Kartik Kirtan
By HH Srila BB Bodhayan Swami
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Vandanā

Maṅgalācarana

vande ʻham śrī-guroh śrī-yuta-pada-kamalām śrī-gurūn vaiṣṇavāṁś ca
śrī-rūpaṁ sāgraṭātam saha-gaṇa-raghunāthānśvitam tam sa-jīvam
sādvaitam sāvadhūtam pariṇa-saḥitāṁ kṛṣṇa-caitaṁya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-visākhānśitāṁ ca

vande—(I) offer my respectful obeisances; aham—I; śrī-guroh—of my initiating
spiritual master or instructing spiritual master; śrī-yuta-pada-kamalām—unto the
opulent lotus feet; śrī-gurūn—unto the spiritual masters in the paramparā system,
beginning from Mādhavendra Puri down to Śrīla Bhaktisiddhānta Sarasvatī
Thākura Prabhupāda; vaiṣṇavān—unto all the Vaishnavas, beginning from Lord
Brahmā and others coming from the very start of the creation; ca—and; śrī-rūpaṁ—
unto Śrīla Rūpa Gosvāmī; sa-agra-jātam—with his elder brother, Śrī Sanātana
Gosvāmī; saha-gaṇa-saḥitāṁ—with Rādhākṛṣṇa dāsa Gosvāmī and his
associates; tam—unto him; sa-jīvam—with Jīva Gosvāmī; sa-advaitam—with
Advaita Ācārya; sa-avadhūtam—with Nityānanda Prabhu; pariṇa-saḥitāṁ—and
with Śrīvāsa Thākura and all the other devotees; kṛṣṇa-caitaṁya-devaṁ—unto Lord
Śrī Caitanya Mahāprabhu; śrī-rādhā-kṛṣṇa-pādān—unto the lotus feet of the all-
opulent Śrī Kṛṣṇa and Rādhārāni; saha-gaṇa—with associates; lalitā-śrī-visākhā-
anvitān—accompanied by Lalitā and Śrī Viśākhā; ca—also.

(First) 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. (Next) I offer
my respectful obeisance’s unto all the Vaishnavas and unto the six Gosvāmis,
including Śrīla Rūpa Gosvāmī, his elder brother Śrīla Sanātana Gosvāmī, Śrīla
Raghunāthā dāsa Gosvāmī, Jīva Gosvāmī, and their associates. (On a higher
platform) I offer my respectful obeisances unto Śrī Caitanya Mahāprabhu, who
came with His paraphernalia and associates, along with those great personalities
Śrī Nityānanda Prabhu and Śrī Advaita Ācārya prabhu. I then (in the highest
stage) offer my respectful obeisances unto the lotus feet of Śrī Śrī Rādhā and
Govinda, and all the gopīs, headed by Lalitā and Viśākhā.
**Śrī Guru-panāma**

*om ajñāna-timirāndhasya jñānānjana-śalākāyā
caksur unmilitam yena tasmai śrī-gurave namaḥ*

*om*—address; *ajñāna*—(of) ignorance; *timira*—(by) the darkness; *andhasya*—of one who was blinded; *jñāna-ānjana*—(by) the ointment of spiritual knowledge; *śalākāyā*—by a medical instrument called a śalākā, which is used to apply medical ointment to eyes afflicted with cataracts; *caksuh*—eyes; *unmilitam*—were opened; *yena*—by whom; *tasmai*—unto him; *śrī-gurave*—unto my spiritual master; *namah*—obeisances.

I offer my respectful obeisances unto my spiritual master, who has opened my eyes, which were blinded by the darkness of ignorance, by applying the soothing ointment of sambandha jñāna, the proper knowledge.

**Śrīla Bhakti Pramoda Puri Gosvāmī Praṇati**

*nama om viṣṇu-pāḍāya gaura-preṣṭhāya bhūtale
śrīmad-bhakti-promodāya purī-gosvāmī nāmine*

*namah*—obeisances; *om*—the Divine; *viṣṇu-pāḍāya*—the lotus feet of Lord Viṣṇu; *gaura-preṣṭhāya*—very dear to Lord Caitanya; *bhūtale*—on earth; *śrīmad*—His Divine Grace; *bhakti*—devotion; *pramodāya*—transcendental happiness; *purī*—residence; *gosvāmī*—he who has control over his senses; *nāmine*—is called.

I offer my most humble obeisances to His Divine Grace Bhakti Pramoda Puri Gosvāmī who is very dear to Lord Caitanya Mahāprabhu.

*divya-jñāna-pradātre ca prabhave janma-janmani
jñāna-vairāgya-dehāya śāstra-siddhānta-saṁvide*

*divya-jñāna*—Divine Knowledge; *pradātre*—He who can give; *ca*—also; *prabhave*—to themaster, manifested; *janma-janmani*—birth after birth; *jñāna*—Divine Knowledge; *vairāgya*—renunciation; *dehāya*—embodiment; *śāstra*—the revealed scriptures; *siddhānta*—the conclusions; *saṁvide*—to the one who knows.
He is the embodiment of Divine Knowledge and renunciation, knowing the highest conclusions of all śāstra-s. He is my master birth after birth.

\[ \text{patitānāṁ samuddhāre yati-veṣa-dharāya vai} \\
\text{pracārācāra-kārye ca jāgarūkāya sarvadā} \]

\( \text{patitānāṁ} \)—of the fallen souls; \( \text{samuddhāre} \)—having deliverance in mind; \( \text{yati-veṣa} \)—the clothes of a mendicant; \( \text{dharāya} \)—(to) one who has accepted; \( \text{vai} \)—just as; \( \text{pracārā-ācāra} \)—preaching as well as personal conduct; \( \text{kārye} \)—acting; \( \text{ca} \)—also; \( \text{jāgarūkāya} \)—to the one who is always aware of; \( \text{sarvadā} \)—always.

Having deliverance of the fallen souls in his mind he accepted the renounced order of life and had set up an example in his preaching as well as in his personal conduct always staying alert.

\[ \text{yathoddhavasyākumārād bhagavad-arcane ratiḥ} \\
\text{vaiṣṇavānāṁ sarva-kṛtye dakṣatā paramā tathā} \]

\( \text{yathā} \)—just as; \( \text{udhavasya} \)—of Uddhava; \( \text{ā-kumārād} \)—starting from His boyhood; \( \text{bhagavad} \)—the Supreme Personality of Godhead; \( \text{-arcane} \)—worshipping; \( \text{ratiḥ} \)—divine attraction and taste; \( \text{vaiṣṇavānām} \)—of the vaishnavas; \( \text{sarva-} \)—all the different aspects of devotional service; \( \text{kṛtye} \)—performing; \( \text{dakṣatā} \)—expertise; \( \text{paramā} \)—supreme; \( \text{tathā} \)—also.

From His childhood it was visible that He had divine taste for the service of the Lord’s Deity and was performing this with great devotion. Just like Uddhava, he was very much expert in all the different aspects of devotional service.

\text{Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda Praṇatī} \\
\text{nama om viṣṇu-pādāya krṣṇa-preṣṭhāya bhu-tale} \\
\text{śrīmate bhaktisiddhānta-sarasvatīti nāmine} \\
\text{namah—obeisances; om—address; viṣṇu-pādāya—unto him who is at the feet of Lord Viṣṇu; krṣṇa-preṣṭhāya—who is very dear to Lord Krṣṇa; bhu-tale—on the earth; śrīmate—all-auspicious; bhaktisiddhānta-sarasvatī—Śrīlā Bhaktisiddhānta Sarasvatī Thākur; iti—thus; nāmine—who is named.}
I offer my respectful obeisances unto Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda, who is very dear to Lord Kṛṣṇa, having taken shelter at His lotus feet on this earth.

śrī-vārṣabha-nāvī-devī-dayitaẏa kṛpābdhaye kṛṣṇa-sambandha-vijñāna-dāyine prabhaye namaḥ

śrī-vārṣabha-nāvī-devī-dayitaẏa—unto Śrī Vārṣabha-nāvī-devī-dayita dāsa, the servant of the lover of Śrīmatī Rādhārāṇī; kṛpā-abdhaye—who is an ocean of mercy; kṛṣṇa-sambandha—(of) the relationship with Kṛṣṇa; vijñāna—(of) the science; dāyine—who is the deliverer; prabhaye—unto the master; namaḥ—obeisances.

I offer my respectful obeisances to Śrī Vārṣabha-nāvī-devī-dayita dāsa [another name of Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda], who is favoured by Śrīmatī Rādhārāṇī and who is the ocean of mercy and the deliverer of the sambandha-jñāna, the proper knowledge of Kṛṣṇa.

mādhuryojjvala-premadhyā-śrī-rūpānugabhaktī-da śrī-gaura-karuṇā-śakti-vigrahāya namo ’stu te

mādhurya—conjugal; ujjvala—brilliant; prema—love; ādhyā—enriched with; śrī-rūpānuga—following Śrīla Rūpa Gosvāmī; bhaktī-da—delivering devotional service; śrī-gaura—(of) Lord Caitanya Mahāprabhu; karuṇā—(of) the mercy; śakti—energy; vigrahāya—unto the personified; namaḥ—obeisances; astu—let there be; te—unto you.

I offer my respectful obeisances unto you, the personified energy of Śrī Caitanya’s mercy, delivering devotional service enriched with brilliant mādhurya-rasa, the transcendental love of Rādhā and Kṛṣṇa, following the line of revelation of Śrīla Rūpa Gosvāmī.

namas te gaura-vānī-śrī-mūrtaye dina-tārīne rūpānuga-viruddhāpasiddhānta-dhvānta-hārīne

namaḥ—obeisances; te—unto you; gaura-vānī—teachings of Śrī Caitanya Mahāprabhu; śrī-mūrtaye—unto the personified; dina-tārīne—unto the deliverer of the fallen; rūpānuga—the follower of the teachings of Śrīla Rūpa Gosvāmī;
viruddha—against; apasiddhānta—(of) unauthorized statements;
dhvānta—the darkness; hārīne—unto you who take away

I offer my respectful obeisances unto you who are the personified teachings of Lord Caitanya, the deliverer of the fallen souls and who dispel the darkness caused by unauthorized statements which are against the teachings of devotional service revealed by Śrīla Rūpa Gosvāmī.

Śrīla Gaurakiśora Dāsa Bābāji Praṇaṭi

namo gaura-kiśorāya sākṣād-vairāgya-mūrtaye
vipralambha-rasāmbhodhe pādāmbujāya te namaḥ

namah—obeisances; gaura-kiśorāya—unto Gaurakishor das Babaji; sākṣāt—directly; vairāgya—renunciation; mūrtaye—unto the personified; vipralambha—(of) separation (from Kṛṣṇa); rasa ambhodhe—O! Ocean of mellow; - pāda-ambujāya—unto the lotus feet; te—your; namah—obeisances.

I offer my respectful obeisances unto the lotus feet of Śrīla Gaura-kishor das Babaji Mahārāj, the spiritual master of Śrīla Bhaktisiddhānta Sarasvatī Prabhupād, who is an embodiment of renunciation and always merged into the ocean of intense love-pain of separation (vipralambha rasa) from Kṛṣṇa. My obeisances unto your lotusfeet, O ocean of vipralambha rasa!

Śrīla Bhaktivinoda Ṭhākur Praṇaṭi

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

namah—obeisances; bhaktivinodāya—unto Śrīla Bhaktivinoda Thākura; sat-cit-ānanda-nāmine—known as Saccidānanda; gaura—(of) Lord Caitanya; šakti—energy; svarūpāya—unto the personified; rūpa-anuga-varāya—unto one who is a great follower of Śrīla Rūpa Gosvāmī; te—unto you.

I offer my respectful obeisances unto Śrīla Sacchidānanda Bhaktivinod Thākur, who is the personified divine energy of Śrī Caitanya Mahāprabhu and is a staunch follower of the teachings of Śrīla Rupa Gosvāmī.
I pay my respectful obeisances to Śrīla Jagannātha das Babajī, who is the venerable in entire Vaishnava community and who pointed out the place of appearance of Śrī Chaitanya Mahāprabhu.

Śrī Vaiṣṇava Pranāma
vāṇchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānām pāvanebhya vaisnavebhya namo namah

I offer my respectful obeisances repeatedly unto all the Vaishnavas who are just like desire-fulfilling trees, the oceans of mercy and are full of compassion and the purifiers for the fallen conditioned souls.

Śrī Gaurāṅga Pranāma
namo mahā-vadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namah

Kartik Kirtan
O most magnanimous incarnation! You are Kṛṣṇa Himself appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu. By assuming the golden color of Śrimatī Rādhārāṇī You are distributing pure love of Kṛṣṇa. We offer our respectful obeisances unto You.
Śrī Pañca-tattva Pranāma

pañca-tattvātmake kṛṣṇam bhakta-rūpa-svarūpakam
bhaktāvatāram bhaktākhyam namāmi bhakta-śaktikam

pañca-tattvātmake—comprehending the five transcendental subject matters; kṛṣṇam—unto Lord Kṛṣṇa; bhakta-rūpa—in the form of a devotee; svarūpakam—in the expansion of a devotee; bhaktāvatārām—in the incarnation of a devotee; bhaktākhyam—known as a devotee; namāmi—I offer my obeisances; bhakta-śaktikam—the energy of the Supreme Lord, who supplies energy to the devotee.

I bow down to Lord Kṛṣṇa, who appears as a devotee (Lord Caitanya), as His personal expansion (Śrī Nityānanda), His incarnation (Śrī Advaita), His devotee (Śrī Śrīvāsa), and His energy (Śrī Gadādhara), who is the source of strength for the devotees. [Cc. Ādi 1.14]

Śrī Kṛṣṇa Pranāma

he kṛṣṇa karunā-sindho dina-bandho jagat-pate
gopeṣa gopikā-kānta rādhā-kānta namo ’stu te

he—O; kṛṣṇa—Kṛṣṇa; karunā-sindho—O ocean of mercy; dina—(of) the distressed; bandho—O friend; jagat—(of) the universe; pate—O Lord; gopa-iṣa—O master of the cowherd men; gopikā-kānta—O lover of the gopīs; rādhā-kānta—O lover of Rādhārāṇī; namah—obeisances; astu—let there be; te—unto You.

O my dear Kṛṣṇa, ocean of mercy! You are the friend of the distressed and the Lord of the universe. You are the master of the cowherd men and the lover of the gopīs, especially of Rādhārāṇī. I offer my respectful obeisances unto You.

Sambandhādhideva Pranāma

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

jayatām—all glories to; su-ratau—most merciful divine couple; pāngor—of one who is lame; mama—of me; manda-mateḥ—foolish; gati—refuge; mat—my; -sarvasva—everything; pada-ambhojau—the lotus feet; rādhā-madana-mohanau—Śrīmati Rādhārāṇī and Śrī Madana-mohana.
All glories to the most merciful divine couple Radha and Madanamohana! I am lame and ill advised. You are my only refuge and Your lotus feet are everything to me.

Abhidheyādhideva Pranāma

dīvyad-vrndāranya-kalpa-drūmādhaḥ
śrīmad-ratnāgāra-simhāsana-sthau
śrī-śrī-rādhā-śrīla-govinda-devau

preṣṭhālībhiḥ sevyamānau smarāmi

dīvyat—shining; vrndā-aranya—(in) the forest of Vrndāvana; kalpa-drūma—desire tree; adhaḥ—beneath; śrīmat—most beautiful; ratna-āgāra—(in) a temple of jewels; simha-āsana-sthau—sitting on a throne; śrī-śrī—very beautiful; rādhā—Śrīmatī Rādhārāṇī; śrīla-govinda-devau—and Śrī Govinda-deva; preṣṭha-ālībhiḥ—by most confidential associates; sevyamānau—being served; smarāmi—I remember.

I offer my most humble obeisances while meditating upon Śrī Śrī Rādhā-Govinda, served by their most confidential associates, sitting upon an effulgent throne in a temple of jewels in Vrndāvana, underneath a desire tree.

Prayojanādhideva Pranāma

śrīmān rāsa-rasārambahī vaṃśī-vaṭa-taṭa-sthītaḥ
karsan venu-svanair gopīr gopīnāthah śriye 'stu nah

śrīmān—most beautiful; rāsa—(of) the rāsa dance; rasa—(of) the mellow; ārambahī—the initiator; vaṃśī-vaṭa—(of) the name Vamśivata; taṭa—(on) the shore; sthītaḥ—standing; karsan—attracting; venu—(of) the flute; svanaiḥ—by the sounds; gopīḥ—the cowherd girls; gopī-nāthah—Śrī Gopinātha; śriye—forbenediction; astu—let there be; nah—our.

The most beautiful Śrī Gopinātha, the initiator of the transcendental mellow of the rāsa dance, standing on the shore in Vamśivata attracts the attention of the cowherd damsels with the sound of His celebrated flute. May they all bestow upon us their benediction.

Śrī Rādhā Pranāma

tapta-kāñcana-gaurāṅgi rādhe vrndāvaneśvari
vrṣabhānu-sute devi prāṇamāmi hari-priye
tapta—heated; kāñcana—gold; gaura—fair complexion; āngi—O one whose body; rādhe—O Rādhārāṇī; vṛndāvana-īśvari—O Queen of Vṛndāvana; vṛṣabhānu-sute—O daughter of King Vṛṣabhānu; devi—O goddess; praṇamāmi—I bow down; hari-priye—O one who is very dear to Lord Kṛṣṇa.

O Śrīmati Radhārāṇī, the molten gold fair-complexioned one, the queen of Vṛndāvana! You are the daughter of King Vṛṣabhānu, and You are very dear to Lord Kṛṣṇa. I offer my respectful obeisances to You.

Śrī Tulasī Pranāma

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

tṛndāyai—unto Vṛndā; tulasī-devyai—unto Tulasī Devī; priyāyai—unto Her who is dear; keśavasya—of Lord Kesava; ca—also; kṛṣṇa-bhakti-prade—who bestows devotional service to Lord Kṛṣṇa; devi—O goddess; satyavatyai—unto Satyavati; namah namah—repeated obeisances.

O Śrīmati Tulasī Devi, O Vṛndā Devī, the very dear to Lord Keśava! O goddess Satyavati! You possess the highest truth and You bestow devotional service to Kṛṣṇa. I offer you my repeated obeisances unto You.

Śrī-nārāyaṇa-pranāma

nārāyanam namaskṛtya naram caiva narottamam
devīṃ sarasvatīṃ vyāsāṃ tato jayam udirayet

nārāyanam—Unto Narayana; namaskṛtya—having paid respectful obeisances; naram—unto Nara-narayan Rishi; ca—also; eva—must; narottamam—best of men; devīṃ—the Mother; sarasvatīṃ—the goddess of learning; vyāsāṃ—unto Srila Vyasadeva; tatah—jayam—the victory; udirayet—should rise.

After having paid obeisances unto the Lord Narayanawhich is the very means of conquest, one should offer respectful obeisances unto the Personality of Godhead, Narayana, unto Nara-narayan Rishi, the supermost human being, unto Mother Sarasvati, the goddess of learning, and unto Srila Vyasadeva, the author.

(jaya) śrī-kṛṣṇa-caitanya prabhu nityānanda
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda
**jaya**—all glories; **śrī-krṣṇa-caitanya**—Lord Kṛṣṇa, who has descended in the age of Kali as Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; **prabhu-ṇityānanda**—Lord Nityānanda, the incarnation of Lord Baladeva; **śrī-advaita**—Advaita Ācārya, the incarnation of Mahā Viṣṇu; **gadādhara**—Gadādhara Paṇḍita, the incarnation of Śrīmātī Rādhārāṇī; **śrīvāsādi**—Śrīvāsa Ṭhākura, the incarnation of Nārada Muni; **gaura-bhakta vrnda**—all the followers of these five.

All glories to Lord Śrī Kṛṣṇa Caitanya Mahāprabhu, Lord Nityānanda, Advaita Ācārya, Gadādhara Paṇḍita Prabhu, Śrīvāsa Ṭhākura and all those devotees who follow in their footsteps.

```
hare kṛṣṇa hare kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma hare hare
```

**hare**—Śrīmātī Rādhārāṇī (the divine energy of the Lord); **kṛṣṇa**—the all-attractive Supreme Personality of Godhead; **rāma**—Lord Kṛṣṇa, who is the reservoir of pleasure (a name for Kṛṣṇa is Rādhā-ramaṇa, the giver of pleasure to Śrīmātī Rādhārāṇī).

O Śrīmātī Rādhārāṇī (the divine energy of the Lord Kṛṣṇa), O all-attractive reservoir of pleasure, Lord Śrī Kṛṣṇa, please engage me in Your loving devotional service.

```
harer nāma harer nāma harer nāmaiva kevalam
kalau nasty eva nasty eva nasty eva gatir anyathā
```

**hareth**—of Hari; **nāma**—the name; **hareth**—of Hari; **nāma**—the name; **eva**—certainly; **kevalam**—only; **kalau**—in the age of Kali; **na asti eva**—certainly is not; **na asti eva**—certainly is not; **na asti eva**—certainly is not; **gatih**—way; **anyathā**—no other.

In this age of quarrel and hypocrisy the only means of deliverance is chanting of the Holy Name of the Lord. There is no other way. There is no other way. There is no other way.
**Maṅgal-ārati**

śrīman mahāprabhu and śrī-śrī-rādhākrṣṇa
bhāle gorā-gadādharer ārati nehāri
nadēyā-pūrababhāve jāu bolihāri

bhāle—wondrous/beauty-emanating; gorā-gadādharer—Gaura and Gadadhara; ārati—worship; nehāri—seeing; nadēyā—in the holy place of Navadvip; pūrababhāve—previous devotional moods; jāubolihāri—I am overjoyed.

