VAISHNAVAV
SONGS

Compiled by
ISKCON
Chowpatty
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Pranama Mantras

Śrī Guru Pranaṁa

om ajñāna-timirāndhasya jñānāñjiana-salākāyā
cakṣur unmilitam yena tasmai śrī-gurave namaṁ

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

Śrī Rūpa Pranaṁa

śrī-caitanya-mano-bhiṣṭam

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

Maṅgalacaraṇa

vande ṇaṁ śrī-guruḥ śrī-yuta-pada-kamalam

TRANSLATION
I offer my respectful obeisances unto all the devotees, headed by Śrīla Rūpa Gosvāmī, who is favored by Śrīmad Bhaktisiddhānta Sarasvatī, who is the ocean of transcendental mercy and the deliverer of the science of Kṛṣṇa.

Śrīla Prabhupāda Pranāti

nāma om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale

TRANSLATION
I offer my respectful obeisances unto Lord Kṛṣṇa, having taken shelter at His lotus feet.

Śrīla Bhaktisiddhānta Sarasvatī Pranāti

nāma om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale

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

Śrīla Gaurakīśora Pranāti

nāma gaura-kiśorāya sākṣad-vairāgya-mūrtaye

TRANSLATION
I offer my respectful obeisances unto Gaura-kiśora dāsa Bābājī Mahārājā [the spiritual master of Śrīla Bhaktisiddhānta Sarasvatī], who is renunciation nirviśeṣa-Śūnyavādī-pāscātya-deśa-tāriṇe

TRANSLATION
I offer my respectful obeisances unto you, Śrīla Gaurakīśora Prabhu, who is very dear to Lord Kṛṣṇa, having taken shelter at His lotus feet.

nāma te sārasvate deve gaura-vānī-pracāriṇe

TRANSLATION
Our respectful obeisances are unto you, who is very dear to Lord Kṛṣṇa and who is renunciation nirviśeṣa-Śūnyavādī-pāscātya-deśa-tāriṇe

nāma te gaura-vānī-pracāriṇe

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

mādhuryojvala-premadhya-Śrī-rūpāṅguga-bhaktida

TRANSLATION
I offer my respectful obeisances unto Śrī Vārsabhāṇavī-devī-dayita dāsa [another name of Śrīla Bhaktisiddhānta Sarasvatī], who is favored by Śrīmad Bhaktisiddhānta Sarasvatī, who is the ocean of transcendental mercy and the deliverer of the science of Kṛṣṇa.
personified. He is always merged in a feeling of separation and intense love of Kṛṣṇa.

**Śrīla Bhaktivinoda Prāṇati**
namo bhaktivinodāya sac-cid-ānanda-nāmine
gaura-śakti-svarūpāya rūpa-nuga-varāya te

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

**Śrīla Jagannātha Prāṇati**
gaurāvirbhāva-bhūmes tvāṁ
nirdeśṭā saj-jana-priyā
vaiṣṇava-sārvabhaumaḥ
śrī-jagannāthāya te namaḥ

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

**Śrī Vaiṣṇava Prāṇama**
vāṇchā-kalpataruḥ-bhāya eva
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo

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

**Śrī Gaurāṅga Prāṇama**
namo mahā-vadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-nāmine gaura-tviṣe namaḥ

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

**Śrī Paṇḍa-tattva Prāṇama**
pāṇca-tattvātmaṁ kṛṣṇaṁ
bhakta-rūpasvarūpakam
bhaktāvatāraṁ bhaktākhyāṁ
namāmi bhaktāsaṅkātkam

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

**Śrī Kṛṣṇa Prāṇama**
he kṛṣṇa karunā-sindho dina-bandho jagat-pate
gopeśa gopikā-kāntarādhā-kānta namo ‘stu te

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

**Sambandhādhideva Prāṇama**
jayatāṁ suratau paṅgor mama manda-mater gati
mat-sarvasva-padāmbojau rādhā-madana-mohana

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

**Abhidheyaḥideva Prāṇama**
divya-vrṇḍāranya-kalpa-drumādhaḥ
śīrṣad-ratnāgāra-sīṁhasana-sthau
śīrṣad-rādhā-śrīl-govinda-devau
preṭṭālīhīḥ sevyamānau smarāmi

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

**Prayojanaḥideva Prāṇama**
śīrṣān rāsa-rasāraṁbhī varṇī-vata-tata-sthitāḥ
karṣan veṇu-svanair goṅīr goṅīnāthaḥ śriye ‘stu

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

**Śrī Rādhā Prāṇama**
tapta-kāṇcana-gaurāṅgi rādhā vrṇḍāvaneśvari
vrṣabhānu-sute devi pranāmāmi hari-priye

**TRANSLATION**
I offer my respects to Rādhārāṇī, whose bodily complexion is like molten gold and who is the Queen of Vṛndāvana. You are the daughter of King Vṛṣabhānu, and You are very dear to Lord Kṛṣṇa.
understanding—surpassing the stages of senses, when one is factually on the plane of spiritual coming through from the spiritual stratum. And one can at once feel a transcendental ecstasy mantra, or the Great Chanting for Deliverance, one can perceive that by chanting this maha-revived. And this process is recommended for this transcendental vibration, this consciousness is energy of the living entity. When we hear the on the mind; this consciousness is the original consciousness. When we are engaged in a hard struggle to conquer actually we are becoming more and more exploit the resources of material nature, but this polluted concept of life, we are all trying to the all powerful master, this is called illusion. In atmosphere, in which we are now living, is called the material atmosphere. The material atmosphere, in which we are now living, is called Maya, or illusion. Maya means “that which is not.” And what is this illusion? The illusion is that we are all trying to be lords of material nature, while actually we are under the grip of her stringent laws. When a servant artificially tries to imitate all the powerful master, this is called illusion. In this polluted concept of life, we are all trying to exploit the resources of material nature, but actually we are becoming more and more entangled in her complexities. Therefore, although we are engaged in a hard struggle to conquer nature, we are ever more dependent on her. This illusory struggle against material nature can be stopped at once by revival of our Krsna consciousness. Krsna consciousness is not an artificial imposition on the mind; this consciousness is the original energy of the living entity. When we hear the transcendental vibration, this consciousness is revived. And this process is recommended for this age by authorities. By practical experience also, one can perceive that by chanting this maha-mantra, or the Great Chanting for Deliverance, one can at once feel a transcendental ecstasy coming through from the spiritual stratum. And when one is factually on the plane of spiritual understanding—surpassing the stages of senses, mind, and intelligence—one is situated on the transcendental plane. This chanting of Hare Krsna, Hare Krsna, Krsna Krsna, Krsna Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare is directly enacted from the spiritual platform, and thus this sound vibration surpasses all lower strata of consciousness—namely sensual, mental, and intellectual. There is no need, therefore, to understand the language of the mantra, nor is there any need for mental speculation or any intellectual adjustment for chanting this maha-mantra. It springs automatically from the spiritual platform, and as such, anyone can take part in the chanting without any previous qualification, and dance in ecstasy.

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

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

The material energy, called Maya, is also one of the multi energies of the Lord. And we, the living entities, are also the energy—marginal energy—of the Lord. The living entities are described as superior to material energy. When the superior energy is in contact with the inferior energy, an incompatible situation arises; but when the superior marginal energy is in contact with the superior energy, called Hara, the living entity is established in his happy, normal condition. These three words, namely Hare, Krsna, and Rama, are the transcendental seeds of the mahamantra. The chanting is a spiritual call for the Lord and His internal energy, Hara, to give protection to the conditioned soul. This chanting is exactly like the genuine cry of a child for its mother. Mother Hara helps the devotee achieve the grace of the supreme father, Hari, or Krsna, and the

**Pañca-tattva Mahā-mantra**

(jaya) śrī-krṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsā-gaura-bhakta-vrndā

**TRANSLATION**

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

**Hare Kṛṣṇa Mahā-mantra**

HARE KṛṢṆA HARE KṛṢṆA
KRŚṆA KṛṢṆA HARE HARE
HARE RĀṆA HARE RĀṆA
RĀṆA RĀṆA HARE HARE

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

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

Krsna consciousness is not an artificial imposition on the mind; this consciousness is the original energy of the living entity. When we hear the transcendental vibration, this consciousness is revived. And this process is recommended for this age by authorities. By practical experience also, one can perceive that by chanting this maha-mantra, or the Great Chanting for Deliverance, one can at once feel a transcendental ecstasy coming through from the spiritual stratum. And when one is factually on the plane of spiritual understanding—surpassing the stages of senses,
Lord reveals Himself to the devotee who chants this mantra sincerely. No other means of spiritual realization, therefore, is as effective in this age as chanting the maha-mantra. Hare Krsna, Hare Krsna, Krsna Krsna, Hare Krsna, Hare Rama, Hare Rama, Rama Rama, Hare Rama, Hare Rama.

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**ISKCON desire tree**

**Temple Program Prayers**

**Song Name: Samsara Davanala Lidha**

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

**Mangala Arati**

**Song Name: Samsara Davanala Lidha**

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

**Mangala Arati**

**Author: Visvanatha Cakravarti Thakura**

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

(1) **samsāra-dāvānala-līḍha-loka**

trāṇāya kāruṇya-ghanāghanatvam

prāptasya kalayāna-guṇā-ṇavasya

vande gurōḥ śrī-caraṇāravindam

(2) **mahāprabho kīrtana-nrtya-gīta**

vādītra-mādyan-manaso rasena

romāṇica-kampā śrītarang-bhājo

vande gurōḥ śrī-caraṇāravindam

(3) **śrī-vigrāhārādhana-nitya-nānā**

śrīgāra-tan-mandira-mārjanādau

yuktasya bhaktāṁ ca niyuñjato ’pi

vande gurōḥ śrī-caraṇāravindam

(4) **catur-vidhā-śrī-bhagavat-prāśadā**

svādvan-trptān hari-bhakta-saṅghān

ktvaiva trptīṁ bhajataḥ sadaiva

vande gurōḥ śrī-caraṇāravindam

(5) **śrī-rādhikā-mādhyavayaḥ apāra**

mādhurya-liṅgāguna-rūpa-nāmāṁ

prati-kaṇāṣvādana-lokapasya

vande gurōḥ śrī-caraṇāravindam

(6) **nikuṇjā-yūno ratī-keli-siddhyā**

yā yālibhir yuktir akeṣaṇīyā

tatrāti-dāksyād ati-vallabhasya

vande gurōḥ śrī-caraṇāravindam

(7) **sākṣād-dharitvena samasta-śāstra**

uktas tathā bāhyāvata eva sadbhīṁ

kintu prabhōḥ yaḥ priya eva tasya

vande gurōḥ śrī-caraṇāravindam

(8) **yasya prasaṅgad bhagavat-prasādo**

yasyārpaṇādān na gatiḥ kuto ’pi

dhāyān stuvāṁs tasya yāsas tri-sandhyām

vande gurōḥ śrī-caraṇāravindam

**TRANSLATION**

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

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

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

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

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

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

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

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

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

1) namaṁ te naraṁśīmāya  
prahlādābhādā-dāyine  
hiranyakaśipor vakṣaḥ-  
śīlā-tārīka-nakñālaye  

2) ito nṛṣīṁhāh parato nṛṣīṁho  
yato yāmi tato nṛṣīṁhāh  
bahir nṛṣīṁho hṛdaye nṛṣīṁho  
nṛṣīṁham ādiṁ śāraṁh prapadye  

3) tava kara-kamala-vare nakham advhuta-śṛṅgaṁ  
dalīta-hiranyakaśipu-tanu-bhrṅgam  
keṣava dhṛta-narahari-rūpa jaya jagadīśa hare  
(The above verse is the 4th verse from Śrī Dasavatara Stotram by Jayadeva Goswami)

**TRANSLATION**

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

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

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

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**Song Name:** Jaya Narasimhā Śrī Nṛṣimha  
**Author:** Vyasadeva  
**Book Name:** Brahmānda Purāṇa

jaya nṛṣimhā śrī nṛṣimhā  
jaya jaya nṛṣimha-deva  
praladesa jaya padma  
mukha padma bhrṅga

**TRANSLATION**

Glories to Lord Nṛṣimha, Śrī Nṛṣimha, All Glories to Lord Nṛṣimha-deva. The Lord of Prahlada, like a honeybee, is always engaged in beholding the lotuslike face of the goddess of fortune.

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**Song Name:** Ugra Vīraṁ Mahāviṣṇu  
**Official Name:** Nṛṣimha Kavaca Bīca Mantra

ugra vīraṁ mahāviṣṇu  
jvalantam sarvato mukhaṁ  
ḥṛṅgaṁ bhiṣaṇaṁ bhadraṁ  
mṛtyor mṛtyuṁ namāyaṁ

**TRANSLATION**

'May my head be protected by the moon colored one, who is the greatest among humans. My obeisances unto the ferocious and powerful, the great Viṣṇu, the fiery one, who's faces are on all sides, the fearful one, Nṛṣimha, who causes the death of even death personified, (or who can overcome death)
Sri Tulasi Pradakasina mantra
yāni kāni ca pāpāni brahma-hatyādikāni ca
tāni tāni pranaśyanti pradakṣinaṁ pade pade

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

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

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

3) My desire is that you will also grant me a privilege of devotional service and make me your own maidservant.

4) I beg you to make me a follower of the dhama. Thus, within my vision I will always see the beautiful pastimes of Radha and Krsna.

5) My desire is to obtain the service of Sri Sri Radha-Krsna. In these transcendental names You have invested all Your transcendental energies. There are not even hard and fast rules for chanting these names. O my Lord, out of kindness You granted me a residence in the pleasure groves of Sri Vrndavanadhama. Thus, within my vision I will always behold the beautiful pastimes of Radha and Krsna.

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

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

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

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

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Song Name: Ceto Darpana Marjana
Official Name: Śrī Śrī Śikṣāṣṭaka
Composed By: Lord Sri Caitanya
Mahaprabhu

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

Author: Krsnadasa Kaviraja

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

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

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

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

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

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

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

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

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

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

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

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

vāñchā-kalpatarubhyaś ca
kṛpā-sindhubhya eva ca
paññānāṁ pāvanebhyo
vaiśnavebhyo nāma namaḥ

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

(1) śṛ-ṛṣṇā-carā-panā, kevala-bhakti-sadma, bando mui sāvadhāna mate
jāhāra praśāde bhāi, e bhava toriā jāi, krṣṇā-prāprti hoy jāhā ha’te

(2) guru-mukha-padma-vākya, cīttete koriā āikya, ār nā koriho mane āśā
śṛ-ṛṣṇa-carane rati, ei se uttama-gati, jāi praśāde pūre sarva āśā

(3) cakhu-dān dilo jei, janme janme prabhu sei, divya jīfān hrde prakāśito
prema-bhakti jāhā hoite, avidyā vināśa jāte, vede gāy jāhāra carito

(4) śṛ-ṛṣṇa karuṇā-sindhu, adhama janāra bandhu, lokānāth lokera jīvāna
hā hā prabhu koro doyā, deho more pada-chāyā, ehe jaśa ghuṣuk tribhuvana

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

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

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

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

1) iśvarah paramah kṛṣṇah
sac-cid-ānanda-vigrahaḥ
anādir ādir govidah
sarva-kārāna-kāraṇam

cintāmani-prakara-sadmasu kalpa-vrksa-lakṣāyātṛṣu surabhir abhipālayantam
lakṣmī-sahasra-sāta-sambhrama-sevyamānāṁ
govindam ādi-puruṣaṁ tam aham bhajāmi

2) venum kvanantam aravinda-dalayātasam-barhāvataṁsam asitāṁbuda-sundarāṅgam
kandarpa-koṭi-kamanīya-viśeṣa-sobharṁ
govindam ādi-puruṣaṁ tam aham bhajāmi

3) ālola-candraka-lasad-vanamālya-vamśīratnāṅgadāṁ prāṇaya-keli-kalā-vilāsam
śyāmarṁ tri-bhaṅga-lalitarṁ niyata-prakāśaṁ
govindam ādi-puruṣaṁ tam aham bhajāmi

4) anāgāni yasya sakalendriya-vṛttī-manti
paśyanti pāntī kalayanti cīrāṁ jaganti
ānanda-cinmaya-sad-ujvala-vigrahasya
govindam ādi-puruṣaṁ tam aham bhajāmi

5) advaitam acyutam ananta-rūpaṁ
dayāṁ puruṣaṁ-nava-yauvanaṁ ca
vedeṣu durlabham adurlabham ātmā-bhaktau
govindam ādi-puruṣaṁ tam aham bhajāmi

6) panthāṁ tu koṭi-śata-vatsara-sampragamyo
vāyor athāpi manaso muni-pūrgavānam
so 'py asti yat-prapada-sīmny avicintya-tattve

govindam ādi-puruṣaṁ tam aham bhajāmi

7) eko 'py asau racayitum jagad-aṅga-kotiṁ
yac-chaktir asti jagad-aṅga-cayā yad-antaṁ
aṅḍāntara-stha-paramāṇu-cayāntara-stham-govindam ādi-puruṣaṁ tam aham bhajāmi

8) yad-bhāva-bhāvita-dhiyo manujās tathaiva
samprāpya rūpa-mahīmāsana-yāna-bhūṣāṁ
suktair yam eva nigaṇṭah prathitaṁ stuvanti
govindam ādi-puruṣaṁ tam aham bhajāmi

9) ānanda-cinmaya-rasa-pratibhāvītābhīs
tābhīr y eva nīra-rūpatrayā kalābhiṁ

golaka eva nivasaty akhilātmā-bhūto
govindam ādi-puruṣaṁ tam aham bhajāmi

10) premāṇjana-cchurita-bhakti-vilokanena
santah sadaiva hṛdayeṣu vilokayanti
yam śyāmasundaram acintya-gūna-svarūpam
govindam ādi-puruṣaṁ tam aham bhajāmi

11) rāmādi-mūrtiṁ kalā-niyamena tiṣṭhan
nānāvātāraṁ akarod bhuvanēṣu kintu
krṣṇaṁ svayaṁ samabhavat paramaṁ pumāṁ yo
govindam ādi-puruṣaṁ tam aham bhajāmi

12) yasya prabhā prabhavatō jagad-aṅga-kotiṁ
koṭiśa aśeṣa-vasudhāvi vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam aham bhajāmi

13) māyā hi yasya jagad-aṅga-śatāṁ śūte
traṁguna-tad vaisa-veda-vitaṣṭhamānā
tsattvāvalambī-para-sattvam viṣuddha-sattvam-govindam ādi-puruṣaṁ tam aham bhajāmi

14) ānanda-cinmaya-rasātmatayā manahṣu
yaḥ prāṇināṁ praṭiphalan śmartāṁ upetya
llāyitena bhuvanāni jātay ajaśrām
govindam ādi-puruśaṁ tam aham bhajāmi

15) goloka-nāṁmi nīja-dhāmnaṁ tale ca tasya
devi mahaṁ-hari-dhāmasu teṣu teṣu
te te prabhāva-nicayā vihitā ca yena
govindam ādi-puruṣaṁ tam aham bhajāmi

16) sṛṣṭi-sthiti-pralaya-sādhanā-saktir ekā
cāyāve yasya bhuvanāni bibharti durgā
icchānurūpam api yasya ca ceṣṭate śa
govindam ādi-puruṣaṁ tam aham bhajāmi

17) kṣīram yathā dadhi vikāra-viśeṣa-yogāt
saṁjñāyate na hi tataḥ prthag asti hetoḥ
yāḥ śambhūtam api tathā samupaiti kāryaṁ
govindam ādi-puruṣaṁ tam aham bhajāmi

(13)
dipārcir eva hi daśāntaram abhyupetya
dipāyate vivṛta-hetu-saṁāna-dharmā
yas tādṛg eva hi ca viṣṇutāya vibhāti
govindam ādi-puruṣam tam ahaṁ bhajāmi

yāsyaṁkāniśvasita-kālam athāvalambaṁ
jīvantī loma-vilāja jagad-ānḍā-sa-roma-kūpaṁ
āḍhāra-śaktim avalambya paṁrāṁ śva-mūrtīṁ
govindam ādi-puruṣam tam ahaṁ bhajāmi

yasyaṁkviśvasita-kālam athāvalambaṁ
cid-ānandaṁ jyotīṁ param api tād āsvādayam api
cā sa yatra kṣīrādbhīṁ ṣravati surabhibhyaś ca su-
mahāṁ

yeṣeyāṁ viṣṇur mahāṁ sa iha yasya kalā-vaśeṣo
govindam ādi-puruṣam tam ahaṁ bhajāmi

bhāsvāṁ yathāśaṁ-śakaśe nījeśu tejaḥ
śviyāṁ kiyat praṅakatayāti api tadav atra
brahmā ya eṣa jagad-ānḍā-viḍhāna-kartā

govindam ādi-puruṣam tam ahaṁ bhajāmi

yat-pāḍa-pallava-yuḥgam vinidhāya kumbha-
dvandve praṅāṁ-samaye sa gaṇādhirājaḥ
vighnāṁ vihanum alam asya jagat-trayaśya

govindam ādi-puruṣam tam ahaṁ bhajāmi

agnir mahi gaganam āmbe marud dīśaṁ ca
kālas tathāṁ-tanasi taṅga-tejāṁ
yasmāṁ bhavanti vibhavanti viśanti yaṁ ca
govindam ādi-puruṣam tam ahaṁ bhajāmi

yac-cakṣur eṣa savitā sakala-grahāṇāṁ
rājā samasta-sura-mūrtīr aśeṣa-tejāṁ
yasyāṁhāyā bhramati sambhṛta-kāla-cakra

govindam ādi-puruṣam tam ahaṁ bhajāmi

dharmo 'tha pāpā-nicayāṁ śrutiyaṁ tapāṁśi
brahmāḥ-dīta-patagavdhayaś ca jīvāṁ
yad-datta maṭra-vibhava-prakta-prabhāvā

govindam ādi-puruṣam tam ahaṁ bhajāmi

yau tv indragopam athavendram ahaṁ sva-karma-
bandhānurūpa-phala-bhājanam ātaṇoti
karmāṇi nirdahati kintu ca bhakti-bhājāṁ

govindam ādi-puruṣam tam ahaṁ bhajāmi

yauḥ krodha-kāma-sahaja-pranayādi-bhiti-
vātsalya-moha-guru-gaurava-sevya-bhāvāṁ
saṁcintya tasya sadrśim tanum āpur ete
govindam ādi-puruṣam tam ahaṁ bhajāmi

śrīyaṁ kāntāṁ kāntāṁ parama-puruṣāḥ kalpa-
taravo
drumā bhūmiśa cintāmāṇi-gaṇa-maiyō toyaṁ
amṛtaṁ
kathā gānaṁ nātyaṁ gamanam api vāṁśi priyā-
sakhī
cid-ānandaṁ jyotīṁ param api tad āsvādayam api
cā sa yatra kṣīrādbhīṁ ṣravati surabhibhyaś ca su-
mahāṁ

nimeśārthāḥkhyo vṛraṭāṁ ni hi yatrapī samayaṁ
bhaje śvetadvipaṁ tam ahaṁ iha golokam itāṁ
vidantas te sāntaṁ kṣīti-virala-cārāṁ katipaye

TRANSLATION

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

24) The three worlds are composed of the nine elements, viz., fire, earth, ether, water, air, direction, time, soul and mind. I adore the
primeval Lord Govinda from whom they originate, in whom they exist and into whom they enter at the time of the universal cataclysm.

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

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

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

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

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

**TRANSLATION**

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

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

**Song Name:** Maha Prasade Govinde  
**Author:** Vyasa-deva  
**Book Name:** Skandha Purana (Mahabharata)  

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>mahā-praśāde govinde</td>
<td>great banquet for Lord Govinda</td>
</tr>
<tr>
<td>nāma-brahmaṇī vaiśṇave</td>
<td>with the название Brahma</td>
</tr>
<tr>
<td>svalpa-punyavatāṁ rājan</td>
<td>of little auspiciousness</td>
</tr>
<tr>
<td>viśvāsō naiva jāyate</td>
<td>with the trust that</td>
</tr>
</tbody>
</table>

**TRANSLATION**

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

**Song Name:** Sarira Avidya Jala  
**Author:** Bhaktivinoda Thakura  
**Book Name:** Gitavali (Section: Prasada Sevaya 1)  

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>saṅgāḥ sarīra-avidya jala</td>
<td>that is the remnant of spiritual food</td>
</tr>
<tr>
<td>kṛṣṇa-dhātu</td>
<td>of Kṛṣṇa</td>
</tr>
<tr>
<td>tāre madhye jihwa</td>
<td>in the middle tongue</td>
</tr>
<tr>
<td>ātī, lobhamoy sudurmati</td>
<td>very difficult</td>
</tr>
<tr>
<td>tāke jetā kathina saṁśāre</td>
<td>nourishment</td>
</tr>
</tbody>
</table>

**TRANSLATION**

O brother! Lord Kṛṣṇa is very merciful-just to control the tongue He has given us the remnants of His own food! Now please eat these nectarean grains while singing the glories of Their Lordships Sri Śrī Radha and Kṛṣṇa, and in love call out "Caitanya! Nitai!"
TRANSLATION
1) All glories, all glories to the beautiful arati ceremony of Lord Caitanya. This Gaura-arati is taking place in a grove on the banks of the Jahnavi (Ganges) and is attracting the minds of all living entities in the universe.
2) On Lord Caitanya's right side is Lord Nityananda and on His left is Sri Gadadhara. Nearby stands Sri Advaita, and Srivasa Thakura is holding an umbrella over Lord Caitanya's head.
3) Lord Caitanya has sat down on a jeweled throne, and the demigods, headed by Lord Brahma, perform the arati ceremony.
4) Narahari Sarakara and other associates of Lord Caitanya fan Him with camaras, and devotees headed by Sanjaya Pandita, Mukunda Datta, and Vasu Ghosa sing sweet kirtana.
5) Conchshells, bells, and karatalas resound, and the mrdangas play very sweetly. This kirtana music is supremely sweet and relishable to hear.
6) The brilliance of Lord Caitanya's face conquers millions upon millions of moons, and the garland of forest flowers around His neck shines.
7) Lord Siva, Sukadeva Gosvami, and Narada Muni are all there, and their voices are choked with the ecstasy of transcendental love. Thus Thakura Bhaktivinoda envisions the glory of Lord Sri Caitanya.
TRANSLATION
1) I am an impious sinner and have caused others great anxiety and trouble.
2) I have never hesitated to perform sinful act for my own enjoyment. Devoid of all compassion, concerned only with my own selfish interests, I am remorseful seeing others happy. I am a perpetual liar, and the misery of others is a source of great pleasure for me.
3) The material desires within the core of my heart are unlimited. I am wrathful, devoted to false pride and arrogance, intoxicated by vanity, and bewildered by worldly affairs. Envy and egotism are the ornaments I wear.
4) Ruined by laziness and sleep, I resist all pious deeds; yet I am very active and enthusiastic to perform wicked acts. For worldly fame and reputation I engage in the practice of deceitfulness. Thus I am destroyed by my own greed and am always lustful.
5) A vile, wicked man such as this, rejected by godly people, is a constant offender. I am such a person, devoid of all good works, forever inclined toward evil, worn out and wasted by various miseries.
6) Now in old age, deprived of all means of success, humbled and poor, Bhaktivinoda submits his tale of grief at the feet of the Supreme Lord.

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

1) ami to' durjana ati sada duracar
2) e heno doyalu kebae jagate ache
3) suniyachi, sri-caitanya patita-pavana
4) emata doyar sindhu krpa bitariya
5) eibar bujha ja'be karuna tomar
6) karma nai, jnana nai, krsla-bhakti nai
TRANSLATION
1) I am certainly the most wicked person, always performing sinful actions. For millions and millions of births I have not been able to gain release from this predicament.
2) Who is so merciful within this material universe as to pick such a sinner up and take me close to Himself?
3) But I have heard about Sri Caitanya Mahaprabhu, Who is known as the deliverer of the most fallen. Innumerable sinners have already been freed by Him.
4) Such an ocean of compassion He is, Who is distributing His own causeless mercy! When will He deliver me by bestowing upon me His own Divine Lotus Feet?
5) Oh Lord! Now I will really understand the extent of Your compassion only if You are able to deliver this most sinful person.
6) By what means will I get those lotus feet since I am completely bereft of fruitive activities, bereft of knowledge, and bereft of any kind of devotion to Krsna?
7) My only hope is Your compassion, for the opinion of all the Vedas is that Your compassion is causeless.
8) You are the very abode of purity, and I am most wicked and evil-minded. So how will I attain the shelter of Your lotus feet?
9) Weeping and weeping, this fallen and most contemptible person says: "Dear Lord, all I know is that Your most celebrated name is Patita-Pavana, the deliverer of the fallen".

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

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

**Translation**
1) I have fallen into the ocean of material existence as a result of my selfish activities, which are without beginning, and I see no means of deliverance from this great ocean of nescience. Day and night my heart burns from the poison of these worldly activities, and on account of this my mind never finds any satisfaction or happiness.
2) Hundreds and thousands of desires, like nooses around my neck, constantly give me misery and trouble. In that great ocean of nescience play the waves of materialistic tendency. In this world there are many thieves and rogues, of whom six are prominent; lust, anger, greed, envy, illusion, and madness. They are causing me great fear, and in this way my life is coming to an end.
3) The two highway robbers, mental speculation and fruitive activity, have cheated me and misled me, and finally they are throwing me into the ocean of misery. At such a time as this, my dear Krsna, You are the only friend, and You are the ocean of mercy and compassion. I have no strength to get out of this ocean of nescience, so I pray to Your lotus feet that You will be kind and by Your strength uplift me from this ocean of suffering.
4) Accept this fallen servant and fix me as a particle of dust on Your lotus feet. Kindly give me shelter to this Bhaktivinoda. O most merciful Lord, actually I am Your eternal servant, but having forgotten this I have become bound up in the network of maya.

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

1) ār keno māyā-jāle poditecho, jīva-mīn 
   nāhi jāno baddha ho’ye ro’be tumi ciro-din
2) Leaving your legally married wife at home, you will have to remain in this material world for a long, long time.
3) Now, by the power of devotional service, always remain subservient to Lord Krsna, swimming and frolicking freely in the nectarine ocean of Krsna-prema.

Song Name: Asalo Katha Bolte
Author: Bhaktivinoda Thakura
Book Name: Baul Sangit (Songs of the Madman) (Section: Song 3)

(1) āsalo kathā bolte ki
tomār kenthā-dhorā, kapni-āntā-saba phānki
dharma-patni tyaji’ ghare, para-nāri-sanga kore,
artha-lobhe dvāre dvāre phire, rākhle ki bake
tumi guru bolcho vaṭe, sādhhu-guru nīskapaṭe,
krṣṇa-nām deno karṇa-puṭe, se ki emon hoy meki?

(2) jebā anya śikṣā dey, tā'ke ki ’guru’ bolte hoy?
dudher phal to’ ghole noy, bheve’ citte dekho dekhi

(3) śama-dama-titikṣā-bale, uparati, śraddhā ho’le,
tabe bheko cāṅda-bāul, bole, ericaḍe peke habe ki?

