



Kartik Kirtan

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Vandanā

Maṅgalācaraṇa

*vande haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānviṭaṁ taṁ sa-jīvaṁ
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānviṭāṁś ca*

vande—(I) offer my respectful obeisances; *aham*—I; *śrī-guroḥ*—of my initiating spiritualmaster or instructing spiritual master; *śrī-yuta-pada-kamalam*—unto the opulent lotus feet; *śrī-gurūn*—unto the spiritual masters in the paramparā system, beginning from Mādhavendra Purī down to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda; *vaiṣṇavān*—unto all the Vaiṣṇavas, beginning from Lord Brahmā and others coming from the very start of the creation; *ca*—and; *śrī-rūpaṁ*—unto Śrīla Rūpa Gosvāmī; *sa-agra-jātaṁ*—with his elder brother, Śrī Sanātana Gosvāmī; *sahagaṇa-raghunātha-anvitam*—with Raghunātha dāsa Gosvāmī and his associates; *taṁ*—unto him; *sa-jīvaṁ*—with Jīva Gosvāmī; *sa-advaitam*—with Advaita Ācārya; *sa-avadhūtam*—with Nityānanda Prabhu; *parijana-sahitam*—and with Śrīvāsa Ṭhākura and all the other devotees; *kṛṣṇa-caitanya-devam*—unto Lord Śrī Caitanya Mahāprabhu; *śrī-rādhā-kṛṣṇa-pādān*—unto the lotus feet of the all-opulent Śrī Kṛṣṇa and Rādhārāṇī; *saha-gaṇa*—with associates; *lalitā-śrī-viśākhā-anvitān*—accompanied by Lalita 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 Vaiṣṇavas and unto the six Gosvāmīs, including Śrīla Rūpa Gosvāmī, his elder brother Śrīla Sanātana Gosvāmī, Śrīla Raghunātha 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-praṇāma

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

om—address; *ajñāna*—(of) ignorance; *timira*—(by) the darkness; *andhasya*—of one who was blinded; *jñāna-añjana*—(by) the ointment of spiritual knowledge; *śalākayā*—by a medical instrument called a śalākā, which is used to apply medical ointment to eyes afflicted with cataracts; *cakṣuḥ*—eyes; *unmīlitaṁ*—were opened; *yena*—by whom; *tasmai*—unto him; *śrī-gurave*—unto my spiritual master; *namaḥ*—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 Praṇāti

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

namaḥ—obeisances; *om*—the Divine; *viṣṇu-pādāya*—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 prabhava janma-janmani
jñāna-vairāgya-dehāya śāstra-siddhānta-saṁvide*

divya-jñāna—Divine Knowledge; *pradātre*—He who can give; *ca*—also; *prabhava*—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.

*patitānām samuddhāre yati-veśa-dharāya vai
pracārācāra-kārye ca jāgarūkāya sarvadā*

patitānām—of the fallen souls; *samuddhāre*— having deliverance in mind; *yati-veśa*— the clothes of a mendicant; *dharāya*—(to) one who has accepted ; *vai*— just as; *pracāra-ācāra*— preaching as well as personal conduct; *kārye*— acting; *ca*— also; *jāgarūkāya*— to the one who is always aware of ; *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.

*yathoddhavyākumārād bhagavad-arcane ratiḥ
vaiṣṇavānām sarva-kṛtye dakṣatā paramā tathā*

yathā—just as; *udhavya*—of Uddhava; *ā-kumārād*—starting from His boyhood; *bhagavad*— the Supreme Personality of Godhead; *-arcane*—worshipping; *ratiḥ*—divine attraction and taste; *vaiṣṇavānām*—of the vaiṣṇavas; *sarva*- all the different aspects of devotional service; *kṛtye*- performing; *dakṣatā*—expertise; *paramā*—supreme; *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.

Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda Praṇati

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

namaḥ—obeisances; *om*—address; *viṣṇu-pādāya*—unto him who is at the feet of Lord Viṣṇu; *kṛṣṇa-preṣṭhāya*—who is very dear to Lord Kṛṣṇa; *bhū-tale*—on the earth; *śrimate*—all-auspicious; *bhaktisiddhānta-sarasvatī*— Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura; *iti*—thus; *nāmine*—who is named.



I offer my respectful obeisances unto Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupād who is very dear to Lord Kṛṣṇa, having taken shelter at His lotus feet on this earth.

*śrī-vārṣabhānavī-devī-dayitāya kṛpābdhaye
kṛṣṇa-sambandha-vijñāna-dāyine prabhava namaḥ*

śrī-vārṣabhānavī-devī-dayitāya—unto Śrī Vārṣabhānavī-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; *prabhava*—unto the master; *namaḥ*—obeisances.

I offer my respectful obeisances to Śrī Vārṣabhānavī-devī-dayita dāsa [another name of Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupād], 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-premādhya-śrī-rūpānuga-bhakti-da
śrī-gaura-karuṇā-śakti-vigrahāya namo 'stu te*

mādhurya—conjugal; *ujjvala*—brilliant; *prema*—love; *ādhya*—enriched with; *śrī-rūpa-anuga*—following Śrīla Rūpa Gosvāmī; *bhakti-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-vāṇī-śrī-mūrtaye dīna-tāriṇe
rūpānuga-viruddhāpasiddhānta-dhvānta-hāriṇe*

namaḥ—obeisances; *te*—unto you; *gaura-vāṇī*—teachings of Śrī Catanya Mahāprabhu; *śrī-mūrtaye*—unto the personified; *dīna-tāriṇe*—unto the deliverer of the fallen; *rūpa-anuga*—the follower of the teachings of Śrīla Rūpa Gosvāmī;



viruddha—against;*apasiddhānta*—(of) unauthorized statements;
dhvānta—the darkness;*hāriṇe*—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 Bābājī Praṇati

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

namaḥ—obeisances;*gaura-kiśorāya*—unto Gaurakishor das Babaji;*sāksāt*—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;*namaḥ*—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 lotus feet, O ocean of *vipralambha rasa*!

Śrīla Bhaktivinoda Ṭhākura Praṇati

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

namaḥ—obeisances;*bhaktivinodāya*—unto Śrīla Bhaktivinoda Ṭhākura;*sat-cit-ānanda-nāmine*—known as Saccidānanda;*gaura*—(of) Lord Caitanya; *śakti*—energy;*sva-rūpāya*—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 Ṭhākura, who is the personified divine energy of Śrī Caitanya Mahāprabhu and is a staunch follower of the teachings of Śrīla Rupa Gosvāmī.



Śrīla Jagannātha Dāsa Bābājī Praṇāti

*gaurāvirbhāva-bhūmes tvam nirdeṣṭā saj-jana-priyaḥ
vaiṣṇava-sārvabhaumaḥ śrī-jagannāthāya te namaḥ*

gaura—(of) Lord Caitanya; *āvirbhāva*—(of) the appearance; *bhūmeḥ*—of the place; *tvam*—you; *nirdeṣṭā*—the indicator; *sat-jana*—(to) all saintly persons; *priyaḥ*—dear; *vaiṣṇava*—(of) the Vaiṣṇavas; *sārvabhaumaḥ*—chief; *śrī-jagannāthāya*—unto Jagannātha dāsa Bābājī; *te*—unto you; *namaḥ*—obeisances.

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 Praṇāma

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

vāñchā-kalpa-tarubhyaḥ—(to) the ones who are like desire trees; *ca*—and; *kṛpā*—(of) mercy; *sindhubhyaḥ*—who are oceans; *eva*—certainly; *ca*—and; *patitānām*—of the fallen souls; *pāvanebhyaḥ*—who are the purifiers; *vaiṣṇavebhyaḥ*—unto the Vaiṣṇavas; *namaḥ namaḥ*—repeated obeisances.

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 Praṇāma

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

namaḥ—obeisances; *mahā-vadānyāya*—who is most munificent; *kṛṣṇa-prema*—love of Kṛṣṇa; *pradāya*—who can give; *te*—unto You; *kṛṣṇāya*—the original Personality of Godhead; *kṛṣṇa-caitanya-nāmne*—under the name Kṛṣṇa Caitanya; *gaura-tviṣe*—whose complexion is like molten gold; *namaḥ*—obeisances.



O most magnanimous incarnation! You are Kṛṣṇa Himself appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu. By assuming the golden color of Śrīmatī Rādhārāṇī You are distributing pure love of Kṛṣṇa. We offer our respectful obeisances unto You.



Śrī Pañca-tattva Praṇāma

*pañca-tattvātmakarṁ kṛṣṇarṁ bhakta-rūpa-svarūpakam
bhaktāvatāram bhaktākhyam namāmi bhakta-śaktikam*

pañca-tattva-ātmakam—comprehending the five transcendental subject matters;*kṛṣṇam*—unto Lord Kṛṣṇa;*bhakta-rūpa*—in the form of a devotee;*sva-rūpakam*—in the expansion of a devotee;*bhakta-avatāram*—in the incarnation of a devotee;*bhakta-ākhyam*—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 Praṇāma

*he kṛṣṇa karuṇā-sindho dīna-bandho jagat-pate
gopeśa gopikā-kānta rādhā-kānta namo 'stu te*

he—O;*kṛṣṇa*—Kṛṣṇa;*karuṇā-sindho*—O ocean of mercy;*dīna*—(of) the distressed;*bandho*—O friend;*jagat*—(of) the universe; *pate*—O Lord;*gopa-īśa*—O master of the cowherd men;*gopikā-kānta*—O lover of the gopīs;*rādhā-kānta*—O lover of Rādhārāṇī;*namaḥ*—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 Praṇāma

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

jayatām—all glories to;*su-ratau*—most merciful divine couple;*paṅgoḥ*—of one who is lame;*mama*—of me;*manda-mateḥ*—foolish;*gatī*—refuge;*mat*—my; *-sarvasva*—everything;*pada-ambhojau*—the lotus feet;*rādhā-madana-mohanau*—Śrīmatī Rādhārāṇī and Śrī Madana-mohana.



All glories to the most merciful devine couple Radha and Madana-mohana! I am lame and ill advised. You are my only refuge and Your lotus feet are everything to me.

Abhidheyādhideva Praṇāma

*dīvyad-vṛndāraṇya-kalpa-drumādhaḥ
śrīmad-ratnāgāra-simhāsana-sthau
śrī-śrī-rādhā-śrīla-govinda-devau
preṣṭhālībhiḥ sevyamānau smarāmi*

dīvyat—shining; *vṛndā-aranya*—(in) the forest of Vṛndāvana; *kalpa-druma*—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 Govindadeva; *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 Vṛndāvana, underneath a desire tree.

Prayojanādhideva Praṇāma

*śrīmān-rāsa-rasārambhī vaṁśī-vaṭa-taṭa-sthitaḥ
karṣan veṇu-svanair gopīr gopīnāthaḥ śriye 'stu naḥ*

śrīmān—most beautiful; *rāsa*—(of) the rāsa dance; *rasa*—(of) the mellow; *ārambhī*—the initiator; *vaṁśī-vaṭa*—(of) the name Vaṁśīvata; *taṭa*—(on) the shore; *sthitaḥ*—standing; *karṣan*—attracting; *veṇu*—(of) the flute; *svanaiḥ*—by the sounds; *gopīḥ*—the cowherd girls; *gopī-nāthaḥ*—Śrī Gopīnātha; *śriye*—forbenediction; *astu*—let there be; *naḥ*—our.

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

Śrī Rādhā Praṇāma

*tapta-kāñcana-gaurāṅgi rādhe vṛndāvaneśvari
vṛṣabhānu-sute devī praṇamāmi hari-priye*



tapta—heated; *kāñcana*—gold; *gaura*—fair complexion; *aṅgi*—O one whose body; *rādhē*—O Rādhārāṇī; *vṛndāvana-iśvari*—O Queen of Vṛndāvana; *vṛṣabhānu-sute*—O daughter of King Vṛṣabhānu; *devī*—O goddess; *praṇamāmi*—I bow down; *hari-priye*—O one who is very dear to Lord Kṛṣṇa.

O Śrīmatī Rādhārāṇī, 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 Praṇāma

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

vṛndāyai—unto Vṛndā; *tulasī-devyai*—unto Tulasī Devī; *priyāyai*—unto Her who is dear; *keśavasya*—of Lord Keśava; *ca*—and; *kṛṣṇa-bhakti-prade*—who bestows devotional service to Lord Kṛṣṇa; *devī*—O goddess; *satyavatyai*—unto Satyavatī; *namaḥ namaḥ*—repeated obeisances.

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

Śrī-nārāyaṇa-praṇāma

*nārāyaṇaṁ namskṛtya naraṁ caiva narottamam
devīm sarasvatīm vyāsaṁ tato jayam udīrayet*

nārāyaṇaṁ—Unto Narayana; *namskṛtya*—having paid respectful obeisances; *naraṁ*—unto Nara-narayan Rishi; *ca*—also; *eva*—must; *narottamam*—best of men; *devīm*—the Mother; *sarasvatīm*—the goddess of learning; *vyāsaṁ*—unto Srila Vyasadeva; *tataḥ*—*jayam*—the victory; *udīrayet*—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-narayana Rishi, the supermost human being, unto Mother Sarasvatī, 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-kṛṣṇa-caitanya*—Lord Kṛṣṇa, who has descended in the age of Kali as Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *prabhu-nityānanda*— 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 kṛṣṇa hare hare
hare rāma hare rāma 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

hareḥ—of Hari; *nāma*—the name; *hareḥ*—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; *gatir*—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-rādhākṛṣṇa

bhāle gorā-gadādharer ārati nehāri

nadīyā-pūraba-bhāve jāu bolihāri

bhāle—wondrous/beauty-emanating; *gorā-gadādharer*—Gaura and Gadadhara; *ārati*—worship; *nehāri*—seeing; *nadīyā*—in the holy place of Navadvip; *pūraba-bhāve*—previous devotional moods; *jāu bolihāri*—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 kiśora-kiśorī

kalpataru—desire tree; *tale*—under; *ratna*—jewels; *simhāsana*—big throne; *upari*—sitting on; *sabu*—all; *sakhī*—girl friends; *-beṣṭita*—surrounded by; *kiśora*—kṛṣṇa; *-kiśorī*—rādhā.

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

purāṭa-jadita kato maṇi-gajamoti

jhamaki' jhamaki' labhe prati-aṅga-jyotiḥ

purāṭa—golden; *jadita*—inlaid with; *kato*—many different; *maṇi*—jewels; *gajamoti*—pearls; *jhamaki*—twinkling; *labhe*—obtains; *prati*—each; *aṅga*—part of Her body; *jyoti*—emanating light

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.



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

nīla—blue; *nīrada*—cloud; *lāgi*—on account of the contact; *vidyuta*—lightning; *mālā*—garland; *duhuṅ*—both; *aṅga*—bodily forms; *mili*—united; *śobhā*—beauty; *bhuvana*—the worlds; *ujālā*—brightening

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).

*śaṅkha bāje, ghaṇṭā bāje, bāje karatāla
madhura mṛdaṅga bāje parama rasāla*

śaṅkha 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.

*viśākhādi sakhī-vṛnda duhuṅ guna gāoye
priya-narma-sakhī-gaṇa cāmara ḍhulāoye*

viśākhā-ādi—led by Vishakha; *sakhī-vṛnda*—the cowherd damsels; *duhuṅ guna*—the glories of the Divine Couple; *gāoye*—singing; *priya-narma-sakhī*—the most confidentialsakhis; *gaṇa*—company; *cāmara*—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 cāmara fans.

*anaṅga mañjarī cuyā-candana deoye
mālatīra mālā rūpa mañjarī lāgāoye*

anaṅga mañjarī—Ananga mañjarī; *cuyā*—a kind of condensed perfume; *candana*—sandalwood paste; *deoye*—giving; *mālatī*—jasmine flowers; *mālā*—garland; *rūpa mañjarī*—Rupa Mañjarī; *lāgāoye*—offering



Ananga Manjari offers Them scented sandalwood pulp while Rupa Manjari places a garland of jasmine flowers around Their necks.