As I behold the gloriously beauty-emanating Arati of my Lords Gaura and Gadadhara, I enter into the mood of Their existence previous to appearing in Nadiya (Their Vrindavana lila as Sri Sri Radha and Krishna). Seeing this transcendental union of both moods I am simply overjoyed!

kalpataru-tale ratna-simhāsanopari
sabu sakhī-beṣṭita kiṣora-kiṣorī

Underneath a desire-tree, seated upon a jeweled throne, the ever-youthful couple Radha and Krishna are surrounded by all of Their gopi friends.

puraṭa-jadita kato mani-gajamoti
jhamaki’ jhamaki’ labhe prati-āṅga-jyotiḥ

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

\[
\text{śāṅkha bāje, ghaṇṭā bāje, bāje karatāla}
\]
\[
madhura mṛdaṅga bāje parama rasāla
\]
\[
\text{śāṅkha bāje—conchshells are blowing; ghaṇṭā bāje—bells are sounding; bāje karatāla—hand-cymbals producing sound; madhura mṛdaṅga bāje—the sweet sound of the mṛdaṅga; parama rasāla—supremely sweet and relishable}
\]

On the occasion of Their meeting the joyous sound produced by the conchshells, bells, karatālas and mṛdaṅgas is supremely sweet and relishable to hear.

\[
\text{viśākhādi sakhī-vṛnda duhuṇ guna gāoye}
\]
\[
\text{priya-narma-sakhī-gaṇa câmara ḍhulāoye}
\]
\[
\text{viśākhā-ādi—led by Vishakha; sakhī-vṛnda—the cowherd damsels; duhuṇ-guna—the glories of the Divine Couple; gāoye—singing; priya-narma-sakhī—the most confidential sakhis; gaṇa—company; câmara—chamara fans; ḍhulāoye—waving}
\]

The cowherd damsels of Vrindavana led by Visakha Devi sing the glories of the Divine Couple while the dearmost sakhis cool Their Lordships by waving câmara fans.

\[
\text{anaṅga maṅjarī cuvā-candana deoye}
\]
\[
mālatīra mālā rūpa maṅjarī lāgāoye
\]
\[
\text{anaṅga maṅjarī—Ananga manjari; cuvā—a kind of condensed perfume; candana—sandalwood paste; deoye—giving; mālatī—jasmine flowers; mālā—garland; rūpa maṅjarī—Rupa Manjari; lāgāoye—offering}
\]
Ananga Manjari offers Them scented sandalwood pulp while Rupa Manjari places a garland of jasmine flowers around Their necks.

\[\text{pañca-pradīpe dhari’ karpūra-bāti} \\
\text{lalitā-sundarī kare yugala-ārati}\]

\textit{pañca-pradīpe}—in the lamp with five flames used during arati; \textit{dhari}—holding; \textit{karpura}-camphor; \textit{bāti}—lamp/flame; \textit{lalitā-sundarī}—the most beautiful lalitā; \textit{kare}—performs; \textit{yugala-ārati}—the worship of the Divine Couple

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

\[\text{devī-lakṣmī-śruti-gaṇa dharaṇī loṭāoye} \\
\text{gopī-jana-adhikāra raoyata gāoye}\]

\textit{devī}—parvatī; \textit{lakṣmī}—lakṣmī-devī; \textit{śruti}—the revealed scriptures; \textit{gaṇa}—together; \textit{dharaṇī}—on the ground; \textit{loṭāoye}—rolling; \textit{gopī-jana-adhikāra}—the most fortunate position of; \textit{raoyata}—residing; \textit{gāoye}—singing

Parvati, Lakshmi, and the personified Vedas cry in great happiness while rolling on the ground and singing of the fortunate position of the damsels of Vrajabhumi.

\[\text{bhakativinoda rahi’ surabhīki kuṇje} \\
\text{ārati-daraśane prema-sukha bhuṇje}\]

\textit{bhakativinoda}—Srila Bhaktivinoda Thakur; \textit{rahi}—resides; \textit{surabhīki kuṇje}—in the Surabhi Kunja; \textit{ārati-daraśane}—at the sight of Arati; \textit{prema-sukha}—Divine Loving happiness; \textit{bhuṇje}—is tasting

Bhaktivinoda resides at Surabhi Kunja in the land of Godruma-dvipa, relishing the joy of divine love at the sight of this beautiful Arati.
The morning kirtan for mandir-parikramā

*jaya rādhā, jaya krṣṇa, jaya vrndāvana*

śrī govinda, gopīnātha, madana-mohana

*jaya rādhā, jaya krṣṇa, jaya vrndāvan*—all glories, all glories to Radha-Krishna and Vrindavana, the Transcendental Forest of Vrinda Devi where Lord Sri Krishna enacted His lila-s; *śrī govinda, gopīnātha, madana-mohana*—all glories to the three presiding Deities of Vrindavan; Madan-mohan, Govinda and Gopinath.

All glories to Radha and Krishna and the divine forest of Vrindavan. All glories to the three presiding Deities of Vrindavan—Sri Govinda, Gopinath, and Madan-mohan.

*śyāma-kunda, rādhā-kunda, giri-govardhana*

*kālindī yamunā jaya, jaya mahāvana*

*śyāma-kunda*—the personal lake of Lord Shyamasundara; *rādhā-kunda*—the personal lake of Śrimati Radharani; *giri-govardhana*—Govardhan Hill; *kālindī yamunā jaya*—all glories to the river Yamuna known as Kalindi; *jaya mahāvana*—all glories to a Divine forest of Vrindavan called Mahavan.

All glories to Shyama-kunda, Radha-kunda, Govardhana Hill, and the Yamuna River (Kālindi). All glories to the great forest known as Mahavana, where Krishna and Balarama displayed all of Their childhood pastimes.

*keśi-ghāta, vaṁśi-baṭa, dvādaśa-kānan*

*yāhā saba 1lā koilo śrī-nanda-nandan*

*keśi-ghāta*—to the place where Krishna killed the demon Keshi; *vaṁśi-baṭa*—the place where Krishna sits and calls the gopis with His flute; *dvādaśa-kānan*—the twelve Divine forests of Vrindavana area; *yāhā*—where; *saba*—all; *1lā*—the pastimes; *koilo*—performed; *śrī-nanda-nandan*—the beautiful son of Nanda Maharaja.

All glories to Keshi-ghata, where Krisha killed the Keshi demon. All glories to the Vamshi-vata tree where Krishna 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 Krishna, performed all of His pastimes.
śrī-nanda-yaśodā jaya, jaya gopa-gaṇa
śrīdāmādi jaya, jaya dhenu-vatsa-gaṇa

śrī-nanda-yaśodā jaya—all glories to Nanda Maharaja and mother Yashoda; jaya gopa-gaṇa—all glories to the assembly of cowherd boys; śrīdāmādi jaya—all glories to the cowherd boys headed by Śrīdāma; jaya dhenu-vatsa-gaṇa—all glories to the herds of cows and calves

All glories to Krishna’s divine father and mother, Nanda and Yashoda. All glories to the cowherd boys, headed by Śrīdāma, the older brother of Srimati Radharani and Ananga Manjari. All glories to the cows and calves of Vraja.

jaya vrṣabhānu, jaya kīrtidā sundarī
jaya paurnamāsī, jaya ābhira-nāgarī

jaya vrṣabhānu—all glories to Radha’s father King Vrishabhanu; jayakīrtidā sundarī—all glories to Rādhā’s mother who is named Kīrtidā; jaya paurnamāsī—all glories to Paurnamāsī; the personality of Yogamāyā; jaya ābhira-nāgarī—all glories to the cowherd women of Vraja

All glories to Radha’s divine father and mother, Vrishabhanu and the beautiful Kirtida. All glories to Paurnamasi, the mother of Sandipani Muni, grandmother of Madhumangala and Nandimukhi, and beloved disciple of Devarshi Narada. All glories to the young cowherd maidens of Vraja.

jaya jaya gopīsvara vṛndāvana-mājha
jaya jaya krṣṇa-sakhā baṭu dvija-rāja

jaya jaya gopīsvara—all glories to the presence of Lord Shiva; vṛndāvana-mājha—in the midst of Vrindavana; jaya jaya krṣṇa-sakhā—all glories to the friends of Kṛṣṇa; baṭu dvija-rāja—the monarch of the twice born named Madhumangał.

All glories, all glories to Gopishvara Siva, who resides in Vrindavan in order to protect the holy dhama. All glories, all glories to Krishna’s funny brahmin friend, Madhumangal.

jaya rāma-ghāṭa, jaya rohini-nandana
jaya jaya vṛndāvana-vāsī yata jana
jayarāma-ghāta—all glories to the place where Lord Balarama
performed His Rasa dance;jaya rohini-nandana—all glories to the son of mother
Rohini;jaya jaya vrndāvana-vāśi yata jana—all glories to all the inhabitants of
Vrindavan.

All glories to Rama-ghata, where Lord Balaram performed His Rasa dance. All
glories to Lord Balaram, the son of Rohini. All glories, all glories to all the
residents of Vrindavan.

jay dvija-patnī, jaya nāga-kanyā-gana
bhaktite jāṅhārā pāilo govinda-caraṇa

jay dvija-patnī—all glories to the wives of the Brahmanas of Vrindavan;jaya nāga-
kanyā-gana—all glories to the wives of the Kaliya serpent;bhaktite—through
devotion; jāṅhārā—the ones who;pāilo—attained;govinda-caraṇa—the lotus feet of
Lord Govinda.

All glories to the wives of the proud Vedic brahmanas. All glories to the wives of
the Kaliya serpent. They all obtained the lotus feet of Lord Govinda through
their pure devotion.

śrī-rāsa-maṇḍala jaya, jaya rādhā-śyāma
jaya jaya rāsa-līlā sarva-manorama

śrī-rāsa-maṇḍala jaya—all glories to the circular arena of the Rasa dance;jaya
rādhā-śyāma—all glories to Radha and Shyama;jaya jaya rāsa-līlā—all glories to
the Rasa līlā;sarva-manorama—which captures the mind of all

All glories to the place where the Rasa dance of Sri Krishna was performed. All
glories to Radha and Shyama. All glories, all glories to the divine rāsa dance,
which is the most beautiful of all Lord Krṣṇa’s pastimes.

jaya jayojjvala-rasa sarva-rasa-sār
parakiyā-bhāve yāhā vrajete praĉāra

jaya jayojjvala-rasa—all glories to the ujjvala-rasa, the conjugal mellow;sarva-
rasa-sār—the quintessence of all ecstatic mellowsparakiyā-bhāve—in the Divine
mood of paramourship;yāhā—which;vrajete praĉāra—is only manifested in the
realm of Vraja
All glories, all glories to the mādhuryarasa, which is the most excellent of all rasa-s and is propagated in Vraja by Sri Krishna in the form of the divine parakīyā-bhāva [paramour love].

śrī-jāhnava-pāda-padma koriyā smarana
dina krṣṇadāsa kahe nāma-saṅkīrtana

śrī-jāhnava-pāda-padma— the lotus feet of Sri Jahnava-devi; koriyā smarana— remembering; dina— very fallen; krṣṇadāsa— this Krishna Dasa; kahe nāma- saṅkīrtana— performs this singing of the Holy Names of the Lord.

Remembering the lotus feet of Sri Jahnava Devi, the consort of Lord Nityananda, this very fallen and lowly servant of Krishna, (Krishnadas Kaviraj) sings the saṅkīrtana of the holy name.

Śrī Śrī Gurv-aṣṭaka
(Eight Prayers to the Guru by Śrīla Viśvanātha Cakravartī Ṭhākura)

samsāra-dāvānala-lidha-loka
trāṇāya kārunya-ghanāghanatvam
prāptasya kalyāṇa-gunārṇavasya
vande guroh śrī-caranāravindam

samsāra— (of) material existence; dāvā-anala— (by) the forest fire; lidha— afflicted; loka— the people; trāṇāya— to deliver; kārunya— of mercy; ghanāghanatvam— the quality of a rain-cloud; prāptasya— who has obtained; kalyāṇa— auspicious; guṇa— (of) qualities; arṇavasya— of the ocean; vande— I offer obeisances; guroh— of my spiritual master; śrī— auspicious; carana- aravindam— unto the lotus feet.

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

mahāprabho kirtana-nṛtya-gīta
vāditra-mādyan-manaso rasena
romāṇca-kampāśru-taranga-bhājo,

Kartik Kirtan
I worship the lotus feet of the spiritual master whose heart is maddened in nectarine love for Śrīman Mahāprabhu by chanting the holy name, dancing in ecstasy, singing and playing musical instruments. Because of 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.

The spiritual master is always engaged in the temple worship of Śrī Śrī Rādhā and Kṛṣṇa. He also personally engages his disciples in such worship, such as, dressing the deities, cleansing Their temple, and perform other similar worship of the Lord. I offer my respectful obeisances unto the lotus feet of such a spiritual master.
I offer my respectful obeisances unto the lotus feet of the spiritual master who
fully satisfies the devotees of Śrī Kṛṣṇa with four types of bhagavat-prasāda – the
nectarine foodstuffs that are chewed, sucked, licked and drunk, and he is
thereby himself satisfied.

I worship the lotus feet of the divine master, whose heart is unsatiably desirous
of relishing the infinite holy names, forms, qualities and pastimes of Rādhikā
and Mādhava that are full of sweetness of love divine.
The spiritual master is very dear, because he is expert in assisting the gopis, who at different times make different tasteful arrangements for the perfection of the amorous pastimes of the Divine Couple within the groves of Vrndavana. I offer my most humble obeisances unto the lotus feet of such a spiritual master.

*sākṣād-dharitvena samasta-śastraïr uktaḥ tathaḥ bhāvyate eva sadbhīḥ kintu prabhor yaḥ priya eva tasya vande gurōḥ śri-caraṇāraṇavindam*

*sākṣāt*—directly; *hari-tvena*—with the quality of Hari; *samasta*—all; *śastraïr*—by scriptures; *uktaḥ*—acknowledged; *tathaḥ*—thus; *bhāvyate*—is considered; *eva*—also; *sadbhīḥ*—by great saintly persons; *kintu*—however; *prabhoḥ*—to the Lord; *yaḥ*—who; *priyaḥ*—dear; *eva*—certainly; *tasya*—of him (the guru); *vande*—I offer obeisances; *gurōḥ*—of my spiritual master; *śri*—auspicious; *caṇāraṇāraṇavindam*—unto the lotus feet.

I worship the auspicious lotus feet of my spiritual master, who is acknowledged in all the revealed scriptures to be identical with Lord Hari Himself, and saintly authorities also concede this; However, he is the most dear confidential servitor of the Lord.

*asya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto ’pi dhyāyan stuvāṁs tasya yaśas tri-sandhyāṁ vande gurōḥ śri-caṇāraṇāraṇavindam*

*asya*—of whom (the spiritual master); *prasādāt*—by the grace; *bhagavat*—of Kṛṣṇa; *prasādah*—the mercy; *asya*—of whom; *aprasyāt*—without the grace; *na*—not; *gatiḥ*—means of advancement; *kutāh api*—from anywhere; *dhyāyan*—meditating upon; *stuvān*—praising; *tasya*—of him (the spiritual master); *yaśah*—the glory; *tri-sandhyām*—three times a day (sunrise, noon, and sunset); *vande*—I offer obeisances; *gurōḥ*—of my spiritual master; *śri*—auspicious; *caṇāraṇāraṇavindam*—unto the lotus feet.

I worship the lotus feet of the spiritual master, ever singing his glories and meditating upon him at the three junctions of the day. By his grace does one gain
the grace of the Lord and without the grace of the spiritual master, one has no other shelter.

śrīmad guror-aṣṭakam etad uccair
brāhme muhūrte paṭṭhati prayatnāt
yas tena vṛndāvana-nātha sākṣāt
sevaiva labhyā januṣo’nta eva

śrīmad guror-aṣṭakam—śrī gurvaṣṭaka; etad—this; uccaiḥ—loud; brāhme muhūrte—
the brāhma muhūrta period i.s four danda -s or ninty-six minutes before sunrise) ;
paṭṭhati—reads or sings; prayatnāt—with single pointed attention; yah—one
who; tena—by that person; vṛndāvana-nātha—the lord of Vṛndāvana Śrī
Krṣṇa; sākṣāt—direct; sevā—devotional service; eva—indeed; labhyā—to
beobtained; januṣahante—end of life; eva—for sure.

That person, who at the time of Brāhma-muhurta recites this eight verses
sincerly meditating on Śrī Gurudeva is ensured to attain the Divine service at the
lotus feet of the Lord in Vṛndāvana when his life ends.

Śrī Guru-paramparā

-1-

krṣṇa hoite catur-mukha, hay krṣṇa-sevonmukha,
brāhma hoite nāradera mati
nārada hoite vyāsa, madhya kahe vyāsa-dāsa,
pūrnaprajña padmanābhagati

In the beginning of creation, the science of devotional service was received by
the four-headed Brahmā from the Supreme Lord Śrī Krṣṇa. Devarṣi Nārada’s
understanding of this divine science was obtained from Brahmā. The great sage
Krṣṇa Dvaipāyana Vyāsa who was empowered to compile the Vedic literatures,
became a disciple of Devarṣi Nārada. Śrīpāda Madhvācārya, the founder of the
śuddha-dvaita school of Vedānta-philosophy, who is also known as Pūrnaprajña
Tīrtha calls himself a servant of Vyāsa (since he visited Vyāsadeva at
Badarikāśram in the thirteenth century to learn Vedānta philosophy) and is the
guru and sole refuge of Padmanābha Tīrtha.
The two other principal disciples of Purnaprajña Tīrtha [Madhva] are Nṛhari Tīrtha and Mādhava Tīrtha. Mādhava Tīrtha accepted the great paramahamsa Akṣobhya Tīrtha as a disciple. The principal disciple of Akṣobhya Tīrtha was known as Jayatīrtha whose service was the sole refuge of Jñānasindhu.

Dayānidhi received the science of devotional service from Jñānasindhu, and the servant of Dayānidhi was Vidyānidhi [Vidyādhiraja Tīrtha] who imparted this knowledge to Rājendra Tīrtha, and he accepted Jayadharma [Vijayadhvaiva Tīrtha] as his disciple. In this way should you know properly this disciplic succession.

The great sannyāsī Śrī Puruṣottama Tīrtha was known to be received his knowledge in the service of his guru, Jayadharma or Vijayadhvaiva Tīrtha. The principal disciple of Puruṣottama Tīrtha was Subrahmanya Tīrtha. His servant was the great Vyāsatīrtha [Vyāsa Rāya]. Vyāsatīrtha’s servant was Lakṣmīpati Tīrtha, and his disciple was Mādhavendra Purī Gosvāmī.
The chief disciple of Mādhavendra Puri was Īśvara Puri, and two of his other disciples were Śrī Nityānanda and Advaita Ācārya, the two renowned personalities. Śrī Caitanya Mahāprabhu, the spiritual preceptor of all the worlds, made Īśvara Puri greatly fortunate by accepting him as His spiritual master.

Śrī Caitanya Mahāprabhu is nondifferent from Śrī Śrī Rādhā and Kṛṣṇa and is the very life of those Vaiṣṇavas who follow Śrī Rūpa Gosvāmī. Śrī Śrī Svarūpa Dāmodara Gosvāmī, Rūpa Gosvāmī, and Sanātana Gosvāmī were the great delight of Viśvambhara [Śrī Caitanya]

The great souls Jīva Gosvāmī (a disciple of Rūpa Gosvāmī) and Raghunātha dāsa Gosvāmī (a disciple of Advaita Ācārya’s disciple Yadunandana Ācārya, was accepted by Rūpa and Sanātana as their third brother) were very dear to Rūpa Gosvāmī. Raghunātha dāsa Gosvāmī’s beloved student was Kṛṣṇadāsa Kavirāja Gosvāmī. Kṛṣṇadāsa Kavirāja was an intimate friend of Lokanātha Gosvāmī, a disciple of Gadādhara Paṇḍita, 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 the feet of Narottama
dāsa Thākura was the only desire of Viśvanātha Cakravartī Thākura, who was the fourth acārya in disciplic succession from Narottama dāsa.

viśvanātha-bhakta-sātha, baladeva jagannātha, 
tānra priya śrī-bhaktivinoda 
mahā-bhāgavata-bara, śrī-gaurakiśora-bara, 
harī-bhajanete yān'ra moda

Viśvanātha Cakravartī Thākura was the śiśu-guru or instructing spiritual master of Baladeva Vidyābhūṣana, to whom he taught the precepts of Śrīmad-Bhāgavatam. Jagannātha dāsa Bābājī was a very prominent acārya after Śrī Baladeva Vidyābhūṣana and was the beloved śiśu-guru of Śrī Bhaktivinoda Thākura. Bhaktivinoda Thākura’s intimate friend and associate was the eminent mahā-bhāgavata Śrī Gaurakiśora dāsa Bābājī, whose sole joy was found in hari-bhajana.

śrī-vārṣabhānāvī-barā, sadā sevya-sevā-parā, 
tāhāra dayita-dāsa-nāma 
prabhupāda priya jana, śrī puri gosvāmī hana, 
mora iṣṭa gaura-guṇa-dhāma

Śrīlā Gaurakiśora dāsa Bābājī accepted as his most beloved servant Śrī Vārṣabhānāvī-devī-dayita dāsa (Śrīlā Prabhupāda Bhaktisiddhānta Sarasvatī) who is a reservoir of devotion and worshipable by all. His beloved Disciple Śrīlā Bhakti Pramoda Puri Gosvāmī who is the abode of Mahāprabhu’s Divine Qualities is my Lord.

śrī bhakti pramoda khyāti, arcanete yāra prīti, 
dina-hīna agatira gati 
ei sab paramahamsa, gaurāṅgera nija-vamśa 
tāndera ucchiṣte mora mati

He who is honoured as Śrī Bhakti Pramoda and who’s only joy is to serve the Lord with Prema (loving devotion), is the shelter of the most fallen. This is our Guru-Paramparā, the succession of Paramahamsa -s who are the intimate associates of our Lord Caitanya. It is my desire to taste their remnants (Mahāprasāda) as to follow their instructions coming from their lotus mouth.
The morning prayer of Srila gurudev

-1-

prabhupāda-padāśrita-sīṣya-varam
da-saumya-tanum manu-dharma-param
para-bhakti-pramoda nivāsa-yutam
praṇamāmi purī-caranāṁ satatam

prabhupāda—(of) Srila Prabhupad Bhakti Siddhanta Saraswati Thakur; pada-
āśrita—one whohas taken refuge of his lotus feet;sīṣya-varam—the dearmost
disciple; vara—the great; saumya-tanum—saintly appearance; manu-dharma-
param—strictly follower of the principles of eternal religion established by Manu;
para-bhakti-pramoda—the extreme joy from rendering devotional service; nivāsa-
yutam—being situated in such a place; praṇamāmi—I bow down; purī-caranam—
the lotus feet of Srila Puri Goswami; satatam—always.