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

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

(1) ātma-nivedana, tuwā pade kori’,
hoinu parama sukhi
duḥkhā dure gelo, cintā nā rohilo,
caudike ānanda dekhi

(2) aśoka-abhoya, amṛta-ādhāra,
tomāra carana-dwaya
tāhāte ekhona, viśrāma labhiyā
chādina bhavera bhoya

(3) tomāra sarṅsāre, koribo sevana,
nāhībo phalerā bhāgī
tava suṅkha jāhe, koribo jatana,
ho’ye pade anurāgī

(4) tomāra sevāya, duḥkhā hoya jato,
se-o to’ paraṁ suṅkha
sevā-sukha-duṅkhā, paraṁ sampada,
nāśaye avidyā-duṅkhā

(5) pūrva itihāsa, bhulinu sakala,
sevā-sukha pe’ye mane
āmī to’ tomāra, tumi to’ āmāra,
ki kāja aparā dhane

(6) bhakativinoda, ānande ḍubiyā,
tomāra sevāra tare
saba ceṣṭā kore, tava icchā-mato,
thākiyā tomāra ghare

TRANSLATION
1) O fish like soul, why have you fallen into the entangling nets of Maya? You have not understood that being bound up by those nets you will have to remain in this material world for a long, long time.
2) After becoming captive in Maya’s snare due to your desires for insignificant enjoyments, you remain transformed in a spiritually diseased condition, punishable just like a disobedient servant.
3) Now, by the power of devotional service, always remain subservient to Lord Krsna, swimming and frolicking freely in the nectarine ocean of Krsna-prema.

 Song Name: Baul Sangit (Songs of the Madman) (Section: Song 3)
2) Your two lotus feet are reservoirs of immortal nectar where one may live free from sorrow and fear. I have found peace there now and have given up the fear of worldly existence.

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

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

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

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

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

| (1) | bhaja bhakata-vatsala śrī-gaurahari  
| (2) | belā ho’lo dāmodara āīsa ekhano  
| (3) | nandera nideše baise giri-bara-dhārī  
| (4) | śuktā-śākādi bhājī nālīta kūṃśāṅda  
| (5) | mudga-borā māṣa-borā roṭikā gḥāṭāna  
| (6) | karpūra amṛṭa-keli rambā ḍhīrā-sārā  
| (7) | lucī cīni sarpirī lāḍḍu rasābālī  
| (8) | rādhikāra pakka anna vividha byaṅjana  
| (9) | chale-bale lāḍḍu khāy śṛi-madhumaṅgala  

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

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

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

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

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

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

**Song Name:** Bhaja Re Bhaja Re Amar  
**Author:** Bhaktivinoda Thakura  
**Book Name:** Gitavali  

**Translation**

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

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

TRANSLATION
1) As I behold the wondrous arati of my Lords Gaura and Gadadhara, I enter into the mood of Their existence previous to appearing in Nadiya (Their Vrndavana lila as Sri Sri Radha and Krsna). It is simply indescribable.
2) Underneath a desire-tree, seated upon a jeweled throne, the ever-youthful couple named Kisora and Kisori are surrounded by all of Their gopi friends.
3) Sri Radhika and Lord Govindaji are decorated with many shining jewels and pearls inlaid with gold artwork, enhancing the sparkling splendor of each and every limb of Their transcendental forms.
4) The meeting of Their two bodily forms has generated a luster that brightens all the worlds, and may be compared to a garland of lightning (Radha) fixed upon a dark blue raincloud (Krsna).
5) On the occasion of Their meeting there is a concert produced by the sounding of conchshells, bells, karatalas and mrdangas. Such kirtana is supremely sweet and relishable to hear.
6) The cowherd damsels of Vrndavana led by Visakha Devi sing the glories of the Divine Couple while the priya-narma-sakhis cool Their Lordships offering arati to the Divine Couple.
7) Ananga Manjari offers Them sandalwood pulp scented with cuya while Rupa Manjari places a garland of jasmine flowers about Their necks.
8) The beautiful Lalita Sundari holds a lamp of five flames scented with camphor and waves it aloft, offering arati to the Divine Couple.
9) Parvati, Laksmi, and the personified Vedas cry in great happiness while rolling on the ground and singing of the fortunate position of the damsels of Vraja-bhumi.
10) Bhaktivinoda resides at Surabhi Kunja in the land of Godruma-dwipa, relishing the joy of divine love at the sight of this beautiful arati.

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

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

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

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

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

(2) bolo hari bolo (3 times)
mānava-janma pe'ye, bhāi, bolo hari bolo
     bolo hari bolo (3 times)
sukhe thāko, duḥkhe thāko, bolo hari bolo
(3) bolo hari bolo (3 times)
sampade vipade, bhāi, bolo hari bolo
     bolo hari bolo (3 times)
grhe thāko, vane thāko, bolo hari bolo
krṣṇaera saṁsāre thāki’ bolo hari bolo
(4) bolo hari bolo (3 times)
asat-saṅga chāḍi’, bhāi, bolo hari bolo
     bolo hari bolo (3 times)
vaishaṇava-carane podī’t bolo hari bolo
(5) bolo hari bolo (3 times)
gaura-nityānanda bolo (3 times)
gaura-gadadhara bolo (3 times)
gaura-advaita bolo (3 times)

TRANSLATION
1) Chant the name of Hari! O brothers, with blissful minds chant the name of Hari! Chant the name of Hari! Birth after birth in happiness, chant the name of Hari!
2) Chant the name of Hari! O brothers, you have obtained a human birth, now chant the name of Hari! Chant the name of Hari! Whether you are in happiness or distress, chant the name of Hari!
3) Chant the name of Hari! O brothers, whether in prosperity or misfortune, chant the name of Hari! Whether you live at home or in the forest, chant the name of Hari! Remaining in this material world for Kṛṣṇa’s purposes, chant the name of Hari!
4) Chant the name of Hari! O brothers, give up the association of non-devotees and chant the name of Hari! Chant the name of Hari! Falling at the feet of the Vaisnavas, chant the name of Hari!
5) Chant the name of Hari! Chant the names of Gaura and Nityananda! Chant the names of Gaura and Gadadhara! Chant the names of Gaura and Advaita!
TRANSLATION
1) I am singing news of great happy tidings. Lord Nityananda Himself has opened a market-place of the Holy Name in Surabhi-Kunja.
2) The news of its great results is that He is selling the pure Holy Name in that market-place for the price of only one's faith.
3) Lord Nityananda, the proprietor of the market, seeing all the devotees become attracted, is selling them the Holy Name after bargaining with them.
4) O brother, if you want to buy the Holy Name, then go with me. We must go to the presence of that great soul, Nityananda.
5) You will buy the name of Krsna, I will take my commission and all of our desires will be fulfilled.
6) Lord Nityananda is greatly merciful. Taking only one's faith, He gives the highest ecstasy.
7) If Nitai sees only once tears in the eyes while chanting the name "Gaura", then He gives all resources to that person.
8) He gives the pure teachings of Krsna to everyone and does not care for one's birth, wealth, knowledge and strength.
9) Now, giving up the illusory snare of Maya, either remain in household life or in the forest as a sannyasi for no more troubles remain.
10) There is no more fear of the age of Kali. The merciful Nityananda gives the Holy Name to even the candalas.
11) Bhaktivinoda calls out "Except for the lotus feet of Lord Nityananda there is no other shelter!"

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

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

Song Name: Durlabha Manava Janma
Author: Bhaktivinoda Thakura
Book Name: Kalyana Kalpataru (Section: Nirvedana Laksana Upalabdhi Song 4)

1) durlabha mānava-janma labhiyā saṁsāre krṣṇa nā bhajinu-duḥkha kahibo kāhāre?
2) ‘samsār’ ‘samsār’, kōre miche gelo kāl lābha nā koilo kichu, ghaṭilo jañjāl
1) The human form of life is the rarest opportunity for attaining spiritual perfection. But now I am lamenting, because I've somehow or other been born with such an opportunity, and I wasted it by never worshiping Lord Krsna. Oh, to whom shall I tell the tale of this misery?

2) Having married and entered into the entanglements of materialistic family life, I passed my time in vain. I never got any tangible gain or permanent benefit, only trouble and botheration. I work hard just like an ass everyday and now I am wondering for whom am I working so hard? I am still surrounded by so many illusions.

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

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

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

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

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

**TRANSLATION**

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

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

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

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

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

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

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

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

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

10) When my body will be thrown in the pit at the cremation grounds, it will simply lie there motionlessly. Then many crows, vultures, ants, and worms will come and playfully sport there. All the stray dogs and jackals will then become very much delighted, and in great ecstasy they will make a festival ground out of my body and will have a huge celebration and feast.

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

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

**Song Name:** Ekhona Bujhinu

**Author:** Bhaktivinoda Thakura

**Book Name:** Saranagati (Section: Avasya Raksibe Krsna Visvasa Palana Song 1)

1) ekhona bujhinu prabhu! tomāra carana aśokābhoyāmṛta-pūrṇa sarva-khana

2) sakala chādiyā tuwā carana-kamale poḍīyāchi āmi nātha! tava pada-tale
tava pāda-padma nāth! rokhibe āmāre ār rakhā-kartā nāhi e bhava-saṁśāre
āmī tava nitya-dāsa-jāninu e-bāra āmāra pālana-bhāra ekhona tomāra
baḍo duhkha pāiẏāci swatantra jīvane duḥkha dūre gelo o pada-varāne
je-pada lāgiẏā ramā tapasya korilā je-pada pāiẏā śiva śivatwa lobhilā
je-pada labhiẏā brahmā kṛtārtha hoilā je-pada nārada muni hṛdoye dhorilā
sei se abhoya pada śirete dhoriẏā parama-ānande nācī pada-guna gāiẏā
saṁśāra-vipada ho'te avāsya uddhār bhakativinoda, o-pada koribe tomār

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

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

1) (prabhu he!)
emona durmati, saṁśāra bhītore,
podiẏā āchinu āmī
tava nija-jana, kono mahājane,
pāṭhāiyā dile tumī

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

1) Lord Gaurasundara sings in a very sweet voice, Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare!
2) Whether you are a householder or a sannyasi, fill yourself with divine love by chanting loudly just once all these names of Krsna, "O Nanda-Nandana! O Yasoda Jivana! O Sri Radha Ramana!"
3) Dancing with your arms in the air, chant "O Sri Madhusudana! O Gopi Prana Dhana! O Murli Vadana! O Agha Nisudana! O Putana-Ghatana! O Brahma-Vimohana!"

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

TRANSLATION

1) Gopināth, mama nivedana suno viṣayi durjana, sadā kāma-rata, kichu nāhi mora guṇa
2) Gopināth, āmāra bhārāsa tumī tomāra carane, loina śaraṇa, tomāra kīṁkora āmi
3) Gopināth, kemone śodhibe more nā jāni bhakati, karme jaḍa-mati, porechi sṛṁśā-ghore
4) Gopināth, sakali tomāra māyā nāhi mama bala, jāṇa sunirmala, swādhīna nahe e kāyā
5) Gopināth, nīyata carane sthāna māge e pāmara, kāṇḍiyā kāṇḍiyā, korohe karunā dāna
6) Gopināth, tumī to’ sakali pāro durjane tārīte, tomāra śakati, ke āche pāpīra āro
7) Gopināth, tumī krpa-pārābāra jīvera kārane, āśiṇā prapaṇe, līlā koile subistāra
8) Gopināth, āmi ki dośe dośi asura sakala, pāilo carana, vinodā thākilo bosī

TRANSLATION

Refrain: Lord Gaurachanda sings the mahamantra for the deliverance of all fallen souls! Hare Krsna Hare!
3) O Gopinatha, how will You purify me? I do not know what devotion is, and my materialistic mind is absorbed in fruitive work. I have fallen into this dark and perilous worldly existence.

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

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

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

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

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

**TRANSLATION**

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

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

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

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

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

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

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

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

Song Name: Gurudeva Krpa Bindu Diya
Author: Bhaktivinoda Thakura
Book Name: Saranagati (Section: Bhajana Lalasa Song 11)

1) gurudeva!
krpā-bindu diyā, koro’ ei dăse
trmāpekha ati hīna
sakala-sahāne, bolo diyā koro
nija māne spr̥hā-hīna

Song Name: Gurudeva! Boro Krpa Kori
Author: Bhaktivinoda Thakura
Book Name: Saranagati (Section: Bhajana Lalasa Song 10)

1) gurudeva!
bođo krpā kori’, gauḍa-vana mājhe,
godrume diyācho sthāna
ājñā dila more, ei braje bosī’,
hari-nāma koro gāna

2) kintu kabe prabhu, yogyatā arpibe,
e dāsere doyā kori’
citta sthira habe, sakala sohibo,
ekānte bhajibo hari

3) śaśāva-yauvane, jaḍa-sukha-saṅge,
abhāyaśa hoīlo manda
nija-karma-doše, e deho hoīlo,
 bhajanera pratibandha
vārdhakye ekhonā, pañcā-robe hata,
kemone bhojibō bolo'
kāndiyā kāndiyā, tomāra caraṇe,
pōdiyāči sūvihvala

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

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

1) gurudeve, vraja-vane, vraja-bhumi-vasi jane,
suddha-bhakte, ara vipra-gane
ista-mantre, hari-name, yugala bhajana kame,
kara rati apurva yatane
2) dhari mana carane tomara
janiyachi ebe sara, krsna-bhakti vina ara,
nahi ghuce jivera samsara
3) karma, jnana, tapah, yoga, sakalai ta karma-
bhoga,
karma chadaite keha nare
sakala chadiya bhai, sraddha-devira guna gai,
yanra krpa bhakti dite pare
4) chadi' dampha anuksana, smara asta-tattva mana,
kara tahe niskapata rati
sei rati prarthanaya, sri-dasa-gosvami paya,
e bhakativinoda kare nati

TRANSLATION
2) O dear mind, I implore thee at thy feet. Already we have learned the essence: nothing but Lord Krsna's service dispels the soul's illusory experience.
3) Duty, knowledge, penance, meditation -all are really exploitation: none can free us from action and reaction; Cast them all aside, O my brother, sing the glory of good faith, our mother whose grace alone bestows pure devotion.
4) Banish your pride forever, O my mind, your eight goals remember: adore them with a heart that is sincere. Aspiring for that devoted heart, at Sri Dasa Goswami's feet this Bhaktivinoda makes his prayer."
2) However I feel in the core of my heart, I will behave accordingly, totally free from duplicity. Without expecting any respect, I will give all honor unto others. I will constantly remain absorbed in ecstatic remembrance of the Lord by performing the congregational chanting of His holy names.

3) Just to pass this life I will perform only whatever minimum activity is required to maintain this body, and I will become attached only to that which is favorable for the worship of Lord Krisna. However I feel in the core of my heart, I will behave accordingly, totally free from duplicity.

4) I will forcibly reject whatever is unfavorable for His worship. Thus worshiping and worshipping, the time has come that I have to give up this body. These are the hopes of Bhaktivinoda while situated in transcendence! Srimad-Bhagavatam 11.8.44: ‘asa hi paramam duhkhah naireasyam paramam sukham, material desire is supreme misery, while the state of desireless-ness is supreme happiness. 5) I dance in ecstasy due to the power and divine qualities of the holy name, and thus I obtain all these results! (Having given up all endeavors for insignificant material results!) Bhaktivinoda says, “I conquer all impediments to the pure chanting of the holy name! (Having given up all offenses to the holy name!)”

**TRANSLATION**

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

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

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wearing a crown decorated with peacock feathers, is simply captivating to the mind.
3) Sitting to the left of the charming Lord Madhava is the daughter of King Vrsabhanu, dressed in a lovely deep blue sari. Her complexion is the color of molten gold, and all characteristics of Her beauty and qualities are highly praiseworthy.
4) She is decorated with various shimmering, sparkling ornaments. Her face is so splendorous that it enchants the mind of Lord Hari.
5) The gopis of Visakha’s group sing many enchanting songs in various tunes, while the topmost class of gopis, known as the priya-narmasakhis, soothe Radha and Krsna by waving camara fans.
6) Hoping to attain the lotus feet of Radhika and Madhava, Bhaktivinoda happily swims in the ocean of bliss found at the feet of the damsels of Vraja Dham.

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

(1) jiv jāgo, jiv jāgo, gauracānda bole  
kota nidrā āyo māyā-piśācira kole
(2) bhaįjibo boliyā ese soṁsāra-bhitore  
bhuliyā rohile tumī avidyāra bhore
(3) tomāre loite āmi hoinu avatāra  
āmi vinā bandhu āra ke ācē tomāra
(4) enechi auṣadhi māyā nāsibāro lāgi’  
hari-nāma mahā-mantra lao tumī māgi’
(5) bhakatvinoda prabhu-carāne podiyā  
se ī hari-nāma-mantra loilo māgiyā

**TRANSLATION**

1) Lord Gaurāṅga is calling, "Wake up, sleeping souls! Wake up, sleeping souls! How long will you sleep in the lap of the witch called Māyā?
2) You have forgotten the way of devotional service and are lost in the world of birth and death.
3) I have descended just to save you; other than Myself you have no friend in this world.
4) I have brought the medicine that will wipe out the disease of illusion from which you are suffering. Take this mahā-mantra-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma Rāma Rāma, Hare Hare."
When will I cry out that I have no longer any respect from them? When will I give up all thought of the world and society to run like a madman along the banks of the Ganges in Navadvipa, singing and dancing and sincerely calling out the names of Gaura and Nityananda?

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

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

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**TRANSLATION**

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

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

3) When will I cry out that I have no longer any desire for wealth and followers, poetry and beautiful women, all of which are meant just for bodily pleasure? O Gaura Hari! Give me causeless devotional service [bhakti] to your lotus feet, birth after birth.

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

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

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

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

8) When will I feel compassion for all living beings [jibas]? When will I forget my own pleasure in genuine humility? And when will I, Bhaktivinode, meekly go from door to door, preaching your message of love?
1) When, oh when will such a condition be mine? Renouncing all of my mundane desires which are giving rise to various types of bondage, I will give up this dark, ghastly material existence.  
2) I will build my small hut at Navadvipa-dhama, seeing the land as being non-different from Vrndavana-dhama. There I will finally establish my relationship under the shelter of the lotus feet of the Son of Mother Saci.  
3) Living in a solitary place in a spiritually conscious forest on the banks of the Ganga, I will incessantly drink the pure nectar of Krsna's name, and I will loudly shout the name of Gauranga thus:  
4) "Oh Gaura-Nitai! You two Brothers are the only true friend of all the fallen souls! I am the lowest of the low, most fallen and wicked-minded, so kindly bestow Your ocean of mercy upon me.  
5) Thus repeatedly sobbing and calling out, I will roam all over the abode of 32 square miles, sometimes on one bank of the Ganga and sometime on the other. And sometimes, while wandering about, if I ever receive a drop of good fortune, I may suddenly glance over at the base of a tree (and behold some vision there. . . )  
6) I will blurt out: "Ha Ha, how wonderful! What amazing thing have I seen now??!", and I will faint senseless on the spot. Regaining consciousness later, I will hide and weep secretly, remembering that all this ecstasy is due to receiving just a tiny speck of Sri Sri Gaura-Nitai's mercy.

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

1) kabe mui vaisnava cinibo hari hari vaisnava carana, kalyaner khani, matibo hrdaye dhori'  
2) baisnava-thakura aprakta sada, nirdosa, anandamoy krsna-name priti jade udasina, jibete dayardra hoy

TRANSLATION

1) Oh my Lord Hari, when will I ever be able to realize who is actually a real Vaisnava, the lotus feet of whom are like a mine of all-auspiciousness? When will I become madly overwhelmed by holding such lotus feet within the core of my heart?  
2) Such a revered devotee is always transcendental, free from all faults, and fully joyful in spiritual bliss. Being lovingly attached to the holy name of the Lord, and always disinterested and callous towards worldly interests, he is always melted with compassion for all souls.  
3) Devoid of any trace of false ego, fully experienced and expert in bhajana, the pure devotee is completely detached from all types of sense objects. He is always straightforward and sincere both internally and externally, and he is completely attracted to relishing the eternal pastimes of the Lord.  
4) I discriminate between the three types of Vaisnavas, namely the kanistha (beginning neophyte), the madhyama (middle class), and the uttama (highest pure devotee). I respect the kanistha, I offer my respectful obeisances unto the madhyama, and I fully submit myself to hearing from the uttama.  
5) At that time, when I learn to properly honor such a pure devotee, recognizing his real quality, then only I will certainly achieve all spiritual perfection by his mercy.  
6) Bhaktivinoda always keeps a vow to abstain from speaking any type of envious blasphemy unto such a pure devotee, whose life and characteristics are always pure.
**ISKCON desire tree**

**Song Name:** Kabe Sri Caitanya More Koribena Doya  
**Author:** Bhaktivinoda Thakura  
**Book Name:** Kalyana Kalpataru *(Section: Ucchvasa: Prarthana Dainyamayi Song 1)*

1  
kabe śrī caitanya more karibena dayā  
kabe āmi paiba vaisnava-pada-chāyā  

2  
kabe āmi chāḍība e viśayābhimāna  
kabe viṣṇu-jane āmi karibena sammāna  

3  
gala-vastra kṛtājali vaisnava-nikaṭe  
dante trṣna kari’ dāḍāiba niṣkapaṭe  

4  
kāndiyā kāndiyā jānāiba duḥkha-grāma  
samsāra-anala haite māgiba viśrāma  

5  
śuniyā āmāra duḥkha vaisnava thākura  
āmā’ lāgi’ krṣṇe śvedibena pracura  

6  
vaishnava āvedane krṣṇa dayāmaya  
e hena pāmara prati ha’bena sa-daya  

7  
vinodera nivedana vaishnava-carane  
kṛpā kari’ saṅge laha ei akiñcane

**TRANSLATION**

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

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

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

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

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

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

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

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

1  
kali-kukkura-kadana jadi cao (he)  
kali-yuga-pavana, kali-bhay-nasana,  
sri-saci-nandana gao (he)  

2  
gadadhara-madana, nita’yer prana-dhana,  
advaiter prapujita gorā  
mīnai bisvambhar, sринivas-iswar,  
bhakta-samua-cita-cora  

3  
nadiya-sasadhar, mayapura-isvar,  
nama-pravartana sura  
grhi-jana-siksaka, nyasi-kula-nayaka,  
madhava radha-bhava-pura  

4  
sarvabhauma-sodhana, gajapati-tarana,  
ramananda-posana virā  
sarananda-vardhana, sanatana-palana,  
hardasa-modana dhīra  

5  
braja-rasa bhavana, dusta-mata-satana,  
kapati vighatana kama  
suddha-bhakta-palana, suska-jnana tadana,  
chala-bhakti-dusana rama

**TRANSLATION**

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

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

3) Sri Caitanya is the moon over Nadia (Nadiya-sasadhar), the Lord of Sri Mayapura-dhama (Mayapura-isvar), and the divine propogator of His own name (Nama-pravartana Sura). He is the instructor of family men (Grihijana-siksaka), and He is also the hero of those who are in the
renounced order (Nyasi-kula-nayaka). He is the husband of the Goddess of Fortune (Madhava), and He is over-flowing with the ecstatic moods and sentiments of Srimati Radharani (Radhabhava-pura).

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

5) Lord Caitanya is the source of all the transcendental mellow of Vraja-dhama (Braja-rasa Bhavana), He is the destroyer of all mischievous and wicked mentality (Dustamata-kama). He maintains and protects His pure Vaisnava devotees (Suddha-bhakta-palana), and He chastises dry speculative knowledge (Suskajnana Tadana). He destroys pretentious and hypocritical devotion (Chala-sodhana), and He is the reservoir of pleasure (Rama)

**ISKCON desire tree**

**Song Name: Keno Hare Krsna Nam**

**Author: Bhaktivinoda Thakura**

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

(1) pakhi nā jāni kon aparādhhe

(2) baner pakhi re dhare rākālām hrdayo mandire

(3) pakhi sakal nām bolte paro

keno hare kṛṣṇa nām hari bole mano prāṇ kānde nā

(4) chalo pakhi rūper deśe jāi

je desete maner mānuś āśā jāoyā nāi

(5) pakhi re tor maraṇa kālete

carabi väser dolāte

ore cār janete kandhe kore

loye jābe smaśan ghāṭete

(6) ore o tor mukhe āgūna jihye tule

ki korobi tāi bolo nā

**TRANSLATION**

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

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

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

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

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

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

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

**Song Name: Kesava Tuwa Jagata Vicitra**

**Author: Bhaktivinoda Thakura**

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

(1) keśavāl tvājāga vicitra

karama-vipāke, bhava-vana bhrāma-i,

pekhalū raṅgī bahu citra

(2) tuvā pada-vismṛti, ā-marā jantrānā,

kleśa-dahane dohi’ jāi

kapila, patañjali, gautama, kanabhoji,

jaimini, baudhā āowe dhāi’

(3) tab koi nija-mate, bhukti, mukti yācato,

pāta-i nānāvidha phārīd

so-sabu—vaṅcaka, tuvā bhakti bahir-mukha,

ghaṭāowe viṣama paramād

(4) vaimukha-vaincane, bhāta so-sabu,

niramilo vividha pāṣār

dandaṭav dūrato, bhakativinoda bhelo,

bhakata-carana kori’ sār

**TRANSLATION**

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

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

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

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

**TRANSLATION**

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

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

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

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

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

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

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

(1) ki jāni ki bale, tomāra dhāme, 
hoinu śaranāgata

(2) bharasā āmāra, ei mātra nātha!

tumi to’ karunā-moy

tava doyā-pātra, nāhi mora sama,
avaśya ghucābe bhoj

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

(4) sakala chādiyā, āsīyāchi āmi,
tomāra caraṇe nātha!
āmi nitya-dāsa, tumī pālayitā,
tumi goptā, jagannātha!

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

(6) bhaktavinoda, kāndiyā śaraṇa,
lo’yeche tomāra pāy
kṣami’ aparādha, nāme ruci diyā,
pālana korore tāy

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

(1) kṛpā koro vaisṇava thākura, sambandha jāniyā
bhajite bhajite, abhimāna hau dūra

(2) 'āmi to vaisṇava', e buddhi hoile, amāni nā ho'bo āmi
prasīṭhāśā āśi', ĥrdoya dūṣibe, hoibo niraya-gāmī
tomāra kiṅkora, āpane jānibo, 'guru'-abhimāna

(3) tomāra ucchiṣṭha, pada-jala-reṇu, sadā niṣkapaṭe

(4) 'nīje śreṣṭha' janī, ucchiṣṭhādi dāne, ho'be
abhimāna bhāra
tāi śiṣya taba, thākiyā sarvadā, nā loibo pūjā kā’
amāni mānada, hoile kirtane, adhikāra dibe tumī
tomāra caraṇe, niṣkapaṭe āmi, kāndiyā laṭibho

**TRANSLATION**

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

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

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

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

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

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**Song Name:** Mama Mana Mandire  
**Author:** Bhaktivinoda Thakura

(1) bhakti priți mālā candan
tumi nio he nio cita-nandan

(2) jīvana maraṇa tava pūjā nivedan
sundara he mana-hārī

(3) eso nanda-kumār ār nanda-kumār
habe prema-pradıpe ārati tomār

(4) nayana jamunā jhare anibār
tomāra virāhe giridhārī

(5) bandana gāne tava bajuk jīvana
krśna murārī śri krśna murārī

**TRANSLATION**

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

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

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

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

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

5) May I pass my life absorbed only in songs of Your praise, O Kṛṣṇa Murari, Śrī Kṛṣṇa Murari!
1) When the great soul Narada Muni plays his vina, the holy name, Radhikaraman, descends and immediately appears amidst the kirtan of the Lord’s devotees.

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

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

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

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

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

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

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

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

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

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

TRANSLATION
1) O venerable Vaisnava. O ocean of mercy, be merciful unto your servant. Give me the shade of your lotus feet and purify me. I hold on to your lotus feet.
2) Teach me to control my six passions; rectify my six faults, bestow upon me the six qualities, and offer unto me the six kinds of holy association.*
3) I do not find the strength to carry on alone the sankirtana of the holy name of Hari. Please bless me by giving me just one drop of faith with which to obtain the great treasure of the holy name of Krsna.
4) Krsna is yours. You have the power to give Him to me. I am simply your servant running behind you shouting, "Krsna! Krsna!"

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

ORE MANA BHALONAH LAGE E SAM SAR

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

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

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

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

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

TRANSLATION
1) Listen, my dear mind. I don't like this material world at all. It is simply filled with the suffering of birth, death, disease and old age. Besides all this suffering, tell me now that good thing could possibly be found here?
2) Wealth, followers and family members they can never really belong to anyone. For a time they are together, and afterwards they all drift apart. All these relationships which you would love to hold on to, none of them will remain for long, my dear mind. Oh brother, know it for sure that all these temporary things are flimsy and perishable.
3) The lifespan of one living in this world is extremely short, and even that gradually decays more and more until one beholds Yamaraja hovering nearby. Afflicted with continuous diseases and lamenting in heart-broken grief, his consciousness thus degrades more and more. Finally one meets his downfall, and he again suffers the calamity of separation from his dear kinsmen.
4) Just see here, my dear brother. Don't go for this mixed pain and pleasure of so-called material happiness, for it is actually the source of all your troubles. If this is the real situation, then why have you become the slave of maya just on account of this miserable so-called happiness? Do you realize what you've done? If you become the slave of maya then you only rob yourself of the eternal treasure waiting for you, the supreme goal of life.
5) Just become a little thoughtful for once and reflect back on your own life story, how many demoniac temptations you were motivated by. Simply to get a little sense gratification, how many unlimitedly sinful acts have you committed? So now just see the result, the only gain in the long run is your certain death.
6) Alas! Never having once considered the purpose or goal of human existence, such a person wastes his entire life just like a dog or a pig. Then at the time of death, being bereft and cheated out of any means of deliverance, he laments bitterly and burning the fire of repentance.
7) My dear mind, so tell me why you remain stupefied and unconscious absorbed in this useless temporary sense gratification? I want you to give it up right now, and give up all hopes for future sense gratification as well. For the expectation of this humble servant is that you will be able to conquer over this miserable material existence by being firmly situated under the protection offered by the lotus feet of Sri Guru, your most well-wishing spiritual master.

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

(1) prabhu tava pada-yuge mora nivedan nahi maqi deha-sukha, vidyã, dhana, jan
(2) nahi maqi swarga, agra moksma nahi maqi nã kori prãrthanã kono vibhãtira lãgi’
(3) nija-karma-guna-dõse je je janma pãi janme jame jeno tava nãma-guna gãi
(4) ei matri aãsa mama tomãr carane ahoituki bhakti hrde jage anukshane
(5) visaye je priti ebe acehaye amãr sei-mata priti hauk carane tomãr
(6) vipade sampade tãhã thãkuk sama-bhãve dine dine vrddhi hauk nãmera prabhãve
(7) paõu-paksi ho’ye thãki swarge vã niroye tava bhakti rahu bhaktivinoda-hrdoye

TRANSLATION
1) My Lord: I submit the following prayer at Your holy feet: I do not pray to You for physical leisure, for learning, wealth, or followers.
2) I do not pray for heaven or salvation. I do not pray for any of these opulences.
3) In whatever birth I take, wherever my karma leads me, let me sing the glories of Your Holy Name birth after birth.
4) This alone is my cherished hope, my aspiration, my prayer at your lotus feet: Let causeless and uninterrupted devotion awaken within my heart and flow towards You.
5) Let me love Your lotus feet as much as I now love sense gratification; transfer my affection from the objects of the senses to Your lotus feet.
6) In danger or success, good fortune or disaster, let me remain in equipoise. And let my affection for You increase day by day by the influence of the Holy Name.

