhāyā
caraṇa-sīdhu, dekhiyā gaṅgā,
sukha nā śimā pāyā

(7)

tulasī dekhi', jurāyā prāṇa,
mādhava-toṣaṇī jānī'
gaura-priyā, śāka-sevane,
jīvana sārthaka mānī

(8)

bhaktivinoda, kṛṣṇa-bhajane,
anakūla pāyā jāhā
praṭi-dibase, parama-sukhe,
svikāra koroye tāhā

TRANSLATION

- 1) The dust of the lotus feet of pure devotees, enthusiastic devotional service, and service to the pure devotees of the highest order are the roots of the creeper of devotion.
- 2) The holy days like Ekadasi and Janmastami are the mother of devotion for those devotees who respect them. Let the holy places of Kṛṣṇa's pastimes be my places of worship, and bless me.
- 3) May I always visit all the holy places associated with the lila of Lord Caitanya and His devotees.
- 4) When I hear the sound of the mṛdanga in my heart I always desire to join in kīrtana; and when I hear the bonafide songs describing Lord Caitanya's pastimes, my heart dances in ecstasy.
- 5) Whenever I see the transcendental sri-vigrahas of Rādhā-Kṛṣṇa I am in bliss, for by taking Their Lordships' prasada we can conquer over the material elements.
- 6) One day while performing devotional practices, I saw my house transformed into Goloka Vr̥ndavana. When I take the caranamṛta of the Deity, I see the holy Ganges waters that come from the feet of Lord Viṣṇu, and my bliss knows no bounds.
- 7) By seeing the tulasi tree my heart feels joy and Lord Madhava (Kṛṣṇa) is also satisfied. When I eat the prasada favored by Lord Caitanya it is a new life's experience. Lord Caitanya was very fond of a green vegetable preparation called sak, and there

is another song in this book that tells of the amazing effects of this type of prasada.

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

**Song Name: Tumi Sarveswareswara
Vrajendra Kumar**

Author: Bhaktivinoda Thakura

**Book Name: Saranagati (Section: Goptritve
Varana Song 4)**

- (1)
tumi sarveśvareśvara, brajendra-kumāra!
tomāra icchāya viśve sṛjana saṁhāra
- (2)
tava icchā-mato brahmā korena sṛjana
tava icchā-mato viṣṇu korena pālana
- (3)
tava icchā-mate śiva korena saṁhāra
tava icchā-mate māyā sṛje kārāgāra
- (4)
tava icchā-mate jīver janama-marāṇa
samṛddhi-nipāte duḥkha sukha-saṁghāṭana
- (5)
miche māyā-baddha jīva āśā-pāśe phire'
tava icchā binā kichu korite nā pare
- (6)
tumi to' rākhaka ār pālaka āmāra
tomāra caraṇa binā āśā nāhi āra
- (7)
nija-bala-ceṣṭā-prati bharasā chāḍiyā
tomāra icchāya āchi nirbhara koriyā
- (8)
bhaktivinoda ati dīna akiñcana
tomāra icchāya tā'r jīvana marāṇa

TRANSLATION

- 1) O youthful son of the King of Vraja, You are Lord of all lords. According to Your will, creation and destruction take place in the universe.
- 2) According to Your will Lord Brahma creates, and according to Your will Lord Visnu maintains.
- 3) According to Your will Lord Siva destroys, and according to Your will Maya constructs the prison house of this world.
- 4) According to Your will the living beings take birth and die, and according to Your will they meet with prosperity and ruin, happiness and sorrow.
- 5) The tiny soul bound up by Maya vainly struggles in the fetters of worldly desire. Without Your sanction he is unable to do anything.
- 6) You are my only protector and maintainer. Except for Your lotus feet there is no other hope for me.

7) No longer confident of my own strength and endeavor, I have become solely dependent on Your will.

8) Bhaktivinoda is most poor, and his pride has been leveled. Now in accordance with Your will he lives and dies.

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

Author: Bhaktivinoda Thakura

Book Name: Gitavali

- (1)
udilo aruṇa pūraba-bhāge,
dviḥja-maṇi gorā amani jāge,
bhakata-samūha loiyā sāthe,
gelā nagara-brāje
- (2)
'tāthai tāthai bājalo khol,
ghana ghana tāhe jhājera rol,
preme ḡhala ḡhala soṅāra aṅga,
caraṇe nūpara bāje
- (3)
mukunda mād̄hava yādava hari,
bolena bolo re vadana bhori',
miche nida-baśe gelo re rāti,
divasa śārīra-sāje
- (4)
emana durlabha mānava-deho,
pāiyā ki koro bhāva nā keho,
ebe nā bhajile yaśodā-suta,
carama poribe lāje
- (5)
udita tapana hoile asta,
dina gelo bolī' hoibe byasta,
tabe keno ebe alasa hoy,
nā bhaja hr̄doya-rāje
- (6)
jīvana anitya jānaha sār,
tāhe nānā-vidha vipada-bhār,
nāmāśraya kori' jatane tumi,
thākaha āpana kāje
- (7)
jīvera kalyāna-sād̄hana-kām,
jagate āsi' e madhura nām,
avidyā-timira-tapana-rūpe,
hr̄d-gagane birāje
- (8)
kṛṣṇa-nāma-sudhā koriyā pān,
jurāo bhaktivinoda-prāṇ,
nāma binā kichu nāhiko āro,
caudda-bhuvana-mājhe

TRANSLATION

- 1) When the rising sun appeared in the East, the jewel of the twice-born, Lord Gaurasundara,

awakened, and, taking His devotees with Him, He went all over the countryside towns and villages
2) The mṛdangas (khol) resounded "tāthai, tāthai," and the jhājas [large metal karatālas that look like small cymbals] in that kīrtana played in time. Lord Gaurāṅga's golden form slightly trembled in ecstatic love of Godhead, and His footbells jingled.

3) All the devotees chanted the names Mukunda, Mādhava, Yadava and Hari, their mouths being filled with the vibrations. They would announce to the still sleeping people, "You spend your nights uselessly sleeping and your days decorating your bodies!

4) You have achieved such a rare human body, but you do not care for this gift. You remain not serving the darling of Yaśodā and slowly fall through your last moments to death.

5) With every rising and setting of the sun, a day passes and is lost. Then, why do you remain idle and not serve the Lord of the heart?

6) This temporary life is full of various miseries. Take shelter of the holy name as your only business.

7) To penetrate the darkness of ignorance and bless everyone's heart, the holy name has risen like the shining sun.

8) Drink the pure nectar of the holy name. There is nothing but the name to be had in the fourteen worlds. It has filled the soul of Śrī Bhaktivinoda Thākura.

Song Name: Vibhavarī Sesā

Author: Bhaktivinoda Thākura

Book Name: Kalyāna Kalpataru (Section:

Ucchvasa: Ucchvasa Kīrtana: Nama Kīrtana Song 2)

(1)

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

(2)

nṛsimha vāmana, śrī-madhūsūdana,
brajendra-nandana śyāma
pūtanā-ghātana, kaitabha-śātana,
jaya dāśarathi-rāma

(3)

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

(4)

rāvāñāntakara, mākhaṇa-taskara,
gopī-jana-vastra-hāri
brajera rākhāla, gopa-vṛnda-pāla,
citta-hāri baṁśī-dhāri

(5)

yogindra-bandana, śrī-nanda-nandana,
braja-jana-bhaya-hāri
navīna nīrada, rūpa manohara,
mohana-baṁśī-bihāri

(6)

yaśodā-nandana, kaṁsa-nisūdana,
nikuñja-rāsa-vilāsi
kadamba-kānana, rāsa-parāyaṇa,
br̥nda-vīpina-nivāsi

(7)

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

(8)

jāmuna-jīvana, keli-parāyaṇa,
mānasa-candra-cakora
nāma-sudhā-rasa, gāo kṛṣṇa-jaśa
rākho vacana mana mora

TRANSLATION

1) The night has come to an end and the light of dawn is entering. O jīva soul, arise and give up your sleep. Chant the holy names of Lord Hari, who is the giver of liberation; the enemy of the Mura demon; the supreme enjoyer; the all-attractive one; and the horse-headed incarnation, Hayagrīva.

2) Lord Hari [Kṛṣṇa] incarnated as the half-man, half-lion, Nṛsimha. He appeared as a dwarf-brahmana named Upendra and is the killer of the Madhu demon. He is the beloved son of the King of Vraja, Nanda Maharaja, and is blackish in complexion. He is the slayer of the Putana witch and the destroyer of the demon Kaitabha. All glories to Lord Hari, who appeared as Lord Rama, the son of King Dasaratha.

3) He is the darling of mother Yasoda; the giver of pleasure to the cows, land, and spiritual senses; and the protector of the cows. He is the Lord of the Vṛndavana forest; the gopis' beloved; the lover of Rādhikā; and the most beautiful personality in all the worlds.

4) As Ramacandra He brought about the end of the demoniac King Ravana; as Kṛṣṇa He stole the older gopis' butter; He stole the younger gopis' clothes while they were bathing in the Yamuna. He is a cowherd boy of Vraja and the protector of the cowherd boys. He steals the hearts of all and always holds a flute.

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

6) He is the son of Yasoda and the killer of King Kamsa, and He sports in the rasa dance among the groves of Vraja. Kṛṣṇa engages in this rasa dance underneath the kadamba trees, and He resides in the forest of Vrndavana.

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

8) Lord Kṛṣṇa is the life of the River Yamuna. He is always absorbed in amorous pastimes, and He is the moon of the gopis' minds, which are like the cakora birds that subsist only upon moonlight. O mind, obey these words of mine and sing the glories of Sri Kṛṣṇa in the form of these holy names, which are full of nectarean mellows.

Song Name: Vidyara Vilase

Author: Bhaktivinoda Thakura

Book Name: Saranagati (Section: Dainya Song 2)

(1)

vidyāra vilāse, kātāinu kāla,
parama sāhase āmi
tomāra caraṇa, nā bhajinu kabhu,
ekhona śaraṇa tumi

(2)

podite podite, bharasā bārilo,
jñāne gati habe māni'
se āśā biphala, se jñāna durbala,
se jñāna ajñāna jāni

(3)

jaḍa-vidyā jata, māyāra vaibhava,
tomāra bhajane bādha
moha janamiyā, anitya saṁsāre,
jīvake koraye gādhā

(4)

sei gādhā ho'ye, saṁsāretera bojhā,
bahinu aneka kāla
bārdhakey ekhona, śaktira abhāve,
kichu nāhi lāge bhālo

(5)

jīvana jātānā, hoilo ekhona,
se vidyā avidyā bhelo
avidyāra jwālā, ghaṭilo biṣama,
se vidyā hoilo selo

(6)

tomāra caraṇa, binā kichu dhana,
saṁsāre nā āche āra
bhaktivinoda, jaḍa-vidyā chāḍi,
tuwā pada kore sāra

TRANSLATION

1) With great enthusiasm I spent my time in the pleasures of mundane learning, and never worshiped Your lotus feet, O Lord. Now You are my only shelter.

2) Reading on and on, my hopes grew and grew, for I considered the acquisition of material knowledge to be life's true goal. How fruitless those hopes turned out to be, for all my knowledge proved feeble. Now I know that all such erudition is actually pure ignorance.

3) All the so-called knowledge of this world is born of the flickering potency of Your illusory energy (maya). It is an impediment to the execution of devotional service to You. Indulgence in mundane knowledge verily makes an ass of the eternal soul by encouraging his infatuation with this temporary world.

4) Here is one person who has been turned into such an ass, who for so long has carried on his back the useless burden of material existence. Now in my old age, for want of the power to enjoy, I find that nothing at all pleases me.

5) Life has now become agony, for my so-called erudite knowledge has proven itself to be worthless ignorance. Material knowledge has now become a pointed shaft and has pierced my heart with the intolerable, burning pain of ignorance.

6) O Lord, there is no treasure worth seeking in this world other than Your lotus feet. Bhaktivinoda abandons all his mundane knowledge and makes Your lotus feet the sum and substance of his life.

Song Name: Yasomati Nandana

Official Name: Sri Nama Kirtana (Chanting of the Holy Names)

Author: Bhaktivinoda Thakura

Book Name: Gitavali (Section: Nama Kirtana Song 1)

(1)

yaśomati-nandana, braja-baro-nāgara,
gokula-rajjana kāna
gopī-parāṇa-dhana, madana-manohara,
kāliya-damana-vidhāna

(2)

amala harinām amiya-vilāsā
vipina-purandara, navina nāgara-bora,
bamśi-badana suvāsā

(3)

braja-jana-pālana, asura-kula-nāśana
nanda-godhana-rākhawālā
govinda mādhaba, navanīta-taskara,
sundara nanda-gopālā

(4)

yāmuna-taṭa-cara, gopī-basana-hara,
rāsa-rasika, kṛpāmoya
śrī-rādhā-vallabha, br̥ndābana-naṭabara,
bhakativinod-āśraya

TRANSLATION

1) Lord Kṛṣṇa is the beloved son of mother Yaśoda; the transcendental lover in the land of Vraja; the delight of Gokula; Kana [a nickname of Kṛṣṇa]; the wealth of the lives of the gopis. He steals the mind of even Cupid and punishes the Kaliya serpent.

2) These pure, holy names of Lord Hari are full of sweet, nectarean pastimes. Kṛṣṇa is the Lord of the twelve forests of Vraja, He is ever-youthful and is the best of lovers. He is always playing on a flute, and He is an excellent dresser.

3) Kṛṣṇa is the protector of the inhabitants of Vraja; the destroyer of various demoniac dynasties; the keeper and tender of Nanda Maharaja's cows; the giver of pleasure to the cows, land, and spiritual senses; the husband of the goddess of fortune; the butter thief; and the beautiful cowherd boy of Nanda Maharaja.

4) Kṛṣṇa wanders along the banks of the River Yamuna. He stole the garments of the young damsels of Vraja who were bathing there. He delights in the mellows of the rasa dance; He is very merciful; the lover and beloved of Srimatī Rādhārāṇī; the great dancer of Vr̥ndavana; and the shelter and only refuge of Thākura Bhaktivinoda.

Song Name: Yadi Te Hari Pada Saroja Sudha

Official Name: Sri Godruma Candra

Bhajanopadesa

Author: Bhaktivinoda Thākura

(1)

yadi te hari-pāda-saroja-sudhā-
rasa-pāna-param hṛdayam satatam
parihṛtya gr̥ham kali-bhāva-mayam
bhaja godruma-kānana-kuñja-vidhum

(2)

dhana-yauvana-jīvana-rājya-sukham
nahi nityam anukṣaṇa-nāśa-param
tyaja gr̥amya-kathā-sakalam viphalam
bhaja godruma-kānana-kuñja-vidhum

(3)

ramaṇī-jana-saṅga-sukham ca sakhe
carame bhayadam puruṣārtha-haram
hari-nāma-sudhā-rasa-matta-matir
bhaja godruma-kānana-kuñja-vidhum

(4)

jaḍa-kāvya-raso nahi kāvya-rasaḥ
kali-pāvana-gaura-raso hi rasaḥ
alam any-kathādy-anuśīlanayā
bhaja godruma-kānana-kuñja-vidhum

(5)

vr̥ṣabhānu-sutānvita-vāma-tanum
yamunā-taṭa-nāgara-nanda-sutam
muralī-kala-gīta-vinoda-param
bhaja godruma-kānana-kuñja-vidhum

(6)

hari-kīrtana-madhyagatam svajanaiḥ
pariveṣṭita-jāmbunadābha-harim
nija-gauḍa-janaika-kṛpā-jaladhim
bhaja godruma-kānana-kuñja-vidhum

(7)

gīrirāja-sutā-parivita-gr̥ham
nava-khaṇḍa-patim yati-citta-haram
sura-saṅgha-nutam priyayā sahitaḥ
bhaja godruma-kānana-kuñja-vidhum

(8)

kali-kukkura-mudgara-bhāva-dharam
hari-nāma-mahaśudha-dāna-param
patitārta-dayārdra-sumūrti-dharam
bhaja godruma-kānana-kuñja-vidhum

(9)

ripu-bāndhava-bheda-vihīna-dayā
yad abhikṣṇam udeti mukhābja-tatau
tam akṣṇam iha vraja-rāja-sutam
bhaja godruma-kānana-kuñja-vidhum

(10)

iha copaniṣat-parigīta-vibhur
dvija-rāja-sutaḥ purtābha-hariḥ
nija-dhāmani khelati bandhu-yuto
bhaja godruma-kānana-kuñja-vidhum

(11)

avatāra-varam paripūrṇa-phalam
para-tattvam ihātma-vilāsa-mayam
vraja-dhāma-rasāmbudhi-gupta-rasam
bhaja godruma-kānana-kuñja-vidhum

(12)

śruti-varṇa-dhanādi na yasya kṛpā-
janane balavad-bhajanena vinā
tam ahaituka-bhāva-pathā hi sakhe
bhaja godruma-kānana-kuñja-vidhum

(13)

api nakra-gatau hrada-madhy-gatam
kam amocayad ārta-janam tam ajam
avicintya-balam śiva-kalpa-tarum
bhaja godruma-kānana-kuñja-vidhum

(14)

surabhindra-tapaḥ-parituṣṭa-mano
vara-varṇa-dhara harir āvirabhūt
tam ajasra-sukhaṁ muni-dhairya-haraṁ
bhaja godruma-kānana-kuñja-vidhum

(15)

abhilāṣa-cayaṁ tad abheda-dhiyaṁ
aśubhaṁ ca śubhaṁ ca tyaja sarvaṁ idam
anukūlatayā priya-sevanayā
bhaja godruma-kānana-kuñja-vidhum

(16)

hari-sevaka-sevana-dharma-paro
hari-nāma-rasāmṛta-pāna-rataḥ
nati-dainya-dayā-paramāna-yuto
bhaja godruma-kānana-kuñja-vidhum

(17)

vada yādava mādava kṛṣṇa hare
vada rāma janārdana keśava he
vṛṣabhānu-sutā-priyanātha sadā
bhaja godruma-kānana-kuñja-vidhum

(18)

vada yāmuna-tīra-vanādri-pate
vada gokula-kānana-puñja-rave
vada rāsa-rasāyana gaura-hare
bhaja godruma-kānana-kuñja-vidhum

(19)

cala gaura-vanaṁ nava-khaṇḍamayaṁ
paṭha gaurahareś caritāni mudā
luṭha gaura-padārṅkita-gāṅga-taṭaṁ
bhaja godruma-kānana-kuñja-vidhum

(20)

smara gaura-gadādhara-keli-kalām
bhava gaura-gadādhara-pakṣa-caraḥ
śṛṇu gaura-gadādhara-cāru-kathām
bhaja godruma-kānana-kuñja-vidhum

TRANSLATION

1) If you want your heart to be always absorbed in drinking the ambrosial mellows of the lotus feet of Lord Hari, then give up household life, which is full of quarrels and strife, and just worship Lord Gaura, the moon of Godruma's forest bowers.

2) Material riches, youth, long duration of life, and royal happiness — none of these are eternal. At any moment they may be destroyed. Give up all useless topics of mundane conversation and just worship Lord Gaura, the moon of Godruma's forest bowers.

3) O Friend, ultimately the pleasure to be had in the company of beautiful young women turns to fearfulness and distracts one from the real goal of life. Just worship Lord Gaura, the moon of Godruma's forest bowers with your mind intoxicated by the nectarine mellows of the holy name.

4) The taste of mundane poetry does not afford the sweet taste of actual poetry. The sweet

mellows of true poetry are found in descriptions of Lord Caitanya, the savior of all souls in the Kali yuga. Enough with the study of any other topics! Just worship Lord Gaura, the moon of Godruma's forest bowers.

5) Krishna, the transcendental paramour, stands on the banks of the Yamuna with Radha, the daughter of Vrsabhanu, on His left side. He is absorbed in the pastime of playing soft, melodious songs on His flute. Just worship Lord Gaura, the moon of Godruma's forest bowers, Lord Caitanya, who is non-different from the son of Nanda.

6) He is Lord Hari, shining like molten gold and surrounded by His loving devotees in the midst of hari-kirtana, He is the only ocean of mercy for the Gaudiya Vaisnavas. Just worship Lord Gaura, the moon of Godruma's forest bowers.

7) Just worship Lord Gaura, the moon of Godruma's forest bowers — Lord Caitanya, who along with His beloved wife Visnu-priya is glorified by all demigods and saintly persons. His home, Navadvipa, is surrounded by the river Ganga, the daughter of the Himalayas. He is the Lord of Navadvipa and the stealer of the hearts of all sannyasi's.

8) Lord Gauranga is like a powerful hammer which smashes the sin and oppression of the mad-dog of the Kali-yuga. and He is absorbed in distributing the holy name of Krishna, which is the greatest medicine to release one from the material existence. His transcendental form is beautiful, and His heart is full of compassion for the suffering, fallen souls of this world. Just worship Lord Gaura, the moon of Godruma's forest bowers.

9) Compassion which is free from the duality of "Friend" and "enemy" is always manifest on his lotus face. He is the son of Maharaja Nanda — Krishna, who has appeared in a golden form in the land of Navadvipa. Just worship Lord Gaura, the moon of Godruma's forest bowers.

10) In this world and in the Upanishads He is celebrated as the all-pervading Supreme Lord. He appeared as the son of a brahmana and is Lord Hari Himself, with a shining complexion of molten gold. In His own abode He sports with His cowherd boy friends. Just worship this Lord Gaura, the moon of Godruma's forest bowers.

11) He is the most wonderful of all avatars because He is the source of all other expansions of God. He is the Supreme Truth, enjoying His pastimes here in this world. He is the embodiment of the most confidential flows that exist in the ocean of rasa.

12) Without strong devotional worship and service, mere mundane scholarship, high family

lineage , wealth and so on are not effective for invoking the causeless mercy of the Lord. O friend, just worship Lord Gaura, the beautiful moon of Godruma's forest bowers, by the path of unmotivated devotion.

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

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

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

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

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

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

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

20) Become a servant of Gaura and Gadadhara. Listen to the beautiful narration's concerning

Gaura and Gadadhara and just worship Lord Gaura, the moon of Godruma's forest bowers.

Songs by Narottama Das Thakura

Song Name: Are Bhai Bhaja Mora Gauranga

Official Name: Gauranga Nistha

Author: Narottama Dasa Thakura

Book Name: Prarthana

(1)

are bhāi! bhaja mora gaurāṅga caraṇa
nā bhajiyā moinu dukhe, ḍubi ḡra viṣa kūpe,
dagdha koilo e pāñca parāṇa

(2)

tāpa tray viṣānale, ahar-niśi hiyā jvale,
deho sadā hoy acetana
ripu vaśa indriya hoilo, gorā pada pāsarilo,
vimukha hoilo heno dhana

(3)

heno gorā doyā moy, chāri sab lāja bhoy,
kāya mone lohare śaraṇa
pāmara durmati chilo, tāre gorā uddhāri lo,
tārā hoilo patita pāvana

(4)

gorā dvija naṭarāje, bāndhaho hr̥daya mājhe
ki koribe saṁsāra śamana
narottama dāse kohe, gorā sama keho nohe,
nā bhajite dey prema dhana

TRANSLATION

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

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

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

4) If you place Lord Gauranga, the brahmana king of dancers, within your heart, then what will death be able to do to you? Narottama dasa says: There is no one equal to Lord Gauranga. Even if one will not become His devotee, still Lord Gauranga will freely give him the treasure of love for Krsna.

Song Name: Dhana Mor Nityananda

Official Name: Swa Nistha

Author: Narottama Dasa Thakura

Book Name: Prarthana

(1)

dhana mor nityānanda, pati mor gaura-candra,
prāṇa mor yugala-kīśor
advaita ācārya bala, gadādhara mor kula,
narahari vilāsa-i mor

(2)

vaiṣṇaver pada-dhūli, tāhe mor snāna-keli,
tarpaṇa mor vaiṣṇaver nāma
vicār koriyā mane, bhakti-rasa āsvādane,
madhyastha śrī-bhāgavata purāṇa

(3)

vaiṣṇaver ucchiṣṭha, tāhe mor mana niṣṭha,
vaiṣṇaver nāmete ullās
vr̥ndāvane cabutārā, tāhe mor mana gherā,
kohe dīna narottam dās

TRANSLATION

1) Lord Nityananda is my wealth. Lord Gauracandra is my master. The youthful Divine Couple is my life. Advaita Acarya is my strength. Gadadhara is my family. Narahari Sarakara is my glory.

2) The dust of the devotees' lotus feet is my bathing water. The chanting of the devotees names is my satisfaction. Considering the merits of all Vedic literatures in the light of devotional service, I have concluded that the Srimad Bhagavatam is the best of all scriptures.

3) My mind is firmly convinced of the spiritual benefit obtained by eating the remnants of foodstuff left by the devotees. The names of the devotees are my happiness. The land of Vr̥ndavana is the enclosure within which I keep my mind. Poor-hearted Narottama dasa speaks in this way.

Song Name: Ei Baro Karuna Koro

Official Name: Vaiṣṇave Vijñapti (Prayer to the Vaiṣṇava)

Author: Narottama Das Thakura

Book Name: Prarthana (Section: Vaisnava Vijñapati Song 2)

(1)

ei-bāra karuṇā kara vaiṣṇava gosāñi
patita-pāvana tomā bine keha nāi

(2)

jāhāra nikaṭe gele pāpa dūre jāya
emana dayāla prabhu kebā kothā pāya

(3)

gaṅgara paraśa haile paścāte pāvana
darśane pavitra kara-ei tomāra guṇa

(4)

hari-sthāne aparādhe tāre harinām
tomā sthāne aparādhe nāhi paritrāna

(5)

tomāra hr̥daye sadā govinda-viśrām
govinda kahena—mora vaiṣṇava parāṇ

(6)

prati-janme kari āśā caraṇera dhūli
narottame kara dayā āpanāra bali

TRANSLATION

1) O Vaisnava Gosvami, please be merciful to me now. There is no one except you who can purify the fallen souls.

2) Where does anyone find such a merciful personality by whose mere audience all sins go far away?

3) After bathing in the waters of the sacred Ganges many times, one becomes purified, but just by the sight of you, the fallen souls are purified. This is your great power.

4) The holy name delivers one who has committed an offense to Lord Hari, but if one commits an offense to you, there is no means of deliverance.

5) Your heart is always the resting place of Lord Govinda, and Lord Govinda says, "The Vaisnavas are in My heart."

6) I desire the dust of your holy feet in every birth I may take. Please consider Narottama yours, and be kind upon him.

Song Name: Gauranga Karuna Koro

Author: Narottama Das Thakura

(1)

gaurāṅga karuṇā koro, dīna hīna jane
mo-samo patita prabhu, nāhi tri-bhuvane

(2)

dante tr̥ṇa dhorī' gaura, dāki he tomār
kr̥pā kori' eso āmār, hr̥doya mandire

(3)

jadi doyā nā koribe, patita dekhiyā
patita pāvana nāma, kisera lāgiyā

(4)

poḍeci bhava tuphāne, nāhika nistār
śrī caraṇa taraṇī dāne, dāse koro pār

(5)

śrī kr̥ṣṇa caitanya prabhu, dāser anudās
prārthanā koraye sadā, narottam dās

TRANSLATION

1) O my dear Lord Gauranga! Please show Your mercy to this lowly and destitute soul. O Lord! There is no one more fallen than myself in all the three worlds.

2) Holding grass between my teeth, O Lord Gaura, I am calling out to You now! Please be compassionate upon me and come to reside within the temple of my heart.

- 3) If You do not give Your mercy, seeing how fallen I am, then why are You known as Patita Pavana -- the merciful Savior of the fallen?
- 4) I am plunged amidst the violent hurricane-stricken waves in the ocean of this material world, from which there is no escape. Kindly give me the gift of Your divine lotus feet, which are compared to a boat in which Your servant may cross over the ocean of birth and death.
- 5) Narottama Dasa, the servant of the servant of Lord Sri Krsna Caitanya Prabhu, ceaselessly makes this prayer.

Song Name: Gaurāṅgera Duṭi Pada

Official Name: Sāvāraṅga-śrī-gaura-mahimā (The Glories of Sri Gaurāṅga)

Author: Narottama Das Thakura

Book Name: Prarthana

(1)

gaurāṅgera duṭi pada, jār dhana sampada,
se jāne bhakati-rasa-sār

gaurāṅgera madhura-līlā, jār karṇe praveśilā,
hṛḍoya nirmala bhelo tār

(2)

je gaurāṅgera nāma loy, tāra hoy premodoy,
tāre mui jāi bolihāri

gaurāṅga-guṇete jhure, nitya-līlā tāre sphure,
se jana bhakati-adhikārī

(3)

gaurāṅgera saṅgi-gaṇe, nitya-siddha kori' māne,
se jāy brajendra-suta-pās

śrī-gauḍa-maṇḍala-bhūmi, jebā jāne cintāmaṇi,
tāra hoy braja-bhūme bās

(4)

gaura-prema-rasārṇave, śe tarāṅge jebā ḍube,
se rādhā-mādhava-antaraṅga

gṛhe bā vanete thāke, 'hā gaurāṅga' bo'le ḍāke,
narottama māge tāra saṅga

TRANSLATION

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

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

3) Simply by understanding that the associates of Lord Gaurāṅga are eternally free from material contamination, one can immediately be promoted to the transcendental abode of Lord Krsna. If one

simply understands that the land of Navadvīpa is not different from Vrndavana, then he actually lives in Vrndavana.

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

Song Name: Gaurāṅga Bolite Habe

Official Name: Lalasmayi Prarthana

Author: Narottama Dasa Thakura

(1)

'gaurāṅga' bolite habe pulaka-śārīra
'hari hari' bolite nayane ba' be near

(2)

āra kabe nitāi-cānder koruṇā hoibe
saṅsāra-bāsanā mora kabe tuccha ha'be

(3)

viṣaya chāriyā kabe śuddha ha 'be mana
kabe hāma herabo śrī-brṅḍābana

(4)

rūpa-raghunātha-pade hoibe ākuti
kabe hāma bujhabo se jugala-pīriti

(5)

rūpa-raghunātha-pade rahu mora āsa
prārthanā koroye sadā narottama-dāsa

TRANSLATION

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

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

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

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

5) My only aspiration is to attain the lotus feet of the Six Gosvamis headed by Srila Rupa Gosvami

and Srila Raghunatha dasa Gosvami. Narottama dasa constantly prays to attain their lotus feet.

Song Name: Gora Pahun

Official Name: Aksepa (Lamentation)

Author: Narottama Das Thakura

Book Name: Prarthana (Section: Aksepa Song 1)

(1)
gorā pahun nā bhajiyā mainu
prema-ratana-dhana helāya hārāinu
(2)
adhane jatana kori dhana teyāginu
āpana karama-doṣe āpani ḍubinu
(3)
sat-saṅga chāḍī' kainu asate vilās
te-kāraṇe lāgilo je karma-bandha-phāns
(4)
viṣaya-viṣama-viṣa satata khāinu
gaura-kīrtana-rase magana nā hainu
(5)
keno vā āchaye prāṇa ki sukha pāiyā
narottam dās keno nā gelo mariyā

TRANSLATION

1) I did not worship Lord Gauranga Prabhu and thus I became full of suffering. I refused to accept the treasure of pure love of Kṛṣṇa, and thus I became lost.
2) I reject the treasure of love of Kṛṣṇa and deliberately struggled to become poor. I dived into a host of sinful deeds.
3) I rejected the association of the saintly devotees, and instead tried to enjoy among the impious non-devotees. In this way I became caught in the noose of karma.
4) I continually drank the virulent poison of sense-gratification. I refused to swim in the nectar of Lord Caitanya's sankīrtana movement.
5) Why do I stay alive? What happiness do I have? Why did Narottama dasa not die long ago?

Song Name: Hari Haraye Namah Kṛṣṇa Yadavaya Namah

Official Name: Nama Sankīrtana

Author: Narottama Das Thakura

(1)
hari haraye namah kṛṣṇa yādavāya namaḥ
yādavāya mādhavāya keśavāya namaḥ
(2)
gopāla govinda rāma śrī-madhusūdana
gīrīdhārī gopinātha madana-mohana
(3)
śrī-caitanya-nityānanda śrī-advaita-sitā
hari guru vaiṣṇava bhāgavata gītā

(4)
śrī-rūpa sanātana bhāṭṭa-raghunātha
śrī-jīva gopāla-bhāṭṭa dāsa-raghunātha
(5)
ei chay gosāi kori caraṇa vandan
jāhā hoite bighna-nās abhiṣṭa-pūraṇ
(6)
ei chay gosāi jār—mui tār dās
tā-sabāra pada-reṇu mora pañca-grās
(7)
tādera caraṇa-sebi-bhakta-sane bās
janame janame hoy ei abhilāṣ
(8)
ei chay gosāi jabe braje koilā bās
rādhā-kṛṣṇa-nitya-līlā korilā prakāś
(9)
ānande bolo hari bhaja brṇḍāban
śrī-guru-vaiṣṇava-pade majāiyā man
(10)
śrī-guru-vaiṣṇava-pada-padma kori āś
nāma-saṅkīrtana kohe narottama dāsa

TRANSLATION

1) Hari! Obeisances to Lord Hari, unto Kṛṣṇa, and Yadava. Obeisances to Lord of the Yadus, Madhava, Kesava.
2) Gopala! Govinda! Rama! O vanquisher of Madhu! Giridhari! Lord of the gopis! Bewilderer of cupid!
3) Sri Caitanya, Nityananda, Sri Advaita-Sita! Hari! Guru! Vaisnavas! Srimad Bhagavatam! Bhagavad Gita!
4) All glories to Srila Rupa Goswami, Sanatana Goswami and Raghunatha Bhatta Goswami, to Srila Jiva Goswami, Gopala Bhatta Goswami, and Raghunatha Dasa Goswami!
5) I bow to the feet of these six Goswamis. By their grace, our obstacles can be destroyed and all desires are fulfilled.
6) I am the servant of these six Goswamis. The dust of their lotus feet is my fivefold subsistence.
7) To be a servant of their lotus feet and to reside in the company of devotees--this is my aspiration birth after birth.
8) When these six Goswamis lived in Vraja, they revealed the eternal pastimes of Sri Sri Radha and Kṛṣṇa.
9) In ecstasy, sing the name of Lord Hari and worship Vrindavan, joyfully fixing your mind upon the lotus feet of the bona-fide spiritual master and the pure devotees.
10) The lotus feet of my guru and the vaisnavas are my aspiration. Narottama Dasa thus sings Hari-nama sankīrtana.