I offer my obeisances to Srila Puri Goswami, the dearmost disciple of Srila
Prabhupad Bhakti Siddhanta Saraswati Thakur of saintly and sweet appearance
and a strictly follower of the principles of eternal religion established by Manu.

-2-

vinayādi-gunair varaniyatamam
 tam acintya-kathāmrta-dāna-param
paramārtha-gatim pratibhā-bharitam
praṇamāmi purī-caranāṁ satatam

vinayādi—modesty, humility etc.; gunaih—by the qualities; varaniyatamam—
admiredin excellence; tam—unto him; acintya—out of this material world;
kathāmrta—nectarine speech; dāna-param—admirable offering; paramārtha—goal
of human life; gatim—reaching shelter; pratibhā-bharitam—filled with
talents; praṇamāmi—I bow down; purī-caranam—the lotus feet of Srila Puri
Goswami; satatam—always.

I offer my obeisances to Srila Puri Goswami who is very expert in the analysis of
scriptural teachings and giving nectarine discourses about the pastimes of Lord
Hari, irrepressible in his quality of modesty and humility who reveals high
spiritual advancement in his personality.

Kartik Kirtan
I offer my obeisances to Srila Puri Goswami who is adorned with many good qualities and best of the Brahmins, one whose qualities are praised by the ones who give boons, who is free from all the associations of material modes and who is entrenched in devotional service.

I offer my obeisances to Srila Puri Goswami who is most compassionate in nature and always engaged in the limbs of devotional service, who even is merciful to miserly people, filled with immense good fortune from previous lives and has achieved perfection in the devotion to the Lord.
prabhu—Sriman Mahaprabhu; gaurahare—of Sri Gaurahari; anudāsyā—follower of the servants; caram—conducting; caranāsrita—having taken shelter of lotus feet; bhāvanam—the mood, the thinking; arcyā-varam—expert in worshipping; varadām—gives boons or the wealth of devotion; sadayam—being merciful; sudhibhih—by the scholars; pranitam—being glorified; prānamāmi—I bow down; purī-caranām—the lotus feet of Srila Puri Goswami; satatam—always.

I offer my obeisances to Srila Puri Goswami who is established in servitude as the servant of the servant in the mood of Lord Gauranga, who gives the wealth of devotion to his disciples, expert in the art of worshipping the Supreme Lord, kind, who fulfills desires and always glorified by the learned devotees.

viśādikṛta-bhāgavatārtham alam
malayācala-vac chubha-kīrtī-grham
grha-dharma-vimukta-virakta-nutāṁ
prānamāmi purī-caranāṁ satatam

viśādikṛta—well-explained; bhāgavatārtham—the meanings of Srimad Bhagavatam; alam—able; malayācala-vat—like Malaya sandalwood mountain; subha—auspicious; kīrti-grham—abode of glories; grha-dharma—the family life; vimukta—freed, devoid of; virakta—the ones who have abandoned the family life; nutāṁ—having praised; prānamāmi—I bow down; purī-caranāṁ—the lotus feet of Srila Puri Goswami; satatam—always.

I offer my obeisances to Srila Puri Goswami who can reveal the inner meanings of the Srimad Bhagavatam, whose glories are exuding like the Malaya Sandalwood mountain and who is glorified by the mendicants, who have given up their family lives.

hari-kīrtana-mañḍita-kāvyā-vanāṁ
vana-vaiḥava-gaurava-gāna-param
para-dharma-tamas tapanam racitāṁ
prānamāmi purī-caranāṁ satatām

hari-kīrtana—singing the Glories of the Lord Sri Hari; manḍita—adorned; kāvyā-vanāṁ—vast literatures; vana-vaiḥava—the pastimes of Vrindavana; gaurava—the glories; gāna-param—filled with songs in praise; para-dharma—other religions; tamah—the darkness; tapanam—the sun; racitām—composed;
I offer my obeisances to Srila Puri Goswami who has composed numerous essays regarding devotional service, always engaged in singing the songs of the deep divinity of Lord Gauranga and pastimes in Vraja while like the sun destroying the darkness of doubts aroused from the importance of the secondary religions.

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pranamami—I bow down; puri-caranam—the lotus feet of Srila Puri Goswami; satatam—always.

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I offer my obeisances to Srila Puri Goswami who is greatly worshipped being the shelter for the people without having any direction in their life, who shows a special preference to stay in the holy land of Puri and who compiles all the nectar of devotional discourses.

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krta-vidya-madam mada-rikta-hrdam
hrdayalu-suhrd-vara-sastraparam
paramevvara-bhakti-rasabhisrtam
pranamami puri-caranam satatam

krta-vidya—being a scholar; madam—to the high esteem; mada-rikta-hrdam—devoid of any pride; hrdayalu—compassionate; suhrd-vara—the best well wisher; sastra-param—well-versed in scriptures; paramevvara—the Supreme Lord; bhakti—devotion; rasabhisrtam—accompanied with mellows; pranamami—I bow down; puri-caranam—the lotus feet of Srila Puri Goswami; satatam—always.

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I offer my obeisances to Srila Puri Goswami, the best well wisher of all persons, free from all pride of scholarship, who shows compassion to all, and
understands the mellows of devotion to the Lord as mentioned in the devotional scriptures.

-10-

\[ rati\text{-}rūpa\text{-}manī\text{-}priya\text{-}bhāva\text{-}puram \]
\[ puraśojjvala\text{-}kānti\text{-}dharam \]
\[ vibudham \]
\[ budha\text{-}vrnda\text{-}prasāmsya\text{-}carita\text{-}yutam \]
\[ praṇamāmi \]
\[ purī\text{-}caraṇaṁ \]
\[ satatam \]

\[ rati\text{—}Rati\ \text{Manjari};\]
\[ rūpa\text{—}Rupa\ \text{Manjari};\]
\[ manī\text{—}Nayanamani\ \text{Manjari};\]
\[ priya\text{-}bhāva\text{-}puram\text{—}dwelling\ \text{place\ of\ such\ loving\ sentiments};\]
\[ puraśojjvala\text{-}kānti\text{-}dharam\text{—}to\ \text{one\ withgolden\ shining\ appearance};\]
\[ vibudham\text{—}the\ \text{learned\ person,\ the\ wise};\]
\[ budha\text{-}vrnda\text{—}the\ \text{assembly\ of\ wise\ people};\]
\[ prasāmsya\text{—}being\ \text{praised};\]
\[ carita\text{-}yutam\text{—}having\ \text{such\ an\ exalted\ character};\]
\[ praṇamāmi\text{—}I\ \text{bow\ down};\]
\[ purī\text{-}caraṇaṁ\text{—}the\ \text{lotus\ feet\ of\ Srila\ Puri\ Goswami};\]
\[ satatam\text{—}always.\]

I offer my obeisances to Srila Puri Goswami of golden and dazzling appearance of great scholarship, whose heart is a dwelling place of loving sentiments towards the personalities Rati Manjari(Sanatana Goswami), Rupa Manjari (Rupa Goswami) and Nayanamani Manjari (Srila Bhakti Siddhanta Saraswati Prabhupada) and who is always praised by the wise and scholarly Vaishnava assemblies.

-11-

\[ guru\text{-}gaurava\text{-}paṅkaja\text{-}mitra\text{-}varaṁ \]
\[ vara\text{-}vaidika\text{-}naiṣṭhika\text{-}bhāva\text{-}dharam \]
\[ dharaṇī\text{-}dhara\text{-}sevana\text{-}sambharitam \]
\[ praṇamāmi \]
\[ purī\text{-}caraṇaṁ \]
\[ satatam \]

\[ guru\text{—}the\ \text{spiritual\ master};\]
\[ gaurava\text{—}the\ \text{pride};\]
\[ paṅkaja\text{—}the\ \text{lotus};\]
\[ mitra\text{-}varaṁ\text{—}the\ \text{sun};\]
\[ vara\text{—}the\ \text{great};\]
\[ vaidika\text{—}vedic\ \text{rituals};\]
\[ naiṣṭhika\text{—}devout;\]
\[ bhāva\text{-}dharam\text{—}observant;\]
\[ dharaṇī\text{-}dhara\text{—}Govardhana;\]
\[ sevana\text{—}serving;\]
\[ sambharitam\text{—}being\ \text{filled};\]
\[ praṇamāmi\text{—}I\ \text{bow\ down};\]
\[ purī\text{-}caraṇaṁ\text{—}the\ \text{lotus\ feet\ of\ Srila\ Puri\ Goswami};\]
\[ satatam\text{—}always.\]

I offer my obeisances to Srila Puri Goswami who is the pride of his spiritual master just like the sun towards the blooming lotus, the great devout and observant of vedic rituals and always being filled with joy of serving Govardhan.
I offer my obeisances to Srila Puri Goswami whose lotus feet are the shelter of his surrendered devotees, who is adroit in performing the religion of this age and who has worn the philosophy of Sriman Mahaprabhu as an ornament/as a medal around his neck.

**Śrīlāprabhpūḍā-pādma-stavakam**
(Hymn to Srila Sarasvati Gosvami Thakur Prabhapad)
Composed by Srimad-Bhaktiraksak Sridhar Dev Gosvami Maharaj

-1-

sujanārbuda-rādhita-pāda-yugam
yuga-dharma-dhurandhara-pātra-varam
varadābhaya-dāyaka-pūjya-padam
pranamāmi sadā prabhupūḍā-padam

sujanārbuda—By millions and millions of the pure devotees; rādhita—thrived; pāda-yugam—the lotus feet; yuga-dharma—the dharma of this era; kāliyuga; dhurandhara—expert; pātra-varam—the greatest among all the preachers; varadā—bestower of benedictions; abhaya—fearlessness; dāyaka—the giver; pūjya-padam—the sacred and ever worshipped lotus feet; pranamāmi—I pay my obeisances; sadā—always, eternally; prabhupūḍā—of Srila Bhaktisiddhanta Sarasvati Thakur Prabhupada; padam—the lotus toe-tips.

I eternally offer my respects unto the charming effulgence that shines forth from the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvati Thākur Prabhupāda whose beautiful lotus feet are cherished by millions and millions of the purest and most qualified devotees, who is the most competent perosonality to preach
the recognized process for this era and whose sacred lotus feet are adorable, as they openly grant fearlessness and bestow the highest benediction to all living entities.

-2-

bhajanorjita-sajjana-saṅgha-patim
patitādhika-kāruṇikaikagatim
gati-vañcita-vañcakācintya-padam
pranāmāmi sadā prabhupāda-padam

bhajana—(by his) loving devotional service; urjita—endowed with strength; powerful; sajjana—the fortunate souls; saṅgha-patim—the leader; patita—to the fallen souls; adhika—the most; kāruṇika—compassionate; eka-gatim—only shelter; gati—the aim or the shelter; vañcita—deprived of; vañcaka—the deceiver; acintya—inconceivable; padam—the lotus feet; pranāmāmi—I pay my obesences; sadā—constantly; prabhupāda—of Srila Prabhupada; padam—the lotus toe-tips.

I constantly pay obeisance to the radiance emanating from the toenails of the holy feet of my Divine Master Śrīla Prabhupāda who shines forthas the natural leading monarch among the high class of devotees blessed with the treasure of internal pure devotion, who is greatly merciful upon the fallen souls being their only shelter and whose inconceivable holy feet are the shelter for the deceivers, by deceiving them.

-3-

ati-komala-kāñcana-dīrga-tanum
tanu-nindita-hema-mṛṇāla-madam
madnārbuda-vandita-candra-padam
pranāmāmi sadā prabhupāda-padam

ati-komala—very soft; kāñcana—golden; dīrga—tall; tanum—the figure; tanu-nindita—being shamed by the beautiful figure; hema—golden; mṛṇāla—lotus stem; madam—ecstacy; madnārbuda—millions of cupids; vandita—being worshipped; candra-padam—moon-like glowing feet; pranāmāmi—I pay my obesences; sadā—constantly; prabhupāda—of Srila Prabhupada; padam—the lotus toe-tips.
I make my obeisance unto his divine, charming yet commanding lofty form of golden hue which overwhelmingly mocks the pride of golden lotus stems. Venerated by millions of cupids, the moons of the toenails of my worshipful Divine Master reveal the beauty of his lotus feet. I constantly make my obeisance unto that effulgence emanating from the toenails of the holy feet of my Divine Master Śrīla Prabhupāda.

\[-4-\]

\[nija\text{-}sevaka\text{-}tāraka\text{-}raṇji\text{-}vidhum\]
\[\text{vidhutāhita}\text{-}hunkrta\text{-}simha\text{-}varam\]
\[\text{varanāgata}\text{-}bālisa\text{-}sanda\text{-}padam\]
\[\text{praṇamāmi sadā prabhupāda\text{-}padam}\]

*nija*—personal/own; *sevaka*—servitors; *tāraka*—the stars; *raṇji*—the moon which delights; *vidhutāhita*—the existing distress; *hunkrta*—roaring sound; *simha-varam*—(of) the great lion; *varanāgata*—the surrendered souls; *bālisa*—the simple ones; *sanda-padam*—pacifying lotus feet; *praṇamāmi*—I pay my obeisances; *sadā*—constantly; *prabhupāda*—of Śrīla Prabhupāda; *padam*—the lotus toe-tips.

Like the moon that delights the stars, he delights the circle of personal servitors who surround him; the sound of his thunderous lion’s roar sets to flight all inauspiciousness, while his tender pacifying toes gracefully bestow the ultimate benefit to the simple and inoffensive souls. I constantly make my obeisance unto the effulgence emanating from the toenails of the holy feet of my Divine Master Śrīla Prabhupāda.

\[-5-\]

\[vipulikṛta\text{-}vaibhava\text{-}gaura\text{-}bhuvam\]
\[bhuvanesu\text{-}vikirtita\text{-}gaura\text{-}dayam\]
\[dayaniya\text{-}ganārpita\text{-}gaura\text{-}padam\]
\[praṇamāmi sadā prabhupāda\text{-}padam\]

*vipulikṛta*—which has been expanded; *vaibhava*—abundance; *gaura-bhuvam*—land of Gaura’s birth; *bhuvanesu*—in the entire world; *vikirtita*—which has been preached widely; *gaura-dayam*—magnanimity of Śrī Gauranga; *dayaniya*—the most deserving ones of his grace; *ganārpita*—has been bestowed to those recipients; *gaura-padam*—Śrī Gaura’s lotus feet; *praṇamāmi*—I pay my obeisances; *sadā*—constantly; *prabhupāda*—of Śrīla Prabhupāda; *padam*—the lotus toe-tips.
I constantly make my obeisance unto the effulgence emanating from the toenails of the holy feet of Śrīla Prabhupāda who has expanded the glorious abundance of the land of Gaura’s birth, who has broadcast the tidings of Śrī Guaranga’s supreme magnanimity throughout the whole universe and who has bestowed the gift of Śrī Gaura’s lotus feet in the hearts of fit recipients of his grace.

-cira-gaura-janāśraya-viśva-gurum
guru-gaura-kiśoraka-dāsyya-param
paramādrīta-bhaktivinoda-padam
pranamāmi sadā prabhupāda-padam

cira—eternal; gaura—(of) Śrī Gauranga; janāśraya—the shelter of the surrendered souls; viśva-gurum—the Universal Guru; guru—the spiritual master; gaura-kiśoraka—Śrī Gauakishor Das Babaji; dāsyya-param—absorbed in the service of his Gurudeva; paramādrīta—being adored; bhaktivinoda-padam—the lotus feet of Śrīla Bhaktivinod Thakur; pranamāmi—I pay my obesiences; sadā—constantly; prabhupāda—of Śrīla Prabhupada; padam—the lotus toe-tips.

As the universal holy master he is the long awaited shelter for Śrī Caitanya Mahāprabhu’s devotees, he is absorbed in the service of his Gurudeva, Śrī Gaura kiśor Dās Bābāji and he wholeheartedly adores Śrīla Bhaktivinod Ṭhākur. I perpetually make my obeisance unto the effulgence emanating from the toenails of the holy feet of my spiritual master, Śrīla Prabhupāda.

-raghu-rūpa-sanātana-kīrti-dhanam
dharanī-tala-kīrtita-jīva-kavim
kavirāja-narottama-sakhya-padam
pranamāmi sadā prabhupāda-padam

raghu—Śrī Raghunath Das; rūpa—Śrīla Rupa Goswami; sanātana—Śrīla Sanatana Goswami; kīrti-dhanam—the wealth of glories; dharanī-tala—through out the world; kīrtita—has been sung; jīva-kavim—Śrīla Jiva Goswami; kavirāja—Śrīla Krishnadas Kaviraj; narottama—Narottama Das Thakur; sakhyā-padam—being very intimate; pranamāmi—I pay my obesiences; sadā—constantly; prabhupāda—of Śrīla Prabhupada; padam—the lotus toe-tips.
I perpetually make my obeisance unto the effulgence emanating from the toenails of the holy feet of Śrīla Prabhupāda who is the illustrious personality to raise the flag that sings the glory of Śrī rūpa, Śrī Sanātana, and Śrī Raghunāth Dās, whose elevated philosophical conceptions have crowned and seated him along with the esteemed personality, Śrīla Jīva Gosvāmī and who has won the renown of being as dear to them as their own lives of Śrīla Kṛṣṇadās Kavirāj Gosvāmī and Narottama Dās Ṭhākur.

-8-

\[
\text{krpayā hari-kīrtana-mūrti-dharam}
\text{dharaṇī-bhāra-hāraka-gaura-janam}
\text{janakādhika-vatsala-snigdha-padam}
\text{praṇamāmi sadā prabhupāda-padam}
\]

\text{krpayā}—by being merciful; \text{hari-kīrtana}—chanting the Name of Hari; \text{mūrti-dharam}—incarnate; \text{dharaṇī}—of the Mother Earth; \text{bhāra}—the burden; \text{hāraka}—the lifter; \text{gaura-janam}—being an associate of Śrī Gauanga; \text{janakādhika}—even more than the father; \text{vatsala}—loving; \text{snigdha-padam}—warmth shelter; \text{praṇamāmi}—I pay my obesiences; \text{sadā}—constantly; \text{prabhupāda}—of Śrīla Prabhupada; \text{padam}—the lotus toe-tips

Bestowing his grace upon all souls, he is the embodiment of Hari-kīrtana. As the associate of Śrī Gaura, he relieves Mother Earth of the burden of offences committed upon her. And he is so gracious that his loving warmth disposition to all beings excels even that of a father. I perpetually make my obeisance unto the effulgence emanating from the toenails of the holy feet of my Divine Master Śrīla Prabhupada.

-9-

\[
\text{śaraṇāgata-kīnkara-kalpa-tarum}
\text{taru-dhīkṛta-dhīra-vadānya-varam}
\text{varadendra-gaṇārcita-divya-padam}
\text{praṇamāmi sadā prabhupāda-padam}
\]

\text{śaraṇāgata}—the surrendered; \text{kīnkara}—servitors; \text{kalpa-tarum}—wish fulfilling tree; \text{taru-dhīkṛta}—being ashamed; \text{dhīra}—tolerance; \text{vadānya-varam}—magnanimity; \text{varadendra-gaṇa}—the most elevated personalities who confer boons; \text{arcita}—being worshipped; \text{divya-padam}—divine lotus feet; \text{praṇamāmi}—I
pay my obesiences; sadā—constantly; prabhupāda—of Srila Prabhupada; padam—the lotus toe-tips.

Like a transcendental desire tree for his surrendered servitors he fulfills their heart's aspirations; even a tree is ashamed by his magnanimity and forbearance and even the purity of his divine lotus feet attracts the worship of great personalities who confer boons. Perpetually do I bow to the brilliance emanating from the toenails of the holy feet of my Divine Master.

-10-

    para-haṁsa-varam paramārtha-patim
    patitaoddharane krta-veṣa-yatim
    yati-rāja-gaṇaiḥ parisevya-padam
    praṇamāmi sadā prabhupāda-padam

para-haṁsa—(of) the paramahamsas, the great maha-bhagavatas; varam—crown jewel; paramārtha—the goal of life; patim—the leader; patitaoddharane—in delivering the fallen souls; krta—accepted; veṣa—the robe; yatim—of mendicant; yati-rāja-gaṇaiḥ—the topmost Tridandi Sannyasis; parisevya-padam—being attended; praṇamāmi—I pay my obesiences; sadā—constantly; prabhupāda—of Srila Prabhupada; padam—the lotus toe-tips.

Being the crown jewel of life's highest wealth, pure krsna-prema he surpasses all the other great maha-bhagavata devotees. Just to deliver the fallen souls he accepted the robe of mendicant sannyasi. Hence, his divine lotus feet are attended by the topmost stalwart sannyasis in every respect. I perpetually make my obeisance unto the effulgence emanating from the toenails of the holy feet of such a personality, Śrila Prabhupāda

-11-

    vrṣabhānu-sutā-dayitānucaram
    caranāśrita-renu-dharas tam aham
    mahad-adbhuta-pāvana-śakti-padam
    praṇamāmi sadā prabhupāda-padam

vrṣabhānu-sutā—the Divine Daughter of Vrishabhanu; dayitānucaram—the dearmost intimate follower; caranāśrita-renu—the dust of his holy feet; dharas—tam—him; aham—I; mahad—the great; adbhuta—astonishing; pāvana—
purifying; śakti—strength; padam—the lotus feet; pranamāmi—I pay my obesiences; sādā—constantly; prabhupāda—of Srila Prabhupāda; padam—the lotus toe-tips.

Since he is an exclusive servitor of the Divine Daughter of Vṛṣabhānū, I know myself as the most fortunate by taking the dust that clings to his holy feet upon my head. I make my obeisance unto his invincible, wondrously purifying lotus feet; I eternally offer my respects unto that effulgence that shines forth from the toenails of the holy feet of my Divine Spiritual Master Śrīla Bhaktisiddhāta Sarasvatī Thakura Prabhupāda.