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

(1) hari he!
prapaõce põdiyã, agati hoiyã,
ã dekhi upãya ar
agatira gati, carane saraõa,
tomãya korinu sar
(2) karama geyãna, kichu nãhi mora,
sãdhana bhaajana nãi
tumi krpa-moya, âmi to’ kãõgãla,
ahaityu krpa cãi
(3) vãkya-mano-vega, krodha-jihvã-vega,
udara-upastha-vega
miliyã e saba, samvãre bhãsã’ye,
diteche paramodvega
(4) aneka jatane, se saba damane,
chãdiyãchã aõsã âmi
anãthera nãtha! dãki tava nãma,
ekhona bharasã tumi

TRANSLATION
1) O Lord Hari, having fallen helplessly into the illusion of this world, I see no other means of deliverance but You. You are the only recourse for the helpless. I accept the shelter of Your lotus feet as essential.
2) I have no knowledge, no background of pious activities, nor any history of strict devotional practice. But You are full of compassion and kindness. Therefore, although I am certainly destitute, I solicit Your causeless mercy.
3) The powerful urges of speech, mind, anger, tongue, belly, and genital have banded together to cast me adrift on the sea of this material world, thus causing me great anxiety and trouble.
4) After great endeavor to subdue these material demands, I have completely given up all hope. O Lord of the destitute, I call upon Your holy name, for now You are my only shelter.

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

(43)
TRANSLATION
1) Chant, chant "Radha-Krsna!" Everyone chant! When Lord Caitanya and Lord Nityananda came dancing through Nadia, They gave these teachings: Chant, chant "Radha-Krsna!" Everyone chant! You are caught up in a whirlpool of senseless action and are sinking lower and lower. Chant, chant "Radha-Krsna!" Everyone chant!
2) If you just understand that the spirit soul is the eternal servant of Krsna, you will never have any more sorrows. Chant Hare Krsna and your eyes will fill with tears and your body will feel transcendental shivering. Chant, chant "Radha-Krsna!" Everyone chant!
3) Simply chant "Radha-Krsna" and join with us. Those are the only alms we beg. Chant, chant "Radha-Krsna!" Everyone chant! "All dangers will be gone when that Name is chanted." says Bhaktivinoda Thakura. Chant, chant "Radha-Krsna!" Everyone chant!

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

| (1) | sarvasva tomar, carane sampiyā, poḍechi tomarā ghare tumī toṭhākura, tomarā kukur, boliyā jānaho more |
| (2) | bāndhiyā nikate, āmāre pālibe, rohibo tomarā dwāre pratīpa-panere, āsite nā dibo, rākhibo gadera pare |
| (3) | tava nija-juana, prasād seviyā, ucchiṣṭa rākhibe jāhā āmāra bhojan, parama-ānande, prati-din ha'be tāhā |

TRANSLATION
1-6) The cottage in the grove on the banks of Radha-kunda, the great Govardhana Hill, the banks of the Yamuna, Kusuma-sarovara, Manasaganga, the daughter of Kalinda (the Yamuna) with her many waves, the Vamsi-vat, Gokula, Dhira-samira, the trees and creepers and reeds of Vrdavana, the different varieties of colorful birds, the deer, the cooling breeze from the Malaya Mountains, the peacocks, the bumblebees, the pastimes with the flute, the flute itself, the buffalo horn bugle, the footprints of cows in the dust of Vraja, the rows of blackish rain clouds, springtime, the moon, the conchshell, and the karatalas – all these I know to be very conductive for the pastimes of Radha and Krsna. I recognize in them a transcendental stimulus for making the Lord's charming pastimes more intense.
7) I refuse to go anywhere if there stimuli to devotional service are not there, for to abandon them is to abandon life itself.
8) Bhaktivinoda says, “Please hear me, O Kana! Your entourage and paraphernalia stimulate remembrance of You and are the very source of my life.”
TRANSLATION
1) Now that I have surrendered all I possess, I fall prostrate before Your house. You are the Supreme Lord. Kindly consider me Your household dog.
2) Chain me nearby and maintain me as You will. Kindly consider me Your household dog. I shall remain at the doorstep and allow no enemies to enter Your house. I will keep them at the bounds of the moat surrounding Your home.
3) Whatever remnants Your devotees leave behind after honoring Your prasada will be my daily sustenance. I will feast on those remnants with great ecstasy.
4) While sitting up, while lying down, I will constantly meditate on Your lotus feet. Whenever You call, I will immediately run to You and dance in rapture.
5) I will never think of my own maintenance but rather remain transported by a multitude of ecstasies. Bhaktivinoda accepts You as his only maintainer, faith that Krishna will surely one's only maintainer, faith that Krishna will surely
6-7) Bhaktivinoda places a straw between his teeth, prostrates himself before the two Goswamis, Sri Rupa and Sri Sanatana, and grasp their lotus feet with his hands. “I am certainly the lowest of men.” he tells them weeping, “but please make me the best of men by teaching me the ways of saranagati”

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

TRANSLATION
1) If your mind is always absorbed in chanting the glories of Lord Kṛṣṇa with great care, then by that process of Śri-kṛṣṇa-kīrtana you will attain transcendental qualification.
2) You should give up all false pride and always consider yourself to be worthless, destitute, lower and more humble than a blade of grass.
3) You should practice forgiveness like that of a tree, and giving up violence toward other living beings, you should protect and maintain them.
4) In the course of passing your life, you should never give anxiety to others, but rather do good to them while forgetting about your own happiness.
5) When one has thus become a great soul, possessing all good qualities, one should abandon all desires for fame and honor and make one’s heart humble.
6) Knowing that Lord Kṛṣṇa resides within all living creatures, one should with great respect consistently show honor to all beings.
7) By possessing these four qualities—humility, mercifulness, respect toward others, and the renunciation of desires for prestige—one becomes virtuous. In such a state you may sing the glories of Lord Kṛṣṇa with great care, then by that transcendental qualification you will attain the lotus feet of the Lord: “O Lord, when will I see You in Goloka Vṛndavana?”
8) Weeping, Bhaktivinoda submits his prayer at the lotus feet of the Lord: “O Lord, when will you give me the qualification for possessing attributes such as these?”

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

(1) śuddha-bhakata-caraṇa-reṇu,
bhajana-anukūla
bhakata-sevā, parama-siddhi,
prema-latikāra mūla
(2) mādhava-tithi, bhakti-jananī,
jatane pālana kori
krṣṇa-basati, basati boli’,
parama ādare bori
(3) gaur āmāra, je-saba sthāne,
koralo bhramaṇa raṅge
se-saba sthāna, heribo āmi,
pranayi-bhakata-sange
(4) mṛdaṅga-bāḍya, śunite mana,
abalara sadā jācē
gaura-bihita, kīrtana sūnī’,
ānande hrdoya nācē
(5) jugala-mūrti, dekhiyā mora,
parama-āṇanda hoya
prāṣāda-sebā korite hoya,
sakala prapañca jaya
(6) je-dīna grhe, bhajana dekhi,
grhete goloka bhāya
caraṇa-sidhu, dekhiyā ganā,
sukha nā simā pāya
(7) tulaśi dekhi’, jurīya prāṇa,
mādhava-toṣāṇi jāni’
gaura-priya, śāka-sevane,
jīvana sārthaka mānī
(8) bhakativinoda, krṣṇa-bhajane,
anākūla pāya jāhā
prati-dībāse, parama-sukhe,
svīkāra koroye tāhā

TRANSLATION
1) The dust of the lotus feet of pure devotees, enthusiastic devotional service, and service to the pure devotees of the highest order are the roots of the creeper of devotion.
2) The holy days like Ekadasi and Janmastami are the mother of devotion for those devotees who respect them. Let the holy places of Kṛṣṇa’s pastimes be my places of worship, and bless me.
3) May I always visit all the holy places associated with the līla of Lord Caitanya and His devotees.
4) When I hear the sound of the mṛdanga in my heart I always desire to join in kīrtana; and when I hear the bonafide songs describing Lord Caitanya’s pastimes, my heart dances in ecstasy.
5) Whenever I see the transcendental sri-vigrahas of Radha-Kṛṣṇa I am in bliss, for by taking Their Lordships’ prasāda we can conquer over the material elements.
6) One day while performing devotional practices, I saw my house transformed into Goloka Vṛndavana. When I take the caranamṛta of the Deity, I see the holy Ganges waters that come from the feet of Lord Viṣṇu, and my bliss knows no bounds.
7) By seeing the tulasī tree my heart feels joy and Lord Madhava (Kṛṣṇa) is also satisfied. When I eat the prasāda favored by Lord Caitanya it is a new life’s experience. Lord Caitanya was very fond of a green vegetable preparation called sak, and there
is another song in this book that tells of the amazing effects of this type of prasada.
8) Bhaktivinoda concludes by saying: "Whosoever attains the stage of enthusiasm for these devotional practices will be supremely blissful wherever he may be."

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

1) O youthful son of the King of Vraja, You are Lord of all lords. According to Your will, creation and destruction take place in the universe.
2) According to Your will Lord Brahma creates, and according to Your will Lord Visnu maintains.  
3) According to Your will Lord Siva destroys, and according to Your will Maya constructs the prison house of this world.  
4) According to Your will the living beings take birth and die, and according to Your will they meet with prosperity and ruin, happiness and sorrow.  
5) The tiny soul bound up by Maya vainly struggles in the fetters of worldly desire. Without Your sanction he is unable to do anything.  
6) You are my only protector and maintainer. Except for Your lotus feet there is no other hope for me.  
7) No longer confident of my own strength and endeavor, I have become solely dependent on Your will.  
8) Bhaktivinoda is most poor, and his pride has been leveled. Now in accordance with Your will he lives and dies.

**TRANSLATION**

1) udilo aruna pūraba-bhāge,  
dwija-manī gorā amani jāge,  
bhakata-samūha loiyā sāthe,  
gelā nagara-brāje  
(2)  
‘tāthai tāthai bājalo khol,  
ghana ghanā tāhe jhājera rol,  
preme ḍhala ḍhala sonāra anāga,  
carane nūpura bāje  
(3)  
mukunda mādhava yādava hari,  
bolena bolo re vadana bhorī,  
miche nida-bāse gelo re rāti,  
divasa śārīra-sāje  
(4)  
emana durlabha mānava-deho,  
pāiyā ki koro bhāva nā keho,  
ebe nā bhajile yaśodā-suta,  
carame poribe lāje  
(5)  
udita tapana hoile asta,  
dina gelo boli’ hoibe byasta,  
tabe keno ebe alasa hoy,  
nā bhaja hrdoya-rāje  
(6)  
jīvana anitya jānaha sār,  
tāhe nānā-viṣṇa vipada-bhār,  
nāmāśraya kori’ jatane tumī,  
thākaha āpana kāje  
(7)  
jīvera kalyāṇa-sādhanā-kām,  
jagate āśi’ e madhura nām,  
avidyā-timira-tapana-rūpe,  
hṛd-gagane birāje  
(8)  
kṛṣṇa-nāma-sudhā koriyā pān,  
jurāo bhakatvinoda-prāṇ,  
nāma bīnā kichu nāhiko āro,  
cuḍda-bhuvana-mājhe

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

(1)  
tumi sarveśvareśvara, brajendra-kumāra!  
tomāra icchāya viśve srjana saṁhāra  
(2)  
tava icchā-mato brahmā korena srjana  
tava icchā-mato viṣnu korena pālana  
(3)  
tava icchā-mate śīva korena saṁhāra  
tava icchā-mate māyā srje kārgāra  
(4)  
tava icchā-mate jīver janama-marana  
smṛddhi-nipāte duḥkhā suḥka-saṁghātana  
(5)  
miche māyā-baddha jīva āśā-pāse phire’  
tava icchā bīnā kichu korite nā pare  
(6)  
tumi to’ rākhaka ār pālaka āmāra  
tomāra carana bīnā āśā nāhi āra  
(7)  
nija-bala-ceṣṭā-prati bharasā chādiyā  
tomāra icchāya ēchi nīrbhara koriyā  
(8)  
bhakativinoda ati dīna akińcana  
tomāra icchāya tār jīvana maraṇa

**TRANSLATION**

1) When the rising sun appeared in the East, the lives and dies.
2) No longer confident of my own strength and endeavor, I have become solely dependent on Your will.  
3) Bhaktivinoda is most poor, and his pride has been leveled. Now in accordance with Your will he lives and dies.
awakened, and, taking His devotees with Him, He went all over the countryside towns and villages.

2) The mrdangas (khol) resounded “tāthāi, tāthai,” and the jhājas [large metal karatālas that look like small cymbals] in that kirtana played in time. Lord Gaurāṅga’s golden form slightly trembled in ecstatic love of Godhead, and His footballs jingled.

3) All the devotees chanted the names Mukunda, Mādhava, Yadava and Hari, their mouths being filled with the vibrations. They would announce to the still sleeping people, "You spend your nights uselessly sleeping and your days decorating your bodies!

4) You have achieved such a rare human body, but you do not care for this gift. You remain not serving the darling of Yaśodā and slowly fall through your last moments to death.

5) With every rising and setting of the sun, a day passes and is lost. Then, why do you remain idle and not serve the Lord of the heart?

6) This temporary life is full of various miseries. Take shelter of the holy name as your only business.

7) To penetrate the darkness of ignorance and bless everyone’s heart, the holy name has risen like the shining sun.

8) Drink the pure nectar of the holy name. There is nothing but the name to be had in the fourteen worlds. It has filled the soul of Śrī Bhaktivinoda Thākura.

**TRANSLATION**

1) The night has come to an end and the light of dawn is entering. O jiva soul, arise and give up your sleep. Chant the holy names of Lord Hari, who is the giver of liberation; the enemy of the Mura demon; the supreme enjoyer; the all-attractive one; and the horse-headed incarnation, Hayagrīva.

2) Lord Hari [Kṛṣṇa] incarnated as the half-man, half-lion, Nṛsīṁha. He appeared as a dwarf-brahmana named Upendra and is the killer of the Madhu demon. He is the beloved son of the King of Vṛndavana, Nanda Maharaja, and is blackish in complexion. He is the slayer of the Putana witch and the destroyer of the demon Kaitabha. All glories to Lord Hari, who appeared as Lord Rama, the son of King Dasaratha.

3) He is the darling of mother Yasoda; the giver of pleasure to the cows, land, and spiritual senses; and the protector of the cows. He is the Lord of the Vṛndavana forest; the gopis' beloved; and the most beautiful personality in all the worlds.

4) As Ramacandra He brought about the end of the demoniac King Ravaṇa; as Kṛṣṇa He stole the older gopis' butter; He stole the younger gopis' clothes while they were bathing in the Yamuna. He is a cowherd boy of Vraja and the protector of the cowherd boys. He steals the hearts of all and always holds a flute.
5) Lord Krsna is worshiped by the best of yogis and is the son of Nanda. He removes all the fears of the inhabitants of Vraja. He is the color of a fresh rain cloud, and His form is enchanting. When He wanders about, playing His flute, He looks very charming.

6) He is the son of Yasoda and the killer of King Kamsa, and He sports in the rasa dance among the groves of Vraja. Krsna engages in this rasa dance underneath the kadamba trees, and He resides in the forest of Vrndavana.

7) He increases the ecstasy of His devotees. He is the transcendental Cupid who uses His flowered arrows to increase the reservoir of all love. He resides in the forest of Vrndavana and is the son of Yasoda and the killer of King Kamsa, and He sports in the rasa dance among the groves of Vraja. Krsna engages in this rasa dance underneath the kadamba trees, and He resides in the forest of Vrndavana.

8) Lord Krsna is the life of the River Yamuna. He is always absorbed in amorous pastimes, and He is the moon of the gopis' minds, which are like the cakora birds that subsist only upon moonlight. O mind, obey these words of mine and sing the names, which are full of nectarean mellows.

ISKCON desire tree

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

1) vidyāra vilāse, kāṭāinu kāla,
parama sāhase āmi
tomāra caraṇa, nā bhajinu kabhu,
ekhonā saraṇa tumī
tumī sahase āmi

2) podite podite, bharasā bārilo,
jānē gati habe māni’
se āśā bipāhala, se jīnāna durbala,
se jīnāna ajīnāna jānī
tumī na bhajinu kabhu

3) jāda-vidyā jata, māyāra vaibhava,
tomāra bhajane bādhā
mohā janamīyā, aniya sāṁśāre,
jīvake koraye gādhā
tumī na bhajinu kabhu

4) sei gādhā ho’ye, sāṁśāra bojhā,
baḥinu aneka kāla
bārdhaye ekhonā, śaktira abhāve,
kichu nāhi lāge bhālo

5) jīvāna jātāṇā, hoiolo ekhonā,
se vidyā avidyā bhelo
avidyāra jwālā, ghāṭilī bijama,
se vidyā hoiolo selo
tumī na bhajinu kabhu

TRANSLATION
1) With great enthusiasm I spent my time in the pleasures of mundane learning, and never worshiped Your lotus feet, O Lord. Now You are my only shelter.

2) Reading on and on, my hopes grew and grew, for I considered the acquisition of material knowledge to be life’s true goal. How fruitless those hopes turned out to be, for all my knowledge proved feeble. Now I know that all such erudition is actually pure ignorance.

3) All the so-called knowledge of this world is born of the flickering potency of Your illusory energy (maya). It is an impediment to the execution of devotional service to You. Indulgence in mundane knowledge verily makes an ass of the eternal soul by encouraging his infatuation with this temporary world.

4) Here is one person who has been turned into such an ass, who for so long has carried on his back the useless burden of material existence. Now in my old age, for want of the power to enjoy, I find that nothing at all pleases me.

5) Life has now become agony, for my so-called erudite knowledge has proven itself to be worthless ignorance. Material knowledge has now become a pointed shaft and has pierced my heart with the intolerable, burning pain of ignorance.

Song Name: Yasomati Nandana
Official Name: Sri Nama Kirtana (Chanting of the Holy Names)
Author: Bhaktivinoda Thakura
Book Name: Gitavali (Section: Nama Kirtana Song 1)

1) yaśomati-nandana, braja-baro-nāgara,
gokula-rañjana kāna
gopī-parāṇa-dhana, madana-mahāvara,
kāliya-damana-vidhāna

2) amala harināma amiyā-vilāsā
vipina-purandara, navīna nāgara-bora,
baṁśi-badana suvāsā
ISKCON desire tree

(3) Braja-jana-pālana, asura-kula-nāśana
nanda-godhana-rākhowālā
govinda mādhava, navanīta-taskara,
sundara nanda-gopālā

(4) Yāmuna-tata-carā, gopī-basana-hara,
rāsa-rasika, krpāmoya
śrī-rādhā-vallabha, brndābana-natābara,
bhakativinod-āśraya

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

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

(1) yadi te hari-pāda-saroja-sudhā-
rasa-pāna-param ārdhayaṁ satatam
parīhṛtya grāmāṁ kali-bhāvā-mayaṁ
bhaja godruma-kānana-kuñja-vidhum

(2) dhana-yauvana-jīvana-rājya-sukhāṁ
nāhi nityam anuksaṇa-nāśa-param
tyaja grāmya-kathā-sakalāṁ vipalāṁ
bhaja godruma-kānana-kuñja-vidhum

(3) ramaṇī-jana-saṅga-sukhaṁ ca sakhe
careme bhayaṁ puruṣārtha-haram
hari-nāma-sudhā-rasa-mattā-matir
bhaja godruma-kānana-kuñja-vidhum

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

(5) vrṣabhanu-sutānvita-vāma-tanumū
yamunā-tata-nāgara-nanda-sutam
muralī-kala-gīta-vinoda-param
bhaja godruma-kānana-kuñja-vidhum

(6) hari-kirtana-madhya-gatem svajaniṁ
pariveṣṭita-jambunādaṁ-hariṁ
nīja-gauda-janaikā-kṛpā-jaḷadhiṁ
bhaja godruma-kānana-kuñja-vidhum

(7) girirāja-sutā-parivīta-grhāṁ
nava-khanḍa-patir yati-citta-haram
sura-saṅgha-nutāṁ priyāyaṁ sahitāṁ
bhaja godruma-kānana-kuñja-vidhum

(8) kali-kukkura-mudgara-bhāva-dhāreṁ
hari-nāma-mahauṣadha-dāna-param
patitāra-dayārdri-sumūrtī-dhāreṁ
bhaja godruma-kānana-kuñja-vidhum

(9) ripu-bāndhava-bheda-viṁśa-tayā
yad abhiṅkṣaṁ udeti mukhābaṁ tatau
tam akṛṣṇam iha vṛja-rāja-sutarāṁ
bhaja godruma-kānana-kuñja-vidhum

(10) iha copaṁiṣat-pariṅgaṁ-viṁbur
dvija-rāja-sutaṁ purṭābaḥ-hariaṁ
nīja-dhārmanī khetari bandhu-yuto
bhaja godruma-kānana-kuñja-vidhum

(11) avatāra-varaṁ paripūrṇa-phalarṁ
para-tattvam ihāṁva-vilāsa-mayam
vṛja-dhāra-rasāmbudhi-gupta-rasāṁ
bhaja godruma-kānana-kuñja-vidhum

(12) śruti-varṇa-dhanāṁ na yasya kṛpā-
janane balavad-bhajanenā vinā
tam ahaituka-bhāva-pathāḥ hi sakhe
bhaja godruma-kānana-kuñja-vidhum

(13) api nakra-gatau hrada-madhya-gatarāṁ
kam amocayad ārta-janaṁ tam ajam
avicintya-balaṁ śiva-kalpa-tarūṁ
bhaja godruma-kānana-kuñja-vidhum
The taste of mundane poetry does not afford the sweet taste of actual poetry. The sweet mellow of true poetry are found in descriptions of Lord Caitanya, the savior of all souls in the Kali yuga. Enough with the study of any other topics! Just worship Lord Gaura, the moon of Godruma’s forest bowers.

5) Krishna, the transcendental paramour, stands on the banks of the Yamuna with Radha, the daughter of Vrsabhanu, on His left side. He is absorbed in the pastime of playing soft, melodious songs on His flute. Just worship Lord Gaura, the moon of Godruma’s forest bowers, Lord Caitanya, who is non-different from the son of Nanda.

6) He is Lord Hari, shining like molten gold and surrounded by His loving devotees in the midst of hari-kirtana, He is the only ocean of mercy for the Gaudiya Vaisnavas. Just worship Lord Gaura, the moon of Godruma’s forest bowers.

7) Just worship Lord Gaura, the moon of Godruma’s forest bowers — Lord Caitanya, who along with His beloved wife Visnu-priya is glorified by all demigods and saintly persons. His home, Navadvipa, is surrounded by the river Ganga, the daughter of the Himalayas. He is the Lord of Navadvipa and the stealer of the hearts of all sannyasi’s.

8) Lord Gauranga is like a powerful hammer which smashes the sin and oppression of the mad-dog of the Kali-yuga. He is absorbed in distributing the holy name of Krishna, which is the greatest medicine to release one from the material existence. His transcendental form is beautiful, and His heart is full of compassion for the suffering, fallen souls of this world. Just worship Lord Gaura, the moon of Godruma’s forest bowers.

9) Compassion which is free from the duality of “Friend” and “enemy” is always manifest on His lotus face. He is the son of Maharaja Nanda — Krishna, who has appeared in a golden form in the land of Navadvipa. Just worship Lord Gaura, the moon of Godruma’s forest bowers.

10) In this world and in the Upanishads He is celebrated as the all-pervading Supreme Lord. He appeared as the son of a brahmana and is Lord Hari Himself, with a shining complexion of molten gold. In His own abode He sports with His cowherd boy friends. Just worship this Lord Gaura, the moon of Godruma’s forest bowers.

11) He is the most wonderful of all avatars because He is the source of all other expansions of God. He is the Supreme Truth, enjoying His pastimes here in this world. He is the embodiment of the most confidential flows that exist in the ocean of rasa.

12) Without strong devotional worship and service, mere mundane scholarship, high family

TRANSLATION

1) If you want your heart to be always absorbed in drinking the ambrosial mellow of the lotus feet of Lord Hari, then give up household life, which is full of quarrels and strife, and just worship Lord Gaura, the moon of Godruma’s forest bowers.

2) Material riches, youth, long duration of life, and royal happiness — none of these are eternal. At any moment they may be destroyed. Give up all useless topics of mundane conversation and just worship Lord Gaura, the moon of Godruma’s forest bowers.

3) 0 Friend, ultimately the pleasure to be had in the company of beautiful young women turns to fearfulness and distracts one from the real goal of life. Just worship Lord Gaura, the moon of Godruma’s forest bowers with your mind intoxicated by the nectarine mellow of the holy name.

4) The taste of mundane poetry does not afford the sweet taste of actual poetry. The sweet
lineage, wealth and so on are not effective for invoking the causeless mercy of the Lord. O friend, just worship Lord Gaura, the beautiful moon of Godruma’s forest bowers, by the path of unmotivated devotion.

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

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

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

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

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

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

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

20) Become a servant of Gaura and Gadadhara. Listen to the beautiful narration’s concerning Gauranga will freely give him the treasure of love and happiness and the captivator of the intelligence of all learned sages. Just worship Lord Gaura, the moon of Godruma’s forest bowers.

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

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

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

4) If you place Lord Gauranga, the brahmana king of dancers, within your heart, then what will death be able to do to you? Narottama dasa says: There is no one equal to Lord Gauranga. Even if one will not become His devotee, still Lord Gauranga will freely give him the treasure of love for Krsna.
dhana mor nityānanda, pati mor gaura-candra, 
prāṇa mor yugala-kiśor 
advaita ācārya bala, gadādhar mor kula, 
narahari vilāśa-i mor 

vaiṣṇaver pada-dhūlī, tāhe mor snāṇa-keli, 
tarpaṇa mor vaiṣṇaver nāma 
vicār koriyā mane, bhakti-rasa āsvādane, 
madhyaśtha śri-bhāgavata purāṇa 

vaiṣṇaver ucchīṣṭha, tāhe mor mana niṣṭha, 
vaiṣṇaver nāme uttās 
vrndāvane cabutārā, tāhe mor mana gherā, 
kohe dīna narottam dās

TRANSLATION
1) Lord Nityananda is my wealth. Lord Gauracandra is my master. The youthful Divine Couple is my life. Adwaita Acarya is my strength. Gadadhara is my family. Narahari Sarakara is my glory. 

2) The dust of the devotees' lotus feet is my bathing water. The chanting of the devotees names is my satisfaction. Considering the merits of all Vedic literatures in the light of devotional service, I have concluded that the Srimad Bhagavatam is the best of all scriptures.

3) After bathing in the waters of the sacred Ganges many times, one becomes purified, but just by the sight of you, the fallen souls are purified. This is your great power.

4) The holy name delivers one who has committed an offense to Lord Hari, but if one commits an offense to you, there is no means of deliverance. 

5) Your heart is always the resting place of Lord Hari, but if one commits an offense to you, there is no means of deliverance.

6) I desire the dust of your holy feet in every birth I may take. Please consider Narottama yours, and be kind upon him.

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gaurāṅga karunā koro, dīna hīna jane 
mo-samo patita prabhu, nāhi tri-bhuvane 
dante trṇa dhori' gaura, dāki he tomār 
krpā kori' eso āmār, hṛdoya mandire 

jadī doyā nā koribe, patita dekhiyā 
patita pāvana nāma, kisera lāgiyā 
podeci bhava tūphāne, nāhika nistār 
śrī caraṇa taraṇī dāne, dāse koro pār

śrī kṛṣṇa caitanya prabhu, dāser anudās 
prārthānā koraye sadā, narottam dās

TRANSLATION
1) O my dear Lord Gauranga! Please show Your mercy to this lowly and destitute soul. O Lord! There is no one more fallen than myself in all the three worlds. 

2) Holding grass between my teeth, O Lord Gaura, I am calling out to You now! Please be compassionate upon me and come to reside within the temple of my heart.
3) If You do not give Your mercy, seeing how fallen I am, then why are You known as Patita Pavana -- the merciful Savior of the fallen?
4) I am plunged amidst the violent hurricane-stricken waves in the ocean of this material world, from which there is no escape. Kindly give me the gift of Your divine lotus feet, which are compared to a boat in which Your servant may cross over the ocean of birth and death.
5) Narottama Dasa, the servant of the servant of Lord Sri Krsna Caitanya Prabhu, ceaselessly makes this prayer.

Song Name: Gaurangera Duti Pada
Offical Name: Sāvaraṇa-srī-gaura-mahīmā
(The Glories of Sri Gaurāṅga)
Author: Narottama Das Thakura
Book Name: Prarthana

TRANSLATION
1) Anyone who has accepted the two lotus feet of Lord Caitanya can understand the true essence of devotional service. If one is captivated by the pleasing pastimes of Lord Caitanya, the dirty things in his heart will all become cleansed.
2) One who simply takes the holy name of Gaurasundara, Sri Krsna Caitanya, will immediately develop love of God. To such a person I say: Bravo! Very nice! Excellent! If one appreciates the merciful pastimes of Lord Caitanya and feels ecstasy and sometimes cries, this process will immediately help him to understand the eternal pastimes of Radha-Krsna.
3) Simply by understanding that the associates of Lord Gauranga are eternally free from material contamination, one can immediately be promoted to the transcendental abode of Lord Krsna. If one simply understands that the land of Navadvipa is not different from Vrndavana, then he actually lives in Vrndavana.
4) If one says: "Let me dive deep into the waves of the nectarean ocean of the transcendental loving movement introduced by Lord Caitanya", he immediately becomes one of the confidential devotees of Radha and Krsna. It does not matter whether one is a householder living at home or a vanaprastha or sannyasi living in the forest, if he chants "O Gauranga, and becomes a devotee of Lord Caitanya, then Narottama dasa begs to have his association.

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

TRANSLATION
1) When will that opportune moment come to us when there will be shivering of the body as soon as we chant Lord Gauranga's name? While chanting Hare Krsna, when will there be tears in the eyes?
2) When will I obtain the mercy of Lord Nityanandacandra? When, by His mercy will the desire for material enjoyment become very insignificant?
3) When the mind is completely purified, being freed from material anxieties and desires, then I shall be able to understand Vrndavana and the conjugal love of Radha and Krsna, and then my spiritual life will be successful.
4) When shall I be very much eager to study the books left by the Six Gosvami's, headed by Srila Rupa Gosvami and Srila Raghunatha dasa Gosvami? By their instruction I shall be able to properly understand the loving affairs of Radha and Krsna.
5) My only aspiration is to attain the lotus feet of the Six Gosvamis headed by Srila Rupa Gosvami.
and Srila Raghunatha dasa Gosvami. Narottama dasa constantly prays to attain their lotus feet.

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

1) gorā pahuṁ nā bhajīyā mainu
prema-ratana-dhana helāya hārāīnu

2) adhane jatana kori dhana teyāginu
āpāna karama-doṣe āpāni ḍubinu

3) sat-saṅga chāḍi’ kainu asate vilās
te-kāraṇe lāgilo je karma-bandha-phāṅs

4) viṣaya-viṣama-viṣa satata khāinu
gaura-kīrtana-rase magana nā hainu

5) keno vā āchaye prāṇa ki sukha pāiyā
nārottam dās keno nā gelo marīyā

**TRANSLATION**

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

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

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

4) I continually drank the virulent poison of sense-gratification. I refused to swim in the nectar of Lord Caitanya’s sankirtana movement.