*pañca-pradīpe dhari' karpūra-bāti
lalitā-sundarī kare yugala-ārati*

pañca-pradīpe—in the lamp with five flames used during arati; *dhari*—holding; *karpūra*—camphor; *bāti*—lamp/flame; *lalitā-sundarī*—the most beautiful *lalitā*; *kare*—performs; *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.

*devī-lakṣmī-śruti-gaṇa dharaṇī loṭāoye
gopī-jana-adhikāra raoyata gāoye*

devī—parvatī; *lakṣmī*—lakṣmīdevī; *śruti*—the revealed scriptures; *gaṇa*—together; *dharaṇī*—on the ground; *loṭāoye*—rolling; *gopī-jana-adhikāra*—the most fortunate position of; *raoyata*—residing; *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 Vraja-bhumi.

*bhaktivinoda rahi' surabhīki kuñje
ārati-daraśane prema-sukha bhuñje*

bhaktivinoda—Srila Bhaktivinoda Thakur; *rahi*—resides; *surabhīki kuñje*—in the Surabhi Kunja; *ārati-daraśane*—at the sight of Arati; *prema-sukha*—Divine Loving happiness; *bhuñje*—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 rādhe, jaya kṛṣṇa, jaya vṛndāvana
śrī govinda, gopīnātha, madana-mohana

jaya rādhe, jaya kṛṣṇa, jaya vṛndāvan—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-kunḍa, rādhā-kunḍa, giri-govardhana
kālindī yamunā jaya, jaya mahāvana

śyāma-kunḍa—the personal lake of Lord Shyamasundara;*rādhā-kunḍa*—the personal lake of Śrīmatī 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 (Kālindī). All glories to the great forest known as Mahavana, where Krishna and Balarama displayed all of Their childhood pastimes.

keśi-ghāṭa, vaṁśi-baṭa, dvādaśa-kānan
yāhā saba līlā koilo śrī-nanda-nandan

keśi-ghāṭa—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;*līlā*—the pastimes;*koilo*—performed;*śrī-nanda-nandan*—the beautiful son of Nanda Maharaja.

All glories to Keshi-ghata, where Krishna 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 Sridama, the older brother of Srimati Radharani and Ananga Manjari. All glories to the cows and calves of Vraja.

jaya vṛṣabhānu, jaya kīrtidā sundarī
jaya paurṇamāsī, jaya ābhīra-nāgarī

jaya vṛṣabhānu—all glories to Radha's father King Vrishabhanu; *jaya kīrtidā sundarī*—all glories to Rādhā's mother who is named Kīrtidā; *jaya paurṇamāsī*—all glories to Paurṇamāsī; the personality of Yogamāyā; *jaya ābhīra-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 Purnamasi, 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 gopīśvara vṛndāvana-mājha
jaya jaya kṛṣṇa-sakhā baṭu dvija-rāja

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

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 rohiṇī-nandana
jaya jaya vṛndāvana-vāsī yata jana



jayarāma-ghāṭa—all glories to the place where Lord Balarama performed His Rasa dance; *jaya rohiṇī-nandana*—all glories to the son of mother Rohini; *jaya jaya vṛndāvana-vāsī 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.

jaya dvija-patnī, jaya nāga-kanyā-gaṇa
bhaktite jānhārā pāilo govinda-caraṇa

jaya dvija-patnī—all glories to the wives of the Brahmanas of Vrindavan; *jaya nāga-kanyā-gaṇa*—all glories to the wives of the Kaliya serpent; *bhaktite*—through devotion; *jānhārā*—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-lilā 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-lilā*—all glories to the Rasa lila; *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 Kṛṣṇa's pastimes.

jaya jayojjvala-rasa sarva-rasa-sāra
parakiyā-bhāve yāhā vrajete pracāra

jaya jayojjvala-rasa—all glories to the ujvala-rasa, the conjugal mellow; *sarva-rasa-sār*—the quintessence of all ecstatic mellows; *parakiyā-bhāve*—in the Divine mood of paramourship; *yāhā*—which; *vrajete pracār*—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-jāhnavā-pāda-padma koriyā smaraṇa
dīna kṛṣṇadāsa kahe nāma-saṅkīrtana

śrī-jāhnavā-pāda-padma—the lotus feet of Sri Jahnavā-devi; *koriyā smaraṇa*—remembering; *dīna*—very fallen; *kṛṣṇadāsa*—this Krishna Dasa; *kahe nāma-saṅkīrtana*—performs this singing of the Holy Names of the Lord.

Remembering the lotus feet of Sri Jahnavā 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-liḍha-loka
trāṇāya kārūṇya-ghanāghanatvam
prāptasya kalyāṇa-guṇārṇavasya
vande guroḥ śrī-caraṇāravindam

samsāra—(of) material existence; *dāva-anala*—(by) the forest fire; *liḍha*—afflicted; *loka*—the people; *trāṇāya*—to deliver; *kārūṇya*—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; *guroḥ*—of my spiritual master; *śrī*—auspicious; *caraṇa-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.

mahāprabhoḥ kīrtana-nṛtya-gīta
vāditra-mādyan-manaso rasena
romāñca-kampāśru-taraṅga-bhājo,



vande guroḥ śrī-caraṇāravindam

mahāprabhoḥ—of Lord Caitanya Mahāprabhu; *kīrtana*—(by) chanting; *nṛtya*—dancing; *gīta*—singing; *vādītra*—playing musical instruments; *mādyat*—gladdened; *manasaḥ*—whose mind; *rasena*—due to the mellows of pure devotion; *romāñca*—standing of the hair; *kampa*—quivering; *aśru-taraṅga*—torrents of tears; *bhājah*—one who feels; *vande*—I offer obeisances; *guroḥ*—of my spiritual master; *śrī*—auspicious; *caraṇa-aravindam*—unto the lotus feet

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.

śrī-vigrahārādhana-nitya-nānā
śṛṅgāra-tan-mandira-mārjanādaḥ
yuktasya bhaktāṁś ca niyuñjato 'pi
vande guroḥ śrī-caraṇāravindam

śrī-vigraha—(of) the arcā-vigraha (Deities), *ārādhana*—the worship; *nitya*—daily; *nānā*—(with) various; *śṛṅgāra*—clothing and ornaments; *tat*—of the Lord; *mandira*—(of) the temple; *mārjana-ādaḥ*—in the cleaning, etc.; *yuktasya*—who is engaged; *bhaktān*—his disciples; *ca*—and; *niyuñjataḥ*—who engages; *api*—also; *vande*—I offer obeisances; *guroḥ*—of my spiritual master; *śrī*—auspicious; *caraṇa-aravindam*—unto the lotus feet.

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.

catur-vidha-śrī-bhagavat-prasāda
svādv-anna-tṛptān hari-bhakta-saṅghān
kṛtvaiḥ tṛptīm bhajataḥ sadaiva
vande guroḥ śrī-caraṇāravindam



catuḥ—four; *vidha*—kinds; *śrī*—holy, *bhagavat-prasāda*—which have been offered to Kṛṣṇa; *svādu*—palatable; *anna*—(by) foods; *trptān*—spiritually satisfied; *hari*—(of) Kṛṣṇa; *bhakta-saṅghān*—the devotees; *kṛtvā*—having made; *eva*—thus; *trptim*—satisfaction; *bhajatāḥ*—who feels; *sadā*—always; *eva*—certainly; *vande*—I offer obeisances; *guroḥ*—of my spiritual master; *śrī*—auspicious; *caraṇa-aravindam*—unto the lotus feet.

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.

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

Śrī-rādhikā—(of) Śrīmatī Rādhārāṇī; *mādhavayoḥ*—of Lord Mādhava (Kṛṣṇa); *apāra*—unlimited; *mādhurya*—conjugal; *līlā*—pastimes; *guṇa*—qualities; *rūpa*—forms; *nāmnām*—of the holy names; *prati-kṣaṇa*—at every moment; *āsvādana*—relishing; *lolupasya*—who aspires after; *vande*—I offer obeisances; *guroḥ*—of my spiritual master; *śrī*—auspicious; *caraṇa-aravindam*—unto the lotus feet.

I worship the lotus feet of the Devine 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 devine.

*nikuṅja-yūno rati-keli-siddhyai
yā yālibhir yuktir apekṣaṇīyā
tatrāti-dākṣyāt ati-vallabhasya
vande guroḥ śrī-caraṇāravindam*

nikuṅja-yūnaḥ—of Rādhā and Kṛṣṇa; *rati*—(of) conjugal love; *keli*—(of) pastimes; *siddhyai*—for the perfection; *yā yā*—whatever; *ālibhiḥ*—by the gopīs; *yuktiḥ*—arrangements; *apekṣaṇīyā*—desirable; *tatra*—in that connection; *ati-dākṣyāt*—because of being very expert; *ati-vallabhasya*—who is very dear; *vande*—I offer obeisances; *guroḥ*—of my spiritual master; *śrī*—auspicious; *caraṇa-aravindam*—unto the lotus feet.



The spiritual master is very dear, because he is expert in assisting the gopīs, who at different times make different tasteful arrangements for the perfection of the amorous pastimes of the Divine Couple within the groves of Vṛndāvana. I offer my most humble obeisances unto the lotus feet of such a spiritual master.

*sākṣād-dharitvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī-caraṇāravindam*

sākṣāt—directly; *hari-tvena*—with the quality of Hari; *samasta*—all; *śāstraiḥ*—by scriptures; *uktaḥ*—acknowledged; *tathā*—thus; *bhāvyate*—is considered; *eva*—also; *sadbhiḥ*—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; *guroḥ*—of my spiritual master; *śrī*—auspicious; *caraṇa-aravindam*—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.

*yasya prasādād bhagavat-prasādo
yasyāprasādān na gatiḥ kuto 'pi
dhyāyan stuvāms tasya yaśas tri-sandhyam
vande guroḥ śrī-caraṇāravindam*

yasya—of whom (the spiritual master); *prasādāt*—by the grace; *bhagavat*—(of) Kṛṣṇa; *prasādaḥ*—the mercy; *yasya*—of whom; *aprasādāt*—without the grace; *na*—not; *gatiḥ*—means of advancement; *kutaḥ api*—from anywhere; *dhyāyan*—meditating upon; *stuvan*—praising; *tasya*—of him (the spiritual master); *yaśaḥ*—the glory; *tri-sandhyam*—three times a day (sunrise, noon, and sunset); *vande*—I offer obeisances; *guroḥ*—of my spiritual master; *śrī*—auspicious; *caraṇa-aravindam*—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 paṭhati 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 daṇḍa -s or ninety-six minutes before sunrise) ; *paṭhati*—reads or sings; *prayatnāt*—with single pointed attention; *yaḥ*—one who; *tena*—by that person; *vṛndāvana-nātha*—the lord of Vṛndāvana Śrī Kṛṣṇa; *sākṣāt*—direct; *sevā*—devotional service; *eva*—indeed; *labhyā*—to be obtained; *januṣaḥante*—end of life; *eva*—for sure.

That person, who at the time of Brāhma-muhurta recites this eight verses sincerely 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-

*kṛṣṇa hoite catur-mukha, hay kṛṣṇa-sevonmukha,
brahmā hoite nāradera mati
nārada hoite vyāsa, madhva kahe vyāsa-dāsa,
pūrṇaprajña padmanābhagati*

In the beginning of creation, the science of devotional service was received by the four-headed Brahmā from the Supreme Lord Śrī Kṛṣṇa. Devarṣi Nārada's understanding of this divine science was obtained from Brahmā. The great sage Kṛṣṇa 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 Pūrṇaprajña 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.



-2-

*nṛhari mādḥava-vaṁśe, akṣobhya paramahaṁse,
śiṣya boli' aṅgikāra kare
akṣobhyera śiṣya jaya-tīrtha nāme paricaya,
tānra dāsye jñānasindhu tare*

The two other principal disciples of Pūrṇaprajña Tīrtha [Madhva] are Nṛhari Tīrtha and Mādḥava Tīrtha. Mādḥava Tīrtha accepted the great paramahaṁsa Akṣobhya Tīrtha as a disciple. The principal disciple of Akṣobhya Tīrtha was known as Jayatīrtha whose service was the sole refuge of Jñānasindhu.

-3-

*tāhā hoite dayānidhi, tānra dāsa vidyānidhi,
rājendra hoilo tānhā ha'te
tānhāra kiṅkora jaya-dharma nāme paricaya,
paramparā jāno bhālo mate*

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

-4-

*jayadharmā-dāsye khyāti, śrī puruṣottama-yati,
tān' ha'te brahmaṇya-tīrtha sūri
vyāsatīrtha tānra dāsa, lakṣmīpati vyāsa-dāsa,
tānhā ha'te mādḥavendra purī*

The great sannyāsī Śrī Puruṣottama Tīrtha was known to be received his knowledge in the service of his guru, Jayadharmā or Vijayadhvaṇya Tīrtha. The principal disciple of Puruṣottama Tīrtha was Subrahmaṇya Tīrtha. His servant was the great Vyāsatīrtha [Vyāsa Rāya]. Vyāsatīrtha's servant was Lakṣmīpati Tīrtha, and his disciple was Mādḥavendra Purī Gosvāmī.



-5-

*mādhavendra purī-bara, śiṣya-bara śrī-īśvara,
nityānanda, śrī-advaita vibhu
īśvara-purīke dhanya, korilena śrī-caitanya,
jagad-guru gaura mahāprabhu*

The chief disciple of Mādhavendra Purī was Īśvara Purī, 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 Purī greatly fortunate by accepting him as His spiritual master.

-6-

*mahāprabhu śrī-caitanya, rādhā-kṛṣṇa nahe anya,
rūpānuga janera jīvana
viśvambhara priyaṅkara, śrī-svarūpa dāmodara,
śrī-gosvāmī rūpa-sanātana*

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 Svarūpa Dāmodara Gosvāmī, Rūpa Gosvāmī, and Sanātana Gosvāmī were the great delight of Viśvambhara [Śrī Caitanya]

-7-

*rūpa-priya mahājana, jīva, raghunātha hana,
tānra priya kavi kṛṣṇadāsa
kṛṣṇadāsa-priya-bara, narottama sevā-para,
yānra pada viśvanātha-āśa*

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 Ṭhākura was the only desire of Viśvanātha Cakravartī
Ṭhākura, who was the fourth ācārya in disciplic succession from Narottama dāsa.

-8-

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

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

-9-

*śrī-vārṣabhānavī-barā, sadā sevyā-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 Vārṣabhānavī-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.

-10-

*śrī bhakti pramoda khyāti, arcanete yāra prīti,
dīna-hīna agatira gati
ei sab paramahaṁsa, gaurāṅgera nija-vamśa
tāndera ucchiṣṭe 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 Paramahaṁsa -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-śiṣya-varaṁ
vara-saumya-tanuṁ manu-dharma-param
para-bhakti-pramoda nivāsa-yutaṁ
praṇamāmi purī-caraṇaṁ satatam*

prabhupāda— (of) Srila Prabhupad Bhakti Siddhanta Saraswati Thakur; *pada-āśrita*—one who has taken refuge of his lotus feet; *śiṣya-varaṁ*—the dearmost disciple; *vara*—the great; *saumya-tanuṁ*—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-yutaṁ*—being situated in such a place; *praṇamāmi*—I bow down; *purī-caraṇaṁ*—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-guṇair varaṇīyatamaṁ
tam acintya-kathāmr̥ta-dāna-param
paramārtha-gatiṁ pratibhā-bharitaṁ
praṇamāmi purī-caraṇaṁ satatam*

vinayādi—modesty, humility etc.; *guṇaiḥ*—by the qualities; *varaṇīyatamaṁ*—admired in excellence; *tam*—unto him; *acintya*—out of this material world; *kathāmr̥ta*—nectarine speech; *dāna-param*—admirable offering; *paramārtha*—goal of human life; *gatiṁ*—reaching shelter; *pratibhā-bharitaṁ*—filled with talents; *praṇamāmi*—I bow down; *purī-caraṇaṁ*—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.