Song Name: Hari Hari Biphale Janama
Official Name: Ista Deve Vijnapti (Prayer to One's Beloved Lord)

Author: Narottama Das Thakura

Book Name: Prarthana (Section: Dainya Bodhika Song 2)

(1)

hari hari! bifale janama goñāinu
manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā,
jāniyā śuniyā biṣa khāinu

(2)

golokera prema-dhana, hari-nāma-saṅkirtana,
rati nā janmilo kene tāy
samsāra-biṣānale, dibā-niśi hiyā jwale,
jurāite nā koinu upāy

(3)

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

(4)

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

TRANSLATION

1) O Lord Hari I have spent my life uselessly. Having obtained a human birth and having not worshiped Radha and Kṛṣṇa, I have knowingly drunk poison.

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

3) Lord Kṛṣṇa, who is the son of the King of Vraja, became the son of Saci (Lord Caitanya), and Balarama became Nitai. The holy name delivered all those souls who were lowly and wretched. The two sinners Jagai and Madhai are evidence of this.

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

Song Name: Hari Hari Kabe More Hoibe Su-Dina

Author: Narottama Das Thakura

Book Name: Prarthana (Section: adhaka Dehocita Sri Vrndavana Basa Lalasa Song 4)

(1)

hari hari! kobe mora hoibe sudina?
bhajibo sri rādhā-kṛṣṇa hoiyā premādhina

(2)

suyantra miśāiyā gābo sumadhura tāna
ānande koribo doḥhāra rūpa guṇa gāna

(3)

'rādhikā govinda' boli kārdibo uccaiḥ svare
bhijibe sakala aṅga nayanera nire

(4)

ei bāra karuṇā koro rūpa sanātana
raghunātha dāsa mora śrī jīva jīvana

(5)

ei bāra karuṇā koro lalitā viśākhā
sakhya bhāve sridāma subalādi sakhā

(6)

sabe mili koro doyā pūruk mora āśa
prārthanā koroye sadā narottama dāsa

TRANSLATION

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

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

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

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

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

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

Song Name: Je Anilo Prema Dhana Koruna Pracura

**Official Name: Sapārṣada-bhagavad-viraha-
janita-vilāpa (Lamentation Due to
Separation From the Lord and His
Associates)**

Author: Narottama Dasa Thakura

**Book Name: Prarthana (Section: Swa Parsada
Bhagavad Viraha Janita Vilapa Song 1)**

(1)

je ānilo prema-dhana koruṇā pracur
heno prabhu kothā gelā ācārya-ṭhākur

(2)

kāhā mora swarūp rūpa kāhā sanātan
kāhā dāsa raghunātha patita-pāvan

(3)

kāhā mora bhāṭṭa-juga kāhā kavirāj
eka-kāle kothā gelā gorā ṇaṭa-rāj

(4)

pāṣāṇe kuṭibo māthā anale paṣibo
gaurāṅga guṇera nidhi kothā gele pābo

(5)

se-saba saṅgīra saṅge je koilo bilās
se-saṅga nā pāiyā kānde narottama dās

TRANSLATION

1) He who brought the treasure of divine love and who was filled with compassion and mercy--where has such a personality as Srinivasa Acarya gone?

2) Where are my Swarup Damodara and Rupa Gosvami? Where is Sanatana? Where is Raghunatha Dasa, the savior of the fallen?

3) Where are my Raghunatha Bhatta and Gopala Bhatta, and where is Kṛsnadasa Kaviraja? Where did Lord Gauranga, the great dancer, suddenly go?

4) I will smash my head against the rock and enter into the fire. Where will I find Lord Gauranga, the reservoir of all wonderful qualities?

5) Being unable to obtain the association of Lord Gauranga accompanied by all of these devotees in whose association He performed His pastimes, Narottama Dasa simply weeps.

Song Name: Jaya Jaya Sri Kṛsna Caitanya Nityananda

Author: Narottama Das Thakura

Book Name: Prarthana (Section: Lalasa Song 9)

(1)

jaya jaya śrī kṛṣṇa caitanya nityānanda;
jayādvaita-candra jaya gaura bhakta vṛṇḍa

(2)

krpā kori sabe mili koroho karuṇā
adhama paṭita jane nā koriho gṛṇṇā

(3)

e tin saṁsāra mājhe tuyā pada sāra
bhāvīyā dekhinu mane gati nāhi ā

(4)

se pada pāwār āṣe kheda uṭhe mone
vyākul ḥṛḍoy sadā koriye krandane

(5)

ki rūpe pāibo kichu nā pāi sandhāna;
prabhu lokanātha pada nāhiko smaraṇa

(6)

tumi to ḥṛyāl prabhu cāho ekabār;
narottama ḥṛdayera ghucāo andhakār

TRANSLATION

1) O Lord Sri Kṛsna Caitanya Mahaprabhu, all glories to You. O Prabhu Nityananda, all glories to You. O Lord Advaitacandra, all glories to You. O devotees of Lord Gauranga, all glories to you all.

2) I beg all of you to please be merciful to me. Please do not despise or reject this most fallen person who is approaching You all.

3) Your lotus feet are the most valuable thing in this material world. I always see Your lotus feet within my mind. I have no other goal.

4) I hope to one day attain Your lotus feet, and this causes great pain to arise within my mind. I constantly cry my heart full of suffering.

5) I do not see how I will ever be able to attain Your lotus feet. I do not see how I can always remember the lotus feet of Lokanatha Gosvami, my spiritual master.

6) O master, if you are at all merciful to me, then please glance upon me one time. Please dispel the darkness in Narottama dasa's heart.

Song Name: Ki Rupe Paibo Seva

Author: Narottama Das Thakura

Book Name: Prarthana (Section: Vaisnava Vijnapti Song 3)

(1)

ki rūpe pāibo sevā mui durācāra
śrī guru vaiṣṇave rati nā hoilo āmāra

(2)

aṣeṣa māyāte mana magana hoilo
vaiṣṇavete leśa mātra rati nā janmilo

(3)

viṣaye bhuliyā andha hoinu divā-niśi
gale phānsa dite phire māyā se piśāci

(4)

iḥāre koriyā jaya chāḍāno nā yāya
sādhu kṛpā vinā āra nāhiko upāya

(5)

adoṣa-daraśi prabhu! patita uddhāra
ei bāra narottame koroho nistāra

TRANSLATION

1-5) "How can an ill-behaved person like me attain devotional service? I have no loving attachment to Sri Guru and Vaisnavas. My mind is endlessly absorbed in maya, and I don't even have the slightest loving attachment to the Vaisnavas. I have been blinded due to being absorbed in sense gratification day and night and the witch named maya repeatedly hangs a noose around my neck. There is no way to defeat her or give her up unless I attain the mercy of the saints. O Vaisnava! O master! You do not look for faults, but you simply redeem the fallen! This time redeem this Narottama!"

Song Name: Kusumita Vrṇdavane Nacata Sikhi Gane

Author: Narottama Das Thakura

Book Name: Prarthana (Section: Swabhista Lalasa Song 6)

(1)

kusumita vṛndāvane, nācata śikhigaṇe
pika kula bhramara jhañkāre
priya sahaçarī sañge, gāiyā jāibe rañge
manohara nikuñja kuṭīre

(2)

hari hari manoratha phalibe āmāre?
duhuka manthara gati, kautuke herabo ati,
añge bhori pulaka antare

(3)

caudike sakhīra mājhe, rādhikāra īngite,
ciruñī loiyā kore kori
kuṭīla kuntala sab, viṭhārīyā āñca-dibo,
bonāibo vicitra kabari

(4)

mṛgamada malayaja, sab añge lepabo,
porāibo manohara hār
candana kuñkume, tilaka basāibo,
herabo mukha sudhākara

(5)

nīla paṭṭāmbara, jatane porāibo,
pāye dibo ratana mañjīre
bhṛṅgārera jale rāñgā, caraṇa dhowāibo
muchabo āpan cikure

(6)

kusuma kamala dale, śeja bichāibo,
śayana korā;bo doñhākāre
dhavala cāmara āni, mṛdu mṛdu bījabo,
charamita duhuka śarīre

(7)

kanaka sampuṭa kori, karpūra tāmbūla bhori,
jogāibo doñhāra vadane
adhara sudhārāse, tāmbūla suvāse,
bhunjabo adhika jatane

(8)

śrī guru karuṇā sindhu, lokanā;tha dīna bandhu,
mūi dine koro avadhāna
rādhā-kṛṣṇa vṛndāvana, priya narma sakhīgaṇa,
narottama māge ei dāna

TRANSLATION

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

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

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

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

markings drawn in sandalwood paste and kunkuma?

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

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

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

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

Song Name: Nitai Pada Kamala

Official Name: Manaḥ-śikṣā (Teachings to the Mind)

Author: Narottama Das Thakura

Book Name: Prarthana (Section: Nityananda Nistha Song 1)

(1)

nitāi-pada-kamala, koṭi-candra-suśīlata
je chāyā jagata jurāy
heno nitāi bine bhāi, rādhā-kṛṣṇa pāite nāi
dṛḍha kori' dharo nitāir pāy

(2)

se sambandha nāhi jā'r, brthā janma gelo tā'r
sei paśu boro durācār
nitāi nā bolilo mukhe, majilo saṁsāra-sukhe
vidyā-kule ki koribe tār

(3)

ahankāre matta hoiyā, nitāi-pada pāsariyā
asatyere satya kori māni
nitāiyer koruṇā habe, braje rādhā-kṛṣṇa pābe
dharo nitāi-caraṇa du'khāni

(4)

nitāiyer caraṇa satya, tāhāra sevaka nitya
nitāi-pada sadā koro āśa
narottama boro dukhī, nitāi more koro sukhī
rākho rāñgā-caraṇera pāśa

TRANSLATION

1) The lotus feet of Lord Nityananda are a shelter where one will get the soothing moonlight not only of one, but of millions of moons. If the world wants to have real peace, it should take shelter of

Lord Nityananda. Unless one takes shelter under the shade of the lotus feet of Lord Nityananda, it will be very difficult for him to approach Radha-Kṛṣṇa. If one actually wants to enter into the dancing party of Radha-Kṛṣṇa, he must firmly catch hold of the lotus feet of Lord Nityananda.

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

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

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

Song Name: Radha Kṛṣṇa Prana Mora
Official Name: Sakhi Vrnde Vijanpti (Prayers to Sakhis)

Author: Narottama Das Thakura
Book Name: Prarthana

(1)

rādhā-kṛṣṇa prāṇa mora jugala-kīśora
jīvane maraṇe gati āro nāhi mora

(2)

kāliṅdīra kūle keli-kadambēra vana
ratana-bedīra upara bosābo du'jana

(3)

śyāma-gaurī-aṅge dibo (cūwā) candanera gandha
cāmāra ḍhulābo kabe heri mukha-candra

(4)

gāthiyā mālatīr mālā dibo dohāra gale
adhare tulyā dibo karpūra-tāmbūle

(5)

lalitā viśākhā-ādi jata sakhī-brṅda
ājñāya koribo sebā caraṇāravinda

(6)

śrī-kṛṣṇa-caitanya-prabhur dāser anudāsa
sevā abhilāṣa kore narottama-dāsa

TRANSLATION

1) The divine couple, Sri Sri Radha and Kṛṣṇa, is my life and soul. In life or death I have no other refuge but Them.

2) In a forest of small kadamba trees on the bank of the Yamuna, I will seat the divine couple on a throne made of brilliant jewels.

3) I will anoint Their dark and fair forms with sandalwood paste scented with cūya, and I will fan Them with a camara whisk. Oh, when will I behold Their moonlike faces?

4) After stringing together garlands of malati flowers I will place them around Their necks, and I will offer tambula scented with camphor to Their lotus mouths.

5) With the permission of all the sakhis, headed by Lalita and Visakha, I will serve the lotus feet of Radha and Kṛṣṇa.

6) Narottama dasa, the servant of the servant of Sri Kṛṣṇa Caitanya Prabhu, longs for this service to the divine couple.

Song Name: Sri Kṛṣṇa Caitanya Prabhu Doya Koro More

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

Author: Narottama Dasa Thakura

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

(1)

śrī-kṛṣṇa-caitanya prabhū doyā koro more
tomā binā ke doyālu jagat-saṁsāre

(2)

patita-pāvāna-hetu tava avatāra
mo sama patita prabhū nā pāibe āra

(3)

hā hā prabhū nityānanda, premānanda sukhī
kṛpābalokana koro āmi boro duḥkhī

(4)

doyā koro sītā-pati adwaita gosāi
tava kṛpā-bale pāi caitanya-nitāi

(5)

hā hā swarūp, sanātana, rūpa, raghunātha
bhaṭṭa-juga, śrī-jīva hā prabhū lokanātha

(6)

doyā koro śrī-ācārya prabhū śrīnivāsa
rāmacandra-saṅga māge narottama-dāsa

TRANSLATION

1) My dear Lord Caitanya, please be merciful to me, because who can be more merciful than Your Lordship within these three worlds?

2) Your incarnation is just to reclaim the conditioned, fallen souls, but I assure You that You will not find a greater fallen soul than me. Therefore, my claim is first.

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

4) My dear Advaita Prabhu, husband of Sita, You are so kind. Please be merciful to me. If You are kind to me, naturally Lord Caitanya and Nityananda will also be kind to me.

5) O Svarupa Damodara, personal secretary of Lord Caitanya, O six Gosvamis O Sri Rupa Gosvami, Sri Sanatana Gosvami, Sri Raghunatha Bhatta Gosvami, Sri Gopala Bhatta Gosvami, Sri Jiva Gosvami, and Sri Raghunatha dasa Gosvami! O Lokanatha Gosvami, my beloved spiritual master! Narottama dasa also prays for your mercy.

6) O Srinivasa Acarya, successor to the six Gosvamis! Please be merciful to me. Narottama dasa always desires the company of Ramacandra Cakravarti.

Song Name: Sri Rupa Manjari Pada Sei Mora Sampada

Author: Narottama Das Thakura

Book Name: Prarthana (Section: Lalasa Song 1)

(1)

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

(2)

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

(3)

anukūla habe vidhi, se-pade hoibe siddhi,
nirakhibo e dui nayane
se rūpa-mādhuri-rāśi, prāṇa-kuvalaya-śaśi,
praphullita habe niśi-dine

(4)

tuwā adarśana-ahī, garale jārālo dehī,
cīro-dina tāpita jīvana
hā hā rūpa koro doyā, deho more pada-chāyā,
narottama loilo śaraṇa

TRANSLATION

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

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

3) By the purifying process of favorable devotional service one will attain perfection and with these two eyes be able to see. His transcendental form is shining like moonlight in my heart, and my heart therefore shines and reciprocates. In other words, the ordinary moon lights up the night, and its shine illuminates other objects; but the moon of the effulgence of the form of Sri Rupa Manjari shines into the heart and makes the heart also shine back to the spiritual sky. This moon shines not only in the nighttime, but day and night.

4) Your absence from my vision is like a dose of strong poison, and I will suffer till the end of my life. Narottama dasa Thakura says: "Please give me your mercy and the shade of your lotus feet."

Song Name: Suniyachi Sadhu Mukhe Bole

Author: Narottama Das Thakura

Book Name: Prarthana (Section: Lalasa Song 2)

(1)

śuniyāchi sādhu mukhe bole sarva jana
śrī rūpa kṛpāya mile yugala caraṇa

(2)

hā hā prabhu sanātana gaura parivāra
sabe mili vāñchā pūrṇa koroho āmāra

(3)

śrī rūpera kṛpā yeno āmār prati hoy
se pada āśraya yāra sei mahāśaya

(4)

prabhu lokanātha kobe saṅge loyā jābe
śrī rūpera pāda-padme more samarpibe

(5)

heno ki hoibe mora narma sakhigane
anugata narottame koribe śāsane

TRANSLATION

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

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

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

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

5) When, by your mercy, will your faithful follower Narottama dasa become eligible to receive direct

instruction from the gopi-friends of the Divine Couple?

Song Name: Thakura Vaisnava Gana

Author: Narottama Das Thakura

Book Name: Prarthana (Section: Vaisnava Vijnapti Song 1)

(1)

ṭhākura vaiṣṇava gaṇa, kori ei nivedana,
mo boṛo adhama durācāra
dāruṇa saṁsāra nidhi, tāhe ḍubāilo vidhi,
keśe dhari more koro pāra

(2)

vidhi boṛo balavān, nā śune dharama jñāna,
sadāi karama pāse bāndhe
na dekhi tāraṇa leśa, joto dekhi sab kleśa,
anātha kātare tei kānde

(3)

kāma krodha lobha moha, mada abhimāna saha,
āpana āpana sthāne ṭāne
aichana āmāra mana, phire jeno andha jana,
supatha vipatha nāhi jāne

(4)

nā loinu sat mata, asate majilo cita,
tuyā pade nā korinu āśa
narottama dāsa koy, dekhi śuni lāge bhoy,
tarāiyā loho nija pāśa

TRANSLATION

1) O saintly Vaisnavas, although I am very fallen and misbehaved, I still place this appeal before you: My destiny has plunged me in the fearsome ocean of repeated birth and death. Please grab me by the hair and pull me to the opposite shore.

2) My destiny is very powerful. I am not able to hear the knowledge of spiritual life, and I am always bound by the ropes of karma. I cannot see any way to escape my condition. I see only suffering. Helpless and stricken with grief, I cry.

3) My blind mind cannot see what path is auspicious or inauspicious. My blind mind is helplessly dragged from here to there by lust, anger, greed, bewilderment, madness and pride.

4) My mind became immersed in the impermanent satisfaction of the senses, and I could not understand the real goal of life. For this reason I did not aspire to attain Your lotus feet. Narottama dasa says: Now that I am able to see, hear, and touch the Vaisnavas, I have become free from all fear.

Song Name: Thakura Vaisnava Pada

Author: Narottama Das Thakura

Book Name: Prarthana (Section: Vaisnava Mahima Song 1)

(1)

ṭhākura vaiṣṇava pada, avanīra susampada,
śuno bhāi hoiyā eka mana
āśraya loiyā bhaje, tāre kṛṣṇa nāhi tyaje,
āra saba more akāraṇa

(2)

vaiṣṇava caraṇa jala, prema bhakti dite bol,
āra keho nahe balavanta
vaiṣṇava caraṇa reṇu, mastake bhūṣaṇa vinu,
āra nāhi bhūṣaṇera anta

(3)

tīrtha jala pavitra guṇe, likhiyāche purāṇe,
se saba bhaktira pravañcana
vaiṣṇavera pādodaka, sama nahe ei saba,
yāte hoy vāñchita pūraṇa

(4)

vaiṣṇava saṅgete mana, ānandita anukṣaṇa,
sadā hoy kṛṣṇa parasaiṅga
dīna narottama kānde, hiyā dhairya nāhi bāndhe
mora daśā keno hoilo bhaṅga

TRANSLATION

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

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

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

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

Song Name: Vrndavana Ramya Sthana

Official Name: Vasanti Rasa (Amorous Pastimes in the Spring)

Author: Narottama Das Thakura

Book Name: Prarthana (Section: Mathura-virohcita Darsana Lalasa Song 3)

(1)
vr̥ndāvana ramya-sthāna divya-cintāmaṇi-dhāma
ratana-mandira manohara
abr̥ta kālindī-nīre rāja-hamsa keli kare
tāhe śobhe kanaka-kamala

(2)
tāra madhye hema-piṭha aṣṭa-dale beṣṭita
aṣṭa-dale pradhānā nāyikā
tāra madhye ratnāsane ba'si āchen dui-jane
śyāma-saṅge sundarī rādhikā

(3)
o-rūpa-lābaṇya-rāsī amiya pariche khasi
hāsya-parihāsa-sambhāṣaṇe
narottama-dāsa kaya nitya-līlā sukha-maya
sadāi sphurūka mora mane

TRANSLATION

1) Beautiful Vr̥ndavana is filled with cintamani gems and many jewel palaces and temples. Many regal swans play in the waters of the Yamuna, and in those waters a splendid golden lotus flower grows.

2) In the middle of that lotus is a golden place surrounded by eight petals. On these eight petals the eight principal gopis reside, and in the centre Lord Syamasundara and beautiful Srimati Radharani sit on a jewel throne.

3) The great beauty of the Divine couple and Their charming joking and laughter continually showers nectar everywhere. Narottama dasa says: I pray that these blissful eternal transcendental pastimes of the Divine Couple may be always manifest in my heart.

Songs by A.C. Bhaktivedanta Swami Prabhupada

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

(1)
boro-krpā koile kṛṣṇa adhamer prati
ki lāgiyānile hethā koro ebe gati

(2)
āche kichu kārja taba ei anumāne
nahe keno āniben ei ugra-sthāne

(3)
rājas tamo guṇe era sabāi āchhanna
vāsudeb-kathā ruci nahe se prasanna

(4)
tabe jadi taba krpā hoy ahaituki
sakal-i sambhava hoy tumi se kautuki

(5)
ki bhāve bujhāle tārā bujhe sei rasa
eta krpā koro prabhu kori nija-bāsa

(6)
tomāra icchāya saba hoy māyā-bāsa
tomāra icchaya nāsa māyār paraśa

(7)
taba icchā hoy jadi tādera uddhār
bujhibe niścai tabe kathā se tomār

(8)
bhāgavater kathā se taba avatār
dhīra haiyā śune jadi kāne bār bār

(9)
śr̥navatām sva-kathāḥ kṛṣṇaḥ
punya-śravaṇa-kīrtanaḥ
hr̥dy antaḥ-stho hy abhadraṇi
vidhunoti suhṛt satām
naṣṭa-prāyeṣv abhadreṣu
nityam bhāgavata-sevayā
bhagavaty uttama-śloke
bhaktir bhavati naiṣṭhikī
tadā rajas-tamo-bhāvāḥ
kāma-lobhādāyās ca ye
ceta etair anāviddham
sthitam sattve prasīdati
evam prasanna-manaso
bhagavad-bhakti-yogataḥ
bhagavat-tattva-vijñānam
mukta-saṅgasya jāyate
bhidyate hr̥daya-granthīś
chidyante sarva-samśayāḥ
kṣiyante cāsyā karmṇi
dṛṣṭa evātmaniśvare

(10)
rajas tamo hate tabe pāibe nistār
hr̥dayer abhadra sabe ghucibe tār

(11)
ki ko're bujhābo kathā baro sei cāhi
khudra āmi dīna hīna kono śakti nāhi

(12)
athaca enecho prabhu kathā bolibāre
je tomār icchā prabhu koro ei bare

(13)
akhila jagat-guru! bacana se āmār
alaṅkṛta koribār khamatā tomār

(14)
taba krpā ha'le mor kathā śuddha habe
śuniyā sabāra śoka duḥkha je ghucibe

(15)
āniyācho jadi prabhu āmāre nācāte
nācāo nācāo prabhu nācāo se-mate
kāṣṭhera puttali jathā nācāo se-mate

(16)
bhakti nāi beda nāi nāme khub daro
"bhaktivedānta" nām ebe sārthak kor

TRANSLATION

1) My dear Lord Krishna, You are so kind upon this useless soul, but I do not know why You have

brought me here. Now You can do whatever You like with me.

2) But I guess You have some business here, otherwise why would You bring me to this terrible place?

3) Most of the population here is covered by the material modes of ignorance and passion. Absorbed in material life, they think themselves very happy and satisfied, and therefore they have no taste for the transcendental message of Vasudeva. I do not know how they will be able to understand it.

4) But I know Your causeless mercy can make everything possible because You are the most expert mystic.

5) How will they understand the mellows of devotional service? O Lord, I am simply praying for Your mercy so that I will be able to convince them about Your message.

6) All living entities have come under the control of the illusory energy by Your will, and therefore, if You like, by Your will they can also be released from the clutches of illusion.

7) I wish that You may deliver them. Therefore if You so desire their deliverance, then only will they be able to understand Your message.

8) The words of Srimad-Bhagavatam are Your incarnation, and if a sober person repeatedly receives it with submissive aural reception, then he will be able to understand Your message.

9) It is said in the Srimad-Bhagavatam (1.2.17-21): "Sri Krishna, the Personality of Godhead, who is the Paramatma [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted. By regular attendance in classes on the Bhagavatam and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact. As soon as irrevocable loving service is established in the heart, the effects of nature's modes of passion and ignorance, such as lust, desire and hankering, disappear from the heart. Then the devotee is established in goodness, and he becomes completely happy. Thus established in the mode of unalloyed goodness, the man whose mind has been enlivened by contact with devotional service to the Lord gains positive scientific knowledge of the Personality of Godhead in the stage of liberation from all material association. Thus the knot in the

heart is pierced, and all misgivings are cut to pieces. The chain of fruitive actions is terminated when one sees the self as master."

10) He will become liberated from the influence of the modes of ignorance and passion and thus all inauspicious things accumulated in the core of the heart will disappear.

11) How will I make them understand this message of Krishna consciousness? I am very unfortunate, unqualified and the most fallen. Therefore I am seeking Your benediction so that I can convince them, for I am powerless to do so on my own.

12) Somehow or other, O Lord, You have brought me here to speak about You. Now, my Lord, it is up to You to make me a success or failure as You like.

13) O spiritual master of all the worlds! I can simply repeat Your message, so if You like You can make my power of speaking suitable for their understanding.

14) Only by Your causeless mercy will my words become pure. I am sure that when this transcendental message penetrates their hearts they will certainly feel engaddened and thus become liberated from all unhappy conditions of life.

15) O Lord, I am just like a puppet in Your hands. So if You have brought me here to dance, then make me dance, make me dance, O Lord, make me dance as You like.

16) I have no devotion, nor do I have any knowledge, but I have strong faith in the holy name of Krsna. I have been designated as Bhaktivedanta, and now, if You like, You can fulfill the real purport of Bhaktivedanta.

Song Name: Krsna Tava Punya Habe Bhai
Official Name: Bhagavan Krsner Pada
Padme Prarthana (Prayer unto the Lotus
Feet of Krsna)

Author: A.C. Bhaktivedanta Swami (on
board the ship Jaladuta, September 13,
1965)

(refrain)

kr̥ṣṇa taba puṇya habe bhāi
e-puṇya koribe jabe rād̥hārāṇī khusī habe
dhruva ati boli tomā t̥ai

(1)

śrī-siddhānta sarasvatī śaci-suta priya ati
kr̥ṣṇa-sebāya jāra tula nāi
sei se mohānta-guru jagater madhe uru
kr̥ṣṇa-bhakti dey ṭhāi ṭhāi

(2)

tāra icchā balavān pāścātyete thān thān
hoy jāte gaurāṅger nām
pṛthivīte nagarādi āsamudra nada nadi
sakalei loy kṛṣṇa nām

(3)

tāhale ānanda hoy tabe hoy digvijay
caitanyer kṛpā atīśay
māyā duṣṭa jata duḥkhī jagate sabāi sukhī
vaiṣṇaver icchā pūrṇa hoy

(4)

se kārja je koribāre ājñā jadi dilo more
jogyā nahi atī dīna hīna
tāi se tomāra kṛpā māgitechī anurūpā
āji tumi sabār praviṇa

(5)

tomāra se śakti pele guru-sebāya bastu mile
jībana sārthak jadi hoy
sei se sevā pāile tāhale sukhī hale
taba saṅga bhāgyate miloy

(6)

evaṁ janam nipatitān prabhavāhīkūpe
kāmbhikāmam anu yaḥ prapatan prasaṅgāt
kṛtvātmāsāt surarṣiṇā bhagavan grhītaḥ
so 'ham katham nu visrje tava bhṛtya-sevām

(7)

tumi mor cira sāthī bhuliyā māyār lāthi
khāiyāchi janma-janmāntare
āji punaḥ e sujoga jadi hoy jogāyoga
tabe pāri tuhe milibāre

(8)

tomāra milane bhāi ābār se sukha pāi
gocārane ghuri din bhor
kata bane chuṭāchuṭi bane khāi luṭāpuṭi
sei din kabe habe mor

(9)

āji se subidhāne tomāra smarāṇa bhela
baro āśā ḍākilām tāi
āmi tomāra nitya-dāsa tāi kori eta āśa
tumi binā anya gati nāi

TRANSLATION

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

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

2) His desire is very powerful, and thus he is causing the Holy Name of Lord Gaurāṅga to spread throughout all the countries of the Western

World. In all the cities, towns, and villages on the earth, extending to all the oceans, rivers, and streams, everyone may accept the Holy Name of Kṛṣṇa.

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

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

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

6) (As stated by Prahlaḍa Maharaja to Lord Nṛsimhadeva in the Srimad Bhāgavatam, 7.9.28:)

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

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

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

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

Songs by Locana Das Thakura

Song Name: Avatara Sara Gora Avatara

Author: Locana Das Thakura

(1)

avatāra sār gaura avatāra kena na bhajili tāre
kari nire vas gelā na piyasa āpana karama phere

(2)

kantakeru taru sadāyi sevili man, amṛta pāyivar
āṣe

prema kalpataru śrī gaurāṅga āmār tāhāre bhāvili
viṣe

(3)

saurabher āṣe palāśa śunkili man, nāśāte pāśile
kita

ikshudanda bhāvi kātha chuśili man, kemane
paeebi mitha

(4)

hār baliyā galāya paril man, śaman kinkar sāpa
śital baliya āguna pohāli man, paii vajar tāpa

(5)

samsār bhajili śrī gaurāṅga bhulili, nā śunili
sādhura kathā

iha parakāla dukāla khoyāli man, khayili apana
māthā

TRANSLATION

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

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

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

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

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

Song Name: Akrodha Paramananda

Author: Locana Das Thakura

Book Name: Caitanya Mangala

(1)

akrodha paramānanda nityānanda rāy
abhimāna śūnya nitāi nagare beḍāy

(2)

adhama patita jīver dvāre dvāre giyā
hari-nāma mahā-mantra dicchen bilāiyā

(3)

jāre dekhe tāre kohe dante ṛṇa dhori'
āmāre kinyā loho bolo gaura-hari

(4)

eto boli' nityānanda bhūme gaḍi jāy
sonāra parvata jeno dhūlate loṭāy

(5)

heno avatāre jār rati nā janmilo
locan bole sei pāpī elo ār gelo

TRANSLATION

1) The noble Lord Nityananda is never angry, for He is the personification of supreme transcendental bliss. Devoid of any concept of false ego, Nitai wanders about the town.

2) Going from door to door in the residences of the most fallen and wretched souls, He freely distributes the gift of the Hari-nama mahamantra.

3) He exclaims to whomever he sees while holding straw between his teeth, "Please purchase me by worshipping Gaurahari!"

4) Saying thus, Nityananda Prabhu rolls about on the ground, appearing like a golden mountain tumbling in the dust.

5) Locana Dasa Thakura says, "Whoever has not experienced the awakening of affection for such an avatara as this, that sinful person simply comes and goes uselessly in the cycle of repeated birth and death."

Song Name: Nitai Guna Mani

Author: Locana Das Thakura

Book Name: Caitanya Mangala

(1)

nitāi guṇa-maṇi āmār nitāi guṇa-maṇi
āniyā premer vanyā bhāśāilo avani

(2)

premer vanyā loiyā nitāi āilā gaḍa-deśe
ḍubilo bhakata-gaṇa dīna hīna bhāse

(3)

dīna hīna patita pāmara nāhi bāche
brahmār durlabha prema sabākāre jāce

(4)

ābadha karuṇā-sindhu nitāi kāṭiyā muhān
ghare ghare bule prema-amiyār bān

(5)

locan bole mor nitāi jebā nā bhajilo
jāniyā śūniyā sei ātma-gḥāti hoilo

TRANSLATION

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

2) Bringing this overwhelming deluge of prema when He returned to Bengal from Jagannatha Puri on Lord Caitanya's order, Nitai has inundated the assembly of devotees. The fallen nondevotees did

not drown, however, but remained floating on that ecstatic ocean.