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

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

1) hari haraye namah kṛṣṇa yādavāya namaḥ yādavāya mādhavāya keśāvāya namaḥ

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

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

**TRANSLATION**

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

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

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

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

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

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

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

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

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

10) The lotus feet of my guru and the vaisnavas are my aspiration. Narottama Dasa thus sings Hari-nama sankirtana.
TRANSLATION
1) When will I directly worship Sri Sri Radha and Krsna? When will I be overwhelmed with love for the Divine Couple? O Lord Hari, when will that auspicious day be mine?
2) When, accompanying myself on a musical instrument, will I happily sing sweet songs describing the beautiful forms and qualities of the Divine Couple.
3) When will I loudly call out "O Radhika, O Govinda," the tears from my eyes wetting my entire body.
4) O Srila Rupa Gosvami, O Srila Sanatana Gosvami, O Srila Raghunatha dasa Gosvami, O Srila Jiva Gosvami, my life and soul, please be merciful to me this one time.
5) O Lalita, O Visakha, O Sridama, O Subala and other friends of Lord Krsna, please be merciful to me this one time.
6) All of You please be merciful to me and fulfill my desire. This is the constant prayer of Narottama dasa.

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

1) O Lord Hari I have spent my life uselessly. Having obtained a human birth and having not worshiped Radha and Krsna, I have knowingly drunk poison.
2) The treasure of divine love in Goloka Vrndavana has descended as the congregational chanting of Lord Hari’s holy names. Why did my attraction for that chanting never come about? Day and night my heart burns from the fire of the poison of worldliness, and I have not taken the means to relieve it.
3) Lord Krsna, who is the son of the King of Vraja, became the son of Saci (Lord Caitanya), and Balarama became Nitai. The holy name delivered all those souls who were lowly and wretched. The two sinners Jagai and Madhrai are evidence of this.
4) O Lord Krsna, son of Nanda, accompanied by the daughter of Vrsabhanu, please be merciful to me now. Narottama Dasa says, "O Lord, please do not push me away from Your reddish lotus feet, for who is my beloved except for You?"

Song Name: Hari Hari Kabe More Hoibe Sudina
Author: Narottama Das Thakura
Book Name: Prarthana (Section: adhaka Dehocita Sri Vrndavana Basa Lalasa Song 4)
Narottama Dasa simply weeps.
whose association He performed His pastimes,
Gauranga accompanied by all of these devotees in
5) Being unable to obtain the association of Lord
Gauranga, the reservoir of all wonderful qualities?
enter into the fire. Where will I find Lord
4) I will smash my head against the rock and
go?
3) Where are my Raghunatha Bhatta and Gopala
Raghunatha Dasa, the savior of the fallen?
2) Where are my Swarup Damodara and Rupa
has such a personality as Srinivasa Acarya gone?
1) He who brought the treasure of divine love and
and who was filled with compassion and mercy--where
has such a personality as Srinivasa Acarya gone?
2) Where are my Swarup Damodara and Rupa
Gosvami? Where is Sanatana? Where is
Raghunatha Dasa, the savior of the fallen?
3) Where are my Raghunatha Bhatta and Gopala
Bhatta, and where is Krsnadasa Kaviraja? Where
did Lord Gauranga, the great dancer, suddenly
4) I will smash my head against the rock and
and enter into the fire. Where will I find Lord
Gauranga, the reservoir of all wonderful qualities?
5) Being unable to obtain the association of Lord
Gauranga accompanied by all of these devotees in
whose association He performed His pastimes,
Narottama Dasa simply weeps.

Song Name: Jaya Jaya Sri Krsna Caitanya Nityananda
Author: Narottama Das Thakura
Book Name: Prarthana (Section: Lalasa Song 9)

(1) jaya jaya śrī krṣṇa caityana nityānanda; jayādvaita-candra jaya gaura bhakta vrndā
(2) kṛpā kori sabe mili koroho karunā adhama patita jane nā koriho ghṛṇā
(3) e tin sarṁsāra mājhe tūyā pada sāra bhāviyā dekhinu mane gati nāhi ār
(4) se pada pāwār āse kheda ṛthe mone vyākul ṛdoy sadā koriye krandane
(5) ki rūpe pāibo kichu nā pāi sandhāna; prabhu lokanātha pada nāhikho smarana
(6) tumi to doyāl prabhu cāho ekabār; narottama ṛdayera ghucāno andhakār

TRANSLATION
1-5) "How can an ill-behaved person like me
tain devotional service? I have no loving
achment to Sri Guru and Vaisnavas. My mind is
dless absorbed in maya, and I don't even
ave the slightest loving attachment to the
aisnavas. I have been blinded due to being
sed in sense gratification day and night and
he witch named maya repeatedly hangs a noose
round my neck. There is no way to defeat her or
ever her up unless I attain the mercy of the saints.
Vaisnava! O master! You do not look for faults,
but you simply redeem the fallen! This time
eed this Narottama!"

Song Name: Kusumita Vrndavane Nacata Sikhi Gane
Author: Narottama Das Thakura
Book Name: Prarthana (Section: Swabhista Lalasa Song 6)
marks drawn in sandalwood paste and kunkuma?
5) When will I carefully dress Srimati Radharani in blue garments? When will I place jewelled anklets on her feet? When will I take water from a jar and wash her reddish lotus feet? When will I then dry her feet using my own hair as a towel?
6) When will I make a couch of lotus petals for the Divine Couple? When will I gently fan Them with a white camara whisk?
7) When from a golden box will I take betel-nuts and camphor, and place them in the lotus mouths of the Divine Couple? When will I carefully chew the aromatic remnants of such betel-nuts, which have become mixed with nectar from mouths of the Divine Couple?
8) O Lokanatha Gosvami, O my spiritual master, O friend of the poor and wretched conditioned souls, O ocean of mercy, please hear the appeal of this person who is very miserable and poor-hearted. O Radha and Krsna, O holy land of Vrndavana, O intimate gopi-friends of the Divine Couple, I beg that you all grant this charity to me. Please fulfil these desires.

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

TRANSLATION
1) Vrndavana is filled with blossoming flowers, the dancing of peacocks and the sounds of cuckoos and bumble-bees. When, in the association of the dear gopis, will I melodiously sing in a charming cottage in a grove of Vrndavana?
2) When, seeing the slowly and gracefully moving Divine Couple, will my hairs stand on end because of the ecstasy in my heart?
3) When, in the company of the gopis, will Srimati Radharani gesture that she wants me to comb her hair, and when will I then take the comb in my hand, and carefully comb her curling locks?
4) When will I anoint Srimati Radharani’s limbs with sandalwood paste and musk? When will I give her beautiful garlands? When will I gaze on her moonlike face as I decorate it with tilaka markings drawn in sandalwood paste and kunkuma?

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

2) Anyone who has not established his relationship with Nityananda Prabhu is understood to have spoiled his valuable human birth. Such a human being is actually an uncontrollable animal. Because he never uttered the holy name of Nityananda, he has become merged into so-called education and family tradition do to help him? 3) Being maddened after false prestige and identification with the body, one is thinking, oh, what is Nityananda? What can He do for me? I don't care. The result is that he is accepting something false to be truth. If you actually want to approach Radha-Krsna, you must firmly grasp the lotus feet of Lord Nityananda.

4) The lotus feet of Nityananda are not illusion; they are a fact. One who engages in the transcendental loving service of Nityananda is also able to approach Radha-Krsna. Therefore you must first achieve the mercy of Lord Nityananda. When He is merciful toward you, then you will be able to approach Radha-Krsna. Therefore you should firmly grasp the lotus feet of Lord Nityananda.

5) With the permission of all the sakhis, headed by Lalita and Visakha, I will serve the lotus feet of Radha and Krsna.

6) Narottama dasa, the servant of the servant of Sri Krsna Caitanya Prabhu, longs for this service to the divine couple.

**TRANSLATION**

1) The divine couple, Sri Sri Radha and Krsna, is my life and soul. In life or death I have no other refuge but Them. 2) In a forest of small kadamba trees on the bank of the Yamuna, I will seat the divine couple on a throne made of brilliant jewels. 3) I will anoint Their dark and fair forms with sandalwood paste scented with cuya, and I will fan Them with a camara whisk. Oh, when will I behold Their moonlike faces? 4) After stringing together garlands of malati flowers I will place them around Their necks, and I will offer tambula scented with camphor to Their lotus mouths. 5) With the permission of all the sakhis, headed by Lalita and Visakha, I will serve the lotus feet of Radha and Krsna. 6) Narottama dasa, the servant of the servant of Sri Krsna Caitanya Prabhu, longs for this service to the divine couple.

**Song Name:** Sri Krsna Caitanya Prabhu Doya Koro More  
**Official Name:** Sāvaraṇa-śrī-gaura-pāda-padme (A Prayer to the Lotus Feet of Cré Gauranga)  
**Author:** Narottama Dasa Thakura  
**Book Name:** Prarthana (Section: Punah Prarthana Song 1)

1) śrī-krṣṇa-caitanya-prabhu doyer koro more toma binā ke doyāluk jagat-saṁsāre
2) patita-pāvana-hetu tava avatāra mo sama patita prabhu nā pāibe āra
3) hā hā prabhu nityānanda, premānanda sukhī kṛpābalokana koro āmi boro duḥkhī
doyā koro sitā-patī adwaita gośā tava kṛpā-bale pāi caityana-nītāi
4) hā hā swarūp, sanātana, rūpa, raghunātha bhāṭṭa-juga, śrī-jiva hā prabhu lokanātha
doyā koro śrī-ācārya prabhu śrīnīvāsa rāmacandra-saṅga māge narottama-dāsa

**TRANSLATION**

1) My dear Lord Caitanya, please be merciful to me, because who can be more merciful than Your Lordship within these three worlds?
Therefore, my claim is first.

You will not find a greater fallen soul than me.

2) Your incarnation is just to reclaim the Cakravarti dasa always desires the company of Ramacandra Gosvamis! Please be merciful to me. Narottama

6) O Srinivasa Acarya, successor to the six mercy. Narottama dasa also prays for your O Lokanatha Gosvami, my beloved spiritual master! Narottama dasa also prays for your mercy.


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

1) śrī-rūpa-mañjarī-pada, sei mora sampada, sei mor bhajana-pūjana sei mora prāṇa-dhana, sei mora ābharaṇa, sei mor jīvanera jīvana

2) sei mora rasa-nidhi, sei mora vānīcā-siddhi, sei mor vedera dharama sei brata, sei tapa, sei mor mantra-japa, sei mor dharama-karama

3) anukūla habe vidhi, se-pade hoibe siddhi, nirakhibo e due nayane se rūpa-mādhuri-rāsi, prāṇa-kuvalaya-śaśi, prabhullita habe niśi-dine

4) tuwā adarśana-ahi, garale jāralo dehī, ciro-dina tāpita jīvana hā hā rūpa koro doyā, deho more pada-chāyā, narottama loilo śaraṇa

**TRANSLATION**

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

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

1) śuniyāči sādhu mukhe bole sarva jana śrī rūpa krpaīya mile yugala carana

2) hā hā prabhu sanātana gaura parivāra sabe mili vānīcā pūrṇa koroho āmāra

3) śrī rūpera krpaī yeno āmār prati hoy se pada āśraya yāra sei mahāsāya

4) prabhu lokanātha kobe saṅge loyā jābe śrī rūpera pāda-padme more samarpibe

5) heno ki hoibe mora narma sakhyāgane anugata narottame koribe śāsane

**TRANSLATION**

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

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

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

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

5) When, by your mercy, will your faithful follower Narottama dasa become eligible to receive direct
instruction from the gopi-friends of the Divine Couple?

Song Name: Thakura Vaiśnava Gana
Author: Narottama Das Thakura
Book Name: Prarthana (Section: Vaiśnava Vijnapti Song 1)

(1) 

ṭhākura vaiśnava gaṇa, kori e niivedana,
mo boro adhama durācāra
daṛuṇa saṁśāra nidhi, tāhe dubāilo vidhi,
keśe dhari more koro pāra

(2) 

vidhi boro balavān, nā āune dharama jñāna,
sadāi karama pāse bāndhe
na dekhi tāraṇa leśa, joto dekhi sab kleśa,
anātha kātare tei kānde

(3) 

kāma krodha lobha moha, mada abhimāna saha,
āpāna āpāna sthāne tāne
aichana āmāra mana, phire jeno andha jana,
supatha vipatha nāhi jāne

(4) 

nā loinu sat mata, asate majilo cita,
tuyā pade nā korinu āsa
narottama dāsa koy, dekhi āunī lāge bhoy,
tarāiyā loho nīja pāsa

TRANSLATION

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

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

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

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

Song Name: Thakura Vaiśnava Pada
Author: Narottama Das Thakura
Book Name: Prarthana (Section: Vaiśnava Mahima Song 1)
1) Beautiful Vrndavana is filled with cintamani
tomāra icchāya saba hoy māyā-baśa
tomāra icchāya nāśa māyā pariṣaśa
(7) tabla icchā hoy jadi tādera uddhār
bujhībe niscai tabe kathā se tomār
(8) bhāgavater kathā se taba avatār
dhīra haiyā āne jadi kāne bār bār
(9) śrīvatāṁ svā-kathā krṣṇaṁ
punya-śrāvana-kīrtanaṁ
hrdā antaḥ-stho hy abhadrāni
vidhunoti suhṛt satām
naṣṭa-prāyev abhadreṣu
nityāṁ bhāgavata-sevāyā
bhagavaty uttama-śloke
bhaktir bhavati naiṣṭhikī
tadā rajas-tamo-bhāvāh
kāma-lobhādayaś ca ye
ceta etair anāviddhāṁ
sthitāṁ sattve prasidāti
evarī prasanna-manaṁ
bhagavad-bhakti-yogāḥ
bhagavat-tattva-vijñānam
mukta-saṅgasya jāyate
bhidyate hṛdaya-granthiś
cidyante sarva-saṁśayāḥ
kṣiyante cāsa karmāṇi
dṛṣṭa evātmaniśvare
(10) rajas tamo hate tabe pāibe nistār
hṛdayer abhadra saba ghucibe tāhār
(11) ki ko’re bujhābo kathā baro sei cāhi
khudra āmi dīna hīna kono śakti nāhi
(12) athaca enecho prabhu kathā bolibāre
je tomār icchā prabhu koro ei bare
(13) akhila jagat-guru! bacana se āmār
alankṛta koribār khamatā tomār
(14) tabla kṛpā ha’le mor kathā śuddha habe
śuniyā sabāra śoka duhkha je ghucibe
(15) āniyācho jadi prabhu āmāre nācāte
nācāo nācāo prabhu nācāo se-mate
kāṭhēra puttali jathā nācāo se-mate
(16) bhakti nāi beda nāi nāme khub daro
"bhaktivedānta" nāṁ ebe sārthak kor

TRANSLATION
1) My dear Lord Krishna, You are so kind upon
this useless soul, but I do not know why You have
brought me here. Now You can do whatever You like with me.

2) But I guess You have some business here, otherwise why would You bring me to this terrible place?

3) Most of the population here is covered by the material modes of ignorance and passion. Absorbed in material life, they think themselves very happy and satisfied, and therefore they have no taste for the transcendental message of Vasudeva. I do not know how they will be able to understand it.

4) But I know Your causeless mercy can make everything possible because You are the most expert mystic.

5) How will they understand the mellows of devotional service? O Lord, I am simply praying for Your mercy so that I will be able to convince them about Your message.

6) All living entities have come under the control of the illusory energy by Your will, and therefore, if You like, by Your will they can also be released from the clutches of illusion.

7) I wish that You may deliver them. Therefore if You so desire their deliverance, then only will they be able to understand Your message.

8) The words of Srimad-Bhagavatam are Your incarnation, and if a sober person repeatedly receives it with submissive aural reception, then he will be able to understand Your message.

9) It is said in the Srimad-Bhagavatam (1.2.17-21):"Sri Krishna, the Personality of Godhead, who is the Paramatma [Supersoul] in everyone’s heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted. By regular attendance in classes on the Bhagavatam and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact. As soon as irrevocable loving service is established in the heart, the effects of nature’s modes of passion and ignorance, such as lust, desire and hankering, disappear from the heart. Then the devotee is established in goodness, and he becomes completely happy. Thus established in the mode of unalloyed goodness, the man whose mind has been enlivened by contact with devotional service to the Lord gains positive scientific knowledge of the Personality of Godhead in the stage of liberation from all material association. Thus the knot in the heart is pierced, and all misgivings are cut to pieces. The chain of fruitive actions is terminated when one sees the self as master."

10) He will become liberated from the influence of the modes of ignorance and passion and thus all inauspicious things accumulated in the core of the heart will disappear.

11) How will I make them understand this message of Krishna consciousness? I am very unfortunate, unqualified and the most fallen. Therefore I am seeking Your benediction so that I can convince them, for I am powerless to do so on my own.

12) Somehow or other, O Lord, You have brought me here to speak about You. Now, my Lord, it is up to You to make me a success or failure as You like.

13) O spiritual master of all the worlds! I can simply repeat Your message, so if You like You can make my power of speaking suitable for their understanding.

14) Only by Your causeless mercy will my words become pure. I am sure that when this transcendental message penetrates their hearts they will certainly feel engladdened and thus become liberated from all unhappy conditions of life.

15) O Lord, I am just like a puppet in Your hands. So if You have brought me here to dance, then make me dance, make me dance, O Lord, make me dance as You like.

16) I have no devotion, nor do I have any knowledge, but I have strong faith in the holy name of Krsna. I have been designated as Bhaktivedanta, and now, if You like, You can fulfill the real purport of Bhaktivedanta.

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

(refrain)

krṣṇa taba punya habe bhāi  
e-puṇya koribe jabe rādhārāṇī khusī habe  
dhruva ati bolā tomā tāi

(1)

śrī-siddhānta saraswati śacī-suta priya ati  
krṣṇa-sebāya jāra tula nāi  
sei se mohānta-guru jagater madhe uru  
krṣṇa-bhakti dey thāi thāi
World. In all the cities, towns, and villages on the earth, extending to all the oceans, rivers, and streams, everyone may accept the Holy Name of Krsna.
3) Thus all directions will be conquered by a flood of transcendental ecstasy flowing with the excessive mercy of Sri Caitanya Mahaprabhu. When all the miserable living entities that have been corrupted by maya become happy, then the Vaisnava's desire is fulfilled.
4) Although my Guru Maharaja ordered me to accomplish this mission, I am unworthy to do it, being very fallen and incompetent. That being the case, O Lord Krsna, Your mercy is today arising in a befitting manner to make me become worthy, for You are the wisest of all.
5) If You bestow Your divine power, then one attains the factual substance which is service to the spiritual master - and life becomes successful. If that service is obtained, then one becomes truly satisfied, and ultimately receives Your association due to good fortune.
6) (As stated by Prahlada Maharaja to Lord Nrsimhadeva in the Srimad Bhagavatam, 7.9.28:) "Thus, by associating with material desires one after another, I was following the general populace by falling into a blind well full of snakes. My dear Lord, O Supreme Personality of Godhead! Then the great sage Narada Muni kindly accepted me as his disciple, and instructed me how to achieve the transcendental position similar to his own. How could I ever leave the service of your servant?"
7) O Lord Krsna, You are my eternal companion. Forgetting You, I have suffered the kicking of maya birth after birth. If today the chance to meet You occurs again, then surely I will be able to rejoin You.
8) O my dear brother! In Your company I will experience great joy once again. Wandering about the pastures and fields, I will pass the entire day with You in tending the cows. Joking with You and frolicking throughout so many forests of Vraja, I will roll upon the ground in spiritual ecstasy. When, oh when will that day be mine?
9) Today that remembrance of being with You came to me in a very nice way. Feeling great longing I called out for You, O Lord Krsna! Only because I am Your eternal servant do I desire Your association so much. Except for You, I have no other refuge.

**Translation**

Refrain: O, brothers, (o brother) The Supreme Lord Krsna will bestow virtue upon you -- but He will do this only when Srimati Radharani first becomes pleased with you. This I surely declare to you.
1) Sri Srimad Bhaktisiddhanta Sarasvati Thakura, who is very dear to Lord Gauranga, the son of mother Saci, is unparalleled in his service to the Supreme Lord Sri Krsna. He is that great saintly spiritual master, most magnanimous within this universe, who bestows devotion to Krsna in various places throughout the world.
2) His desire is very powerful, and thus he is causing the Holy Name of Lord Gauranga to spread throughout all the countries of the Western World.

**Songs by Locana Das Thakura**

**Song Name:** Avatara Sara Gora Avatara

**Author:** Locana Das Thakura
(ISKCON desire tree)

1) avatāra sār gaura avatāra kena na bhajili tāre
   kari nire vas gelā na piyasa āpana karama phere
2) kantakeru taru sadāyi sevili man, amrta pāyivar āse
   prema kalpataru šrī gaurāṅga āmār tāhāre bhāvili više
3) saurabher āse palāśa ṣūnkili man, nāśāte pāśile kita
   ikshudanda bhāvī kātha chušili man, kemane paebei mitha
4) hār baliyā galāya parili man, šaman kinkar sāpā
   šītal baliyā āguna pohāli man, paii vajar tāpā
5) samsār bhaįji šrī gaurāṅga bhulili, nā ṣunilī sādhura kathā
   iha parakāla dukāla khoyāli man, khayilī apana māthā

TRANSLATION
1) O my mind, why don’t you worship Śrī Gaurasundara, the crown-jewel of all incarnations? You always stay in water but your thirst is never satiated due to your own past bad activities.
2) You always hope to attain sweet, juicy fruits from your worship of thorn trees, but this is not possible. Our Gaurasundara is a desire-tree offering divine love, but you left Him, thinking Him to be poison.
3) O my mind, searching for some sweet aroma, you smell the beautiful palāśa flower (but it has no scent), and instead, an insect from the flower enters your nose. You suck on dry wood, mistaking it for sugar cane, so how can you get any sweet juice?
4) O my mind, death is like snake which you put around your neck, thinking it to be a garland. You entered fire, thinking it to be cool, and suffered excruciating burning.
5) O my mind, enjoying material pleasures, you never heeded the devotees’ words and forgot Gaurasundara. Thus, both this world and the next are lost to you.

Song Name: Nitai Guna Mani
Author: Locana Das Thakura
Book Name: Caitanya Mangala

(1) nitāi guna-maṇi āmār nitāi guṇa-maṇi
   āniyā premer vanẏā bhāsāilo avanī
(2) premer vanẏā loiyā nitāi āilā gauda-deše
   ḍubilo bhakata-gaṇa dīna hīna bhāse
(3) dīna hīna patita pāmara nāhi bāche
   brahmār durlabhā prema sabākāre jāće
(4) ābaddha karuṇā-sindhu nitāi kātiyā muhān
   ghare ghare bule prema-amiyār bān
(5) locan bole mor nitāi jēbā nā bhajilo
   jāniyā śuniyā sei ātma-ghāṭī hoilo

TRANSLATION
1) My Lord Nityananda, the jewel of all virtues, my Lord Nityananda, the jewel of all virtues, has brought the flood of ecstatic love of God that has drowned the entire world.
2) Bringing this overwhelming deluge of prema when He returned to Bengal from Jagannatha Puri on Lord Caitanya’s order, Nitai has inundated the assembly of devotees. The fallen nondevotees did...
not drown, however, but remained floating on that ecstatic ocean.

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

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

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

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**Songs by Bhaktisiddhanta Saraswati Thakur**

**Song Name: Dusta Mana**

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

**Author: Bhaktisiddhanta Saraswati**

1. duṣṭa mana! tumi kiser vaiṣṇava?
   pratiṣṭhātare, nirjaner ghare,
tava 'hari nāma' kevala 'kaitava'

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

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

4. pratiṣṭhāśā-taru, jaḍa-māyā-maru,
   nā pela 'rāvana' yuḥhiyā 'rāghava' vaiṣṇavi pratiṣṭhā, tāte koro niṣṭhā,
tāhā nā bhajile labhibe raurava

5. harijana-dvesa, pratiṣṭhāśa-kleśa,
koro keno tabe tāhār gaurava vaiṣṇaver pāche, pratiṣṭhāśā śa, tāte khubu nāhe 'anitya-vaibhava'

6. se hari-sambandha, śūnya-māyā-gandha,
tāhā khubu noy 'jaṭer kaitava'
   pratiṣṭhā-çandāli, nirjanatā-jāli,
   ubhaye jānīho māyika raurava

7. kārtana chādibo, pratiṣṭhā mākhibo,
   ki kāja dhuḍiyā tādṛṣa gaurava
   mādhavendra purī, bhāva-ghare curi,
nā korilo khubu sadāi jānabo

8. tomār pratiṣṭhā-'śukarer viṣṭhā',
tār-saha sama khubu nā mānava matsaratā-vaše, tumī jaḍa-raše,
majecho chādiyā kārtana-sauṣṭava

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

**Official Name: Sri Gaura Nityanander Daya**

**The Mercy of Śri Gaura and Nityānanda**

**Author: Locana Das Thakura**

**Book Name: Dhamali**

1. parama koruṇa, pahū dui jana
   nītai gauracandra
   saba avatāra-sāra śiromāṇi
   kevala ānanda-kanda

2. bhajo bhajo bhāi, caitanya nītai
   sudṛḍha bīśwāsa kori
   viśaya chādiyā, se rase majyā,
   mukhe bolo hari hari

3. dekho ore bhāi, tri-bhuvane nāi,
   emona doyāla dātā
   paśu pākhi jhure, pāśāna vidare,
   ṣūnā jānā guṇa-gātā

4. sarṣāre majiyā, rohīli poriyā,
   se pade nāhilo āśa
   āpāna kārama, bhūjāye śamana,
   kahoye locana-dāsā

**TRANSLATION**

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

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

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

4) But Locana dasa regrets that I am entrapped by sense gratification. Since I have no attraction for the lotus feet of Lord Caitanya and Lord Nityananda, then Yamaraja, the superintendent of death, is punishing me by not allowing me to be attracted by this movement.
(9) tā di duṣṭa mana, 'nirjana bhajan,' pracāricho chale 'kuyogī-vaibhava' prabhau saṅātane, pārama jatane, ṣikṣā dilo yāhā, cinto sei saba
(10) sei duṭi kathā, bhulo' nā sarvathā, uccāś-śvare koro 'hari-nāma-śrava' phalgu' ār 'yukta,' 'baddha' ār 'muktā,' kabhu nā bhāviho, ekākār saba
(11) 'kanaka-kāmīni,' 'pratiṣṭhā-bāghīni,' chāḍīyāche jāre, sei to' vaiśnava sei 'anāsakta,' sei 'śuddha-bhakta,' saṃsār tathā pāy parābhava
(12) yathā-yogya bhoga, nāhi tathā roga, 'anāsakta' sei, ki ār kahabo 'āśakti-ṛohita,' 'sambandha-saḥita,' viṣaya-samuha sakali 'mādhava'
(13) se 'yukta-vairāgya,' tāhā to' saubhāgya, tāhā-i jaḍete harir vaibhava kīrtane jāhār, 'pratiṣṭhā-sambhār,' tāhār sampatti kevala 'kaitava'
(14) 'viṣaya-mumukṣu,' 'bhoger bubhukuśu,' du'ye tyājo mana, du'i 'a vaiśnava' 'krṣner sambandha,' aprākṛta-śandha, kabhu nāhe tāhā jader sambhava
(15) 'māyāvādi jana,' krṣṇetara mana, mukta abhimāne se inde vaiśnava vaiśnavor dās, tava bhakti-āś, keno vā dākiho nirjana-āhava
(16) je 'phalgu-vairāgi,' kohe nije 'tyāgi,' se nā pārē kabhu hoite 'vaiśnava' hari-pada chāḍī, 'nirjanātā bāḍi,' labhiyā ki phala, 'phalgu' se vaibhava
(17) rādhā-dāsyē rohi, chāḍī 'bhoga-ahi,' 'pratiṣṭhāśā' nahe 'kīrtana-gaurava' rādhā-nītya-jana, tāhā chāḍī' mana, keno vā nirjana-bhajana-kaitava
(18) vraja-vāsī-gana, pracāra-śhana, pratiṣṭhā-bhikṣuka tā'rā nahe 'śava' prāṇa āche tā'r, se-hetu pracā, pratiṣṭhāśā-hīna-'krṣṇa-gāthā' saba
(19) śrī-dayita-dās, kīrtanete āś, koro uccāś-śvare 'hari-nāma-śrava' kīrtana-prabhāvē, smanra svabhāvē, se käle bhajana-nirjana sambhava

TRANSLATION
1) O wicked mind! What kind of Vaisnava do you think you are? Your pretentious show of chanting Lord Hari's holy name in a solitary place is only for the sake of attaining the false prestige of a worldly reputation -- it is nothing but pure hypocrisy.
2) Such materialistic prestige is as disgusting as the stool of a hog. Do you not know that it is only a mere illusion cast by the potency of Maya? What is the value of contemplating day and night your plans for enjoying wealth and women? All these things are only temporary.
3) When you claim wealth as your own, it creates in you ever-increasing desires for material enjoyment. Your riches should be used for serving Madhava, the Lord of all wealth. Neither is it your proper place to indulge in lust for women, whose only true proprietor is Lord Yadava.
4) The demon Ravana (lust-incarnate) fought with Lord Ramachandra (love-incarnate) in order to gain the tree of worldly reputation -- but that was nothing but a mirage cast in the desert wasteland of the Lord's illusory material potency. Please cultivate fixed determination to attain only the steady and solid platform whereupon a Vaisnava ever stands. If you neglect worshiping the Lord from this position, then you will ultimately attain a hellish existence.
5) Why do you needlessly suffer the torment of blaspheming the devotees of Lord Hari, attempting to achieve their eminence, thereby only proving your own fruitless foolishness? The desire for spiritual eminence is easily fulfilled when one becomes a devotee of the Lord, for eternal fame automatically follows the heels of a Vaisnava. And that fame is never to be considered a temporary worldly opulence.
6) The relationship between a devotee and Lord Hari is devoid of even a trace of worldly illusion; it has nothing to do with the materialistic cheating propensity. The prestige of so-called popularity in the material realm is compared to a treacherous dog-eating witch, and the attempt to live in solitude to supposedly engage in unalloyed bhajan is compared to an entangling network of distraction. Please know that anyone striving in either of these ways verily lives in the hell of Maya's illusion.
7) "I shall give up chanting the Lord's name publicly in kirtan and retire to solitude, thus smearing myself with worldly honor." Dear mind, what is the good of seeking such so-called glory? I will always remind you that the great soul Madhavendra Puri never deceived himself in that
regard by committing theft in his own storehouse of perception the way you do.

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

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

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

11) One is truly a Vaisnava who has given up the habit of falling victim to the ferocious tigress of selfish attachment, and endowed with the ability to see things in relation to the Lord, all sense objects are then directly perceived as being Lord Madhava Himself.

12) One is indeed detached who moderately partakes of worldly things that are deemed necessary for living in devotional service; a devotee acting in that manner does not fall prey to the disease of material infatuation. Thus devoid of selfish attachment, and endowed with the transcendental power of remembrance of the Lord and His divine pastimes, one who realizes this is most fortunate indeed. Everything involved in such a devotee's life represents Lord Hari's personal spiritual opulence as manifest in the world of matter. On the other hand, one who engages in chanting the Lord's name with hopes of enhancing his own material reputation finds that all his activities and paraphernalia represent only the riches of hypocrisy.

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

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

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

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

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

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

19) Srila Bhaktisiddhanta Saraswati (servant of Radha and Her beloved Krsna) always hopes for kirtan, and he begs all to loudly sing the names of Lord Hari. The transcendental power of congregational chanting automatically awakens remembrance of the Lord and His divine pastimes in relation to one's own eternal spiritual form. Only at that time does it become possible to go off to a solitary place and engage in the confidential worship of Their Lordships.
1) In the beginning of creation the science of devotional service was received by the four-headed Brahma from the Supreme Lord Sri Krsna. Devasri Narada's understanding of this divine science was obtained from Brahma. The great sage Krsna Dvaipayana Vyasa, who was empowered to compile the Vedic literatures, became a disciple of Devasri Narada. Sripada Madhvacarya, the founder of the suddha-dvaita school of Vedanta philosophy, who visited Vyasadeva at Badarikasrama in the thirteenth century to learn from him Vedanta philosophy, calls himself a servant of Krsna Dvaipayana Vyasa. Purnaprajna Tirtha [Madhva] is the guru and sole refuge of Padmanabha Tirtha. 