-3-

*bahu-sad-guṇa-bhūṣaṇam ārya-varam
vara-dātr-gaṇair anugīta-guṇam
guṇa-saṅga-vimukta-su-bhakti-mataṁ
praṇamāmi purī-caraṇam satatam*

bahu—many; *sad-guṇa*—good qualities; *bhūṣaṇam*—the ornament; *ārya-varam*—best of Aryans; *vara-dātr*—giving boons; *gaṇaiḥ*—a multitude; *anugīta*—praised; *guṇam*—the qualities; *guṇa-saṅga*—associations of material qualities; *vimukta*—devoid of; *su-bhakti-mataṁ*—keeping devotion in mind at all times; *praṇamāmi*—I bow down; *purī-caraṇam*—the lotus feet of Srila Puri Goswami; *satatam*—always.

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.

-4-

*satatam bhajanāṅga-rataṁ sa-kṛpam
kṛpāṇeṣv anukampita-śīla-kṛtam
kṛta-kṛtyam aśeṣa-su-kṛtya-kṛtam
praṇamāmi purī-caraṇam satatam*

satatam—always; *bhajanāṅga*—the limbs of worship; *rataṁ*—engaged; *sa-kṛpam*—merciful; *kṛpāṇeṣu*—to the miserly people; *anukampita*—compassionate; *śīla-kṛtam*—innate nature; *kṛta-kṛtyam*—duties performed; *aśeṣa*—immense; *su-kṛtya-kṛtam*—achieved good fortune; *praṇamāmi*—I bow down; *purī-caraṇam*—the lotus feet of Srila Puri Goswami; *satatam*—always.

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.

-5-

*prabhu-gauraharer anudāśya-caraṁ
caraṇāśrita-bhāvanam arcya-varam
varadaṁ sadayaṁ sudhibhiḥ praṇitam
praṇamāmi purī-caraṇam satatam*



prabhu—Sriman Mahaprabhu;*gaurahareḥ*—of Sri Gaurahari;
anudāsya—follower of these servants;*caram*—conducting;*caraṇāśrita*—having taken
 shelter of lotus feet;*bhāvanam*—the mood, the thinking; *arcya-varam*—expert in
 worshipping;*varadam*—gives boons or the wealth of devotion; *sadayam*—being
 merciful; *sudhibhiḥ*—by the scholars; *praṇitam*—being glorified; *praṇamāmi*—I
 bow down; *purī-caraṇam*—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.

-6-

viśadikṛta-bhāgavatārtham alam
malayācala-vac chubha-kīrti-grham
grha-dharma-vimukta-virakta-nutam
praṇamāmi purī-caraṇam satatam

viśadikṛta—well-explained;*bhāgavatārtham*—the meanings of Srimad Bhagavatam;
alam—able;*malayācala-vat*—like Malaya saddlewood mountain; *śubha*—auspicious;
kīrti-grham—abode of glories;*grha-dharma*—the family life;*vimukta*—freed, devoid
 of;*virakta*—the ones who have abandoned the family life;*nutam*—having
 praised;*praṇamāmi*—I bow down; *purī-caraṇam*—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.

-7-

hari-kīrtana-maṇḍita-kāvya-vanam
vana-vaibhava-gaurava-gāna-param
para-dharma-tamas tapanam racitam
praṇamāmi purī-caraṇam satatam

hari-kīrtana—singing the Glories of the Lord Sri Hari;*maṇḍita*—adorned;*kāvya-*
vanam—vast literatures;*vana-vaibhava*—the pastimes of Vrindavana;*gaurava*—the
 glories;*gāna-param*—filled with songs in praise;*para-dharma*—other
 religions;*tamaḥ*—the darkness;*tapanam*—the sun; *racitam*—composed;



praṇamāmi—I bow down; *purī-caraṇam*—the lotus feet of Srila Puri Goswami; *satatam*— always.

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.

-8-

puruṣottma-vāsa-viśiṣṭa-matim
mati-mukta-janaika-gatim paramam
ramaṇīya-kathāmrta-saṁkalitam
praṇamāmi purī-caraṇam satatam

puruṣottma—Purushottama Dhama or Sridham Puri; *vāsa*—residing in; *viśiṣṭa*—special; *matim*—thought; *mati-mukta*—without right intelligence; *janaika*—those very people; *gatim*—shelter; *paramam*—ultimate, great; *ramaṇīya*—very pleasant; *kathāmrta*—nectarian speech; *saṁkalitam*—compiled; *praṇamāmi*—I bow down; *purī-caraṇam*—the lotus feet of Srila Puri Goswami; *satatam*— always.

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.

-9-

kṛta-vidya-madam mada-rikta-hṛdam
hṛdayālu-suhṛd-vara-śāstra-param
parameśvara-bhakti-rasābhisṛtam
praṇamāmi purī-caraṇam satatam

kṛta-vidya—being a scholar; *madam*—to the high esteem; *mada-rikta-hṛdam*—devoid of any pride; *hṛdayālu*—compassionate; *suhṛd-vara*—the best well wisher; *śāstra-param*—well-versed in scriptures; *parameśvara*—the Supreme Lord; *bhakti*—devotion; *rasābhisṛtam*—accompanied with mellows; *praṇamāmi*—I bow down; *purī-caraṇam*—the lotus feet of Srila Puri Goswami; *satatam*— always.

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-rūpa-maṇi-priya-bhāva-puram
puraṭojjvala-kānti-dharam vibudham
budha-vṛnda-praśaṁsya-carita-yutam
praṇamāmi purī-caraṇam satatam*

rati—Rati Manjari; *rūpa*—Rupa Manjari; *maṇi*—Nayanamani Manjari; *priya-bhāva-puram*—dwelling place of such loving sentiments; *puraṭojjvala-kānti-dharam*—to one with golden shining appearance; *vibudham*—the learned person, the wise; *budha-vṛnda*—the assembly of wise people; *praśaṁsya*—being praised; *carita-yutam*—having such an exalted character; *praṇamāmi*—I bow down; *purī-caraṇam*—the lotus feet of Srila Puri Goswami; *satatam*—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-gaurava-paṅkaja-mitra-varam
vara-vaidika-naiṣṭhika-bhāva-dharam
dharaṇī-dhara-sevana-sambharitam
praṇamāmi purī-caraṇam satatam*

guru—the spiritual master; *gaurava*—the pride; *paṅkaja*—the lotus; *mitra-varam*—the sun; *vara*—the great; *vaidika*—vedic rituals; *naiṣṭhika*—devout; *bhāva-dharam*—observant; *dharaṇī-dhara*—Govardhana; *sevana*—serving; *sambharitam*—being filled; *praṇamāmi*—I bow down; *purī-caraṇam*—the lotus feet of Srila Puri Goswami; *satatam*—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.

-12-



*śaraṇāgata-pālana-pāda-yugam
yuga-dharma-dhurandhara-pūjya-padam
padakīṛta-śobhana-gaura-mataṁ
praṇamāmi purī-caraṇaṁ satatam*

śaraṇāgata—surrendered souls; *pālana*—taking care; *pāda-yugam*—both lotus feet; *yuga-dharma*—the religion of this age; *dhurandhara*—expert; *pūjya-padam*—being worshipped; *padakīṛta*—having medalled; *śobhana*—the embellishment; *gaura-mataṁ*—the philosophy of Srīman Mahāprabhu; *praṇamāmi*—I bow down; *purī-caraṇa*—the lotus feet of Srīla Puri Goswami; *satatam*—always.

I offer my obeisances to Srīla 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 Srīman Mahāprabhu as an ornament/as a medal around his neck.

Śrīlāprabhupāda-padma-stavakam

(Hymn to Srīla Sarasvatī Goswami Thakur Prabhupada)

Composed by Srimad-Bhaktiraksak Sridhar Dev Goswami Maharaj

-1-

*sujanārbuda-rādhita-pāda-yugam
yuga-dharma-dhurandhara-pātra-varam
varadābhaya-dāyaka-pūjya-padam
praṇamāmi sadā prabhupāda-padam*

sujanārbuda—By millions and millions of the pure devotees; *rādhita*—thrived; *pāda-yugam*—the lotus feet; *yuga-dharma*—the dharma of this era, kaliyuga; *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; *praṇamāmi*—I pay my obeisances; *sadā*—always, eternally; *prabhupāda*—of Srīla Bhaktisiddhānta Sarasvatī 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 Sarasvatī Thakur Prabhupāda whose beautiful lotus feet are cherished by millions and millions of the purest and most qualified devotees, who is the most competent personality 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
praṇamāmi sadā prabhupāda-padam*

bhajana—(by his) loving devotional service; *ūrjita*—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; *praṇamāmi*—I pay my obeisances; *sadā*—constantly; *prabhupāda*—of Śrīla 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 forth as 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-dīrgha-tanum
tanu-nindita-hema-mṛṇāla-madam
madnārbuda-vandita-candra-padam
praṇamāmi sadā prabhupāda-padam*

ati-komala—very soft; *kāñcana*—golden; *dīrgha*—tall; *tanum*—the figure; *tanu-nindita*—being shamed by the beautiful figure; *hema*—golden; *mṛṇāla*—lotus stem; *madam*—ecstasy; *madnārbuda*—millions of cupids; *vandita*—being worshipped; *candra-padam*—moon-like glowing feet; *praṇamāmi*—I pay my obeisances; *sadā*—constantly; *prabhupāda*—of Śrīla 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-sevaka-tāraka-rañji-vidhum
vidhutāhita-huñkṛta-simha-varam
varaṇāgata-bālisa-śanda-padam
praṇamāmi sadā prabhupāda-padam*

nija—personal/own; *sevaka*—servitors; *tāraka*—the stars; *rañji-vidhum*—the moon which delights; *vidhutāhita*—the existing distress; *huñkṛta*—roaring sound; *simha-varam*—(of) the great lion; *varaṇāgata*—the surrendered souls; *bālisa*—the simple ones; *śanda-padam*—pacifying lotus feet; *praṇamāmi*—I pay my obeisances; *sadā*—constantly; *prabhupāda*—of Śrīla Prabhupada; *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-

*vipulīkṛta-vaibhava-gaura-bhuvam
bhuvaneṣu-vikīrtita-gaura-dayam
dayanīya-gaṇārpita-gaura-padam
praṇamāmi sadā prabhupāda-padam*

vipulīkṛta—which has been expanded; *vaibhava*—abundance; *gaura-bhuvam*—land of Gaura's birth; *bhuvaneṣu*—in the entire world; *vikīrtita*—which has been preached widely; *gaura-dayam*—magnanimity of Śrī Gaurāṅga; *dayanīya*—the most deserving ones of his grace; *gaṇārpita*—has been bestowed to those recipients; *gaura-padam*—Śrī Gaura's lotus feet; *praṇamāmi*—I pay my obeisances; *sadā*—constantly; *prabhupāda*—of Śrīla Prabhupada; *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 Sri 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.

-6-

*cira-gaura-janāśraya-viśva-gurum
guru-gaura-kiśoraka-dāśya-param
paramāḍṛta-bhaktivinoda-padam
praṇamāmi sadā prabhupāda-padam*

cira—eternal; *gaura*—(of) Sri Gauranga; *janāśraya*—the shelter of the surrendered souls; *viśva-gurum*—the Universal Guru; *guru*—the spiritual master; *gaura-kiśoraka*—Sri Gauakishor Das Babaji; *dāśya-param*—absorbed in the service of his Gurudeva; *paramāḍṛta*—being adored; *bhaktivinoda-padam*—the lotus feet of Srila Bhaktivinod Thakur; *praṇamāmi*—I pay my obesiences; *sadā*—constantly; *prabhupāda*—of SrilaPrabhupada; *padam*—the lotus toe-tips.

As the universal holy master he is the long awaited shelter for Srī Caitanya Mahāprabhu's devotees, he is absorbed in the service of his Gurudeva, Śrī Gaura kiśor Dās Bābājī 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.

-7-

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

raghu—Sri Raghunath Das; *rūpa*—Srila Rupa Goswami; *sanātana*—Srila Sanatana Goswami; *kīrti-dhanam*—the wealth of glories; *dharanī-tala*—through out the world; *kīrtita*—has been sung; *jīva-kavim*—Srila Jiva Goswami; *kavirāja*—Srila Krishnadas Kaviraj; *narottama*—Narottama Das Thakur; *sakhya-padam*—being very intimate; *praṇamāmi*—I pay my obesiences; *sadā*—constantly; *prabhupāda*—of SrilaPrabhupada; *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 Ṭhākura.

-8-

*kṛpayā hari-kīrtana-mūrti-dharam
dharaṇī-bhāra-hāraka-gaura-janam
janakādhika-vatsala-snigdha-padam
praṇamāmi sadā prabhupāda-padam*

kṛpayā—by being merciful; *hari-kīrtana*—chanting the Name of Hari; *mūrti-dharam*—incarnate; *dharaṇī*—of the Mother Earth; *bhāra*—the burden; *hāraka*—the lifter; *gaura-janam*—being an associate of Sri Gauṅga; *janakādhika*—even more than the father; *vatsala*—loving; *snigdha-padam*—warmth shelter; *praṇamāmi*—I pay my obeisances; *sadā*—constantly; *prabhupāda*—of Śrīla Prabhupada; *padam*—the lotus toe-tips

Bestowing his grace upon all souls, he is the embodiment of Hari-kirtana. 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-

*śaraṇāgata-kiṅkara-kalpa-tarum
taru-dhikkṛta-dhīra-vadānya-varam
varadendra-gaṇārcita-divya-padam
praṇamāmi sadā prabhupāda-padam*

śaraṇāgata—the surrendered; *kiṅkara*—servitors; *kalpa-tarum*—wish fulfilling tree; *taru-dhikkṛta*—being ashamed; *dhīra*—tolerance; *vadānya-varam*—magnanimity; *varadendra-gaṇa*—the most elevated personalities who confer boons; *arcita*—being worshipped; *divya-padam*—divine lotus feet; *praṇamāmi*—I



pay my obesiences; *sadā*—constantly; *prabhupāda*—of
SṛīlaPrabhupada;*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-hamṣa-varam paramārtha-patim
patitaoddharaṇe kṛta-veśa-yatim
yati-rāja-gaṇaiḥ parisevya-padam
praṇamāmi sadā prabhupāda-padam

para-hamṣa—(of) the paramahamsas, the great maha-bhagavatas;*varam*—crown jewel; *paramārtha*—the goal of life;*patim*—the leader;*patitaoddharaṇe*—in delivering the fallen souls; *kṛta*—accepted;*veśa*—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 SṛīlaPrabhupada;*padam*—the lotus toe-tips.

Being the crown jewel of life's highest wealth, pure kṛṣṇa-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, Śrīla Prabhupāda

-11-

vṛṣabhānu-sutā-dayitānucaram
caraṇāśrita-reṇu-dharas tam aham
mahad-adbhuta-pāvana-śakti-padam
praṇamāmi sadā prabhupāda-padam

vṛṣabhānu-sutā —the Divine Daughter of Vṛṣabhānu;*dayitānucaram*—the dearmost intimate follower; *caraṇāśrita-reṇu*—the dust of his holy feet;*dharas*— *tam*—him; *aham*—I;*mahad*—the great;*adbhuta*—astonishing;*pāvana*—



purifying; *śakti*—strength; *padam*—the lotus feet; *praṇamāmi*—I pay my obeisances; *sadā*—constantly; *prabhupāda*—of Śrīla Prabhupada; *padam*—the lotus toe-tips.

Since he is an exclusive servitor of the Divine Daughter of Vṛṣabhānu, 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 Ṭhakura Prabhupāda.