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

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

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

Song Name: Parama Karuna Pahu Dui Jana

Official Name: Sri Gaura Nityananda Daya (The Mercy of Śrī Gaura and Nityānanda)

Author: Locana Das Thakura

Book Name: Dhamali

(1)

parama koruṇa, pahū dui jana
nitāi gauracandra
saba avatāra-sāra śīromaṇi
kevala ānanda-kanda

(2)

bhajo bhajo bhāi, caitanya nitāi
sudṛḍha biśwāsa kori
viśaya chāḍiyā, se rase majiyā,
mukhe bolo hari hari

(3)

dekho ore bhāi, tri-bhuvane nāi,
emona doyāla dātā
paśu pākhī jhure, pāśāṇa vidare,
śuni' jānra guṇa-gāthā

(4)

saṁsāre majiyā, rohili poriyā,
se pade nahilo āśa
āpana karama, bhuñjāye śamana,
kahoye locana-dāsa

TRANSLATION

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

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

3) My dear brother, just try and examine this. Within the three worlds there is no one like Lord Caitanya or Lord Nityananda. Their merciful

qualities are so great that upon hearing Them even birds and beasts cry and stones melt.

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

Songs by Bhaktisiddhanta Saraswati Thakur

Song Name: Dusta Mana

Official Name: Vaisnava Ke? (Who is a Real Vaiṣṇava?)

Author: Bhaktisiddhanta Saraswati

(1)

duṣṭa mana! tumi kiser vaiṣṇava?
pratiṣṭhār tare, nirjaner ghare,
tava 'hari nāma' kevala 'kaitava'

(2)

jaḍer pratiṣṭhā, śukarer viṣṭhā,
jāno nā ki tāhā 'māyār vaibhava'
kanaka kāmīnī, divasa-yāmīnī,
bhāviyā ki kāja, anitya se saba

(3)

tomār kanaka, bhoger janaka,
kanaker dvāre sevaho 'mādhava'
kāmīnīr kāma, nahe tava dhāma,
tāhār-mālika kevala 'yādava'

(4)

pratiṣṭhāśā-taru, jaḍa-māyā-maru,
nā pela 'rāvaṇa' yujhiyā 'rāghava'
vaiṣṇavī pratiṣṭhā, tāte koro niṣṭhā,
tāhā nā bhajile labhibe raurava

(5)

harijana-dveṣa, pratisthāśā-kleśa,
koro keno tabe tāhār gaurava
vaiṣṇaver pāche, pratisthāśā āche,
tā'te kabhu nāhe 'anitya-vaibhava'

(6)

se hari-sambandha, sūnya-māyā-gandha,
tāhā kabhu noy 'jaḍer kaitava'
pratiṣṭhā-caṇḍālī, nirjanatā-jālī,
ubhaye jāniho māyika raurava

(7)

kīrtana chāḍibo, pratiṣṭhā mākhibo,
ki kāja ḍhūḍiyā tādrśa gaurava
mādhavendra purī, bhāva-ghare curi,
nā korilo kabhu sadāi jānabo

(8)

tomār pratiṣṭhā, 'śukarer viṣṭhā',
tār-saha sama kabhu nā mānava
matsaratā-vaśe, tumi jaḍa-rase,
majecho chāḍiyā kīrtana-sauṣṭava

(9)

tāi duṣṭa mana, 'nirjana bhajan,'
pracāriche chale 'kuyogī-vaibhava'
prabhu sanātane, parama jatane,
śikṣā dilo yāhā, cinto sei saba

(10)

sei du'ṭi kathā, bhulo' nā sarvathā,
uccaiḥ-svare koro 'hari-nāma-rava'
'phalgu' ār 'yukta,' 'baddha' ār 'mukta,'
kabhu nā bhāvīho, ekākār saba

(11)

'kanaka-kāminī,' 'pratiṣṭhā-bāghinī,'
chāḍiyāche jāre, sei to' vaiṣṇava
sei 'anāsakta,' sei 'śuddha-bhakta,'
saṁsār tathā pāy parābhava

(12)

yathā-yogya bhoga, nāhi tathā roga,
'anāsakta' sei, ki ār kahabo
'āsakti-rohita,' 'sambandha-sahita,'
viṣaya-samuha sakali 'mādhava'

(13)

se 'yukta-vairāgya,' tāhā to' saubhāgya,
tāhā-i jaḍete harir vaibhava
kīrtane jāhār, 'pratiṣṭhā-sambhār,'
tāhār sampatti kevala 'kaitava'

(14)

'viṣaya-mumukṣu,' 'bhoger bubhukṣu,'
du'ye tyajo mana, dui 'vaiṣṇava'
'kṛṣṇer sambandha,' aprākṛta-skandha,
kabhu nāhe tāhā jaḍer sambhava

(15)

'māyāvādī jana,' kṛṣṇetara mana,
mukta abhimāne se ninde vaiṣṇava
vaiṣṇaver dās, tava bhakti-ās,
keno vā ḍākiho nirjana-āhava

(16)

je 'phalgu-vairāgī,' kohe nije 'tyāgī,'
se nā pāre kabhu hoite 'vaiṣṇava'
hari-pada chāḍī,' 'nirjanatā bāḍī,'
labhiyā ki phala, 'phalgu' se vaibhava

(17)

rādhā-dāsye rohi,' chāḍī 'bhoga-ahi,'
'pratiṣṭhāśā' nahe 'kīrtana-gaurava'
'rādhā-nitya-jana,' tāhā chāḍī' mana,
keno vā nirjana-bhajana-kaitava

(18)

vraja-vāsī-gaṇa, pracāraka-dhana,
pratiṣṭhā-bhiksuka tā'rā nahe 'śava'
prāṇa āche tā'r, se-hetu pracār,
pratiṣṭhāśā-hīna-'kṛṣṇa-gāthā' saba

(19)

śrī-dayita-dās, kīrtanete āś,
koro uccaiḥ-svare 'hari-nāma-rava'
kīrtana-prabhāve, smarāṇa svabhāve,
se kāle bhajana-nirjana sambhava

TRANSLATION

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

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

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

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

5) Why do you needlessly suffer the torment of blaspheming the devotees of Lord Hari, attempting to achieve their eminence, thereby only proving your own fruitless foolishness? The desire for spiritual eminence is easily fulfilled when one becomes a devotee of the Lord, for eternal fame automatically follows the heels of a Vaisnava. And that fame is never to be considered a temporary worldly opulence.

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

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

regard by committing theft in his own storehouse of perception the way you do.

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

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

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

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

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

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

14) O mind, please reject the company of two types of persons -- those desiring impersonal liberation from the material world, and those who

desire to enjoy the pleasure of material sense objects. Both of these are equally non-devotees. The things that are used in relation to Lord Krsna are objects belonging directly to the transcendental realm, and thus having nothing to do with matter they cannot be either owned or forsaken by persons interested in mundane enjoyment or renunciation.

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

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

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

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

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

Song Name: Krsna Hoite Caturmukha

Official Name: Sri Guru Parampara

Author: Bhaktisiddhanta Saraswati

(1)

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

(2)

nṛhari mādharma-baṁśe, akṣobhya paramahaṁse,
śiṣya boli' aṅgikāra kore
akṣobhyera śiṣya jaya-tīrtha nāme paricaya,
tāra dāsyē jñānasindhu tore

(3)

tāhā hoite dayānidhi, tāra dāsa vidyānidhi,
rājendra hoilo tāhā ha'te
tāhāra kiṅkora jaya-dharma nāme paricaya,
paramparā jāno bhālo mate

(4)

jayadharmā-dāsyē khyāti, śrī puruṣottama-jati,
tā ha'te brahmaṇya-tīrtha sūri
vyāsātīrtha tāra dāsa, lakṣmīpati vyāsa-dāsa,
tāhā ha'te mādhavendra pure

(5)

mādhavendra purī-bara, śiṣya-bara śrī-īśvara,
nityānanda, śrī-advaita vibhu
īśvara-purīke dhanya, korilen śrī-caitanya,
jagad-guru gaura mahāprabhu

(6)

mahāprabhu śrī-caitanya, rādhā-kr̥ṣṇa nahe anya,
rūpānuga jānera jīvana
viśwambhara priyaṅkara, śrī-swarūpa dāmodara,
śrī-goswāmī rūpa-sanātana

(7)

rūpa-priya mahājana, jīva, raghunātha hana,
tāra priya kavi kr̥ṣṇadāsa
kr̥ṣṇadāsa-priya-bara, narottama sevā-para,
jāra pada viśwanātha-āśa

(8)

viśwanātha-bhakta-sātha, baladeva jagannātha,
tāra priya śrī-bhaktivinoda
mahā-bhāgavata-bara, śrī-gaurakīśora-bara,
hari-bhajanete jā'ra moda

(9)

ihārā paramahaṁsa, gaurāṅgera nija-baṁśa
tādera caraṇe mama gati
āmi sebā-udāsina, nāmete tridaṇḍī dīna
śrī-bhaktisiddhānta saraswati

TRANSLATION

1) In the beginning of creation the science of devotional service was received by the four-headed Brahma from the Supreme Lord Sri Krsna. Devarsi Narada's understanding of this divine science was obtained from Brahma. The great

sage Krsna Dvaipayana Vyasa, who was empowered to compile the Vedic literatures, became a disciple of Devarsi Narada. Sripada Madhvacharya, the founder of the suddha-dvaita school of Vedanta philosophy, who visited Vyasadeva at Badarikasrama in the thirteenth century to learn from him Vedanta philosophy, calls himself a servant of Krsna Dvaipayana Vyasa. Purnaprajna Tirtha [Madhva] is the guru and sole refuge of Padmanabha Tirtha.

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

3) Dayanidhi received the science of devotional service from Jnanasindhu, and the servant of Dayanidhi was Vidyānidhi [Vidyādhiraṇya Tirtha]. Rājendra Tirtha became a disciple of Vidyādhiraṇya Tirtha. Rājendra Tirtha's servant was known as Jayadharmā or Vijayadhvaṇya Tirtha. In this way you should properly understand this disciplic succession.

4) The great sannyasi Sri Puruṣottama Tirtha received his knowledge in the service of his guru, Vijayadhvaṇya Tirtha [Jayadharmā]. The principal disciple of Puruṣottama Tirtha was Subrahmaṇya Tirtha. His servant was the great Vyāsātīrtha [Vyāsa Raya]. Vyāsātīrtha's servant was Lakṣmīpati Tīrtha, whose disciple was Mādhavendra Puri Gosvami.

5) The chief disciple of Mādhavendra Puri was Iśvara Puri, and two of his other disciples were the renowned incarnations of Godhead Sri Nityānanda and Advaita Acārya. Sri Caitanya Mahāprabhu, the spiritual preceptor of all the worlds made Iśvara Puri greatly fortunate by accepting him as His spiritual master.

6) Mahāprabhu Sri Caitanya is non different from Sri Sri Rādhā and Krsna and is the very life of those Vaisnavas who follow Sri Rupa Gosvami. Sri Svarupa Dāmodara Gosvami, Rupa Gosvami, and Sanātana Gosvami were the givers of great happiness to Viśwambhara [Sri Caitanya].

7) The great souls Jīva Gosvami and Rāghunātha Dāsa Gosvami became very dear to Rupa Gosvami. Jīva Gosvami was a disciple of Rupa Gosvami, and Rāghunātha Dāsa Gosvami, a disciple of Advaita Acārya's disciple Yadunandana Acārya, was accepted by Rupa and Sanātana as their third brother. Rāghunātha dāsa Gosvami's beloved student was Kṛṣṇadāsa Kavīraja Gosvami. Kṛṣṇadāsa Kavīraja was an intimate friend of Lokanātha Gosvami. They lived together in Vrndaavana and always discussed the topics of

Kṛṣṇa with one another. Lokanātha Gosvāmī, a disciple of Gadadhara Pandita, had only one disciple, whose name was Narottama Dāsa. Narottama Dāsa was always engaged in the service of his guru, and he also engaged himself in the service of his guru's intimate friend. Thus he became very dear to Kṛṣṇadāsa Kavirāja Gosvāmī. To serve I the feet of Narottama Dāsa Thakura was the only desire of Viṣvanātha Cakravartī Thakura, who was the fourth ācārya in disciplic succession from Narottama Dāsa.

8) Viṣvanātha Cakravartī Thakura was the sikṣa-guru [instructing spiritual master] of Baladeva Vidyābhusana, to whom he taught the precepts of Srimad-Bhagavatam. Jagannātha Dāsa Babajī was a very prominent ācārya after Śrī Baladeva Vidyābhusana and was the beloved sikṣa-guru of Śrī Bhaktivinoda Thakura. Bhaktivinoda Thakura's intimate friend and associate was the eminent maha-bhagavata Śrī Gaurākīṣora Dāsa Babajī, whose sole joy was found in hari-bhajana.

9) These treat saintly Vaiṣnavas are all paramahamsas, or devotees of the highest order, and they are all part of Lord Gaurāṅga's own spiritual family. Their holy feet are my refuge. I have no real interest in devotional service and I am a poor and lowly tridandī sannaiyā named Śrī Bhaktisiddhanta Sarasvatī.

Songs by Kṛṣṇa Dvaipāyana Vyāsa

Song Name: Namamisvaram Saccidananda Rupam

Official Name: Śrī Śrī Damodarastakam

Spoken by: Satyavratā Muni in a conversation with Nārada Muni and Śaunaka Ṛṣi

Author: Vyāsadeva

Book Name: Padma Purāna

(1)

namāmiśvaram sac-cid-ānanda-rūpam
lasat-kuṇḍalām gokule bhrājamanam
yaśodā-bhiyolūkhālād dhāvāmānam
parāmrṣṭam atyantato drutya gopyā

(2)

rudantam muhur netra-yugmam mṛjantam
karāmbhoja-yugmena sātaṅka-netram
muhuḥ śvāsa-kampa-trekhāṅka-kaṅṭha-
sthita-graivam dāmodaram bhakti-baddham

(3)

itīdr̥k sva-līlābhir ānanda-kuṇḍe
sva-ghoṣaṁ nimajjantam ākhyāpayantam
tadiyeṣita-jñeṣu bhaktair jitatvam
punaḥ prematas tam śatāvṛtti vande

(4)

varam deva mokṣam na mokṣāvadhīm vā
na canyam vṛṇe 'ham vareṣād apīha
idaṁ te vapur nātha gopāla-bālam
sadā me manasy āvirāstām kim anyaiḥ

(5)

idaṁ te mukhāmbhojam atyanta-nīlair
vṛtam kuntalaih snigdha-raktaiś ca gopyā
muhuś cumbitam bimba-raktādharam me
manasy āvirāstām alam lakṣa-lābhaih

(6)

namo deva dāmodarānanta viṣṇo
prasīda prabho duḥkha-jālābdhi-magmam
kṛpā-drṣṭi-vṛṣṭyāti-dīnam batānu
grhāṇeṣa mām ajñam edhy akṣi-drṣyaḥ

(7)

kuverātmajau baddha-mūrtyaiva yadvat
tvayā mocitau bhakti-bhājau kṛtau ca
tathā prema-bhaktim svakām me prayaccha
na mokṣe graho me 'sti dāmodareha

(8)

namas te 'stu dāmne sphurad-dīpti-dhāmne
tvadīyodarāyātha viśvasya dhāmne
namo rādhikāyai tvadīya-priyāyai
namo nanta-līlāya devāya tubhyam

TRANSLATION

1) To the Supreme Lord, whose form is the embodiment of eternal existence, knowledge, and bliss, whose shark-shaped earrings are swinging to and fro, who is beautifully shining in the divine realm of Gokula, who I (due to the offense of breaking the pot of yogurt that His mother was churning into butter and then stealing the butter that was kept hanging from a swing) is quickly running from the wooden grinding mortar in fear of mother Yasoda, but who has been caught from behind by her who ran after Him with greater speed--to that Supreme Lord, Śrī Damodara, I offer my humble obeisances.

2) (Seeing the whipping stick in His mother's hand) He is crying and rubbing His eyes again and again with His two lotus hands. His eyes are filled with fear, and the necklace of pearls around His neck, which is marked with three lines like a conch shell, is shaking because of His quick breathing due to crying. To this Supreme Lord, Śrī Damodara, whose belly is bound not with ropes but with His mother's pure love, I offer my humble obeisances.

3) By such childhood pastimes as this He is drowning the inhabitants of Gokula in pools of ecstasy, and is revealing to those devotees who are absorbed in knowledge of His supreme majesty and opulence that He is only conquered by devotees whose pure love is imbued with intimacy and is free from all conceptions of awe

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

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

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

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

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

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

Song Name: Jayati Te 'Dhikam Janmanā Vrajah

Official Name: Gopi Gitam (The Gopis' Songs of Separation)

Spoken by: Satyavrata Muni in a conversation with Nārada Muni

Author: Vyasa-deva

Book Name: Bhagavata Purana (Section: Canto 10 Chapter 31 Verses 1 to 19)

(1)

gopya ūcuḥ

jayati te 'dhikam janmanā vrajah
śrayata indirā śaśvad atra hi
dayita dr̥ṣyatām dikṣu tāvakās
tvayi dhṛtāsavas tvām vicinvate

(2)

śarad-udāśaye sādhu-jāta-sat-
sarasijodara-śrī-muṣā dr̥ṣā
surata-nātha te 'śulka-dāsikā
vara-da nighnato neha kiṁ vadhaḥ

(3)

viṣa-jalāpyayād vyāla-rākṣasād
varṣa-mārutād vaidyutānalāt
vṛṣa-mayātmajād viśvato bhayād
ṛṣabha te vayaṁ rakṣitā muhuḥ

(4)

na khalu gopikā-nandano bhavān
akhila-dehinām antarātma-dr̥k
vikhanasārthito viśva-guptaye
sakha udeyivān sātvatām kule

(5)

viracitābhayaṁ vṛṣṇi-dhūrya te
caraṇam iṣuṣām saṁsṛter bhayāt
kara-saroruham kānta kāma-daṁ
śirasi dhehi naḥ śrī-kara-graham

(6)

vraja-janārti-han vīra yoṣitām
nija-jana-smaya-dhvaṁsana-smita
bhaja sakhe bhavat-kiṁkarīḥ sma no
jalaruhānanam cāru darśaya

(7)

praṇata-dehinām pāpa-karṣaṇam
tṛṇa-carānugaṁ śrī-niketanam
phaṇi-phaṇārpitaṁ te padāmbujam
kr̥ṇu kuceṣu naḥ kr̥ndhi hr̥c-chayam

(8)

madhurayā girā valgu-vākyayā
budha-manojñayā puṣkarekṣaṇa
vidhi-karī imā vira muhyatīr
adhara-sīdhunāpyāyasya naḥ

(9)

tava kathāmṛtam tapta-jīvanam
kavibhir ṛditam kalmaśāpaham
śravaṇa-maṅgalam śrīmad ātātam
bhuvī gr̥ṇanti ye bhūri-dā janāḥ

(10)

prahasitaṁ priya-prema-vikṣaṇam
viharaṇam ca te dhyāna-maṅgalam
rahasi saṁvido yā hr̥di spr̥śaḥ
kuhaka no manaḥ kṣobhayanti hi

(11)

calasi yad vrajāc cārayan paśūn
nalina-sundaram nātha te padam
śīla-tṛṇāṅkuraiḥ sīdatīti naḥ
kalilatām manaḥ kānta gacchati

(12)

dina-parikṣaye nīla-kuntalair
vanaruhānanam bibhrad āvrtam
ghana-rajavalam darśayan muhur
manasi naḥ smaram vīra yacchasi

(13)

praṇata-kāma-daṁ padmajārcitam
dharāṇi-maṇḍanam dhryeyam āpadi
caraṇa-paṅkajam śantamarā ca te
ramaṇa naḥ staneṣv arpayādhi-han

(14)

surata-varadhanam śoka-nāśanam
svarita-veṇunā suṣṭhu cumbitam
itara-rāga-vismāraṇam nr̥ṇām
vitara vīra nas te 'dharāmṛtam

(15)

aṭati yad bhavān ahni kānanam
truṭi yugāyate tvām apaśyatām
kuṭīla-kuntalam śrī-mukham ca te
jaḍa udikṣatām pakṣma-kṛd dr̥ṣām

(16)

pati-sutānvaya-bhrāṭṛ-bāndhavān
ativilāṅghya te 'nty acyutāgatāḥ
gati-vidas tavodgīta-mohitāḥ
kitava yoṣitaḥ kas tyajen niśi

(17)

rahasi sarṁvidam hr̥c-chayodayam
prahasitānanam prema-vikṣaṇam
br̥had-urah śrīyo vikṣya dhāma te
muhur ati-spr̥hā muhyate manāḥ

(18)

vraja-vanaukasām vyaktir aṅga te
vr̥jina-hantry alam viśva-maṅgalam
tyaja manāk ca nas tvat-spr̥hātmanām
sva-jana-hṛd-rujām yan niṣūdanam

(19)

yat te sujāta-caraṇāmburuarṁ staneṣu
bhītāḥ śanaiḥ priya dadhīmahi karkaśeṣu
tenāṭavim aṭasi tad vyathate na kirṁ svit
kūrpadibhir bhramati dhīr bhavad-āyusām naḥ

TRANSLATION

1) The gopīs said: O beloved, Your birth in the land of Vraja has made it exceedingly glorious, and thus Indirā, the goddess of fortune, always resides here. It is only for Your sake that we, Your devoted servants, maintain our lives. We have been searching everywhere for You, so please show Yourself to us.

2) O Lord of love, in beauty Your glance excels the whorl of the finest, most perfectly formed lotus within the autumn pond. O bestower of benedictions, You are killing the maidservants who have given themselves to You freely, without any price. Isn't this murder?

3) O greatest of personalities, You have repeatedly saved us from all kinds of danger —

from poisoned water, from the terrible man-eater Agha, from the great rains, from the wind demon, from the fiery thunderbolt of Indra, from the bull demon and from the son of Maya Dānava.

4) You are not actually the son of the gopī Yaśodā, O friend, but rather the indwelling witness in the hearts of all embodied souls. Because Lord Brahmā prayed for You to come and protect the universe, You have now appeared in the Sātvata dynasty.

5) O best of the Vṛṣṇis, Your lotuslike hand, which holds the hand of the goddess of fortune, grants fearlessness to those who approach Your feet out of fear of material existence. O lover, please place that wish-fulfilling lotus hand on our heads.

6) O You who destroy the suffering of Vraja's people, O hero of all women, Your smile shatters the false pride of Your devotees. Please, dear friend, accept us as Your maidservants and show us Your beautiful lotus face.

7) Your lotus feet destroy the past sins of all embodied souls who surrender to them. Those feet follow after the cows in the pastures and are the eternal abode of the goddess of fortune. Since You once put those feet on the hoods of the great serpent Kāliya, please place them upon our breasts and tear away the lust in our hearts.

8) O lotus-eyed one, Your sweet voice and charming words, which attract the minds of the intelligent, are bewildering us more and more. Our dear hero, please revive Your maidservants with the nectar of Your lips.

9) The nectar of Your words and the descriptions of Your activities are the life and soul of those suffering in this material world. These narrations, transmitted by learned sages, eradicate one's sinful reactions and bestow good fortune upon whoever hears them. These narrations are broadcast all over the world and are filled with spiritual power. Certainly those who spread the message of Godhead are most munificent.

10) Your smiles, Your sweet, loving glances, the intimate pastimes and confidential talks we enjoyed with You — all these are auspicious to meditate upon, and they touch our hearts. But at the same time, O deceiver, they very much agitate our minds.

11) Dear master, dear lover, when You leave the cowherd village to herd the cows, our minds are disturbed with the thought that Your feet, more beautiful than a lotus, will be pricked by the spiked husks of grain and the rough grass and plants.

12) At the end of the day You repeatedly show us Your lotus face, covered with dark blue locks of

hair and thickly powdered with dust. Thus, O hero, You arouse lusty desires in our minds.

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

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

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

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

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

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

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

Songs by Visvanatha Cakravarti Thakura

Song Name: Gangeya Campeya
Official Name: Sri Sri Vrndadevi-astakam
Author: Visvanatha Cakravarti Thakura
Book Name: Stavamṛta Lahari

(1)
gāṅgeya-cāmpeya-ṭaḍid-vinindi-
rociḥ-pravāha-snapitātma-vṛnde!
bandhūka-bandhu-dyuti-divya-vāso
vṛnde! namas te caraṇāravindam

(2)
bimbābharoditvara-manda-hāsya-
nāsāgra-muktā-dyuti-dīpitāsye
vicitra-ratnābharāṇa-śrīyādḥye!
vṛnde! namas te caraṇāravindam

(3)
samasta-vaikuṅṭha-śīromaṇau śrī-
kṛṣṇasya vṛndāvana-dhanya-dhāmni
dattādhikāre vṛṣabhānu-putryā
vṛnde! namas te caraṇāravindam

(4)
tvad-ājñāyā pallava-puṣpa-bhrṅga-
mṛgādibhir mādḥava-keli-kuñjāḥ
madhvādibhir bhānti vibhūṣyamāṇā
vṛnde! namas te caraṇāravindam

(5)
tvadīya-dūtyena nikuñja-yunor
atyutkayoḥ keli-vilāsa-siddhiḥ
tvat-saubhagaṁ kena nirucyatām tad
vṛnde! namas te caraṇāravindam

(6)
rāsābhilāṣo vasatīś ca vṛndā-vane
tvad-iśāṅghri-saroja-sevā
labhyā ca puṁsām kṛpayā tavaiva
vṛnde! namas te caraṇāravindam

(7)
tvam kīrtiyase sāvata-tantra-vidbhir
līlābhidhānā kila kṛṣṇa-śaktiḥ
tavaiva mūrtis tulaśī nr-loke
vṛnde! namas te caraṇāravindam

(8)
bhaktyā vihīnā aparādha-lakṣaiḥ
kṣiptāś ca kāmādi-taraṅga-madhye
kṛpāmayi! tvām śaraṇaṁ prapannā
vṛnde! namas te caraṇāravindam

(9)
vṛndāṣṭakam yaḥ śṛṇuyāt paṭhed vā
vṛndāvanādhiśa-padābja-bhrṅgaḥ
sa prāpya vṛndāvana-nitya-vāsaṁ
tat-prema-sevām labhate kṛtārthaḥ

TRANSLATION

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

2) Your face is splendid with a pearl decorating the tip of Your nose and a wonderful gentle smile on your bimba-fruit lips. You are decorated with wonderful jewel ornaments. O Vrnda, I bow to your lotus feet.

3) Vrsabhanu's daughter, Radha, made you guardian of Kṛṣṇa's opulent and auspicious abode of Vr̥ndavana, the crest jewel of all Vaikuntha planets. O Vr̥nda, I bow to your lotus feet.

4) By Your order the groves where Madhava enjoys pastimes are splendidly decorated with blossoming flowers, bumble-bees, deer, honey and other things. O Vr̥nda, I bow to your lotus feet.

5) Because you became their messenger the eager and youthful divine couple enjoyed the perfection of transcendental pastimes in the forest. O Vr̥nda, I bow to your lotus feet.

6) By your mercy the people attain residence in Vr̥ndavana, the desire to serve your masters' lotus feet, and the desire to assist in the rasa dance. O Vr̥nda, I bow to your lotus feet.

7) They who are learned in the Satvata-tantra glorify you. You are Kṛṣṇa's pastime-potency. The tulasi plant is your form in the world of men. O Vr̥nda, I bow to your lotus feet.

8) O merciful one, they who have no devotion and they whom millions of offenses have thrown into the waves of lust and other vices take shelter of you. O Vr̥nda, I bow to your lotus feet.

9) A person who is like a bumble bee at the lotus feet of Vr̥ndavana's king and queen, and who reads or hears this Vr̥ndastaka, will eternally reside in Vr̥ndavana and attain loving service to the divine couple.

Song Name: Na Yoga Siddhir Na Mamastu

Official Name: Sri Sri Vr̥ndavanastakam

Author: Visvanatha Cakravarti Thakura

Book Name: Stavamṛta Lahari

(1)

na yoga-siddhir na mamāstu mokṣo
vaikuṅṭha-loke pi na pārśadatvam
premāpi na syād iti cet tarām tu
mamāstu vr̥ndāvāna eva vāsaḥ

(2)

tārām janur yatra vidhir yayāce
sad-bhakta-cūḍāmaṇir uddhavo' pi
vikṣyaiva mādhyura-dhūrām tad asmin
mamāstu vr̥ndāvāna eva vāsaḥ

(3)

kiṁ te kṛtam hanta tapaḥ kṣitīti
gopyo pi bhūme stuvate ras kirtim
yenaiva kṛṣṇāṅghri-padāṅkīte smin
mamāstu vr̥ndāvāna eva vāsaḥ

(4)

gopāṅganā-lampāṭa-taiva yatra
gasyām rasaḥ pūrnatamatvam āpa
yato raso vai sa iti śrutis tan
mamāstu vr̥ndāvāna eva vāsaḥ

(5)

bhāṅḍīra-govardhana-rāsa-pīṭhais
trī-sīmake yojana-paṅcakena
mite vibhutvād amite pi cāsmin
mamāstu vr̥ndāvāna eva vāsaḥ

(6)

yatrādhīpatyaṁ vṛṣabhānu-putryā
yenodayet prema-sukhaṁ janānām
yasmin mamāśā balavat yato smin
mamāstu vr̥ndāvāna eva vāsaḥ

(7)

yasmin mahā-rāsa-vilāsa-līlā
na prāpa yām śrīrāpi sā tapobhīḥ
tatrollasan-maṅju-nikuṅja-puṅje
mamāstu vr̥ndāvāna eva vāsaḥ

(8)

sadā ruru-nyāṅku-mukhā viśāṅkaṁ
kḥelanti kūjanti pikāli kīrāḥ
śikhaṅḍino yatra naṭanti tasmin
mamāstu vr̥ndāvāna eva vāsaḥ

(9)

vr̥ndāvanasyāṣṭakam etad uccaiḥ
paṭhanti ye nīścala-buddhayaḥ te
vr̥ndāvaneshāṅghri-saroja-sevām
sākṣallabhante januṣo 'nta eva

TRANSLATION

1) Let me not have mystic powers, impersonal liberation, the Lord's association in Vaikuntha, or even pure love for Him, if instead of them I may reside in Vr̥ndavana.

2) When Brahma and Uddhava, the crest jewels of devotees, saw the intense sweetness here, they begged to take birth here even as a blade of grass. For this reason I pray to reside in Vr̥ndavana.

3) Here the gopis glorified the earth, saying: "O Earth, what austerities have you done, so that your surface is now marked with Kṛṣṇa's footprints?" May I reside in Vr̥ndavana.

4) May I reside in Vr̥ndavana where, because the Vedas say raso vai saḥ (The Supreme Personality of Godhead is sweetness), transcendental sweetness attained its highest perfection in the gopis' passionate love.

5) Although only five yojanas in circumference, bounded by Bhandiravana, Govardhana Hill and the rasa-dance arena, it is unlimited in transcendental opulence. May I reside in Vr̥ndavana.

6) Because Vrsabhanu's daughter is the queen, and because here the happiness of pure love of God rises, I yearn to live here. I pray: May I reside in Vr̥ndavana.

7) Even by performing many austerities goddess Lakshmi could not enter the great rasa-dance

pastime here. May I reside in the splendidly beautiful groves of Vrndavana.

8) May I reside in Vrndavana, where the ruru and nyanku deer fearlessly play, the cuckoos, bumblebees, and parrots sing, and the peacocks dance.

9) They who with great concentration read aloud this Vrndavanastaka, at the end of this life attain direct service to the lotus feet of Vrndavana's master.

Songs by Vasudeva Ghosh

Song Name: Gauranga Tumi More Doya Na Chadiho

Author: Vasudeva Ghosh

(1)

gaurāṅga tumi more doyā nā chāḍiho
āpana koriyā rāṅgā caraṇe rākhiho

(2)

tomār caraṇa lāgi sab teyāgilu
śītala caraṇa pāyā śaraṇa loilu

(3)

e kule o kule muñi dilu tilāñjali
rākhiho caraṇe more āpanār boli

(4)

vāsudeva ghoṣe bole caraṇe dhoriyā
krpā kori rākho more pada-chāyā diyā

TRANSLATION

1) Oh Lord Gauranga! Please do not neglect to show me Your mercy! Making me Your very own property, kindly keep me situated at the reddish soles of Your feet.

2) With the intention of attaining Your feet, I have utterly renounced everything. Now I have taken full shelter of Your soothing lotus feet.

3) Whether I am related to this family lineage or that family lineage – I have completely abandoned them all. I beg You to mercifully keep me by Your feet, calling me Your own.

4) Vasudeva Ghosh says, "Since I have tightly grasped hold of Your feet, please keep me here by always bestowing their soothing shade."

Song Name: Jaya Jaya Jagannatha Sacira

Author: Vasudeva Ghosh

(1)

jaya jaya jagannātha śacira nandan
tribhuvane kore jār caraṇa vandan

(2)

nīlācale śāṅkha-cakra-gadā-padma-dhar
nadīyā nagare daṅḍa-kamaṅḍalu-kar

(3)

keho bole pūrabe rāvaṇa badhilā
goloker vaibhava līlā prakāśa korilā

(4)

śrī-rādhār bhāve ebe gorā avatār
hare kṛṣṇa nām gaura korilā pracār

(5)

vāsudeva ghoṣa bole kori joḍa hāt
jei gaura sei kṛṣṇa sei jagannāth

TRANSLATION

1) All glories, all glories to the dear son of Jagannatha Misra and Saci Devi! All the three worlds offer prayers unto His lotus feet.