2) The two other principal disciples of Madhva are Nrhari Tirtha and Madhava Tirtha. Madhava Tirtha accepted the great paramahamsa Aksobhya Tirtha as a disciple. The principal disciple of Aksobhya Tirtha was known as Jayatirtha. Jayatirtha's service was for his disciple Jnana-dvaita. Dayanidhi received the science of devotional service from Jnana-dvaita, and the servant of Dayanidhi was Vidyanidhi [Vidyadhiraja Tirtha]. Rajendra Tirtha became a disciple of Vidyadhiraja Tirtha. Rajendra Tirtha's servant was known as Jayadharma or Vijayadhvaja Tirtha. In this way you should properly understand this disciplic succession.

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

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

5) The chief disciple of Madhavendra Puri was Isvara Puri, and two of his other disciples were the renowned incarnations of Godhead Sri Nityananda and Advaita Acarya. Sri Caitanya Mahaprabhu, the spiritual preceptor of all the worlds made Isvari Puri greatly fortunate by accepting him as His spiritual master. Mahaprabhu Sri Caitanya is non different from Sri Sri Radha and Krsna and is the very life of those Vaisnavas who follow Sri Rupa Gosvami. Sri Svarupa Damodara Gosvami, Rupa Gosvami, and Sanatana Gosvami were the givers of great happiness to Visvambhara [Sri Caitanya].

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

7) The great souls Jiva Gosvami and Raghunatha Dasa Gosvami became very dear to Rupa Gosvami. Jiva Gosvami was a disciple of Rupa Gosvami, and Raghunatha Dasa Gosvami, a disciple of Advaita Acarya's disciple Yadunandana Acarya, was accepted by Rupa and Sanatana as their third brother. Raghunatha dasa Gosvami's beloved student was Krsnadasa Kaviraja Gosvami. Krsnadasa Kaviraja was an intimate friend of Lokanatha Gosvami. They lived together in Vrndavana and always discussed the topics of
Sri Bhaktivinoda Thakura. Bhaktivinoda Thakura's Vidyabhusana and was the beloved siksa-guru of a very prominent acarya after Sri Baladeva Srimad-Bhagavatam. Jagannatha Dasa Babaji was Vidyabhusana, to whom he taught the precepts of guru [instructing spiritual master] of Baladeva.

8) Visvanatha Cakravarti Thakura was the siksa-disciplic succession from Narottama Dasa. Cakravarti Thakura, who was the fourth acarya in Thakura was the only desire of Visvanatha Gosvami. To serve I the feet of Narottama Dasa he became very dear to Krsnadasa Kaviraja in the service of his guru, and he also engaged himself in the service of his guru's intimate friend. Thus he was always engaged in the service of his guru, and he also engaged himself in disciplic succession from Narottama Dasa.

9) These treat saintly Vaisnavas are all disciples of Gadadhara Pandita, had only one disciple, whose name was Narottama Dasa. Narottama Dasa was always engaged in the service of his guru's intense friend. Thus he became very dear to Krsnadasa Kaviraja. To serve I the feet of Narottama Dasa he became very dear to Krsnadasa Kaviraja in the service of his guru's intimate friend. Thus he was always engaged in the service of his guru, and he also engaged himself in disciplic succession from Narottama Dasa.

Translation:

1) To the Supreme Lord, whose form is the embodiment of eternal existence, knowledge, and bliss, whose shark-shaped earrings are swinging from and to, who is beautifully shining in the divine realm of Gokula, who I (due to the offense of the pot of yogurt that His mother was churning into butter and then stealing the butter that was kept hanging from a swing) is quickly running from the wooden grinding mortar in fear of mother Yasoda, but who has been caught from behind by her who ran after Him with greater speed--to that Supreme Lord, Sri Damodara, I offer my humble obeisances.

2) (Seeing the whipping stick in His mother's hand) He is crying and rubbing His eyes again and again with His two lotus hands. His eyes are filled with fear, and the necklace of pearls around His neck, which is marked with three lines like a conch shell, is shaking because of His quick breathing due to crying. To this Supreme Lord, Sri Damodara, whose belly is bound not with ropes but with His mother's pure love, I offer my humble obeisances.

3) By such childhood pastimes as this He is drowning the inhabitants of Gokula in pools of ecstasy, and is revealing to those devotees who are absorbed in knowledge of His supreme majesty and opulence that He is only conquered by devotees whose pure love is imbued with intimacy and is free from all conceptions of awe.

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**Songs by Kṛṣṇa Dvaipāyana Vyāsa**

**Song Name:** Namamisvaram Saccidananda Rupam

**Official Name:** Sri Sri Damodarastakam

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

**Author:** Vyasadeva

**Book Name:** Padma Purana

1. namamiśvaram sac-cid-ānanda-rūpaṁ
   lasat-kundalāṁ gokule bhṛjājanam
   yaśodā-bhiyolukhalād dhāvamānanām
   parāmṛṣṭam atyantato drutyā gopāyā

2. rudantaṁ muhur netra-yugmaṁ mrjantam
   kāraṁbhaja-yugmena sātaṁ-ketaṁ
   mūhuḥ śvāsa-kampa-trīrkhānta-kanthaṁ
   sthita-gravāṁ dāmodarāṁ bhakti-baddham

3. itīḍṛk sva-līlābhāṁ ānanda-kuṇḍe
   sva-ghoṣāṁ nimajjantam ākhyāpayantam
   tādiyeśita-jīśu bhaktai jīvatvam
   punaḥ prematas tāṁ satāvṛtti vande

4. varam deva mokṣaṁ na mokṣāvadhīṁ vā
   na canyaṁ vṛne 'ham vareśād aphiṁ
   idāṁ te vapur nāthā gopāla-bālaṁ
   sadā me manasyā śivāstaṁ kim anyaiḥ

5. idāṁ te mukhāmbhojam atyanta-nilair
   vṛtaṁ kundaliṁ snidha-raktaś ca gopāyā
   muhuः cumbitaṁ bimba-raktādhamarāṁ me
   manasyā śivāstāṁ alaṁ lakṣa-lābhaiḥ

6. namo deva dāmodarāṁ nāṁ viṁśo
   prasida prabhō duḥkha-jālādhi-magnam
   kṛpa-drṣṭi-vṛṣṭīyāṁ-dināṁ batānu
   grhaṇeṣa māṁ ajītam edhy aksī-drṣyaḥ

7. kuverātmajau baddha-mūrtyaiva yadvat
   tvaya mocitaḥ bhakti-bhājau kṛtau ca
   tathā prema-bhaktiṁ svakāṁ me prayaccha
   nako mukṣe graho me 'sti dāmodareha

8. namas te 'stu dāmē sphurad-dipti-dhāmē
   tvadīyarāyāthā viśvasya dhāmē
   namo rādhikāyai tvādiya-priyāyai
   namo 'nanta-līlāya devāya tubhyam

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

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

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

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

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

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

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**Song Name:** Jayati Te 'Dhikaṁ Janmanā Vrajaḥ

**Official Name:** Gopi Gitam (The Gopis’ Songs of Separation)

**Spoken by:** Satyavrata Muni in a conversation with Nārada Muni

**Author:** VyasaDeva

**Book Name:** Bhagavata Purana (Section: Canto 10 Chapter 31 Verses 1 to 19)
1) The gopis said: O beloved, Your birth in the land of Vraja has made it exceedingly glorious, and thus Indirā, the goddess of fortune, always resides here. It is only for Your sake that we, Your devoted servants, maintain our lives. We have been searching everywhere for You, so please show Yourself to us.

2) O Lord of love, in beauty Your glance excels the whorl of the finest, most perfectly formed lotus within the autumn pond. O bestower of benedictions, You are killing the maidservants who have given themselves to You freely, without any price. Isn't this murder?

3) O greatest of personalities, You have repeatedly saved us from all kinds of danger —
hair and thickly powdered with dust. Thus, O hero, You arouse lusty desires in our minds.

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

14) O hero, kindly distribute to us the nectar of Your lips, which enhances conjugal pleasure and vanquishes the distress of those living in Vraja.

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

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

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

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

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

TRANSLATION

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

2) Your face is splendid with a pearl decorating the tip of Your nose and a wonderful gentle smile on your bimba-fruit lips. You are decorated with wonderful jewel ornaments. O Vrnda, I bow to your lotus feet.
3) Vrsabhanu's daughter, Radha, made you guardian of Krsna's opulent and auspicious abode of Vrndavana, the crest jewel of all Vaikuntha planets. O Vrnda, I bow to your lotus feet.

4) By Your order the groves where Madhava enjoys pastimes are splendidly decorated with blossoming flowers, bumble-bees, deer, honey and other things. O Vrnda, I bow to your lotus feet.

5) Because you became their messenger the eager and youthful divine couple enjoyed the transcendental pastimes in the forest. O Vrnda, I bow to your lotus feet.

6) By your mercy the people attain residence in Vrndavana, the desire to serve your masters' lotus feet.

7) They who are learned in the Satvata-tantra glorify you. You are Krishna's pastime-potency.

8) O merciful one, they who have no devotion and planetary associates of Vrndavana, the crest jewel of all Vaikuntha, will eternally reside in Vrndavana and attain loving service to the divine couple.

9) A person who is like a bumble bee at the lotus feet, and the desire to assist in the rasa dance. O Vrnda, I bow to your lotus feet.

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

1) Let me not have mystic powers, impersonal liberation, the Lord's association in Vaikuntha, or even pure love for Him, if instead of them I may reside in Vrndavana.

2) When Brahma and Uddhava, the crest jewels of devotees, saw the intense sweetness here, they begged to take birth here even as a blade of grass. For this reason I pray to reside in Vrndavana.

3) Here the gopis glorified the earth, saying: "O Earth, what austerities have you done, so that your surface is now marked with Krishna's footprints?" May I reside in Vrndavana.

4) May I reside in Vrndavana where, because the Vedas say raso vai sah (The Supreme Personality of Godhead is sweetness), transcendental sweetness attained its highest perfection in the gopis' passionate love.

5) Although only five yojanas in circumference, bounded by Bhandiravana, Govardhana Hill and the rasa-dance arena, it is unlimited in transcendental opulence. May I reside in Vrndavana.

6) Because Vrsabhanu's daughter is the queen, and because here the happiness of pure love of God rises, I yearn to live here. I pray: May I reside in Vrndavana.

7) Even by performing many austerities goddess Lakshmi could not enter the great rasa-dance.
pastime here. May I reside in the splendidly beautiful groves of Vrndavana.
8) May I reside in Vrndavana, where the ruru and nyanku deer fearlessly play, the cuckoos, bumblebees, and parrots sing, and the peacocks dance.
9) They who with great concentration read aloud this Vrndavanastaka, at the end of this life attain direct service to the lotus feet of Vrndavana’s master.

**Songs by Vasudeva Ghosh**

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

1) gaurāṅga tumi more doyā nā chāḍīho āpana koriyā rāṅgā carane rākhiho
2) tomār carana lāgī sab teyāgilu šītalā carana pāyā šāraṇa loilu
3) e kule o kule muñi dilu tilānjali rākhiho carane more āpānār boli
4) vāsudeva ghoše bole carane dhoriyā kṛpā kori rākho more pada-chāyā diyā

**TRANSLATION**
1) Oh Lord Gauranga! Please do not neglect to show me Your mercy! Making me Your very own property, kindly keep me situated at the reddish lotus feet.
2) With the intention of attaining Your feet, I have utterly renounced everything. Now I have taken full shelter of Your soothing lotus feet.
3) Whether I am related to this family lineage or that family lineage – I have completely abandoned them all. I beg You to mercifully keep me by Your feet, calling me Your own.
4) Vasudeva Ghosh says, “Since I have tightly grasped hold of Your feet, please keep me here by always bestowing their soothing shade.”

**Song Name: Yadi Gaura Na Hoito**
**Author: Vasudeva Ghosh**

1) yadi gaura nā hoito, tabe ki hoito, kemone dharitām de rādhār mahimā, prema-rasa-simā, jagate jānāto ke
2) madhura vrnda, vipina-mādhuri, praveśa cāturi sār baraja-yuvati, bhāver bhakati, śakati hoito kār
3) gāo gāo punah, gaurāṅger guṇa, sarala koriyā mana e bhava-sāgare, emona doyāl, nā dekiyē eka-jana
4) āmi gaurāṅga boliyā, nā genu galiyā, kemone dhorinu de vāsur hiyā, pāśāna diyā, kemone gādiyāche

**TRANSLATION**
1) If Lord Gaura had not appeared as the yuga-avatara in this age of Kali, then what would have become of us? How could we have tolerated living? Who in this universe would have ever learned about the topmost limits of loving mellows that comprise the glory of Sri Radha?
2) Who would have had the power to render ecstatic devotional service that follows in the footsteps of the damsels of Vraja? Indeed, the clever expertise of the Vraja-gopis is a prerequisite for entering the supremely sweet forest of Vrindavan.

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

4) Even though I chant the holy name of Lord Nandananandana, and who brings a flood of confidential pure devotional service to the city of her brother Yamaraja, the sight of whom enables the most sinful persons to cross the ocean of sin, and the sweetness of whose mercy purifies the hearts of everyone, always purify me.

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

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

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

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

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

TRANSLATION

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

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

3) May Sri Yamuna, who is the daughter of Suryadeva, who divides the seven oceans and seven continents, who witnessed many of Lord Mukunda's transcendental pastimes, and whose splendor rebukes a host of sapphires, always purify me.
7) May Sri Yamuna, who is the daughter of Suryadeva, who is filled with the warblings of thousands of joyful mallikaksa swans, who is worshiped by the Vaisnavas, devas, siddhas, and kinnaras, and the slightest scent of the fragrant breeze moving on whose shores stops the cycle of repeated birth and death, always purify me.

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

9) O lotus-eyed one, O daughter of Suryadeva, O rescuer from all sins, please flood with pure devotional service that person who, reciting these eight prayers with a cheerful heart, glorifies you, whose waves are pure and splendid, and who is accompanied by all the demigods.

TRANSLATION
Refrain: O Lord Sri Krsna! I am offering a prayer unto You. Please let the bee of my mind be offered the nectarian honey of Your lotus feet.

1) Although Brahma in full samadhi cannot catch a glimpse of even a ray of the effulgence from the tips of Your toe-nails still, O Acyutah! Having heard of the waves of Your astonishing mercy, I long to receive Your grace.

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

3) He Sanatana! Because Your lotus feet are filled with such wonderful rasa, let the bee of my mind always reside unwaveringly in that nectar which puts everything else to shame, for they are the essence of all sweetness. This is my only prayer.
nikhila nīja jana mohita mānasā
vikathita gada gada bhāṣam
paramā kiṃcana kiṃcana narāgana
karunā vitarāna śilām

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

TRANSLATION
1) All glories to Radha and Kṛṣṇa and the divine forest of Vṛndavana. All glories to the three presiding Deities of Vṛndavana--Śrī Govinda, Gopinatha, and Madana-mohana.
2) All glories to Syama-kunda, Radha-kunda, Govardhana Hill, and the Yamuna River (Kalindi). All glories to the great forest known as Mahavana, where Kṛṣṇa and Balarama displayed all of Their childhood pastimes.
3) All glories to Kesi-ghata, where Kṛṣṇa killed the Kesi demon. All glories to the Vamsi-vata tree, where Kṛṣṇa attracted all the gopis to come by playing His flute. Glories to all of the twelve forests of Vraja. At these places the son of Nanda, Sri Kṛṣṇa, performed all of His pastimes.
4) All glories to Kṛṣṇa's divine father and mother Nanda and Yasoda. All glories to the cowherd boys, headed by Śridama, the older brother of Śrimati Radharani and Ananga Manjari. All glories to the cows and calves of Vraja.
5) All glories to Rama-ghata, where Lord Balarama performed His rasa dance. All glories to the young cowherd maidens of Vraja.
6) All glories, all glories to Gopisvara Siva, who resides in Vṛndavana in order to protect the holy dhama. All glories, all glories to Kṛṣṇa's funny Brahmaṇa friend, Madhumangala.
7) All glories to Rama-ghata, where Lord Balarama performed His rasa dance. All glories to Lord Balarama, the son of Rohini. All glories, all glories to all of the residents of Vṛndavana.
8) All glories to the wives of the proud Vedic brahmanas. All glories to the wives of the Kaliya serpent. Through pure devotion they all obtained the lotus feet of Lord Govinda.
9) All glories to the place where the rasa dance of Sri Kṛṣṇa was performed. All glories to Radha and Syama. All glories, all glories to the divine rasa dance, which is the most beautiful of all Lord Kṛṣṇa's pastimes.

Songs by Kṛṣṇadasa Kaviraja Goswami

Song Name: Jaya Radhe Jaya Kṛṣṇa Jaya Vṛndavana
Official Name: Sri Vraja Dhamamahimamrta (The Nectarean Glories of Vraja-dhāma)
Author: Kṛṣṇadasa Kaviraj Goawami

(1) jaya rādhē, jaya krṣṇa, jaya vrñḍāvana
śṛi govinda, gopīnātha, madana-mohana
(2) śyama-kunda, rādhā-kunda, giri-govardhana
kālīndī jamunā jaya, jaya mahāvana
(3) keśi-ghāṭa, bāṁśī-baṭa, dwādaśa-kānana
jāhā saba liḷā koilo śrī-nanda-nandana
(4) śrī-nanda-jaśodā jaya, jaya gopa-gana
śṛīdāmādi jaya, jaya dhenu-vatsa-gana
(5) jaya vrṣabhānu, jaya kīrtīdā sundaria
jaya paurnamāsī, jaya ābhīra-nāgařa
(6) jaya jaya gopīswara vrñḍāvana-mājha
jaya jaya krṣṇa-sakhā baṭu dwīja-rāja
(7) jaya rāma-ghāṭa, jaya rohinī-nandana
jaya jaya vrñḍāvana-bāṣī jata jana
(8) jaya dvija-patnī, jaya nāga-kanyā-gaṇa
bhaṅkite jāhārā pāllo govinda-carana
(9) śrī-raṣa-maṇḍala jaya, jaya rādhā-śyāma
jaya jaya rasa-liḷā sarva-manorāma
(10) jaya jayojiwala-rasa sarva-rasa-sāra
parakīyā-bhāve jāhā brajete pracāra
(11) śrī-jāhnavā-pāda-padma koriyā smaraṇa
dīna krṣṇa-dāsa kohe nāma-saṅkirtana
10) All glories, all glories to the mellow of conjugal love, which is the most excellent of all rasas and is propagated in Vraja by Sri Krsna in the form of the divine parakriya-bhava [paramour love].
11) Remembering the lotus feet of Lord Nityananda's consort Sri Jahnava Devi, this very fallen and lowly servant of Krsna sings the sankirtana of the holy name.

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

(1) jaya rādhā giri-vara dhāri
śri nanda-nandana vrśabhānu-dulāri
( vrśabhānu dulāri rādhe vrśabhānu-dulāri)
(2) mora-mukuṭa mumha muralī jori
veṇi virāje muke hāsi thori
(3) unaki śohe gale vana-mālā
inaki motima-māla ujālā
(4) pītāmbara jaga-jana-mana mohe
nīla udhāni bani unaki śohe
(5) aruna carane mani-maṇḍjīra bāoye
śrī-krṣṇa-dās tahiṅ mana bhāoye

TRANSLATION
1) All glories to Srimati Radharani and Giri Vara Dhari! He is the son of Nanda Maharaja. She is the darling of Maharaja Vrisabhanu.
2) He wears a peacock feather in His crown and a shining flute is placed on His lips. Her long braid appear brilliant and She has a gentle smile on Her face.
3) Wearing a garland of forest flowers, His neck is splendidous. Wearing a shimmering pearl necklace, Her neck is splendidous.
4) His yellow garments enchant the minds of everyone within the universe. Her blue garments display a brilliant effulgence.
5) Jeweled ankle bells resound on Their reddish lotus feet. The mind of Krsna Dasa is illuminated by Their splendidous presence.

Song Name: Ambudanjanendra Nila
Official Name: Sri Sri Krsna Candrastakam
Author: Krsnadasa Kaviraja
Book Name: Govinda Lilamrta (Section: Suka Sari Stava Lila)

(1) ambudānjanendra-nilā-nindī-kāntī-daṁbarah
kuṅkumodyad-arka-vidyyud-arīṣu-divyad-ambarah
śrīmad-arīga-carctendu-pītanākta-candanaḥ
svāṅghri-dāsyado 'stu me sa ballavendra-nandanaḥ

TRANSLATION
1) His abundantly beautiful complexion belittles the splendor of combined rain clouds, black eye cosmetics, and sapphires. His garments appear effulgent like a rising sun tinted like kunkum powder enhanced by shining bolts of lightning. His perfectly-formed limbs are anointed with sandalwood paste mixed with camphor and...
saffron. May Sri Krsna, the Son of the king of the cowherd men, grant me the service of His own lotus feet.

2) He wears shark-shaped earrings that dance very expertly upon His cheeks. The beauty of the orb of His face destroys the pride of the multitude of moons and lotus flowers. He causes the knot of His own secret ecstatic moods to increasingly tighten amongst the gopis. May Sri Krsna, the Son of the king of the cowherd men, grant me the service of His own lotus feet.

3) He is eternally engaged in designing ever-fresh variations of His youthful form, mode of dress, and loving pastimes. He is surrounded by the assembly of His cowherd boyfriends, who excel in giving Him delight by their playful joking words. Even a single brilliant ray of splendor from His personal pleasure-forest defeats the heavenly Nandana gardens of Lord Indra. May Sri Krsna, the Son of the king of the cowherd men, grant me the service of His own lotus feet.

4) He is delighted by the friendship of His devotees, whose consciousness is decorated with golden ornaments of pure love for Him. He is praised by great demigods who protect various planets in the universe and who offer obeisances to Him by touching their foreheads to the ground. He honors the brahmanas with great reverence at specific times of the day. May Sri Krsna, the Son of the king of the cowherd men, grant me the service of His own lotus feet.

5) He easily removed the pride of Indra as well as the violent anger of Kaliya, and He killed the demons like Kamsa and Vatasastra. With the rainfall of these variegated pastimes, He nourishes the chataka birds who are His devotees. By performing His pastimes of heroic nature, He delights the residents of His own cowherd community. May Sri Krsna, the Son of the king of the cowherd men, grant me the service of His own lotus feet.

6) He satisfies Sri Radhika and the other gopis with the nectar of the sportive rasa dance performed in the groves of Vrndavana. During the various intrigues of those amorous pastimes, He devises many playful jokes to sustain the assemblage of gopis. He thus delights the minds of all people in the universe by the glory of His loving pastimes. May Sri Krsna, the Son of the king of the cowherd men, grant me the service of His own lotus feet.

7) By revealing His pastimes of festive rasa dance, He also shows the eternal path of His pure devotional service. By His amazing beauty and fascinating mode of dress, He churns the minds of a vast multitude of cupids. Through the outer corners of His eyes, He casts sidelong glances, aimed at the gopis, that give hints of a host of affectionate ecstatic moods. May Sri Krsna, the Son of the king of the cowherd men, grant me the service of His own lotus feet.

8) He becomes excited with desire by suddenly touching Sri Radhika while She is busy picking flowers. Then He becomes jubilant when He sees Her charming face decorated with the contrariness of pure love. Verily He is the sandalwood paste that decorates Radhika’s breasts. May Sri Krsna, the Son of the king of the cowherd men, grant me the service of His own lotus feet.

9) It is very difficult for Laksmi Devi and other exalted gods and goddesses to attain even a glimpse of Sri Krsna, who is very dear to Sri Radhika. But if someone glorifies Him by reciting these eight verses with full attention, then He who is delighted by the intimate of association with Radhika’s limbs will become pleased with that person and engage them in the service of His own lotus feet within the cowherd forests of Goloka Vrndavana.

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**Song Name:** Krsna Krsna Krsna Krsna  
**Author:** Krsnadasa Kaviraja  
**Book Name:** Caitanya Caritamrta (Section: Madhya Lila: Chapter 7 Verse 96)

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**TRANSLATION**

O Lord Krsna, please protect me and maintain me. O Lord Rama, descendant of King Raghu, please protect me. O Krsna, O Kesava, killer of the Kesi demon, please maintain me.

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**Song Name:** Kunkumakta Kancanabja  
**Author:** Krsnadasa Kaviraja  
**Book Name:** Suka Sari Stava (Section: Chapter 2 Verses 59-67)
1) Her splendid golden complexion steals the pride of a golden lotus flower anointed with a tinge of red kunkum. Her sweet fragrance mocks the fame of the aroma of a lotus flower sprinkled with saffron powder. She is fully qualified to fulfill all the desires of the son of the king of the cowherd men. May Sri Radhika bestow upon me the service of Her own lotus feet.

2) Her amazing and colorful silken garments make the splendor of red coral feel ashamed. She is a garden of blossoming flowers where the maddened bumble-bee named Kṛṣṇa performs amorous pastimes. She worships the Sun-god daily in order to attain the continual association of Her beloved Kṛṣṇa. May Sri Radhika bestow upon me the service of Her own lotus feet.

3) Her charming youthful delicacy negates the fame of the freshly-sprouted leaves. Her refreshing form is worthy of being served by the cooling moon, sandalwood paste, lotus flowers, and camphor. When She touches the master of the gopis, She dispels the burning heat of His lusty desires. May Sri Radhika bestow upon me the service of Her own lotus feet.

4) Although the goddess of fortune, Laksmi Devi, is adored by other youthful goddesses, who are themselves, glorified throughout the universe, still she is nowhere near Sri Radhika in the matter of beauty, praiseworthy youthfulness, or other divine feminine opulences. There is no one in the material or the spiritual worlds superior to Radhika in the expression of naturally loving pastimes. May Sri Radhika bestow upon me the service of Her own lotus feet. 

5) She is very learned in many transcendental arts, such as performing in the rasa dance, singing, and joking. She is decorated with many divine qualities, such as loving nature, exquisite beauty, and wonderful garments and ornaments. Even among the cowherd damsels of Vraja, who are praised by the entire universe, She is the best in every way. May Sri Radhika bestow upon me the service of Her own lotus feet.

6) She possesses the opulences of eternal youthful beauty, eternal pastimes, and eternal love for Kṛṣṇa. Her ecstatic feelings of love for Kṛṣṇa cause the gopis, who are also in love with Kṛṣṇa, to tremble. She is always attached to meditating on Śrī Kṛṣṇa’s beautiful form, ornaments, garments, and pastimes. May Sri Radhika bestow upon me the service of Her own lotus feet.

7) She is graced with eight ecstatic symptoms (sattvika-bhava), such as trembling, perspiring, standing up on bodily hairs, tears, faltering of the voice, and so forth. She is adorned with different ecstatic emotional ornaments, such as impatience, joy, contrariness, and so forth. She is decorated with beautiful jewels that give total delight to the eyes of Kṛṣṇa. May Sri Radhika bestow upon me the service of Her own lotus feet.

8) If She is apart from Kṛṣṇa, for even half a moment, She becomes stricken with wretched suffering, restlessness, and a multitude of other ecstatic symptoms of separation. When She regains the association of Kṛṣṇa after some effort, then all of Her anguish immediately vanishes. May Sri Radhika bestow upon me the service of Her own lotus feet.
9) It is very difficult for Parvati and other exalted goddesses to attain even a glimpse of Srimati Radharani, who is dear to Lord Krsna. But if someone glorifies Her by reciting these eight verses, then She who is delighted by Krsna's continuous association will grant the sweet nectar of Her personal service to that person, who thereby enters the assembly of Her similarly delighted girlfriends.

**Songs by Jayadeva Goswami**

**Song Name: He Govinda He Gopal Kesava Madhava**

**Author: Jayadeva Goswami**

1) O pleaser of the cows! O protector of cows! O bearer of the finest hair! O husband of the cows! O kesava mādhava dīna doyāl
2) tumi parama doyāl prabhu, parama doyāl keśava mādhava dīna doyāl
3) pīta basana pari mayurerā sikhā dhori muralī vāni tule bole rādhā nām
4) tumī madera gopā prabhu, madera gopāla keśava mādhava dīna-doyāl
5) bhava bhaya bhañjana śri madhu sudana vipada bhañjana tumī nārāyaṇa

**TRANSLATION**

1) O pleaser of the cows! O protector of cows! O bearer of the finest hair! O husband of the cows! O kesava mādhava dīna doyāl
2) tumi parama doyāl prabhu, parama doyāl keśava mādhava dīna doyāl
3) pīta basana pari mayurerā sikhā dhori muralī vāni tule bole rādhā nām
4) tumī madera gopā prabhu, madera gopāla keśava mādhava dīna-doyāl
5) bhava bhaya bhañjana śri madhu sudana vipada bhañjana tumī nārāyaṇa

**Song Name: Pralaya Payodhi Jale**

**Official Name: Sri Sri Dasavatara Stotra**

**Author: Jayadeva Goswami**

**Book Name: Gita Govinda**

1) pralaya-payodhi-jāle dhṛtavānasi vedāṁ vihitā-vahitā-caritram akhdem
2) keśava dhṛta-miṇa-śaṁri yajña jagadīśa hare
3) vasati daśāna-śikhare dharanī tava lagñā saśini kalarṇa-kaleva nimāṁ
4) tekeśava dhṛta-śūkara-rūpa yajña jagadīśa hare
5) tava kara-kamala-vare nakham adbhuta-śrigaṁ dalita-hiranyakaśipu-tanu-bhṛṅgam
6) keśava dhṛta-narāhari-rūpa yajña jagadīśa hare
7) chalayasi vikramane balim adbhuta-vāmama pada-nakha-nīra-janita-jana-pāvana
8) keśava dhṛta-vāmama-rūpa yajña jagadīśa hare
9) kṣatriya-rudhira-maye jagad-apagata-pāpam snapayasi payasi śāmīta-bhava-tāpam
10) keśava dhṛta-bhrugupati-rūpa yajña jagadīśa hare
11) vitarasi dīku-ṛne dīk-pati-kamanīyaṁ daśa-mukha-mauli-balim raṁanīyaṁ
12) keśava dhṛta-rāma-śaṁra yajña jagadīśa hare

**TRANSLATION**

1) O Kesava! O Lord of the universe! O Lord Hari, who have assumed the form of a fish! All glories
to You! You easily acted as a boat in the form of a giant fish just to give protection to the Vedas, which had become immersed in the turbulent sea of devastation.

2) O Kesava! O Lord of the universe! O Lord Hari, who have assumed the form of a tortoise! All glories to You! In this incarnation as a divine tortoise the great Mandara Mountain rests upon Your gigantic back as a pivot for churning the ocean of milk. From holding up the huge mountain a large scar like depression is put in Your back, which has become most glorious.

3) O Kesava! O Lord of the universe! O Lord Hari, who have assumed the form of a boar! All glories to You! The earth, which had become merged in the Garbhodaka Ocean at the bottom of the universe, sits fixed upon the tip of Your tusk like a spot upon the moon.

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

5) O Kesava! O Lord of the universe! O Lord Hari, who have assumed the form of a dwarf-brahmana! All glories to You! O wonderful dwarf, by Your massive steps You deceive King Bali, and by the Ganges water that hasemanated from the nails of your lotus feet, You deliver all living beings within this world.