Śrī Vaiṣṇava-Vandanā

vrndāvana-vāsi yata vaiṣṇavera gana
prathame vandanā kori sabāra caraṇa

vrndāvana-vāsi—residents of Vṛndāvan; yata—all; vaiṣṇavera gana—of the Vaiṣṇavas; prathame—at first; vandanā—obeisances; kori—doing; sabāra—all; caraṇa—feet

First of all, I offer my prayers and obeisances to the feet of all the Vaiṣṇavas residing in Vṛndāvana.

nīlācalā-vāsi yata mahāprabhu gana
bhūmite padiyā vandoṅ sabāra caraṇa

nīlācalā-vāsi—residents of Jagannāth Puri; yata—all; mahāprabhura gana—Mahāprabhu’s associates; bhūmite padiyā—falling on the ground; vandoṅ—I worship; sabāra—all; caraṇa—feet

Next, I prostrate at the feet of all of Mahāprabhu’s associates who live in Nīlācala, Jagannath Puri Dham.

navadvēpa-vāsi yata mahāprabhu bhakta
sabāra caraṇa vandoṅ hoiyā anurakta

navadvēpa-vāsi—residents of Navadvēpa; yata—all; mahāprabhura bhakta—Mahāprabhu’s devotees; sabāra—all; caraṇa—feet; vandoṅ—I worship; hoiyā—having; anurakta—attached in love
I then worship all the devotees of Mahāprabhu who reside in Navadvipa and I pray for loving attachment to their feet.

\[\text{mahāprabhubhaka yata gauḍa-deše sthiti sabāra caraṇa vandoṅ koriyā praṇati}\]

I then offer praṇāmas at the feet of all Mahāprabhu’s devotees residing in Gauḍadeśa (Bengal).

\[\text{je-deše je-deše baisge gaurāṅgera gana ūrddhva-bāhu kori vandoṅ sabāra caraṇa}\]

With upraised arms I pray to the feet of Gaurāṅga’s bhaktas, in whichever country they may be.

\[\text{hoiyāchena hoibena prabhur yata dāsa sabāra caraṇa vandoṅ dante kori’ ghāsa}\]

With submission holding a straw between my teeth I make my obeisances to all the servants of Mahāprabhu that ever were in the past or that ever will be in the future.

\[\text{brahmāṇḍa tārite sakti dhare jane jane e veda purāne guṇa gāya yebā śune}\]
I have heard their glorification mentioned in the Vedas and Purāṇas proclaiming that each of the dear devotees has the power to deliver the entire universe.

mahāprabhuṁ ganaṁ sabaṁ patitaṁ pāvanaṁ
tāṁ lobhe muiṁ pāpiṁ loinuṁ saranaṁ

mahāprabhuṁ ganaṁ—Mahāprabhu’s associates; sabaṁ—all; patitaṁ pāvanaṁ—deliverers of the fallen; tāṁ—only this; lobheṁ—greed; muiṁ—I; pāpiṁ—sinner; loinuṁ saranaṁ—am taking shelter

Upon hearing their Glories I have come with great eagerness to surrender to Mahāprabhu’s devotees who are all patitaṁ pāvanaṁ (deliverers of the fallen) for sinners like me.

vandanā korite muiṁ kataṁ sakti dhari
tamō-buddhi-dōse muiṁ dambhaṁ mātra kari

vandanā korite—to glorify; muiṁ—my poor self; kataṁ—how (little); sakti dhariṁ—power that I possess; tamō-buddhiṁ—ignorance; dōse—being afflicted by; muiṁ—I; dambhaṁ—pride; mātra—only; koriṁ—I do

What power do I have to glorify them. It is only due to my pride and ignorance that I try to do so even though I am not qualified.

tathāpiṁ mūkeraṁ bhāgyaṁ maneraṁ ullāsa
dośaṁ kṣamiṁ mo-adhame karo nijaṁ dāsa

tathāpiṁ—though; mūkeraṁ—of a fool; bhāgyaṁ—the fortune; maneraṁ—of the mind; ullāsaṁ—joy; dośaṁ—fault; kṣamiṁ—I by forgiving; mo-adhame—this insignificant person; karo—make; nijaṁ—own; dāsaṁ—(eternal) servant

Even though I am a fool, I have no ability to glorify them, still I am fortunate and feeling great pleasure in my mind. Oh, please forgive this fallen soul and make me your eternal servant.
By their mercy we can become delivered from the bondage of birth and death and receive all perfections including the treasure of Prema, which is very rarely to be found and does not belong to this world.

All one’s heart’s desires (pure) will at once be fulfilled by their mercy. Eager for this Devakīnandana Dāsa prays to all the Vaiṣṇavas.

Out of compassion for the fallen jīvas, Śrī Kṛṣṇa Caitanya appeared in this world with all of his eternal associates and his eternal abode.

Wishing to bestow on them the most rare gift of love for himself, he taught sāraṇāgati, the process of taking shelter of the Lord that is the life of the devotees.
Humility, self-surrender, accepting Krishna as your protector, the belief that Krishna will save you in all circumstances, undertaking only activities conducive to developing love for Krishna and rejecting everything which is detrimental to that end—these are the six elements of taking shelter, śaraṇāgati.

śad-aṅga śaraṇāgati hoibe yānḥāra
tāṅhāra prārthanā śune śrī-nanda-kumāra

The son of nanda, Kṛṣṇa, listens to the prayers of anyone who takes shelter of Him in this six-fold process of surrender.

rūpa-sanātana-pade dante trṇa kari’
ḥakatvinoda paḍe duhuṇ pada dhari

kāndiyā kāndiyā bale āmi to adhama
śikhāye śaraṇāgati karaha uttama

Bhaktivinod falls down at the feet of Śrī Rūpa Gosvāmī and Śrī Sanātana Gosvāmī with straw in his teeth and takes hold of them in all humility. Crying, he calls out, saying, “I am most fallen. Please teach me how to take shelter of Kṛṣṇa (śaraṇāgati) so that I can perfect my human life.”

Nagar-samkīrtan gīti
udila aruṇa pūraba-bhāge,
dvija-mani gorā amani jāge,
bhakata-samūha loiyā sāthe,
gelā nagara-brāje

udila—appeared; aruṇa— the rising sun; pūraba-bhāge— the eastern horizon; dvija-mani—the jewel of the twice born (brāhmaṇa); gorā—Lord Gaura; amani—immediately; jāge—awakens; bhakata-samūha—all the devotees; loiyā sāthe—taken them along; gelā—journeyed; nagara-brāje—wandering throughout the towns and villages

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.
“Tāthai tāthai”, the mrdangas resounded, and the cymbals chimed in time. Lord Gaurāṅga’s shimmering golden form shivered in ecstasy as He danced, while at His feet small bells jingled.

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mukunda mādhava yādava hari,
balena balo re vadana bhari’,
miche nida-bāse gelo re rāti,
divasa śarīra-sāje
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Lord Gaurasundar would call out to the sleepy inhabitants saying, O, your nights are spent uselessly in sleeping and your days in decorating your bodies! Please cry out blissfully the names of Mukunda, Mādhava, Yādava and Hari!