2) In Nilacala He holds the conchshell, disc, club, and lotus flower, while in the town of Nadiya He holds a sanniyasi staff and waterpot.

3) It is said that in olden times, as Lord Ramacandra, He killed the demon Ravana. Then later, as Lord Kṛṣṇa, He revealed the splendidly opulent pastimes of Goloka.

4) It is He who has come. He has come! Oh, from Vraja He has come to Nadiya. Accepting the mood and luster of Sri Radha, He has come from Vraja to Nadiya. He has come! Now Lord Govinda, the cowherd boy, has come as Lord Gauranga. He has come distributing the Hare Kṛṣṇa Mahamantra!

5) Vasudeva Ghosh says with folded hands, "He who is Gaura is He who is Krishna is He who is Jagannatha."

Song Name: Yadi Gaura Na Hoito

Author: Vasudeva Ghosh

(1)

yadi gaura nā hoito, tabe ki hoito,
kemone dharitām de
rādhār mahimā, prema-rasa-simā,
jagate jānāto ke

(2)

madhura vṛndā, vipina-mādhurī,
praveśa cāturi sār
baraja-yuvati, bhāver bhakati,
śakati hoito kār

(3)

gāo gāo punaḥ, gaurāṅger guṇa,
sarala koriyā mana
e bhava-sāgare, emona doyāl,
nā dekhiye eka-jana

(4)

(āmi) gaurāṅga bolīyā, nā genu galiyā,
kemone dhorinu de
vāsūr hiyā, pāśāna diyā,
kemone gaḍiyāche

TRANSLATION

1) If Lord Gaura had not appeared as the yuga-avatara in this age of Kali, then what would have become of us? How could we have tolerated living? Who in this universe would have ever learned about the topmost limits of loving mellows that comprise the glory of Sri Radha?

2) Who would have had the power to render ecstatic devotional service that follows in the footsteps of the damsels of Vraja? Indeed, the clever expertise of the Vraja-gopis is a prerequisite for entering the supremely sweet forest of Vrinda Devi.

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

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

Songs by Rupa Goswami

Song Name: Bhṛatur Antakasya Pattane

Official Name: Sri Sri Yamunastakam

Author: Rupa Goswami

Book Name: Stavamala

(1)

bhrātur antakasya pattane 'bhīpatti-hāriṇī
prekṣayāti-pāpino 'pi pāpa-sindhu-tāriṇī
nīra-mādhurībhīr apy aśeṣa-citta-bandhinī
mām punātu sarvadāravinda-bandhu-nandinī

(2)

hāri-vāri-dhārayābhīmaṇḍitoru-khāṇḍavā
puṇḍarīka-maṇḍalodyad-aṇḍajālī-tāṇḍavā
snāna-kāma-pāmarogra-pāpa-sampad-andhinī
mām punātu sarvadāravinda-bandhu-nandinī

(3)

śīkarābhīmrṣṭa-jantu-durvipāka-mardinī
nanda-nandanāntaraṅga-bhakti-pūra-varhdhinī
tīra-saṅgamābhīlāṣī-maṅgalānubandhinī
mām punātu sarvadāravinda-bandhu-nandinī

(4)

dvipa-cakravāla-juṣṭa-sapta-sindhu-bhedinī
śrī-mukunda-nirmitoru-divya-keli-vedinī
kānti-kandalībhīr indranīla-vrnda-nindinī
mām punātu sarvadāravinda-bandhu-nandinī

(5)

māthureṇa maṇḍalena cāruṇābhīmaṇḍitā
prema-naddha-vaiṣṇavādhva-varhdhanāya paṇḍitā
ūrmi-dor-vilāsa-padmanābha-pāda-vandinī
mām punātu sarvadāravinda-bandhu-nandinī

(6)

ramya-tīra-rambhamāna-go-kadamba-bhūṣitā
divya-gandha-bhāk-kadamba-puṣpa-rāji-rūṣitā
nanda-sūnu-bhakti-saṅgha-saṅgamābhīnandinī
mām punātu sarvadāravinda-bandhu-nandinī

(7)

phulla-pakṣa-mallikākṣa-haṁsa-lakṣa-kūjitā
bhakti-viddha-deva-siddha-kinnarāli-pūjitā
tīra-gandhavāha-gandha-janma-bandha-randhinī
mām punātu sarvadāravinda-bandhu-nandinī

(8)

cid-vilāsa-vāri-pūra-bhūr-bhuvah-svar-āpinī
kīrtitāpi durmadoru-pāpa-marma-tāpinī
ballavendra-nandanāṅgarāga-bhaṅga-gandhinī
mām punātu sarvadāravinda-bandhu-nandinī

(9)

tuṣṭa-buddhir aṣṭakena nirmalormi-ceṣṭitām
tvām anena bhānu-putrī sarva-deva-veṣṭitām
yaḥ stavīti vardhayasva sarva-pāpa-mocane
bhakti-pūram asya devi! puṇḍarīka-locane

TRANSLATION

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

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

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

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

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

6) May Sri Yamuna, who is the daughter of Suryadeva, whose charming shores are decorated with many loving cows, who is filled with many splendid and fragrant kadamba flowers, and who is delighted to have the company of Lord Kṛṣṇa's devotees, always purify me.

7) May Sri Yamuna, who is the daughter of Suryadeva, who is filled with the warblings of thousands of joyful mallikaksa swans, who is worshiped by the Vainnavas, devas, siddhas, and kinnaras, and the slightest scent of the fragrant breeze moving on whose shores stops the cycle of repeated birth and death, always purify me.

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

9) O lotus-eyed one, O daughter of Suryadeva, O rescuer from all sins, please flood with pure devotional service that person who, reciting these eight prayers with a cheerful heart, glorifies you, whose waves are pure and splendid, and who is accompanied by all the demigods.

Song Name: Kṛṣṇa Deva Bhavantam Vande

Author: Rupa Goswami

Book Name: Stavamala (Section: Volume 6 Song 24)

(refrain) kṛṣṇa deva bhavantaṁ vande
man-mānasa-madhukaram arpayā nija-
padapaṅkaja-makarande

(1)

yad api samādhiṣu vidhir api paśyati
na tava nakhāgra-marīcim
idaṁ icchāmi niśamya tavācyuta
tad api kṛpādbhuta-vīcim

(2)

bhaktir udañcati yady api mādhave
na tvayi mama tila-mātrī
parameśvaratā tad api tavādhika
durghaṭa-ghaṭana-vidhātṛ

(3)

ayam avilolatayādyā sanātana
kalitādbhuta-rasa-bhāram
nivasatu nityam ihāmṛta nindati
vindaṁ madhurima-sāram

TRANSLATION

Refrain: O Lord Sri Kṛṣṇa! I am offering a prayer unto You. Please let the bee of my mind be offered the nectarian honey of Your lotus feet.

1) Although Brahma in full samadhi cannot catch a glimpse of even a ray of the effulgence from the tips of Your toe-nails still, O Acyuta! Having heard of the waves of Your astonishing mercy, I long to receive Your grace.

2) O Madhava! 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.

3) He Sanatana! 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.

Song Name: Radhe Jaya Jaya Madhava Dayite

Official Name: Sri Radhika Stava

Author: Rupa Goswami

Book Name: Stavamala (Section: Volume 6 Song 14)

(refrain) rādhe jaya jaya mādhave-dayite
gokula-taruṇi-maṅḍala-mahite

(1)

dāmodara-rati-varadhana-veśe
hari-niṣkūṭa-vṛndā-vipineśe

(2)

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

(3)

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

TRANSLATION

(Refrain) O Radha! O beloved of Madhava! O You who are worshiped by all the young girls of Gokula! All glories unto You! All glories unto You!

(1-3) You who dress Yourself in such a way as to increase Lord Damodara's love and attachment for You! O queen of Vṛndavana, which is the pleasure grove of Lord Hari! O new moon that has arisen from the ocean of King Vṛṣabhānu! O friend of Lalita! O You who make Visakha loyal to You due to Your wonderful qualities of friendliness, kindness, and faithfulness to Kṛṣṇa! O You who are filled with compassion! O You whose divine characteristics are described by the great sages Sanaka and Sanatana! O Radha, please be merciful to me!

Song Name: Sakhe Kalaya Gauram Udaram

Author: Rupa Goswami

(1)

sakhe kalaya gauram udāram

(2)

nindita hāṭaka kānti kalevara
garvita māraka māram
madhukara rañjita mālatī maṅḍita
jita-ghana kuñcita keśam

(3)

tilaka vinindita śāśadhara rupaka
bhuvana manohara veśam
madhu madhurasmita lobhita tanubhṛta
anupama bhāva vilāsam

(4)

nikhila nija jana mohita mānasa
vikathita gada gada bhāṣam
paramā kiñcana kiñcana naragaṇa
karuṇā vitarāṇa śīlam

TRANSLATION

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

Songs by Krsnadasa Kaviraja Goswami

Song Name: Jaya Radhe Jaya Krsna Jaya Vrndavana

Official Name: Sri Vraja Dhama Mahimamrta (The Nectarean Glories of Vraja-dhāma)

Author: Krsnadasa Kaviraj Goawami

(1)

jaya rādhe, jaya kṛṣṇa, jaya vṛndāvana
śrī govinda, gopīnātha, madana-mohana

(2)

śyama-kuṇḍa, rādhā-kuṇḍa, giri-govardhana
kāṇḍi jamunā jaya, jaya mahāvana

(3)

keśī-ghāta, baṁśī-baṭa, dwādaśa-kānana
jāhā saba līlā koilo śrī-nanda-nandana

(4)

śrī-nanda-jaśodā jaya, jaya gopa-gaṇa
śrīdāmādi jaya, jaya dhenu-vatsa-gaṇa

(5)

jaya vṛṣabhānu, jaya kīrtidā sundarīa
jaya paurnamāsī, jaya ābhīra-nāgarīa

(6)

jaya jaya gopīśwara vṛndāvana-mājha
jaya jaya kṛṣṇa-sakhā baṭu dwija-rāja

(7)

jaya rāma-ghāta, jaya rohiṇī-nandana
jaya jaya vṛndāvana-bāsī jata jana

(8)

jaya dvija-patnī, jaya nāga-kanyā-gaṇa
bhaktite jāhārā pāilo govinda-caraṇa

(9)

śrī-rasa-maṇḍala jaya, jaya rādhā-śyāma
jaya jaya rasa-līlā sarva-manorama

(10)

jaya jayojwala-rasa sarva-rasa-sāra
parakīyā-bhāve jāhā brajete pracāra

(11)

śrī-jāhnava-pāda-padma koriyā smarāṇa
dīna kṛṣṇa-dāsa kohe nāma-saṅkīrtana

TRANSLATION

- 1) All glories to Radha and Krsna and the divine forest of Vrndavana. All glories to the three presiding Deities of Vrndavana--Sri Govinda, Gopinatha, and Madana-mohana.
- 2) All glories to Syama-kunda, Radha-kunda, Govardhana Hill, and the Yamuna River (Kalindi). All glories to the great forest known as Mahavana, where Krsna and Balarama displayed all of Their childhood pastimes.
- 3) All glories to Kesi-ghata, where Krsna killed the Kesi demon. All glories to the Vamsi-vata tree, where Krsna attracted all the gopis to come by playing His flute. Glories to all of the twelve forests of Vraja. At these places the son of Nanda, Sri Krsna, performed all of His pastimes.
- 4) All glories to Krsna's divine father and mother Nanda and Yasoda. All glories to the cowherd boys, headed by Sridama, the older brother of Srimati Radharani and Ananga Manjari. All glories to the cows and calves of Vraja.
- 5) All glories to Radha's divine father and mother, Vrsabhanu and the beautiful Kirtida. All glories to Paurnamasi, the mother of Sandipani Muni, grandmother of Madhumangala and Nandimukhi, and beloved disciple of Devarsi Narada. All glories to the young cowherd maidens of Vraja.
- 6) All glories, all glories to Gopisvara Siva, who resides in Vrndavana in order to protect the holy dhama. All glories, all glories to Krsna's funny Brahmana friend, Madhumangala.
- 7) All glories to Rama-ghata, where Lord Balarama performed His rasa dance. All glories to Lord Balarama, the son of Rohini. All glories, all glories to all of the residents of Vrndavana.
- 8) All glories to the wives of the proud Vedic brahmanas. All glories to the wives of the Kaliya serpent. Through pure devotion they all obtained the lotus feet of Lord Govinda.
- 9) All glories to the place where the rasa dance of Sri Krsna was performed. All glories to Radha and Syama. All glories, all glories to the divine rasa dance, which is the most beautiful of all Lord Krsna's pastimes.

10) All glories, all glories to the mellow of conjugal love, which is the most excellent of all rasas and is propagated in Vraja by Sri Kṛṣṇa in the form of the divine parakiya-bhava [paramour love].
11) Remembering the lotus feet of Lord Nityananda's consort Sri Jahṇava Devi, this very fallen and lowly servant of Kṛṣṇa sings the sankirtana of the holy name.

Song Name: Jaya Radha Giri Vara Dhari
Author: Kṛṣṇa Dasa

(1)
jaya rādhā giri-vara dhāri
śrī nanda-nandana vṛṣabhānu-dulāri
(vṛṣabhānu dulāri rādhe vṛṣabhānu-dulāri)
(2)
mora-mukuta mukha murali jori
veṇi virāje mukhe hāsi thori
(3)
unaki śohe gale vana-mālā
inaki motima-māla ujālā
(4)
pītāmbara jaga-jana-mana mohe
nīla uḍhani bani unaki śohe
(5)
aruṇa caraṇe maṇi-mañjira bāoye
śrī-kṛṣṇa-dās tahiṇ mana bhāoye

TRANSLATION

1) All glories to Srimati Radharani and Giri Vara Dhari! He is the son of Nanda Maharaja. She is the darling of Maharaja Vṛisabhānu.
2) He wears a peacock feather in His crown and a shining flute is placed on His lips. Her long braids appear brilliant and She has a gentle smile on Her face.
3) Wearing a garland of forest flowers, His neck is splendidous. Wearing a shimmering pearl necklace, Her neck is splendidous.
4) His yellow garments enchant the minds of everyone within the universe. Her blue garments display a brilliant effulgence.
5) Jeweled ankle bells resound on Their reddish lotus feet. The mind of Kṛṣṇa Dasa is illuminated by Their splendidous presence.

Song Name: Ambudājanendra Nīla
Official Name: Sri Sri Kṛṣṇa Candrastakam
Author: Kṛṣṇadāsa Kavirāja
Book Name: Govinda Lilamṛta (Section: Suka Sari Stava Līla)

(1)
ambudāñjanendranīla-nindi-kānti-ḍambarah
kuṅkumodyad-arka-vidyud-amśu-divyad-ambarah
śrīmad-aṅga-carcitendu-pītanākta-candanah
svāñghri-dāsyado 'stu me sa ballavendra-
nandanah

(2)
gaṇḍa-tāñḍavāti-panḍitāñḍajeśa-kuṇḍalaś
candra-padma-ṣaṇḍa-garva-khañḍanasya-
mañḍalah
ballaviśu vardhitātma-gūḍha-bhāva-bandhanah
svāñghri-dāsyado 'stu me sa ballavendra-
nandanah
(3)
nitya-navya-rūpa-veśa-harda-keli-ceṣṭitah
keli-narma-sārma-dāyi-mitra-vṛnda-veṣṭitah
svīya-keli-kānanāṁśu-nirjitendra-nandanah
svāñghri-dāsyado 'stu me sa ballavendra-
nandanah
(4)
prema-hema-mañḍitātma-bandhutābhinanditah
ksauni-lagna-bhāla-lokapāla-pāli-vanditah
nitya-kāla-sṛṣṭa-vipra-gauravāli-vandanah
svāñghri-dāsyado 'stu me sa ballavendra-
nandanah
(5)
līlayendra-kāliyoṣṇa-kāmsa-vatsa-ghātakas
tat-tad-ātma-keli-vṛṣṭi-puṣṭa-bhakta-cātakah
virya-śīla-līlāyātma-ghosa-vāsi-nandanah
svāñghri-dāsyado 'stu me sa ballavendra-
nandanah
(6)
kuñja-rāsa-keli-sīdhu-rādhikādi-toṣaṇas
tat-tad-ātma-keli-narma-tat-tad-āli-poṣaṇah
prema-śīla-keli-kīrti-viśva-citta-nandanah
svāñghri-dāsyado 'stu me sa ballavendra-
nandanah
(7)
rāsa-keli-darśitātma-śuddha-bhakti-sat-pathah
svīya-citra-rūpa-veśa-manmathali-manmathah
gopīkasu netra-koṇa-bhāva-vṛnda-gandhanah
svāñghri-dāsyado 'stu me sa ballavendra-
nandanah
(8)
puṣpa-cāyi-rādhikābhimarṣa-labdhi-tarṣitah
prema-vāmya-rāmya-rādhikāśya-dṛṣṭi-harṣitah
rādhikorasiṇa lepa eṣa hari-candanah
svāñghri-dāsyado 'stu me sa ballavendra-
nandanah
(9)
aṣḍakena yas tv anena rādhikā-suvallabham
saṁstavitī darśane 'pi sindhujādi-durlabham
taṁ yunakti tuṣṭa-citta eṣa ghoṣa-kānane
rādhikāṅga-saṅga-nanditātma-pāda-sevane

TRANSLATION

1) His abundantly beautiful complexion belittles the splendor of combined rain clouds, black eye cosmetics, and sapphires. His garments appear effulgent like a rising sun tinted like kunkum powder enhanced by shining bolts of lightning. His perfectly-formed limbs are anointed with sandalwood paste mixed with camphor and

saffron. May Sri Kṛṣṇa, the Son of the king of the cowherd men, grant me the service of His own lotus feet.

2) He wears shark-shaped earrings that dance very expertly upon His cheeks. The beauty of the orb of His face destroys the pride of the multitude of moons and lotus flowers. He causes the knot of His own secret ecstatic love-moods to increasingly tighten amongst the gopis. May Sri Kṛṣṇa, the Son of the king of the cowherd men, grant me the service of His own lotus feet.

3) He is eternally engaged in designing ever-fresh variations of His youthful form, mode of dress, and loving pastimes. He is surrounded by the assembly of His cowherd boyfriends, who excel in giving Him delight by their playful joking words. Even a single brilliant ray of splendor from His personal pleasure-forest defeats the heavenly Nandana gardens of Lord Indra. May Sri Kṛṣṇa, the Son of the king of the cowherd men, grant me the service of His own lotus feet.

4) He is delighted by the friendship of His devotees, whose consciousness is decorated with golden ornaments of pure love for Him. He is praised by great demigods who protect various planets in the universe and who offer obeisances to Him by touching their foreheads to the ground. He honors the brahmanas with great reverence at specific times of the day. May Sri Kṛṣṇa, the Son of the king of the cowherd men, grant me the service of His own lotus feet.

5) He easily removed the pride of Indra as well as the violent anger of Kaliya, and He killed the demons like Kamsa and Vatasura. With the rainfall of these variegated pastimes, He nourishes the chataka birds who are His devotees. By performing His pastimes of heroic nature, He delights the residents of His own cowherd community. May Sri Kṛṣṇa, the Son of the king of the cowherd men, grant me the service of His own lotus feet.

6) He satisfies Sri Radhika and the other gopis with the nectar of the sportive rasa dance performed in the groves of Vrndavana. During the various intrigues of those amorous pastimes, He devises many playful jokes to sustain the assembly of gopis. He thus delights the minds of all people in the universe by the glory of His loving pastimes. May Sri Kṛṣṇa, the Son of the king of the cowherd men, grant me the service of His own lotus feet.

7) By revealing His pastimes of festive rasa dance, He also shows the eternal path of His pure devotional service. By His amazing beauty and fascinating mode of dress, He churns the minds of a vast multitude of cupids. Through the outer

corners of His eyes, He casts sidelong glances, aimed at the gopis, that give hints of a host of affectionate ecstatic moods. May Sri Kṛṣṇa, the Son of the king of the cowherd men, grant me the service of His own lotus feet.

8) He becomes excited with desire by suddenly touching Sri Radhika while She is busy picking flowers. Then He becomes jubilant when He sees Her charming face decorated with the contrariness of pure love. Verily He is the sandalwood paste that decorates Radhika's breasts. May Sri Kṛṣṇa, the Son of the king of the cowherd men, grant me the service of His own lotus feet.

9) It is very difficult for Lakṣmi Devi and other exalted gods and goddesses to attain even a glimpse of Sri Kṛṣṇa, who is very dear to Sri Radhika. But if someone glorifies Him by reciting these eight verses with full attention, then He who is delighted by the intimate of association with Radhika's limbs will become pleased with that person and engage them in the service of His own lotus feet within the cowherd forests of Goloka Vrndavana.

Song Name: Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa

Author: Kṛṣṇadāsa Kavirāja

Book Name: Caitanya Caritamṛta (Section: Madhya Lila: Chapter 7 Verse 96)

kr̥ṣṇa! kr̥ṣṇa! kr̥ṣṇa! kr̥ṣṇa! kr̥ṣṇa! kr̥ṣṇa! kr̥ṣṇa!
he!

kr̥ṣṇa! kr̥ṣṇa! kr̥ṣṇa! kr̥ṣṇa! kr̥ṣṇa! kr̥ṣṇa! kr̥ṣṇa!
he!

kr̥ṣṇa! kr̥ṣṇa! kr̥ṣṇa! kr̥ṣṇa! kr̥ṣṇa! kr̥ṣṇa!
rakṣā māṁ!

kr̥ṣṇa! kr̥ṣṇa! kr̥ṣṇa! kr̥ṣṇa! kr̥ṣṇa! kr̥ṣṇa! kr̥ṣṇa!
pāhi māṁ!

rāma! rāghava! rāma! rāghava! rāma! rāghava!
rakṣā māṁ!

kr̥ṣṇa! keśava! kr̥ṣṇa! keśava kr̥ṣṇa! keśava!
pāhi māṁ!

TRANSLATION

O Lord Kṛṣṇa, please protect me and maintain me.
O Lord Rama, descendant of King Raghu, please protect me. O Kṛṣṇa, O Keśava, killer of the Kesi demon, please maintain me.

Song Name: Kunkumakta Kancanabja

Official Name: Sri Sri Radhikastakam

Author: Kṛṣṇadāsa Kavirāja

Book Name: Suka Sari Stava (Section: Chapter 2 Verses 59-67)

(1)

kūṅkumākta-kāñcanābja-garva-hāri-gaurabhā
pītanāñcitābja-gandha-kīrti-nindi-saurabhā
ballaveśa-sūnu-sarva-vāñcītārtha-sādhikā
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā

(2)

kauravinda-kānti-nindi-citra-paṭṭa-śāṭikā
kr̥ṣṇa-matta-bhṛṅga-keli-phulla-puṣpa-vāṭikā
kr̥ṣṇa-nitya-saṅgamārtha-padma-bandhu-rādhikā
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā

(3)

saukumārya-sṛṣṭa-pallavāli-kīrti-nigrahā
candra-candanotpalendu-sevya-śīta-vigrahā
svābhimarśa-ballaviśa-kāma-tāpa-bādhikā
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā

(4)

viśva-vandya-yauvatābhivanditāpi yā ramā
rūpa-navya-yauvanādi-saṁpadā na yat-samā
śīla-hārda-līlayā ca sā yato `sti nādhikā
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā

(5)

rāsa-lāsyā-gīta-narma-sat-kalāli-panḍitā
prema-ramya-rūpa-veśa-sad-guṇāli-maṇḍitā
viśva-navya-gopa-yoṣid-ālitō `pi yādhikā
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā

(6)

nitya-navya-rūpa-keli-kr̥ṣṇa-bhāva-sampadā
kr̥ṣṇa-rāga-bandha-gopa-yauvateṣu kampadā
kr̥ṣṇa-rūpa-veśa-keli-lagna-sat-samādhikā
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā

(7)

sveda-kampa-kaṅṭhakāśru-gadgadādi-sañcitā
marśa-harśa-vāmatādi-bhāva-bhuṣaṅāñcitā
kr̥ṣṇa-netra-toṣi-ratna-maṅḍanāli-dādhikā
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā

(8)

yā kṣaṇārdha-kr̥ṣṇa-viprayoga-santatoditāneka-
dāinya-cāpalādi-bhāva-vṛnda-toditā
yatna-labdha-kr̥ṣṇa-saṅga-nirgatākhilādhikā
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā

(9)

aṣṭakena yas tv anena nauti kr̥ṣṇa-vallabhām
darśane `pi śailajādi-yoṣidāli-durlabhām
kr̥ṣṇa-saṅga-nanditātma-dāsyā-sīdhu-bhājanam
tam karoti nanditāli-sañcayāśu sā janam

TRANSLATION

1) Her splendorous golden complexion steals the pride of a golden lotus flower anointed with a tinge of red kunkum. Her sweet fragrance mocks the fame of the aroma of a lotus flower sprinkled with saffron powder. She is fully qualified to fulfill all the desires of the son of the king of the cowherd men. May Sri Radhika bestow upon me the service of Her own lotus feet.

2) Her amazing and colorful silken garments make the splendor of red coral feel ashamed. She is a garden of blossoming flowers where the maddened bumble-bee named Kṛṣṇa performs amorous pastimes. She worships the Sun-god daily in order to attain the continual association of

Her beloved Kṛṣṇa. May Sri Radhika bestow upon me the service of Her own lotus feet.

3) Her charming youthful delicacy negates the fame of the freshly-sprouted leaves. Her refreshing form is worthy of being served by the cooling moon, sandalwood paste, lotus flowers, and camphor. When She touches the master of the gopis, She dispels the burning heat of His lusty desires. May Sri Radhika bestow upon me the service of Her own lotus feet.

4) Although the goddess of fortune, Lakṣmi Devi, is adored by other youthful goddesses, who are themselves, glorified throughout the universe, still she is nowhere near Sri Radhika in the matter of beauty, praiseworthy youthfulness, or other divine feminine opulences. There is no one in the material or the spiritual worlds superior to Radhika in the expression of naturally loving pastimes. May Sri Radhika bestow upon me the service of Her own lotus feet.

5) She is very learned in many transcendental arts, such as performing in the rasa dance, singing, and joking. She is decorated with many divine qualities, such as loving nature, exquisite beauty, and wonderful garments and ornaments. Even among the cowherd damsels of Vraja, who are praised by the entire universe, She is the best in every way. May Sri Radhika bestow upon me the service of Her own lotus feet.

6) She possesses the opulences of eternal youthful beauty, eternal pastimes, and eternal love for Kṛṣṇa. Her ecstatic feelings of love for Kṛṣṇa cause the gopis, who are also in love with Kṛṣṇa, to tremble. She is always attached to meditating on Sri Kṛṣṇa's beautiful form, ornaments, garments, and pastimes. May Sri Radhika bestow upon me the service of Her own lotus feet.

7) She is graced with eight ecstatic symptoms (sattvika-bhava), such as trembling, perspiring, standing up on bodily hairs, tears, faltering of the voice, and so forth. She is adorned with different ecstatic emotional ornaments, such as impatience, joy, contrariness, and so forth. She is decorated with beautiful jewels that give total delight to the eyes of Kṛṣṇa. May Sri Radhika bestow upon me the service of Her own lotus feet.

8) If She is apart from Kṛṣṇa, for even half a moment, She becomes stricken with wretched suffering, restlessness, and a multitude of other ecstatic symptoms of separation. When She regains the association of Kṛṣṇa after some effort, then all of Her anguish immediately vanishes. May Sri Radhika bestow upon me the service of Her own lotus feet.

9) It is very difficult for Parvati and other exalted goddesses to attain even a glimpse of Srimati Radharani, who is dear to Lord Kṛṣṇa. But if someone glorifies Her by reciting these eight verses, then She who is delighted by Kṛṣṇa's continuous association will grant the sweet nectar of Her personal service to that person, who thereby enters the assembly of Her similarly delighted girlfriends.

Songs by Jayadeva Goswami

Song Name: He Govinda He Gopal Kesava Madhava

Author: Jayadeva Goswami

(1)

he govinda he gopāla
keśava mādharma dīna doyāl

(2)

tumi parama doyāl prabhu, parama doyāl
keśava mādharma dīna doyāl

(3)

pīta basana pari mayurera sikhā dhori
muralir vāni tule bole rādha nām

(4)

tumi maderā gopāla prabhu, maderā gopāla
keśava mādharma dīna-doyāl

(5)

bhava bhaya bhāñjana śrī madhu sudana
vipada bhāñjana tumi nārāyaṇa

TRANSLATION

1) O pleaser of the cows! O protector of cows! O bearer of the finest hair! O husband of the goddess of fortune! You are very merciful to the fallen souls!

2) You are supremely merciful, O Lord, supremely merciful! O Kesava! O Madhava! O Dina Doyal!

3) Wearing bright yellow garments and a peacock feather upon Your crown, You play the flute and make it sing the name of Radha!

4) You are the cowherd boy that gives great delight, O Lord, the cowherd boy that gives great delight! O Kesava! O Madhava! O Dina Doyal!

5) You take away our fear of being trapped on the wheel of repeated birth and death in the material world, and You are the splendid killer of the demon Madhu. The destroyer of all tribulations, You are the supreme resting place for all souls.

Song Name: Pralaya Payodhi Jale

Official Name: Sri Sri Dasavatara Stotra

Author: Jayadeva Goswami

Book Name: Gita Govinda

(1)

pralaya-payodhi-jāle dhr̥tāvān asi vedam
vihita-vahitra-caritram akhedam
keśava dhr̥ta-mīna-śārira jaya jagadīśa hare

(2)

kṣitir iha vipulatare tiṣṭhati tava pṛṣṭhe
dharāṇi-dhāraṇa-kiṇa-cakra-gariṣṭhe
keśava dhr̥ta-kūrma-śārira jaya jagadīśa hare

(3)

vasati daśana-śikhare dharāṇi tava lagnā
śaśini kalaṅka-kaleva nimagnā
keśava dhr̥ta-śūkara-rūpa jaya jagadīśa hare

(4)

tava kara-kamala-vare nakham adbhuta-śṛṅgam
dalita-hiraṇyakaśipu-tanu-bhr̥ṅgam
keśava dhr̥ta-narahari-rūpa jaya jagadīśa hare

(5)

chalayasi vikramaṇe balim adbhuta-vāmana
pada-nakha-nira-janita-jana-pāvana
keśava dhr̥ta-vāmana-rūpa jaya jagadīśa hare

(6)

kṣatriya-rudhira-maye jagad-apagata-pāpam
snapayasi payasi śamita-bhava-tāpam
keśava dhr̥ta-bhr̥gupati-rūpa jaya jagadīśa hare

(7)

vitarsi dikṣu raṇe dik-pati-kamaṇiyam
daśa-mukha-mauli-balim ramaṇiyam
keśava dhr̥ta-rāma-śārira jaya jagadīśa hare

(8)

vahasi vapuṣi viśade vasanam jaladābham
hala-hati-bhīti-milita-yamunābham
keśava dhr̥ta-haladhara-rūpa jaya jagadīśa hare

(9)

nindāsi yajña-vidher aha śruti-jātam
sadaya-hṛdaya darśita-paśu-ghātam
keśava dhr̥ta-buddha-śārira jaya jagadīśa hare

(10)

mleccha-nivaha-nidhane kalayasi karavālam
dhūmaketum iva kim api karālam
keśava dhr̥ta-kalki-śārira jaya jagadīśa hare

(11)

śrī-jayedeva-kaver idam uditam udāram
śṛṇu sukha-dam śubha-dam bhava-sāram
keśava dhr̥ta-daśa-vidha-rūpa jaya jagadīśa hare

(12)

vedān uddharate jaganti vahate bhū-golam
udbibhrate
daityam dārayate balim chalayate kṣatra-kṣayam
kurvate

paulastyam jāyate halam kalayate kāruṇyam
ātanvate

mlecchān mūrchatyate daśakṛti-kṛte kṛṣṇāya
tubhyam namaḥ

TRANSLATION

1) O Kesava! O Lord of the universe! O Lord Hari, who have assumed the form of a fish! All glories

to You! You easily acted as a boat in the form of a giant fish just to give protection to the Vedas, which had become immersed in the turbulent sea of devastation.

2) O Kesava! O Lord of the universe! O Lord Hari, who have assumed the form of a tortoise! All glories to You! In this incarnation as a divine tortoise the great Mandara Mountain rests upon Your gigantic back as a pivot for churning the ocean of milk. From holding up the huge mountain a large scar like depression is put in Your back, which has become most glorious.

3) O Kesava! O Lord of the universe! O Lord Hari, who have assumed the form of a boar! All glories to You! The earth, which had become merged in the Garbhodaka Ocean at the bottom of the universe, sits fixed upon the tip of Your tusk like a spot upon the moon.

4) O Kesava! O Lord of the universe! O Lord Hari, who have assumed the form of half-man, half-lion! All glories to You! just as one can easily crush a wasp between one's fingernails, so in the same way the body of the wasp like demon Hiranyakasipu has been ripped apart by the wonderful pointed nails on Your beautiful lotus hands.