6) O Kesava! O Lord of the universe! O Lord Hari, who have assumed the form of Bhrgupati [Parasurama]! All glories to You! At Kuruksetra You bathe the earth in the rivers of blood from the bodies of the demoniac ksatriyas that You have slain. The sins of the world are washed away by You, and because of You people are relieved from the blazing fire of material existence.

7) O Kesava! O Lord of the universe! O Lord Hari, who has assumed the form of Ramacandra! All glories to You! In the battle of Lanka You destroy the ten-headed demon Ravana and distribute his heads as a delightful offering to the presiding deities of the ten directions, headed by Indra. This action was long desired by all of them, who were much harassed by this monster.

8) O Kesava! O Lord of the universe! O Lord Hari, who have assumed the form of Balarama, the yielder of the plow. All glories to You! On Your brilliant white body You wear garments the color of a fresh blue rain cloud. These garments are colored like the beautiful dark hue of the River Yamuna, who feels great fear due to the striking of Your plow.

9) O Kesava! O Lord of the universe! O Lord Hari, who have assumed the form of Buddha! All glories to You! O Buddha of compassionate heart, you decry the slaughtering of poor animals performed according to the rules of Vedic sacrifice.

10) O Kesava! O Lord of the universe! O Lord Hari, who have assumed the form of Kalki! All glories to You! You appear like a comet and carry a terrifying sword for bringing about the annihilation of the wicked barbarian men at the end of the Kali-yuga.

11) O Kesava! O Lord of the universe! O Lord Hari, who have assumed these ten different forms of incarnation! All glories to You! O readers, please hear this hymn of the poet Jayadeva, which is most excellent, an awarder of happiness, a bestower of auspiciousness, and it is the best thing in this dark world.

12) O Lord Krsna, I offer my obeisances unto You, who appear in the forms of these ten incarnations. In the form of Matsya You rescue the Vedas, and as Karma You bear the Mandara Mountain on Your back. As Varaha You lift the earth with Your tusk, and in the form of Narasimha You tear open the chest of the daiya Hiranyakasipu. In the form of Vamana You trick the daiya king Bali by asking him for only three steps of land, and then You take away the whole universe from him by expanding Your steps. As Parasurama You slay all of the wicked ksatriyas, and as Ramacandra You conquer the raksasa king Ravana. In the form of Balarama You carry a plow with which You subdue the wicked and draw toward You the River Yamuna. As Lord Buddha You show compassion toward all the living beings suffering in this world and at the end of the Kali-yuga You appear as Kalki to bewilder the mlecchas [degraded low-class men].

**Song Name:** Srita Kamala  
**Official Name:** Mangala Gitam  
**Author:** Jayadeva Goswami  
**Book Name:** Gita Govinda (Section: Song 2)

(1) śrītā-kamālā-kuca-maṇḍala dhṛtā-kuṇḍala e kalita-lalita-vana-māla jaya jaya deva hare

(2) dina-maṇi-maṇḍala-maṇḍana bhava-khaṇḍana e muni-jana-mānasaharmśa jaya jaya deva hare

(3) kāliya-wiśa-dhara-gaṇjana jana-raṇjana e yadukula-nalina-dineśa jaya jaya deva hare

(83)
madhu-mura-naraka-vināśana  garuḍāsana  e
sura-kula-keli-nidāṇa  jaya  jaya  deva  hare

amala-kamala-dala-locana  bhava-mocana  e
tribhuvana-bhuvana-nidāṇa  jaya  jaya  deva  hare

janaka-sūtā-krta-bhūṣāna  jita-dūṣāna  e
samara-śamita-daśa-kanṭha  jaya  jaya  deva  hare

abhinava-jala-dhara-sundara  dhṛta-mandara  e
śri-mukha-candra-cakora  jaya  jaya  deva  hare

tava  caraṇām  pranatā  vayam  iti  bhāvaya  e
kuru  kuśalam  pranatesu  jaya  jaya  deva  hare

śrī-jaẏadeva-kaver  idaṁ  kurute  mudam  e
maṅgalam  ujjvala-gītāṁ  jaya  jaya  deva  hare

TRANSLATION
1) Glories, glories to Lord Hari, the Supreme Personality of Godhead, who is bedecked with jeweled earrings and a garland of forest flowers and whose feet are marked with a lotus! Glories! Glories to Lord Sri Hari!

2) The Lord’s face shines like the whorl of the sun. He removes the miseries of His devotees and is the resting place of the minds of the swan-like sages. Glories! Glories to Lord Sri Hari!

3) O Supreme Personality of Godhead who destroyed the demoniac Kaliya serpent! O Lord, You are the beloved of all living entities and the sun in the galaxy of the Yadu dynasty. Glories! Glories to Lord Sri Hari!

4) O Lord, destroyer of the demons Madhu, Mura and Naraka! Seated on Garuda, You are the source of joy for the demigods. All glories to Hari!

5) O Lord Your eyes are like lotus petals, and You are the maintainer of the three worlds. Glories to Lord Hari!

6) O Lord, as the gem of the sons of Janaka, You were victorious over all the asuras, and You smashed the greatest asura, the ten-headed Ravana. Glories to Lord Hari!

7) O Supreme Personality of Godhead who held the Govardhana Hill! Your complexion is like a fresh monsoon cloud, and Sri Radharani is like a cakora bird who is nourished by drinking the light of Your moonlike face. Glories! Glories to Lord Hari!

8) O Lord, I offer my humble obeisances at Your lotus feet. Please bless me by Your limitless mercy. Glories! Glories to Lord Sri Hari!

9) The poet Sri Jayadeva offers this song of devotion and shining good fortune to Thee. All glories! All glories to Lord Sri Hari!
4) Radha is totally melted with Krsna and Hari is
completely melted with Radha. Life’s greatest wealth
is Radha and Krsna: my eternal shelter.
5) Radha is situated in the body of Krsna and Hari
is situated in the body of Radha. Life’s greatest
wealth is Radha and Krsna: my eternal shelter.
6) Radha is fixed in the heart of Krsna and Hari
is fixed in the heart of Radha. Life’s greatest wealth
is Radha and Krsna: my eternal shelter.
7) Radha wears cloth of blue color and Hari wears
cloth of yellow color. Life’s greatest wealth is
Radha and Krsna: my eternal shelter.
8) Radha is the Mistress of Vrndavana and Krsna
is the Master of Vrndavana. Life’s greatest wealth
is Radha and Krsna: my eternal shelter.

Songs by Sarvabhauma Bhattacarya

Song Name: Huhunkara Garjanadi Aho Ratra
Official Name: Sri Sri Advaitastakam
Author: Sarvabhauma Bhattacarya

1) huuñkāra-garjanādi aho-rātra-sad-gunaṁ
   hā krṣṇa rādhikā-nātha prārthanaṁ-bhāvanam
dhūpa-dīpa-kasturi ca candrānādi-lepanaṁ
   sitā-nāthādvaita-caranāravinda-bhāvanam

2) gaṅgā väri mano hāri tulasyādi mañjāri
   krṣṇa-jñāna sadā dhīyāna prema-vāri jharjarī
kṛpābdhiḥ karūna-nātha bhaviṣyati prārthanaṁ
   sitā-nāthādvaita-caranāravinda-bhāvanam

3) muḥur muḥuḥ krṣṇa krṣṇa uccaḥ svare gāyataṁ
   ahe nātha jaga trātaḥ mama dṛṣṭi-gocaram
dvibhujā karūna-nātha diyatāṁ sudarśanaṁ
   sitā-nāthādvaita-caranāravinda-bhāvanam

4) śrī advaita prārthanaṁ-thā jagannātha-ālayam
   śa că mātṛr garbha-jāta caitya karuṇāmayam
   śrī advaita-saṅga-raṅga-kīrtāna-vilāsaṁ
   sitā-nāthādvaita-caranāravinda-bhāvanam

5) advaita-caranāravinda-jīnāṁ-dhīyāṇa-bhāvanam
   sādādvaita-pāda-padma-reṇu-rāśi-dhāraṇāṁ
   dehi bhaktim fagannātha rakṣa mām abhajanāṁ
   sitā-nāthādvaita-caranāravinda-bhāvanam

6) sarva dātaḥ sitā-nātha prāneśvara sad guṇam
   ye japāṁ sitā-nātha-pāda-padma kevalam
diyatāṁ karūna-nātha bhakti-yogāṁ tat kṣaṇāṁ
   sitā-nāthādvaita-caranāravinda-bhāvanam

7) All glories to Sri Advaita along with Sri Caitanya
   and the most merciful Nityananda Prabhu.

TRANSLATION
1) Roaring like a lion and thundering like a
   monsoon cloud, He prays day and night, "O
   Krishna, O Lord of Radhika!" He smears the
   Salagrama-sila with the paste of sandalwood
   and musk and offers arati wi th incense and lamp.
   I meditate upon the lotus feet of Sri Advaitacarya,
   the Lord of Sitadevi.
2) He worships the Salagrama-sila with water of
   the Ganga mixed with Tulasi manjiris and leaves.
   Tears of love incessently flow from His eyes as He
   meditates upon Krishna and sings His glories. He
   prays to the Supreme Lord, who is an ocean of
   mercy, to descend to this world. I meditate upon
   the lotus feet of Sri Advaitacarya, the Lord of
   Sitadevi.
3) Again and again He loudly sings the name of
   Krishna, praying to Him, "O my Lord, deliverer
   of the universe, please manifest Your exceedingly
   merciful two-armed form in my vision. Please
   award me the proper vision." I meditate upon
   the lotus feet of Sri Advaitacarya, the Lord of
   Sitadevi.
4) Due to the prayers of Sri Advaitacarya, Sri
   Caitanya appeared in the house of Jagannatha
   Misra in the womb of Mother Saci. In order to
   enjoy the association of Sri Advaita, Sri Caitanya
   sang the Holy Name of the Lord congregationally
   and danced with the devotees. I meditate upon
   the lotus feet of Sri Advaitacarya, the Lord of
   Sitadevi.
5) The lotus feet of Sri Advaita are the goal of my
   knowledge and the object of my meditation. I
   always keep the dust of His lotus feet on my
   head. O my Lord, please bestow devotional
   service upon this unworthy soul and protect him.
   I meditate upon the lotus feet of Sri Advaitacarya,
   the Lord of Sitadevi.
6) Sri Advaita, the Lord of Sitadevi, is the
   bestower of all benedictions and perfections, and
   He is the Lord of my life. That most merciful Lord
   immediately bestows bhakti upon those who
   meditate exclusively upon his lotus feet. I
   meditate upon the lotus feet of Sri Advaitacarya,
   the Lord of Sitadevi.
7) All glories to Sri Advaita along with Sri Caitanya
   and the most merciful Nityananda Prabhu.
are all One, but in three different forms, depicting the different phases of life, like adolescence, etc. Sri Advaita roars and thunders in order to deliver the living entities by giving them transcendental knowledge and pure devotional service. I meditate upon the lotus feet of Sri Advaitacarya, the Lord of Sitadevi.

8) He bestows loving devotional service upon the lowly, mean, blasphemous and other such fallen people. The bestower of everything, Sri Advaita, is the leader of Santipura. He frees one from the bondage of material attachment, bad association, fruitive activities and mystic yoga. I meditate upon the lotus feet of Sri Advaitacarya, the Lord of Sitadevi.

**Song Name: Nava Gaura Varam**  
**Official Name: Sri Sri Sacisutastakam**  
**Author: Sarvabhauma Bhattacarya**

(1) nava gaura-varaṁ nava-puṣpa-śaraṁ  
nava-bhāva-dharaṁ nava-lāsyā-param  
nava-hāsyā-karaṁ nava-hema-varaṁ  
prāṇamāṁi śacī-suta-gaura-varam

(2) nava-prema-yutaṁ nava-nīta-śucāṁ  
nava-veśa-kṛtaṁ nava-prema-rasaṁ  
navadhā vīlasat śубha-prema-mayaṁ  
prāṇamāṁi śacī-suta-gaura-varam

(3) hari-bhakti-param hari-nāma-dharaṁ  
kara-japya-karaṁ hari-nāma-param  
nayane satataṁ prāṇyāśru-dharaṁ  
prāṇamāṁi śacī-suta-gaura-varam

(4) satataṁ janatā-bhava-tāpa-haraṁ  
paramārtha-parāyaṇa-loka-gatim  
nava-leha-karaṁ jagat-tāpa-haraṁ  
prāṇamāṁi śacī-suta-gaura-varam

(5) nīja-bhakti-karaṁ priya-cārutarāṁ  
nāṭa-nartana-nāgara-rāja-kuḷam  
kula-kāmīni-mānasā-lāśya-karaṁ  
prāṇamāṁi śacī-suta-gaura-varam

(6) karatāla-vaḷaiṁ kala-kanṭha-ravaṁ  
mṛdu-vādyya-suvinikayā madhuraṁ  
nīja-bhakti-guṇāvrbha-nāṭya-karaṁ  
prāṇamāṁi śacī-suta-gaura-varam

(7) yuga-dharma-yutaṁ punar nanda-sutaṁ  
dharaṇi-sucitraṁ bhava-bhāvocitaṁ  
tanu-dhyāna-citaṁ nīja-vāsa-yutaṁ  
prāṇamāṁi śacī-suta-gaura-varam

**TRANSLATION**

1) His complexion is the hue of fresh cream tinged with kun Kum. He is the ever-fresh Cupid who bears newer and newer moods of emotional ecstasies. He is fond of performing novel dances. He makes ever-new jokes that cause much laughter. His brilliant luster is like freshly cast gold. I bow down to Gaura, the beautiful son of Mother Saci.

2) He is endowed with ever-fresh love of Godhead. His radiant luster is like the color of fresh butter. His fresh attire is arranged in ever-new fashions. He relishes ever-new mellows of love for Kṛṣṇa. He shines in nine-fold new ways while executing the nine-fold processes of devotion. He is permeated with a most auspicious loving nature. I bow down to Gaura, the beautiful son of Mother Saci.

3) He is absorbed in devotion to Śrī Hari. He maintains the chanting of the names of Hari. While chanting He counts the holy names on the fingers of His hands. He is addicted to the name of Hari. He always has tears of love welling in His eyes. I bow down to Gaura, the beautiful son of Mother Saci.

4) He is always removing the suffering of material existence for mankind. He is the goal of life for persons who are dedicated to their supreme interest. He inspires men to become like honeybees (eager for the honey of Kṛṣṇa-prema). He removes the burning fever of the material world. I bow down to Gaura, the beautiful son of Mother Saci.

5) He who motivates pure devotion unto Himself, who is most attractive to His beloved servitors. By His dramatic dancing He exhibits the characteristics of the King of paramours. He causes the minds of beautiful young village women to dance. I bow down to Gaura, the beautiful son of Mother Saci.

6) He plays kartals as His throat emits sweet melodious sounds and the vibrant notes of the vina are softly played. He thus inspires the devotees to perform dramatic dancing that is infused with aspects of His own devotional service. I bow down to Gaura, the beautiful son of Mother Saci.

7) He is accompanied by the sankirtana movement, which is the religious practice for the age of Kali. He is the son of Nanda Maharaja.
come again. He is the extraordinarily brilliant ornament of the earth. His preaching mood is suitably adapted to the cycle of birth and death. His consciousness is fixed in meditation on His own form of Krsna. He is always accompanied by His transcendental abode. I bow to Gaura, the beautiful son of Mother Saci.

8) His eyes, the soles of His feet, and His clothing are reddish like the color that heralds the rising sun. As He utters His own names, His voice falters. He awakens a sweet flavor to life throughout the universe. I bow down to Gaura, the beautiful son of Mother Saci.

**Song Name: Ujjvala Varana**

**Official Name: Sri Sri Sacitanayastakam**

**Author: Sarvabhauma Bhattacharya**

1) ujjvala-varaṇa-gaura-vara-deham
   vilasita-niravadhi-bhāva-videham
   tri-bhuvana-pāvana-kṛpāyāṁ leśāṁ
taṁ pranāmāmi ca śrī-śacī-tanayam

2) gadgadāntara-bhāva-vikāram
durjana-tarjana-nāda-viśālam
   bhava-bhaya-bhañjana-kāraṇa-kuruṇāṁ
taṁ pranāmāmi ca śrī-śacī-tanayam

3) aruṇāmbara-dhara cāru-kapolāṁ
   indu-vinindita-nakha-caya-rucirām
   jalpita-nija-nāma-vinodaṁ
taṁ pranāmāmi ca śrī-śacī-tanayam

4) vigalita-nayana-kamala-jala-dhāram
   bhūṣaṇa-nava-rasa-bhāva-vikāram
   gati-atimanthara-nṛtya-vilāsāṁ
taṁ pranāmāmi ca śrī-śacī-tanayam

5) caṇcalā-cāru-carāṇa-gati-rucirāṁ
   maṇḍīra-raṇjita-pada-yuga-madhurām
candra-vinindita-śītala-vadanaṁ
taṁ pranāmāmi ca śrī-śacī-tanayam

6) dhṛta-kaṭi-dora-kamanḍalu-daṇḍaṁ
   divya-kalevara-muṇḍita-muṇḍam
durjana-kalmaṣa-khaṇḍana-daṇḍaṁ
taṁ pranāmāmi ca śrī-śacī-tanayam

7) bhūṣaṇa-bhū-raja-alakā-valitaṁ
   kampita-bimbādhara-vara-rucirām
   malayaja-viracita-ujjvala-tilakaṁ
taṁ pranāmāmi ca śrī-śacī-tanayam

TRANSLATION

1) I prostrate myself before the Son of Mother Saci, Whose radiant lotus face and body shine with the splendor of molten gold. This transcendental body is the playground for the continuous expression of variegated moods and ecstatic symptoms, that carry His consciousness to the realm where He is no longer aware of that transcendental body. By only a particle of His mercy he has delivered the three worlds.

2) I salute the Son of Mother Saci, Whose heart is in a state of rapture, transformed by feelings of intense love. In His pastime of loud roaring, before the mischievous and malicious rascals, He removes all fear of the vast ocean of material existence, by the effect of His unlimited compassion.

3) He is wearing garments the color of the eastern sky during the dawn, and His lovely cheeks shine with the same radiance. The nails of His hands and feet have the same pleasing effect as the moon, shining in the sky. His pleasure diversion consists of discussions and glorification of His own wonderful qualities and names. I offer my obeisances to the Son of Mother Saci.

4) His lotus eyes are always wet with tears. His ornaments are the new and ever fresh transformations of ecstatic love that decorate His transcendental form. His gait is slow and majestic, yet His dancing is a wonderful pastime of enjoyment. I bow down before the Son of Mother Saci.

5) The movement of His lovely, yet restless, lotus feet captivates the mind, and His ankle bracelets sweeten that charming scene all the more. His face, which defeats the beauty of the moon, is very cooling and pleasant. I offer my salutations to the Son of Mother Saci.

6) He wears a cord around His waist and carries in His hands a water pot and staff. His divine appearance is complemented by His shaved head. The sins of the wicked are annulled by the rod of chastisement that he carries. I salute the Son of Mother Saci.

7) His ornaments are the dust on His body and His radiant tilak, prepared with sandalwood. The beautiful sight of His trembling reddish lips brings delight to the mind and heart. I offer my obeisances to the Son of Mother Saci.

8) His lotus eyes defeat the color of pink lotuses. His two lotus hands are very long, reaching down...
almost to His knees. He appears to be a mere adolescent, dressed as He is, ready to dance. I prostrate myself before the Son of Mother Saci.

**Songs by Vrndavana Das Thakura**

**Song Name:** Madana Mohana Tanu

**Gauranga Sundara**

**Author:** Vrndavana Das Thakura

1. madana-mohana tanu gauranga sundara
   lalate tilaka sobho urdhwe manohara
2. tri-kaccha basana sobhe kutila-kuntala
   prakrta nayana du-i parama cancala
3. sukla-yajna-sutra sobhe bediya sarire
   suksma-rupe ananta ye hena kalebara
4. adhare tambula hase adhara capiya
   yaga brndabana dasa se-rupa nichiya

**TRANSLATION**

1) Graceful Lord Gauranga is more enchanting than Kamadeva. Glistening Vaisnava tilaka adorns His forehead.
2) He wears glorious trikaccha garments. His hair is curly. His two eyes are naturally restless.
3) Manifesting a very slender form, Lord Ananta has become His white sacred-thread.
4) On His lips rest betel nuts and a smile. Vrndavana dasa worships Him.

**Song Name:** Sri Hari Vasare Hari Kirtana Vidhana

**Official Name:** Sriman Mahaprabhur Hari Vasara Vrata Palana

**Author:** Vrndavana Das Thakura

1. śrī hari-vāsare hari-kirtana-vidhāna
   nṛtya ārambhīlā prabhu jagatera prāṇa
2. puṇyavanta śṛvāsa-anīgane śubhārmbha
   uthila kirtana-dhvani ‘gopāla’ ‘govinda’
3. mṛdaṅga-mandirā bāje śāṅkha-karatāla
   saṅkirtana-saṅge saba haila miśāla
4. brahmānde bhedila dhvani pūriyā ākāśa
   caudikera amarīgala sarva jaya nāsa
5. uṣah-kāla haite nṛtya kare viśvambhara
   yūtha yūtha haila jata gayana sundara
6. śṛvāsa-paṇḍita laiẏa eka sampradāya
   mukunda laiẏā āra jana-kata gāya
7. laiẏā govinda ghōsa āra kata-jana
   gauracandra-nṛtye sabe karena kirtana
8. dhariẏā bulena nityānanda mahābalī
   alakṣite advaita layena pada-dhūli
9. gadādhara-ādi jata sajala-nayane
   ānande viḥvala haila prabhura kirtane
10. jakhana uddanḍa nāće prabhu viśvambhara
    prthīvī kampita haya, sabe pāya ċara
11. kakhana vā madhura nāće viśvambhara
    jena dekhi nandera nandana naṭavara
12. aparūpa krśnāveśa, aparūpa nṛtya
    ānande nayana bharī dekhe saba bhrītya
13. nijānande nāće mahāprabhu viśvambhara
    caraṇera tāla sūni ati manohara
14. bhāva-veṣe mālā nāći rahaye galāya
    chiṅḍiyā padaye giẏa bhakatera gāya
15. catur-dike śrī-hari-maṅgala-saṅkīrtana
    madhye nāće jagannātha-miṣrera nandana
16. jā’ra nāṃānande śiva-vasana nā jāne
    jā’ra raše nāće śiva, se nāće āpane
17. jā’ra nāme vālmiki hailā tapodhana
    jā’ra nāme ajāmīlā pāila mocana
18. jā’ra nāma śravāṇe samsāra-bandha ghuce
    hena prabhu avatārī’ kali-yuge nāće
19. jā’ra nāma laiẏa śuka-nārada beḍāya
    sahasra-vadana prabhu jā’ra guṇa gāya
20. sarva mahā-prāyaścitta jeta prabhura nāma
    se-prabhu nācaye, dekhe jeta bhāgyāvāna
21. prabhura ānanda dekhi’ bhāgavata-gaṇa
    anyonye galā dharī’ karaye krandana
22. sabāra anīgete sobhe śrī candana-māḷā
    ānande gāyena krṣṇa-raše hai’ bholā
23. jateka vaisṇava-saba kirtana-āveśe
    nā jāne āpane deha, anya jana kise
24. jaya krṣṇa-mūrāi-mukunda-vanamālī
ahar-nilā gāya sabe hai’ kutūhalī

(88)
ISKCON desire tree

ahar-niśa bhakta-sańge nāçe viśvambhara
śrānti nāhi kāra, sabe sattva-kalevara
(25)

ei-mata nāçe mahāprabhu viśvambhara
niśi avaśeṣa mātra se eka prahara
(26)
ei-mata ānanda haya navadvīpa-pure
prema-rase vaikuṇṭhara nāyaka vihare
(27)
e sakala punya kathā je kare śravan
bhakta-sańge gauracandrē rahu tā'ra mana
(28)
śri krṣṇa-caitanya-nityānanda-cāda jāna
vṛndāvana-dāsa prabhu pada-yuge gāna

TRANSLATION
1) On Ekadasi day Mahaprabhu, who is the life and soul of all beings, decreed that every-one should gather for kirtana. Hearing the sound of His own name, He began to dance in ecstasy.
2) In Srivasa-angana, Srivasa Thakura’s divine courtyard, He inaugurated the auspicious reverberations of the kirtana in a booming voice: “Gopala! Govinda!”
3) In the courtyard the sounds of the mrdanga, small cymbals, conch, karatalas and beautiful singing all mixed together.
4) The loud sound passed through the entire brahmanda and filled the whole sky reaching Svetadvipa, destroying everything inauspicious in all the fourteen worlds.
5) From morning Visvambhara He who nourishes and maintains the whole universe by bhakti started dancing. Many groups sang charmingly – each group singing a different melody.
6) Srivasa Pandita was the guru of one group of kirtaniyas, and Mukunda was the lead singer of another.
7) Govinda Ghosa was the head of another group. Gauracandra danced in the middle of the whole kirtana party.
8) The mighty Nityananda Prabhu protected Mahaprabhu when He swooned while dancing as Advaita Acarya secretly took His foot-dust at that time.
9) Tears came to Gadadhara, Mukunda, Sridhara and others upon hearing Mahaprabhu’s kirtana, as the rising of asta-sattvika bhavas overwhelmed their hearts.
10) Visvambhara danced with so much force that the earth trembled, causing all the devotees to become afraid.
11) Sometimes Visvambhara danced so gracefully and sweetly that He appeared to be natavara Nanda-nandana, the best of dancers.
12) Mahaprabhu’s beauty is unequalled and unsurpassed; defeating even Kṛṣṇa’s beauty even Kṛṣṇa has no mahabhava. All His followers’ eyes filled with ananda seeing His dancing.
13) Mahaprabhu Visvambhara danced, absorbed in ananda. Hearing the rhythm of His dancing feet, the devotees became spellbound.
14) As Mahaprabhu danced, being filled with bhava, His garland could not stay around His neck but broke, all the flowers falling at the feet of His devotees.
15) The auspicious sounds of sri harinama-sankirtana spread in every direction while Jagannatha Misra’s son danced in the midst of all the devotees.
16) Siva chants the same blissful name and becomes so absorbed in prema that His cloth falls down. Hearing Mahaprabhu’s glories, Siva starts to dance, and Mahaprabhu, hearing His own glories, also dances.
17) By this same nama Valmiki achieved the wealth of austerity – he saw all Rama lila. And by this same nama all of Ajamila’s anarthas and aparadhas were pulled out by the root.
18) Hearing sri kṛṣṇa-nama totally cuts all worldly attachments. Sri Kṛṣṇa Himself came in Kali-yuga as Mahaprabhu, dancing and advising all to chant kṛṣṇa-nama.
19) Sukadeva and Narada also chant this kṛṣṇa-nama and distribute it. With thousands of tongues Mahaprabhu sings the glories of this nama.
20) Taking Mahaprabhu’s name constitutes the highest form of atonement. Seeing Mahaprabhu dancing, the devotees became supremely fortunate.
21) Seeing Mahaprabhu’s bliss, the devotees embraced each other and wept loudly as the rays of Mahaprabhu’s ananda entered their hearts.
22) All the devotees attended kirtana and Mahaprabhu personally decorated their bodies with candana and garlands. Sri Gaurasundara and the devotees sang and tasted kṛṣṇarasa with great joy.
23) Absorbed in kirtana, all the Vaisnava devotees completely lost sense of their own bodies and everyone else around them.
24) “Jaya kṛṣṇa, murari, mukunda, vanamali.” Day and night all the devotees sang kirtana in great happiness.
25) Visvambhara danced twenty-four hours with His devotees but never tired, because His body was sattva-kalevara, fully transcendental.
26) Daily Mahaprabhu in full prema danced in kirtana the whole night, and only stopped three hours before sunrise.
27) Daily Mahaprabhu, the hero who enjoys the prema-rasa of Vaikuntha Svetadvipa, tasted and distributed great bliss in Navadvipa.
28) Gauracandra and all His associates enter in the hearts of the devotees who hear the allvirtuous hari-katha with full faith. Thus their hearts become Srivasa-angana.
29) Vrndavana dasa says, “Sri Krsna Caitanya and the moon-like Nityananda Prabhu are my life and soul and I offer my dandavat-pranama at Their lotus feet.”

TRANSLATION
1) O mind, I grasp your feet and beg you with sweet words: Please cast away all hypocrisy and develop intense, unprecedented love for my spiritual master, Vrajabhumi, the people of Vraja, the Vaisnavas, the brahmanas, the Gayatri

Sanskrit Text

27) Daily Mahaprabhu, the hero who enjoys the prema-rasa of Vaikuntha Svetadvipa, tasted and distributed great bliss in Navadvipa.
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TRANSLATION
1) O mind, I grasp your feet and beg you with sweet words: Please cast away all hypocrisy and develop intense, unprecedented love for my spiritual master, Vrajabhumi, the people of Vraja, the Vaisnavas, the brahmanas, the Gayatri
mantra, the holy name, and the transcendental shelter that is the fresh young couple of Vraja, Radha and Krsna.

2) O Mind, don’t concern yourself with the pious and impious deeds described in the Vedas. Rather, intently serve Sri Sri Radha-Krsna in Vraja. Always remember that Lord Caitanya is the son of Maharaja Nanda and that my guru is most dear to Lord Mukunda.

3) O Mind, just listen to me! If you desire to reside in Vraja birth after birth, and if you desire to directly serve the divine youthful couple there with great attraction, then with intense love always remember and bow down to Srila Svarupa Gosvami, to Srila Rupa Gosvami and his elder brother, Srila Sanatana Gosvami; and to all their associates and followers.

4) O mind, give up friendship with nondevotees, which is nothing but a prostitute who will steal the treasure of your heart—your desire to serve Radha-Krsna. Don’t listen to talks of impersonal liberation, which are a tigress who devours everyone. You should even give up attraction for Lord Narayana, which leads to the world of Vaikuntha. Instead, O mind, just worship Sri Sri Radha-Krsna in Vraja, for They bestow upon their worshipers the jewel of pure love for Themselves.

5) The highwaymen of lust and his friends have bound me around the neck with the painful, horrible, powerful ropes of many wicked deeds. O mind, please scream out to the devotees of Krsna, the killer of Baka, "I am being killed!" Then He will save me.

6) O Mind, why do you burn us both by bathing in the urine trickling from the ass of great wickedness (even though I am a great rascal), so that He will give me the splendid nectar of transcendental love, and so He will engage me in Sri Radha’s service, please, O mind, with words choked with emotion, worship Lord Giridhari here in Vraja.

7) As long as the impudent untouchable woman of the desire for fame dances in my heart, why should pure love for Radha-Krsna touch me? O mind, continuously serve my spiritual master, the leader of those who are dear to the Lord. Then my master will quickly kick out that harridan and allow that pure love to enter.

8) So That He will mercifully smash my wickedness (even though I am a great rascal), so that He will give me the splendid nectar of transcendental love, and so He will engage me in Sri Radha’s service, please, O mind, with words choked with emotion, worship Lord Giridhari here in Vraja.

9) O mind, please meditate on Krsna, the moon of Vraja forest, as Krsna’s controller. Also please meditate upon Lalita as the peerless friend of Radha and Krsna, Visakha as the guru who teaches Them many things, and Radha-kunda and Govardhana Hill as two places the mere sight of which bestows charming transcendental love for the divine couple.

10) O mind, please worship Lord Hari’s beloved Radha. with the splendor of Her beauty She makes Rati, Gauri, and Lila burn with envy, with the power of Her good fortune She defeats Saci, Laksmi, and Satyabhama, and with Her ability to control Krsna She completely eclipses Candravali and the other pious young girls of Vraja.