Śrī Vaiṣṇava-Vandanā

vṛndāvana-vāsī yata vaiṣṇavera gaṇa
prathame vandanā kori sabāra caraṇa

vṛndāvana-vāsī—residents of Vṛndāvan; *yata*—all; *vaiṣṇavera gaṇa*—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.

nīlācala-vāsī yata mahāprabhur gaṇa
bhūmite paḍiyā vandoṇ sabāra caraṇa

nīlācala-vāsī—residents of Jagannāth Puri; *yata*—all; *mahāprabhura gaṇa*—Mahāprabhu's associates; *bhūmite paḍiyā*—falling on the ground; *vandoṇ*—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.

navadvīpa-vāsī yata mahāprabhur bhakta
sabāra caraṇa vandoṇ hoiyā anurakta

navadvīpa-vāsī—residents of Navadvīpa; *yata*—all; *mahāprabhura bhakta*—Mahāprabhu's devotees; *sabāra*—all; *caraṇa*—feet; *vandoṇ*—I worship; *hoiyā*—having; *anurakta*—attached in love



I then worship all the devotees of Mahāprabhu who reside in Navadvīpa and I pray for loving attachment to their feet.

*mahāprabhur bhakta yata gauḍa-deśe sthiti
sabāra caraṇa vandoṇ koriyā praṇati*

mahāprabhur bhakta—Mahāprabhu's devotees; *yata*—all; *gauḍa-deśe sthiti*—who are staying in Gauḍa-deśa; *sabāra*—all; *caraṇa*—feet; *vandoṇ*—I pray; *koriyā*—doing; *praṇati*—praṇām

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

*je-deśe je-deśe baise gaurāṅgera gaṇa
ūrdhva-bāhu kori vandoṇ sabāra caraṇa*

je-deśe je-deśe—in whichever country; *baise*—staying; *gaurāṅgera gaṇa*—Mahāprabhu's associates; *ūrdhva-bāhu kori*—raised arms in victory; *vandoṇ*—I worship; *sabāra caraṇa*—everyone's feet

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

*hoiyāchena hoibena prabhur yata dāsa
sabāra caraṇa vandoṇ dante kori' ghāsa*

hoiyāchena—have been or were; *hoibena*—will be; *prabhura yata dāsa*—all Mahāprabhu's servants; *sabāra caraṇa vandoṇ*—offer obeisances to their feet; *dante kori' ghāsa*—with a piece of straw between my teeth

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.

*brahmāṇḍa tārīte śakti dhare jane jane
e veda purāṇe guṇa gāya yebā śune*



brahmaṇḍa—universe; *tārite*—to liberate; *śakti*—power; *dhare*—holds; *jane jane*—each devotee; *e*—these; *veda purāṇe*—in the Vedas and Purāṇas; *guṇa*—qualities; *gāya*—speaks; *yebā*—whoever; *śune*—hears about

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.

mahāprabhur gaṇa saba patita pāvana
tāi lobhe mui pāpī loinu śaraṇa

mahāprabhur gaṇa—Mahāprabhu's associates; *saba*—all; *patita pāvana*—deliverers of the fallen; *tāi*—only this; *lobhe*—greed; *mui*—I; *pāpī*—sinner; *loinu śaraṇa*—am taking shelter

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

vandanā korite mui kata śakti dhari
tamo-buddhi-doṣe mui dambha mātra kari

vandanā korite—to glorify; *mui*—my poor self; *kata*—how (little); *śakti dhari*—power that I possess; *tamo-buddhi*—ignorance; *-doṣe*—being afflicted by; *mui*—I; *dambha*—pride; *mātra*—only; *kori*—(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.

tathāpi mūkera bhāgya manera ullāsa
doṣa kṣami' mo-adhame karo nija dāsa

tathāpi—though; *mūkera*—of a fool; *bhāgya*—the fortune; *manera*—of the mind; *ullāsa*—joy; *doṣa*—fault; *kṣami'*—by forgiving; *mo-adhame*—this insignificant person; *karo*—make; *nija*—own; *dāsa*—(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.



*sarva-vāñchā siddhi haya yama-bandha chuṭe
jagate durlabha hoiyā prema-dhana luṭe*

sarva—all; *vāñchā*—desires; *siddhi*—perfection; *haya*—will be; *yama-bandha chuṭe*—freedom from birth and death; *jagate*—universe; *durlabha*—very rare; *hoiyā*—gift; *prema-dhana luṭe*—the treasure of Divine Love

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.

*manera vāsanā pūrṇa acirāte haya
devakīnandana dāsa ei lobhe kaya*

manera vāsanā—the desire of the mind and heart; *pūrṇa*—complete; *acirāte*—in this very life; *haya*—happens; *devakīnandana dāsa*—this Devakīnandana Dāsa; *ei lobhe*—with this greed; *kaya*—prays

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.

Gaura-mahimā-gīti

*śrī-kṛṣṇa-caitanya prabhu jīve dayā kari
sva-pārṣada svīya dhāma saha avatari*

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

*atyanta durlabha prema koribare dāna
śikhāya śaraṇāgati bhakatera prāṇa*

Wishing to bestow on them the most rare gift of love for himself, he taught śaraṇāgati, the process of taking shelter of the Lord that is the life of the devotees.

*dainya, ātma-nivedana, gopīṭṭve varaṇa
'avaśya rakṣibe kṛṣṇa' -- viśvāsa-pālana*

*bhakti-anukūla mātra kāryera svikāra
bhakti-pratikūla-bhāva varjanāṅgikāra*



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.

*ṣaḍ-aṅga śaraṇāgati hoibe yānhāra
tānhāra 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 tṛṇa kari’
bhaktivinoda paḍe duhuṅ 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-saṁkīrtan gīti

*udila aruṇa pūraba-bhāge,
dvija-maṇi gorā amani jāge,
bhakata-samūha loiyā sāthe,
gelā nagara-brāje*

udila—appeared; *aruṇa*—the rising sun; *pūraba-bhāge*—the eastern horizon; *dvija-maṇi*—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 bājlo khol,
ghana ghana tāhe jhāñjera rol,
preme dhala dhala sonāra aṅga,
caraṇe nūpura bāje

‘tāthai tāthai—making the sound tāthai tāthai; *bājalo khol*—the mṛdanga drums resounding; *ghana ghana*—frequently played in time; *tāhe*—in that kīrtana; *jhāñjera*—large brass cymbals; *rol*—the tumult; *preme*—in ecstatic love; *dhala dhala*—slightly trembled; *sonāra aṅga*—the golden form of Lord Gaurāṅga; *caraṇe*—upon His feet; *nūpura bāje*—the anklebells jingled

“Tāthai tāthai”, the mṛdaṅgas 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.

mukunda mādharma yādava hari,
balena balo re vadana bhari’,
miche nida-baṣe gelo re rāti,
divasa śarīra-sāje

mukunda mādharma yādava hari—mukunda, mādharma, yādava, hari, different Names of the Lord; *balena*—says; *balo re*— O! Please, say; *vadana bhari*—filling your mouths; *miche*—useless; *nida-baṣe*—under the control of sleep; *gelo*—have spent; *re*—O!; *rāti*—nights; *divasa*—days; *śarīra-sāje*—in decorating your bodies

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, Mādharma, Yādava and Hari!

emana durlabha mānava-deha,
pāiyā ki karo bhāvanā keha,
ebe nā bhajile yaśodā-suta,
carame poḍibe (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; *poḍibe (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 kaje*

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 kaje*—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-prāṇ,
nāma binā kichu nāhiko āro,
caudda-bhuvana-mājhe*

kṛṣṇa-nāma-sudhā—the pure Name; *kariyā pān*—drinking; *jurāo*—thus satisfied; *bhakativinoda-prāṇ*—the life of Śrī Bhaktivinode; *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 Ṭhākura. There is nothing except the Name in the fourteen worlds.

*jīvera kalyāna-sādhana-kām,
jagate āsi' e madhura nām,
avidyā-timira-tapana-rūpe,
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

*hari haraye namaḥ kṛṣṇa yādavāya namaḥ
yādavāya mādhavāya keśavāya namaḥ*

hari haraye—unto Hari; *namaḥ*—obeisances; *kṛṣṇa yādavāya namaḥ*—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; *namaḥ*—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
gīridhārī 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; *gīridhārī*—the lifter of the hill named Govardhana; *gopīnātha*—Lord of the gopīs; *madana-mohana*—the enchanter of cupid



O Gopāla, Govinda, Rāma, Śrī Madhusūdana, Giridhārī, Gopīnātha,
and Madana-mohana!

*śrī-caitanya nityānanda śrī-advaita sītā
hari guru vaiṣṇava bhāgavata gītā*

śrī-caitanya-nityānanda—chanting the Names of Lord Caitanya and Lord Nityānanda; *śrī-advaita sītā* —Śrī Advaita, and Sītā Ṭhākuraṇī, the consort of Śrī Advaitācārya; *hari*—Lord Hari; *guru*—the Spiritual Master; *vaiṣṇava*—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 Ṭhākuraṇī. All glories to Lord Hari, the spiritual master, the Vaiṣṇavas, Śrīmad-Bhāgavatam, and Śrīmad Bhagavad-Gītā.

*śrī-rūpa sanātana bhaṭṭa-raghunātha
śrī-jīva gopāla-bhaṭṭa dāsa-raghunātha*

śrī-rūpa sanātana bhaṭṭa-raghunātha śrī-jīva gopāla-bhaṭṭa dāsa-raghunātha—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, Raghunātha Bhaṭṭa Gosvāmī, Śrī Jīva Gosvāmī, Gopāla Bhaṭṭa Gosvāmī, and Raghunātha dāsa Gosvāmī.

*ei chay gosāir kori caraṇa vandan
yāhā hoite vighna-nāś abhiṣṭa-pūraṇ*

ei chay gosāir—this six Gosvāmīs; *korī*—I offer; *caraṇa vandan*—obeisances at their feet; *yāhā 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 gosāñi yār—mui tār dās
tān-sabāra pada-reṇu mora pañca-grās*



ei chay gosāṇi—of these six Gosvāmīs; *yār*—whose; *mui*—I; *tār*—his; *dās*—servant; *tā-sabāra*—all of them; *pada-reṇu*—the dust of the feet; *mora*—my; *pañca-grās*—five times of intakes.

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-prāśana* or rice-giving ceremony which is offered to five *prāna-vāyus* named *prāṇa*, *apāna*, *samāna*, *udāna*, *vyāna* in the purpose of good health]

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

tāndera caraṇa—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 vṛndāvan
śrī-guru-vaiṣṇava-pade majāiyā man

ānande—in bliss; *balo*—just chant; *hari*—the Names of Lord Hari; *bhaja*—just worship; *vṛndāvan*—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 Vṛndāvana while absorbing your mind in meditation upon the divine feet of the spiritual master and the Vaiṣṇavas.

*śrī-guru-vaiṣṇava-pada-padma kori āś
nāma-saṅkīrtana kahe narottama dās*

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

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

Jaya Rādhā-Mādhava

*(jaya) rādhā-mādhava (jaya) kuṅja-vihārī
(jaya) gopī-jana-vallabha (jaya) giri-vara-dhārī
(jaya) yaśodā-nandana, (jaya) vraja-jana-rañjana,
(jaya) yāmuna-tīra-vana-cārī*

(jaya) rādhā-mādhava—(all glories) to Madhava, the lover of Sri Radha; *(jaya) kuṅja-vihārī*—(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) giri-vara-dhārī*—(all glories) to the holder of Govardhana hill; *(jaya) yaśodā-nandana*—(all glories) to the son of mother Yashoda; *(jaya) vraja-jana-rañjana*—(all glories) to the delighter of the inhabitants of Vraja; *(jaya) yāmuna-tīra-vana-cārī*—(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 Vṛndāvana, the lover of the cowherd maidens of Vraja, the holder of the great hill named Govardhana, the beloved son of mother Yaśodā, the delighter of the inhabitants of Vraja, and the wanderer in the forests along the banks of the river Yamunā.



Gaura-āratī

(The Evening Ceremony of Worshipping 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 āratī-śobhā

Nitāi Gaura Haribol! Haribol! Haribol! Haribol

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

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

dakṣiṇe 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 Ṭhākura 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 Ṭhākura holds an umbrella over Lord Caitanya's head.

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

bosiyāche—is sitting;*gorācānd*—Lord Gaura-candra;*ratna-simhāsane*—upon a jeweled throne;*āratī*—the worship;*karena*—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 āratī ceremony.

*narahari ādi kori' cāmara ḍhulāya
sañjaya mukunda vāsughoṣa ādi gāya*

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

Narahari Sarakāra and other associates fan Him with yak-tail whisks (*cāmara*) as Sañjaya Paṇḍita, 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 mṛdaṅga bāje parama rasāla*

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

*śaṅkha bāje ghaṇṭā bāje
madhur madhur madhur bāje
Nītāi Gaura Haribol! Haribol! Haribol!,*

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

*bahu-koṭi candra jini' vadana ujjvala
gala-deśe vana-mālā kare jhālamala*

bahu-koṭi—many millions; *candra jini*—conquering the moon; *vadana ujjvala*—the brilliance of Lord Caitanya's face; *gala-deśe*—around His neck; *vana-mālā*—a garland of forest flowers; *kare jhālamala*—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 Gosvāmī 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-kṛṣṇa yugala-milan
ārati karaye lalitādi sakhī-gaṇ

jaya jaya—Glory! Glory!; *rādhā-kṛṣṇa 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
pītāmbara śikhi-puccha-cūḍā-manohar

madana-mohana—He who confuses the mind even of cupid; *rūpa*—form; *tri-bhaṅga*—curved on three places; *sundara*—beautiful; *pītāmbara*—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 vṛṣabhānu-kanyā
sunīla-vasanā gaurī rūpe gune dhanyā



lalita—charming; *mādhava*—mādhava; *vāme*—on the left-side; *vṛṣabhānu-kanyā*—the daughter of King Vṛṣabhānu; *sunīla*—very beautiful blue; *vasanā*—clothe; *gaurī*—golden colour; *rūpe*—in appearance; *guṇe*—in qualities; *dhanyā*- merciful

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-mano-vimohana vadana ujval

nānā-vidha—different kinds of; *alaṅkāra*—ornaments; *kare*—acting; *jhalamala*—twinkling; *hari-mano-vimohana*- confusing the mind of Lord Hari; *vadana*- face; *ujjala*- emanating

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

viśākhādi sakhī-gaṇa nānā rāge gāy
priya-narma-sakhī yata cāmara dhulāy
viśākhādi—headed by Viśākā sakhī; *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; *cāmara*—cāmara 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 cāmara fans.

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

śrī-rādhā-mādhava—Śrī Rādhā and Śrī Mādhava; *pada*—feet; *sarasija*—lotus; *āṣe*—desiring; *bhaktivinoda*—Śrīla Bhaktivinoda Ṭhākura; *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.



Śrī Kṛṣṇa-vandanā

By Srila Rupa Gosvami

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

kṛṣṇa—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-marīcim
idam icchāmi niśamya tavācyuta! tad api kṛpādbhuta-vīcim*

yadi api—although; *samādhiṣu*—in his trance; *vidhiḥ api*—even Lord Brahmā; *paśyati*—sees; *na*—not; *tava*—Your; *nakha-agra*—tips of the toenails; *marīcim*—rays of effulgence; *idam*—this very thing; *icchāmi*—I desire; *niśamya*—having heard; *tava*—Your; *acyuta*—O Acyuta!; *tad api*—still; *kṛpā-adbhuta-vīcim*—the waves of Your astonishing mercy.

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 udañcati yady api mādghava na tvayi mama tila-mātrī
parameśvaratā tad api tavādhika-durghaṭa-ghaṭana-vidhātṛī*

bhaktiḥ—bhakti; *udañcati*—arising; *yadyapi*—although; *mādhava*—Mādhava; *na*—not; *tvayi*—for You; *mama*—my; *tila*—sesame seed; *mātrī*—as little as; *parameśvaratā*—Supreme Power; *tad api*—nevertheless; *tava*—Your; *ādhika*—sublime; *durghaṭa*—the impossible; *ghaṭana*—making it possible; *vidhātṛī*—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 avilolatayādyā sanātana kalitādbhuta-rasa-bhāram
nivasatu nityam ihāmṛta-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 Sanātana! Because Your lotus feet are filled with such wonderful *rasa*, let the bee of my mind always reside unwaveringly in that nectar which puts everything else to shame, for they are the essence of all sweetness – this is my only prayer.