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emana durlabha mānava-deha,
pāiyā ki karo bhāvanā keha,
ebe nā bhajile yaśodā-suta,
carame pođibe (poribe) lāje
```

emana—this;durlabha—rare;mānava-deha—human body; pāiyā—having received;ki karo—do you ever ;bhāvanā—think; keha—anyone; ebe—until now;nā bhajile—you did not worship;yaśodā-suta—the son of mother Yaśodā;carame—ultimately;pođibe (poribe) —you will fall; lāje—in shame
By achieving such a rare human body do you ever think of this privilege? If you have not worshiped the son of Yaśodā yet you will ultimately fall in great distress.

udita tapana hoile asta,
dina gelo boli’hoibe byasta,
tabe keno ebe alasa hoi,
nā bhaja hṛdaya-rāje

udita—arisen; tapana—the sun; hoile asta—having set; dina—the day; gelo—passed; boli’—saying; hoibe—will be; byasta—busy; tabe—then; keno—why; ebe—now; alasa hoi—will remain idle; nā bhaja—by not worshipping; hṛdaya-rāje—the Lord of the heart

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 instead of becoming anxious towards the end?

jīvana anitya jānaha sār,
tāhe nānā-vidha vipada-bhār,
nāmāśraya kori’ yatane tumi,
thākaha āpana kāje

jīvana—life; anitya—temporary; jānaha sār—understand this essential fact; tāhe—in that; nānā-vidha—different kinds; vipada-bhār—filled with miseries; nāmāśraya kori’—taking refuge to the Name; yatane—carefully; tumi—You; thākaha—always remain engaged; āpana kāje—in His service as your eternal constitution

Please understand that this temporary life which can stop at any time is full of various miseries. So take absolute shelter of the Holy Name and always remain engaged in His service as your eternal occupation.

kṛṣṇa-nāma-sudhā kariyā pān,
jurāo bhakativinoda-prān,
nāma binā kichu nāhiko āro,
caudda-bhuvana-mājhe

kṛṣṇa-nāma-sudhā—the pure Name; koriyā pān—drinking; jurāo—thus satisfied; bhakativinoda-prān—the life of Śrī Bhaktivinoda; nāma binā—except for
the Holy Name; *kichunāhiko āra*—there is nothing else; *caudda-bhuvana-mājhe*—within the fourteen worlds

By drinking the pure nectar of the Holy name of Śrī Kṛṣṇa pacify the soul of Bhaktivinoda Thākur. There is nothing except the Name in the fourteen worlds.

\[
\text{jīvera kalyāna-sādhana-kām,} \\
\text{ jagate āsi’ e madhura nām,} \\
\text{ avidyā-timira-tapana-rūpe,} \\
\text{ hṛd-gagane birāje}
\]

\*jīvera*—living beings; *kalyāna-sādhana-kām*—desiring to bless; *jagate āsi’*—coming to this material universe; *e madhura nām*—this sweet name; *avidyā-timira*—the darkness of ignorance; *tapana-rūpe*—like the sun; *hṛd-gagane*—in the sky of the heart; *birāje*—illuminates

Desiring to bless the empty hearts of all the living beings of this world thereby destroying the darkness of ignorance the sweet Name of Kṛṣṇa has risen like the shining sun in the empty sky.

**Nāma-saṅkīrtana**

\[
\text{hari haraye namah kṛṣṇa yādavāya namah} \\
\text{yādavāya mādhavāya keśavāya namah}
\]

\*hari haraye*—unto Hari; *namah*—obeisances; *kṛṣṇa yādavāya namah*—obeisances unto Lord Kṛṣṇa known as Yādava (the best of the Yadu dynasty) *yādavāya*—unto Yādava; *mādhavāya*—unto Mādhava, the husband of the goddess of fortune; *keśavāya*—unto Keśava, He of fine hair; *namah*—obeisances

O Lord Hari, O Lord Kṛṣṇa, I offer my obeisances to You, who are known as Hari, Yādava, Mādhava, and Keśava.

\[
gopāla govinda rāma śrī-madhusūdan \\
giridhārī gopīnātha madana-mohan
\]

\*gopāla*—cowherd boy; *govinda*—the One who protects the cows; *rāma*—the reservoir of pleasure; *śrī-madhusūdana*—the magnificent killer of the demon Madhu; *giridhārī*—the lifter of the hillnamed Govardhana; *gopīnātha*—Lord of the gopīs; *madana-mohana*—the enchanter of cupid
śrī-caitanya nityānanda śrī-advaita sītā
hari guru vaisṇava bhāgavata gītā

śrī-caitanya-nityānanda—chanting the Names of Lord Caitanya and Lord Nityānanda; śrī-advaita sītā—Śrī Advaita, and Sītā Thākurānī, the consort of Śrī Advaitācārya; hari—Lord Hari; guru—the Spiritual Master; vaisṇava—the Vaiṣṇavas; bhāgavata—the Śrīmad Bhāgavatam; gītā—the Bhagavad-Gītā

All glories to Śrī Caitanya and Nityānanda! All glories to Śrī Advaita Ācārya and His consort, Śrī Sītā Thākurānī. All glories to Lord Hari, the spiritual master, the Vaiṣṇavas, Śrīmad-Bhāgavatam, and Śrīmad Bhagavad-Gītā.

śrī-rūpa sanātana bhaṭṭa-raγhunātha
śrī-jīva gopāla-bhaṭṭa dāsa-raγhunātha

śrī-rūpa sanātana bhaṭṭa-raγhunātha śrī-jīva gopāla-bhaṭṭa dāsa-raγhunātha—chanting the names of the six Gosvāmī-s: Śrī Rūpa, Śrī Sanātana, Raghunāth Bhaṭṭa, Śrī Jīva, Gopāla Bhaṭṭa and Raghunāth Dāsa

All glories to Śrī Rūpa Gosvāmī, Sanātana Gosvāmī, Raghunāthā Bhaṭṭa Gosvāmī, Śrī Jīva Gosvāmī, Gopāla Bhaṭṭa Gosvāmī, and Raghunāthā dāsa Gosvāmī.

ei chay gosāir kori carana vandan
yahā hoite vighna-nāś abhiṣṭa-pūraṇ

ei chay gosāir—this six Gosvāmī-s; kori—I offer; carana vandan—obeisances at their feet; yahā hoite—by/from which; vighna-nāś—obstacles to devotion are destroyed; abhiṣṭa-pūraṇ—all the spiritual desires are fulfilled;

I offer my obeisances to the feet of these six Gosvāmīs. By bowing to them, all obstacles to devotion are destroyed and all spiritual desires are fulfilled.

ei chay gosāni yār—mui tār dās
tān-sabāra pada-reṇu mora pānca-grās

Kartik Kirtan
I am the servant of that person who is a servant of these six Gosvāmīs. The dust of their lotus feet is my five times of intakes.

[Five times of intakes mean taking the grain during anna-prāṣana or rice-giving ceremony which is offered to five prāṇa-vāyus named prāṇa, apāṇa, samāna, udāna, vyāna in the purpose of good health]

tāndera carana sevi bhakta-sane vās
janame janame hoy ei abhilāṣ

tāndera carana—the lotus feet of those six Gosvāmīs; sevi—I serve; bhakta-sane vās—living along with the devotees; janame janame—birth after birth; hoy—there is; ei abhilāṣ—this is my desire

This is my desire that birth after birth I may live with the devotees and serve the lotus feet of these six Gosvāmīs.

ei chay gosāi yabe vraje koilā vās
rādhā-kṛṣṇa-nitya-līlā korilā prakāś

ei chay gosāi—these six Gosvāmīs; yabe—when; vraje—in Vraja; koilā vās—lived; rādhā-kṛṣṇa-nitya-līlā—the eternal pastimes of the Divine Couple; korilā prakāś—they revealed

When these six Gosvāmīs lived in Vraja the eternal pastimes of Rādhā and Kṛṣṇa were revealed to them.

ānande balohari bhaja vrndāvan
śrī-guru-vaiṣṇava-pade majāiyā man

ānande—in bliss; balo—just chant; hari—the Names of Lord Hari; bhaja—just worship; vrndāvan—the Transcendental Realm of Vṛndāvana; śrī-guru-vaiṣṇava-pade—the lotus feet of the Spiritual Master and the Vaiṣṇavas; majāiyā man—absorbing your mind in meditation
Just shout the names of Lord Hari in great ecstasy and worship the transcendental realm of Vrndavana while absorbing your mind in meditation upon the divine feet of the spiritual master and the Vaiñëavas.

śrī-guru-vaiñëava-pada-padma kori āś
nāma-saṅkīrtana kahe narottama dāṣ

śrī-guru-vaiñëava-pada-padma—the lotus feet of the Spiritual Master and the Vaiñëavas; kori āś—I am desiring; nāma-saṅkīrtana—the glorification of the Holy Names; kahe—sings; narottama dāṣ—this Narottama Dāsa

Desiring to serve the lotus feet of Śrī Guru and the Vaiñëavas, Narottama dāṣa sings this saṅkīrtana of the holy names of Lord Hari.

Jaya Rādhā-Mādhava
(jaya) rādhā-mādhava (jaya) kuñja-viṁśī
gopī-jana-vallabha (jaya) giri-vara-dhāṛī
yaśodā-nandana, (jaya) vraja-jana-rañjana,
yāmuna-tira-vana-cārī
devotion to Madhava, the lover of Sri Radha (jaya)
kuñja-viṁśī—(all glories) to Him who wanders in the groves of Vrindavana (jaya)
gopī-jana-vallabha—(all glories) to the lover of the cowherd maidens of Vraja (jaya)
yasodā-nandana—(all glories) to the son of mother Yasoda (jaya)
rañjana—(all glories) to Him who wanders in the forests along the banks of the river Yamuna.

All glories to Madhava, the lover of Sri Rādhā, the great performer of many amorous pastimes in the groves of Vrndavana, the lover of the cowherd maidens of Vraja, the holder of the great hill named Govardhana, the beloved son of mother Yasodā, the delighter of the inhabitants of Vraja, and the wanderer in the forests along the banks of the river Yamunā.
Gaura-ārati
(The Evening Ceremony of Worshiping Lord Gaurāṅga)

(kibā)jaya jaya gorācānder āratiko śobhā
jāhnavī-taṭa-vane jaga-mana-lobhā

jaya jaya—all glories, all glories; gorācānder—to the moonlike Lord Caitanya; āratiko śobhā—the beautiful worship; jāhnavī-taṭa-vane—at the banks of mother Gaṅga; jaga-mana-lobhā—attracting the minds of all living beings in the universe

(kibā)jaga-janer mana-lobhā
gaurāṅger ārati-śobhā

Nitāi Gaura Haribol! Haribol! Haribol! Haribol

All glories, all glories to the beautiful ārati ceremony of Lord Gauracandra in a grove on the banks of the Jāhnavī river! This Gaura-ārati is attracting the minds of all living entities in the universe.

dakṣine nitāi-cānd, vāme gadādhara
nikaṭe advaita, śrīnivāsa chatra-dhara

dakṣine nitāi-cānd—on His right is the moonlike Lord Nityānanda; vāmegadādhara—on His left is Gadādhara; nikaṭe advaita—nearby stands Śrī Advaita; śrīnivāsa chatra-dhara—and Śrīnivāsa Ṭhākur is holding an umbrella.

On Lord Caitanya’s right side is Lord Nityānanda, and on His left is Śrī Gadādhara. Nearby stands Śrī Advaita, and Śrīvāsa Ṭhākur holds an umbrella over Lord Caitanya’s head.

bosiyāche gorācānd ratna-simhāsane
āaratikareṇa brahmā-ādi deva-gaṇe

bosiyāche—is sitting; gorācānd—Lord Gaura-candra; ratna-simhāsane—upon a jeweled throne; āaratī—the worship; kareṇa—performing; brahmā-ādi deva-gaṇe—the demigods, headed by Lord Brahmā
Lord Caitanya is seated upon a jeweled throne while the demigods headed by Lord Brahmā perform the ārati ceremony.

*narahari ādi kori’ cāmara ḍhulāya*

*sañjaya mukunda vāsugoṣa ādi gāya*

*narahari ādikori’*—headed by Narahari Sarkāra and other associates; *cāmara ḍhulāya*—fanning Him with cāmara whisks; *sañjaya mukunda vāsugoṣa ādi*—the devotees headed by Sañjaya, Mukunda Datta and Vāsu Ghoṣa; *gāya*—sing

Narahari Sarkāra and other associates fan Him with yak-tail whisks (*cāmara*) as Sañjaya Pandita, Mukunda Datta and Vāsu Ghoṣa sing sweet kīrtan along with the other devotees for Lord Caitanya’s pleasure.

*śaṅkha bāje ghaṇṭā bāje bāje karatāla*

*madhura mrḍaṅga bāje parama rasāla*

*śaṅkha bāje*—the conchshells are blowing; *ghaṇṭā bāje*—the bells are sounding; *bāje karatāla*—the hand cymbals are playing; *madhura mrḍaṅga*—and the sweet sound of themrḍaṅga; *bāje* —sounds; *parama rasāla*—supremely relishable to hear

*śaṅkha bāje ghaṇṭā bāje*

*madhur madhur madhur bāje*

*Nitāi Gaura Haribol! Haribol! Haribol!*

Conchshells resound, bells clang, karatāls ring and the mrḍaṅgas play very sweetly in that kīrtan, so melodious and relishable to hear.

*bahu-koṭi candra jini’ vadana ujjvala*

*gala-deše vana-mālā kare jhalamala*

*bahu-koṭi*—many millions; *candra jini*—conquering the moon; *vadana ujjvala*—the brilliance of Lord Caitanya’s face; *gala-deše*—around His neck; *vana-mālā*—a garland of forest flowers; *kare jhalamala*—shines

The brilliance of Lord Caitanya’s face conquers many millions of moons, and the garland of forest flowers around His neck keeps shining.

*śiva-śuka-nārada preme gada-gada*
bhakativinoda dekhe gorāra sampada

śiva-śuka-nārada—Lord Śiva, Śukadeva Gosvāmī and Nārada Muni; preme—with ecstasy of Divine Love; gada-gada—the voices are choked; bhakativinoda—thus Bhaktivinoda; dekhe—beholds; gorāra sampada—the glory of Lord Caitanya

Lord Śiva, Śukadeva Goswāmī and Nārada Muni are all present there, and their voices are choked with the ecstasy of transcendental love. Thus Bhaktivinoda envisions the glory of Lord Gauracandra.

Śrī Yugala-ārati
(The Ceremony of Worshiping the Divine Couple)

jaya jaya rādhā-krṣṇa yugala-milan
ārati karaye lalitādi sakhī-gaṇ

jaya jaya—Glory! Glory!; rādhā-krṣṇa yugala—Rādhā & Kṛṣṇa, the Divine Couple; milan—union; ārati—worship; karaye—performing; lalitādi—under the guidance of Lalitāsakhī; sakhī-gaṇ—the other sakhī-s.

All glories, all glories to the meeting of the transcendental pair, Śrī Śrī Rādhā and Kṛṣṇa! The assembly of gopīs, headed by Lalitā, perform the ārati ceremony for Their pleasure.

madana-mohana rūpa tri-bhaṅga-sundar
pitāmbara śikhi-puccha-cūḍā-manohar

madana-mohana—He who confuses the mind even of cupid; rūpa—form; tri-bhaṅga—curved on three places; sundara—beautiful; pitāmbara—yellow dhoti; śikhi-puccha-cūḍā— with a peacock feather in His crown; manohara—confusing the mind

The beautiful three-fold bending form of Kṛṣṇa, who is the attractor of Cupid, dressed in yellow silk garment and wearing a crown decorated with the feathers of a peacock, is simply captivating to the mind.

lalita-mādhava-vāme vrṣabhānu-kanyā
sunīla-vasanā gaurī rūpe gune dhanyā
Sitting to the left of the charming Lord Mādhava is the beautiful daughter of King Vṛṣabhānu, dressed in a lovely deep blue sārī. Her complexion is the color of molten gold, and all the characteristics of Her beauty and qualities are highly praiseworthy.

\[
nānā-vidha alaṅkāra kare jhalamal
hari-man-o-vimohana vadana ujjval
\]

\[nānā-vidha\]—different kinds of; \[alaṅkāra\]—ornaments; \[kare\]—acting; \[jhalamala\]—twinkling; \[hari-man-o-vimohana\]—confusing the mind of Lord Hari; \[vadana\]—face; \[ujjvala\]—emanating

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

\[
viśākhādi sakhī-gaṇa nānā rāge gāy
priya-narma-sakhī yata cāmarā dhulāy
\]

\[viśākhādi\]—headed by Viśākhā; \[sakhī-gaṇa\]—the other sakhī-s; \[nānā\]—different kinds of; \[rāge\]—raga-s; \[gāy\]—sing; \[priya-narma-sakhī\]—the most beloved friends of Rādhā; \[yata\]—all; \[cāmarā\]—cāmarā fans; \[dhulāy\]—wave

All the gopīs headed by Viśākhā sing many beautiful songs in various tunes, while the topmost class of gopīs known as the priya-narma-sakhīs soothe Rādhā and Kṛṣṇa by waving cāmarā fans.

\[
śrī-rādha-mādhava-pada-sarasija-āše
bhaktivinoda sakhī-pade sukhē bhāse
\]

\[śrī-rādha-mādhava\]—Śrī Rādhā and Śrī Mādhava; \[pada\]—feet; \[sarasija\]—lotus; \[āše\]—desiring; \[bhaktivinoda\]—Śrīla Bhaktivinoda Thākur; \[sakhī\]—the sakhī-s; \[pade\]—feet; \[sukhe\]—with happiness; \[bhāse\]—swims/bathes

Hoping to attain the lotus feet of Rādhikā and Mādhava, Bhaktivinoda happily swims in the ocean of bliss found at the feet of the damsels of Vraja Dhāma.
Srī Kṛṣṇa-vandanā
By Srila Rupa Gosvami

krṣṇa (he) deva bhavantam vande
man-mānasa-madhukaram arpaya nija-pada-paṅkaja-makarande

krṣṇa—O Kṛṣṇa!; deva—O Lord!; bhavantam—to You; vande—I praise; mat—my; mānasa-madhukaram—bee-like mind; arpaya—please offer; nija—Your own; pada-paṅkaja—of Your lotus feet; makarande—in the nectar.

O Bhagavan Sri Kṛṣṇa! I offer my obeisances unto You. Please let my bee-like mind be offered the nectarean honey of Your lotus feet. In other words, please let it have a taste of the rasa of those lotus feet so that it will then never be attracted to anything else!

yadyapi samādhiṣu vidhir api paśyati na tava nakhāgra-maricim

O Acyuta! Although the great Lord Brahmā, in his full samādhi, is unable to see even a particle of the effulgence emanating from the tips of the nails of Your lotus feet, still I desire this vision, for I have heard of the wonderful waves of Your mercy.

bhaktir uḍaṇcati yady api mādhava na tvayi mama tila-mātṛī

bhaktiḥ—bhakti; uḍaṇcati—arising; yadyapi—although; mādhava—Mādhava; na—not; tvayi—for You; mama—my; tila—sesame seed; mātṛī—as little as; parameśvaratā—Supreme Power; tad api—nevertheless; tava—Your; āḍhika—sublime; durghaṭa—the impossible; ghaṭana—making it possible; vidhāṭri—the accomplisher.
O Mādhava! Although my devotion for You does not come forth even a tiny bit still Your inconceivable power which makes the impossible possible, (please fulfill the desires of my heart).

\[ ayam \text{ avilolatayādya sanātana kalitād Bhūta-rasa-bhāram } \]
\[ nivasatu nityam ihāmātha-nindini vindan madhurima-sāram \]

\( ayam \)—this; \( avilolatayā \)—with fixed steadiness; \( adya \)—today; \( sanātana \)—O Eternal Lord!; \( kalita \)—endowed; \( adbhuta-rasa \)—wonderful mellows; \( bhāram \)—full; \( nivasatu \)—may it reside; \( nityam \)—eternally; \( iha \)—here; \( amṛta \)—nectar; \( nindini \)—defeating; \( vindan \)—enjoying; \( madhurima-sāram \)—the essence of sweetness.

O 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.

\[ Śrī-Śrī-kṛṣṇa-nāmāṣṭakam \]
\[ Śrī-Śrī-kṛṣṇa-nāmne namaḥ \]

\[ hare kṛṣṇa hare kṛṣṇa kṛṣṇa hare hare \]
\[ hare rāma hare rāma rāma rāma hare hare \]

\[ -1- \]
\[ nikhila-śruti-mauli-ratna-mālā-\]
\[ dyuti-nīrājita-pāda-pāṅkajānta \]
\[ ayi! mukta-kulair upāsyamānām \]
\[ paritas tvāṁ harināma! samśrayāmi \]

O Hari-nāma! You being non-different from the Lord, the effulgence of the absolute pearl garland of the Upanishads radiates from Your toe nails, meaning that all the personified Vedas though residing in your Lotus feet are chanting your Glories and the perfected souls and saints are engaged in worshipping you. Therefore I'm taking complete shelter of you.
O Holy Name of Krishna, all glories to you! You are eternally sung and glorified by the realized souls! You have assumed the form of transcendental syllables to bring great happiness to all conditioned souls. Even if You are spoken only once
out of derision or unintentionally still you have the power to vanquish all his sinful activities to the root.

\[
\begin{align*}
\text{jaya jaya harinām, cidānandāmṛta-dhām,} \\
\text{para-tattva aksara-ākāra} \\
\text{nija-jane kṛpā kori’, nāma-rūpe avatari’,} \\
\text{jīve dayā korile apāra}
\end{align*}
\]

\(\text{jaya}\)—all glories; \(\text{harinām}\)—the Holy Name; \(\text{cidānandāmṛta-dhām}\)—the residence of transcendental knowledge and happiness; \(\text{para-tattva}\)—supreme truth; \(\text{aksara}\)—eternally manifested; \(\text{ākāra}\)—form; \(\text{nija}\)—Your; \(\text{jāne}\)—devotees; \(\text{kṛpā}\)—mercy; \(\text{kori}\)—giving; \(\text{nāma-rūpe avatari}\)—descended in the form of Your Holy Name; \(\text{jīve}\)—the living beings; \(\text{dayā}\)—compassion; \(\text{korile}\)—giving; \(\text{apāra}\)—unlimited.

All glories, all glories to the Holy Name of the Lord, the abode of immortal transcendental bliss! The Supreme Absolute Truth, who possesses an eternal form of sacred syllables, has descended in the form of the Holy Name. Thereby He shows mercy to His own devotees while showering boundless compassion upon all fallen souls.

\[
\begin{align*}
\text{jaya ‘hari’, ‘krṣṇa’, ‘rāma’ jaga-jana-su-viśrām,} \\
\text{sarva-jana-mānasa-raṅjana} \\
\text{muni-vṛnda nirantar, ye nāmera samādar,} \\
\text{kori’ gāy bhoriyā vadana}
\end{align*}
\]

\(\text{jaya}\)—all glories; \(\text{hari, krṣṇa, rāma}\)—different Names like Hari, Kṛṣṇa and Rāma; \(\text{jagat}\)—universe; \(\text{jana}\)—living beings; \(\text{su-viśrāma}\)—Divine resting place; \(\text{sarva}\)—all; \(\text{jana}\)—living beings; \(\text{mānansa}\)—the spirits; \(\text{raṅjana}\)—enlightened; \(\text{muni-vṛnda}\)—Holy persons; \(\text{nirantar}\)—always; \(\text{ye}\)—these; \(\text{nāmera}\)—of Holy Names; \(\text{samādar}\)—giving respect; \(\text{kori}\)—doing; \(\text{gāy}\)—singing; \(\text{bhoriyā}\)—full; \(\text{vadana}\)—mouth;

All glories to the Supreme Lord who is called by different names, such as Hari, Kṛṣṇa and Rāma! He is the auspicious resting place of all living entities within the universe, and He delights the minds of all souls. Wise sages maintain great reverence for His holy name and constantly sing it by filling their mouths with the sound.
O Lord Kṛṣṇa in the form of name-syllables! You possess all supreme powers, and are engaged in bestowing pure auspiciousness upon the living beings. Without You there is no other friend to rescue us from the ocean of material existence. You have come for the deliverance of all fallen souls.

For all souls within this world there is much misery and sorrow. O Harinām, if someone calls upon You just once, feeling himself very meek and lowly, possessing nothing and seeing no other remedy for his relief, You then easily destroy all his sorrows.
If one simply obtains a faint glimpse of Your actual identity, then all sorts of terrible miseries are cast far away; indeed, the very form of suffering itself is easily broken to pieces. Bhaktivinoda says, “All glories, all glories to the holy name of Lord Hari! O Harinām, I perpetually fall to the ground in hope of attaining Your lotus feet.”

O sun-like Krishna Nama! You are so merciful that even ābhāsa, the dim light of Your early dawn meaning if anybody utters your name indistinctly or hints likewise still you remove his ignorance of darkness due to the attachment to the material world and also you even award devotional knowledge to one who is bereft of devotion to Sri Krishna. Therefore, O Holy Name, is there any scholar who is able to understand your glories?

(vibhāsa ----ektālā)

viśve udita, nāma-tapana,
avidyā-vināśa lāgi’
chodata saba,māyā vibhava,
sādhu tāhe anurāgī

harināma-prabhākara, avidyā-timira hara,
tomāra mahimā keba jāne
ke hena paṇḍita-jana, tomāra māhātmya-gaṇa,
ucchaih-svare sakala bākhāne
tomāra ābhāsa pahilahi bhāy
e bhava timira kavalita-prāy
acire timira nāsiyā prajñāna
tattvāndha-nayane kareṇa vidhāna

sei ta’ prajñāna viśuddha bhakati
upajāya hari-viṣayini mati

e adbhuta lilā satata tomāra
bhakativinoda jāniyāche sāra

-4-
yad brahma-sāksāt-krīti-niṣṭhayāpi
vināśam āyāti vinā na bhogaiḥ
apaiti nāma! sphuraṇena tat te
prārabdha-karmeti virauti vedāḥ

O Holy Name! The Vedas loudly declare that although resolute meditation on impersonal Brahman cannot destroy prārabdha karma or primordial sinful and pious karmic reactions, but Your appearance on the tongue at once mitigates the suffering of all karma.

jñāni jñāna-yogekoriyā yatane,
brahmer sāksāt kare
brahma sāksātkār, aprārabdha karma,
sampūrṇa-jñānete hare

tabu ta’ prārabdha, nāhi hay kṣaya,