5) O Kesava! O Lord of the universe! O Lord Hari, who have assumed the form of a dwarf-brahmana! All glories to You! O wonderful dwarf, by Your massive steps You deceive King Bali, and by the Ganges water that has emanated from the nails of your lotus feet, You deliver all living beings within this world.

6) O Kesava! O Lord of the universe! O Lord Hari, who have assumed the form of Bhrgupati [Parasurama]! All glories to You! At Kuruksetra You bathe the earth in the rivers of blood from the bodies of the demoniac ksatriyas that You have slain. The sins of the world are washed away by You, and because of You people are relieved from the blazing fire of material existence.

7) O Kesava! O Lord of the universe! O Lord Hari, who has assumed the form of Ramacandra! All glories to You! In the battle of Lanka You destroy the ten-headed demon Ravana and distribute his heads as a delightful offering to the presiding deities of the ten directions, headed by Indra. This action was long desired by all of them, who were much harassed by this monster.

8) O Kesava! O Lord of the universe! O Lord Hari, who have assumed the form of Balarama, the yielder of the plow. All glories to You! On Your brilliant white body You wear garments the color of a fresh blue rain cloud. These garments are colored like the beautiful dark hue of the River

Yamuna, who feels great fear due to the striking of Your plow.

9) O Kesava! O Lord of the universe! O Lord Hari, who have assumed the form of Buddha! All glories to You! O Buddha of compassionate heart, you decry the slaughtering of poor animals performed according to the rules of Vedic sacrifice.

10) O Kesava! O Lord of the universe! O Lord Hari, who have assumed the form of Kalki! All glories to You! You appear like a comet and carry a terrifying sword for bringing about the annihilation of the wicked barbarian men at the end of the Kali-yuga.

11) O Kesava! O Lord of the universe! O Lord Hari, who have assumed these ten different forms of incarnation! All glories to You! O readers, please hear this hymn of the poet Jayadeva, which is most excellent, an awarder of happiness, a bestower of auspiciousness, and it is the best thing in this dark world.

12) O Lord Krsna, I offer my obeisances unto You, who appear in the forms of these ten incarnations. In the form of Matsya You rescue the Vedas, and as Karma You bear the Mandara Mountain on Your back. As Varaha You lift the earth with Your tusk, and in the form of Narasimha You tear open the chest of the daitya Hiranyakasipu. In the form of Vamana You trick the daitya king Bali by asking him for only three steps of land, and then You take away the whole universe from him by expanding Your steps. As Parasurama You slay all of the wicked ksatriyas, and as Ramacandra You conquer the raksasa king Ravana. In the form of Balarama You carry a plow with which You subdue the wicked and draw toward You the River Yamuna. As Lord Buddha You show compassion toward all the living beings suffering in this world and at the end of the Kali-yuga You appear as Kalki to bewilder the mlecchas [degraded low-class men].

Song Name: Srita Kamala

Official Name: Mangala Gitam

Author: Jayadeva Goswami

Book Name: Gita Govinda (Section: Song 2)

(1)

śrīta-kamalā-kuca-maṇḍala dhṛta-kuṇḍala e
kalita-lalita-vana-māla jaya jaya deva hare

(2)

dina-maṇi-maṇḍala-maṇḍana bhava-khaṇḍana e
muni-jana-mānasa-haṁsa jaya jaya deva hare

(3)

kāliya-viṣa-dhara-gaṅjana jana-raṅjana e
yadukula-nalina-dineśa jaya jaya deva hare

(4)

madhu-mura-naraka-vināśana garuḍāsana e
sura-kula-keli-nidāna jaya jaya deva hare

(5)

amala-kamala-dala-locana bhava-mocana e
tribhuvana-bhuvana-nidhāna jaya jaya deva hare

(6)

janaka-sutā-kr̥ta-bhūṣaṇa jita-dūṣaṇa e
samara-śamita-daśa-kaṅṭha jaya jaya deva hare

(7)

abhinava-jala-dhara-sundara dhṛta-mandara e
śrī-mukha-candra-cakora jaya jaya deva hare

(8)

tava caraṇaṁ praṇatā vayam iti bhāvaya e
kuru kuśalaṁ praṇateṣu jaya jaya deva hare

(9)

śrī-jayadeva-kaveri idam kurute mudam e
maṅgalam ujjala-gītaṁ jaya jaya deva hare

TRANSLATION

1) Glories, glories to Lord Hari, the Supreme Personality of Godhead, who is bedecked with jeweled earrings and a garland of forest flowers and whose feet are marked with a lotus!

2) The Lord's face shines like the whorl of the sun. He removes the miseries of His devotees and is the resting place of the minds of the swan-like sages. Glories! Glories to Lord Sri Hari!

3) O Supreme Personality of Godhead who destroyed the demoniac Kaliya serpent! O Lord, You are the beloved of all living entities and the sun in the galaxy of the Yadu dynasty. Glories! Glories to Lord Sri Hari.

4) O Lord, destroyer of the demons Madhu, Mura and Naraka! Seated on Garuda, You are the source of joy for the demigods. All glories to Hari!

5) O Lord Your eyes are like lotus petals, and You destroy the bondage of the material world. You are the maintainer of the three worlds. Glories to Lord Hari!

6) O Lord, as the gem of the sons of Janaka, You were victorious over all the asuras, and You smashed the greatest asura, the ten-headed Ravana. Glories to Lord Hari!

7) O Supreme Personality of Godhead who held the Govardhana Hill! Your complexion is like a fresh monsoon cloud, and Sri Radharani is like a cakora bird who is nourished by drinking the light of Your moonlike face. Glories! Glories to Lord Hari.

8) O Lord, I offer my humble obeisances at Your lotus feet. Please bless me by Your limitless mercy. Glories! Glories to Lord Sri Hari!

9) The poet Sri Jayadeva offers this song of devotion and shining good fortune to Thee. All glories! All glories to Lord Sri Hari!

Songs by Jiva Goswami

Song Name: Kṛsna Prema Mayi Radha

Official Name: Sri Sri Yugalastakam

Author: Jiva Goswami

(1)

kṛṣṇa prema mayi rādhā
rādhā prema mayo hariḥ
jīvane nidhane nityaṁ
rādhā kṛṣṇau gatir mama

(2)

kṛṣṇasya draṇiṇaṁ rādhā
rādhāyā draṇiṇaḥ hariḥ
jīvane nidhane nityaṁ
rādhā kṛṣṇau gatir mama

(3)

kṛṣṇa prāṇa mayi rādhā
rādhā prāṇa mayo hariḥ
jīvane nidhane nityaṁ
rādhā kṛṣṇau gatir mama

(4)

kṛṣṇa drava mayi rādhā
rādhā drava mayo hariḥ
jīvane nidhane nityaṁ
rādhā kṛṣṇau gatir mama

(5)

kṛṣṇa gehe sthitā rādhā
rādhā gehe sthito hariḥ
jīvane nidhane nityaṁ
rādhā kṛṣṇau gatir mama

(6)

kṛṣṇa citta sthitā rādhā
rādhā citta sthito hariḥ
jīvane nidhane nityaṁ
rādhā kṛṣṇau gatir mama

(7)

nīlāmbara dharā rādhā
pītāmbara dharo hariḥ
jīvane nidhane nityaṁ
rādhā kṛṣṇau gatir mama

(8)

vṛndāvaneśvarī rādhā
kṛṣṇo vṛndāvaneśvaraḥ
jīvane nidhane nityaṁ
rādhā kṛṣṇau gatir mama

TRANSLATION

1) Radha is made of pure love for Kṛsna and Hari is made of pure love of Radha. Life's greatest wealth is Radha and Kṛsna: my eternal shelter.

2) Radha is the treasure of Kṛsna and Hari is the treasure of Radha. Life's greatest wealth is Radha and Kṛsna: my eternal shelter.

3) Radha pervades the life-force of Kṛsna and Hari pervades the life-force of Radha. Life's greatest wealth is Radha and Kṛsna: my eternal shelter.

- 4) Radha is totally melted with Kṛṣṇa and Hari is totally melted with Radha. Life's greatest wealth is Radha and Kṛṣṇa: my eternal shelter.
- 5) Radha is situated in the body of Kṛṣṇa and Hari is situated in the body of Radha. Life's greatest wealth is Radha and Kṛṣṇa: my eternal shelter.
- 6) Radha is fixed in the heart of Kṛṣṇa and Hari is fixed in the heart of Radha. Life's greatest wealth is Radha and Kṛṣṇa: my eternal shelter.
- 7) Radha wears cloth of blue color and Hari wears cloth of yellow color. Life's greatest wealth is Radha and Kṛṣṇa: my eternal shelter.
- 8) Radha is the Mistress of Vrndavana and Kṛṣṇa is the Master of Vrndavana. Life's greatest wealth is Radha and Kṛṣṇa: my eternal shelter.

Songs by Sarvabhauma Bhattacharya

Song Name: Huhunkara Garjanadi Aho Ratra

Official Name: Sri Sri Advaitastakam

Author: Sarvabhauma Bhattacharya

(1)

huhuṅkāra-garjanādi aho-rātra-sad-guṇaṁ
hā kṛṣṇa rādhikā-nātha prārthanādi-bhāvanam
dhūpa-dīpa-kasturī ca candranādi-lepanaṁ
sītā-nāthādvaita-caraṇāravinda-bhāvanam

(2)

gaṅgā vāri mano hāri tulasyādi mañjarī
kṛṣṇa-jñāna sadā dhyāna prema-vāri jharjharī
kṛpādbhīḥ karuṇā-nātha bhaviṣyati prārthanāṁ
sītā-nāthādvaita-caraṇāravinda-bhāvanam

(3)

muhur muhuḥ kṛṣṇa kṛṣṇa uccaiḥ svare gāyatām
ahe nātha jaga trātaḥ mama drṣṭi-gocaram
dvibhuja karuṇā-nātha dīyatām sudarśanaṁ
sītā-nāthādvaita-caraṇāravinda-bhāvanam

(4)

śrī advaita prārthanārtha jagannātha-ālayaṁ
śacī mātur garbha-jāta caitanya karuṇāmayam
śrī advaita-saṅga-raṅga-kīrtana-vilāsaṁ
sītā-nāthādvaita-caraṇāravinda-bhāvanam

(5)

advaita-caraṇāravinda-jñāna-dhyāna-bhāvanam
sadādvaita-pāda-padma-reṇu-rāsi-dhāraṇam
dehi bhaktiṁ fagannātha rakṣa mām abhjanaṁ
sītā-nāthādvaita-caraṇāravinda-bhāvanam

(6)

sarva dātaḥ sītā-nātha prāṇeśvara sad guṇaṁ
ye japanti sītā-nātha-pāda-padma kevalam
dīyatām karuṇā-nātha bhakti-yogaḥ tat kṣaṇaṁ
sītā-nāthādvaita-caraṇāravinda-bhāvanam

(7)

śrī caitanya jayādvaita nityānanda karuṇa-mayaṁ
eka aṅga tridhāmūrti kai'sorādi sadā varam
jīva-trāṇa bhakti-jñāna huṅkāradī garjanaṁ
sītā-nāthādvaita-caraṇāravinda-bhāvanam

(8)

dīna-hīna-nindakādi prema bhakti-dāyakaṁ
sarva dātaḥ sītā-nātha śānti pura nāyakam
rāga-raṅga saṅga-doṣa karma yoga mokṣanam
sītā-nāthādvaita-caraṇāravinda-bhāvanam

TRANSLATION

1) Roaring like a lion and thundering like a monsoon cloud, He prays day and night, "O Krishna, O Lord of Radhika!" He smears the Salagrama-sila with the paste of sandalwood and musk and offers arati with incense and lamp. I meditate upon the lotus feet of Sri Advaitacarya, the Lord of Sitadevi.

2) He worships the Salagrama-sila with water of the Ganga mixed with Tulasi manjaris and leaves. Tears of love incessantly flow from His eyes as He meditates upon Krishna and sings His glories. He prays to the Supreme Lord, who is an ocean of mercy, to descend to this world. I meditate upon the lotus feet of Sri Advaitacarya, the Lord of Sitadevi.

3) Again and again He loudly sings the name of Krishna, praying to Him, "O my Lord, deliverer of the universe, please manifest Your exceedingly merciful two-armed form in my vision. Please award me the proper vision." I meditate upon the lotus feet of Sri Advaitacarya, the Lord of Sitadevi.

4) Due to the prayers of Sri Advaitacarya, Sri Caitanya appeared in the house of Jagannatha Misra in the womb of Mother Saci. In order to enjoy the association of Sri Advaita, Sri Caitanya sang the Holy Name of the Lord congregationally and danced with the devotees. I meditate upon the lotus feet of Sri Advaitacarya, the Lord of Sitadevi.

5) The lotus feet of Sri Advaita are the goal of my knowledge and the object of my meditation. I always keep the dust of His lotus feet on my head. O my Lord, please bestow devotional service upon this unworthy soul and protect him. I meditate upon the lotus feet of Sri Advaitacarya, the Lord of Sitadevi.

6) Sri Advaita, the Lord of Sitadevi, is the bestower of all benedictions and perfections, and He is the Lord of my life. That most merciful Lord immediately bestows bhakti upon those who meditate exclusively upon his lotus feet. I meditate upon the lotus feet of Sri Advaitacarya, the Lord of Sitadevi.

7) All glories to Sri Advaita along with Sri Caitanya and the most merciful Nityananda Prabhu. They

are all One, but in three different forms, depicting the different phases of life, like adolescence, etc. Sri Advaita roars and thunders in order to deliver the living entities by giving them transcendental knowledge and pure devotional service. I meditate upon the lotus feet of Sri Advaitacarya, the Lord of Sitadevi.

8) He bestows loving devotional service upon the lowly, mean, blasphemous and other such fallen people. The bestower of everything, Sri Advaita, the Lord of Sitadevi, is the leader of Santipura. He frees one from the bondage of material attachments, bad association, fruitive activities and mystic yoga. I meditate upon the lotus feet of Sri Advaitacarya, the Lord of Sitadevi.

Song Name: Nava Gaura Varam

Official Name: Sri Sri Sacisutastakam

Author: Sarvabhauma Bhattacharya

(1)

nava gaura-varaṁ nava-puṣpa-śaraṁ
nava-bhāva-dharaṁ nava-lāśya-param
nava-hāśya-karaṁ nava-hema-varaṁ
praṇamāmi śaci-suta-gaura-varam

(2)

nava-prema-yutaṁ nava-nīta-śucaṁ
nava-veśa-kṛtaṁ nava-prema-rasam
navadhā vilasat śubha-prema-mayaṁ
praṇamāmi śaci-suta-gaura-varam

(3)

hari-bhakti-param hari-nāma-dharaṁ
kara-jāpya-karaṁ hari-nāma-param
nayane satataṁ praṇayāśru-dharaṁ
praṇamāmi śaci-suta-gaura-varam

(4)

satataṁ janatā-bhava-tāpa-haraṁ
paramārtha-parāyaṇa-loka-gatim
nava-leha-karaṁ jagat-tāpa-haraṁ
praṇamāmi śaci-suta-gaura-varam

(5)

nija-bhakti-karaṁ priya-cārutaraṁ
naṭa-nartana-nāgara-rāja-kulam
kula-kāmini-mānasa-lāśya-karaṁ
praṇamāmi śaci-suta-gaura-varam

(6)

karatāla-valaṁ kala-kaṅṭha-ravaṁ
mṛdu-vādyā-suvīṇikayā madhuram
nija-bhakti-guṇāvṛta-nātya-karaṁ
praṇamāmi śaci-suta-gaura-varam

(7)

yuga-dharma-yutaṁ punar nanda-sutaṁ
dharaṇī-sucitraṁ bhava-bhāvocitam
tanu-dhyāna-citaṁ nija-vāsa-yutaṁ
praṇamāmi śaci-suta-gaura-varam

(8)

aruṇaṁ nayanam caraṇam vasaṇam
vadane skhalitaṁ svaka-nāma-dharam
kurute su-rasaṁ jagataḥ jīvanam
praṇamāmi śaci-suta-gaura-varam

TRANSLATION

1) His complexion is the hue of fresh cream tinged with kunkum. He is the ever-fresh Cupid who shoots arrows of newly blossoming flowers. He bears newer and newer moods of emotional ecstasies. He is fond of performing novel dances. He makes ever-new jokes that cause much laughter. His brilliant luster is like freshly cast gold. I bow down to Gaura, the beautiful son of Mother Saci.

2) He is endowed with ever-fresh love of Godhead. His radiant luster is like the color of fresh butter. His fresh attire is arranged in ever-new fashions. He relishes ever-new mellows of love for Kṛṣṇa. He shines in nine-fold new ways while executing the nine-fold processes of devotion. He is permeated with a most auspicious loving nature. I bow down to Gaura, the beautiful son of Mother Saci.

3) He is absorbed in devotion to Sri Hari. He maintains the chanting of the names of Hari. While chanting He counts the holy names on the fingers of His hands. He is addicted to the name of Hari. He always has tears of love welling in His eyes. I bow down to Gaura, the beautiful son of Mother Saci.

4) He is always removing the suffering of material existence for mankind. He is the goal of life for persons who are dedicated to their supreme interest. He inspires men to become like honeybees (eager for the honey of Kṛṣṇa-prema). He removes the burning fever of the material world. I bow down to Gaura, the beautiful son of Mother Saci.

5) He who motivates pure devotion unto Himself, who is most attractive to His beloved servitors. By His dramatic dancing He exhibits the characteristics of the King of paramours. He causes the minds of beautiful young village women to dance. I bow down to Gaura, the beautiful son of Mother Saci.

6) He plays karatals as His throat emits sweet melodious sounds and the vibrant notes of the vina are softly played. He thus inspires the devotees to perform dramatic dancing that is infused with aspects of His own devotional service. I bow down to Gaura, the beautiful son of Mother Saci.

7) He is accompanied by the sankirtana movement, which is the religious practice for the age of Kali. He is the son of Nanda Maharaja

come again. He is the extraordinarily brilliant ornament of the earth. His preaching mood is suitably adapted to the cycle of birth and death. His consciousness is fixed in meditation on His own form of Kṛṣṇa. He is always accompanied by His transcendental abode. I bow to Gaura, the beautiful son of Mother Sacī.

8) His eyes, the soles of His feet, and His clothing are reddish like the color that heralds the rising sun. As He utters His own names, His voice falters. He awakens a sweet flavor to life throughout the universe. I bow down to Gaura, the beautiful son of Mother Sacī.

Song Name: Ujjvala Varana

Official Name: Sri Sri Sacitanayastakam

Author: Sarvabhauma Bhattacharya

(1)

ujjvala-varaṇa-gaura-vara-dehaṁ
vilasita-niravadhi-bhāva-vidheham
tri-bhuvana-pāvana-kṛpāyāḥ leśāṁ
taṁ praṇamāmi ca śrī-śacī-tanayam

(2)

gadgadāntara-bhāva-vikāraṁ
durjana-tarjana-nāda-viśālam
bhava-bhaya-bhañjana-kāraṇa-karuṇaṁ
taṁ praṇamāmi ca śrī-śacī-tanayam

(3)

aruṇāmbara-dhara cāru-kapolaṁ
indu-vinindita-nakha-caya-ruciram
jalpita-nija-guṇa-nāma-vinodaṁ
taṁ praṇamāmi ca śrī-śacī-tanayam

(4)

vigalita-nayana-kamala-jala-dhāraṁ
bhūṣaṇa-nava-rasa-bhāva-vikāraṁ
gati-atimanthara-nṛtya-vilāsaṁ
taṁ praṇamāmi ca śrī-śacī-tanayam

(5)

cañcala-cāru-araṇa-gati-ruciram
mañjira-rañjita-pada-yuga-madhuram
candra-vinindita-śītala-vadanaṁ
taṁ praṇamāmi ca śrī-śacī-tanayam

(6)

dhrta-kaṭi-ḍora-kamaṇḍalu-daṇḍaṁ
divya-kalevara-muṇḍita-muṇḍam
durjana-kalmaṣa-khaṇḍana-daṇḍaṁ
taṁ praṇamāmi ca śrī-śacī-tanayam

(7)

bhūṣaṇa-bhū-raja-alakā-valitaṁ
kampita-bimbādhara-vara-ruciram
malayaja-viracita-ujjvala-tilakaṁ
taṁ praṇamāmi ca śrī-śacī-tanayam

(8)

nindita-aruṇa-kamala-dala-nayanam
ājānu-lambita-śrī-bhujā-yugalam
kalevara-kaiśora-nartaka-veśaṁ
taṁ praṇamāmi ca śrī-śacī-tanayam

TRANSLATION

1) I prostrate myself before the Son of Mother Sacī, Whose radiant lotus face and body shine with the splendor of molten gold. This transcendental body is the playground for the continuous expression of variegated moods and ecstatic symptoms, that carry His consciousness to the realm where He is no longer aware of that transcendental body. By only a particle of His mercy He has delivered the three worlds.

2) I salute the Son of Mother Sacī, Whose heart is in a state of rapture, transformed by feelings of intense love. In His pastime of loud roaring, before the mischievous and malicious rascals, He removes all fear of the vast ocean of material existence, by the effect of His unlimited compassion.

3) He is wearing garments the color of the eastern sky during the dawn, and His lovely cheeks shine with the same radiance. The nails of His hands and feet have the same pleasing effect as the moon, shining in the sky. His pleasure diversion consists of discussions and glorification of His own wonderful qualities and names. I offer my obeisances to the Son of Mother Sacī.

4) His lotus eyes are always wet with tears. His ornaments are the new and ever fresh transformations of ecstatic love that decorate His transcendental form. His gait is slow and majestic, yet His dancing is a wonderful pastime of enjoyment. I bow down before the Son of Mother Sacī.

5) The movement of His lovely, yet restless, lotus feet captivates the mind, and His ankle bracelets sweeten that charming scene all the more. His face, which defeats the beauty of the moon, is very cooling and pleasant. I offer my salutations to the Son of Mother Sacī.

6) He wears a cord around His waist and carries in His hands a water pot and staff. His divine appearance is complemented by His shaved head. The sins of the wicked are annulled by the rod of chastisement that he carries. I salute the Son of Mother Sacī.

7) His ornaments are the dust on His body and His radiant tilak, prepared with sandalwood. The beautiful sight of His trembling reddish lips brings delight to the mind and heart. I offer my obeisances to the Son of Mother Sacī.

8) His lotus eyes defeat the color of pink lotuses. His two lotus hands are very long, reaching down

almost to His knees. He appears to be a mere adolescent, dressed as He is, ready to dance. I prostrate myself before the Son of Mother Saci.

Songs by Vrndavana Das Thakura

Song Name: Madana Mohana Tanu Gauranga Sundara

Author: Vrndavana Dasa Thakura

(1)

madana-mohana tanu gauranga sundara
lalate tilaka sobho urdhwe manohara

(2)

tri-kaccha basana sobhe kutila-kuntala
prakṛta nayana du-i parama cancala

(3)

sukla-yajna-sutra sobhe bediya sarire
sukma-rupe ananta ye hena kalebara

(4)

adhare tambula hase adhara capiya
yaga brndabana dasa se-rupa nichiya

TRANSLATION

1) Graceful Lord Gauranga is more enchanting than Kamadeva. Glistening Vaisnava tilaka adorns His forehead.

2) He wears glorious trikaccha garments. His hair is curly. His two eyes are naturally restless.

3) Manifesting a very slender form, Lord Ananta has become His white sacred-thread.

4) On His lips rest betel nuts and a smile. Vrndavana dasa worships Him.

Song Name: Sri Hari Vasare Hari Kirtana Vidhana

Official Name: Sriman Mahaprabhu Hari Vasara Vrata Palana

Author: Vrndavana Das Thakura

(1)

śrī hari-vāsare hari-kīrtana-vidhāna
nṛtya ārambhilā prabhu jagatera prāṇa

(2)

puṇyavanta śrīvāsa-aṅgane śubhārambha
uṭhila kīrtana-dhvani 'gopāla' 'govinda'

(3)

mṛdaṅga-mandirā bāje śāṅkha-karatāla
saṅkīrtana-saṅge saba haila miśāla

(4)

brahmāṇḍe bhedīla dhvani pūriyā ākāśa
caudikera amaṅgala sarva jaya nāsa

(5)

uṣaḥ-kāla haite nṛtya kare viśvambhara
yūtha yūtha haila jata gayana sundara

(6)

śrīvāsa-panḍita laiyā eka sampradāya
mukunda laiyā āra jana-kata gāya

(7)

laiyā govinda ghoṣa āra kata-jana
gauracandra-nṛtye sabe karena kīrtana

(8)

dhariyā bulena nityānanda mahābālī
alakṣite advaita layena pada-dhūlī

(9)

gadādhara-ādi jata sajala-nayane
ānande vihvala haila prabhura kīrtane

(10)

jakhana uddaṅḍa nāce prabhu viśvambhara
pṛthivī kampita haya, sabe pāya ḍara

(11)

kakhana vā madhura nācaye viśvambhara
jena dekhi nandana nandana naṭavara

(12)

aparūpa kṛṣṇāveśa, aparūpa nṛtya
ānande nayana bhari' dekhe saba bhṛtya

(13)

nijānande nāce mahāprabhu viśvambhara
caraṇera tāla śuni ati manohara

(14)

bhāva-vese mālā nāhi rahaye galāya
chiṅḍiyā paḍaye giyā bhakatera gāya

(15)

catur-dike śrī-hari-maṅgala-saṅkīrtana
madhye nāce jagannātha-miśrera nandana

(16)

jā'ra nāmānande śiva-vasana nā jāne
jā'ra raśe nāce śiva, se nāce āpane

(17)

jā'ra nāme vālmiki hailā tapodhana
jā'ra nāme ajāmīla pāila mocana

(18)

jā'ra nāma śravaṇe saṁsāra-bandha ghuce
hena prabhu avatāri' kali-yuge nāce

(19)

jā'ra nāma laiya śuka-nārada beḍāya
sahasra-vadana prabhu jā'ra guṇa gāya

(20)

sarva mahā-prāyāścitta je prabhura nāma
se-prabhu nācaye, dekhe jata bhāgyavāna

(21)

prabhura ānanda dekhi' bhāgavata-gaṇa
anyonye galā dhari' karaye krandaṇa

(22)

sabāra aṅgete śobhe śrī candana-mālā
ānande gāyena kṛṣṇa-rase hai' bholā

(23)

jateka vaiṣṇava-saba kīrtana-āveśe
nā jāne āpana deha, anya jana kise

(24)

jaya kṛṣṇa-murāri-mukunda-vanamālī
ahar-niśa gāya sabe hai' kutūhalī

(25)

ahar-niśa bhakta-saṅge nāce viśvambhara
śrānti nāhi kāra, sabe sattva-kalevara

(26)

ei-mata nāce mahāprabhu viśvambhara
niśi avaśeṣa mātra se eka prahara

(27)

ei-mata ānanda haya navadvīpa-pure
prema-rase vaikunṭhara nāyaka vihare

(28)

e sakala puṇya kathā je kare śravaṇa
bhakta-saṅge gauracandre rahu tā'ra mana

(29)

śrī kṛṣṇa-caitanya-nityānanda-cāda jāna
vṛndāvana-dāsa prabhu pada-yuge gāna

TRANSLATION

- 1) On Ekadasi day Mahaprabhu, who is the life and soul of all beings, decreed that every-one should gather for kirtana. Hearing the sound of His own name, He began to dance in ecstasy.
- 2) In Srivasa-angana, Srivasa Thakura's divine courtyard, He inaugurated the auspicious reverberations of the kirtana in a booming voice: "Gopala! Govinda!"
- 3) In the courtyard the sounds of the mrdanga, small cymbals, conch, karatalas and beautiful singing all mixed together.
- 4) The loud sound passed through the entire brahmānda and filled the whole sky reaching Svetadvīpa, destroying everything inauspicious in all the fourteen worlds.
- 5) From morning Visvambhara He who nourishes and maintains the whole universe by bhakti started dancing. Many groups sang charmingly – each group singing a different melody.
- 6) Srivasa Pandita was the guru of one group of kirtaniyas, and Mukunda was the lead singer of another.
- 7) Govinda Ghosa was the head of another group. Gauracandra danced in the middle of the whole kirtana party.
- 8) The mighty Nityananda Prabhu protected Mahaprabhu when He swooned while dancing as Advaita Acarya secretly took His foot-dust at that time.
- 9) Tears came to Gadadhara, Mukunda, Sridhara and others upon hearing Mahaprabhu's kirtana, as the rising of asta-sattvika bhavas overwhelmed their hearts.
- 10) Visvambhara danced with so much force that the earth trembled, causing all the devotees to become afraid.
- 11) Sometimes Visvambhara danced so gracefully and sweetly that He appeared to be natavara Nanda-nandana, the best of dancers.

12) Mahaprabhu's beauty is unequalled and unsurpassed; defeating even Kṛṣṇa's beauty even Kṛṣṇa has no mahabhava. All His followers' eyes filled with ananda seeing His dancing.

13) Mahaprabhu Visvambhara danced, absorbed in ananda. Hearing the rhythm of His dancing feet, the devotees became spellbound.

14) As Mahaprabhu danced, being filled with bhava, His garland could not stay around His neck but broke, all the flowers falling at the feet of His devotees.

15) The auspicious sounds of sri harinama-sankirtana spread in every direction while Jagannatha Misra's son danced in the midst of all the devotees.

16) Siva chants the same blissful name and becomes so absorbed in prema that his cloth falls down. Hearing Mahaprabhu's glories, Siva starts to dance, and Mahaprabhu, hearing His own glories, also dances.

17) By this same name Valmiki achieved the wealth of austerity – he saw all Rama lila. And by this same name all of Ajamila's anarthas and aparadhas were pulled out by the root.

18) Hearing sri kṛṣṇa-nama totally cuts all worldly attachments. Sri Kṛṣṇa Himself came in Kali-yuga as Mahaprabhu, dancing and advising all to chant kṛṣṇa-nama.

19) Sukadeva and Narada also chant this kṛṣṇa-nama and distribute it. With thousands of tongues Mahaprabhu sings the glories of this nama.

20) Taking Mahaprabhu's name constitutes the highest form of atonement. Seeing Mahaprabhu dancing, the devotees became supremely fortunate.

21) Seeing Mahaprabhu's bliss, the devotees embraced each other and wept loudly as the rays of Mahaprabhu's ananda entered their hearts.

22) All the devotees attended kirtana and Mahaprabhu personally decorated their bodies with candana and garlands. Sri Gaurasundara and the devotees sang and tasted kṛṣṇarasa with great joy.

23) Absorbed in kirtana, all the Vaisnava devotees completely lost sense of their own bodies and everyone else around them.

24) "Jaya kṛṣṇa, murari, mukunda, vanamali." Day and night all the devotees sang kirtana in great happiness.

25) Visvambhara danced twenty-four hours with His devotees but never tired, because His body was sattva-kalevara, fully transcendental.

26) Daily Mahaprabhu in full prema danced in kirtana the whole night, and only stopped three hours before sunrise.

27) Daily Mahaprabhu, the hero who enjoys the prema-rasa of Vaikuntha Svetadvipa, tasted and distributed great bliss in Navadvipa.

28) Gauracandra and all His associates enter in the hearts of the devotees who hear the allvirtuous hari-katha with full faith. Thus their hearts become Srivasa-angana.

29) Vrndavana dasa says, "Sri Krsna Caitanya and the moon-like Nityananda Prabhu are my life and soul and I offer my dandavat-pranama at Their lotus feet."