Śrī-śrī-kṛṣṇa-nāmāṣṭakam
Śrī-śrī-kṛṣṇa-nāmne namaḥ

*hare kṛṣṇa hare kṛṣṇa 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 upāsyamānam
paritas tvām harināma! saṁśrayāmi*

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.



(lalita-ektālā and daśakuṣī)

śrī-rūpa-vadane śrī-śacī-kumāra
sva-nāma-mahimā karala pracāra
yo nāma so hari, kichu nāhi bheda,
so nāma satyam iti gāyati veda

sabu upaniṣada-ratna-mālā-dyuti,
jhakamaki' caraṇa-samīpe
maṅgala-ārati, karai anukṣaṇa
dvi-guṇita-pañca-pradīpe

caudda-bhuvana māha, deva nara vānara,
bhāga yākara balavān
nāma-rasa-pīyūṣa, piyai anukṣaṇa,
choḍata karam geyān

nitya-mukta punaḥnāma upāsanā,
satata karai sāma-gāne
goloke vaiṭhata, gāoye nīrantara,
nāma-viraha nāhi jāne

sabu rasa-ākara, 'hari' iti dvyakṣara,
sabu-bhāve karala āśraya
nāma-caraṇe pa'de, bhaktivinoda kahe,
tuyā-pade māgahu nilaya

-2-

jaya nāmadheya! muni-vṛnda-geya!
jana-rañjanāya paramakṣarākṛte
tvam anādarād api manāg udīritam
nikhilogra-tāpa-paṭalim vilumpasi

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.

*jaya jaya harinām, cidānandāmṛta-dhām,
para-tattva akṣara-ākāra
nija-jane kṛpā kori’, nāma-rūpe avatari’,
jīve dayā korile apāra*

jaya—all glories; *harinām*— the Holy Name; *cidānandāmṛta-dhām*— the residence of transcendental knowledge and happiness; *para-tattva*—supreme truth; *akṣara*—eternally manifested; *ākāra*—form; *nija*— Your; *jane*— devotees; *kṛpā*—mercy; *kori*—giving; *nāma-rūpe avatari*—descended in the form of Your Holy Name; *jīve*—the living beings; *dayā*—compassion; *korile*— giving; *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.

*jaya `hari’, `kṛṣṇa’, `rām’ jaga-jana-su-viśrām,
sarva-jana-mānasa-rañjana
muni-vṛnda nirantar, ye nāmera samādar,
kori’ gāy bhoriyā vadana*

jaya—all glories; *hari, kṛṣṇa, rāma*—different Names like Hari, Kṛṣṇa and Rāma; *jagat*—universe; *jana*—living beings; *su-viśrāma*— Divine resting place; *sarva*— all; *jana*—living beings; *mānasa*—the spirits; *rañjana*—enlightend; *muni-vṛnda*— Holy persons; *nirantar*—always; *ye*— these; *nāmera*—of Holy Names; *samādar*— giving respect; *kori*—doing; *gāy*—singing; *bhoriyā*—full; *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.



*ohe kṛṣṇa-nāmākṣar, tumi sarva-śakti-dhar,
jīvera kalyāṇa-vitarāṇe
tomā vinā bhava-sindhu, uddhārite nāhi bandhu,
āsiyācho jīva-uddhāraṇe*

ohe—he; *kṛṣṇa*—kṛṣṇa; *nāma*—Holy Names; *ākṣara*—syllables; *tumi*—You; *sarva*—all; *śakti*—potencies; *-dhar*—containing; *jīvera*—the living entities; *kalyāṇa*—prosperity; *vitarāṇe*—distributing; *tomā*—Your; *vinā*—without; *bhava-sindhu*—ocean of material existence; *uddhārite*—to liberate; *nāhi*—no; *bandhu*—friend; *āsiyācho*—has descended; *jīva*—the living entities; *uddhāraṇe*—to release.

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.

*āche tāpa jīve yata, tumi saba karo hata,
helāya tomāre eka-bāra
ḍāke yadi kono jana, ho'ye dīna akiñcana,
nāhi dekhi' anya pratikāra*

āche—has; *tāpa*—suffering; *jīve*—in the living beings; *yata*—whatever; *tumi*—You; *saba*—all; *karo*—doing; *hata*—destroy; *helāya*—reject; *tomāre*—Your; *eka-bāra*—one time; *ḍāke*—calling; *yadi*—as; *kono jan*—someone; *ho'ye*—to be; *dīna*—humble; *akiñcana*—without material desire; *nāhi*—no; *dekhi'*—seeing; *anya*—some; *pratikāra*—remedy.

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.

*tava svalpa-sphūrti pāy, ugra-tāpa dūre jāy,
līṅga-bhaṅga hay anāyāse
bhakativinoda kay, jaya harināma jay,
paḍe' thāki tuyā pada-āse*



tava—Your; *svalpa*—a little; *sphūrti*—facing; *pāya*—receives; *ugra*—severe; *tāpa*—miseries; *dūre jāy*—dissapear from sight; *liṅga*—identity, form; *bhaṅga*—destroy; *hay*—is; *anāyāse*—very easy; *bhaktivinoda*—Śrīlā Bhaktivinoda Ṭhākura; *kay*—says; *jaya harināma jaya*— all glories to the Holy Name; *paḍe*—falling; *thāki*—staying; *tuyā*— Your; *pada*—feet; *āse*— hope

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.”

-3-

*yad ābhāso 'py udayan kavalita-bhava-dhvānta-vibhavo
dṛṣaṁ tattvāndhānām api diśati bhakti-praṇayinīm
janas tasyodāttam jagati bhagavan-nāma-taraṇe
kṛti te nirvaktum ka iha mahimānam prabhavati*

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 uḍita, nāma-tapana,
avidyā-vināśa lāgi'
choḍata saba, māyā vibhava,
sādhu tāhe anurāgi*

*harināma-prabhākara, avidyā-timira hara,
tomāra mahimā keba jāne
ke hena paṇḍita-jana, tomāra mātmya-gaṇa,
ucchahiḥ-svare sakala bākhāne*



tomāra ābhāsa pahilahi bhāy
e bhava timira kavalita-prāy
acire timira nāṣiyā prajñāna
tattvāndha-nayane karena vidhāna

sei ta' prajñāna viśuddhā bhakati
upajāya hari-viṣayiṇī mati

e adbhuta līlā satata tomāra
bhakativinoda jāniyāche sāra

-4-

yad brahma-sākṣāt-kṛti-niṣṭhayāpi
vināśam āyāti vinā na bhogaiḥ
apaiti nāma! sphuraṇena tat te
prārabdha-karmeti virauti vedah

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.

jñānī jñāna-yogekoriyā yatane,
brahmer sākṣāt kare
brahma sākṣātkār, 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,
ekāntī janera āra
prārabdha-prārabdha, kichu nāhi thāke,
vede gāy vāra-vāra



tomāra udaye, jīvera hṛdaya,
sompūrṇa śodhita haya
karma-jñāna-bandha, saba dūre yāy
anāyāse bhava-kṣaya

bhaktivinoda bāhu tule kay,
nāmera niśāna dhara
nāma-ḍaṅkā-dhvani, koriyā yāibe,
bheṭive muralīdhara

-5-

agha-damana-yaśodā-nandanau nanda-sūno!
kamala-nayana-gopī-candra-vṛndāvanendrāḥ!
praṇata-karuṇa-kṛṣṇāv ity aneka-svarūpe
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), Vṛndāvanendra (Lord of Vrindavan), Praṇata-karuṇa (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-varḍhana,
nanda-tanaya rasa-kūpa

pūtanā-ghātana, tṛṇāvarta-hana,
śakata-bhañjana gopāla
muralī-vadana, agha-vaka-mardana
govardhana-dhārī rākhāla

keśī-mardana, brahma vimohana,
surapati-darpa-vināśī



*ariṣṭa-śātana, gopī-vimohana,
yāmuna-pulina-vilāsī*

*rādhikā-rañjana, rāsa-rasāyana
rādhā-kunḍa-kunja-vihārī
rāma, kṛṣṇa, hari, mādharma, narahari,
matsyādi-gaṇe avatārī*

*govinda, vāmana, śrī-madhusūdana,
yādava-chandra, vanamālī
kālīya-śātana, gokula-rañjana
rādhā-bhajana-sukha-śālī*

*ityādika nāma, svrūpe prakāma,
bāḍaka mora rati rāge
rūpa-svrūpa-pada, jāni' nija-sampada,
bhaktivinoda dhorī' māge*

-6-

*vācyaṁ vācakam ity udeti bhavato nāma! svarūpa-dvayaṁ
pūrvasmāt param eva hanta! karuṇaṁ tatrāpi jānīmahe
yas tasmīn vihitāparādha-nivahaḥ prāṇī-samantād bhava
dāsyenedam upāsya so'pi hi sadānandāmbudhau majjati*

O Holy Name, You manifest Yourself in two forms; as *vācya*, 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)

*vācya-vācaka----ei dui svarūpa tomāra
vācya---tava śrī-vigraha cidānandākāra*

*vācaka-svarūpa tava śrī-kṛṣṇādi nāma
varṇa-rūpī sarva-jīva-ānanda-viśrāma*



*ei dui svarūpe tava ananta prakāśa
dayā kori’ dey jīve tomāra vilāsa*

*kintu jāniyāchi nātha vācaka-svarūpa
vācyāpekṣā dayāmaya ei aparūpa*

*nam-nāmī bhed nāi vedera vacana
tabu nām----nāmī ha’te adhika karuṇa*

*kṛṣṇa-aparādhe yadi nāme śraddhā kori’
prāṇa-bhori ḍāke nām ‘rāma,’ ‘kṛṣṇa,’ ‘hari’*

*aparādha dūre yāy ānanda-sāgare
bhāse sei anāyāse rasera pāthāre*

*vigraha-svarūpa vācye aparādha kori
suddha-nāmāśraye sei aparādhe tari*

*bhakativinoda māge śrī-rūpa-carāṇe
vācaka-svarūpa nāme rati anukṣaṇe*

-7-

*sūditāśrita-janārti-rāśaye
ramya-cid-ghana-sukha-svarūpiṇe
nāma! gokula-mahotsavāya te
kṛṣṇa! pūrṇa-vapuṣe namo namaḥ*

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 carāṇe poḍi hoiyā kātar*



*tumi kṛṣṇa pūrṇa-vapu raseṛa nidān
tava pade poḍi' tava guṇa kori gān*

*ye kare tomara pade ekānta āśraya
tār ārti-rāṣi nāṣa karaḥa niścaya*

*sarva aparādha tumi nāṣa kara tār
nām-aparādhāvadhi nāṣaḥa tāhār*

*sarva-doṣa dhauta kori' tāhāra hṛdaya
siṁhāsane baisesa tumi parama āśraya*

*ati-ramya cid-ghana-ānanda mūrtimān
'raso vai saḥ'boli veda kare tuyā gān*

*bhakativinoda rūpa-gosvāmī-carāṇe
māgaye sarvadā nāma –sphūrti sarva-kṣaṇe*

-8-

*nārada-biṇojjīvana! sudhormi-niryāsa-mādhurī-pura
tvaṁ kṛṣṇa-nāma kāmam sphura me rasane rasena sadā*

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.



(maṅgal vibhās----ektālā)

*nārada muni, bājāy vīṇā
'rādhikā-ramaṇa'-nāme
nāma amani, udita haya,
bhakata-gītā-sāme*

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.

*amiya-dhārā, bariṣe ghana,
śravaṇa-yugale giyā
bhakata jana, saghane nāce,
bhoriyā āpana hiyā*

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.

*mādhurī-pūra, āsava paśi',
mātāya jagata-jane
keho vā kānde, keho vā nāce,
keho māte mane mane*

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.

*pañca-vadana, nārade dhori',
premera saghana rol
kamalāsana, nāciyā bole,
'bolo bolo hari bolo'*

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, mātīlo 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-kṛṣṇa-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-aṣṭakāliya-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-nirvāpaṇam
śreyah-kairava-candrikā-vitarāṇam vidyā-vadhū-jīvanam
ānandāmbudhi-varadhanam prati-padam pūrṇāmr̥tāsvādanam
sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam*

cetaḥ—of the heart; *-darpaṇa*—the mirror; *-mārjanam*—cleansing; *bhava*—(of) material existence; *-mahā-dāva-agni*—the blazing forest fire; *-nirvāpaṇam*—extinguishing; *śreyah*—of good fortune; *kairava*—the white lotus; *-candrikā*—the moonlight; *-vitarāṇam*—spreading; *vidyā*—(of all) education; *-vadhū*—wife; *-jīvanam*—the life; *ānanda*—of bliss; *-ambudhi*—the ocean; *-vardhanam*—increasing; *prati-padam*—at every step; *pūrṇa-amṛta*—of the full nectar; *-āsvādanam*—tasting; *sarva*—for everyone; *-ātma-snapanam*—bathing of the



self;*param*—transcendental; *vijayate*—let there be victory; *śrī-kṛṣṇa-saṅkīrtanam*—for the congregational chanting of the holy name of Kṛṣṇa.

Glory to the all-auspicious śrī-kṛṣṇa-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, 1stverse)

*nāma-saṅkīrtane hay sarvānārtha-nāśa
sarva śubhodaya kṛṣṇe premera ullāsa*

nāma-saṅkīrtane—In congregational chanting of Harinam; *hay*—happens; *sarva anārtha-nāśa*—all the anārtha-s or undesirable things get destroyed; *sarva*—all; *śubhodaya*—gives rise to auspiciousness; *kṛṣṇe*—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)

*kṛṣṇa-premodgama, premāmṛta-āsvādana
kṛṣṇa-prāpti, sevāmṛta-samudre majjana*



kṛṣṇa-prema-udgama—awakening of love for Kṛṣṇa; *prema-amṛta-āsvādana*—tasting of the transcendental bliss of love for Kṛṣṇa; *kṛṣṇa-prāpti*—attainment of the lotus feet of Kṛṣṇa; *sevā-amṛta*—of the nectar of service; *samudre*—in the ocean; *majjana*—immersing.

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 Ṭhākura-Gītavali)

*pīta-varaṇa kali-pāvana gorā
gāoyai aichana bhāva-vibhorā*

pīta-varaṇa—golden complexion; *kali*—(of) Kali-yuga; *pāvana*—purifier; *gorā*—Lord Gaurāṅga *gāoyai*—sings as follows; *aichana*—thus; *bhāva-vibhorā*—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-kīrtana jaya citta-vihārī*

citta-darpana—the mirror of the heart; *parimārjaṇa-kārī*—which cleanses thoroughly; *kṛṣṇa-kīrtana jaya*—all victory to Kṛṣṇa Kīrtana; *citta-vihārī*—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-nirvāpaṇa-vṛtti
kṛṣṇa-kīrtana jaya kleśa-nivṛtti*

helā—ignorance; *bhava*—material world; *dāva*—(like a) forest fire; *nirvāpaṇa*—extinguishing; *vṛtti*—thenature; *kṛṣṇa-kīrtana jaya*—all victory to Kṛṣṇa-kīrtana; *kleśa-nivṛtti*—troubleexperienced 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.

*śreyah-kumuda-vidhu-jyotsnā-prakāśa
kṛṣṇa-kīrtana jaya bhakti-vilāsa*

śreyah—all good fortune; *kumuda*—white lotus; *vidhu-jyotsnā*—the moon from whom light emanates; *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.

*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.

*ānanda-payo-nidhi-vardhana-kīrti
kṛṣṇa-kīrtana jaya plāvana-mūrti*

ānanda—divine bliss; *payo*—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 pīyūṣa-svāda-pradātā
kṛṣṇa-kīrtana jaya prema-vidhātā*

pade pade—at every step; *pīyūṣa-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
kṛṣṇa-kīrtana jaya prema-nidāna*

bhaktivinoda-svātma—the soul of bhaktivinoda; *snapanā-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.