11) O mind, in order to attain the direct service of the two divine lovers, Sri Sri Radha-Giridhari, in the company of Their friends, every day you must constantly drink, with Sri Rupa Gosvami, the five nectars of worshiping Them, chanting Their names, meditating on Them, hearing about Them, and bowing down before Them, and every day you must worship Govardhana Hill.

12) These eleven excellent instructions to the mind grant all spiritual benedictions. A person who stays with the devotees, follows Srila Rupa Gosvami, and with a sweet voice loudly sings these eleven verses will attain the matchless jewel of direct service to Sri Sri Radha-Krsna in the forest of Gokula.

**Song Name:** Nija Pati Bhuja  
**Official Name:** Sri Sri Govardhana Vasa Prarthana Dasakam  
**Author:** Raghunatha Dasa Goswami  
**Book Name:** Stavavali

(91)
(5) hari-dayitam apūrvāṁ rādhikā-kunḍam ātmapiya-sakhāṁ iha kaṁthe naruṁālirya guptaḥ nava-yuva-yuga-khelās tatra paśyan raho me nija-nikaṭa-nīvāsaṁ dehi govardhana tvam

(6) sthala-jala-tala-śaśpair bhūruha-chāyāyā ca pratipadam anukālaṁ hanta samvardhayan gāh tri-jagati nija-gotrāṁ sārthakāṁ khyāpayan me nija-nikaṭa-nīvāsaṁ dehi govardhana tvam

(7) surapati-kṛta-dīrgha-drohato goṣṭha-rakṣāṁ tava nava-grha-rūpasyāntare kurvataiva agha-baka-ripunoccair datta-māna drutaṁ me nija-nīkāṭa-nivāsaṁ dehi govardhana tvam

(8) giri-nṛpa-harī-dāsa-śreni-varyeti-nāma-mṛtāṁ idam uditāṁ śī-ṛādhikā-vaktra-candrāt vraja-nava-tilakatve kṛpta-vedaiṁ me nija-nīkāṭa-nivāsaṁ dehi govardhana tvam


(10) nirupadhi-karuṇena śrī-śacīndanandena tvaiy kapaṭi-śaṭho 'pi tvat-priyenaṁpīī 'smi iti khalu mama yogyāyogyatāṁ mām agraṁnaṁ nija-nīkāṭa-nivāsaṁ dehi govardhana tvam

(11) rasada-daśakam asya śrīla-govardhanasya kṣitidhara-kula-bhartur yaḥ prayatnād adhīte sa sapadi sukhaṁ 'smi vāsam āśāya sākṣāc chubada-yuḍala-sevā-ratnam āṇotī tūrṇam

TRANSLATION

1) O Govardhana, O king of all incomparable great mountains, O hill that became an umbrella with the arm of your own Lord as the handle and then destroyed the pride of the deva king madly attacking with raised weapons, please grant the residence near you that is so dear to me.

2) O Govardhana, please grant to me the residence near you that will guarantee the sight of the youthful divine couple as they enjoy passionate amorous pastimes in your caves.

3) O Govardhana, O hill where Lord Kṛṣṇa happily plays with Balarāma and His friends in the incomparable jeweled courtyards, jeweled lion-thrones, trees, waterfalls, mountain-brooks, caves, peaks, and valleys, please grant the residence near you that is so dear to me.

4) O Govardhana, O hill that provides the dark courtyard that witnesses the dana-keli pastime of the nectar-treasure youthful divine couple, O hill that brings great bliss to the best of they who relish transcendental nectar, please grant to me residence near you.

5) O Govardhana, O hill that, hiding as you playfully embrace the neck of your dear friend, Lord Hari’s dear, unprecedented Radha-kunda, secretly gazes at the pastimes of the youthful divine couple, please grant to me residence near you.

6) O Govardhana, O hill that by nourishing the cows with its water, grass, and the shade of its trees declares to the three worlds the appropriateness of its own name, please grant to me residence near you. (Govardhana means "that which nourishes (vardhana) the cows (go).")

7) O Govardhana, O hill that the enemy of Agha and Baka honored by transforming into a new house to give Vraja protection from the sustained fury of the sura king please grant to me residence near you.

8) O Govardhana, O king of mountains, O hill whose nectar name “the best of Lord Hari’s servants” flows from the moon of Sri Radha’s mouth, O hill that the Vedas declare to be the tilaka marking of Vraja, please grant to me residence near you.

9) O Govardhana, O philanthropist that gives transcendental happiness to Vraja’s people, animals, and birds, all anointed with the nectar of friendship for Sri Sri Radha-Kṛṣṇa surrounded by Their friends, out of Your immeasurable mercy, please accept me and please grant me residence near you.

10) Although I am a cheater and a criminal, unlimittedely merciful Lord Sacinandana, who is very dear to you, has given me to you. O Govardhana, please do not consider whether I am acceptable or not, but simply grant me residence near you.

11) One who carefully reads these ten nectar verses describing Śrīla Govardhana, the king of mountains, will very soon reside near that blissful hill and quickly attain the precious jewel of the service to the handsome divine couple.

Songs by Srinivasa Acarya

Song Name: Kṛṣṇottkirtana Gana Nartana
Parau
Official Name: Sri Sri Sad-Goswamyastakam
(Eight Prayers to the Six Gosvamis)
Author: Srinivasa Acarya
ISKCON desire tree

(1) kṛṣṇotkirtana-gāna-nartana-parau premāmṛtāmbho-nidhi
dhīrādhīra-jana-priyau priya-karaunu nirmitasaru pujitau
śrī-caitanya-kṛpā-bharau bhuvu bhuvu
vande rūpa-sanātanau raghu-yugau
śrī-jivagopālakau

(2) nānā-sāstra-vicāraṇaika-nipuṇau sad-dharma-samsthāpakaunu
lokānāṁ hita-kāriṇau tri-bhuvaney mānyau śaranyākarau
rādhā-krṣṇa-paḍavaṁdevabhajanaṁ
vande rūpa-sanātanau raghu-yugau
śrī-jiva-gopālakau

(3) śrī-gaurāṅga-guṇānuvarṇanā-vidhau śraddhā-samrddhy-anvitaunu
pāpottāpa-nikṛntanau tanubhṛtam govinda-ganāṁśīnau
ānanda-mudhī-vaṁdhanaiṇaika-nipuṇau kaivalya-nistārakau
vande rūpa-sanātanau raghu-yugau
śrī-jiva-gopālakau

(4) tyaktvā tūrṇam aśeṣa-mandala-pati-
śreṇīṁ sadā tucchavat bhūtvā dīna-ganeśakau karuṇayā
kaupīṇa-kanthāśīrtaunu
gopi-bhāva-rasāṁrtābdhī-laharī-
kallola-magnau muhur
vande rūpa-sanātanau raghu-yugau
śrī-jiva-gopālakau

(5) kūjat-kokila-haṁsa-sārasta-gañā-
kīṁc mayūrākule
nānā-ratna-nibaddha-mūla-viṭapa-
śrī-yukta-vrndāvane
rādhā-krṣṇam ahar-niśāṁ prabhajatau
jīvarthadau yau mudā
vande rūpa-sanātanau raghu-yugau
śrī-jiva-gopālakau

(6) saṅkhya-pūrvaka-nāma-gāna-natibhiḥ
kālāvasāṁ-kṛttau
nirānāṁ-vihaṁrakādī-viṣjtau
cātyaṇa-dīna ca yau
rādhā-krṣṇa-guṇa-smṛter mahārūmā-
nandena sammohitau
vande rūpa-sanātanau raghu-yugau
śrī-jiva-gopālakau

(7) rādhā-kunḍa-taṁ kalinda-tanayā-
tire ca varṇāvāte
premmomāda-vaśād aśeṣa-daśayā
grastau pramattau sadā
gāyantau ca kadā harer guṇa-varaṁ
bhāvā vibhūtān mudā
vande rūpa-sanātanau raghu-yugau
śrī-jivagopālakau

(8) he rādhe vraja-devike ca lañite
he nanda-sūno kutaṁ
śrī-govardhana-kalpa-pādapa-tale
kāndi-vane kutaṁ
ghoṣantāv iti sarvato vraja-pure
khedair mahā-vihvalau
vande rūpa-sanātanau raghu-yugau
śrī-jiva-gopālakau

TRANSLATION

1) I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Rāghunāthā Bhaṭṭa Gosvāmī, Śrī Rāghunāthā dāsa Gosvāmī, Śrī Jiva Gosvāmī, and Śrī Gopāla Bhaṭṭa Gosvāmī, who are always engaged in chanting the holy name of Kṛṣṇa and dancing. They are just like the ocean of love of God, and they are popular both with the gentle and with the ruffians, because they are not envious of anyone. Whatever they do, they are all-pleasing to everyone, and they are fully blessed by Lord Caitanya. Thus they are engaged in missionary activities meant to deliver all the conditioned souls in the material universe.

2) I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Rāghunāthā Bhaṭṭa Gosvāmī, Śrī Rāghunāthā dāsa Gosvāmī, Śrī Jiva Gosvāmī, and Śrī Gopāla Bhaṭṭa Gosvāmī, who are very expert in scrutinizingly studying all the revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings. Thus they are honored all over the three worlds and they are worth taking shelter of because they are absorbed in the mood of the gopis and are engaged in the transcendental loving service of Rādhā and Kṛṣṇa.

3) I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Rāghunāthā Bhaṭṭa Gosvāmī, Śrī Rāghunāthā dāsa Gosvāmī, Śrī Jiva Gosvāmī, and Śrī Gopāla Bhaṭṭa Gosvāmī, who are very much enriched in understanding of Lord Caitanya and who are thus expert in narrating His transcendental qualities. They can purify all conditioned souls from the reactions of their sinful activities by pouring upon them transcendental
songs about Govinda. As such, they are very expert in increasing the limits of the ocean of transcendental bliss, and they are the saviors of the living entities from the devouring mouth of liberation.

4) I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī, and Śrī Gopāla Bhaṭṭa Gosvāmī, who kicked off all association of aristocracy as insignificant. In order to deliver the poor conditioned souls, they accepted loincloths, treating themselves as mendicants, but they are always merged in the ecstatic ocean of the gopis’ love for Kṛṣṇa and bathe always and repeatedly in the waves of that ocean.

5) I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī, and Śrī Gopāla Bhaṭṭa Gosvāmī, who were always engaged in worshiping Rādhā-Kṛṣṇa in the transcendental land of Vṛndāvana where there are beautiful trees full of fruits and flowers which have under their roots all valuable jewels. The Gosvāmīs are perfectly competent to bestow upon the living entities the greatest boon of the goal of life.

6) I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī, and Śrī Gopāla Bhaṭṭa Gosvāmī, who were engaged in chanting the holy names of the Lord and bowing down in a scheduled measurement. In this way they utilized their valuable lives and in executing these devotional activities they conquered over eating and sleeping and were always meek and humble enchanted by remembering the transcendental qualities of the Lord.

7) I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī, and Śrī Gopāla Bhaṭṭa Gosvāmī, who were sometimes on the bank of the Rādhā-kunda lake or the shores of the Yamuna and sometimes at Vamśiśāṭa. There they appeared just like madmen in the full ecstasy of love for Kṛṣṇa, exhibiting different transcendental symptoms in their bodies, and they were merged in the ecstasy of Kṛṣṇa consciousness.

8) I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī, and Śrī Gopāla Bhaṭṭa Gosvāmī, who were chanting very loudly everywhere in Vṛndāvana, shouting, "Queen of Vṛndāvana, Rādhārāṇī! O Lalita! O son of Nanda Mahārāja! Where are you all now? Are you just on the hill of Govardhana, or are you under the trees on the bank of the Yamunā? Where are you?" These were their moods in executing Kṛṣṇa consciousness.

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**Songs by Govinda Das Kaviraja**

**Song Name: Bhaja Hu Re Mana**

**Author: Govinda Das Kaviraja**

1) bhajahū re mana śrī-nanda-nandana
abhaya-caranāravinda re
durlabha mānava-janama sat-saṅge
taro ho e bhava-sindhu re

2) śīta ātapa bāta barīṣaṇa
e dina jāminī jāgi re
biphale sevinu kṛpaṇa durajana
capala suka-laba lāgi’ re

3) e dhana, yaubana, putra, parijana
ithe ki āche paratiti re
kamala-dala-jala, jivana tālamala
bhajahū hari-pada niti re

4) śravaṇa, kīrtana, smarana, vandana,
pāda-sevana, dāsya re
pūjana, sakhi-jana, ātma-nivedana
govinda-dāsa-abhilāsa re

**TRANSLATION**

1) O mind just worship the lotus feet of the son of Nanda, which make one fearless. Having obtained this rare human birth, cross over this ocean of worldly existence through the association of saintly persons.

2) Both in the day and at night I remain sleepless, suffering the pains of the heat and cold, the wind and the rain. For a fraction of flickering happiness I have uselessly served wicked and miserly men.

3) What assurance of real happiness is there in all of one's wealth, youthfulness, sons, and family members? This life is tottering like a drop of water on a lotus petal; therefore you should always serve and worship the divine feet of Lord Hari.

4) It is the desire and great longing of Govinda Dasa to engage himself in the nine processes of bhakti, namely hearing the glories of Lord Hari and chanting those glories, constantly remembering Him and offering prayers to Him, serving the Lord's lotus feet, serving the Supreme Lord as a servant, worshiping Him with flowers...
and incense and so forth, serving Him as a friend, and completely offering the Lord one’s very self.

**Songs by Devakinandana Das Thakura**

**Song Name: Vrndavana Vasi Jata Vaisnavora Gana**

**Official Name: Vaisnava Vandana**

**Author: Devakinandana Das Thakura**

1) **vṛndāvana-vāsī jata vaisnavora gaṇa** prathame vandanā kari sabāra carāṇa
2) **nilācala-vāsī jata mahāprabhura gaṇa** bhūmite poḍiąy vandoṅ sabāra carāṇa
3) **navadvīpa-vāsī jata mahāprabhura bhakta** sabāra carāṇa vandoṅ haiyā anurakta
4) **mahāprabhura bhakta jata gauḍa-deśe sthitī** sabāra carāṇa vandoṅ kariyā praṇātī
5) **je-deśe je-deśe baise gaurāṅgera gaṇa** ūrdhva-bāhū kari vandoṅ sabāra carāṇa
6) **haiyāchenā haibena prabhura jata dāsa** sabāra carāṇa vandoṅ dante kari’ ghāsa
7) **brahmāṇḍa tārite śakti dhare jane jane** e veda purāṇe guna gāya jevā sune
8) **mahāprabhura gaṇa saba patita-pāvana** tāi lobhe mui pāpi lainu śaraṇa
9) **vandanā karite mui kata śakti dhari** tamo-buddhi-doṣe mui dambha mātra kari
10) **tathāpi mūkera bhāgya maneru ullāsa** doṣa kṣami’ mo-adhame kara nijā-dāsa
11) **sarva-vānchā siddhi haya yama-bandha chuṭe** jagate durlabha haiyā prema-dhana luṭe
12) **manera vāsanā pūrṇa acirāte haya** devakinandana dāsa ei lobhe kaya

**TRANSLATION**

1) First of all I offer glorifications to the feet of all of the Vaisnavas of Vrndavana.
2) Praising of all of Mahaprabhu’s Nilacala associates, I prostrate at their feet.
3) I pray for loving attachment to the lotus feet of all of Mahaprabhu’s Navadvipa bhaktas.
4) I offer pranamas at the feet of all of Mahaprabhu’s Gaudadesa (Bengal) devotees.
5) With upraised arms I pray to the feet of all of Gauranga’s bhaktas, in whichever country they may reside.
6) Holding a straw between my teeth, I submit at the feet of all the servants of Mahaprabhu that were or will be.
7) I have heard their glorification in the Vedas and Puranas, which proclaim that each one of His devotees has the sakti to deliver an entire universe.
8) (Hearing of their glory) I have come with great eagerness to surrender to Mahaprabhu’s bhaktas, who are all patita-pavana for sinners like me.
9) What power do I have to glorify them? But out of my ignorance and un-mitigating pride I do so anyway, thinking myself so qualified.
10) Even though I am dumb and unable to express their greatness, still my heart is joyful due to my great good fortune (that the Vaisnavas have accepted me as their own and Sri Gurudeva has given me harinama full of blissful pastimes). Forgive the faults of this fallen soul and make me your servant.
11) They award the perfection of all desires, including freedom from death, and even that rarest treasure not found in this world – prema!
12) All of one’s pure, heartfelt desires will be fulfilled without delay. Devaki-nandana dasa, intensely eager for this, glorifies and prays to the Vaisnavas.

**Songs by Adi Sankaracarya**

**Song Name: Devi Suresvari Bhagavati Gange**

**Official Name: Sri Sri Ganga Stotram**

**Author: Adi Sankaracarya**

1) **devi suresvari bhagavati garńge** tribhuvana-tārini tarala tāraṁge śaṅkara-mauli-vihārini vimale
2) **bhāgirathi sukha-dāyini mātas** tava jala-mahimā nīgama khyātaṁ
3) **hari-pada-pādyā-taraṁgini garńge** hima-vidhu-muktā-dhavala-taraṁge
4) **vandana-mātra vina kṛpāmayi mām ajñānam**
5) **āṁśya-pada-vinda tava jaya-rāja jaya**

**TRANSLATION**

1) Devi Suresvari bhagavati garńge
tribhuvana-tārini tarala tāraṁge śaṅkara-mauli-vihārini vimale
mama matir āstāṁ tava pada-kamale
bhāgirathī sukha-dāyini mātas
tava jala-mahimā nīgama khyātaṁ
nāḥaṁ jāne tava mahimānāṁ
pāhi kṛpāmayi mām ajñānam
hāri-pada-pādyā-taraṁgini garńge
hima-vidhu-muktā-dhavala-taraṁge
dūrīkuru mama duśkrti-bhārāṁ
curu kṛpayā bhava-sāgara-pāram

**ISKCON desire tree**
(4) tava jalam amalam yena nipita
parama-padaṁ khalu tena gr̥̄tham
mātaṁ gaṅge tvayi yo bhaktaṁ
dālaṁ draṣṭuṁ na yamaḥ śaktam
(5) patitoddhārini jānnavi gaṅge
kaṁḍita-giri-vara-maṇḍita-bhaṅge
bhīṣma janani he muni-vara-kanye
patita-nīvārini tribhuvana-dhanya
(6) kalpa-latāṁ iva phaladām loke
prāṇamati yas tvāṁ na patati śoke
pāravāra-vihaṁra gaṅge
vimukha-vanitā-krta-taralāṁge
(7) tava cen mātaṁ srotaḥ-snātaḥ
punar api jathare so'pi na jātaḥ
narakā-nīvārini jānnavi gaṅge
kaluṣa-vināśini mahimottūnge
(8) punar asad-āṅge puṇyā-taraṅge
jaya jaya jā jāṅnavi karaṇāṅge
indra-mukūṭa-mani-rājīta-carane
sukhade śubhade bhṛtya-śaranye
(9) rogaṁ śokāṁ táparṁ pāparṁ
hara me bhagavati kumāti-kālāpam
tribhuvana-sāre vasudhāhare
tvam asi gatīr mama khalu saṁsāre
(10) alakānande paramānande
kuru karaṇāmaṁ yāṁ kātara-vandye
tava taṁ-nikāte yasya nīvāsāṁ
halau vaikunṭhe tasya nīvāsāṁ
(11) varam iha nire kamaṁ mīṇāṁ
kīṁ vā tīre śaraṁ kṣīṇaṁ
athava śvapaco malino dināṁ
tava na hi dure nṛpatiṁ kulīnāṁ
(12) bho bhuvaneśvari punye dhanye
devi dravamaya muni-vāra-kanye
gāṅgā-stavam imam amalāṁ nityam
paṭhati naro yah sa jayati satyam
(13) yeśāṁ hṛdaye gāṅgā bhaktis
teṣāṁ bhavati sadā sukhā-muktiṁ
madhura-mahankhā-najjatiṁ
paramānanda-kalita-lalitābhīṁ
(14) gāṅgā-stotram idaṁ bhava-sāraṁ
vāfchitaṁpadalam vimalāṁ sāraṁ
śāṅkara-sevaka-śāṅkara-racitaṁ
paṭhati ca vinayīdam iti samāptam

TRANSLATION
1) O Goddess Ganga! You are the divine river from heaven, you are the saviour of all the three worlds, you are pure and restless, you adorn Lord Shiva’s head. O Mother! may my mind always rest at your lotus feet.
2) O Mother Bhagirathi! You give happiness to everyone. The significance of your holy waters is sung in the Vedas. I am ignorant and am not capable to comprehend your importance. O Devi! you are full of mercy. Please protect me.
3) O Devi! Your waters are as sacred as “Charanamriti” of Sri Hari. Your waves are white like snow, moon and pearls. Please wash away all my sins and help me cross this ocean of Samsara.
4) O Mother! those who partake of your pure waters, definitely attain the highest state. O Mother Ganga! Yama, the Lord of death cannot harm your devotees.
5) O Jahnavi! your waters flowing through the Himalayas make you even more beautiful. You are Bhishma’s mother and sage Jahnū’s daughter. You are the saviour of the people fallen from their path, and so you are revered in all three worlds.
6) O Mother! You fulfill all the desires of the ones devoted to you. Those who bow down to you do not have to grieve. O Ganga! You are restless to merge with the ocean, just like a young lady anxious to meet her beloved.
7) O Mother! those who bathe in your waters do not have to take birth again. O Jahnavi! You are held in the highest esteem. You destroy your devotee’s sins and save them from hell.
8) O Jahnavi! You are full of compassion. You purify your devotees with your holy waters. Your feet are adorned with the gems of Indra’s crown. Those who seek refuge in you are blessed with happiness.
9) O Bhagavati! Take away my diseases, sorrows, difficulties, sins and wrong attitudes. You are the essence of the three worlds and you are like a necklace around the Earth. O Devi! You alone are my refuge in this Samsara.
10) O Ganga! those who seek happiness worship you. You are the source of happiness for Alkapuri and source of eternal bliss. Those who reside on your banks are as privileged as those living in Vaikunta.
11) O Devi ! It is better to live in your waters as turtle or fish, or live on your banks as poor “candal” rather than to live away from you as a wealthy king.
12) O Goddess of Universe! You purify us. O daughter of muni Jahnū! one who recites this Ganga Stotram everyday, definitely achieves success.
13) Those who have devotion for Mother Ganga, always get happiness and they attain liberation. This beautiful and lyrical Gangastuti is a source of Supreme bliss.

14) This Ganga Stotram, written by Sri Adi Shankaracharya, devotee of Lord Shiva, purifies us and fulfills all our desires.

**Song Name: Kadacit Kalindi Tata Vipina**

**Official Name: Sri Sri Jagannathastakam**

**Author: Adi Sankaracarya**

(1) kadacit kalinidi-tata-vipina-sangitaka-ravo mudabhirir-niri-vadana-kalalasvada-madhupah
ram-śambhu-brahmāmara-pati-ganeśārcita-pado jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me

(2) bhuje savye veṣum śirasi śikhi-pichchaṃ kaṭi-taṭe dukulaṃ netrānte sahacari-katāksaṃ vidadhate
sadā śrīmad-vṛndāvana-vasati-liś-paricay
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me

(3) mahāmbhodes tare kanaka-rucire nila-śkhare
vasan prāṣādāntaḥ sahaja-balabhadrena balinā
subhadra-madhyā-sthaḥ sakala-sura-sevāvasara-do
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me

(4) kṛpā-pārāvārah sajala-jalada-śreni-ruciro
ramā-vānī-rāmāḥ spurat-adama-parkṛeruha-mukhāḥ
sureshvarāir ārādhyaḥ śruti-gaṇa-śikhā-gītā-carito
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me

(5) rathāśūrdho gacchan pathi milita-hūdeva-palaṇaḥ
stuti-prāḍubhāvaṃ prati-padam upākārṇya
sadayaḥ
dayā-sindhur bandhuḥ sakala-jagatām sindhut-sutayā
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me

(6) param-brahmaḥ-piḍaḥ kuvalaya-dalotphulla-nayano
nīvāśi nilādrau nihaṭa-caranaḥ 'nanta-śirasi
rasānāndi rādhā-sarasa-vapur ālāṅgana-sukho
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me

(7) na vai yāce rājyaṁ na ca kanaka-māṇikeya-vīkhavaṁ
na yāce 'haṁ rāmyaṁ sakala-jana-kāmyaṁ
varavadhūṁ
sadā kāle kāle premaṭhā-patinaḥ gīta-carito
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me

(8) hara tvam saṁsāraṁ drutataram asāram sura-pate
hara tvam pāpāṁ vitatim aparām yādava-pate
aho dine 'nāthe nihaṭa-caranaḥ niṣcitam idaṁ
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me

(9) jagannāṭhastakaṁ punyāṁ
yāḥ paṭhe prayaṭaṁ śucih
sarva-pāpa-viśuddhāṁ
viṣṇu-lokaṁ sa gacchati

**TRANSLATION**

1) Sometimes in great happiness Lord Jagannatha makes a loud concert with His flute in the groves on the banks of the Yamuna. He is like a bumblebee tasting the beautiful lotus like faces of the cowherd damsels of Vraja, and great personalities such as Laksmi, Siva, Brahma, Indra, and Ganesa worship His lotus feet. May that Jagannatha Svami be the object of my vision.

2) In His left hand Lord Jagannatha holds a flute, on His head He wears peacock feathers, and on His hips He wears fine yellow silken cloth. From the corners of His eyes He bestows sidelong glances upon His loving devotees, and He always reveals Himself through His pastimes in His divine abode of Vrndavana. May that Jagannatha Svami be the object of my vision.

3) On the shore of the great ocean, within a large palace atop the brilliant, golden Nilacala Hill, Lord Jagannatha resides with His powerful brother Balabhadra and His sister Subhadra, who sits between Them. May that Jagannatha Svami, who bestows the opportunity for devotional service upon all godly souls, be the object of my vision.

4) Lord Jagannatha is an ocean of mercy and as beautiful as a row of black iṣha rain clouds. He is the storehouse of bliss for Laksmi and Sarasvati, and His face resembles a spotless full-blown lotus. The best of demigods and sages worship Him, and the Upanisads sing His glories. May that Jagannatha Svami be the object of my vision.

5) When Lord Jagannatha moves along the road on His Rathayatra car, at every step large assemblies of brahmanas loudly chant prayers and sing songs for His pleasure. Hearing their hymns, Lord Jagannatha becomes very favorably disposed toward them. He is the ocean of mercy and the true friend of all the worlds. May that Jagannatha Svami, along with His consort Laksmi, who was born from the ocean of nectar, be the object of my vision.

6) Lord Jagannatha, whose eyes resemble full-blown lotus petals, is the ornament on Lord Brahma's head. He resides on Nilacala Hill with His lotus feet placed on the heads of Anantadeva. Overwhelmed by the mellows of love, He joyfully embraces Srimati Radharani's body, which is like a
cool pond. May that Jagannatha Svami be the object of my vision.  
7) I do not pray for a kingdom nor do I pray for gold, rubies, or wealth. I do not ask for a beautiful wife as desired by all men. I simply pray that Jagannatha Svami, whose glories Lord Siva always sings, may be the constant object of my vision.  
8) O Lord of the Yadus, please destroy this vast, shoreless ocean of sins. Alas, this is certain Lord Jagannatha bestows His lotus feet upon those who feel themselves fallen and have no shelter in this world but Him. May that Jagannatha Svami be the object of my vision.  
9) The self-retrained, virtuous soul who recites these eight verses glorifying Lord Jagannatha becomes cleansed of all sins and duly proceeds to Lord Visnu's abode.

Songs by Bilvamangala Thakura

Song Name: Vraje Prasiddham Navanita  
Official Name: Śrī Śrī Corastakam  
Author: Bilvamangala Thakura

1) I offer pranama to that foremost of thieves – who is famous in Vraja as the butter-thief and He who steals the gopis’ clothes, and who, for those who take shelter of Him, steals the sins which have accrued over many lifetimes.  
2) I offer pranama to the foremost of thieves – who steals Srimati Radhika’s heart, who steals all the sins and sufferings of those who take shelter of His feet.  
3) He turns His surrendered devotees into paupers and wandering, homeless beggars – aho! such a fearsome thief has never been seen or heard of in all the three worlds.  
4) Mere utterance of His name purges one of a mountain of sins – such an astonishingly wonderful thief I have never seen or heard of anywhere!  
5) O Thief! Having stolen my wealth, my honour, my senses, my life and my everything, where can You run to? I have caught You with the rope of my devotion.  
6) You cut the terrible noose of Yamaraja, You sever the dreadful noose of material existence, and You slash everyone’s material bondage, but You are unable to cut the knot fastened by Your own loving devotees.  
7) O stealer of my everything! O Thief! Today I have imprisoned You in the miserable prison-house of my heart which is very fearful due to the terrible darkness of my ignorance, and there for a very long time You will remain, receiving appropriate punishment for Your crimes of thievery!  
8) O Krsna, thief of my everything! The noose of my devotion remaining forever tight, You will continue to reside in the prison-house of my heart because I will not release You for millions of aeons.

Songs by Others

Song Name: Adharam Madhuram  
Official Name: Śrī Śrī Madhurāṣṭakam  
Author: Śrī Vallabhacarya
His eating is sweet, His sleeping is sweet
His singing is sweet, His yellow cloth is sweet
Everything is sweet about the Emperor of sweetness!

2) His words are sweet, His character is sweet His
dress is sweet, His belly-folds are sweet His
movements are sweet, His wandering is sweet—
Everything is sweet about the Emperor of
sweetness!

3) His flute is sweet, His foot-dust is sweet His
hands are sweet, His feet are sweet His dancing is
sweet, His friendship is sweet—Everything is
sweet about the Emperor of sweetness!

4) His singing is sweet, His yellow cloth is sweet
His eating is sweet, His sleeping is sweet His
beauty is sweet, His tilaka is sweet—Everything is
sweet about the Emperor of sweetness!

5) His deeds are sweet, His liberating is sweet His
stealing is sweet, His love-sports are sweet His
oblations are sweet, His tranquility is sweet—
Everything is sweet about the Emperor of
sweetness!

6) His gunja-berry necklace is sweet, His flower
garland is sweet His Yamuna river is sweet, His
ripples are sweet His water is sweet, His lotuses
are sweet—Everything is sweet about the Emperor
of sweetness!

7) His gopis are sweet, His pastimes are sweet, His
union is sweet, His food is sweet, His delight is
sweet, His courtesy is sweet — Everything is
sweet about the Emperor of sweetness!

8) His gopas are sweet, His cows are sweet His
staff is sweet, His creation is sweet His trampling
is sweet, His fruitfulness is sweet—Everything is
sweet about the Emperor of sweetness!

TRANSLATION

1) His lips are sweet, His face is sweet His eyes
are sweet, His smile is sweet His heart is sweet,
His gait is sweet—Everything is sweet about the
Emperor of sweetness!

2) His words are sweet, His character is sweet His
dress is sweet, His belly-folds are sweet His
movements are sweet, His wandering is sweet—
Everything is sweet about the Emperor of
sweetness!

3) His flute is sweet, His foot-dust is sweet His
hands are sweet, His feet are sweet His dancing is
sweet, His friendship is sweet—Everything is
sweet about the Emperor of sweetness!