phala-bhoga vinā kabhu
brahma-bhūta jīva, phala-bhoga lāgi’,
janama-maraṇa labhu

kintu ohe nāma, tava sphūrti hole,
ekānti janera āra
prārabdhāprārabdha, kichu nāhi thāke,
vede gāy vāra-vāra
tomāra udaye, jīvera hṛdaya,
sampūrṇa śodhita haya
karma-jñāna-bandha, saba dūre yāy
anāyāse bhava-kṣaya

bhakativinoda bāhu tule kay,
nāmera niśāna dhara
nāma-ḍāṅkā-dhvani, koriyā yāibe,
baṅtrī muralīdhara

-5-
agha-damana-yaśodā-nandanau nanda-sūno!
kamala-nayana-gopī-candra-vaṅḍāvanendrāḥ!
praṇata-karunā-krṣṇāv ity aneka-svāraṇa
tvayi mama ratir uccair vardhatām nāmadheya!

O Harināma! You have mercifully appeared in names such as, Agha-damana (Crusher of Aghasura or Destroyer of sins), Yaśodā-nandana (Beloved son of Yashoda), Nanda-sūna (Son of Nanda Maharaj), Kamala-nayana (Lotus–eyed), Gopīcandra (Moon of the Gopis), Vaṅḍāvanendra (Lord of Vrindavan), Praṇata-karunā (Compassionate to the surrendered souls), Sri krishna (All Attractive) etc. in order to free the living entity from the bonds of the ocean of transmigration. May my attraction for you be increased manifold!

(lalita-vibhāsa ----ekatāla)
harināma, tuyā aneka svarūpa
yaśodā-nandana, ānanda-vaṅḍhana,
nanda-tanaya rasa-kūpa

pūtanā-ghātana, trnāvarta-hana,
śakata-bhaṅjana gopāla
muralī-vaṅḍana, agha-vaka-mardana
govardhana-dhārī rākhāla

keśi-mardana, brahma vimohana,
surapati-darpa-vināśi
O Holy Name, You manifest Yourself in two forms; as vācyam, the Supreme Person, and as vācaka, the sound vibration of the Holy Name. We know Your second form to be more merciful than the first. Even a person who commits many offenses to the first form may always be plunged into an ocean of bliss by serving and worshiping Your Holy Name.

**(vibhāga --- jhānpi lophā)**

vācyam vācaka----ei dui svarūpa tomāra
vācyam tava śrī-vigrāha cidānandākāra

vācaka-svarūpa tava śrī-krṣnādi nāma
varṇa-rūpi sarva-jīva-ānanda-viṣrāma
Kartik Kirtan

O Kṛṣṇa-nāma! You destroy the sufferings of those who take shelter of You, You are the playful embodiment of intense spiritual bliss, the great festival of happiness for Gokula, You are the complete form of transcendental glory and eternal bliss. I offer praṇāma unto You time and again.

(lalita-jhijhiṭ-----ektālā)

Ohe harinām, tava mahimā apār
tava pade nati āmi kori bār bār
gokulera mahotsava ānanda-sāgar
tomara caraṇe poḍi hoiyā kātar
O life and soul of Nārada's vīṇā, O You who are like the essence of nectarian waves in the ocean of sweetness! O Kṛṣṇa-nāma! By Your own volition, please always sweetly appear on my tongue.
When the great soul Nārada Muni plays his stringed vīṇā, the holy name of Rādhikā-ramaṇa descends and immediately appears amidst the kīrtana of the Lord’s devotees.

Like a monsoon cloud, the holy name showers pure nectar into their ears. Due to great ecstasy, all the devotees enthusiastically dance to their hearts’ content.

All the inhabitants of the universe become maddened upon entering these intoxicating showers of divine sweetness. Some people cry, some dance, and others become fully intoxicated within their minds.

Five-faced Lord Śiva embraces Nārada Muni and repeatedly shouts in ecstasy, while Lord Brahmā dances very ecstatically and exclaims, “All of you chant ‘Haribol! Haribol!’

sahasrānana, parama-sukhe,  
‘hari hari’ boli’ gāya  
nāma-prabhāve, mātiilo viśva,  
nāma-rasa sabe pāya
In supreme happiness, thousand-faced Ananta Śeṣa sings and calls out, “Hari! Hari!” By the influence of the transcendental vibration of the Holy Name, the whole universe becomes mad with ecstasy as everyone relishes the mellows of the holy name.

śrī-krṣṇa-nāma, rasane sphuri’,
pūrā’lo āmār āśa
śrī-rūpa-pade, yācaye ihā,
bhakativinoda-dāsa

The Holy Name of Śrī Krishna has fulfilled all my desires by thus manifesting on everyone’s tongue. Bhakativinoda, the humble servant of the Lord, therefore prays at the feet of Śrī Rūpa Goswāmī that the chanting of harināma may always continue in this way.

***

Karttik vrata

Śrī Rādhā-Kṛṣṇayor-aṣṭakālīya-lilā-smarana-maṅgala-stotram

1st Yāma;prathama-yāma-kīrtanam:
Chanting during the first period: (3:22 a.m. to 5:46 a.m.)

Niśanta-lilā Bhajan; Śraddhā

Dawn period of Devotional Practice; Devotional faith

Ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpanam
śreyah-kairava-candrikā-vitaranam vidyā-vadhū-jīvanam
ānandāmbudhi-vardhanam prati-padam pūrṇāmṛtāsvādanam
sarvātma-snapanam paraṁ vijayate śrī-krṣṇa-sankīrtanam
ceto—of the heart; -darpāṇa—the mirror; -mārjanaṁ—cleansing; bhava—(of) material existence; -mahā-dāvā-agni—the blazing forest fire; -nirvāpanam—extinguishing; śreyah—of good fortune; kairava—the white lotus; -candrikā—the moonlight; -vitaranam—spreading; vidyā—(of all) education; -vadhū—wife; -jīvanam—the life; ānanda—of bliss; -ambudhi—the ocean; -vardhanam—increasing; prati-padam—at every step; pūrṇā-amṛta—of the full nectar; -āsvādanam—tasting; sarva—for everyone; -ātma-snapanam—bathing of the
self;param—transcendental; vijayate—let there be victory; sri-krṣṇa-saṅkīrtanam—for the congregational chanting of the holy name of Kṛṣṇa.

Glory to the all-auspicious sri-krṣṇa-saṅkīrtana, which cleanses the mirror-like heart of all the dust accumulated for years and thus extinguishes the blazing fire of misery in the forest of material existence i.e. repeated birth and death. The heart begins to blossom in the nectar of the Name as the waxing moon that spreads the white lotus of good fortune for all living entities. It is the life and soul of all transcendental knowledge. It increases the ocean of transcendental bliss again and again each time the soul dives for tasting nectar, and it enables all phases of the self to be satisfied and purified. (Śrī Śrī Śikṣāṣṭakam, 1st verse)

nāma-saṅkīrtane hay sarvānartha-nāśa
sarva śubhodaya krṣne premera ullāsa

nāma-saṅkīrtane—In congregational chanting of Harinam; hay—happens; sarva anartha-nāśa—all the anartha-s or undesirable things get destroyed; sarva—all; śubhodaya—gives rise to auspiciousness; krṣne—on Sri Krishna; premera—of love; ullāsa—joy.

Simply by chanting the holy name of Lord Krishna, one can be freed from all undesirable habits. This is the means of awakening all good fortune and initiating the flow of waves of love for Krishna. (C.C.Antya 20.11)

saṅkīrtana hoite pāpa-saṁsāra-nāśana
citta-śuddhi, sarva-bhakti-sādhana-udgama

saṅkīrtana hoite—from the process of chanting the holy name; pāpa-saṁsāra-nāśana—annihilation of materialistic life resulting from sins; citta-śuddhi—cleansing of the heart; sarva-bhakti—all kinds of devotional service; sādhana—of the performances; udgama—awakening.

By performing congregational chanting of the Hare Kṛṣṇa mantra, one can destroy the sinful condition of material existence, purify the unclean heart and awaken all varieties of devotional service. (C.C.Antya 20.13)

krṣṇa-premodgama, premāṁrtā-āsvādana
krṣṇa-prāpti, sevāṁṛta-samudre majjana
The result of chanting is that one awakens his love for Kṛṣṇa and tastes transcendental bliss. Ultimately, one attains the association of Kṛṣṇa and engages in His devotional service, as if immersing himself in a great ocean of love.

(C.C. Antya 20.14)

Śrī Śikṣāṣṭaka, 1st song; jhānphi-lophā (Bhaktivinode Ṭhākur-Gītavali)

pīta-varāṇa kali-pāvana gorā
gāoyai aichana bhāva-vībhōrā

pīta-varāṇa–golden complexion; kali–(of) Kali-yuga; pāvana–purifier; gorā–Lord Gaurāṅga gāoyai–sings as follows; aichana–thus; bhāva-vībhōrā–being absorbed in ecstatic mood.

Lord Gaurāṅga, whose complexion is golden, who delivers the fallen souls of this Kali-yuga sings as follows, overwhelmed through spiritual ecstasy.

citta-darpana-parimārjaṇa-kārī
kṛṣṇa-kirtana jaya citta-vīhārī
citta-darpana–the mirror of the heart; parimārjaṇa-kārī–which cleanses thoroughly; kṛṣṇa-kirtana jaya–all victory to Kṛṣṇa Kirtana; citta-vīhārī–delighting the soul.

All glories to the chanting of the holy name of Kṛṣṇa! It thoroughly cleanses the mirror of the heart and delights the soul.

helā-bhava-dāva-nirvāpana-vṛtti
kṛṣṇa-kirtana jaya kleśa-nivṛtti

helā–ignorance; bhava–material world; dāva–(like a) forest fire; nirvāpana–extinguishing; vṛtti–thenature; kṛṣṇa-kirtana jaya–all victory to Kṛṣṇa-kirtana; kleśa-nivṛtti–troublesexperienced in the material plane of existence.
All glories to the chanting of the holy name of Kṛṣṇa! It extinguishes the forest fire of material existence and removes all material tribulations experienced due to our ignorance.

\[
\text{śreyah-kumuda-vidhu-jyotsnā-prakāśa} \\
kṛṣṇa-kīrtana jaya bhakti-vilāsa
\]

śreyah—all good fortune; kumuda—white lotus; vidhu-jyotsnā—the moon from whom lightsemanate; prakāśa—appearance (manifestation); kṛṣṇa-kīrtana jaya—all victory to Kṛṣṇa-kīrtana; bhakti-vilāsa—pastimes of devotion.

All glories to the chanting of the holy name of Kṛṣṇa! It appears like the moon in the heart and distributes its cooling moonlight, thus causing the white lotus of good fortune to bloom. This chanting is the pastime of devotion.

\[
\text{viśuddha-vidyā-vadhū jīvana-rūpa} \\
kṛṣṇa-kīrtana jaya siddha-svarūpa
\]

viśuddha—pure goodness; vidyā-vadhū—divine knowledge as bright as a young bride; jīvana-rūpa—form in life; kṛṣṇa-kīrtana jaya—all victory to Kṛṣṇa-kīrtana; siddha-svarūpa—attaining the perfection in one’s life.

All glories to the chanting of the holy name of Kṛṣṇa! It is compared to a young bride, chaste and devoted to transcendental knowledge itself. This chanting is the highest perfection of life.

\[
\text{ānanda-payō-nidhi-vardhana-kīrti} \\
kṛṣṇa-kīrtana jaya plāvana-mūrti
\]

ānanda—divine bliss; payō—nectar (milk); nidhi—ocean of treasure; vardhana—ever increasing; kīrti—the cause of; kṛṣṇa-kīrtana jaya—all victory to Kṛṣṇa-kīrtana; plāvana—floating; mūrti—embodied.

All glories to the chanting of the holy name of Kṛṣṇa! It is glorious, as it causes the ocean of ecstatic bliss to swell and overflow. This chanting is an inundation of love of the Supreme Lord.
pade pade piyūṣa-svāda-pradātā
kṛṣṇa-kīrtana jaya prema-vidhātā

pade pade—at every step; piyūṣa-svāda-pradātā—which gives the taste of divine nectar; kṛṣṇa-kīrtana jaya—all victory to Kṛṣṇa-kīrtana; prema-vidhātā—bestower of divine love.

All glories to the chanting of the holy name of Kṛṣṇa! It gives one a taste of fully satisfying nectar at every step. This chanting is the bestower of ecstatic love of God.

bhaktivinoda-svātma-snapana-vidhāna
ekṛṣṇa-kīrtana jaya prema-nidāna

bhaktivinoda-svātma—the soul of bhaktivinoda; snapana-vidhāna—cleanses; kṛṣṇa-kīrtana jaya—all victory to Kṛṣṇa-kīrtana; prema-nidāna—storehouse of divine love.

All glories to the chanting of the holy name of Kṛṣṇa! It bathes the soul of Bhaktivinoda. This chanting is a storehouse of love of God.

Krṣṇa-lilā-cintā
(Remembering the Lilā)

rātryante trasta-vrnderita-bahu-viravair bodhitau kīra-sārī-
padyair hrdayair ahrdyair api sukha-sayānād utthitau tau sakhībhiḥ

dṛṣṭau hrṣṭau tādātvedita-rati-lalitau kakkhaṭi-gīh-saṣāṅkau
rādhā-krṣṇau sa-trṣnāv api nīja-nīja-dhāmmy āpta-talpau smarāmi

rātri ante—at the close of night; trasta—afraid; vṛnda—vrndā-devi; bahu—many; viravaiḥ—with chirping tunes; bodhitau—awakened; kīra sārī padyair—by poems of parrots and myna’s; hrdayaiḥ—pleasing; ahrdyaih—not pleasing; api—also; sukha sayānād—from happy sleep; utthitau—awakened; tau—both of Them; sakhībhiḥ—Their female friends; dṛṣṭau—by seeing; hrṣṭau—happy; tādātva—at that time; uditā rati lalitau—attracted by the exchange of deep love; kakkhaṭi gīh—the loud sound voice uttered by the she-monkey kakkhaṭi; saṣāṅkau—being afraid; rādhākrṣṇau—Rādhā and Kṛṣṇa; satṛṣnāv—with the desire; api—also; nīja nīja dhāmmy—in Their respective residence; āpta talpau—occupying Their beds; smarāmi—I remember.
“I remember Rādhā and Kṛṣṇa at the end of the night. Vṛndādevi, who is attending Them, did her duty by prompting the parrot and the myna bird to sing many pleasing and also displeasing songs. These songs awakened Rādhā and Kṛṣṇa, who rose from Their bed of bliss. Their female friends observed Them looking very charming because of the deep love and affection They shared at that time. Both were suspicious about the voice of Kakkhati, a she-monkey, and although They desired to continue Their mutual association they left that place for Their own residence, where They occupied Their own beds.” (Govinda lilāmṛta 1/10)

At dawn Vṛndā-devi signals Suka-Sarika (Parrot and Myna) to start singing the Glories of Śrī Rādhā Kṛṣṇa. It is the responsibility of Vṛndādevi to make the required arrangements, so that Śrī Rādhā Kṛṣṇa are getting up and reaching their respective homes at time. During the night Vṛndā-devi and her associates are silently chanting (as not to disturb the Divine Couple) waiting for dawn to serve the Divine Couple. When it is needed the birds (Parrots and Myna’s) will start chirping just on time. The Suka’s (Parrots) are the group who are more in favour to Śrī Kṛṣṇa so they will sing Kṛṣṇa’s Glories, while another group the Sarikas (Myna’s) are more in favour to Śrī Rādhā and are thus singing Her Glories so there is competition between them while singing sweet melodious sounds to awake Śrī Rādhā-Kṛṣṇa. Śrīmati Rādhārāni wakes up first while Śrī Kṛṣṇa is still lays down in Their bed, because of this Vṛndā-devi gets perturbed as the onset of daylight is very near. Actually Kṛṣṇa is not asleep anymore but by staying in bed
keeping his eyes closed he gives the she-monkey kakkhatī (a pet of Śrīmatī Rādhārāṇī) the opportunity to do service. Vṛndā-devi looks at the kakkhatī and gives her a signal to make a loud shrieking sound which makes Kṛṣṇa also rise from the bed. Then Both Śrī Rādhā and Śrī Kṛṣṇa leave the place and rush to their respective homes and step in their beds again.

2nd Yāma; dvitīya-yāma-kīrtanam
Chanting during the second period: (5:46 a.m. to 8:10 a.m.)

prātaḥ-lilā Bhajan; sādhu-saṅga, anartha-nivṛtti
Morning period of Devotional Practice; Association with Holy persons, overcoming the obstacles on the Devotional Path.

nāmnām akāri bahudhā nija-sarva-saktis
  tatrārpitā niyamitāh smarane na kālah
  etādṛśī tava kṛpā bhagavan mamāpi
  durdaivam īdrśam ihājani nānurāgaḥ //2

nāmnām—of the holy names (of the Lord); akāri—manifested; bahudhā—various kinds; nija-sarva-saktih—all kinds of personal potencies; tatra—in that, arpitā—invested; niyamitāh—restricted; smarane—in remembering; na—not; kālah—(consideration of) time; etādṛśī—so much; tava—Your; kṛpā—mercy; bhagavan—O Lord; mama—my; api—although; durdaivam—misfortune; īdrśam—such; iha—in this (the holy name); ajani—was born; na—not; anurāgaḥ—attachment.

O my Lord, in Your holy name there is all good fortune for the living entity, and thus You have unlimited names, such as Kṛṣṇa and Govinda, by which You reveal Yourself. You have kindly invested all Your potencies in those transcendental names, and there are not even hard and fast rules in chanting those names. Although you bestow such mercy upon the fallen, conditioned souls by descending in the form of divine sounds but I am so unfortunate that I have no attraction for them. (Śrī Śrī Śikṣāstakam, 2nd verse)

aneka-lokera vāñchā—aneka-prakāra
  kṛpāte korila aneka-nāmera pracāra
Because people vary in their desires, You have distributed various holy names by Your mercy. (C.C.Antya 20.17)

\[ \text{khaite suite yathâ tathâ nãma laya} \\
\text{kãla-desa-niyama nãhi, sarva siddhi haya} \]

\text{khaite—while eating; suite— in lying down; yathâ—as; tathâ—so; nãma laya—one takes the holy name; kãla—in time; desa—in place; niyama—regulation; nãhi—there is not; sarva siddhi haya—there is all perfection.} 

Regardless of time or place, one who chants the holy name, even while eating or sleeping, attains all perfection. There is no restriction. (C.C.Antya 20.18)

\[ \text{sarva-sakti nãme dilã koriyã vibhãga} \\
\text{ãmãra durdaiva, nãme nãhi anurãga!!} \]

\text{sarva-sakti—all potencies; nãme—in the holy name; dilã—You have bestowed; koriyã vibhãga—by making separation; ãmãra durdaiva—My misfortune; nãme—for chanting the holy names; nãhi—there is not; anurãga—attachment.} 

You have invested Your full potencies in each individual holy name, but I am so unfortunate that I have no attachment for chanting Your holy names. (C.C.Antya 20.19)

\[ \text{Srî Siksåstaka 2nd song} \]
\[ \text{jhãnphi-lopah (Bhaktivinoda Ttâkur-Gîtavali)} \]

\[ \text{tuñhu dayã-sãgara tãrayite prãñi} \\
\text{nãm aneka tuyã sikhãoli ãni’} \]

\text{tuñhu—you; dayã-sãgara—ocean of mercy; tãrayite—to free; prãñi—the living beings; nãm-holynames; aneka—many different; tuyã—you; sikhãoli—have taught about; ãni—bringing.}
O Lord! You are an ocean of mercy. You have brought Your innumerable holy names to this world and have taught the chanting of them to the fallen living beings just for their deliverance.

\[
\text{sakala šakati dei nāme tohārā}
\text{grahaṇe rākhali nāhi kāla-vicārā}
\]

\(\text{sakala}–\text{all your; sakati}–\text{power; dei}–\text{by investing; nāme tohārā}–\text{in Your holy name; grahaṇe}–\text{controlled by; rākhali}–\text{rules and regulations; nāhi}–\text{not; kāla-vicārā}–\text{regarding time and space.}\)

You invest all Your energies in Your own holy name, and for chanting Your holy name, You have not established any rules such as consideration of time or place.

\[
\text{śrī-nāma-cintāmaṇi tohārī samānā}
\text{viśve bilāoli karunā-nidānā}
\]

\(\text{śrī-nāma-cintāmaṇi}–\text{the holy name is like a touchstone; tohārī}–\text{from you; samānā}–\text{non different; viśve}–\text{in the entire universe; bilāoli karunā-nidānā}–\text{essence of Your kindness.}\)

Your divine holy name, being nondifferent from You, is like touchstone. You have distributed Your holy name throughout the entire creation, and that is the essence of Your kindness.

\[
\text{tuyā dayā aichana parama udārā}
\text{atiśoya manda nātha! bhāga hāmārā}
\]

\(\text{tuyā}–\text{Your; dayā}–\text{mercy; aichana}–\text{such; parama}–\text{supremely; udārā}–\text{magnanimous; atiśoya manda}–\text{extremely unfortunate; nātha!}–\text{O Lord; bhāga}–\text{destiny; hāmārā}–\text{my.}\)

Such is Your mercy, which is supremely magnanimous, O Lord, but I am extremely unfortunate.

\[
\text{nāhi janamalo nāme anurāga mora}
\text{bhakatīvinoda-citta duḥkhe vibhora}
\]
My attraction for the holy name has never come about; therefore the heart of Bhaktivinoda is overwhelmed with sadness.

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I take shelter of Śrīmatī Rādhārānī who after finishing Her ablutions and ornamenting Her body is called early in the morning by Her girl friends on behalf of Mother Yaśoda, and later on in Yaśoda’s house She prepares delicious foodstuffs which are afterwards offered to Kṛṣṇa. Later on she takes Kṛṣṇa’s remnants. I also take shelter of Kṛṣṇa. After awakening from His bed early in the morning, Kṛṣṇa first goes to the cowshed to milk the cows. Following His daily routine, Kṛṣṇa then returns home, and after taking bath, He takes His meals in the company of His cowherd friends. (Govinda lilāmṛta 2/1)
ei lilä cintä kara, nāma-preme gargara, 
prāte bhakta-jana saṅge range

ei lilä cinta ār kara saṅkīrtana
acire pāibe tumī bhāva-uddipana

***

3rd Yāma; tr̥ṭīya-yāma-kīrtanam
Chanting during the third period: (8:10 a.m. to 10:34 a.m.)

Pūrvāhna-lilā Bhajan; Niṣṭhā-Bhajan
Forenoon period of Devotional Practice;
Devotional practice with firm faith and without interuption

tr̥ṇād api su-nīcena taror iva sahiṣṇunā
amāninā māṇadena kīrtaniyāh sadā hariḥ

tr̥ṇāt api—than a blade of grass; su-nīcena—being lower; taroh—than a tree; iva—like; sahiṣṇunā—with tolerance; amāninā—without any expectation of personal honor; māṇadena—giving respect to all; kīrtaniyāh—to be chanted; sadā—always; hariḥ—the holy name of the Lord.

One should chant the holy name of the Lord constantly in a humble state of mind, thinking oneself lower than the blade of grass in the street; one should be much more tolerant than a tree, devoid of all sense of false prestige yet should be always ready to offer all respect to others. (Śrī Śrī Śikṣāṣṭaka verse 3rd.)

uttama haṅā āpanāke māne trṇādhama
dui-prakāre sahiṣṭūtā kare vrksa-sama

uttama haṅā—although being very much exalted; āpanāke—himself; māne—thinks; trṇa-adhama—lower than a blade of the grass on the ground; duī prakāre—in two ways; sahiṣṭūtā—tolerance; kare—performs; vrksa-sama—like the tree.
These are the symptoms of one who chants the Hare Krṣṇa mahā-mantra. Although he is very exalted, he thinks himself lower than the grass on the ground, and like a tree, he tolerates everything in two ways. (C.C.Antya 20.22)

vrkṣa yena kāṭileha kichu nā bolaya
śukāyā maileha kāre pānī nā māgaya

vrkṣa—a tree; yena—as; kāṭileha—when it is cut; kichu nā bolaya—does not say anything; śukāyā—drying up; maileha—if dying still; kāre—anyone; pānī—water; nā māgaya—does not ask for.

When a tree is cut down, it does not protest, and even when drying up, it does not ask anyone for water. (C.C.Antya 20.23)

yei ye māgaye, tāre deya āpan-dhan
gharma-vṛṣṭi sahe, ānera karaye rakṣan

The tree delivers its fruits, flowers and whatever else it possesses to anyone and everyone. It tolerates scorching heat and torrents of rain, yet it still gives shelter to others. (C.C.Antya 20.24)

yei ye māgaye—if anyone asks anything from the tree; tāre—unto him; deya—gives; āpana-dhana—its own wealth; ġharma-vṛṣṭi—the scorching heat of the sun and torrents of rain; sahe—tolerates; ānera—to others; karaye rakṣana—gives protection.

uttama hañā vaiśnava habe nirabhimāna
jīve sammāna dibe jāni’ ‘krṣṇa’-adhiṣṭhāna

uttama hañā—although being very much exalted; vaiśnava—a devotee; habe—should become; nirabhimāna—without pride; jīve—to all living entities; sammāna dibe—should give respect; jāni’—knowing; krṣṇa-adhiṣṭhāna—the resting place of Krṣna.