Kṛṣṇa-līlā-cintā (Remembering the Līlā)

*rātryante trasta-vṛnderita-bahu-viravair bodhitau kīra-sārī-
padyair hr̥dyair ahṛdyair api sukha-śayanād utthitau tau sakhībhiḥ
dr̥ṣṭau hr̥ṣṭau tadātvodita-rati-lalitau kakkhaṭī-gīḥ-saśaṅkau
rādhā-kṛṣṇau sa-tr̥ṣṇāv api nija-nija-dhāmny āpta-talpau smarāmi*

rātri ante—at the close of night; *trasta*—afraid; *vṛnda*—vṛndā-devi; *bahu*—many; *viravaiḥ*—with chirping tunes; *bodhitau*—awakened; *kīra sārī padyair*—by poems of parrots and myna's; *hr̥dyaiḥ*—pleasing; *ahṛdyair*—not pleasing; *api*—also; *sukha śayanād*—from happy sleep; *utthitau*—awakened; *tau*—both of Them; *sakhībhiḥ*—Their female friends; *dr̥ṣṭau*—by seeing; *hr̥ṣṭau*—happy; *tadātvā*—at that time; *udita rati lalitau*—attracted by the exchange of deep love; *kakkhaṭī gīḥ*—the loud sound voice uttered by the she-monkey kakkhaṭī; *saśaṅkau*—being afraid; *rādhā-kṛṣṇau*—Rādhā and Kṛṣṇa; *sa-tr̥ṣṇāv*—with the desire; *api*—also; *nija nija dhāmny*—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 Kakkhatī, 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)

*dekhiyā aruṇodaya, vṛndā-devi vyasta haya,
kuñje nānā rava karāila
śuka-śārī-padya śuniuṭhe rādhā-nīlamani,
sakhī-gana dekhi hṛṣṭa hoila*

*kālocita sulalitakakkhatīra rave bhīta,
rādhā-kṛṣṇa satṛṣṇa hoiyā
nija nija gr̥he gelānibhṛte śayana koilā,
duñhe bhaji se līlā smariyā*

*ei līlā smara, āra gāo kṛṣṇa nāma,
kṛṣṇa-līlā prema-dhana pābe kṛṣṇa-dhāma*

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. Śrīmatī Rādhārāṇī 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. Vṇḍā-devī 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-śaktis
tatrārpitā niyamitaḥ smarāṇe na kālaḥ
etādṛṣī tava kṛpā bhagavan mamāpi
durdaivam īdṛśam ihājani nānurāgaḥ //2*

nāmnām—of the holy names (of the Lord); *akāri*—manifested; *bahudhā*—various kinds; *nija-sarva-śaktiḥ*—all kinds of personal potencies; *tatra*—in that; *arpitā*—invested; *niyamitaḥ*—restricted; *smarāṇe*—in remembering; *na*—not; *kālaḥ*—(consideration of) time; *etādṛṣī*—so much; *tava*—Your; *kṛpā*—mercy; *bhagavan*—O Lord; *mama*—my; *api*—although; *durdaivam*—misfortune; *īdṛśam*—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 Śikṣāṣṭakam, 2nd verse)

*aneka-lokera vāñchā—aneka-prakāra
kṛpāte korila aneka-nāmera pracāra*



aneka-lokera—of many persons; *vāñchā*—the desires; *aneka-prakāra*—of many varieties; *kṛpāte*—by Your mercy; *korila*—You have done; *aneka*—various; *nāmera*—of the holy names; *pracāra*—broadcasting.

Because people vary in their desires, You have distributed various holy names by Your mercy. (C.C.Antya 20.17)

khāite śuite yathā tathā nāma laya
kāla-deśa-niyama nāhi, sarva siddhi haya

khāite—while eating; *śuite*—in lying down; *yathā*—as; *tathā*—so; *nāma laya*—one takes the holy name; *kāla*—in time; *deśa*—in place; *niyama*—regulation; *nāhi*—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)

sarva-śakti nāme dilā koriyā vibhāga
āmāra durdaiva, nāme nāhi anurāga!!

sarva-śakti—all potencies; *nāme*—in the holy name; *dilā*—You have bestowed; *koriyā vibhāga*—by making separation; *āmāra durdaiva*—My misfortune; *nāme*—for chanting the holy names; *nāhi*—there is not; *anurāga*—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)

Śrī Śikṣāṣṭaka 2nd song
jhānphi-lophā (Bhaktivinode Ṭhākura-Gītavali)

tuñhu dayā-sāgara tārayite prāṇi
nām aneka tuyā śikhāoli āni'

tuñhu—you; *dayā-sāgara*—ocean of mercy; *tārayite*—to free; *prāṇi*—the living beings; *nām*—holynames; *aneka*—many different; *tuyā*—you; *śikhāoli*—have taught about; *āni*—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.

*sakala śakati dei nāme tohārā
grahaṇe rākhali nāhi kālā-vicārā*

sakala—all your; *śakati*—power; *dei*—by investing; *nāme tohārā*—in Your holy name; *grahaṇe*—controlled by; *rākhali*—rules and regulations; *nāhi*—not; *kālā-vicārā*—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.

*śrī-nāma-cintāmaṇi tohāri samānā
viśve bilāoli karunā-nidānā*

śrī-nāma-cintāmaṇi—the holy name is like a touchstone; *tohāri*—from you; *samānā*—non different; *viśve*—in the entire universe; *bilāoli karunā-nidānā*—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.

*tuyā dayā aichana parama udārā
atiśoya manda nātha! bhāga hāmārā*

tuyā—Your; *dayā*—mercy; *aichana*—such; *parama*—supremely; *udārā*—magnanimous; *atiśoya manda*—extremely unfortunate; *nātha!*—O Lord; *bhāga*—destiny; *hāmārā*—my.

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

*nāhi janamalo nāme anurāga mora
bhakatavinoda-citta duḥkhe vibhōra*



nāhi—not; *janamalo*—come about; *nāme anurāga*—attraction for the holy name; *mora*—my; *bhaktivinoda*—bhaktivinoda; *citta*—heart; *duḥkhe*—sadness; *vibhora*—overwhelmed.

My attraction for the holy name has never come about; therefore the heart of Bhaktivinoda is overwhelmed with sadness.

*rādhām snāta-vibhūṣitām vraja-payāhūtām sakhibhiḥ prage
tad-gehe vihitānna-pāka-racanām kṛṣṇāvaśeṣāśanām
kṛṣṇam buddham avāpta-dhenu-sadanam nirvyūḍha-go-dohanam
susnātam kṛta-bhojanam sahacarais tām cātha tam cāśraye*

rādhām—Śrīmatī rādhā; *snāta-vibhūṣitām*—who has taken a bath and ornamented her body; *vraja-payāhūtām*—called by Mother Yaśoda; *sakhibhiḥ*—through her female friends; *prage*—in the morning; *tad-gehe*—in her house; *vihitānna-pāka-racanām*—having prepared rice and other foodstuffs; *kṛṣṇa avaśeṣa aśanām*—who ate what was left by Kṛṣṇa; *kṛṣṇam*—Kṛṣṇa; *buddham*—who was awake; *avāpta-dhenu-sadanam*—one who has reached the cowshed; *nirvyūḍha-go-dohanam*—who has finished milking the cows; *susnātam*—who has taken a bath; *kṛta-bhojanam*—who has taken His meals; *sahacaraiḥ*—along with His friends; *tām*—Her; *ca*—and; *atha*—then; *tam*—Him; *ca*—and; *āśraye*—I take shelter.

I take shelter of Śrīmatī Rādhārāṇī 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 līlāmṛta 2/1)

*rādhā snāta-vibhūṣita, śrī yaśodā samāhūta,
sakhi-saṅge tad-gṛhe-gamana
tathā pāka-viracana, śrī-kṛṣṇāvaśeṣāśana
madhye madhye duṁhāra milana*

*kṛṣṇa nīdrā parihari, ghoṣṭhe go-dohan kari,
snānāśana sahacara saṅge*



*ei līlā cintā kara, nāma-preme gargara,
prāte bhakta-jana saṅge raṅge*

*ei līlā cinta ār kara saṅkīrtana
acire pāibe tumi bhāva-uddīpana*

* * *

3rd Yāma; tṛtīya-yāma-kīrtanam

Chanting during the third period: (8:10 a.m. to 10:34 a.m.)

Pūrvāhna-līlā Bhajan; Niṣṭhā-Bhajan

Forenoon period of Devotional Practice;
Devotional practice with firm faith and without interruption

*tṛṇād api su-nīcena taror iva sahiṣṇunā
amāninā mānadena kīrtaniyaḥ sadā hariḥ*

tṛṇāt api—than a blade of grass; *su-nīcena*—being lower; *taror*—than a tree; *iva*—like; *sahiṣṇunā*—with tolerance; *amāninā*—without any expectation of personal honor; *mānadena*—giving respect to all; *kīrtaniyaḥ*—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 hañā āpanāke māne tṛṇādhama
dvi-prakāre sahiṣṇutā kare vṛkṣa-sama*

uttama hañā—although being very much exalted; *āpanāke*—himself; *māne*—thinks; *tṛṇa-adhama*—lower than a blade of the grass on the ground; *dvi prakāre*—in two ways; *sahiṣṇutā*—tolerance; *kare*—performs; *vṛkṣa-sama*—like the tree.



These are the symptoms of one who chants the Hare Kṛṣṇa 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)

*vṛkṣa yena kāṭileha kichu nā bolaya
śukāyā maileha kāre pānī nā māgaya*

vṛkṣa—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 rakṣaṇ*

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; *gharma-vṛṣṭi*—the scorching heat of the sun and torrents of rain; *sahe*—tolerates; *ānera*—to others; *karaye rakṣaṇa*—gives protection.

*uttama hañā vaiṣṇava habe nirabhimāna
jīve sammāna dibe jāni' 'kṛṣṇa'-adhiṣṭhāna*

uttama hañā—although being very much exalted; *vaiṣṇava*—a devotee; *habe*—should become; *nirabhimāna*—without pride; *jīve*—to all living entities; *sammāna dibe*—should give respect; *jāni'*—knowing; *kṛṣṇa-adhiṣṭhāna*—the resting place of Kṛṣṇa.

A Vaiṣṇava, 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 hañā yei kṛṣṇa-nāma laya
śrī-kṛṣṇa-caraṇe tāñra prema upajaya*

ei-mata—in this way; *hañā*—becoming; *yei*—anyone who; *kṛṣṇa-nāma laya*—chants the holynome of Kṛṣṇa; *śrī-kṛṣṇa-caraṇe*—at the lotus feet of Lord Kṛṣṇa; *tāñra*—his; *prema upajaya*—love of Kṛṣṇa awakens.

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

Śrī Śikṣāṣṭaka 3rd song
jhāñphi-lophā (Bhaktivinode Ṭhākura-Gītavali)

*śrī-kṛṣṇa-kīrtane yadi mānasa tohār
parama yatane tāhi labha adhikār*

śrī-kṛṣṇa-kīrtane—in Śrī Kṛṣṇa kīrtana; *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 Kṛṣṇa with great care, then by that process of Śrī-kṛṣṇa-kīrtana you will attain transcendental qualification.

*ṭṛṇādhika hīna dīna, akiñcana chār
āpane mānobi sadā chāḍi' ahañkār*

ṭṛṇādhika—downtrodden grass; *hīna*—free from; *dīna*—meek (and humble); *akiñcana*—without needs or possessions; *chār āpane mānobi sadā*—finding himself always; *chāḍi*—giving up; *ahañkār*—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.

*vṛkṣa-sama kṣamā-guṇa karabi sādhana
prati-himsā tyaji' anye karabi pālana*



vṛkṣa-sama—like a tree; *kṣamā-guṇa*—the quality to forgive; *karabi*—must do; *sādhana*—practice; *prati*—towards; *himsā*—violence; *tyaji*—by giving up; *anye*—others; *karabi*—doing; *pālana*—maintaining.

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 dibe
para-upakāre nija-sukha pāsaribe

jīvana—life; *nirvāhe*—while accomplishing; *āne*—to the others; *udvega*—anxiety; *nā*—not; *dibe*—should give; *para-upakāre*—in 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-guṇe guṇī mahāśay
pratiṣṭhāsā chāḍi karo amānī hṛday

hoile o—Although becoming; *sarva-guṇe*—all good qualities; *guṇī*—qualified; *mahāśay*—great soul; *pratiṣṭhāsā*—desire for fame and honour; *chāḍi*—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.

kṛṣṇa-adhiṣṭhāna sarva-jīve jāni' sadā
karabi sammāna sabe ādare sarvadā

kṛṣṇa-adhiṣṭhāna—the residing place of Kṛṣṇa; *sarva-jīve*—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
cāri guṇe guṇī hoi' karaha kīrtan*

dainya—humility; *dayā*—mercifulness; *anye māna*—respect toward others; *pratiṣṭhā-varjan*—renunciation of desires for prestige; *cāri*—four; *guṇe*—these qualities; *guṇī*—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 kāṇḍi', bale prabhu-pāy
heno adhikāra kabe dibe he āmāy*

bhakativinoda kāṇḍi—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?”

*pūrvāhṇe dhenu-mitrair vipinam anusṛtaṁ goṣṭha-lokānuyātaṁ
kṛṣṇaṁ rādhāpti-lolaṁ tad-abhisṛti-kṛte prāpta-tat-kunḍa-tīraṁ |
rādhāṁ cālōkya kṛṣṇaṁ kṛta-grha-gamanāṁ āryayārkārcanāyai
diṣṭāṁ kṛṣṇa-pravṛtṭyai prahita-nija-sakhī-vartma-netrāṁ smarāmi*

pūrvāhṇe—in the forenoon; *dhenu-mitrāih*—by cows and friends; *vipinam*—towards the forest; *anusṛtaṁ*—followed; *goṣṭha-lokānuyātaṁ*—followed by the cowherd people (i.e., Nanda Yaśodā and others); *kṛṣṇaṁ*—Kṛṣṇa; *rādhāpti lolaṁ*—anxious to find Rādhā; *tad abhisṛti-kṛte*—for the purpose of secretly meeting Her; *prāpta-tat-kunḍa-tīraṁ*—who has gone to Her pond (Rādhā-kunḍa); *rādhāṁ*—Rādhā; *ca*—and; *alōkya*—having seen; *kṛṣṇaṁ*—Kṛṣṇa; *kṛta-grha-gamanāṁ*—who had gone home; *āryaya*—by Her mother-in-law; *arka arcanāyai*—for worshiping the Sun-god; *diṣṭāṁ*—ordered; *kṛṣṇa-pravṛtṭyai*—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 Jaṭilā orders Her to worship the Sun-god. Rādhārāṇī cast Her eyes down the pathway by which Her sakhīs wil 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 punaḥ, rādhā-kuṇḍa-taṭa-vana,
yāya dhenu saṅgī parihari'
kṛṣṇera iṅgit pāiyā, rādhā nija-grhe yāiyā
jaṭilājñā laya sūryārcane
gupte kṛṣṇa-patha lakhi', kata-kṣane āise sakhi
vyākulitā rādhā smari mane*

* * *

4th Yāma; Caturtha-yāma-kīrtanam

Chanting during the fourth period: (10:48 a.m. to 15:36 p.m.)

Madhyānha-līlā Bhajan; Ruci-Bhajan

Midday period of Devotional Practice;

Relishing the Transcendental plane. Taste for Devotional practice.

*na dhanam na janam na sundarīm
kavitām vā jagadīśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi*

na—not; *dhanam*—riches; *na*—not; *janam*—followers; *na*—not; *sundarīm*—a very beautiful woman; *kavitām*—fruitive activities described in flowery language; *vā*—or; *jagat-īśa*—O Lord of the universe; *kāmaye*—I desire; *mama*—My; *janmanijanmani*—in each and every birth; *īśvare*—unto the Supreme



Personality of Godhead;*bhavatāt*—let there be;*bhaktiḥ*—devotion;*ahaitukī*—without any motives;*tvayi*—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.

gr̥ha-dravya-śiṣya-paśu-dhānya-ādi-dhana
strī-putra-dāsa-dāśi-kuṭumbādi-jana

gr̥ha—house;*dravya*—material possession;*śiṣya*—disciple;*paśu*—animal;*dhānya-ādi*—crops etc;*dhana*—wealth;*strī*—wife;*putra*—son;*dāsa*—servant;*dāśi*—maidservant;*kuṭumbādi-jana*—relatives

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;

kāvya-alamkāra-ādi-sundarī kavita
pārthiva-viṣaya-madhye e-saba bāratā

kāvya—poetry;*alamkāra-ādi*—prosody etc.*sundarī*—beautiful; *kavitā*—literature;*pārthiva*—worldly;*viṣaya*—things;*madhye*—in the midst of; *e-saba*—these;*bāratā*—the true message.