Songs by Raghunatha Dasa Goswami

Song Name: Gurau Gosthe Gosthalayisu

Official Name: Manah Siksa

Author: Raghunatha Dasa Goswami

Book Name: Stavavali

(1)

gurau goṣṭhe goṣṭhālayisu sujane bhūsura-gaṇe
sva-mantre śrī-nāmnī vraja-nava-yuva-dvandva-
śaraṇe

sadā dambham- hitvā kuru ratim apūrvām
atītarām

aye svāntardhātas" caṭubhir abhiyāce dhṛta-padaḥ

(2)

na dharmam- nādharmam- śruti-gaṇa-niruktam-
kila kuru

vraje rādhā-kṛṣṇa-pracura-paricaryām iha tanuḥ
śaci-sūnum- nandīśvara-pati-sutatve guru-varaṁ
mukunda-preṣṭhatve smara padam ajasram- nanu
manaḥ

(3)

yadīccher āvāsam- vraja-bhuvi sa-rāgam- prati-
janur

yuva-dvandvam- tā cet paricaritum ārād abhilaṣe
svarūpam- śrī-rūpam- sa-gaṇam iha tasyāgrajam
api

spḥuṭam- premṇā nityam- smara nama tadā tvam-
śṛṇu manaḥ

(4)

asad-vārtā-veṣyā viśrja mati-sarvasva-haraṇiḥ
kathā mukti-vyāghryā na śṛṇu kila sarvātma-
gilaṇiḥ

api tyaktvā lakṣmī-pati-ratim ito vyoma-nayanīm
vraje rādhā-kṛṣṇau sva-rati-maṇi-dau tvam- bhaja
manaḥ

(5)

asā-ceṣṭā-kaṣṭa-prada-vikaṭa-pāsālibhir iha
prakāmam- kāmādi-prakṛṣṭa-pathapāti-vyatikaraiḥ
gale baddhvā hanye 'ham iti bakabhid vartmapa-
gaṇe

kuru tvam- phutkārān avati sa yathā tvam- mana
itaḥ

(6)

are cetaḥ prodyat-kapaṭa-kuṭi-nāṭi-bhara-khara-
kṣaran-mūtre snātvā dahasi katham ātmānam api
mām

sadā tvam- gāndharvā-giridhari-pada-prema-
vilasat-
sudhāmbhodhau snātvā svam api nitarām- mām-
ca sukhaya

(7)

pratiṣṭhāśā dhrṣṭā svapaca-ramaṇī me ḥṛdi naṭet
katham- sādhu-premā sprṣati śucir etan nanu
manaḥ

sadā tvam- sevasva prabhu-dayita-sāmantam
atulaṁ

yathā tām- niṣkāśya tvaritam iha tam- veṣayati
saḥ

(8)

yathā duṣṭatvam- me darayati śaṭhasyāpi kṛpayā
yathā mahyam- premāmṛtam api dadāty ujjalvam
asau

yathā śrī-gāndharvā-bhajana-vidhaye prerayati
mām

tathā goṣṭhe kākvā giridharam iha tvam- bhaja
manaḥ

(9)

mad-iśā-nāthatve vraja-vipina-candram- vraja-
vane-

śvarīm- tan-nāthatve tad-atula-sakhītve tu lalitām
viśākhām- śikṣālī-vitarāṇa-gurutve priya-saro-
girindrau tat-prekṣā-lalita-rati-datve smara manaḥ

(10)

ratim- gaurī-līle api tapati saundarya-kiraṇaiḥ
śaci-lakṣmī-satyāḥ paribhavati saubhāgya-balanaiḥ
vaśī-kārais" candrāvalī-mukha-navīna-vraja-satīḥ
kṣipaty ārād yā tam- hari-dayita-rādhām- bhaja
manaḥ

(11)

samam- śrī-rūpeṇa smara-vivaśa-rādhā-giribhṛtor
vraje sāksāt-sevā-labhana-vidhaye tad-gaṇa-yujoh
tad-ijyākhyā-dhyāna-śravaṇa-nati-pañcāmṛtam
idaṁ

dhayan nityā govardhanam anudinam- tvam-
bhaja manaḥ

(12)

manaḥ-śikṣā-daikādaśaka-varam etam-
madhurayā

girā gāyaty uccaiḥ samadhi-gata-sarvārtha-tati
yaḥ

sa-yūthaḥ śrī-rūpānuga iha bhavan gokula-vane
jano rādhā-kṛṣṇātula-bhajana-ratnam- sa labhate

TRANSLATION

1) O mind, I grasp your feet and beg you with sweet words: Please cast away all hypocrisy and develop intense, unprecedented love for my spiritual master, Vrajabhumi, the people of Vraja, the Vaisnavas, the brahmanas, the Gayatri

mantra, the holy name, and the transcendental shelter that is the fresh young couple of Vraja, Radha and Kṛṣṇa.

2) O Mind, don't concern yourself with the pious and impious deeds described in the Vedas. Rather, intently serve Sri Sri Radha-Kṛṣṇa in Vraja. Always remember that Lord Caitanya is the son of Maharaja Nanda and that my guru is most dear to Lord Mukunda.

3) O Mind, just listen to me! If you desire to reside in Vraja birth after birth, and if you desire to directly serve the divine youthful couple there with great attraction, then with intense love always remember and bow down to Srīla Svarūpa Damodara Gosvami; to Srīla Rūpa Gosvami and his elder brother, Srīla Sanātana Gosvami; and to all their associates and followers.

4) O mind, give up friendship with nondevotees, which is nothing but a prostitute who will steal the treasure of your heart—your desire to serve Radha-Kṛṣṇa. Don't listen to talks of impersonal liberation, which are a tigress who devours everyone. You should even give up attraction for Lord Nārāyaṇa, which leads to the world of Vaikuntha. Instead, O mind, just worship Sri Sri Radha-Kṛṣṇa in Vraja, for They bestow upon their worshipers the jewel of pure love for Themselves.

5) The highwaymen of lust and his friends have bound me around the neck with the painful, horrible, powerful ropes of many wicked deeds. O mind, please scream out to the devotees of Kṛṣṇa, the killer of Baka, "I am being killed!" Then He will save me.

6) O Mind, why do you burn us both by bathing in the urine trickling from the ass of great deviousness and hypocrisy? Instead, you should delight us by eternally bathing in the glistening nectar-ocean of pure love for Sri Sri Gandharva-Gīrīdhari (Sri Sri Radha-Kṛṣṇa).

7) As long as the impudent untouchable woman of the desire for fame dances in my heart, why should pure love for Radha-Kṛṣṇa touch me? O mind, continuously serve my spiritual master, the leader of those who are dear to the Lord. Then my master will quickly kick out that harridan and allow that pure love to enter.

8) So That He will mercifully smash my wickedness (even though I am a great rascal), so that He will give me the splendid nectar of transcendental love, and so He will engage me in Sri Radha's service, please, O mind, with words choked with emotion, worship Lord Gīrīdhari here in Vraja.

9) O mind, please meditate on Kṛṣṇa, the moon of Vraja forest, as the Lord of my controller, Srimatī Radharānī. And please meditate upon Srimatī

Radharānī, the queen of Vraja forest, as Kṛṣṇa's controller. Also please meditate upon Lalitā as the peerless friend of Radha and Kṛṣṇa, Viśakha as the guru who teaches Them many things, and Radha-kunda and Govardhana Hill as two places the mere sight of which bestows charming transcendental love for the divine couple.

10) O mind, please worship Lord Hari's beloved Radha. With the splendor of Her beauty She makes Rati, Gaurī, and Līlā burn with envy, with the power of Her good fortune She defeats Sacī, Lakṣmī, and Satyabhama, and with Her ability to control Kṛṣṇa She completely eclipses Candravatī and the other pious young girls of Vraja.

11) O mind, in order to attain the direct service of the two divine lovers, Sri Sri Radha-Gīrīdhari, in the company of Their friends, every day you must constantly drink, with Sri Rūpa Gosvami, the five nectars of worshiping Them, chanting Their names, meditating on Them, hearing about Them, and bowing down before Them, and every day you must worship Govardhana Hill.

12) These eleven excellent instructions to the mind grant all spiritual benedictions. A person who stays with the devotees, follows Srīla Rūpa Gosvami, and with a sweet voice loudly sings these eleven verses will attain the matchless jewel of direct service to Sri Sri Radha-Kṛṣṇa in the forest of Gokula.

Song Name: Nija Pati Bhuja

Official Name: Sri Sri Govardhana Vasa

Prarthana Dasakam

Author: Raghunatha Dasa Goswami

Book Name: Stavavali

(1)

nija-pati-bhujā-daṇḍac-chatra-bhāvaṁ prapadya
pratihatā-mada-dhṛṣṭōddaṇḍa-devendra-garva
atula-pṛthula-śaila-śreṇī-bhūpa priyaṁ me
nija-nikaṭa-nivāsaṁ dehi govardhana tvam

(2)

pramada-madana-līlāḥ kandare kandare te
racayati nava-yūnor dvandvam asminn amandam
iti kila kalanārthaṁ lagnakas tad-dvayor me
nija-nikaṭa-nivāsaṁ dehi govardhana tvam

(3)

anupama-maṇi-vedī-ratna-simhāsanorvī-
ruha-jhara-dara-sānu-droni-saṅgheṣu raṅgaiḥ
saha bala-sakhibhiḥ saṅkhalayan sva-priyaṁ me
nija-nikaṭa-nivāsaṁ dehi govardhana tvam

(4)

rasa-nidhi-nava-yūnoḥ sāksṅhīṁ dāna-keler
dyuti-parimala-viddhaṁ śyāma-vedīm prakāṣya
rasika-vara-kulānāṁ modam āspāḥlayan me
nija-nikaṭa-nivāsaṁ dehi govardhana tvam

(5)

hari-dayitam apūrvam rādhikā-kunḍam ātma-
priya-sakham iha kaṅṭhe narmanāliṅgya guptaḥ
nava-yuva-yuga-khelās tatra paśyan raho me
nija-nikaṭa-nivāsam dehi govardhana tvam

(6)

sthala-jala-tala-śaṣpair bhūruha-chāyayā ca
pratipadam anukālām hanta samvardhayan gāḥ
tri-jagati nija-gotraṁ sārthakaṁ khyāpayan me
nija-nikaṭa-nivāsam dehi govardhana tvam

(7)

surapati-kṛta-dīrgha-drohato goṣṭha-rakṣām
tava nava-grha-rūpasyāntare kurvataiva
agha-baka-ripuṅocair datta-māna drutaṁ me
nija-nikaṭa-nivāsam dehi govardhana tvam

(8)

giri-nṛpa-hari-dāsa-sreni-varyeti-nāmā-
mṛtam idam uditam śrī-rādhikā-vaktra-candrāt
vraja-nava-tilakatve klpta-vedaiḥ sphuṭam me
nija-nikaṭa-nivāsam dehi govardhana tvam

(9)

nija-jana-yuta-rādhā-kṛṣṇa-maitrī-rasākta-
vraja-nara-paśu-pakṣi-vrāta-saukhyaika-dātaḥ
agaṇita-karuṇatvān maṁ urī-kṛtya tāntam
nija-nikaṭa-nivāsam dehi govardhana tvam

(10)

nirupadhi-karuṇena śrī-śacinandanena
tvayi kapaṭi-śaṭho 'pi tvat-priyenārpito 'smi
iti khalu mama yogyāyogyatām mām agrhṇan
nija-nikaṭa-nivāsam dehi govardhana tvam

(11)

rasada-daśakam asya śrīla-govardhanasya
kṣitidhara-kula-bhartur yaḥ prayatnād adhīte
sa sapadī sukhade 'smin vāsam āsādyā sāḅṣāc
chubada-yugala-sevā-ratnam āpnoti tūrṇam

TRANSLATION

1) O Govardhana, O king of all incomparable great mountains, O hill that became an umbrella with the arm of your own Lord as the handle and then destroyed the pride of the deva king madly attacking with raised weapons, please grant the residence near you that is so dear to me.

2) O Govardhana, please grant to me the residence near you that will guarantee the sight of the youthful divine couple as they enjoy passionate amorous pastimes in your caves.

3) O Govardhana, O hill where Lord Kṛṣṇa happily plays with Balarama and His friends in the incomparable jeweled courtyards, jeweled lion-thrones, trees, waterfalls, mountain-brooks, caves, peaks, and valleys, please grant the residence near you that is so dear to me.

4) O Govardhana, O hill that provides the dark courtyard that witnesses the dana-keli pastime of the nectar-treasure youthful divine couple, O hill that brings great bliss to the best of they who

relish transcendental nectar, please grant to me residence near you.

5) O Govardhana, O hill that, hiding as you playfully embrace the neck of your dear friend, Lord Hari's dear, unprecedented Radha-kunda, secretly gazes at the pastimes of the youthful divine couple, please grant to me residence near you.

6) O Govardhana, O hill that by nourishing the cows with its water, grass, and the shade of its trees declares to the three worlds the appropriateness of its own name, please grant to me residence near you. (Govardhana means "that which nourishes (vardhana) the cows (go).")

7) O Govardhana, O hill that the enemy of Agha and Baka honored by transforming into a new house to give Vraja protection from the sustained fury of the sura king please grant to me residence near you.

8) O Govardhana, O king of mountains, O hill whose nectar name "the best of Lord Hari's servants" flows from the moon of Sri Radha's mouth, O hill that the Vedas declare to be the tilaka marking of Vraja, please grant to me residence near you.

9) O Govardhana, O philanthropist that gives transcendental happiness to Vraja's people, animals, and birds, all anointed with the nectar of friendship for Sri Sri Radha-Kṛṣṇa surrounded by Their friends, out of Your immeasurable mercy, please accept me and please grant me residence near you.

10) Although I am a cheater and a criminal, unlimitedly merciful Lord Sacinandana, who is very dear to you, has given me to you. O Govardhana, please do not consider whether I am acceptable or not, but simply grant me residence near you.

11) One who carefully reads these ten nectar verses describing Sri Govardhana, the king of mountains, will very soon reside near that blissful hill and quickly attain the precious jewel of the service to the handsome divine couple.

Songs by Srinivasa Acarya

Song Name: Kṛṣṇotkirtana Gana Nartana Parau

Official Name: Sri Sri Sad-Goswamyastakam (Eight Prayers to the Six Gosvamis)

Author: Srinivasa Acarya

(1)

kṛṣṇotkīrtana-gāna-nartana-parau
premāmṛtāmbho-nidhī
dhīrādhīra-jana-priyau priya-karau
nirmatsarau pūjītau
śrī-caitanya-kṛpā-bharau bhuvī bhuvō
bhārāvahantārakau
vande rūpa-sanātanau raghu-yugau
śrī-jīvagopālakau

(2)

nānā-śāstra-vicāraṇaika-nipuṇau
sad-dharma-saṁsthāpakau
lokānām hita-kāriṇau tri-bhuvane
mānyau śaraṇyākarau
rādhā-kṛṣṇa-padāravindabhajanā-
nandena mattālikau
vande rūpa-sanātanau raghu-yugau
śrī-jīva-gopālakau

(3)

śrī-gaurāṅga-guṇānuvarṇana-vidhau
śraddhā-saṁrddhy-anvitau
pāpottāpa-nikṛntanau tanubhṛtām
govinda-gānāmṛtaiḥ
ānandāmbudhī-varḍhanaika-nipuṇau
kaivalya-nistārakau
vande rūpa-sanātanau raghu-yugau
śrī-jīva-gopālakau

(4)

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

(5)

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

(6)

saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ
kālavāsāni-kṛtau
nidrāhāra-vihāarakādi-vijitau
cātyanta-dīnau ca yau
rādhā-kṛṣṇa-guṇa-smṛter madhurimā-
nandena sammohitau
vande rūpa-sanātanau raghu-yugau
śrī-jīva-gopālakau

(7)

rādhā-kuṇḍa-taṭe kalinda-tanayā-
tīre ca varṁśivāte
premonmāda-vaśād aśeṣa-daśayā
grastau pramattau sadā
gāyantau ca kadā harer guṇa-varaṁ
bhāvā vibhūtau mudā
vande rūpa-sanātanau raghu-yugau
śrī-jīvagopālakau

(8)

he rādhe vraja-devike ca lalite
he nanda-sūno kutah
śrī-govardhana-kalpa-pādapa-tale
kāṁlindī-vane kutah
ghoṣantāv iti sarvato vraja-pure
khedair mahā-vihvalau
vande rūpa-sanātanau raghu-yugau
śrī-jīva-gopālakau

TRANSLATION

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

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

3) I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī, and Śrī Gopāla Bhaṭṭa Gosvāmī, who are very much enriched in understanding of Lord Caitanya and who are thus expert in narrating His transcendental qualities. They can purify all conditioned souls from the reactions of their sinful activities by pouring upon them transcendental

songs about Govinda. As such, they are very expert in increasing the limits of the ocean of transcendental bliss, and they are the saviors of the living entities from the devouring mouth of liberation.

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

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

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

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

8) I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī

Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī, and Śrī Gopāla Bhaṭṭa Gosvāmī, who were chanting very loudly everywhere in Vṛndāvana, shouting, "Queen of Vṛndāvana, Rādhārāṇī! O Lalita! O son of Nanda Mahārāja! Where are you all now? Are you just on the hill of Govardhana, or are you under the trees on the bank of the Yamunā? Where are you?" These were their moods in executing Kṛṣṇa consciousness.

Songs by Govinda Das Kaviraja

Song Name: Bhaja Hu Re Mana

Author: Govinda Das Kaviraja

(1)

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

(2)

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

(3)

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

(4)

śravaṇa, kīrtana, smarāṇa, vandana,
pāda-sevana, dāsyā re
pūjana, sakhi-jana, ātma-nivedana
govinda-dāsa-abhilāṣa re

TRANSLATION

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

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

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

4) It is the desire and great longing of Govinda Dasa to engage himself in the nine processes of bhakti, namely hearing the glories of Lord Hari and chanting those glories, constantly remembering Him and offering prayers to Him, serving the Lord's lotus feet, serving the Supreme Lord as a servant, worshiping Him with flowers

and incense and so forth, serving Him as a friend, and completely offering the Lord one's very self.

Songs by Devakinandana Das Thakura

Song Name: Vrndavana Vasi Jata Vaisnavera Gana

Official Name: Vaisnava Vandana

Author: Devakinandana Das Thakura

(1)

vrndāvana-vāsī jata vaiṣṇavera gaṇa
prathame vandanā kari sabāra caraṇa

(2)

nīlācala-vāsī jata mahāprabhura gaṇa
bhūmite poḍiyā vandoṅ sabāra caraṇa

(3)

navadvīpa-vāsī jata mahāprabhura bhakta
sabāra caraṇa vandoṅ haiyā anurakta

(4)

mahāprabhura bhakta jata gauḍa-deśe sthiti
sabāra caraṇa vandoṅ kariyā praṇati

(5)

je-deśe je-deśe baise gaurāṅgera gaṇa
ūrdhva-bāhu kari vandoṅ sabāra caraṇa

(6)

haiyāchena haibena prabhura jata dāsa
sabāra caraṇa vandoṅ dante kari' ghāsa

(7)

brahmāṇḍa tārite śakti dhare jane jane
e veda purāṇe gaṇa gāya jevā śune

(8)

mahāprabhura gaṇa saba patita-pāvana
tāi lobhe mui pāpī lainu śaraṇa

(9)

vandanā karite mui kata śakti dhari
tamo-buddhi-doṣe mui dambha mātra kari

(10)

tathāpi mūkera bhāgya manera ullāsa
doṣa kṣami' mo-adhame kara nija-dāsa

(11)

sarva-vāñchā siddhi haya yama-bandha chūṭe
jagate durlabha haiyā prema-dhana luṭe

(12)

manera vāsana pūrṇa acirāte haya
devakinandana dāsa ei lobhe kaya

TRANSLATION

1) First of all I offer glorifications to the feet of all of the Vaisnavas of Vrndavana.

2) Praising of all of Mahaprabhu's Nilacala associates, I prostrate at their feet.

3) I pray for loving attachment to the lotus feet of all of Mahaprabhu's Navadvipa bhaktas.

4) I offer pranamas at the feet of all of Mahaprabhu's Gaudadesa (Bengal) devotees.

5) With upraised arms I pray to the feet of all of Gauranga's bhaktas, in whichever country they may reside.

6) Holding a straw between my teeth, I submit at the feet of all the servants of Mahaprabhu that were or will be.

7) I have heard their glorification in the Vedas and Puranas, which proclaim that each one of His devotees has the sakti to deliver an entire universe.

8) (Hearing of their glory) I have come with great eagerness to surrender to Mahaprabhu's bhaktas, who are all patita-pavana for sinners like me.

9) What power do I have to glorify them? But out of my ignorance and un-mitigating pride I do so anyway, thinking myself so qualified.

10) Even though I am dumb and unable to express their greatness, still my heart is joyful due to my great good fortune (that the Vaisnavas have accepted me as their own and Sri Gurudeva has given me harinama full of blissful pastimes). Forgive the faults of this fallen soul and make me your servant.

11) They award the perfection of all desires, including freedom from death, and even that rarest treasure not found in this world – prema!

12) All of one's pure, heartfelt desires will be fulfilled without delay. Devaki-nandana dasa, intensely eager for this, glorifies and prays to the Vaisnavas.

Songs by Adi Sankaracarya

Song Name: Devi Suresvari Bhagavati Gange

Official Name: Sri Sri Ganga Stotram

Author: Adi Sankaracarya

(1)

devi sureśvari bhagavati gaṅge
tribhuvana-tāriṇi tarala taraṅge
śaṅkara-mauli-vihāriṇi vimale
mama matir āstām tava pada-kamale

(2)

bhāgirathi sukha-dāyini mātasa
tava jala-mahimā nigame khyātaḥ
nāhaṁ jāne tava mahimānaṁ
pāhi kṛpāmayi mām ajñānaṁ

(3)

hari-pada-pādyā-taraṅgiṇi gaṅge
hima-vidhu-muktā-dhavalā-taraṅge
dūrikuru mama duṣkṛti-bhāraṁ
kuru kṛpayā bhava-sāgara-pāraṁ

(4)

tava jalam amalāṁ yena nīpītaṁ
parama-padaṁ khalu tena gr̥hītaṁ
mātar gaṅge tvayi yo bhaktāḥ
kīla taṁ draṣṭuṁ na yamaḥ śaktaḥ

(5)

patitoddhāriṇi jāhnavi gaṅge
khaṇḍita-giri-vara-maṇḍita-bhaṅge
bhīṣma janani he muni-vara-kanye
patita-nivāriṇi tribhuvana-dhanye

(6)

kalpa-latām iva phaladām loke
praṇamati yas tvām na patāti śoke
pārvāra-vihāriṇi gaṅge
vimukha-vanītā-kr̥ta-taralāpāṅge

(7)

tava cen mātāḥ srotāḥ-snātāḥ
punar api jāthare so'pi na jātaḥ
naraka-nivāriṇi jāhnavi gaṅge
kaluṣa-vināśini mahimottuṅge

(8)

punar asad-aṅge puṅya-taraṅge
jaya jaya jāhnavi karuṇāpāṅge
indra-mukuta-mani-rājita-caraṅe
sukhade śubhade bhṛtya-śaraṅe

(9)

rogaṁ śokaṁ tāpaṁ pāpaṁ
hara me bhagavati kumati-kalāpam
tribhuvana-sāre vasudhāhāre
tvam asi gatir mama khalu saṁsāre

(10)

alakānande paramānande
kuru karuṇāmayi kātara-vandye
tava taṭa-nikaṭe yasya nivāsaḥ
khalu vaikuṇṭhe tasya nivāsaḥ

(11)

varam iha nīre kamaṭho mīnaḥ
kiṁ vā tīre śaraṭaḥ kṣīṇaḥ
athavā śvapaco malino dīnaḥ
tava na hi dūre nṛpatiḥ kulīnaḥ

(12)

bho bhuvaneśvari puṅye dhanye
devi dravamayi muni-vara-kanye
gaṅgā-stavam imam amalāṁ nityaṁ
paṭhati nara yaḥ sa jayati satyam

(13)

yeṣāṁ hṛdaye gaṅgā bhaktis
teṣāṁ bhavati sadā sukha-muktiḥ
madhura-manohara-pājjhaṭikābhiḥ
paramānanda-kalita-lalitābhiḥ

(14)

gaṅgā-stotram idaṁ bhava-sāraṁ
vāñchitaphaladam vimalaṁ sāraṁ
śāṅkara-sevaka-śāṅkara-racitaṁ
paṭhati ca vinayīdam iti samāptam

TRANSLATION

1) O Goddess Ganga! You are the divine river from heaven, you are the saviour of all the three worlds, you are pure and restless, you adorn Lord Shiva's head. O Mother! may my mind always rest at your lotus feet.

2) O Mother Bhagirathi! You give happiness to everyone. The significance of your holy waters is sung in the Vedas. I am ignorant and am not capable to comprehend your importance. O Devi! you are full of mercy. Please protect me.

3) O Devi! Your waters are as sacred as "Charanamriti" of Sri Hari. Your waves are white like snow, moon and pearls. Please wash away all my sins and help me cross this ocean of Samsara.

4) O Mother! those who partake of your pure waters, definitely attain the highest state. O Mother Ganga! Yama, the Lord of death cannot harm your devotees.

5) O Jahnavi! your waters flowing through the Himalayas make you even more beautiful. You are Bhishma's mother and sage Jahnu's daughter. You are saviour of the people fallen from their path, and so you are revered in all three worlds.

6) O Mother! You fulfill all the desires of the ones devoted to you. Those who bow down to you do not have to grieve. O Ganga! You are restless to merge with the ocean, just like a young lady anxious to meet her beloved.

7) O Mother! those who bathe in your waters do not have to take birth again. O Jahnavi! You are held in the highest esteem. You destroy your devotee's sins and save them from hell.

8) O Jahnavi! You are full of compassion. You purify your devotees with your holy waters. Your feet are adorned with the gems of Indra's crown. Those who seek refuge in you are blessed with happiness.

9) O Bhagavati! Take away my diseases, sorrows, difficulties, sins and wrong attitudes. You are the essence of the three worlds and you are like a necklace around the Earth. O Devi! You alone are my refuge in this Samsara.

10) O Ganga! those who seek happiness worship you. You are the source of happiness for Alkapuri and source of eternal bliss. Those who reside on your banks are as privileged as those living in Vaikunta.

11) O Devi ! It is better to live in your waters as turtle or fish, or live on your banks as poor "candal" rather than to live away from you as a wealthy king.

12) O Goddess of Universe! You purify us. O daughter of muni Jahnu! one who recites this Ganga Stotram

everyday, definitely achieves success.

13) Those who have devotion for Mother Ganga, always get happiness and they attain liberation. This beautiful and lyrical Gangastuti is a source of Supreme bliss.

14) This Ganga Stotram, written by Sri Adi Shankaracharya, devotee of Lord Shiva, purifies us and fulfills all our desires

Song Name: Kadacit Kalindi Tata Vipina
Official Name: Sri Sri Jagannathastakam
Author: Adi Sankaracarya

(1)

kadācit kālindī-ṭaṭa-vipina-saṅgītaka-ravo
mudābhīrī-nārī-vadana-kamalāsvāda-madhupaḥ
ramā-śambhu-brahmāmara-pati-gaṇeśārcita-pado
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me

(2)

bhujē savye venuṁ śirasī śikhi-picchariṁ kaṭi-ṭaṭe
dukūlāṁ netrānte saharī-kaṭākṣaṁ vidadhate
sadā śrīmad-vṛndāvana-vasatī-līlā-paricayo
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me

(3)

mahāmbhodes tīre kanaka-rucire nīla-śikhare
vasan prāsādāntaḥ sahaja-balabhadrena balinā
subhadrā-madhya-sthaḥ sakala-sura-sevāvasara-do
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me

(4)

krpā-pārāvāraḥ sajala-jalada-śreṇi-ruciro
ramā-vāṇī-rāmaḥ sphurad-amala-pankeruha-
mukhaḥ
surendrair ārādhyaḥ śruti-gaṇa-śikhā-gīta-carito
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me

(5)

rathārūḍho gacchan pathī milita-bhūdeva-ṭaṭalāiḥ
stuti-prādurbhāvaṁ prati-padam upākarnya
sadayāḥ
dayā-sindhur bandhuḥ sakala-jagatām sindhu-
sutayā

jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me

(6)

param-brahmāpīḍaḥ kuvalaya-dalotphulla-nayano
nivāsī nīlādrau nihita-caraṇo `nanta-śirasī
rasānandī rādhā-sarasa-vapur ālīngana-sukho
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me

(7)

na vai yāce rājyam na ca kanaka-māṅkīya-
vibhavaṁ
na yāce `haṁ ramyām sakala-jana-kāmyām
varavadhūm

sadā kāle kāle pramatha-patinā gīta-carito
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me

(8)

hara tvam saṁsārāṁ drutataram asāraṁ sura-pate

hara tvam pāpānām vitatim aparām yādava-pate
aho dine `nāthe nihita-caraṇo niścitam idaṁ
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me
(9)

jagannāthāṣṭakam puṇyam
yaḥ ṭaṭhet prayataḥ śuciḥ
sarva-pāpa-viśuddhātmā
viṣṇu-lokam sa gacchati

TRANSLATION

1) Sometimes in great happiness Lord Jagannatha makes a loud concert with His flute in the groves on the banks of the Yamuna. He is like a bumblebee tasting the beautiful lotus like faces of the cowherd damsels of Vraja, and great personalities such as Laksmi, Siva, Brahma, Indra, and Ganesa worship His lotus feet. May that Jagannatha Svami be the object of my vision.

2) In His left hand Lord Jagannatha holds a flute, on His head He wears peacock feathers, and on His hips He wears fine yellow silken cloth. From the corners of His eyes He bestows sidelong glances upon His loving devotees, and He always reveals Himself through His pastimes in His divine abode of Vrndavana. May that Jagannatha Svami be the object of my vision.

3) On the shore of the great ocean, within a large palace atop the brilliant, golden Nilacala Hill, Lord Jagannatha resides with His powerful brother Balabhadra and His sister Subhadra, who sits between Them. May that Jagannatha Svami, who bestows the opportunity for devotional service upon all godly souls, be the object of my vision.

4) Lord Jagannatha is an ocean of mercy and as beautiful as a row of blackish rain clouds. He is the storehouse of bliss for Laksmi and Sarasvati, and His face resembles a spotless full-blown lotus. The best of demigods and sages worship Him, and the Upanisads sing His glories. May that Jagannatha Svami be the object of my vision.

5) When Lord Jagannatha moves along the road on His Rathayatra car, at every step large assemblies of brahmanas loudly chant prayers and sing songs for His pleasure. Hearing their hymns, Lord Jagannatha becomes very favorably disposed toward them. He is the ocean of mercy and the true friend of all the worlds. May that Jagannatha Svami, along with His consort Laksmi, who was born from the ocean of nectar, be the object of my vision.

6) Lord Jagannatha, whose eyes resemble full-blown lotus petals, is the ornament on Lord Brahma's head. He resides on Nilacala Hill with His lotus feet placed on the heads of Anantadeva. Overwhelmed by the mellows of love, He joyfully embraces Srimati Radharani's body, which is like a

cool pond. May that Jagannatha Svami be the object of my vision.

7) I do not pray for a kingdom nor do I pray for gold, rubies, or wealth. I do not ask for a beautiful wife as desired by all men. I simply pray that Jagannatha Svami, whose glories Lord Siva always sings, may be the constant object of my vision.

8) O Lord of the demigods, please quickly remove this useless material existence I am undergoing. O Lord of the Yadus, please destroy this vast, shoreless ocean of sins. Alas, this is certain Lord Jagannatha bestows His lotus feet upon those who feel themselves fallen and have no shelter in this world but Him. May that Jagannatha Svami be the object of my vision.

9) The self-retrained, virtuous soul who recites these eight verses glorifying Lord Jagannatha becomes cleansed of all sins and duly proceeds to Lord Visnu's abode.

Songs by Bilvamangala Thakura

Song Name: Vraje Prasiddham Navanita

Official Name: Sri Sri Corastakam

Author: Bilvamangala Thakura

(1)

vraje prasiddham navanita-cauram
gopāṅganānām ca dukūla-cauram
aneka-janmārjita-pāpa-cauram
caurāgraganyaṁ puruṣam namāmi

(2)

śrī rādhikāyā hṛdayasya cauram
navāmbuda-śyāmala-kānti-cauram
padāśrītānām ca samasta-cauram
caurāgraganyaṁ puruṣam namāmi

(3)

akiñcanī-kṛtya padāśritam yaḥ
karoti bhikṣum pathi geha-hīnam
kenāpy aho bhīṣaṇa-caura idṛg
dṛṣṭaḥ-śruto vā na jagat-traye 'pi

(4)

yadya nāmāpi haraty aśeṣam
giri-prasārān api pāpa-rāśin
āścarya-rūpo nanu caura idṛg
dṛṣṭaḥ śruto vā na mayā kadāpi

(5)

dhanam ca mānam ca tathendriyāni
prāṇāś ca hṛtvā mama sarvam eva
palāyase kutra dhṛto 'dya caura
tvam bhakti-dāmnāsi mayā niruddhaḥ

(6)

chinatsi ghoram yama-pāśa-bandham
bhinatsi bhīmam bhava-pāśa-bandham
chinatsi sarvasya samasta-bandham
naivātmano bhakta-kṛtam tu bandham

(7)

man-mānase tāmasa-rāśi-ghore
kāārḡhe duḥkha-maye nibaddhaḥ
labhasva he caura! hare! cirāya
sva-caurya-doṣocitam eva daṇḍam

(8)

kāārḡhe vasa sadā hṛdaye madye
mad-bhakti-pāśa-dṛḡha-bandhana-niścalaḥ san
tvām kṛṣṇa he! pralaya-koṭi-śatāntare 'pi
sarvasva-caura! hṛdayān na hi mocayāmi

TRANSLATION

1) I offer pranama to that foremost of thieves – who is famous in Vraja as the butter-thief and He who steals the gopis' clothes, and who, for those who take shelter of Him, steals the sins which have accrued over many lifetimes.

2) I offer pranama to the foremost of thieves – who steals Srimati Radhika's heart, who steals the dark luster of a fresh raincloud, and who steals all the sins and sufferings of those who take shelter of His feet.

3) He turns His surrendered devotees into paupers and wandering, homeless beggars – aho! such a fearsome thief has never been seen or heard of in all the three worlds.

4) Mere utterance of His name purges one of a mountain of sins – such an astonishingly wonderful thief I have never seen or heard of anywhere!

5) O Thief! Having stolen my wealth, my honour, my senses, my life and my everything, where can You run to? I have caught You with the rope of my devotion.

6) You cut the terrible noose of Yamaraja, You sever the dreadful noose of material existence, and You slash everyone's material bondage, but You are unable to cut the knot fastened by Your own loving devotees.