A Vaiśnava, even being situated in an exalted position, should remain without any false ego and should give respect to others, knowing that Krishna is situated in their hearts. (C.C.Antya 20.25)
ei-mata haññ āye śrī-krṣṇa-nāma laya
śrī-krṣṇa-carane tāñra prema upajaya

ei-mata—in this way; haññ—becoming; āye—anyone who; śrī-krṣṇa-nāma laya—chants the holyname of Krṣṇa; śrī-krṣṇa-carane—at the lotus feet of Lord Krṣṇa; tāñra—his; prema upajaya—love of Krṣṇa awakens.

If one chants the holy name of Lord Krṣṇa in this manner, he will certainly awaken his dormant love for Krṣṇa’s lotus feet. (C.C.Antya 20.26)

Śrī Śikṣāṣṭaka 3rd song
jhānphi-lophā (Bhaktivinode Thākur-Gītavali)

śrī-krṣṇa-kértane yadi mānasa tohār
parama yatane tāhi labha adhikār

śrī-krṣṇa-kértane—in Śrī Krṣṇa kirtana; yadi—if; mānasa tohār—your mind; parama—supremely; yatane—carefully; tāhi—that; labha—attain; adhikār—qualifications.

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

tṛṇādhika hīna dīna, akiñcana chār
āpane mānobi sadā chāḍī’ ahankār

tṛṇādhika—downtrodden grass; hīna—free from; dīna—meek (and humble); akiñcana—without needs or possessions; chār āpane mānobi sadā—finding himself always; chāḍī—giving up; ahankār—false pride.

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

vrksa-sama kṣamā-guṇa karabi sādhana
prati-himsā tyaji’ anye karabi pālana

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

\[
jīvana-nirvāhe āne udvega nā dibē
para-upakāre nija-sukha pāsaribe
\]

\[jīvana–life; nirvāhe–while accomplishing; āne–to the others; udvega–anxiety; nā–not; dibē–should give; para-upakāre–doing good to the others; nija-sukha–own happiness; pāsaribe–should give up.\]

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

\[hoile-o sarva-gune gunī mahāśay
pratiśṭhāsā chādi karo amānī hṛday\]

\[hoile o–Although becoming; sarva-gune–all good qualities; gunī–qualified; mahāśay–great soul; pratiśṭhāsā–desire for fame and honour; chādi–giving up; karo–do; amānī–without false ego; hṛday–one’s heart.\]

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.

\[krṣṇa-adhiśṭhāna sarva-jive jāni’ sadā
karabi sammāna sabe ādare sarvadā\]

\[krṣṇa-adhiśṭhāna–the residing place of Kṛṣṇa; sarva-jive–all living beings; jāni–knowing; sadā–always; karabi–should do; sammāna–respect; sabe–to all; ādare–honoring; sarvadā–always.\]

Knowing that Lord Kṛṣṇa resides within all living creatures, one should with great respect consistently show honor to all beings.
dainya, dayā, anye māna, pratiṣṭhā-varjan
cārī gune gunī hoi’ karaha kīrtan

dainya–humility; dayā–mercifulness; anye māna–respect toward others; pratiṣṭhā-varjan–renunciation of desires for prestige; cārī–four; gune–these qualities; gunī–qualified. hoi’–being able to; karaha–perform; kīrtan–singing the holy names.

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.

bhakativinoda kāndi’, bale prabhu-pāy
heno adhikāra kabe dibe he āmāy
bhakativinoda kāndi–weeping bhaktivinoda; bale–says; prabhu–O Lord; pāy–to the lotus feet; heno–as these; adhikāra–the right; kabe–when; dibe–will give; he–oh; āmāy–to me.

Weeping, Bhaktivinoda submits his prayer at the lotus feet of the the Lord: “O Lord, when will you make me qualified for possessing attributes such as these?”

pūrvahne dhenu-mitrair vipinam anusrtam gośtha-lokānuyātaṁ
krṣṇam rādhāpti-lolam tad-abhirsīt-krte prāpta-tat-kūṇḍa-tīram |
rādhām cāloka kṛṣṇam kṛta-grha-gamanāṁ āryayārkārcanāyai
distām kṛṣṇa-pravṛttyai prahita-nija-sakhī-vartma-netrāṁ smarāmi

pūrvahne–in the forenoon; dhenu-mitrair–by cows and friends; vipinam–towards the forest; anusrtam–followed; gośtha-lokānuyātaṁ–followed by the cowherd people(i.e., Nanda Yaśodāand others); kṛṣṇam–Kṛṣṇa; rādhāpti lolam–anxious to find Rādhā; tad abhirsīt-krte–for the purpose of secretly meeting Her; prāpta-tat-kūṇḍa-tīram–who has gone to Her pond(Rādhā-kūṇḍa); rādhām–Rādhā; ca–and; aloka–having seen; kṛṣṇam–Kṛṣṇa; kṛta-grha-gamanāṁ–who had gone home; āryaya–by Her mother-in-law; arka arcanāyai–for worshipping the Sun-god; diṣṭām–ordered; kṛṣṇa-pravṛttyai–to get news of Kṛṣṇa’s whereabouts; prahita-nija-sakhī-vartma-netrāṁ–who has casting her eyes toward the path by which Her friends would return; smarāmi–I remember.

I remember Śrī Kṛṣṇa, who in forenoon goes to the forest followed by the cowherd boys and the cows. Nanda Mahārāja, Mother Yaśodā and the other
Vrajavāsīs also follow along. Being anxious to meet Rādhārāṇī, Kṛṣṇa leaves His cowherd friends and cows behind and comes to the banks of Rādhā-kuṇḍa. I also remember Śrīmatī Rādhārāṇī, who returns to Her home from Nanda-grāma after She has caught a glimpse of Kṛṣṇa’s signal, indicating Their future meeting. Her mother-in-law Jatilā orders Her to worship the Sun-god. Rādhārāṇī cast Her eyes down the pathway by which Her sakhīs will return with information about Kṛṣṇa’s location which She eagerly awaits. (Govinda līlāmṛta 5/1)

dhenu-sahacara-saṅge, kṛṣṇa vane yāya raṅge,  
goṣṭha-jana-anuvrata hari  
rādhā-saṅga-lobhe punah, rādhā-kuṇḍa-taṭa-vana,  
yāya dhenu saṅgi parihari’  
kṛṣnera ingit pāiyā, rādhā nija-grhe yāiyā  
jaṭilājñā laya sūryārcane  
gupte kṛṣṇa-patha lakhi’, kata-kṣane āise sakhī  
vyākulitā rādhā smari mane

***

4th Yāma; Caturtha-yāma-kīrtanam
Chanting during the fourth period: (10:48 a.m. to 15:36 p.m.)

Madhyāṅha-līlā Bhajan; Ruci-Bhajan
Midday period of Devotional Practice;
Relishing the Transcendental plane. Taste for Devotional practice.

na dhanam na janam na sundarīṁ
kavitāṁ vā jagadīśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi

na—not; dhanam—riches; na—not; janam—followers; na—not; sundarīṁ—a very beautiful woman; kavitāṁ—fruitive activities described in flowery language; vā—or; jagat-īśa—O Lord of the universe; kāmaye—I desire; mama—My; janmani janmanī— in each and every birth; īśvare—unto the Supreme
Personality of Godhead; \textit{bhavatāt}—let there be; \textit{bhaktiḥ}—devotion; \textit{ahaitukī}—without any motives; \textit{tvayī}—unto You.

O Lord of the universe, I have no desire to accumulate wealth, nor do I desire beautiful women, nor do I want any number of followers. All I want, life after life, is unmotivated devotional service unto You.

\begin{quote}
grha-dravya-siṣya-paṣu-dhānya-ādi-dhana 
strī-putra-dāsa-dāsī-kuṭumbādi-jana
\end{quote}

Household affairs, possessions, disciples, farm animals, crops or whatever else one may call wealth; wife, sons, servants, maidservants and relatives, and whomever else one calls one’s friends;

\begin{quote}
kāvya-alamkāra-ādi-sundarī kavitā 
pārthiva-visaya-madhya e-saba bārata
\end{quote}

Well-written poetry or whatever else one calls beautiful literature—all these are nothing but material things.

\begin{quote}
ei saba pāibāra āśā nāhi kari 
śuddha-bhakti deha more, krṣṇa kṛpā kari
\end{quote}

I do not wish any of these things, O Krishna! All I desire is that you mercifully give me pure devotional service.
premera svabhāva, yānhā premera sambandha
sei māne krṣne mora nāhi bhakti-gandha

premera — of love; svabhāva — the nature; yānhā — wherever; premera — of love; sambandha — the relationship; sei — that very devotee; māne — admits; krṣne — towards Krishna; mora — my; nāhi — does not have; bhakti-gandha — a hint of love.

Wherever there is a relationship of love of Supreme Lord, its natural symptom is that the devotee does not think himself a devotee. Instead, he always thinks that he has not even a drop of love for Krishna.

Śrī Śikṣāṣṭaka 4th song
jhāṇphi-lophā (Bhaktivinode Ṭhākur-Gītavali)

prabhu tava pada-yuge mora nivedana
nāhi māgi deha-sukha, vidyā, dhana, jana

prabhu — my Lord; tava — Your; pada-yuge — lotus feet; mora — my; nivedana — humble submission; nāhi — no; māgi — ask for; deha-sukha — sensual pleasure; vidyā — mundane knowledge; dhana — wealth; jana — followers.

O Lord! This is my humble submission at Your lotus feet. I do not ask from You sensual pleasure, learning, wealth, or followers.

nāhi māgi svarga, āra mokṣa nāhi māgi
nā kori prārthanā kono vibhūtīra lāgi'

nāhi — no; māgi — I ask; svarga — celestial atmosphere; āra — or; mokṣa — liberation; nāhi — no; māgi — I ask; nā — no; kori — giving; prārthanā — desiring; kono — some; vibhūtīra — mystic powers; lāgi — for.

I do not beg for residing on the celestial planets, nor do I wish liberation from this mundane existence. Nor do I pray for the attainment of any mystic powers.

nija-karma-guna-dōse je je janma pāi
janme janme yeno tava nāma-guṇa gāi

Whatever birth I may obtain due to the faults of my previous worldly activities, I pray that I may sing the glories of Your holy name birth after birth.

\[ ei \, mātra \, āśā \, mama \, tomār \, carane \]
\[ ahaituki \, bhakti \, hrde \, jāge \, anukṣane \]

\[ ei–this; \, mātra–only; \, āśa–desire; \, mama–my; \, tomār–Your; \, carane–lotus feet; \, ahaituki–bhakti–bhakti without selfish desire; \, hrde–in my heart; \, jāge–awakens; \, anukṣane–constantly. \]

This is my only desire, O Lord, and I submit it at Your lotus feet: That unmotivated devotion to You may constantly awaken in my heart.

\[ viṣaye \, je \, prīti \, ebe \, āchaye \, āmār \]
\[ sei-mata \, prīti \, hauk \, carane \, tomār \]

\[ viṣaye–in worldly enjoyments; \, je–that; \, prīti–attachment; \, ebe–now; \, āchaye–there are; \, āmār–my; \, sei-mata–similar degree; \, prīti–attachment; \, hauk–let there be; \, carane–to the lotus feet; \, tomār–Your. \]

As much attachment as I now have for worldly affairs, I pray that a similar degree of attachment may develop for Your holy feet.

\[ vipade \, sampade \, tāhā \, thākuk \, sama-bhāve \]
\[ dine \, dine \, vrddhi \, hauk \, nāmera \, prabhāve \]

\[ vipade–in distress; \, sampade–in happiness; \, tāhā–that love; \, thākuk–remains; \, sama–equal; \, bhāve–state of mind; \, dine \, dine–day after day; \, vrddhi–increase; \, hauk–let there be; \, nāmera–the Holy Name; \, prabhāve–by the influence. \]

I pray that my love for You may remain undisturbed both in misfortune and in prosperity, and that day after day it may increase by the power and influence of Your holy name.
paśu-paṇḍi ho’ye thāki svarge vā niraye
tava bhakti rahu bhaktivinoda-hṛdaye

paśu-paṇḍi—beast or bird; ho’ye—becoming; thāki—remain; svarge—in the heaven; vā—or; niraye—in hell; tava—towards You; bhakti—devotion; rahu—always; bhaktivinoda-hṛdaye—in Bhaktivinoda’s heart.

Be my life in heaven or in hell, be it as a bird or a beast, may devotion to You always remain within the heart of Bhaktivinoda.

madhyāhnē’nyonya-saṅgodita-vividha-vikārādi-bhūṣā-pramugdhau
vāmyotkaṇṭha-tīlīlau smara-makha-lalitādy-āli-narmāpta-sātāu
dolāraṇyāmbu-vanṣī-hṛtī-ratī-madhu-pānārka-pūjādi-lilau
rādhā-krśna sa-trśnau pariṣaṇa-gaṭāyā sevyamānau smarāmi

madhyāhnē—at noon; anonya-saṅga—different kinds of association; utitah—giving rise to; vividha—different kinds of; vikāra-ādi—transformations; bhūṣā—decorated; pramugdhau—transcendently delighted; vāmya—opposition; utkāntā—anxious; ati-lolau—extremely eager; smara—Madana; makha—sacrifice; lalitā-ādi—lalitā and others; āli—girlfriends; narma—joking; āpta-sātāu—being expert with sharpness; dolā-aranya-ambu—swinging, roaming in the forest, playing in the water; vanṣī-hṛtī—hiding the flute; ratī—loving exchange; madhu-pāna—tasting honey; arka-pūjādi—worshiping the Sun-god; lilau—engaged indifferent pastimes; rādhā-krśna—Rādhā and Kṛṣṇa; sa-trśna—having deep affection for each other; pariṣaṇa-gaṭāyā—by the retinue; sevyamānau—being attended upon; smarāmi—I remember.

I remember Rādhā and Kṛṣṇa, who enjoy each other’s company at midday. They are both decorated with different types of ecstatic symptoms such as aṣṭa-sāttvika and vyabhicārī bhāva. Their eyes show symptoms of opposition, then eagerness, as They become unsteady in Their loving affairs. They are pleased by the jokes of Lalitā and the other sakhīs, and surrounded by these friends, They become eager to engage in sports like swinging, roaming in the forest, playing in the water, hiding Kṛṣṇa’s flute, love-making, drinking honey and worshiping the Sun-god. (Govinda lilāmṛta 8/1)
rādhākunde su-milana,vikārādi vibhuṣana,
vāmyotkanṭha mugdha-bhāva-lilā
sambhoga narmādi rīti, dolā khelā vanśi-hṛti,
madhu-pān śūrya-pūja khelā
ejalā-khēlā vanyāśan,chāla-suptī vanyāṭana
bahū līlānande dui-jane
parijana suveśīta,rādhā-krṣṇa su-sevīta
madhyāḥna-kāleṣe smarı mane

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5th Yāma;pañcama-yāma-kirtanam:
Chanting during the fifth period: (15:22 p.m. to 17:46 p.m.)

Aprahana-lilā Bhajan; Krṣṇāsakti
Midday period of Devotional Practice; Attachment to Krṣṇa

ayi nanda-tanuja kiṅkaraṁ
patitam māṁ viśame bhavāmbudhau
kṛpayā tava pāda-pankaja-
sthita-dhūlī-sadrśam vicintaya //5

ayi—O my Lord;nanda-tanuja—the son of Nanda Mahārāja, Krṣṇa;kiṅkaraṁ—the servant;patitam—fallen;māṁ—me;viśame—horrible;bhava-ambudhau—in the ocean of nescience;kṛpayā—by causeless mercy;tava—Your;pāda-pankaja—lotus feet;sthita—situated at;dhūlī-sadrśam—like a particle of dust;vicintaya—kindly consider.

O my Lord, son of Nanda Mahārāja [Krṣṇa], I am Your eternal servitor, yet due to My fruvious action I have fallen into the ocean of birth and death. Please be merciful to Me and consider Me as a particle of dust at Your lotus feet.

tomāra nitya-dāsa mui, tomā pāsariyā
padiyāchoṅ bhavāṛṇave māyā-baddha haṅā
I am Your eternal servant, but I forgot Your Lordship. Now I have fallen into the ocean of nescience and have been conditioned by the external energy (C.C.Antya 20.33)

\[ \text{kṛpā kari’ kara more pada-dhūli-sama} \]
\[ \text{tomāra sevaka karoì tomāra sevana} \]

\textit{kṛpā kari’—being merciful; kara—make; more—Me; pada-dhūli-sama—like a particle of dust at Your lotus feet; tomāra sevaka—as I am Your eternal servant; karoì—let Me be engaged; tomāra sevana—in Your service.}

Be causelessly merciful to Me by giving Me a place with the particles of dust at Your lotus feet so that I may engage in the service of Your Lordship as Your eternal servant. (C.C.Antya 20.34)

\textit{Śrī Śiksāstakam 5th song}

\textit{choṭa-daśakuśi—lophā (Bhaktivinode Thākur-Gitavali)}

\[ \text{anādi’ karama-phale, podi’ bhavāṛnava-jale} \]
\[ \text{toribāre nā dekhi upāy} \]
\[ \text{e-visaya-halāhale, divā-niśi hiyā jvale,} \]
\[ \text{mana kabhu sukha nāhi pāy} \]

\textit{anādi—without beginning; karama-phale—the result of selfish activities; podi’—by falling; bhavāṛnava-jale—in the ocean of material existence; toribāre—to cross over; nā—not; dekhi—seeing, finding; upāy—the way, or the means; e-visaya-halāhale—this poison arising from worldly pleasures; divā-niśi—day and night; hiyā—the heart; jvale—burns; mana—mind; kabhu—at any time; sukha—pleasure; nāhi—no; pāy—attains.}

As a result of my selfish activities, which are without beginning, I have fallen into the ocean of material existence, and I see no means of deliverance from this great ocean of nescience. Day and night my heart burns from the vicious poison of these worldly activities, and due to this, my mind never finds any real happiness.

\[ \text{āśā-pāśa-sata-sata, kleśa deya avirata} \]
Bound by hundreds and hundreds of desires like nooses around my neck, they constantly trouble me. In this ocean of nescience play the waves of ever-increasing materialistic tendency. There are also many thieves and rogues, of whom six are prominent: lust, anger, envy, greed, illusion, and madness. They are causing me great fear, and in this way my life is coming to an end.

The two highway robbers named intellectual knowledge and fruitive activity have cheated and misled me, and finally they have thrown me into the ocean of misery. At such a time as this, dear Kṛṣṇa, You are my only friend! You are an ocean of mercy! Please be kind and by Your strength uplift me from this condition of suffering.
patita-kiṅkore—fallen servant; dhori’—holding; pāda-padma-dhūli—particle of dust at
Your lotusfeet; kori’—by considering; deho—give; bhaktivinode—to Bhaktivinod;
āśrayah—shelter; āmi—I am; tava—Your; nitya-dāsa—eternal servant; bhuliya—
forgetting; māyārapāśa—in the snare of māyā; baddha—bound up; ho’ye—becoming;
āchi—I have been; dayāmaya—the all merciful one.

Grasping hold of this fallen servant, and considering him as a particle of dust on
your lotus feet, kindly give shelter to Bhaktivinoda. O most merciful Lord! I am
actually Your eternal servant, but having forgotten this I have become bound up
in the snare of māyā.

śrī-rādhāṁ prāpta-gehāṁ nija-ramana-krte klpta-nānopahārāṁ
susnātāṁ ramya-veśāṁ priya-mukha-kamalāloka-pūrṇa-pramodāṁ
krṣṇāṁ caiva parāhēe vrajam anu calitāṁ dhenu-vṛndāiṁ vayasyaiṁ
śrī-rādhāloka-trptāṁ pitṛ-mukha-militāṁ mātr-mṛṣṭāṁ smarāmi

śrī rādhāṁ—Śrī Rādhā; prāpta-gehāṁ—who has arrived at Her home; nija-ramana-
krte—for Hisbeloved; klpta—arranged; nānā—many; upahārāṁ—presents; susnātāṁ—
who has takenablution; ramya-veśāṁ—who has put on beautiful dress; priya-
mukha-kamalā-loka-pūrṇa-pramodāṁ—who wants full delight to get a glimpse of
the beautiful lotus face of His beloved; śrī krṣṇāṁ—Śrī Kṛṣṇa; ca—and; eva—
also; aparāhēe—in the afternoon; vṛajam—towards Vraja; anucalitāṁ—followed by;
dhenu-vṛndāiṁ—by a myriad of cows; vayasyaiṁ—by friends; śrī rādhā-loka-trptāṁ—
who was satisfied by the idea of having a view of Rādhā; pitṛ-mukha-militāṁ—
having met by father and others; mātr-mṛṣṭāṁ—made tidy by the mother; smarāmi—I
remember.

I remember Śrīmatī Rādhārāṇī, who in the afternoon returns to Her home and
prepares many sweets like amṛtakeli and karpurakeli for Her beloved Kṛṣṇa.
After taking Her ablution and dressing in beautiful clothes and ornaments, She is
filled with ecstasy seeing the lotus face of Her beloved Śrī Kṛṣṇa when He
returns from the forest to the cowshed. I also remember Śrī Kṛṣṇa, who is
returning home in the afternoon to Nanda-grāma along with His cows and
cowherd boy friends. As they arrive on the path, He feels satisfied glancing at
Śrīmatī Rādhārāṇī. After meeting with Nanda and the other elderly people, He is
then bathed and dressed by Mother Yaśodā. (Govinda lilāmṛta 19/1)
śrī rādhikā grhe gelākṛṣṇa lāgi viracilā,
nānā-vidha khāḍhyā upahāra
snāta rāmya-veṣa dhari, priya-mukheśa kari’,
pūrṇānanda pailo apāra

śrī kṛṣṇa aparāhna-kāledenu-mitra laṅā cale,
pathe rādhā-mukha nirakhiyā
nandādi milana kari’, yaṣodā-mārjita hari,
smara mana ānandita haṅā

***

6th Yāma; śaṣṭha-yāma-kīrtanam:
Chanting during the fifth period: (17:46 p.m. to 20:10 p.m.)

Sāyam-lilā Bhajan; Bhāva
Evening period of Devotional Practice; Transcendental Emotions

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

nayanam—the eyes; galad-aṣru-dhārayā—by flowing tears of love; vadanam—mouth; gadgada—faltering; ruddhayā—by being choked up; girā—with words; pulakaih—with the symptoms of transcendental happiness; nicitam—covered; vapuḥ—the body; kadā—when; tava—Your; nāma-grahaṇe—in chanting the name; bhaviṣyati—will be.

My dear Lord, when will my eyes be beautified with tears of love flowing constantly when I chant Your holy name? When will my voice falter, and when will the hairs on my body stand on end out of transcendental happiness as I chant Your holy name?
prema-dhana vinā vyartha daridra jivana
dāsa’ kari’ vetana more deha prema-dhana

prema-dhana—the wealth of ecstatic love; vinā—without; vyartha—useless; daridra—poor; jivana—life; dāsa kari’—accepting as Your eternal servant; vetana—salary; more—unto Me; deha—give; prema-dhana—the treasure of love of God.

Without love of God, My life is useless. Therefore I pray that You accept Me as Your servant and give Me the salary of ecstatic love of God. (C.C.Athya 20.37)

Śrī Śikṣāṣṭaka 6th song
choṭa-dašakuśī—lophā (Bhaktivinode Ṭhākur-Gītavali)

aparādhā-phale mama, citta bhelo vajra-sama
tuyā nāme nā labhe vikār
hatās hoiye, hari, tava nāma ucca kori’,
baro duḥkhe ḍāki bār bār

aparādhā-phale—from result of my offences; mama—my; citta—of heart; bhelo—become; vajra—thunderbolt; sama—like; tuyā nāme—in your Holy Name; nā—not; labhe—attain; vikār—change; hatās—utter hopelessness; hoiye—becoming; hari—O Lord Hari; tavanāma—Your Holy Name; ucca kori’—cry out; doing; baro—great; duḥkhe—distress; ḍāki—I am calling; bār bār—over and over.

O Lord Hari, as a result of my offenses incurred in previous lifetimes, my heart has become hard as a thunderbolt, and feels no change upon chanting Your holy name. Now in utter hopelessness, O Lord Hari, I loudly sing Your name, and in great distress I call out to You again and again.

dīna dayāmaya karunā-nidānā
bhāva-bindhu dei rākhaha parānā

O Lord, the Compassionate One towards the fallen souls! O origin of all mercy! Please give me a drop of divine ecstasy and thereby save my life!
dina—the fallen souls; dayāmoy—compassionate towards; karunā-
nidān—source of mercy; bhāva-bindhū—a drop of Divine ecstasy; dei—thereby giving; rākhaha—saving; parāṇa—my life.

\[
\begin{align*}
&\text{kabe tuyā nāma-uccarāṇe mora} \\
&\text{nayane jharabo dara dara lora}
\end{align*}
\]

kabe—when; tuyā—Your; nāma-uccarāṇe—in uttering of Your Holy Name; mora—my; nayane—eyes; jharabo—will flow; dara dara—in a stream; lora—tears.

When will an incessant stream of tears flow from my eyes as I utter Your holy name?

\[
\begin{align*}
gad-gada-svara kanthe upajabo \\
mukhe bola ādha ādha bāhirābo
\end{align*}
\]

gad-gada-svara—faltering voice; kanthe—in my throat; upajabo—will arise; mukhe—in my mouth; bola—words; ādha ādha—mumbling; bāhirābo—will come out.

When will a faltering voice choked with emotion arise in my throat, and when will the mumbling words come out from my mouth due to ecstasy?

\[
\begin{align*}
pulake bharabo śarīra hāmāra \\
sveda-kampa-stambha habe bāra bāra
\end{align*}
\]
pulake—out of ecstatic joy; bharabo—will be filled; śarīra—body; hāmāra—my; sveda—perspiration; kampa—trembling; stambha—stunned sensation; habe—there will be; bāra bāra—again and again.