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

ei saba pāibāra āśā nāhi kari
śuddha-bhakti deha more, kṛṣṇa kṛpā kari

ei saba—all of these; *pāibāra*—to obtain; *āśā*—hope; *nāhikari*—I do not;*śuddha*—pure;*bhakti*—devotion; *deha*—please give; *more*—to me; *kṛṣṇa*—O Krishna!*kṛpā*—mercy;*kari*—bestowing;

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 kṛṣṇe mora nāhi bhakti-gandha*

premera —of love; *svabhāva*—the nature; *yānhā*—wherever; *premera*—of love; *sambandha*—the relationship; *sei*—that very devotee; *māne*—admits; *kṛṣṇe*—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

jhānphi-lophā (Bhaktivinode Ṭhākura-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 vibhūtira lāgi*

nāhi—no; *māgi*—I ask; *svarga*—celestial atmosphere; *āra*—or; *mokṣa*—liberation; *nāhi*—no; *māgi*—lask; *nā*—no; *kori*—giving; *prārthanā*—desiring; *kono*—some; *vibhūtira*—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-guṇa-doṣe je je janma pāi
janme janme yeno tava nāma-guṇa gāi*



nija-karma-guna –endless previous worldly activities;*doṣe*–faults; *je* –whatever; *janma*–birth; *pāi*–obtain;*janme janme*–birth after birth; *yeno*–that;*tava*–your; *nāma-guṇa*–glories of the Holy Names; *gāi*–I sing.

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 caraṇe
ahaitukī bhakti hṛde jāge anukṣane

ei–this; *mātra*–only; *āśā*–desire; *mama*–my; *tomār*–Your; *caraṇe*–lotus feet;*ahaitukī-bhakti*–bhakti without selfish desire; *hṛde*–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 caraṇe 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; *caraṇe*–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 vṛddhi 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; *vṛddhi*–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-pakṣi ho'ye thāki svarge vā niraye
tava bhakti rahu bhaktivinoda-hṛdaye*

paśu-pakṣi—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.

*madhyāhne'nyonya-saṅgodita-vividha-vikārādi-bhūṣā-pramugdhau
vāmyotkaṇṭhātilolau smara-makha-lalitādy-āli-narmāpta-śātau
dolāranyaambu-vamśi-hṛti-rati-madhu-pānārka-pūjādi-līlau
rādhā-kṛṣṇau sa-trṣṇau parijana-ghaṭayā sevyamānau smarāmi*

madhyāhne—at noon; *anyonya-saṅga*—different kinds of association; *uditah*—giving rise to; *vividha*—different kinds of; *vikāra-ādi*—transformations; *bhūṣā*—decorated; *pramugdhau*—transcendently delighted; *vāmya*—opposition; *utkaṇṭhā*—anxious; *ati-lolau*—extremely eager; *smara*—Madana; *makha*—sacrifice; *lalitā-ādi*—lalitā and others; *āli*—girlfriends; *narma*—joking; *āpta-śātau*—being expert with sharpness; *dolā-araṇya-ambu*—swinging, roaming in the forest, playing in the water; *vamśi-hṛti*—hiding the flute; *rati*—loving exchange; *madhu-pāna*—tasting honey; *arka-pūjādi*—worshiping the Sun-god; *līlau*—engaged indifferent pastimes; *rādhā-kṛṣṇau*—Rādhā and Kṛṣṇa; *sa-trṣṇau*—having deep affection for each other; *parijana-ghaṭayā*—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 Kṛṣṇ's flute, love-making, drinking honey and worshiping the Sun-god. (Govinda lilāmṛta 8/1)



*rādhākunde su-milana, vikārādi vibhuṣana,
vāmyotkanṭha mugdha-bhāva-līlā
saṁbhoga narmādi rīti, dolā khelā vaṁśi-hṛti,
madhu-pān sūrya-pūja khelā*

*jala-khelā vanyāsan, chala-supti vanyāṭana
bahū līlānande dui-jane
parijana suveṣṭita, rādhā-kṛṣṇa su-sevita
madhyāhna-kālete smari mane*

* * *

5th Yāma; pañcama-yāma-kīrtanam:

Chanting during the fifth period: (15:22 p.m. to 17:46 p.m.)

Aprahana-līlā Bhajan; Kṛṣṇāsakti

Midday period of Devotional Practice; Attachment to Kṛṣṇa

*ayi nanda-tanuja kiṅkaraṁ
patitaṁ mām viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūli-sadṛśaṁ vicintaya //5*

ayi—O my Lord; *nanda-tanuja*—the son of Nanda Mahārāja, Kṛṣṇa; *kiṅkaram*—the servant; *patitam*—fallen; *mām*—me; *viṣame*—horrible; *bhava-ambudhau*—in the ocean of nescience; *kṛpayā*—by causeless mercy; *tava*—Your; *pāda-paṅkaja*—lotus feet; *sthita*—situated at; *dhūli-sadṛśam*—like a particle of dust; *vicintaya*—kindly consider.

O my Lord, son of Nanda Mahārāja [Kṛṣṇa], I am Your eternal servitor, yet due to My fruitive 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
paḍiyāchoṇ bhavārṇave mājyā-baddha haṇā*



tomāra—Your; *nitya-dāsa*—eternal servant; *mui*—I; *tomā pāsariyā*—forgetting Your Lordship; *paḍiyāchoṇ*—I have fallen; *bhava-arṇave*—in the ocean of nescience; *māyā-baddha haṇā*—becoming conditioned by the external energy.

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)

kṛpā kari’ kara more pada-dhūli-sama
tomāra sevaka karoṇ tomāra sevana

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; *karoṇ*—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)

Śrī Śikṣāṣṭakam 5th song

choṭa-daśakuśī—lophā (Bhaktivinode Ṭhākura-Gītavali)

anādi’ karama-phale, poḍi’ bhavārṇava-jale
toribāre nā dekhi upāy
e-viṣaya-halāhale, divā-niśi hiyā jvale,
mana kabhu sukha nāhi pāy

anādi—without beginning; *karama-phale*—the result of selfish activities; *poḍi’*—by falling; *bhavārṇava-jale*—in the ocean of material existence; *toribāre*—to cross over; *nā*—not; *dekhi*—seeing, finding; *upāy*—the way, or the means; *e-viṣaya-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.

āśā-pāśa-śata-śata, kleśa deya avirata



*pravṛtti-ūrmira tāhe khelā
kāma-krodha-ādi chay, bātapāḍe deya bhaya,
avasāna hoilo āsi' belā*

āśā—desires; *pāśa*—bound by; *śata-śata*—hundreds and hundreds; *kleśa*—trouble; *deya*—give; *avirata*—constantly; *pravṛtti-ūrmira*—the result coming from the waves of desire for material enjoyment; *tāhe*—in that ocean of nescience; *khelā*—playing; *kāma-krodha-ādi chay*—the six main enemy's like lust, anger etc.; *bātapāḍe*—rogues; *deya*—give; *bhaya*—fear; *avasāna hoilo*—ended; *āsi'*—coming; *belā*—this lifetime.

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.

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

jñāna—intellectual speculation; *karma*—fruitive activities; *ṭhaga dui*—these two robbers; *more*—me; *pratāriyaloi'*—by cheating and misleading; *avaśeṣe*—finally; *phele*—throw; *sindhu-jale*—in the water of ocean; *eheno*—such; *samaye*—at the time; *bandhu*—friend; *tumi*—You; *kṛṣṇa- kṛpā-sindhu*—ocean of mercy; *kṛpākori*—by being merciful; *tolo*—uplift; *more*—unto me; *bale*—by strength.

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-kinkore dhorī', pāda-padma-dhūli kori'
deho bhaktivinode āśraya
āmi tava nitya-dāsa, bhuliyā māyāra pāsa,
baddha ho'ye āchi dayāmaya*



patita-kiṅkore—fallen servant; *dhorī*—holding; *pāda-padma-dhūli*—particle of dust at Your lotusfeet; *kori*—by considering; *deho*—give; *bhaktivinoda*—to Bhaktivinod; *āśrayaḥ*—shelter; *āmi*—I am; *tava*—Your; *nitya-dāsa*—eternal servant; *bhuliyā*—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-rādhām prāpta-gehām nija-ramaṇa-kṛte klpta-nānopahārām
susnātām ramya-veśām priya-mukha-kamalāloka-pūrṇa-pramodām
kṛṣṇaṁ caivāparāhṇe vrajam anu calitaṁ dhenu-vṛndair vayasyaṁ
śrī-rādhāloka-trptaṁ pitṛ-mukha-militaṁ mātṛ-mṛṣṭaṁ smarāmi

śrī rādhām—Śrī Rādhā; *prāpta-gehām*—who has arrived at Her home; *nija-ramaṇa-kṛte*—for Hisbeloved; *klpta*—arranged; *nānā*—many; *upahārām*—presents; *susnātām*—who has takenablution; *ramya-veśām*—who has put on beautiful dress; *priya-mukha-kamala-āloka-pūrṇa-pramodām*—who wants full delight to get a glimpse of the beautiful lotus face of His beloved; *śrī kṛṣṇaṁ*—Śrī Kṛṣṇa; *ca*—and; *eva*—also; *aparāhṇe*—in the afternoon; *vrajam*—towards Vraja; *anucalitaṁ*—followed by; *dhenu-vṛndaiḥ*—by a myriad of cows; *vayasyai*—by friends; *śrī rādhā-loka-trptaṁ*—who was satisfied by the idea of having a view of Rādhā; *pitṛ-mukha-militaṁ*—having metby father and others; *mātṛ-mṛṣṭaṁ*—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 gelākṣṇa lāgi viracilā,
nānā-vidha khādhya upahāra
snāta ramya-veśa dhari,priya-mukheḥkṣaṇa kari’,
pūrṇānanda pailo apāra*

*śrī kṣṇa aparāhṇa-kāledenu-mitra lañā cale,
pathe rādhā-mukha nirakhiyā
nandādi milana kari’,yaśodā-mārjita hari,
smara mana ānandita hañā*

* * *

6th Yāma;ṣaṣṭha-yāma-kīrtanam:

Chanting during the fifth period: (17:46 p.m. to 20:10 p.m.)

Sāyam-līlā Bhajan; Bhāva

Evening period of Devotional Practice; Transcendental Emotions

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

nayanam—the eyes;*galat-aśru-dhārayā*—by flowing tears of love;*vadanam*—mouth;*gadgada*—faltering;*ruddhayā*—by being choked up;*girā*—with words;*pulakaiḥ*—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 jīvana
dāsa' kari' vetana more deha prema-dhana*

prema-dhana—the wealth of ecstatic love; *vinā*—without; *vyartha*—useless; *daridra*—poor; *jīvana*—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-daśakuṣī—lophā (Bhaktivinode Ṭhākura-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 dayāmay karunā-nidāna
bhāva-bindhu dei rākhaha parāṇa*

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!



dīna—the fallen souls; *dayāmoḥ*—compassionate towards; *karuṇā-nidān*—source of mercy; *bhāva-bindhu*—a drop of Divine ecstasy; *dei*—thereby giving; *rākhaha*—saving; *parāṇa*—my life.

*kabe tuyā nāma-uccaraṇe mora
nayane jharabo dara dara lora*

kabe—when; *tuyā*—Your; *nāma-uccaraṇe*—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?

*gad-gada-svara kaṇṭhe upajabo
mukhe bola ādha ādha bāhirābo*

gad-gada-svara—faltering voice; *kaṇṭhe*—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?

*pulake bharabo śarīra hāmāra
sveda-kampa-stambha habe bāra bāra*

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?

*vivarna-śarīre hārāobuṇ jñāna
nāma-samāśraye dharobuṇ parāna*

vivarna-śarīre—inpale and discoloured body; *hārāobuṇ*—will be lost; *jñāna*—knowledge; *nāma-samāśraye*—under the shelter of Your holy name; *dharobuṇ*—will sustain; *parān*—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 rādhām sva-sakhyā nija-ramaṇa-kṛte preṣitāneka-bhojyām
sakhy-ānīteśa-śeṣāśana-mudita-hṛdam tām ca tam ca vrajendum
susnātam ramya-veśam grham anu janani-lālitam prāpta-goṣṭham
nirvyūḍhosrāli-doham sva-grham anu punar bhuktavantam smarāmi*

sāyam—in the evening; *rādhām*—Rādhā; *sva-sakhyā*—with Her girl friends; *nija-ramaṇa-kṛte*—for Her beloved companion; *preṣita*—was sent; *aneka*—many; *bhojyām*—who has dispatched many exquisite desirable foodstuffs; *sakhyā*—by Her girlfriend; *ānītā*—was brought; *īśa-śeṣa-aśana*—the remnants of Kṛṣṇa’s food; *mudita*—delighted; *hṛdam*—the heart; *tām*—Her; *ca*—and; *tam*—Him; *ca*—and; *vraja-indum*—the Moon of Vṛndāvana; *susnātam*—who has taken His bath; *ramya-veśam*—well dressed; *grham*—at His residence; *anu*—and then; *janani-lālitam*—fondled by His mother; *prāpta-goṣṭham*—who has come to the cowshed; *nirvyūḍha-asra-āli-doham*—who has finished milking the cows; *sva-grham anu*—in His own house; *punaḥ*—again; *bhuktavantam*—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 līlāmṛta 20/1)



*śrī-rādhikā sāyam-kālekṛṣṇa lāgi' pāṭhāile,
 sakhi-haste vividha miṣṭāṇṇa
 kṛṣṇa-bhukta-śeṣa āni'sakhī dilo sukha māni,
 pāñā rādhā hoila prasanna
 snāta ramya-veśa dhori'yaśodā lālita hari,
 sakhā-saha go-dohana kare
 nānāvidha pakkva-annapāñā hoila parasanna,
 smari āmi parama ādare*

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
 seperation

*yugāyitaṁ nimeṣeṇa cakṣuṣā prāvṛṣāyitaṁ
 śūnyāyitaṁ jagat sarvaṁ govinda-virahaṇa me*

yugāyitaṁ—appearing like a great millennium;*nimeṣeṇa*—by a moment;*cakṣuṣā*—
 from theeyes;*prāvṛṣāyitaṁ*—tears falling like torrents of rain;*śūnyāyitaṁ*—
 appearing void;*jagat*—the world;*sarvaṁ*—all;*govinda*—from Lord Govinda,
 Kṛṣṇa;*virahaṇa 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
 varṣāra megha-prāya aśru varṣe nayana*

udvege—by great agitation;*divasa*—day;*nā*—not;*yāya*—passes;*kṣaṇa*—a
 moment;*haila*—became;*yuga-sama*—like a great millennium;*varṣāra*—of the rainy
 season;*megha-prāya*—like clouds;*aśru*—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)

*govinda-virahe śūnya hoila tribhuvana
tuṣānale poḍe yena, nā yāya jivana*

govinda-virahe—by separation from Govinda; *śūnya*—void; *hoila*—became; *tri-bhuvana*—the three worlds; *tuṣa-anale*—a fire made with husk/ an inextinguishable fire of affliction; *poḍe*—burns; *yena*—just like; *nā yāya*—does not go; *jivana*—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 Śikṣāṣṭaka 7th song

jhānphi—lophā (Bhaktivinode Ṭhākura-Gītavali)

*gāite gāite nāma ki daśā hoila
'kṛṣṇa-nitya-dāsa mui' hṛdaye sphurila*

gāite gāite—repeatedly chanting; *nāma*—Holy Name; *ki*—what; *daśā*—condition; *hoila*—has become; *kṛṣṇa-nitya-dāsa*—eternal servant of Kṛṣṇa; *mui*—me; *hṛdaye*—within my heart; *sphurilo*—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.