7) O stealer of my everything! O Thief! Today I have imprisoned You in the miserable prison-house of my heart which is very fearful due to the terrible darkness of my ignorance, and there for a very long time You will remain, receiving appropriate punishment for Your crimes of thievery!

8) O Kṛṣṇa, thief of my everything! The noose of my devotion remaining forever tight, You will continue to reside in the prison-house of my heart because I will not release You for millions of aeons.

Songs by Others

Song Name: Adharam Madhuram

Official Name: Śrī Śrī Madhurāṣṭakam

Author: Sri Vallabhacarya

(1)

adharaṁ madhuraṁ vadaṇaṁ madhuraṁ
nayaṇaṁ madhuraṁ hasitaṁ madhuraṁ
hr̥dayaṁ madhuraṁ gamaṇaṁ madhuraṁ
madhurādhi-pater akhilaṁ madhuraṁ

(2)

vacanaṁ madhuraṁ caritaṁ madhuraṁ
vasanaṁ madhuraṁ valitaṁ madhuraṁ
calitaṁ madhuraṁ bhramitaṁ madhuraṁ
madhurādhi-pater akhilaṁ madhuraṁ

(3)

veṇur madhuro reṇur madhuraḥ
pāṇir madhuraḥ pādau madhuruau
nr̥ṭyaṁ madhuraṁ sakhyaṁ madhuraṁ
madhurādhi-pater akhilaṁ madhuraṁ

(4)

gītaṁ madhuraṁ pītaṁ madhuraṁ
bhuktaṁ madhuraṁ suptaṁ madhuraṁ
rūpaṁ madhuraṁ tilakaṁ madhuraṁ
madhurādhi-pater akhilaṁ madhuraṁ

(5)

karaṇaṁ madhuraṁ taraṇaṁ madhuraṁ
haraṇaṁ madhuraṁ ramaṇaṁ madhuraṁ
vamiṭaṁ madhuraṁ śamitaṁ madhuraṁ
madhurādhi-pater akhilaṁ madhuraṁ

(6)

guñjā madhurā māḷā madhurā
yamunā madhurā vīcī madhurā
salilaṁ madhuraṁ kamalaṁ madhuraṁ
madhurādhi-pater akhilaṁ madhuraṁ

(7)

gopī madhurā līlā madhurā
yuktaṁ madhuraṁ bhuktaṁ madhuraṁ
hr̥ṣṭaṁ madhuraṁ śiṣṭaṁ madhuraṁ
madhurādhi-pater akhilaṁ madhuraṁ

(8)

gopā madhurā gāvō madhurā
yaṣṭir madhurā sṛṣṭir madhurā
dalitaṁ madhuraṁ phalitaṁ madhuraṁ
madhurādhi-pater akhilaṁ madhuraṁ

TRANSLATION

1) His lips are sweet, His face is sweet His eyes are sweet, His smile is sweet His heart is sweet, His gait is sweet—Everything is sweet about the Emperor of sweetness!

2) His words are sweet, His character is sweet His dress is sweet, His belly-folds are sweet His movements are sweet, His wandering is sweet—Everything is sweet about the Emperor of sweetness!

3) His flute is sweet, His foot-dust is sweet His hands are sweet, His feet are sweet His dancing is sweet, His friendship is sweet—Everything is sweet about the Emperor of sweetness!

4) His singing is sweet, His yellow cloth is sweet His eating is sweet, His sleeping is sweet His

beauty is sweet, His tilaka is sweet—Everything is sweet about the Emperor of sweetness!

5) His deeds are sweet, His liberating is sweet His stealing is sweet, His love-sports are sweet His oblations are sweet, His tranquility is sweet—Everything is sweet about the Emperor of sweetness!

6) His gunja-berry necklace is sweet, His flower garland is sweet His Yamuna river is sweet, His ripples are sweet His water is sweet, His lotuses are sweet—Everything is sweet about the Emperor of sweetness!

7) His gopis are sweet, His pastimes are sweet, His union is sweet, His food is sweet, His delight is sweet, His courtesy is sweet — Everything is sweet about the Emperor of sweetness!

8) His gopas are sweet, His cows are sweet His staff is sweet, His creation is sweet His trampling is sweet, His fruitfulness is sweet—Everything is sweet about the Emperor of sweetness!

Song Name: Amar Nitai Mile Na

(1)

āmāra nitāi mile nā bholaṁ mana
gaura mile na
sarā gāy mākhila tilaka
gaura mile nā

(2)

bhitar bahera thika na hale
gaura prema ki kothāya mile
(o tare)ṭik nā hale upāsanā
til deyinā tor de sona
sarā gāy.....

(3)

man pariskar koro age
gaura bhajana anurāge
anurāge tilak kete
gaura bhajana hala nā(hāy bholaṁ man)

(4)

je jon mukta goṣṭi ādar kare
āmāra doyaḷ nitāi tahār ghare
(o tor)tare bhakti bhāre dakalā pare
utara sadā safal habe

TRANSLATION

1) O Lost Mind You cannot find my Lord Nityananda as well as Lord Gauranga. You have smeared your whole body with tilak but still cannot find Gaura chaand.

2) How can you find the true love of Lord Gaura anywhere, if you are not properly situated internally and externally. If your worship is not proper O my friend, then you will not find that gold treasure of pure love.

3) You have to first clean the dirty mind, only then will affection for the names and glorification of

Lord will arise. With affection i applied tilak.....but could not do gaur bhajan..oh Lost mind !!
4) My merciful Nitai stays in the home of that person who loves this eternal commodity of love. When you call out with utmost devotion to that dear one of Lord, your path will be a success and not a failure

Song Name: Antara Mandire Jago Jago

(refrain) antara mandire jāgo jāgo
mādhava kṛṣṇa gopāl

(1)

nava-aruṇa-sama
jāgo hṛḍoye mama
sundara giridhārī-lāl
mādhava kṛṣṇa gopāl

(2)

nayane ghanāye betāri bādol
jāgo jāgo tumi kiśora śyāmal
śrī rādhā-priyatama jāgo hṛḍoye mama
jāgo he ghoṣṭer rākhāl
mādhava kṛṣṇa gopāl

(3)

yaśodā dulāl eso eso nani-cor
prāṇer devatā eso he kiśor
loye rādhā bāme hṛḍi braja dhāme
eso he brajer rākhāl
mādhava kṛṣṇa gopāl

TRANSLATION

- 1) Please arise, please arise in the temple of my heart, O Madhava! O Kṛṣṇa! O Gopāl! Please arise, glowing radiantly in my heart like the new sunrise, O beautiful one! O Darling Giridhari-Lal!
- 2) Tears are pouring from my eyes like a monsoon cloudburst! Please arise, please arise, O youthful Kisora! O dark Syama! O most beloved of Srimati Radharani! Please arise in my heart! Please arise, O maintainer of the cowherds!
- 3) O darling of Yasoda! Come, please come, O butter thief! O Lord of my life! Please come, O youthful boy! Bringing Radha along at Your left, in the abode of Vraja within my heart, please come O protector of Vraja!

Song Name: Ar Ke Bajabe Bamsi

(refrain)

ār ke bājābe bāmsī śyāma braje nāi (go)
(1)

mana duhkhe kānde ekā kamalini rāi go
śyāma braje nāi

(2)

phuler baśara kālī
sajara virohini
āmi saba niśi jāgiyā
śyāma āse nāi (go)

(3)

śyāma virohe kānde kānde sūka sārī
śyāma virohe kānde kānde vraja nārī
bājā nā śyāmer veṇu
goṣṭhe cale nā dhenu
vrajete cale gecche prāṇer kanāi (go)

TRANSLATION

Refrain: Now that Syama has left Braja, who else will play the flute?

1) Since Syama has left Braja, the beautiful lotus-like Radharani is so unhappy that She is constantly weeping.

2) While decorating a forest bower with wildflowers, Radharani exclaims, "My dear friend, all night I lie awake weeping because Syama will not be coming. He is no longer in Braja!"

3) Due to separation of Syama both male and female parrots are weeping, along with the cowherd girls of Braja. Syama is no longer playing the flute and the cows no longer go out to the pasture. "My dear friend, our life and soul, Kṛṣṇa, has left Braja!"

Song Name: Ar Koto Kal

Author: Mira Bhāi

(refrain)

ār koto kāl, giridhārī lāl
ārāle ārāle robe

(1)

nayaneri jāl jhori abinol
daraśana pābo kabe

(2)

tomār caraṇa prabhu niyechi saraṇa
pujār kusūm sama ei tanu mana
akul āmār ei maram meri āśā
tabe ki biphale jābe

(3)

dekha jadi nāhi dibē aganir doyā
tabe keno dile āśā bhoriyā hṛḍoye
mirār parāṇe tomāri kāmanā
daraśana pābo kabe

TRANSLATION

After how long will I see You, O darling Giridhari Lal? Until then, I will simply remain here, waiting and waiting!

1) Tears are flowing incessantly from my eyes. O when will I attain Your vision? Until then waiting ..

2) O Lord, I have taken shelter of Your lotus feet. In Your worship, I offer my body and mind as flowers. My heart is fervent with these aspirations. Will they go unfulfilled? Until then waiting ..

3) If You will not give me a glimpse of Yourself out of limitless mercy, then why have You given me this desire that completely fills my heart? O life and soul of Mira! My desire is only for You! O

when will I ever attain Your vision? Until then waiting ..

Song Name: Bhaja Gauranga, Kaha Gauranga

Sung by: Lord Nityananda

bhaja gauranga kaha gauranga
laha gaurangera name
ye jana gauranga bhaje
sei amara prana re

TRANSLATION

Worship Gauranga, speak of Gauranga, chant Gauranga's name. Whoever worships Sri Gauranga is My life and soul

Song Name: Carana Kamal

Author: Sūra Dasa

(refrain)

carana kamal vandoñ hari rāyī

(1)

jālki kṛpā pāñgu giri lāñge
āndhe koñ saba kachu darasāyī

(2)

bahira sunni muka puni bolai
rañka cale sira chatra dhāraye

(3)

surdās swāmī karunāmaye
bāra bāra vandoñ tehi pāye

TRANSLATION

Refrain: I offer prayers unto the lotus feet of the worshipful Lord Hari.

1-2) By His mercy, a lame person crosses mountains, a blind person sees everything, a deaf person hears, a dumb person again speaks, and even a poor person walks with a servant holding an umbrella over his head.

3) The Lord of Sūra Dās is full of compassion. Therefore, I offer my obeisances unto His lotus feet, again and again.

Song Name: Dhule Dhule Gora Chanda

(1)

dhule dhule gorā chāñda hari guṇa gāi
āsiyā vṛndāvane nāce gaura rāy

(2)

vṛndāvaner tarur latā preme koy hari kathā
nikuñjer pakhi guli hari nām sonāi

(3)

gaura bole hari hari śārī bole hari hari
mukhe mukhe śuka sārī hari nām gāi

(4)

hari nāme matta hoye hariñā āsiche dei
mayūr mayūri preme nāciyā khelāy

(5)

prāñe hari dhyāne hari hari bolo badan bhori
harinām geye geye rase gale jāi

(6)

āsiyā jamunār kule nāce hari hari bole
jamunā uthole ese caraṇa dhoyāi

TRANSLATION

1) The moonlike Lord Gaura Chanda arrives in Vrndavana while dancing, swaying to and fro, and singing the glories of Lord Hari.

2) The creepers adorning the trees of Vrndavana are overwhelmed with ecstatic love, and they are speaking about the glories of Lord Hari. Flocks of birds who live in the groves are singing the name of Lord Hari.

3) Lord Gaura says, "Hari! Hari!" a female parrot responds, "Hari! Hari!" and then all male and female parrots start singing a loud chorus of the name of Hari.

4) Becoming intoxicated by the holy name, the deer come forward from out of the forest. The peacocks and peahens are dancing and frolicking in ecstatic love.

5) Lord Hari is in His heart, Lord Hari is in His meditation, and He always chants the name of Hari with His voice. Gaura Chanda is intoxicated by ecstatic mellows and rolls around on the ground while singing and singing Harinama.

6) Arriving on the bank of the Yamuna River, He dances wildly while chanting "Hari! Hari!" Mother Yamuna becomes so ecstatic that she arises and comes forward to wash Lord Gauranga's feet.

Song Name: Duhkher Sagore

(refrain)

duhkher sāgore bhāsiyechi
uttāriye jāni nā

(1)

uthāl deu āsiche chuṭiyā
ki habe tāhā jāni nā

(2)

dīna-doyāl tumi bhagavān
pār koro āmāi shāmnne tuphān

(3)

tumi jadi prabhu nāhi koro pār
pārer āśā rākhi nā

TRANSLATION

Refrain: I am swimming in the ocean of material suffering, and I do not know of any way to be lifted out.

1) O Lord! Please rescue me from the raging storm that is rapidly approaching with torrents of rain. When it reaches me, I do not know what will happen.

2) You, O Lord, are the Supreme Personality of Godhead, who is merciful to poor fallen souls. Please save me from the terrible storm that menaces before me.

3) If You do not deliver me, O Lord, then I do not even hope to be saved.

Song Name: Hari He Doyal Mor
Official Name: Dainya O Prapatti (Humility and Devotional Surrender)

(1)

hari he doyaḷ mor jaya rādhā-nāth
bāro bāro ei-bāro loho nija sāth

(2)

bahu yoni bhrami' nātha! loinu śaraṅ
nija-gue kṛpā koro' adhama-tāraṅ

(3)

jagata-kāraṇa tumi jagata-jīvan
tomā chādā kār nāhi he rādhā-ramaṅ

(4)

bhuvana-maṅgala tumi bhuvanēr pati
tumi upekḥile nātha, ki hoibe gati

(5)

bhāviyā dekhinu ei jagata-mājhāre
tomā binā keho nāhi e dāse uddhāre

TRANSLATION

1) O Hari! O my merciful Lord! All glories to You, O Lord of Radha! Again and again I have pleaded with You, and now I beg You yet again to accept me as Your own.

2) O Lord! Hopelessly taking birth over and over, I have now come to You for refuge. Please show Your merciful nature and deliver this wretched soul.

3) You are the cause of the universe, and its very life. Other than You, O lover of Radha, there is no shelter.

4) You bring about auspiciousness for the world, and You are the master of all the worlds as well. O Lord, what will become of me if You forsake me?

5) I have understood, after contemplating my predicament, that within this world there is no one who can deliver this servant but You.

Song Name: Jaya Radhe Jaya Radhe Radhe
Author: Hari Vyasa Devacarya

(introductory verse)

nava-nava raṅgi tri-bhaṅgi jaya,
syāma su-aṅgi syāma

jaya rādhe jaya hari-priye, śrī-rādhe sukha dhāma
(1)

jaya rādhe jaya rādhe rādhe
jaya rādhe jaya śrī-rādhe

jaya kṛṣṇa jaya kṛṣṇa kṛṣṇa jaya kṛṣṇa jaya śrī-
kṛṣṇa

(2)

syāmā gorī nitya-kisorī prītama-jorī śrī-rādhe
rasika rasilo chaila-chabilo guṇa-garabilo śrī-kṛṣṇa

(3)

rāsa-vihārini rasa-bisatārini
piya-ura-dhārini śrī-rādhe
nava-nava-raṅgi navala-tribhaṅgi
syāma-su-aṅgi śrī-kṛṣṇa

(4)

prāna-piyārī rūpa-ujyārī ati-sukuṅvārī śrī-rādhe
maina-manohara mahā-moda-kara
suṅdara-bara-tara śrī-kṛṣṇa

(5)

sobhā-sainī mobhā-mainī kokila-bainī śrī-rādhe
kīrati-vantā kāmini-kaṅtā śrī-bhagavantā śrī-kṛṣṇa

(6)

caṅdā-badanī kuṅdā-raḍanī sobhā-sadanī śrī-
rādhe

parama-udārā prabhā-apārā ati-sukuṅvārā śrī-
kṛṣṇa

(7)

haṁsā-gavanī rājati-ravanī krīḍā-kavanī śrī-rādhe
rūpa-rasālā naina-bisālā parama-kṛpālā śrī-kṛṣṇa

(8)

kaṅcana-belī rati-rasa-reḷī ati-alabelī śrī-rādhe
saba-sukha-sāgara saba-guṇa-āgara
rūpa-ujāgara śrī-kṛṣṇa

(9)

ravanī-ramyā tara-tara-tamyā
guṇa-agamyā śrī-rādhe
dhāma-nivāsī prabhā-prakāsī sahaja-suhāsī śrī-
kṛṣṇa

(10)

śaktyāhlāḍini ati-priya-vāḍini
ura-unmāḍini śrī-rādhe
aṅga-aṅga-tauna sarasa-salauna
subhaga-suthauna śrī-kṛṣṇa

(11)

rādhā-nāmini guṇa-abhirāmini
hari-priya-svāmini śrī-rādhe
hare-hare-hari hare-hare-hari
hare-hare-hari śrī-kṛṣṇa

TRANSLATION

Introductory Verse: All glories to that Person who stands in a beautiful three-fold stance! He is the connoisseur of newer and newer playful sports, and His body is effulgent with the nicest dark complexion. This is Lord Syama. All Glories to You, Radhe! All glories to You, Hari-priya! O Sri Radhe! You are the abode and reservoir of all happiness!"

1) Jaya Radhe Jaya Radhe Radhe Jaya Radhe Jaya Sri Radhe! Jaya Kṛsna Jaya Kṛsna Kṛsna Jaya Kṛsna Jaya Sri Kṛsna!

2) O Sri Radhe! You are a fresh young maiden with slender waist, endowed with the luster of new adolescence, the fairest golden complexion, eternally situated in the sweet blossoming of divine youth. You are the only perfect match for Your most Beloved. O Sri Kṛsna! You are the true

relisher of transcendental mellows, sweet and relishable in every aspect, effulgent that You represent the topmost superexcellence of pure enchantment, and in great pride due to Your awareness of Your own transcendental qualities.

3) O Sri Radhe! You are the sportive Princess of the ecstatic rasa dance festival, which You organize every night, the distributor of pure ecstatic rasa mellows to all other living entities, and You love to embrace the chest of Your lover. O Sri Krsna! You are the connoisseur of newer and newer playful sports, You like to stand in a three-fold bending posture that always appears ever-fresh, and Your body is perfectly exquisite in both proportion and deep dark complexion.

4) O Sri Radhe! You are the most dear loving friend of everyone's life. You manifest a brilliant splendor of sheer beauty. You are extremely soft and delicate due to Your fresh youth. O Sri Krsna! You are the enchanter of the mind of Cupid. You are the giver of great transcendental bliss to all living entities and Your beauty surpasses the best by far.

5) O Sri Radhe! You are the manifestor of wonderful beauty while You are gracefully reclining on a flower bed. You radiate the luster of the transcendental Cupid, Lord Kamadeva. Your speech sounds just like the soft, gentle cooing of a cuckoo bird. O Sri Krsna! You are honored by Your own glorious fame. You are the lover of lusty young gopis. Your position is the highest amongst all the different forms of Godhead.

6) O Sri Radhe! You are the possessor of a spotless moon-face. Your teeth look just like small round jasmine flowers. You are the very abode of majestic beauty and splendor. O Sri Krsna! You are the most supremely magnanimous personality. Your body aura radiates out into unlimited eternity. You are naturally endowed with the softness of extremely youthful charms.

7) O Sri Radhe! You are fond of walking like a majestic swan. You are the most radiant lover and the instigator of many fun sports and contests. O Sri Krsna! You are the embodiment of the most relishable type of beauty and the topmost merciful personality.

8) O Sri Radhe! You are just like a golden creeper wound around the Syama tamala tree and are completely full to the brim with ecstatic mellows of purely divine love. Your unique activities are conducted in complete privacy. O Sri Krsna! You are the ocean of all types of happiness. You are the mine of all qualities and you radiate a famous aura of glorious beauty.

9) O Sri Radhe! You are the most charming mistress of Your beloved. You are naturally

situated at the topmost level of successive greatness and Your divine qualities are imperceptible to ordinary senses or minds. O Sri Krsna! You are a permanent resident of the holy abode of Sri Vraja. You radiate a most influential aura. You naturally wear a pleasant smile.

10) O Sri Radhe! You are the very potency of divine pleasure. Your speech is such that whoever hears it becomes lovingly attached to it. Your breasts are crazed with the wildest desire to be satisfied by Your Beloved. O Sri Krsna! You are endowed with such bodily limbs that each and every aspect of them is very captivating. Your beauty is indeed saturated with an all-prevading, overflowing rasa current. Your chest is beautifully overflowed with majestic divine opulences.

11) O Sri Radhe! You are celebrated with the most blessed name of Radha! You please everyone with your good qualities. You are the only worshippable Queen for Haripriya (the author, Hari Vyasadeva). Hare Hare Hari Hare Hari Hare Hare Hari Sri Krsna!

Song Name: Jaya Radha Madhava Radha Madhava

Official Name: Jaya Radha Krsna Giti

(1)

jaya radha-madhava radha-madhava radhe
(jayadever prana-dhana he)

(2)

jaya radha-madana-gopal radha-madana-gopal
radhe

(sita-nather prana-dhana he)

(3)

jaya radha-govinda radha-govinda radhe
(rupa goswamir prana-dhana he)

(4)

jaya radha-madana-mohan radha-modana-mohan
radhe

(sanataner prana-dhana he)

(5)

jaya radha-gopinatha radha-gopinatha radhe
(madhu panditer prana-dhana he)

(6)

jaya radha-damodara radha-damodara radhe
(jiv goswamir prana-dhana he)

(7)

jaya radha-ramana radha-ramana radhe
(gopal bhattar prana-dhana he)

(8)

jaya radha-vinoda radha-vinoda radhe
(lokanather prana-dhana he)

(9)

jaya radha-gokulananda radha-gokulananda radhe
(viswanather prana-dhana he)

(10)

jaya radha-giridhari radha-giridhari radhe
(das goswami prana-dhana he)

(11)

jaya radha-syamasundar radha-syamasundar
radhe
(syamanander prana-dhana he)

(12)

jaya radha-banka-bihari radha-banka-bihari radhe
(haridaser prana-dhana he)

(13)

jaya radha-kanta radha-kanta radhe
(vakreswarer prana-dhana he)

(14)

jaya gandharvika-giridhari gandharvika-giridhari
radhe
(saraswatir prana-dhana he)

TRANSLATION

- (1) All glories to Radha and Madhava, the treasure of Jayadeva Gosvami's heart!
- (2) All glories to Radha and Madana-gopala, the treasure of Sri Advaita Acarya's heart!
- (3) All glories to Radha and Govinda, the treasure of Rupa Gosvami's heart!
- (4) All glories to Radha and Madana-mohana, the treasure of Sanatana Gosvami's heart!
- (5) All glories to Radha and Gopinatha, the treasure of Madhu Pandita's heart!
- (6) All glories to Radha and Damodara, the treasure of Jiva Gosvami's heart!
- (7) All glories to Radha-ramana, the treasure of Gopala Bhatta Gosvami's heart!
- (8) All glories to Radha-vinoda, the treasure of Lokanatha Gosvami's heart!
- (9) All glories to Radha and Gokulananda, the treasure of Visvanatha Cakravarti Thakura's heart!
- (10) All glories to Radha and Giridhari, the treasure of Raghunatha Dasa Gosvami's heart!
- (11) All glories to Radha and Syamasundara, the treasure of Syamananda Gosvami's heart!
- (12) All glories to Radha and Banka-vihari, the treasure of Haridasa Svami's heart!
- (13) All glories to Radha-kanta, the treasure of Vakresvara Pandita's heart!
- (14) All glories to Gandharvika and Giridhari, the treasure of Sri Bhaktisiddhanta Sarasvati Thakura's heart!

Song Name: Krsna Jinaka Nama Hai

(1)

kr̥ṣṇa jīnakā nāma hai, gokula jīnakā dhāma hai
aise śrī bhagavāna ko (mere) barāmbāra praṇāma
hai

(2)

yaśodā jīnakī maiyā hai, nanda jī bāpaiyā hai
aise śrī gopāla ko (mere) bārambāra praṇāma hai

(3)

rādḥā jīnakī chāyā hai, adbhuta jīnakī māyā hai
aise śrī ghana-śyāma ko (mere) bārambāra
praṇāma hai

(4)

lūṭa lūṭa dadhi mākḥana khāyo, gvāla-bāla saṅga
dhenu carāyo
aise līlā-dhāma ko (mere) bārambāra praṇāma hai

(5)

drupada sutā ki lāja bacāyo, grāha se gaja ko
phanda chudāyo
aise kṛpā-dhāma ko (mere) barāmbāra praṇāma
hai

(6)

kuru pāṇḍava me yuddha macāyo, arjuna ko
upadeśa sunāyo
aise sri bhagavan ko (mere) bārambāra praṇāma
hai

bhaja re! bhaja govinda gopāla hare
rādhe govinda, rādhe govinda, rādhe govinda
rādhe gopala, rādhe gopala, rādhe gopala
aise śrī bhagavāna ko (mere) bārambāra praṇāma
hai

TRANSLATION

- 1) He whose name is Krsna, and whose abode is Gokula – unto such a Supreme Personality of Godhead, I offer my most humble obeisances, again and again.
- 2) He whose mother is Yasoda, and whose father is Nandaji – unto such a cowherd boy named Gopala, I offer my most humble obeisances, again and again.
- 3) He whose Beloved is Radha, and whose illusory energy is very amazing – unto He whose splendrous complexion is the color of the fresh raincloud, I offer my most humble obeisances, again and again.
- 4) He who sneaks around to steal yogurt and butter, then hides to eat it, and who tends the cows in the company of His cowherd boyfriends – unto He who is the reservoir of playful pastimes, I offer my most humble obeisances, again and again.
- 5) He who prevented the dishonoring of the daughter of King Drupada, and who delivered the elephant Gajendra from the grasp of the alligator – unto He who is the abode of all compassion, I offer my most humble obeisances, again and again.
- 6) He who caused the great war between the Kurus and the Pandavas, and who spoke divine instructions to Arjuna on the battlefield – unto He who is the Lord of all helpless fallen souls, I offer my most humble obeisances, again and again.

**Song Name: Maine Ratana Lagai Radha
Nama Ki**

(refrain)

maine raṭana laḡāi rādhā nāmākī

(1)

merī palakoṅ meṅ rādhā, merī alakoṅ meṅ rādhā
maine māṅga bharāi rādhā nāmākī

(2)

mere nainoṅ meṅ rādhā, mere bainoṅ meṅ rādhā
maine bainī guṭhāi rādhā nāmākī

(3)

merī dularī meṅ rādhā, merī cunārī meṅ rādhā
maine nathanī saḡāi rādhā nāmākī

(4)

mere calane meṅ rādhā, mere halane meṅ rādhā
kāṭī kiṅkiṅī bajāi rādhā nāmākī

(5)

mere dāye bāye rādhā, mere āge piṅhe rādhā
roma roma rasa chāi rādhā nāmākī

(6)

mere aṅga aṅga rādhā, mere saṅga saṅga rādhā
gopāl baṁsī bajāi rādhā nāmākī

TRANSLATION

Refrain: I am ever engaged in repeating the sweet name of Radha.

1) Radha is there in the blinking of my eyes. Radha is there in the curls of my hair. I have filled up the very part of my hair. Oh! With the sweet name of Radha.

2) Radha is there within my vision. Radha is there within my speech. I interweave my every word. Oh! With the sweet name of Radha.

3) Radha is there in my necklace. Radha is there in my sari. I have adorned my nose ring. Oh! With the sweet name of Radha.

4) Radha is there in my walking. Radha is there in my gestures. My sash of waist-bells resounds. Oh! With the sweet name of Radha.

5) Radha is there on my right and on my left. Radha is there in front of me and behind. My every fiber reflects the rasa flowing. Oh! With the sweet name of Radha.

6) Radha is there on my each and every limb. Radha is there accompanying me always. Lord Gopala plays His flute which calls out. Oh! With the sweet name of Radha.

**Song Name: Madhuram Madhurebhyo 'Pi
Official Name: Sri Sri Kevalastakam**

(1)

madhuram madhurebhyo 'pi
maṅgalebhyo 'pi maṅgalam
pāvanam pāvanebhyo 'pi
harer nāmaiva kevalam

(2)

ābrahmā-stamba-paryantam
sarvaṁ māyā-mayaṁ jagat
satyaṁ satyaṁ punaḥ satyaṁ
harer nāmaiva kevalam

(3)

sa guruḥ sa pitā cāpi
sā mātā bandhavo 'pi saḥ
śikṣayec cet sadā smartuṁ
harer nāmaiva kevalam

(4)

niḥśvāse nāhi viśvāsaḥ
kadā ruddho bhaviṣyati
kīrtanīya mato bālyād
harer nāmaiva kevalam

(5)

hariḥ sadā vaset tatra
yatra bhāgavatā janāḥ
gāyanti bhakti-bhāvena
harer nāmaiva kevalam

(6)

aho duḥkhaṁ mahā-duḥkhaṁ
duḥkhād duḥkhatarāṁ yataḥ
kācārthaṁ viśmrtaṁ ratna
harer nāmaiva kevalam

(7)

dīyatām dīyatām karṇo
nīyatām nīyatām vacaḥ
gīyatām gīyatām nityaṁ
harer nāmaiva kevalam

(8)

trṇī-kṛtya jagat sarvaṁ
rājate sakaloparam
cid-ānanda-mayaṁ śuddhaṁ
harer-nāmaiva kevalam

TRANSLATION

1) More sweet than all other sweet things; more auspicious than all other auspicious things; the greatest purifier of all purifying things—The holy name of Sri Hari alone is everything.

2) The entire universe, from exalted Brahma down to the lowly clump of grass, is a product of the illusory energy of the supreme Lord. The only thing that is reality, reality, again I say reality—The holy name of Sri Hari alone is everything.

3) That person is a true preceptor, or a true father, a true mother, and a true friend also only if they teach one to always remember—The holy name of Sri Hari alone is everything.

4) There is no certainty when the last breath will come and put an abrupt halt to all one's material plans; therefore it is wise to always practice chanting from very childhood—The holy name of Sri Hari alone is everything.

5) Lord Hari eternally dwells in that place where truly exalted, spiritually advanced souls sing in the

mood of pure devotion—The holy name of Sri Hari alone is everything.

6) Aho! What a sorrow, what a great sorrow! More painful than any other misery in the world! Mistaking it as a mere piece of glass, the people have forgotten this jewel—The holy name of Sri Hari alone is everything.

7) It should be heard again and again with one's ears; It should be uttered over and over with one's voice; It should be perpetually sung and sung anew—The holy name of Sri Hari alone is everything.

8) It makes the entire universe seem insignificant as a blade of grass; it splendidly reigns supreme over all; it is full of eternally conscious divine ecstasy; it is supremely pure—The holy name of Sri Hari alone is everything.

Song Name: Mirar Prabhu Eso Giridhari

Syamol Sundara Syam

Author: Mira Bai

(refrain)

mirār prabhu, eso giridhārī
śyāmol, sundara śyām.

(1)

hr̥ḍoy jamunā, dhukula cāpiyā
prema bohiche ujān
śyāmol, sundara śyām

(2)

mana kadambe, phutiāche phūl
prema taraṅge, legeche dhūl
eso eso hari, bajiyē baṅsori
śrī rādhikār mana prāṅ
śyāmol, sundara śyām

(3)

tomār lāgiyā, charinu ghor
āpono jone, korinu por
jei bhāve kādāle, braja gopinī re
sei bhāve kādāle, prema saṅginī re
abhāginī mirār, minoti rākho
bhulo bhulo abhimān
śyāmol, sundara śyām

TRANSLATION

(Refrain): The beautiful Syama is the Lord of Mirabai. Please come to me, Giridhari!

1) My heart, which is like the Jamuna River is restricted by its two banks, is now overflowing with divine love for You.

2) The kadamba tree of my mind is blooming with flowers that sway to and fro on the waves of divine love. O Hari, please come and play Your flute. You are the life and soul of Sri Radhika.

3) Mirabai says, "For Your sake, O Syama, I gave up my home, and I have also given up my own family. In the same way that the gopis of Vraja cried out of separation from You, I also cry as

Your loving devotee. Please keep this prayer of Your most unfortunate Mira at Your lotus feet and disregard my false pride.

Song Name: Namo Namah Tulasi Maharani

Official Name: Sri Tulasi Arati

Author: Candrasekhara Kavi

(1)

namo namaḥ tulasī mahārāṇī,
vr̥nde mahārāṇī namo namaḥ
namo re namo re meiyā namo nārāyaṇī

(2)

jāko daraśe, paraśe agha-nāśa-i
mahimā beda-purāṅge bākhāni

(3)

jāko patra, mañjarī komala
śrī-pati-caraṇa-kamale lapaṭāni
dhanya tulasī meiyā, purāṅga tapa kiye,
śrī-śālagrāma-mahā-pāṭarāṇī

(4)

dhūpa, dīpa, naivedya, ārati,
phulanā kiye varakhā varakhāni
chāppāna bhoga, chatrīsa byañjana,
binā tulasī prabhu eka nāhi māni

(5)

śiva-śuka-nārada, āur brahmādikō,
ḍhūrata phirata mahā-muni jñānī
candrasekhara meiyā, terā jaśa gāowe
bhakati-dāna dījiye mahārāṇī

TRANSLATION

1) O Tulasi Maharani! O Vrnda! O mother of devotion! O Narayani, I offer my obeisances to you again and again.