When will my body be filled with ecstatic rapture, and when will there be perspiration, trembling, and a stunned sensation again and again?

\[
\begin{align*}
&\text{vivarṇa-śarīre hārāobuṇ jñāna} \\
&\text{nāma-samāśraye dharobuṇ parāṇa}
\end{align*}
\]
vivarṇa-śarīre—in pale and discoloured body; hārāobuṇ—will be lost; jñāna—knowledge; nāma-samāśraye—under the shelter of Your holy name; dharobuṇ—will sustain; parāṇa—my very life.
When, out of divine ecstasy, will all consciousness be lost in my pale and discolored body? And when will I hold onto my very life under the shelter of Your holy name?

milabo hāmāra kiye aiche dina
ro-oye bhaktivinoda mati-hīn

milabo—will happen; hāmāra—mine; kiye—when; aiche—such; dina—day; ro-oye—weeping; bhaktivinoda—Bhaktivinode; mati—intelligence; hīna—devoid of.

This weeping Bhaktivinoda, who is devoid of all good intelligence, sobs, “O Lord, when will such a day ever be mine?

sāyam rādhāṁ sva-sakhyā nija-ramana-krte preṣitāneka-bhojyāṁ
sakhy-ānītesa-śeṣasana-mudita-hṛdam tāṁ ca tam ca vrajendūm
susnātāṁ ramya-veśāṁ grham anu janaṇi-lālitām prāpta-goṣṭham
nirvyūdhosrāli-dohāṁ sva-grham anu punar bhuktavantaṁ smarāmi

sāyam—in the evening; rādhāṁ—Rādhā; sva-sakhyā—with Her girl friends; nija-ramana-krte—for Her beloved companion; preṣitā—was sent; aneka—many; bhojyāṁ—who has dispatched many exquisite desirable foodstuffs; sakhyā—by Her girlfriend; ānīta—was brought; iṣa-śeṣa-aśana—the remnants of Kṛṣṇa’s food; mudita—delighted; hṛdam—the heart; tāṁ—Her; ca—and; tāṁ—Him; ca—and; vraja-indum—the Moon of Vṛndāvana; susnātām—who has taken His bath; ramya-veśāṁ—well dressed; grham—at His residence; anu—and then; janaṇi-lālitām—fondled by His mother; prāpta-goṣṭham—who has come to the cowshed; nirvyūḍha—asra—āli-dohām—who has finished milking the cows; sva-grham anu—in His own house; punah—again; bhuktavantaṁ—who has taken His meals; smarāmi—I remember.

In the evening Śrī Rādhā sends Her girl friends with many exquisite sweet preparations for Her beloved Kṛṣṇa. When Her friends return with Kṛṣṇa’s remnants, Rādhā becomes very happy tasting those remnants. Vrajendra Kṛṣṇa takes His bath at home and is then very nicely dressed. Mother Yaśodā lovingly attends Him. Kṛṣṇa then goes to the cowshed, and after milking the cows He again returns home to take His meals in great happiness.(Govinda lilāmrta 20/1)
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srī-ṛādhikā sāyam-kālekrṣṇa lāgī' pāṭhāile,
sakhī-haste vividha miṣṭānna
krṣṇa-bhukta-śesa āni’sakhī dilo sukha māni,
pāṇā rādhā hoila prasanna
snāta ramya-veśa dhori’yasodā lālita hari,
sakhā-saha go-dohana kare
nānāvidha pakkva-annapāṇā hoila parasanna,
smari āmi parama ādare

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7th Yāma; Saptama-yāma-kīrtanam
Chanting during the fifth period: (20:10 p.m. to 22:34 p.m.)

Pradoṣa-lilā Bhajan; Vipralambha Prema
Late evening period of Devotional Practice; Transcendental Love in separation

yugāyitam nimeṣeṇa cakṣusā praṇṛṣāyitam
sūnyāyitam jagat sarvam govinda-virahena me

yugāyitam—appearing like a great millennium; nimeṣeṇa—by a moment; cakṣusā—
from the eyes; praṇṛṣāyitam—tears falling like torrents of rain; sūnyāyitam—
appearing void; jagat—the world; sarvam—all; govinda—from Lord Govinda,
Krṣṇa; virahena me—by My separation.

O Govinda! Feeling Your separation, I am considering a moment to be like a
great millennium. Tears are flooding My eyes like rain and I am feeling the entire
world as void.

udvege divasa nā yāya, ‘kṣaṇa’ hoila ‘yuga’-sama
varsāra megha-prāya āsru varṣe nayana

udvege—by great agitation; divasa—day; nā—not; yāya—passes; kṣaṇa—a
moment; haila—became; yuga-sama—like a great millennium; varsāra—of the rainy
season; megha-prāya—like clouds; āsru—tears; varṣe—fall down; nayana—from the
eyes.
In My agitation, a day never ends, for every moment seems like a millennium. Pouring incessant tears, My eyes are like clouds in the rainy season. (C.C.Antya 20.40)

\[
\text{govinda-virahe sūnya hoila tribhuvana} \\
\text{tuṣānāle pode yena, nā yāya jīvāna}
\]

govinda-virahe—by separation from Govinda; sūnya—void; hoila—became; tribhuvana—the three worlds; tuṣā-anale—a fire made with husk/ an inextinguishable fire of affliction; pode—burns; yena—just like; nā yāya—does not go; jīvāna—life.

The three worlds have become void because of separation from Govinda. I feel as if I were burning alive in a fire made with husk out of inconsolable affliction. (C.C.Antya 20.41)

Śrī Śikṣāṇākṣa 7th song
jhāṅphi—lophā (Bhaktivinode Ṭhākur-Gītāvali)

gāite gāite nāma ki dasā hoila
‘kṛṣṇa-nitya-dāsa mui’ hrdaye sphurila

gāite gāite—repeatedly chanting; nāma—Holy Name; ki—what; dasā—condition; hoila—has become; kṛṣṇa-nitya-dāsa—eternal servant of Kṛṣṇa; mui—me; hrdaye—within my heart; sphurila—became manifest.

What was my condition after repeatedly chanting the holy name? The realization that “I am the eternal servant of Kṛṣṇa” spontaneously became manifest within my heart.

\[
\text{jānilām māyā-pāše e jada-jagate} \\
\text{govinda-virahe duḥkha pāi nānā-mate}
\]

jānilām—I realized; māyā-pāše—bound by māyā’s illusion; e—this; jada-jagate—in this dull mundane universe; govinda-virahe—due to separation grief from Govinda; duḥkha—misery; pāi—get; nānā-mate—

I realized that I was ensnared in the noose of māyā’s illusion, being trapped within this dull mundane universe, and that I simply experience misery in various ways due to separation from Lord Govinda.

ār ye saṁsāra mor nāhi lāge bhālo
Furthermore, I realized that I do not like this worldly existence. “Where can I go to see Kṛṣṇa?”—this was my great anxiety.

kāndite kāndite mor āṅkhi varīṣay
varṣā-dhārā heno cakṣe hoila uday

Crying and crying, tears poured from my eyes, appearing just like torrents of rain in the monsoon season.

nimeṣa hoila mora śata-yuga-sama
govinda-viraha āra sahite aksama

Unable to bear separation from Lord Govinda any longer, for me the passing of a moment became like a hundred long ages.

[Daśakuṣī]
śūnya dharā-tala, caudike dekhiye,
parāṇa udāsa hay
ki kori, ki kori, sthira nāhi hay,
jīvana nāhico ray

śūnya—empty; dharā-tala—the surface of the earth; caudike—in all directions; dekhiye—seeing; parāṇa—life-breath; udāsa—indifferent; hoy—becomes; ki kori, ki kori—
what do I do, what do I do; sthira–tranquil; nāhi–not; hay–is; jivana–life; nāhiko–does not; ray–exist.

As I look about in all directions, the surface of the earth appears to be void, and my very life-breath feels empty. What am I doing? What am I doing? I do not feel at all tranquil, and the life within my body is slipping away.

vraja-bāsī-gana, mora prāna rākho,
dekhāo śrī-rādhā-nāthe
bhakativinoda, minati māniyā,
laohe tāhāre sāthe

braja-bāsī-gana–residents of Vraja; mora–my; prāna–life; rākho–please; dekhāo–show; śrī-rādhā-nāthe–Lord of Śrī Rādhā; bhakativinoda–Śrī Bhaktivinoda; minati–prayers; māniyā–by accepting; laohe–please take; tāhāre–him; sāthe–in His company..

O residents of Vraja-dhāma! Please save my life and show me the Lord of Śrī Rādhā! O consider the prayers of this Bhaktivinoda and take him into His company!

śrī-krṣṇa-viraha ār sahite nā pāri
parān chādite ār din dui cāri

śrī-krṣṇa-viraha–separation from Lord Kṛṣṇa; ār–further; sahite–tolerate; nā–not; pāri–able to; parān–life; chādite–to give up; ār–ready; din–day; dui–two; cāri–four.

I am unable to further tolerate this separation from my Lord Śrī Kṛṣṇa and am ready to give up my life in two days or four.

[Daśakuṣi]
gāite govinda-nām, upajilo bhāva-grām,
dekhilām yamunāra kūle
vṛṣabhānu-sutā-sānge, śyāma-naṭa-baṛa rānge,
bāṅṣari bājāya nīpa-mūle

gāite–while singing; govinda-nām–the Holy Name of Govinda; upajilo–arose; bhāva-grām–a host of ecstasies; dekhilām–I witnessed; yamunāra–the banks of the
Yamuna; kūle—in the bank; vrṣabhānu-sutā-saṅge—in the company of the daughter of King Vṛṣabhānu; śyāma-nata-barā raṅge—Lord Śyāmasundar, the best of the dancing actors; bāṇśaṁ—His flute; bājāya—plays; nippa-mūle—at the base of a kadamba tree.

Upon singing the holy name of Govinda, a host of ecstasies arose within me... and I saw Lord Śyāmasundar, the best of dancing actors, standing on the banks of the Yamunā in the company of the daughter of Mahārāja Vṛṣabhānu. He was playing His flute with great delight at the base of a kadamba tree.

Seeing the treasured Divine Couple of Vraja, my mind became unsteady and I lost consciousness. I do not know for how long I was unconscious, but when I awoke that vision of Rādhā and Kṛṣṇa was no longer present.

[Jhāṅphi—Lophā]

sakhi go, kemate dharibo parāṁ
nimesa hoilo yugera samān

O my dear girlfriend! How will I maintain my life? The passing of a mere moment has become like a vast age of time.

[Daśakuśi]
Tears flow from my eyes like torrents of rain in the month of Śrāvana, and the face of the earth has become totally void. In separation from Govinda my life cannot go on... please tell how I will be able to live!

Bhaktivinoda has become very restless and again takes shelter of the holy name, calling out, “O Lord of Rādhā! By bestowing Your close proximity, please save my life! If not, then I shall perish!”

Bhaktivinoda—Śrī Bhaktivinoda; asthira—restless; hoiyā—has become; punah—again; nāmaśraya kori—taking shelter of the Holy Name; dāke—calling out; rādhā-nātha—Lord of Rādhā; diyaw darasana—bestowing Your darshan; prāṇa—life; rākho—keep (save) me; nahe—otherwise; mari—I shall perish.

Bhaktivinoda has become very restless and again takes shelter of the holy name, calling out, “O Lord of Rādhā! By bestowing Your close proximity, please save my life! If not, then I shall perish!”

Rādhāṁ sālī-ganāntāṁ asita-sita-niśā-yaoga-vesāṁ pradoṣe
dūtyā vrndopadesād abhisṛta-yamunā-tīrā-kalpāga-kuṇjāṁ
kṛṣṇāṁ gopaiḥ sabhāyāṁ vihiṭa-guṇi-kalālokakāṁ snigdha-mātrā
yatnād ānīya saṁsāyitam atha nibṛṭam prāpta-kuṇjāṁ smarāmi

Rādhā—Rādhā; sālī-ganān—along with a retinue of girl friends; tām—Her; asita-sita-niśā-yaoga-vesāṁ—who has clothes suitable to the dark and light fort-nights; pradoṣe—after sunset(early in the evening); dūtyā—through a lady messenger; vrndā-upadeśāt—on a piece of advice received from Vṛndā Devī; abhisṛta-yamunā-tīrā-
kalpāga-kuñjām—who has gone to a bower of bliss situated on the banks of the Yamuna; krṣṇam—Krṣṇa; gopaiḥ—with cowherd boys; sabhāyām—in the assembly of; vihita-guni-kalālokanam—who had witnessed the feats of acrobats; snigdhamātṛā—by loving Mother Yaśodā; yatnāt—with an effort; āniya—having brought; samsāyitam—made to sleep; athā—then; nibhrtaṁ—quietly; prāpta-kuñjam—who has gone to the bower; smarāmi—I remember.

I remember Śrī Rādhā in the late evening. She dresses Herself in clothes suitable for the dark and light fortnight for the pleasure of Krṣṇa. (She wears black clothes on the new moon day and white clothes on the full moon day.) In accordance with Vṛndā’s advice She takes shelter in a secluded bower on the banks of the Yamunā in the company of Her sakhi messenger. I also remember Krṣṇa sitting in an assembly of cowherd boys and watching their various feats. His affectionate mother, Yaśodā, brings Him home and attempts to put Him to sleep. Remembering the company of Rādhā, he soon quietly slips out of bed and leaves for the forest bower. (Govinda lilāmṛta 21/1)

rādhā vṛndā-upadesē, yamunopakūla-deśe,
sāmketika kuṇje abhisare
sitāsīta niśā-yogya,dhari’ vesa krṣṇa-bhogya,
sakhī-saṅge sānanda antare
gopa-sabhā-mājhe hari,nāna-guṇa-kalā heri’,
mātr-yatne karila āyana
rādhā-saṅga sonriyā,nibhrte bāhira haiyā
prāpta-kuṇja kariye smaraṇa

***

8th Yāma Aṣṭama-yāma-kīrtanam
Chanting during the fifth period: (22:34 p.m. to 03:22 a.m.)

Ratra-lilā Bhajan; Prema-Bhajan—Sambhoga
Night period of Devotional Practice; Devotional Love

āślisya vā pāda-ratām pinaśṭu mām
adarśanān marma-hatām karotu vā
yathā tathā vā vidadhātu lampāto
mat-prāṇa-nāthas tu sa eva nāparāḥ
äšliṣya—embracing with great pleasure; vä—or;pāda-ratām—who has fallen at the lotus feet; pinaṣṭu—let Him trample; mām—Me; adarśanāt—by not being visible; marma-hatām—brokenhearted; karotu—let Him make; vä—or;yathā—as (He likes); tathā—so; va—or; vidadhātu—let Him do; lampatah—who mixes with other women; mat-prāṇa-nāthah—the Lord of My life; tu—but; saḥ—He; eva—only; na aparah—not anyone else.

Let Kṛṣṇa tightly embrace this maidservant with pleasure who has fallen at His lotus feet or let Him trample Me or break My heart by never being visible to Me. He is completely free to do anything and everything, for He is always my worshipable Lord of my heart unconditionally, not anyone else.

āmi kṛṣṇa-pada-dāsī, tiṅho rasa-sukha-rāśi, a ślingiyā kare ātma-sātha
kibā nā deya daraśana, nā jāne mora tanu-mana, tabu tinho mora prāṇa-nātha

āmi—I; kṛṣṇa-pada-dāsī—a maidservant at the lotus feet of Kṛṣṇa; tiṅho—He; rasa-sukha-rāśi—the reservoir of transcendental mellows; a ślingiyā—by embracing; kare—makes; ātma-sātha—merged; kibā—or; nā deya—does not give; daraśana—audience; nā—does not; jāne—know; mora—My; tanu-mana—body and mind; tabu—still; tiṅho—He; mora prāṇa-nātha—the Lord of My life.

I am a maidservant at the lotus feet of Kṛṣṇa. He is the embodiment of transcendental happiness and mellows. If He likes He can either tightly embrace Me and make Me feel oneness with Him, or by not giving Me His direct presence, He may not know My mind and body. Nevertheless, it is He who is the Lord of My life.

sakhi he, śuna mora manera niścaya
kibā anurāga kare, kibā duḥkha diyā māre,
mora prāneśvara kṛṣṇa anya naya

sakhi he—My dear friend; śuna—just hear; mora—My; manera—of the mind; niścaya—decision; kibā—whether; anurāga—affection; kare—shows; kibā—or; duḥkha—unhappiness; diyā—bestowing; māre—kills; mora—My; prāṇa-īśvara—the Lord of life; kṛṣṇa—Kṛṣṇa; anya naya—and no one else.
My dear friend, just hear the decision of My mind. Kṛṣṇa is the Lord of My life in all conditions, whether He shows Me affection or kills Me by giving Me unhappiness.

Śrī Śikṣāṣṭaka 8th song
daśakuṣī (Bhaktivinode Ṭhākur-Gītavali)

\[
\text{bandhu-gaṅ! śunaha vacana mora}
\]
\[
\text{bhāvete vibhora,thākiye jakhana,}
\]
\[
\text{dekhā deya citta-cora}
\]

\text{bandhu-gaṅ–O my dear friends; śunoha–hear; vacana–words; mora–my; bhāvete vibhora–overwhelmed with pure ecstasy; thākiye–I stay; jakhana–when; dekhā–appears; deya–gives; citta-cora–thief of heart.}

O my dear friends! Please hear my words. When the thief of my heart appears to me, I remain overwhelmed in pure ecstasy.

\[
\text{vicaksana kori’, dekhite cāhile,}
\]
\[
\text{hoy ānkhi-agocara}
\]
\[
\text{punah nāhi dekhi’, kāndaye parāṇa,}
\]
\[
\text{duḥkhera nāhi thāke or}
\]

\text{vicaksana–very expertly; kori–doing; dekhite–to see; cāhile–if I want; hoy–becomes; ānkhi-agocara–invisible; punah nāhidekhi–again not seeing Him; kāndaye–weeping; parāṇa–my soul; duḥkhera–unhappiness; nāhi–no; thāke–there is; or–end.}

When I scheme to see Him more closely, He suddenly becomes invisible. Thus losing sight of Him again, my soul weeps, and there is no limit to the unhappiness that I feel.

\[
\text{jagatera bandhu sei, kabhu more lay sātha}
\]
\[
\text{yathā tathā rākhu more, āmāra sei prāṇa-nātha}
\]

\text{jagatera–of the universe; bandhu–friend; sei–that; kabhu–by any means; more–me; lay–takes; sātha–with Him; yathātathā–so as he likes; rākhu–treats/keeps; more–me; āmāra–my; sei prāṇa-nātha–the Lord of my life.
Sometimes that friend of the universe takes me as one of His associates; but however He chooses to treat me, He is still the Lord of my life.

darśana-ānanda-dāne, sukha deya mora prāṇe
   bale more pranaya-vacana
punah adarśana diyā, dagdha bare mora hiyā,
   prāṇe more māre prāṇa-dhana

darśana-ānanda-dāne—by bestowing His blissful audience; sukha—happiness; deya—gives; mora—my; prāṇe—soul; bale—speaks; more—to me; pranaya-vacan—words of love; punah—again; adarśanadiyā—by dissapearing from my sight; dagdha—burns; kore—doing; mora—my; hiyā—heart; prāṇe moremäre—puts my life indistress; prāṇa-dhana—the treasure of my soul.

By bestowing His blissful audience, He gives happiness to my soul, and He speaks words of love to me. But again by His absence He, the treasure of my life burns my heart andgives distress to my soul.

yāhe tān’ra sukha hay, sei sukha mama
nija sukhe-duhkhe mora sarvadāi sama

yāhe tān’ra sukha hay—whatever causes His happiness; sei—that; sukha—happiness; mama—my; nija—my own; sukhe-duhkhe—happiness or distress; mor—my; sarvadāi—always; sama—equal.

Whatever His happiness is, that is my happiness. Therefore I do not care about my own happiness or distress—they are equal in every ways.

bhakativinoda, samyoge, viyoge,
   tāhe jāne prāṇeśvara
   tā’ra sukhe sukhi, sei prāṇa-nātha,
   se kabhu nā hay para

bhakativinoda—Śrī Bhaktivinode; samyoge—while united; viyoge—in seperation; tāhe—in that; jāne—knows; prāṇeśvara—the controller of life; tā’ra—His; sukhe—happy; sukhi—happiness; sei—that; prāṇa-nātha—Lord of my life; se—this; kabhu—seeing; nā—not; hay—is; para—considered asseparated/considered differently.
In meeting or in separation, Bhaktivinoda knows only Kṛṣṇa to be the Lord of his life and is made happy only by His happiness. He is the Lord of Bhaktivinoda’s soul, and He will never be looked upon with indifference.

[Daśakuśī]

yoga-pīthopari-sthita, aṣṭa-sakhī-suveśṭita, ।
vrndāranye kadamba-kānane ।
rādhā-saha vamṣī-dhārī,viśva-jana-citta-hārī, ।
prāṇa mora tāṅhāra caraṇe

yoga-pīthopari-sthita—Situated upon the Yoga-Pīṭha; aṣṭa-sakhī-su-veśṭita—surrounded by the eight chief gopīs; vrndāranye—within Vṛndāvana; kadamba-kānane—under the kadamba tree; rādhā-saha—His beloved Rādhā; vamṣī-dhārī—the holder of the flute; viśva-jana-citta-hārī—the stealer of the hearts of all living beings in the universe; prāṇa mora—my life; tāṅhāra caraṇe—lay down at their lotus feet.

Situated upon the Yoga-Pīṭha surrounded by the eight chief gopīs in a kadamba tree grove within Vṛndāvana with His beloved Rādhā is the holder of the flute, the stealer of the hearts of all living beings in the universe—I lay down my life at Their lotus feet.

sakhī-ājñā-mata kori donhāra sevana ।
pālya-dāśī sadā bhāvi donhāra caraṇa

sakhī-ājñā-mata—according to my superior sakhī; kori—doing; donhāra—the Divine Couple; sevana—service; pālya-dāśī—dependent maidservant; sadā—always; bhāvi—consider; donhāra—the Divine Couple; caraṇa—lotus feet.

According to the directions of my superior sakhī, I render service to the Divine Couple. I always consider myself a dependent maidservant of the lotus feet of the Divine Couple.

kabhu kṛpā kori’,mama hasta dhorī’, ।
madhura vacana bale ।
tāmbūla loiyā, khāy dui jane, ।
malā laya kutūhale

Kartik Kirtan  Page 106
Sometimes, out of great mercy, my sakhé holds my hand and speaks sweet words to me. Taking the betel nuts I have prepared she offers them to those two persons and accepts flower garlands for Them in great delight.

Sometimes, out of great mercy, my sakhé holds my hand and speaks sweet words to me. Taking the betel nuts I have prepared she offers them to those two persons and accepts flower garlands for Them in great delight.

By some deception They periodically disappear from my sight. Not seeing the Divine Couple of Vraja, my heart burns in agony.

Wherever those two may be I am certainly a humble maidservant of Their lotus feet. I consider the ecstasies of meeting Them and the agonies of separation from Them to be exactly the same.
In life or death, Rādhā and Krṣṇa are my life and soul. May They always be happy, whether They choose to protect me or kill me.

bhakativinoda, āna nāhi jāne,
podi’ nija-sakhib-pāy
rādhikāra gane, thākiyā satata,
yugala-carāṇa cāy

bhakativinoda—Śrī Bhaktivinoda; āna—beyond this; nāhi—no; jāne—knows; podi’—by falling down; nija-sakhib-pāy—lotus feet of the Sakhis; rādhikāra—Śrī Rādhikā’s; gane—associates; thākiyā—by remaining; satata—always; yugala-carāṇa—the lotus feet of the Divine Couple; cāy—wants.

This Bhaktivinoda knows nothing beyond this. Falling down at the lotus feet of the sakhī whom he serves and always remaining among the associates of Śrī Rādhikā he prays for the lotus feet of the Divine Couple of Vraja.

tāv utkau labdha-sāṅgau bahu-paricaranair vrndayārādhyamānau
preṣṭhālibhir lasantau vipina-viharāṇaṁ gāna-rāsādi-lāsyaiṁ
nānā-lilā-nitāntau praṇaya-sahacarē-vṛnda-samsevyamānau
rādhā-krṣṇau niśāyāṁ su-kusuma-sayane praṭpa-nidrau smarāmi

tāv—they both; utkau—auspicious, or keen; labdha-sāṅgau—who have got the company; bahu-paricaranair—by various services; vrndayā—by Vṛndā Devi; ārādhyamānau—being worshiped; preṣṭhālibhīṁ—with the most beloved friends; lasantau—looking very charming; vipina-viharāṇaṁ—by roaming in the forest; gāna-rāsādi-lāsyaiṁ—by singing and enjoying the rāsa-dance; nānā-lilā-nitāntau—feeling tired after sports of many kinds; praṇaya-sahacarē vṛnda-samsevyamānau—being attended upon by a myriad of loving female friends and companions; rādhā-krṣṇau—Rādhā and Krṣṇa; niśāyāṁ—at night; su-kusuma-sayane—on a bed made of flowers; praṭpa-nidrau—sleeping; smarāmi—I remember.

I remember Rādhā and Krṣṇa, who at night are anxious for each other’s company. After they meet, Vṛndā-devi serves Them in various ways as They roam throughout the forest. Rādhā and Krṣṇa appear very charming with Their sakhis as They sing and dance in Their rāsa pastimes. Becoming fatigued from Their sportive activities, They are served by Their many loving friends (mañjarīs). As the night ends, They
lie on a bed of flowers where They sleep. The sakhīs drown in a ocean of ecstasy as they observe these pastimes. (Govinda lilāmṛta 22/1)

vrndā paricarya pāṇā, preśṭhāli-ganere laṇā
rādhākrṣṇa rāsādika lilā
gītalāsya koila kata, sevā koila sakhī yata,
kusuma-śajjāya dunhe śuilā

nīśā-bhāge nīdrā gela, sabe ānandita hoila,
sakhī-gana parānande bhāse
e sukha-śayana smari, bhaja mana! rādhā-hari
sei lilā-praveśera āše