*jānilām māyā-pāṣe e jaḍa-jagate
govinda-virahe duḥkha pāi nānā-mate*

jānilām—I realized; *māyā-pāṣe*—bound by māyā’s illusion; *e*—this; *jaḍa-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



kānhā jāi' kṛṣṇa heri—e cintā viśālo

ār—furthermore; *ye*—this; *samsāra*—worldly existence; *mor*—my; *nāhi*—not; *lāge*—liking; *bhālo*—very much; *kānhā*—where; *jāi*—I go; *kṛṣṇa*—Kṛṣṇa; *heri*—seeing; *e*—this; *cintā*—concern; *viśālo*—great.

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 variśay
varṣā-dhārā heno cakṣe hoila uday

kāndite kāndite—crying and crying; *mor*—my; *āṅkhi variśay*—tears from the eyes; *varṣā-dhārā*—pouring rain of monsoon; *heno*—such; *cakṣe*—in the eyes; *hoiladay*—has appeared.

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 akṣama

nimeṣa—a moment; *hoilo*—become; *mora*—me; *śata-yuga-sama*—like a hundred long ages; *govinda-viraha*—separation of Govinda; *āra*—no longer; *sahite*—tolerate; *akṣama*—unable.

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

[Daśakuśī]
śūnya dharā-tala, caudike dekhiye,
parāṇa udāsa hay
ki kori, ki kori, sthira nāhi hay,
jīvana nāhiko 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; *jīvana*—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-gaṇa, *mora prāṇa rākho*,
dekhāo śrī-rādhā-nāthe
bhaktivinoda, *minati māniyā*,
laohe tāhāre sāthe

braja-bāsī-gaṇa—residents of Vraja; *mora*—my; *prāṇa*—life; *rākho*—please; *dekhāo*—show; *śrī-rādhā-nāthe*—Lord of Śrī Rādhā; *bhaktivinoda*—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-kṛṣṇa-viraha ār sahite nā pāri
parāṇ chāḍite ār din dui cāri

śrī-kṛṣṇa-viraha—separation from Lord Kṛṣṇa; *ār*—further; *sahite*—tolerate; *nā*—not; *pāri*—able to; *parāṇ*—life; *chāḍite*—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.

[Daśakuśī]
gāite govinda-nām, *upajilo bhāva-grām*,
dekhilām yamunāra kūle
vṛṣabhānu-sutā-saṅge, *śyāma-naṭa-bara raṅge*,
bāṇsarī 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; *vṛṣabhānu-sutā-saṅge*—in the company of the daughter of King Vṛṣabhānu; *śyāma-naṭa-bara raṅge*—Lord Śyāmasundar, the best of the dancing actors; *bāṇśarī*—His flute; *bājāya*—plays; *nīpa-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.

*dekhiyā yugala-dhana, asthira hoilo mana,
jñāna-hārā hoilu takhana
kato-kṣane nāhi jāni, jñāna-lābha hoila māni,
āra nāhi bhelo daraśana*

dekhiyā—on seeing; *yugala-dhana*—the treasured Divine Couple; *asthira*—unsteady; *hoila*—has become; *mana*—mind; *jñāna-hārā*—the losing of consciousness; *hoinu*—became; *takhana*—at that very time; *kato-kṣane*—for how long; *nāhi jāni*—not knowing; *jñāna-lābha*—awakening; *hoila*—become; *māni*—I; *āra nāhi*—no longer; *bhelo*—happened; *daraśana*—vision.

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.

[Jhānphi—Lophā]

*sakhi go, kemate dharibo parāṇ
nimeṣa hoilo yugera samān*

sakhi go—my dear girlfriend; *kemate*—how; *dharibo*—maintain; *parāṇ*—my life; *nimeṣa*—a moment; *hoilo*—become; *yugera samān*—a vast age of time.

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

[Daśakuśī]



*śrāvaṇera dhārā, āṅkhi-variṣay,
śūnya bhelo dharā-tala
govinda-virahe, prāṇa nāhi rahe,
kemone bāñcibo balo*

śrāvaṇera dhārā—month of Śrāvaṇa; *āṅkhi-variṣay*—tears flow from my eyes; *śūnya*—empty; *bhelo*—has become; *dharā-tala*—face of the earth; *govinda-virahe*—separation of Govinda; *prāṇa nāhi rohe*—my life cannot go on; *kemone*—how; *bāñcibo*—able to; *balo*—tell.

Tears flow from my eyes like torrents of rain in the month of Śrāvaṇa, 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, asthira hoiyā,
punaḥ nāmāśraya kori'
ḍāke rādhā-nātha, diyā daraśana,
prāṇa rākho, nahe mari*

bhaktivinoda—Śrī Bhaktivinode; *asthira*—restless; *hoiyā*—has become; *punaḥ*—again; *nāmāśraya kori*—taking shelter of the Holy Name; *ḍāke*—calling out; *rādhā-nātha*—Lord of Rādhā; *diyā daraśan*—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!”

*rādhām sālī-gaṇāntām asita-sita-niśā-yogyā-veśām pradoṣe
dūtyā vṛndopadeśād abhisṛta-yamunā-tīra-kalpāga-kuñjām
kṣṇaṁ gopaiḥ sabhāyām vihita-guṇi-kalālokanam snigdha-mātrā
yatnād ānīya saṁśāyitam atha nibhṛtaṁ prāpta-kuñjam smarāmi*

rādhām—Rādhā; *sālī-gaṇān*—along with a retinue of girl friends; *tām*—Her; *asita-sita-niśā-yogyā-veśām*—who has clothes suitable to the dark and light fortnights; *pradoṣe*—after sunset (early in the evening); *dūtyā*—through a lady messenger; *vṛndā-upadeśāt*—on a piece of advice received from Vṛndā Devī; *abhisṛta-yamunā-tīra-*



kalpāga-kuñjām—who has gone to a bower of bliss situated on the banks of the Yamuna; *kṛṣṇam*—Kṛṣṇa; *gopaiḥ*—with cowherd boys; *sabhāyām*—in the assembly of; *vihita-guṇi-kalālōkanam*—who had witnessed the feats of acrobats; *snigdhamātrā*—by loving Mother Yaśodā; *yatnāt*—with an effort; *ānīya*—having brought; *saṁśāyitam*—made to sleep; *atha*—then; *nibhṛtam*—quietly; *prāpta-kuñjām*—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 Kṛṣṇa. (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 sakhī messenger.

I also remember Kṛṣṇa 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 līlāmṛta 21/1)

*rādhā vṛndā-upadeśe, yamunopakūla-deśe,
sāṁketika kuñje abhisare
sitāsita niśā-yogyā, dhari' veśa kṛṣṇa-bhogya,
sakhī-saṅge sānanda antare
gopa-sabhā-mājhe hari, nānā-guṇa-kalā heri',
mātr-yatne karila śayana
rādhā-saṅga soṅriyā, nibhṛte bāhira haiyā
prāpta-kuñja kariye smarāṇa*

* * *

8th Yāma Aṣṭama-yāma-kīrtanam

Chanting during the fifth period: (22:34 p.m. to 03:22 a.m.)

Ratra-līlā Bhajan; Prema-Bhajan—Sambhoga

Night period of Devotional Practice; Devotional Love

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



āśliṣya—embracing with great pleasure; *vā*—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; *vā*—or; *yathā*—as (He likes); *tathā*—so; *va*—or; *vidadhātu*—let Him do; *lampaṭaḥ*—who mixes with other women; *mat-prāṇa-nāthaḥ*—the Lord of My life; *tu*—but; *saḥ*—He; *eva*—only; *na aparāḥ*—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,
āliṅgiyā kare ātma-sātha
kibā nā deya daraśana, nā jāne mora tanu-mana,
tabu tiṅho 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; *āliṅgiyā*—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 prāṇeśvara 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
daśakuśī (Bhaktivinode Ṭhākura-Gītavali)

*bandhu-gaṇ! śunaha vacana mora
bhāvēte vibhora, thākiye jakhana,
dekhā deya citta-cora*

bandhu-gaṇ—O my dear friends; *śunaha*—hear; *vacana*—words; *mora*—my; *bhāvēte 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.

*vicakṣana kori', dekhite cāhile,
hoy āṅkhi-agocara
punaḥ nāhi dekhi', kāṇdaye parāṇa,
duḥkhera nāhi thāke or*

vicakṣana—very expertly; *kori*—doing; *dekhite*—to see; *cāhile*—if I want; *hoy*—becomes; *āṅkhi-agocara*—invisible; *punaḥ nāhi dekhi*—again not seeing Him; *kāṇdaye*—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.

*jagatera bandhu sei, kabhu more lay sātha
yathā tathā rākhu more, āmāra sei prāṇa-nātha*

jagatera—of the universe; *bandhu*—friend; *sei*—that; *kabhu*—by any means; *more*—me; *lay*—takes; *sātha*—with Him; *yathā tathā*—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 prāne
bale more praṇaya-vacana
punaḥ adarśana diyā, dagdha kare mora hiyā,
prāne more māre prāṇa-dhana*

darśana-ānanda-dāne—by bestowing His blissful audience; *sukha*—happiness; *deya*—gives; *mora*—my; *prāne*—soul; *bale*—speaks; *more*—to me; *praṇaya-vacan*—words of love; *punaḥ*—again; *adarśanadiyā*—by disappearing from my sight; *dagdha*—burns; *kare*—doing; *mora*—my; *hiyā*—heart; *prāne more māre*—puts my life in distress; *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 and gives distress to my soul.

*yāhe tān'ra sukha hay, sei sukha mama
nija sukhe-duḥkhe mora sarvadāi sama*

yāhe tān'ra sukha hay—whatever causes His happiness; *sei*—that; *sukha*—happiness; *mama*—my; *nija*—my own; *sukhe-duḥkhe*—happiness or distress; *mora*—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.

*bhaktivinoda, saṁyoge, viyoge,
tāhe jāne prāṇeśvara
tā'ra sukhe sukhī, sei prāṇa-nātha,
se kabhu nā hay para*

bhaktivinoda—Śrī Bhaktivinode; *saṁyoge*—while united; *viyoge*—in separation; *tāhe*—in that; *jāne*—knows; *prāṇeśvara*—the controller of life; *tā'ra*—His; *sukhe*—happy; *sukhī*—happiness; *sei*—that; *prāṇa-nātha*—Lord of my life; *se*—this; *kabhu*—seeing; *nā*—not; *hay*—is; *para*—considered as separated/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-pīṭhopari-sthita, aṣṭa-sakhī-suveṣṭita,
vṛndāraṇye kadamba-kānane
rādhā-saha vaṁśī-dhārī, viśva-jana-citta-hārī,
prāṇa mora tānhāra caraṇe*

yoga-pīṭhopari-sthita—Situated upon the Yoga-Pīṭha; *aṣṭa-sakhī-su-veṣṭita*—surrounded by the eight chief gopīs; *vṛndāraṇye*—within Vṛndāvana; *kadamba-kānane*—under the kadamba tree; *rādhā-saha*—His beloved Rādhā; *vaṁśī-dhārī*—the holder of the flute; *viśva-jana-citta-hārī*—stealer of the hearts of all living beings in the universe; *prāṇa mora*—my life; *tānhāra 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-dāsī sadā bhāvi donhāra caraṇa*

sakhī-ājñā-mata—according to my superior sakhī; *korī*—doing; *donhāra*—the Divine Couple; *sevana*—service; *pālya-dāsī*—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 dhoṛi',
madhura vacana bale
tāmbūla loiyā, khāy dui jane,
mālā laya kutūhale*



kabhu—sometimes;*kṛpā*—mercy; *korī*—by giving; *mama*—my;*hasta*—hand; *dhori*—holding;*madhura vacana*—sweet words; *bale*—speaks; *tāmbūla*—betel nut;*loiyā*—taking; *khāy*—eat; *dui jane*—both;*mālā*—garland; *laya*—accepts; *kutūhale*—with great delight.

Sometimes, out of great mercy, my sakhī 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.

adarśana hay kakhana ki chale
nā dekhiyā donhe hiyā mora jvale

adarśana—disappearance from my sight; *hay*—happens; *kakhon*—periodically; *kichale*—by some deception; *nā*—not; *dekhiyā*—seeing; *donhe*—couple; *hiyā*—the heart; *mora*—my; *jvale*—burns.

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

jekhāne sekhāne, thākuka du'jane,
āmi to' caraṇa-dāsī
milane ānanda, virahe yātanā,
sakala samāna bāsi

Jekhāne sekhāne—wherever; *thākuka*—They may be; *du'jane*—those two; *āmi to*—I myself; *carāṇa-dāsī*—servant of their lotus feet; *milane*—in meeting; *ānanda*—happiness; *virahe yātanā*—agonies of separations; *sakala*—all; *samāna*—the same; *bāsi*—them.

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.

rādhā-kṛṣṇa prāṇa mor, jīvane maraṇe
more rākhi' māri' sukhe thākuka du'jane

rādhā-kṛṣṇa—Rādhā Kṛṣṇa; *prāṇa*—life air; *mor*—my; *jīvane-maraṇe*—in my life and death; *more*—me; *rākhi*—by keeping; *māri*—or by killing; *sukhe*—in happiness; *thākuka*—remain; *du'jane*—those two.



In life or death, Rādhā and Kṛṣṇa are my life and soul. May They always be happy, whether They choose to protect me or kill me.

*bhaktivinoda, āna nāhi jāne,
poḍi' nija-sakhī-pāy
rādhikāra gaṇe, thākiyā satata,
yugala-caraṇa cāy*

bhaktivinoda—Śrī Bhaktivinod; *āna*—beyond this; *nāhi*—no; *jāne*—knows; *poḍi'*—by falling down; *nija-sakhī-pāy*—lotus feet of the Sakhīs; *rādhikāra*—Śrī Rādhikā's; *gaṇe*—associates; *thākiyā*—by remaining; *satata*—always; *yugala-caraṇa*—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-saṅgau bahu-paricaraṇair vṛndayārādhyamānau
preṣṭhālībhir lasantau vipina-viharaṇair gāna-rāsādi-lāsyaiḥ
nānā-līlā-nitāntau praṇaya-sahacarī-vṛnda-saṁsevyamānau
rādhā-kṛṣṇau niśāyām su-kusuma-śayane prāpta-nidrau smarāmi*

tāu—they both; *utkau*—auspicious, or keen; *labdha-saṅgau*—who have got the company; *bahu-paricaraṇair*—by various services; *vṛndayā*—by Vṛnda Devi; *ārādhyamānau*—being worshiped; *preṣṭhālībhiḥ*—with the most beloved friends; *lasantau*—looking very charming; *vipina-viharaṇaiḥ*—by roaming in the forest; *gāna-rāsādi-lāsyaiḥ*—by singing and enjoying the rāsa-dance; *nānā-līlā-nitāntau*—feeling tired after sports of many kinds; *praṇaya-sahacarī vṛnda-saṁsevyamānau*—being attended upon by a myriad of loving female friends and companions; *rādhā-kṛṣṇau*—Rādhā and Kṛṣṇa; *niśāyām*—at night; *su-kusuma-śayane*—on a bedmade of flowers; *prāpta-nidrau*—sleeping; *smarāmi*—I remember.

I remember Rādhā and Kṛṣṇa, 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 Kṛṣṇa appear very charming with Their sakhīs 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)

*vṛndā paricarya pāñā,preṣṭhālī-ganere lañā
rādhākṛṣṇa rāsādika līlā
gītalāśya koila kata,sevā koila sakhī yata,
kusuma-śajjāya dunhe śuilā*

*niśā-bhāge nidrā gela,sabe ānandita hoila,
sakhī-gaṇa parānande bhāse
e sukha-ṣayana smari, bhaja mana! rādhā-hari
sei līlā-praveśera āśe*