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

3) Your leaves and soft manjaris are entwined at the lotus feet of Narayana, the Lord of Laksmi. O blessed mother Tulasi, you performed successful austerities and have thus become the chief consort and queen of Sri salagrama-sila.

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

5) Lord Siva, Sukadeva Gosvami, Devarsi Narada, and all the jnanis and great munis, headed by Lord Brahma, are circumambulating you. O mother! O Maharani, Candrasekhara thus sings your glories. Please bestow upon him the gift of pure devotion.

Song Name: Nanda Ke Ananda Bhaiyo

(1)
nanda ke ānanda bhāiyo jaya kanhaiyā lāl kī
jaya kanhaiyā lāl kī jaya kanhaiyā lāl kī
(2)
hathi dīnī ghoḍā dīnī ane dīnī pālākī
nanda ke ānanda bhāiyo jaya kanhaiyā lāl kī
(3)
javāneñ ko hāthi ghoḍe buḍḍheñ ko palkī
nanda ke ānanda bhāiyo jaya kanhaiyā lāl kī

TRANSLATION

- 1) All glories to Kanhaiya Lal who is the bliss of Nanda Maharaj, my brothers.
- 2) Nanda in happiness gave elephants and horses and palanquins
- 3) To the young people he gave horses and elephants, to the old people palanquins.

Song Name: Nava Nirada Nindita

Official Name: Sri Sri Vrajaraja-Sutastakam

(1)
nava-nīrada-nindita-kānti-dharam
rasa-sāgara-nāgara-bhūpa-varam
śubha-vañkīma-cāru-śikhāṇḍa-śikhāṁ
bhaja kṛṣṇa-nidhirṁ vraja-rāja-sutam
(2)
bhru-vaśāñkīta-vañkīma-śakra-dhanuṁ
mukha-candra-vinindita-koṭī-vidhum
mṛdu-manda-suhāsyā-subhāsyā-yutaṁ
bhaja kṛṣṇa-nidhirṁ vraja-rāja-sutam
(3)
suvikampad-anaṅga-sad-aṅga-dharam
vraja-vāsi-manohara-veśa-karam
bhṛśa-lāñchita-nīla-saroja drśaṁ
bhaja kṛṣṇa-nidhirṁ vraja-rāja-sutam
(4)
alakāvali-maṇḍita-bhāla-taṭaṁ
śruti-dolita-mākara-kunḍalākam
kaṭi-veśṭita-pīta-paṭam sudhaṭaṁ
bhaja kṛṣṇa-nidhirṁ vraja-rāja-sutam
(5)
kala-nūpura-rājita-cāru-padam
maṇi-rañjita-gañjita-bhrṅga-madam
dhvaja-vajra-jhaśāñkīta-pāda-yugaṁ
bhaja kṛṣṇa-nidhirṁ vraja-rāja-sutam
(6)
bhṛśa-candana-carcita-cāru-tanuṁ
maṇi-kaustubha-garhita-bhānu-tanuṁ
vraja-bāla-śiromaṇi-rūpa-dhṛtaṁ
bhaja kṛṣṇa-nidhirṁ vraja-rāja-sutam
(7)
sura-vṛnda-suvandya-mukunda-harim
sura-nātha-śiromaṇi-sarva-gurum
gīridhāri-murāri-purāri-param
bhaja kṛṣṇa-nidhirṁ vraja-rāja-sutam

(8)

vṛṣabhānu-sutā-vara-keli-param
rasa-rāja-śiromaṇi-veśa-dharam
jagad-īśvaram-īśvaram-īḍya-varam
bhaja kṛṣṇa-nidhirṁ vraja-rāja-sutam

TRANSLATION

- 1) He Whose complexion conquers that of a fresh new raincloud Who is the best King of Paramours, the ocean of ecstatic mellows Whose crown is adorned with a lovely peacock feather And is auspiciously tilted to one side Just worship Krishna, the Dark Jewel, the son of the King of Vraja.
- 2) He Whose broadly bending eyebrows appear like arched rainbows, Whose pure moonlike face belittles millions of ordinary moons, Who is endowed with sweet gentle smiles and pleasant speech Just worship Krishna, the Dark Jewel, the son of the King of Vraja.
- 3) He Whose divine limbs tremble profusely with Cupid's agitations, Who dresses enchantingly just to fascinate the Vraja vasis, Who is decorated with extraordinary eyes like blue lotus blossoms. Just worship Krishna, the Dark Jewel, the son of the King of Vraja.
- 4) He Whose forehead is surrounded by a fringe of wavy locks, Whose earlobes are embellished with swaying shark shaped earrings, Who is adorned with yellow silk embracing His charming hips. Just worship Krishna, the Dark Jewel, the son of the King of Vraja.
- 5) He Whose beautiful feet resound with softly tinkling ankle bells that madden all the bees with their vibration of swinging gemstones, Whose soles are marked with the flag, thunderbolt, fish and more. Just worship Krishna the Dark Jewel, the son of the King of Vraja.
- 6) He Whose graceful form is smeared with profuse sandalwood paste, Whose body glows with the Kaustubha gem, eclipsing the sun, Whose personal beauty represents the topmost zenith of Vraja youths, Just worship Krishna the Dark Jewel, the son of the King of Vraja.
- 7) He Who is Mukunda and Hari, worshipable for all the demigods and sages, Who is the guru of all created beings, the crest jewel of all Lords, Who is known as Giridhari and Murari, more exalted even than Lord Siva, Just worship Krishna, the Dark Jewel, the son of the King of Vraja.
- 8) He Who is most fond of sporting with the Daughter of Vrsabhanu Who dresses impeccably as the Crown Prince of Mellow Relishers, Who is the most praiseworthy Lord of Lords in the entire universe, Just worship Krishna, the Dark Jewel, the son of the King of Vraja.

Song Name: Ore Vrñdavaner Nanda Dulal

(1)

ore vrñdavaner nanda dulāl
rākhāl rājā re
rākhāliyār sure sure
vāñśī bājā re (ore, vrñdavaner)

(2)

ore gopāl tor bihone
phūte nā phūl vrñdāvane
abhīsarer ei madhuvan
emni sājā re

(3)

śrīdām sudām bhāi balarām
ḍākche ai kāñāi
chorāi dhenu bājāi veṇu
āi re o bhāi āi

(4)

mā yaśodā ḍākche tore (gopāl re, prāṇer gopāl re)
nanī churā āi nā ore
boychē rādhār prema jamunā
hr̥doy mājā re

TRANSLATION

1) O dear one who belongs to Vrñdavana! O darling son of Nanda Maharaja! O prince of the cowherd boys, kindly play again on Your flute so we may hear the melodies dear to all Your friends.

2) O Gopal, since You've left Vrñdavana, the flowers have lost their desire to bloom. Still we decorate the moonlit groves of Madhuvan, hoping You will return for Your amorous rendezvous.

3) Sridāma, Sudāma, and Your brother Balarāma are calling, "O Kanai! Please come back!" While tending the calves and playing on their flutes they entreat, "O brother! Please come home!"

4) Mother Yasoda is crying out, "O Gopal! You are my life and soul! Please come home, O butter thief!" Within the heart of Srimati Radharani, divine love for You flows like the Yamuna River.

Song Name: Pranam Tomai Ghana-Syam

(refrain)

prañām tomāi ghana-śyām
(1)

tomār caraṇa śaraṇa kori
abhoy ei bār dāo he hari
duḥkha sāgor jābo tori
tori kori tava nām

(2)

āmarā kori ghumāi prabhu
tomār nitya jāgaran
kṣane kṣane ghaṭāo jei bhūl
choke moher āvaraṇ

(3)

sei āvaraṇ ghuchao hari
dārāo jugāl mūr̥ti dhori
dekho tomāi nayana bhori
pūr̥ṇa kori manuśkām

TRANSLATION

Refrain: All obeisances to You, O Ghana-syam!

1) Taking refuge at Your lotus feet, I fearlessly implore You – this time, O Hari, give me Your mercy! I shall cross the ocean of sorrow by the boat of Your holy name.

2) O Lord, we are always asleep, while You are ever awake. Every moment we can only make errors, our eyes being covered by illusion.

3) Please remove this covering, my Lord, so I may behold Your form as the Divine Couple, with Sri Radha by Your side. I will gaze at You until my hankering eyes are pacified, thus fulfilling my soul's desire. O Ghana-syam! I offer this prayer unto You!

Song Name: Radhe Radhe Syama Sri Radhe

(edited of Radhe Radhe Syama Se Milade)

rādhe rādhe rādhe, śyāma śrī rādhe, rādhe rādhe
rādhe, śyāma śrī rādhe

rādhe rādhe rādhe, ghana śyāma rādhe rādhe,
rādhe rādhe rādhe, ghana śyāma rādhe rādhe
rādhe rādhe rādhe, śrī kṛṣṇa rādhe rādhe, rādhe
rādhe rādhe, śrī kṛṣṇa rādhe rādhe
rādhe rādhe / śyāma śrī rādhe, rādhe rādhe /
śyāma śrī rādhe

Song Name: Raja Rani Mira

Author: Mira Bai

(refrain)

rāj-rāñī mīrā bhikhāriñī
gīridhāri tomāro lāgiyā

(1)

(āmi) pathe pathe ghūri bhikhāriñī
hari nām bhikhā māgiyā go

(2)

loke bole mīrā pāgalinī
rāñā kohe kūla kalañkinī
mīrā kohe prabhu gīridhāri
(mīrā) āśā pathe royecche chāñiyā go

(3)

dekha dāo prabhujī prabhujī
mīrā kāñde tomāro lāgiyā
kāñdaiyo nā abhāgire
rākho more aṅge miśaya go

(4)

gīridhāri tomāro praṇ mirār
gīridhāri tomāro lāgiyā

TRANSLATION

Refrain: The queen Mira is simply a beggar-woman, but only for Your sake, O Gīridhari!

1) I simply wander here and there like a mendicant, but I seek only the alms of Your holy name.

2) People say, "Mira has become a madwoman." The King says, "She has disgraced her family." But Mira says, "O Lord Giridhari, my only desire is to remain at Your lotus feet."

3) O Prabhujī! Kindly reveal Yourself to me! Mira simply weeps for You, my Lord. Please don't make this most unfortunate person cry any more. Please keep me tightly embraced, as if united with Your own body.

4) O Giridhari! You are the life and soul of Mira!

Song Name: Sujanarbuda Radhita Pada Yugam

Official Name: Śrī Prabhupāda Padma Stavakah (Prayer unto lotus feet of the transcendent personality of Srila Bhaktisiddhanta Sarasvati Thakura Prabhupada)

Author: Sri Srimad Bhakti Raksaka Sridhara Deva Goswami Maharaja

(1)
sujanārbuda-rādhita-pāda-yugañ
yuga-dharma-dhurandhara-pātra-varam
varadābhaya-dāyaka-pūjya-padañ
praṇamāmi sadā prabhupāda-padam

(2)
bhajanorjita-sajjana-saṅgha-patiñ
patitādḥika-kāruṇikaika-gatim
gati-vañcita-vañcakācintya-padañ
praṇamāmi sadā prabhupāda-padam

(3)
ati-komala-kāñcana-dīrgha-tanuñ
tanu-nindita-hema-mṛṅāla-madam
madanārbuda-vandita-candra-padañ
praṇamāmi sadā prabhupāda-padam

(4)
nija-sevaka-tāraka-rañji-vidhuñ
vidhutāhita-huñkṛta-siñha-varam
varaṇāgata-bāliśa-sanda-padañ
praṇamāmi sadā prabhupāda-padam

(5)
vipulī-kṛta-vaibhava-gaura-bhuvañ
bhuvaneṣu vikirtita-gaura-dayam
dayaniya-gaṇārpita-gaura-padañ
praṇamāmi sadā prabhupāda-padam

(6)
cira-gaura-janāśraya-viśva-guruñ
guru-gaura-kīśoraka-dāsyā-param
paramādṛta-bhaktivinoda-padañ
praṇamāmi sadā prabhupāda-padam

(7)
raghu-rūpa-sanātana-kīrti-dharañ
dharāṇī-tala-kīrtita-jīva-kavim
kavirāja-narottama-sakhya-padañ
praṇamāmi sadā prabhupāda-padam

(8)
kṛpayā hari-kīrtana-mūrti-dharañ
dharāṇī-bhara-hāraka-gaura-janam
janakādhika-vatsala-snigdha-padañ
praṇamāmi sadā prabhupāda-padam

(9)
śaraṇāgata-kiñkara-kalpa-taruñ
taru-dhik-kṛta-dhīra-vadānya-varam
varadendra-gaṇārcita-divya-padañ
praṇamāmi sadā prabhupāda-padam

(10)
parahaṅsa-varaṅ paramārtha-patiñ
patitoddharaṇe kṛta-veśa-yatim
yati-rāja-gaṇaiḡ parisevya-padañ
praṇamāmi sadā prabhupāda-padam

(11)
vṛṣabhānu-sutā-dayitānucarañ
caraṇāśrita-reṇu-dharas tam aham
mahad-adbhuta-pāvana-śakti-padañ
praṇamāmi sadā prabhupāda-padam

TRANSLATION

1) His lotus feet are served in devotion by multitudes of high, virtuous souls; he is the establisher of the religion of the age (as Sri Kṛṣṇa-sankirtana); he is the presiding monarch (of the Visva Vaisnava-Raja-Sabha - the universal society of the pure devotees that are the true 'kings' or guides of all); and he is the fulfiller of the most cherished desires of those who dispel fear (for all souls). I make my obeisance unto the lotus feet of that illustrious great soul, worshipping by one and all - perpetually do I make my obeisance unto the radiance emanating from the toenails of the holy feet of my Lord.

2) He is the leader of the fortunate souls blessed with the treasure of internal pure devotion; he is greatly merciful upon the fallen souls, being their only shelter; and his inconceivable holy feet are the shelter for the deceivers, by deceiving them. I make my obeisance unto his lotus feet - perpetually do I make my obeisance unto the radiance emanating from the toenails of the holy feet of my Lord.

3) I make my obeisance unto his divine, charming yet commanding lofty form of golden hue. That beautiful figure shames the mad ecstasy of golden lotus stems. Venerated by tens of millions of Cupids, the moons of the toenails of my Worshipful Divine Master reveal the beauty of his lotus feet. Perpetually do I make my obeisance

unto that effulgence emanating from the toenails of the holy feet of my Lord.

4) Like the moon that delights the stars, he is surrounded by his circle of personal servitors, making their hearts bloom in divine ecstasy. The malicious non-devotees are made to flee in panic by the sound of his thunderous roar, and the simple, inoffensive souls attain the ultimate fortune by accepting his lotus feet. I make my obeisance unto him; perpetually do I make my obeisance unto the brilliance emanating from the toenails of the holy lotus feet of my Lord.

5) He has revealed the vast, magnificent beauty of Sri Gaura Dhama; he has broadcast the tidings of the supreme magnanimity of Sri Gauranga throughout the whole universe; and in the hearts of the fit recipients of his grace, he has firmly established the lotus feet of Sri Gaura. I make my obeisance unto him; perpetually do I make my obeisance unto the effulgence emanating from the toenails of the holy feet of my Lord.

6) He is the eternal shelter and the Universal Guru for the souls surrendered unto Sri Gauranga. Absorbed in the service of his Gurudeva, Sri Gaura Kisora, he wholeheartedly adores Sri Bhaktivinoda Thakura. I make my obeisance unto him; perpetually do I make my obeisance unto the effulgence emanating from the toenails of the holy feet of my Lord.

7) He is the illustrious personality to raise the flag that sings the glory of Sri Rupa, Sri Sanatana, and Sri Raghunatha. His glory is sung throughout the world as nondifferent from the powerful personality of brilliant erudition, Sri Jiva. And he has won the renown of being one with the hearts of Srila Kṛṣṇadāsa Kavirāja and Thakura Narottama. I make my obeisance unto him; perpetually do I bow down to the brilliance emanating from the toenails of the holy feet of my Divine Master.

8) Bestowing his grace upon all souls, he is Hari-kirtana incarnate. As the associate of Sri Gaura, he relieves Mother Earth of the burden of offenses committed upon her. And he is so gracious that his endearance of all beings excels that of even a father. I make my obeisance unto him - the mine of all these qualities; perpetually do I bow down to the effulgence emanating from the toenails of the holy feet of my Divine Master.

9) Like a wish-fulfilling tree for his surrendered servitors (he fulfills their heart's aspirations), even a tree is shamed by his magnanimity and forbearance. And great personalities who are competent to confer boons - they, too, worship his lotus feet. I make my obeisance unto him; perpetually do I bow down to the radiance

emanating from the toenails of the holy feet of my Divine Master.

10) The crownjewel of the paramahansas, the Prince of the treasure of the supreme perfection of life, Sri Kṛṣṇa-prema, he accepted the robes of a mendicant sannyasi just to deliver the fallen souls. The topmost tridandi sannyasis attend his lotus feet. I make my obeisance unto him; perpetually do I bow down to the effulgence emanating from the toenails of the holy feet of my Divine Master.

11) He is the dearest intimate follower of the Divine Daughter of Sri Vrsabhanu, and I know myself as the most fortunate by taking the dust of his holy feet upon my head. I make my obeisance unto his invincible, wondrously purifying lotus feet - perpetually do I bow to the brilliance emanating from the toenails of the holy feet of my Divine Master.

Song Name: Sundara Bala Saci Dulala

(1)

sundara-bālā śacī-dulālā
nācata śrī-hari-kīrtana meṅ
bhāle candana tilaka manohara
alakā śobhe kapolana meṅ

(2)

śire cūḍā daraśi bāle
vana-phula-mālā hiyāpara dole
pahirana pīta-piṭāmbara śobhe
nūpura ruṇu-jhunu caraṇon meṅ

(3)

rādhā-kṛṣṇa eka tanu hai
nidhuvana-mājhe barmśi bājy
viśvarūpa ki prabhujī sahi
āota prakāṭahi nadīyā meṅ

(4)

koi gāyata hai rādhā-kṛṣṇa nām
koi gāyata hai hari-guṇa gān
maṅgala-tāna mṛdaṅga rasāla
bājata hai koi raṅgaṇa meṅ

TRANSLATION

1) This gorgeous boy is the darling child of mother Saci, dancing in the kirtana of chanting Lord Hari's names. His forehead is adorned with drawings of sandalwood paste, and His enchanting locks of hair are shining splendidly as they bounce upon His cheeks.

2) His hair is wrapped in a topknot, and a garland of forest flowers sways upon His chest. Wearing brilliant yellow silken garments, He dances with ankle bells tinkling upon His feet.

3) Sri Sri Radha and Kṛṣṇa have become joined in one body, and together They play a flute within the grove of Nidhuvana. In this mood, the Lord of

Visvarupa has come and manifested Himself in the town of Nadiya.

4) Someone in that kirtana sings the names of Radha and Krsna, someone else sings songs of Lord Hari's transcendental qualities, while others play the auspicious rhythms of the sweet and relishable mrdanga drums. All this takes place in that spectacular performance.

Song Name: Sundara Kuṇḍala Naina Viśāla
Author: Sri Vāsudeva Ghosa

(refrain) jaya mādharma madana murārī rādhe-
śyāma śyāmā-śyāma

jaya keśava kali-mala-hārī rādhe-śyāma śyāmā-
śyāma

(1)

sundara kuṇḍala naina viśālā, gale sohe
vajjayanti-mālā

yā chavi kī baliḥārī rādhe-śyāma śyāmā-śyāma
(2)

kabahūn luṭa luṭa dadhi khāyo, kabahūn madhu-
vana rāsa racāyo

nācata vipina-vihārī rādhe-śyāma śyāmā-śyāma
(3)

gvāla-bāla saṅga dhenu carāi, vana-vana
brahmata phire yadu-rāi

kāndhe kāmara kāri rādhe-śyāma śyāmā-śyāma
(4)

curā curā nava-nīta jo khāyo, vraja-vanitana pai
nāma dharāyo

mākhana-cora murārī rādhe-śyāma śyāmā-śyāma
(5)

eka-dina māna indra ko māryo, nakha upara
govardhana dhāryo

nama paḍayo giridhārī rādhe-śyāma śyāmā-śyāma
(6)

duryodhana ko bhoga na khāyo, rūkho sāga
vidura ghara khāyo

aise prema pujārī rādhe-śyāma śyāmā-śyāma
(7)

karuṇā kara draupadī pukārī, paṭa men lipaṭa gaye
vanavārī

nirakha rahe nara nārī rādhe-śyāma śyāmā-śyāma
(8)

bhakta-bhakta saba tumane tāre, binā bhakti
hama ṭhāḍe dvāre

lījo khabara hamārī rādhe-śyāma śyāmā-śyāma
(9)

arjuna ke ratha hānkana hāre, gītā ke upadeśā
tumhāre

cakra-sudarśana-dhārī rādhe-śyāma śyāmā-śyāma
TRANSLATION

(Refrain) Glories to the husband of the goddess of fortune, who is the transcendental Cupid and the enemy of the demon Mura. Glories to the divine couple Radhe Syama, also known as Syama

Syama! Glories to Lord Kesava, who has fine hair, who removes the miseries of the age of Kali— Radhe Syama Syama Syama!

1) O Krsna, You wear beautiful earrings, and You have lovely widened eyes. Around Your neck hangs the splendrous vajanti flower garland. Your complexion is most excellent—Radhe Syama Syama Syama!

2) Sometimes You secretly plunder yogurt and eat it, and sometimes You design a rasa-dance performance with the young gopis in the forest of Madhavana. There dances Vipina-Vihari, You who love to sport in the forest— Radhe Syama Syama Syama!

3) You herd the cows in the company of the cowherd boys. You, the monarch of the Yadu dynasty, thus wander from forest to forest, carrying a black blanket draped over Your shoulder— Radhe Syama Syama Syama!

4) Because You, O Murari, repeatedly steal fresh butter from the homes of the women of Vraja and secretly eat it, they have named You 'Makhan-Chor' (the butter thief)— Radhe Syama Syama Syama!

5) One day You curbed the pride of Indra by lifting the great mountain Govardhana upon the tip of Your fingernail, thus winning for Yourself the name Giridhari— Radhe Syama Syama Syama!

6) You did not accept the sumptuous feast of the wicked Duryodhana, but took the coarse food offered by Your devotee Vidura. Therefore You are worshipped by love and not by mere rituals— Rādhe Radhe Syama Syama Syama!

7) To bestow mercy upon Draupadi, You, the Lord of the forest, supplied unlimited cloth to protect her from shame, while the assembly of men and women looked on— Radhe Syama Syama Syama!

8) You deliver each of Your devotees in unique ways. Alas, we who are bereft of devotion are standing here outside Your door. Please favorably receive the news of our presence— Radhe Syama Syama Syama!

9) You were the driver of Arjuna's chariot, and on the battlefield You gave Arjuna the instructions of the Bhagavad-Gita. During the fight You exhibited Your form as the wielder of the discus Sudarsana— Radhe Syama Syama Syama!

Song Name: Sundara Mora Mana Kisora

(refrain) sundara mor mana-kiśor
eso he śyāmala nayanābhirām

(1)

bhajibo tomāi mor mana chāi
caraṇer rākhi ekṭi praṇām
eso he śyāmala nayanābhirām

(2)

nayaner prema more loye jāi
milaner sur virohe sukhāi
prāṇer devatā kabe nāhi kathā
nayaner dhārā mane nābhirām
eso he śyāmala nayanābhirām

(3)

emni kore ār koto kāl
kāndale āmāi giridhārī-lāl
ei jīvane hāi jadi nāhi pāi
maraner upare śaraṇa nilām
eso he śyāmala nayanābhirām

TRANSLATION

Refrain: O beautiful one! O youthful boy who lives in my heart! Please come to me, O dark Syamal, O delighter of my eyes!

1) The desire of my heart is to worship You intimately. In this hope, I humbly bow unto Your lotus feet.

2) O love of my eyes! Please take me with You! While I am suffering in Your separation, the melody of our impending meeting is the only thing that gives me any happiness. O monarch of my life! Why do You remain silent and never speak to me? Tears are flowing from my eyes, and nothing in this world gives me any satisfaction.

3) How much longer must I continue living in this condition? You are making me weep and cry out for You, O darling Giridhari La! If I cannot attain You in this lifetime, then I shall just give up and surrender myself unto death.

Song Name: Tatala Saikate

Official Name: Kahe Visaya Mana

Author: Srila Vidyapati

(1)

tatala saikate bari bindu sama
suta mita ramani samaye
tohe visari mana, tāhe samarpala
ab majhu habo kon kaje

(2)

mādhava! hāma parinām nirāsa
tuhun jaga tārana dina doya moy
ataye tohāri visoyāsa

(3)

ādha janama hāma ninde goyāyalun
jarā sisu koto dina gelā
nidhuvane ramani rasa range mātala
tohe bhajabo kon belā

(4)

koto caturānana mari mari jāota
na tuyā ādi avasānā
tohe janami puna tohe samātoṭa
sāgara lahari samānā

(5)

bhanaye vidyāpati sesa samana bhoy
tuyā vinā gati nāhi ārā
ādi anādika nātha kahāyasi
bhava tārana bhāra tohārā

TRANSLATION

1) O Lord, completely forgetting You, I have offered my mind unto the society of women, children, and friends—but this experience has been just like offering a drop of water unto the burning hot sands of the beach. How can I possibly be relieved of this great misery?

2) O Madhava! As a consequence, I am rendered totally despondent. You are the savior of the universe, and are merciful to the helpless souls. Therefore, I place my hope only in You.

3) Wandering about in a half-alive condition, I spent my life in utter disgrace. Uncountable days passed as a frivolous child and a useless old man. I have been intoxicated by the pleasure of sharing romantic adventures with beautiful young women. When will I ever get a chance to worship You?

4) Numberless Brahmas have died one after another, whereas You are without beginning or end. All of them take birth from You and are again absorbed in You, just like the waves in the ocean.

5) Vidyapati confesses that now, at the end of his life, he is fearful of death. O Lord! There is no shelter other than You. You will always remain celebrated as being the Lord of both beginning and the beginningless. Now the responsibility for my deliverance from the material world is entirely Yours.

Song Name: Vande Kṛṣṇa Nanda Kumara

govinda hari gopāla hari
govinda hari gopāla hari
jaya jaya deva hari
jaya jaya deva hari
vande kṛṣṇa nanda-kumāra
nanda-kumāra madana-gopāla
madana-gopāla mohana-rūpa
mohana-rūpa nanda-kumāra
jaya jaya deva hari
jaya jaya deva hari
jaya prabhu dīna-dayāla hari
govinda hari gopāla hari
govinda hari gopāla hari
jaya jaya deva hari
jaya jaya deva hari
aya rāma hari jaya kṛṣṇa hari
jaya jaya-śaci-nandana gaura-hari
govinda hari gopāla hari
govinda hari gopāla hari
jaya jaya deva hari
jaya jaya deva hari

Song Name: Vamsi Dhari Krsna Murari

(1)
vaṁsidhāri kṛṣṇa murāri
tuma vina duḥkha hāre
kṛpa karo nāth me hū mānā
rākho lāj hamāre

(2)
abhaya caraṇa karata smarāṇa
japa nām tere
āp mujhe hī, swāmī bhaja
āp giridhāri

TRANSLATION

1) O Vamsi-Dhari! O Krsna Murari! Without You, all is misery, O remover of my distress! Please be merciful to me, O Lord, and protect my modesty.
2) Kindly cause me to remember Your feet that bestow fearlessness, and allow me to chant Your holy name. O Lord! I worship You, O Giridhari!

Song Name: Miscellaneous Bhajans and Chants

Guru Tattva

jaya prabhupāda
jaya prabhupāda
jaya prabhupāda
jaya prabhupāda

prabhupāda, prabhupāda, prabhupāda,
prabhupāda

vāñchā-kalpatarubhyaś ca
kṛpā-sinhubhya eva ca
patitānām pāvanebhyo
vaiṣṇavebhyo namo namaḥ

Panca Tattva

(bhaja) (jaya) śrī-kṛṣṇa-caitanya prabhu
nityānanda
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-
vrnda

jaya jaya śrī caitanya jaya nityānanda
jayādvaita candra jaya gaura bhakta vrnda

nitāi gaura haribol, haribol, haribol, haribol

nitāi gaurāṅga nitāi gaurāṅga
jaya sacī-nandana gaura hari

jaya sacī-nandana jaya sacī-nandana
nitāi gaurāṅga, gaura hari

gaura nityānanda bol, haribol, haribol
gaura śrī advaita bol, haribol, haribol
gaura śrī gadādhara bol, haribol haribol

gaura śrī śrīvāsa bol, haribol haribol
gaura bhakta vrnda bol, haribol haribol
hari hari haribol haribol haribol

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

Jagannatha Tattva

jaya jagannātha, jaya jagannātha, jaya
jagannātha, jaya jagannātha
jaya baladeva, jaya subhadra, jaya baladeva, jaya
subhadra

jagannātha svāmī nayana patha gāmi bhavatu me

vrndāvana candra āmār prabhu jagannatha
jaya jagannātha, jaya jagannātha
nīlācala candra āmār prabhu jagannātha
jaya jagannātha jaya jagannātha
ujjala hari āmār prabhu jagannātha
ujjala hari āmār nayana pati

Radha Tattva

tapta-kāñcana-gaurāṅgi
rādhe vrndāvaneśvari
vrṣabhānu-sute devī
praṇamāmi hari-priye

jaya rādhe jaya rādhe rādhe jaya rādhe jaya śrī
rādhe

jaya kṛṣṇa jaya kṛṣṇa kṛṣṇa jaya kṛṣṇa jaya śrī
kṛṣṇa

jaya rādhe jaya rādhe jaya rādhe jaya rādhe
jaya kṛṣṇa jaya kṛṣṇa jaya kṛṣṇa jaya kṛṣṇa

vrndāvaneśvari radhe radhe
(jaya) vrndāvaneśvari radhe radhe

radharanī kī jaya mahāraṇī kī jaya
bolo vārsanewālī kī jaya jaya jaya
vrṣabhānu dularī kī jaya jaya jaya

jaya śyāmā jaya śyāmā śyāmā śyāmā priyā priya
jaya jaya śyāmā śyāmā priyā priya

śrī rādhe gopāla bhaja mana śrī rādhe
śrī rādhe jaya jaya rādhe

Krsna Tattva

om namo bhagavate vāsudevāya
govindam ādi puruṣam taṁ aham bhajāmi

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatiṁ anyathā

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

ei nām brahma jape catur-mukhe kṛṣṇa kṛṣṇa
hare hare*

ei nām nārada jape vīṇā yantrē kṛṣṇa kṛṣṇa hare
hare

ei nām śiva jape pañca mukhe kṛṣṇa kṛṣṇa hare
hare

*This maha-mantra is chanted by Lord Brahma
with his four mouths, Narada Muni with his
stringed vina, and Lord Siva with his five mouths

haraye namaḥ kṛṣṇa yādāvāya namaḥ
gopāla govinda rāma śrī madhusudana

jaya rādhā-mādhava kuñja-bihārī
gopī-jana-vallabha giri-vara-dhārī
yaśodā-nandana braja-jana-rañjana
yāmuna-tīra-vana-cārī

govinda jaya jaya gopāla jaya jaya
rādhā ramaṇa hari govinda jaya jaya

jaya govinda jaya gopāla
keśava mādhava dīna doyāl
śyāmasundara kanhaiyā lāl
girivara dhārī nanda dulāl

acyuta keśava śrīdhara mādhava gopāl govinda
hari
yamunā pulīna meṇ, varṁśī bajāowe, naṭavara
veśa dhārī

kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa!
he!

kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa!
he!

kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! rakṣā
mām!

kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! pāhi
mām!

rāma! rāghava! rāma! rāghava! rāma! rāghava!
rakṣā mām!

kṛṣṇa! keśava! kṛṣṇa! keśava kṛṣṇa! keśava! pāhi
mām!

he kṛṣṇa karuṇā-sindho
dīna-bandho jagat-pate
gopeśa gopikā-kānta
rādhā-kānta namo 'stu te

krśnāya vāsudevāya
devakī nandanāya ca
nanda gopa kumārāya
govindāya namo namaḥ

he kṛṣṇa govinda hare murāri
he natha nārāyaṇa vāsudeva

śrī rāma nārāyaṇa he mukunda
lakṣmī pate keśava vāsudeva

hari hari haribol, hari hari hari bol
mukunda mādhava govinda bol

hari hari haribol, hari hari hari bol
mukunda mādhava keśava bol

gopāla gopāla yaśodā nandana gopāla
brahma bole catur mukha kṛṣṇa kṛṣṇa hare hare
mahādeva pañca mukhe rāma rāma hare hare

Sita-Rama Tattva

raghu pati rāghava rājā rāma
patita pāvana sitā rāma

sitā rāma sitā rāma sitā rāma jaya sitā rāmā

jaya raghu nandana jaya siyā rāma
jānakī vallabha sitā rāma

śrī rāma jaya rāma jaya jaya rāma
jaya jaya rāma jaya jaya hanuman

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