4) His singing is sweet, His yellow cloth is sweet
His eating is sweet, His sleeping is sweet His
beauty is sweet, His tilaka is sweet—Everything is
sweet about the Emperor of sweetness!
Lord will arise. With affection I applied tilak.......but
could not do gaur bhajan..oh Lost mind !
4) My merciful Nitai stays in the home of that
person who loves this eternal commodity of love.
When you call out with utmost devotion to that
dear one of Lord, your path will be a success and
not a failure.

**Song Name: Antara Mandire Jago Jago**
(refrain) antara mandire jago jago
mādhava krṣṇa gopāl
(1)
  nava-aruṇa-sama
jāgo hrdoye mama
sundara giridhārī-lāl
mādhava krṣṇa gopāl
(2)
nayane ghanāye betāri bādol
jāgo jāgo tumī kiśora śyāmal
śrī rādhā-priyatama jāgo hrdoye mama
jāgo he ghoṣter rākhāl
mādhava krṣṇa gopāl
(3)
yāsodā dulāl eso eso nani-cor
prāner devatā eso he kiṣor
loye rādhā bāme hrīd braja dhāme
eso he brajer rākhāl
mādhava krṣṇa gopāl

**TRANSLATION**
1) Please arise, please arise in the temple of my
heart, O Madhava! O Krisna! O Gopal! Please arise,
glowing radiantly in my heart like the new sunrise,
O beautiful one! O Darling Giridhari-Lal!
2) Tears are pouring from my eyes like a monsoon
cloudburst! Please arise, please arise, O youthful
Kisora! O dark Syamal! O most beloved of Srimati
Radharani! Please arise in my heart! Please arise,
O maintainer of the cowheards!
3) O darling of Yasoda! Come, please come, O
butter thief! O Lord of my life! Please come, O
youthful boy! Brining Radha along at Your left, in
the abode of Vraja within my heart, please come
O protector of Vraja!

**Song Name: Ar Ke Bajabe Bamsi**
(refrain)
ār ke bājābe bāṁśi śyāma braje nāi (go)
(1)
mana duhkhe kāṅde ekā kamalini rāi go
śyāma braje nāi
(2)
phuler bāsara kāli
sajara virohini
āmi saba niśi jāgiyā
śyāma āse nāi (go)

**TRANSLATION**
1) Tears are flowing incessantly from my eyes. O
when will I attain Your vision? Until then waiting..
2) O Lord, I have taken shelter of Your lotus feet.
In Your worship, I offer my body and mind as
flowers. My heart is fervent with these aspirations.
Will they go unfulfilled? Until then waiting..
3) If You will not give me a glimpse of Yourself
out of limitless mercy, then why have You given
me this desire that completely fills my heart? O
life and soul of Mira! My desire is only for You! O

**Song Name: Ar Koto Kal**
Author: Mira Bhāi

(refrain)
ār koto kāl, giridhārī lāl
ārāle ārāle robe
(1)
nayaneri jāl jhori abirol
daraśana pābo kabe
(2)
tomār caraṇa prabhu niyechi saraṇa
pujār kusūm sama ei tanu mana
akul āmār ei maram meri āśā
tabe ki biphale jābe
(3)
dekha jadi nāhi dibē agarīr doyā
tabe keno dilē āśā bhoriyā hrdoy
mirār parānē tomārī kāmanā
daraśana pābo kabe

**TRANSLATION**
After how long will I see You, O darling Giridhari
Lal? Until then, I will simply remain here, waiting
and waiting!
1) Tears are flowing incessantly from my eyes. O
when will I attain Your vision? Until then waiting..
2) O Lord, I have taken shelter of Your lotus feet.
In Your worship, I offer my body and mind as
flowers. My heart is fervent with these aspirations.
Will they go unfulfilled? Until then waiting..
3) If You will not give me a glimpse of Yourself
out of limitless mercy, then why have You given
me this desire that completely fills my heart? O
life and soul of Mira! My desire is only for You! O
when will I ever attain Your vision? Until then waiting..

Song Name: Bhaja Gauranga, Kaha Gauranga
Sung by: Lord Nityananda

bhaja gauranga kaha gauranga
laha gaurangera name
ye jana gauranga bhahe
sei amara prana re

TRANSLATION
Worship Gauranga, speak of Gauranga, chant Gauranga’s name. Whoever worships Sri Gauranga is My life and soul

Song Name: Carana Kamal
Author: Sūra Dasa

(refrain)
carana kamal vando hari rāyi
(1)
jālī kṛpā pāṅgu girī lāṅge
āndhe koṅ saba kachu darasāyī
(2)
bahira sunni muka puni bolai
rāṅka cale sira chatra dhāraye
(3)
surdās swāmī karunāmaye
bāra bāra vando tehi pāye

TRANSLATION
Refrain: I offer prayers unto the lotus feet of the worshipful Lord Hari.

1-2) By His mercy, a lame person crosses mountains, a blind person sees everything, a deaf person hears, a dumb person again speaks, and even a poor person walks with a servant holding an umbrella over his head.

3) The Lord of Sūra Dās is full of compassion. Therefore, I offer my obeisances unto His lotus feet, again and again.

Song Name: Dhule Dhule Gora Chanda

(1)
dhule dhule gorā chānda hari guṇa gāi
āsiyā vṛndāvane nāce gaura rāy
(2)
vṛndāvaner tarur latā preme koy hari kathā
nikuṇjer pakhi guli hari nām sonāi
(3)
gaura bole hari hari sārī bole hari hari
mukhe mukhe šuka sārī hari nām gāi
(4)
hari nāme matta hoye hariña āsiche dei
mayūr mayūri preme nāciyā khelāy
(5)
prāne hari dhyāne hari hari bolo badan bhori
harinām geye geye rase gale jāi

TRANSLATION
1) The moonlike Lord Gaura Chanda arrives in Vrndavana while dancing, swaying to and fro, and singing the glories of Lord Hari.

2) The creepers adorning the trees of Vrndavana are overwhelmed with ecstatic love, and they are speaking about the glories of Lord Hari. Flocks of birds who live in the groves are singing the name of Lord Hari.

3) Lord Gaura says, “Hari! Hari!” a female parrot responds, “Hari! Hari!” and then all male and female parrots start singing a loud chorus of the name of Hari.

4) Becoming intoxicated by the holy name, the deer come forward from out of the forest. The peacocks and peahens are dancing and frolicking in ecstatic love.

5) Lord Hari is in His heart, Lord Hari is in His meditation, and He always chants the name of Hari with His voice. Gaura Chanda is intoxicated by ecstatic mellow and rolls around on the ground while singing and singing Harinama.

6) Arriving on the bank of the Yamuna River, He dances wildly while chanting “Hari! Hari!” Mother Yamuna becomes so ecstatic that she arises and comes forward to wash Lord Gauranga’s feet.

Song Name: Duhkher Sagore

(refrain)
duḥkher sāgore bhāsiyechi
uttāriye jāni nā
(1)
ūthāl deu āsiche chuṭīyā
ki habe tāhā jāni nā
(2)
dīna-doyāl tumī bhagavān
pār koro āmāi shāmne tuphān
(3)
tumī jadi prabhu nāhi koro pār
pārer āśā ṛākhi nā

TRANSLATION
Refrain: I am swimming in the ocean of material suffering, and I do not know of any way to be lifted out.

1) O Lord! Please rescue me from the raging storm that is rapidly approaching with torrents of rain. When it reaches me, I do not know what will happen.

2) You, O Lord, are the Supreme Personality of Godhead, who is merciful to poor fallen souls. Please save me from the terrible storm that menaces before me.

āsiyā jamunār kule nāce hari hari bole
jamunā uthole ese carana dhoīāi

(101)
3) If You do not deliver me, O Lord, then I do not even hope to be saved.

**Song Name: Hari He Doyal Mor**  
**Official Name: Dainya O Prapatti (Humility and Devotional Surrender)**

1) hari he doyāl mor jaya rādhā-nāth  
bāro bāro ei-bāro loho nija sāth

2) bahu yoni bhrami’ nāth! loini šāraṇ  
nija-gue kṛpā koro’ adhama-tāraṇ

3) jagata-kāraṇa tumī jagata-jivan  
tomā chādā kār nāhi he rādhā-ramaṇ

4) bhuvana-maṅgala tumī bhuvaner pati  
tumi upekhile nātha, ki hoibe gati

5) bhāviyā dekhinu ei jagata-mājhāre  
tomā binā keho nāhi e dāse uddhāre

**TRANSLATION**

1) O Hari! O my merciful Lord! All glories to You, O Lord of Radha! Again and again I have pleaded with You, and now I beg You yet again to accept me as Your own.

2) O Lord! Hopelessly taking birth over and over, I have now come to You for refuge. Please show Your merciful nature and deliver this wretched soul.

3) You are the cause of the universe, and its very life. Other than You, O lover of Radha, there is no shelter.

4) You bring about auspiciousness for the world, and You are the master of all the worlds as well. O Lord, what will become of me if You forsake me?

5) I have understood, after contemplating my predicament, that within this world there is no one who can deliver this servant but You.

**Song Name: Jaya Radhe Jaya Radhe Radhe**  
**Author: Hari Vyasa Devacarya**

(introductory verse)

nava-nava raṅgi tri-bhaṅgi jaya,  
syāma su-āṅgi syāma

jaya rādhā jaya hari-priye, śrī-rādhe sukha dhāma

(1) jaya rādhā jaya rādhe rādhe  
jaya rādhā jaya śrī-rādhe

jaya krṣṇa jaya krṣṇa krṣṇa jaya krṣṇa jaya śrī-krṣṇa  

(2) syāmā gori nitya-kisorī prītama-jorī śrī-rādhe  
rasika rasilo chaila-chabilo guṇa-garabilo śrī-krṣṇa

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**TRANSLATION**

Introductory Verse: All glories to that Person who stands in a beautiful three-fold stance! He is the connoisseur of newer and newer playful sports, and His body is effulgent with the nicest dark complexion. This is Lord Syama. All Glories to You, Radhe! All glories to You, Hari-priya! O Sri Radhe! You are the abode and reservoir of all happiness!”

1) Jaya Radhe Jaya Radhe Radhe Jaya Radhe Jaya Śrī Radhe! Jaya Kṛṣṇa Jaya Kṛṣṇa Kṛṣṇa Jaya Kṛṣṇa Jaya Śrī Kṛṣṇa!

2) O Śrī Radhe! You are a fresh young maiden with slender waist, endowed with the luster of new adolescence, the fairest golden complexion, eternally situated in the sweet blossoming of divine youth. You are the only perfect match for Your most Beloved. O Śrī Kṛṣṇa! You are the true...
relisher of transcendental mellows, sweet and relishable in every aspect, euphuent that You represent the topmost superexcellence of pure enchantment, and in great pride due to Your awareness of Your own transcendental qualities.

3) O Sri Radhe! You are the sportive Princess of the ecstatic rasa dance festival, which You organize every night, the distributor of pure ecstatic rasa mellows to all other living entities, and You love to embrace the chest of Your lover. O Sri Krsna! You are the connoisseur of newer and newer playful sports, You like to stand in a three-fold bending posture that always appears ever-fresh, and Your body is perfectly exquisite in both proportion and deep dark complexion.

4) O Sri Radhe! You are the most dear loving friend of everyone’s life. You manifest a brilliant splendor of sheer beauty. You are extremely soft and delicate due to Your fresh youth. O Sri Krsna! You are the enchanter of the mind of Cupid. You are the giver of great transcendental bliss to all living entities and Your beauty surpasses the best by far.

5) O Sri Radhe! You are the manifestor of wonderful beauty while You are gracefully reclining on a flower bed. You radiate the luster of the transcendental Cupid, Lord Kamadeva. Your speech sounds just like the soft, gentle cooing of a cuckoo bird. O Sri Krsna! You are honored by Your own glorious fame. You are the lover of lusty young gopis. Your position is the highest amongst all the different forms of Godhead.

6) O Sri Radhe! You are the possessor of a spotless moon-face. Your teeth look just like small round jasmine flowers. You are the very abode of majestic beauty and splendor. O Sri Krsna! You are the most supremely magnanimous personality Your body aura radiates out into unlimited eternity. You are naturally endowed with the softness of extremely youthful charms.

7) O Sri Radhe! You are fond of walking like a majestic swan. You are the most radiant lover and the instigator of many fun sports and contests. O Sri Krsna! You are the embodiment of the most relishable type of beauty and the topmost merciful personality.

8) O Sri Radhe! You are just like a golden creeper wound around the Syama tamala tree and are completely full to the brim with ecstatic mellows of purely divine love. Your unique activities are conducted in complete privacy. O Sri Krsna! You are the ocean of all types of happiness. You are the mine of all qualities and you radiate a famous aura of glorious beauty.

9) O Sri Radhe! You are the most charming mistress of Your beloved. You are naturally situated at the topmost level of successive greatness and Your divine qualities are imperceptible to ordinary senses or minds. O Sri Krsna! You are a permanent resident of the holy abode of Sri Vraja. You radiate a most influential aura. You naturally wear a pleasant smile.

10) O Sri Radhe! You are the very potency of divine pleasure. Your speech is such that whoever hears it becomes lovingly attached to it. Your breasts are crazed with the wildest desire to be satisfied by Your Beloved. O Sri Krsna! You are endowed with such bodily limbs that each and every aspect of them is very captivating. Your beauty is indeed saturated with an all-prevading, overflowing rasa current. Your chest is beautifully endowed with majestic divine opulences.

11) O Sri Radhe! You are celebrated with the most blessed name of Radha! You please everyone with your good qualities. You are the only worshippable Queen for Haripriya (the author, Hari Vyasaadeva). Hare Hare Hari Hare Hari Hare Hari Hare Hari Hari Sri Krsna!

**Song Name: Jaya Radha Madhava Radha Madhava**

**Official Name: Jaya Radha Krsna Giti**

1. jaya radha-madhava radha-madhava radhe (jayadever prana-dhana he)
2. jaya radha-madana-gopal radha-madana-gopal radhe (sita-nather prana-dhana he)
3. jaya radha-govinda radha-govinda radhe (rupa goswamir prana-dhana he)
4. jaya radha-madana-mohan radha-modana-mohan radhe (sanataner prana-dhana he)
5. jaya radha-gopinatha radha-gopinatha radhe (madhu panditer prana-dhana he)
6. jaya radha-damodara radha-damodara radhe (jiv goswamir prana-dhana he)
7. jaya radha-ramana radha-ramana radhe (gopal bhatter prana-dhana he)
8. jaya radha-vinoda radha-vinoda radhe (lokanather prana-dhana he)
9. jaya radha-gokulananda radha-gokulananda radhe (viswanather prana-dhana he)
(1) All glories to Radha and Madhava, the treasure of Jayadeva Gosvami’s heart!
(2) All glories to Radha and Madana-gopala, the treasure of Sri Advaita Acarya’s heart!
(3) All glories to Radha and Govinda, the treasure of Rupa Gosvami’s heart!
(4) All glories to Radha and Madana-mohana, the treasure of Sanatana Gosvami’s heart!
(5) All glories to Radha and Gopinatha, the treasure of Madhu Pandita’s heart!
(6) All glories to Radha and Gopinatha, the treasure of Sri Advaita Acarya’s heart!
(7) All glories to Radha and Gopinatha, the treasure of Madhu Pandita’s heart!
(8) All glories to Radha and Gopinatha, the treasure of Sanatana Gosvami’s heart!
(9) All glories to Radha and Govinda, the treasure of Rupa Gosvami’s heart!
(10) All glories to Radha and Giridhari, the treasure of Haridasa Svami’s heart!
(11) All glories to Radha and Syamasundara, the treasure of Raghunatha Dasa Gosvami’s heart!
(12) All glories to Radha and Banka-vihari, the treasure of Haridasa Svami’s heart!
(13) All glories to Radha-kanta, the treasure of Vakresvarer prana-dhana he!
(14) All glories to Gandharvika and Giridhari, the treasure of Sri Bhaktisiddhanta Sarasvati Thakura’s heart!

TRANSLATION

1) He whose name is Krsna, and whose abode is Gokula – unto such a Supreme Personality of Godhead, I offer my most humble obeisances, again and again.
2) He whose mother is Yasoda, and whose father is Nandaji – unto such a cowherd boy named Gopala, I offer my most humble obeisances, again and again.
3) He whose Beloved if Radha, and whose illusory energy is very amazing – unto He whose splendidous complexion is the color of the fresh raincloud, I offer my most humble obeisances, again and again.
4) He who sneaks around to steal yogurt and butter, then hides to eat it, and who tends the cows in the company of His cowherd boyfriends – unto He who is the reservoir of playful pastimes, I offer my most humble obeisances, again and again.
5) He who prevented the dishonoring of the daughter of King Drupada, and who delivered the elephant Gajendra from the grasp of the alligator – unto He who is the abode of all compassion, I offer my most humble obeisances, again and again.
6) He who caused the great war between the Kurus and the Pandavas, and who spoke divine instructions to Arjuna on the battlefield – unto He who is the Lord of all helpless fallen souls, I offer my most humble obeisances, again and again.

Song Name: Krsna Jinaka Nama Hai

(1) kṛṣṇa jinakā nāma hai, gokula jinakā dhāma hai aise śrī bhagavāna ko (mere) bārāmbāra pranāma hai
(2) yaṣodā jināki maiyā hai, nanda ji bāpāiyā hai aise śrī gopāla ko (mere) bārāmbāra pranāma hai
(3) rādhā jinakī chāyā hai, ādbhuta jinakī māyā hai aise śrī ghana-syāma ko (mere) bārāmbāra pranāma hai
(4) lūṭa lūṭa dadhi mākhana khāyo, gvāla-bāla saṅga dhenu carāyo aise līlā-dhāma ko (mere) bārāmbāra pranāma hai
(5) drupada sutā ki lāja bacāyo, grāha se gaja ko phanda chudāyo aise kṛpā-dhāma ko (mere) bārāmbāra pranāma hai
(6) kuru pāṇḍava me yuddha macāyo, arjuna ko upadeśa sunāyo aise śrī bhagavāna ko (mere) bārāmbāra pranāma hai
(7) bhaja re! bhaja govinda gopāla hare rādhe govinda, rādhe govinda, rādhe govinda rādhe gopala, rādhe gopala, rādhe gopala aise śrī bhagavāna ko (mere) bārāmbāra pranāma hai
(8) aise śrī bhagavāna ko (mere) bārāmbāra pranāma hai
Song Name: Maine Ratana Lagai Radha
Nama Ki

(1) maïne raṭaṇa laγãi rãdhã nãmakî
merî palakoṇ meṇ rãdhã, merî alakoṇ meṇ rãdhã
maïne mãṅga bharãï rãdhã nãmakî
(2) mere naino meṇ rãdhã, mere baino meṇ rãdhã
maïne baini guthãï rãdhã nãmakî
(3) merî dularî meṇ rãdhã, merî kunārî meṇ rãdhã
maïne nathãṇi sajãï rãdhã nãmakî
(4) mere callane meṇ rãdhã, mere halane meṇ rãdhã
kãṭî kãṅkini bajãï rãdhã nãmakî
(5) mere dâye bâye rãdhã, mere âge pîche rãdhã
roma roma rasa chãï rãdhã nãmakî
(6) mere âṅga âṅga rãdhã, mere saṅga saṅga rãdhã
gopaï bârsi bajãï rãdhã nãmakî

TRANSLATION
Refrain: I am ever engaged in repeating the sweet name of Radha.
1) Radha is there in the blinking of my eyes. Radha is there in the curls of my hair. I have filled up the very part of my hair. Oh! With the sweet name of Radha.
2) Radha is there within my vision. Radha is there within my speech. I interweave my every word. Oh! With the sweet name of Radha.
3) Radha is there in my necklace. Radha is there in my sari. I have adorned my nose ring. Oh! With the sweet name of Radha.
4) Radha is there in my walking. Radha is there in my gestures. My sash of waist-bells resounds. Oh! With the sweet name of Radha.
5) Radha is there on my right and on my left. Radha is there in front of me and behind. My every fiber reflects the rasa flowing. Oh! With the sweet name of Radha.
6) Radha is there on my each and every limb. Radha is there accompanying me always. Lord Gopala plays His flute which calls out. Oh! With the sweet name of Radha.

Song Name: Madhuram Madhurebhyo ‘Pi
Official Name: Sri Sri Kevalastakam

(1) maḍhuraṁ maḍhurenibhyo ‘pi
maṁgalebhyo ‘pi maṅgalam
pāvanaṁ pāvanebhyo ‘pi
harer nāmaiva kevalam

TRANSLATION
1) More sweet than all other sweet things; more auspicious than all other auspicious things; the greatest purifier of all purifying things—The holy name of Sri Hari alone is everything.
2) The entire universe, from exalted Brahma down to the lowly clump of grass, is a product of the illusory energy of the supreme Lord. The only thing that is reality, reality, again I say reality—The holy name of Sri Hari alone is everything.
3) That person is a true preceptor, or a true father, a true mother, and a true friend also only if they teach one to always remember—The holy name of Sri Hari alone is everything.
4) There is no certainty when the last breath will come and put an abrupt halt to all one’s material plans; therefore it is wise to always practice chanting from very childhood—The holy name of Sri Hari alone is everything.
5) Lord Hari eternally dwells in that place where truly exalted, spiritually advanced souls sing in the
mood of pure devotion—The holy name of Sri Hari alone is everything.

6) Aho! What a sorrow, what a great sorrow! More painful than any other misery in the world! Mistaking it as a mere piece of glass, the people have forgotten this jewel—The holy name of Sri Hari alone is everything.

7) It should be heard again and again with one's ears; It should be uttered over and over with one's voice; It should be perpetually sung and sung anew—The holy name of Sri Hari alone is everything.

8) It makes the entire universe seem insignificant as a blade of grass; it splendorously reigns supreme over all; it is full of eternally conscious divine ecstasy; it is supremely pure—The holy name of Sri Hari alone is everything.

**Song Name:** Mirar Prabhu Eso Giridhari Syamol Sundara Syam

**Author:** Mira Bai

(1) namo namaḥ tulasī mahārāṇī, vrndē mahārāṇī namo namo namo re namo re meiyā namo nārāyaṇī

(2) jāko daraše, paraśe agha-nāśa-i mahimā beda-purāṇē bākhāṇī

(3) jāko patra, mañjāri komala śrī-pati-caranā-kamale lapāṭāṇī dhanya tulasī meiyā, purāṇa tapa kiye, śrī-śālagrāma-mahā-pāṭarāṇī

(4) dhūpā, dipā, naivedya, ārati, phulanā kiye varakhā varakhānī chāppānna bhoga, chatriśa byaṅjana, binā tulasī prabhu eka nāhi māni

(5) śīva-ṣuka-nārada, āur brahmādikō, dhūrata phirata mahā-muni jīnāṇī candrasekhaṇa meiyā, terā jaśa gāowe bhakati-dāna dījīye mahārāṇī

**TRANSLATION**

1) O Tulasī Maharani! O Vṛnda! O mother of devotion! O Narayani, I offer my obeisances to you again and again.

2) By seeing you or even by touching you, all sins are destroyed. Your glories are described in the Vedas and Puranas.

3) Your leaves and soft manjiris are entwined at thirty-six different curries offered without tulasi leaves.

4) You gladden and shower your rain of mercy upon one who offers you some incense, a ghee lamp, naivedya, and arati. The Lord does not care for even one of fifty-six varieties of cooked food or thirty-six different curries offered without tulasi leaves.

5) Lord Siva, Sukadeva Gosvami, Devarsi Narada, and all the jnānis and great munis, headed by Lord Brahma, are circumambulating you. O mother! O Maharani, Candrasekharā thus sings your glories. Please bestow upon him the gift of pure devotion.
**Song Name: Nanda Ke Ananda Bhaiyo**

1) All glories to Kanhaiya Lal who is the bliss of Nanda Maharaj, my brothers.
2) Nanda in happiness gave elephants and horses and palanquins
3) To the young people he gave horses and elephants, to the old people palanquins.

**Song Name: Nava Nirada Nindita**

1) He Whose complexion conquers that of a fresh new raincloud Who is the best King of Paramours, the ocean of ecstatic mellows Whose crown is adorned with a lovely peacock feather And is auspiciously tilted to one side Just worship Krishna, the Dark Jewel, the son of the King of Vraja.
2) He Whose broadly bending eyebrows appear like arched rainbows, Whose pure moonlike face belittles millions of ordinary moons, Who is endowed with sweet gentle smiles and pleasant speech Just worship Krishna, the Dark Jewel, the son of the King of Vraja.
3) He Whose divine bodily limbs tremble profusely with Cupid’s agitations, Who dresses enchantingly just to fascinate the Vraja vasis, Who is decorated with extraordinary eyes like blue lotus blossoms. Just worship Krishna, the Dark Jewel, the son of the King of Vraja.
4) He Whose forehead is surrounded by a fringe of wavy locks, Whose earlobes are embellished with swirling shark shaped earrings, Who is adorned with yellow silk embracing His charming hips. Just worship Krishna, the Dark Jewel, the son of the King of Vraja.
5) He Whose beautiful feet resound with softly tinkling ankle bells thatadden all the bees with their vibration of swinging gemstones, Whose soles are marked with the flag, thunderbolt, fish and more. Just worship Krishna the Dark Jewel, the son of the King of Vraja.
6) He Whose graceful form is smeared with profuse sandalwood paste, Whose body glows with the Kaustubha gem, eclipsing the sun, Whose personal beauty represents the topmost zenith of Vraja youths, Just worship Krishna the Dark Jewel, the son of the King of Vraja.
7) He Who is Mukunda and Hari, worshipable for all the demigods and sages, Who is the guru of all created beings, the crest jewel of all Lords, Who is known as Giridhari and Murari, more exalted even than Lord Siva, Just worship Krishna, the Dark Jewel, the son of the King of Vraja.
8) He Who is most fond of sporting with the Daughter of Vrshabhanu Who dresses impeccably known as Giridhari and Murari, more exalted even than Lord Siva, Just worship Krishna, the Dark Jewel, the son of the King of Vraja.
Song Name: Ore Vrndavaner Nanda Dulal
(1) ore vrndavaner nanda dulal
rakhil raja re
rakhaliyar sure sure
varni baji re (ore, vrndavaner)
(2) ore gopel tor bihone
phute na phul vrndavane
abhisherar ei madhuvan
emni saja re
(3) shridam sudam bhai balaram
dakche ai kanaai
chorai dhenu baiju venu
ai re o bhai ai
(4) ma yaasoda dakche tore (gopel re, praner gopel re)
nani chirua ai na ore
boyche radhara prema jamunan
hrday majar re

TRANSLATION
1) O dear one who belongs to Vrndavana! O darling son of Nanda Maharaja! O prince of the cowherd boys, kindly play again on Your flute so we may hear the melodies dear to all Your friends. 2) O Gopal, since You’ve left Vrndavana, the flowers have lost their desire to bloom. Still we decorate the moonlit groves of Madhuvan, hoping You will return for Your amorous rendezvous. 3) Sridama, Sudama, and Your brother Balarama are calling, “O Kanai! Please come back!” While tending the calves and playing on their flutes they entreat, “O brother! Please come home!” 4) Mother Yasoda is crying out, “O Gopal! You are my life and soul! Please come home, O butter thief!” Within the heart of Srimati Radharani, divine love for You flows like the Yamuna River.

Song Name: Pranam Tomai Ghana-Syam
(refrain)
pranam tomai ghana-syam
(1) tomar carana sara na kori
abhoy ei bai daro he hari
dukhha sagor jabo tori
tori kori tava nam
(2) amarar kori ghumai prabhu
tomar nitya jagaran
kshane kshane ghatao jei bhul
choke moher avaran

TRANSLATION
Refrain: The queen Mira is simply a beggar- woman, but only for Your sake, O Giridhari!

Song Name: Raja Rani Mira
Author: Mira Bai

(refrain)
raj-rani mira bhikhairini
giridhari tomaro lagiya
(1) (ami) pathe pathe ghuri bhikhairini
hari nam bhikhia majiya go
(2) loke bole mira pagalini
rani kohe kula kala kini
mira kohe prabhu giridhari
(mira) aasa pathe royche chahiya go
(3) dekha dao prabhuji prabhuji
mira kande tomaro lagiya
kandaiyo na abhagire
rako more anje misaya go
(4) giridhari tomaro pran mirar
giridhari tomaro lagiya

TRANSLATION
Refrain: All obeisances to You, O Ghana-syam!
1) Taking refuge at Your lotus feet, I fearlessly implore You – this time, O Hari, give me Your mercy! I shall cross the ocean of sorrow by the boat of Your holy name. 2) O Lord, we are always asleep, while You are ever awake. Every moment we can only make errors, our eyes being covered by illusion. 3) Please remove this covering, my Lord, so I may behold Your form as the Divine Couple, with Sri Radha by Your side. I will gaze at You until my hankering eyes are pacified, thus fulfilling my soul’s desire. O Ghana-syam! I offer this prayer unto You!
1) I simply wander here and there like a mendicant, but I seek only the alms of Your holy name.
2) People say, “Mira has become a madwoman.” The King says, “She has disgraced her family.” But Mira says, “O Lord Giridhari, my only desire is to remain at Your lotus feet.”
3) O Giridhari! You are the life and soul of Mira! O Giridhari! Kindly reveal Yourself to me! Mira simply weeps for You, my Lord. Please don’t make this most unfortunate person cry any more. Please keep me tightly embraced, as if united with Your own body.
4) O Giridhari! You are the life and soul of Mira!

Song Name: Sujanarbuda Radhita Pada Yugam
Official Name: Śrī Prabhupāda Padma Stavakah (Prayer unto lotus feet of the transcendental personality of Śrīla Bhaktisiddhanta Sarasvati Thakura Prabhupada)
Author:Sri Srimad Bhakti Raksaka Sridhara Deva Goswami Maharaṣṭra

TRANSLATION
1) His lotus feet are served in devotion by multitudes of high, virtuous souls; he is the establsher of the religion of the age (as Śrī Kṛṣna-sankirtana); he is the presiding monarch (of the Visva Vaisnava-Raja-Sabha - the universal society of the pure devotees that are the true 'kings' or guides of all); and he is the fulfiller of the most cherished desires of those who dispel fear (for all souls). I make my obeisance unto the lotus feet of that illustrious great soul, worshippable by one and all - perpetually do I make my obeisance unto the radiance emanating from the toenails of the holy feet of my Lord.
2) He is the leader of the fortunate souls blessed with the treasure of internal pure devotion; he is greatly merciful upon the fallen souls, being their only shelter; and his inconceivable holy feet are the shelter for the deceivers, by deceiving them. I make my obeisance unto his lotus feet - perpetually do I make my obeisance unto the radiance emanating from the toenails of the holy feet of my Lord.
3) I make my obeisance unto his divine, charming yet commanding lofty form of golden hue. That beautiful figure shames the mad ecstasy of golden lotus stems. Venerated by tens of millions of Cupids, the moons of the toenails of my Worshipful Divine Master reveal the beauty of his lotus feet. Perpetually do I make my obeisance...
unto that effulgence emanating from the toenails of the holy feet of my Lord.

4) Like the moon that delights the stars, he is surrounded by his circle of personal servitors, making their hearts bloom in divine ecstasy. The malicious non-devotees are made to flee in panic by the sound of his thunderous roar, and the simple, inoffensive souls attain the ultimate fortune by accepting his lotus feet. I make my obeisance unto him; perpetually do I make my obeisance unto the brilliance emanating from the toenails of the holy lotus feet of my Lord.

5) He has revealed the vast, magnificent beauty of Sri Gaura Dhama; he has broadcast the tidings of the supreme magnanimity of Sri Gauranga throughout the whole universe; and in the hearts of the fit recipients of his grace, he has firmly established the lotus feet of Sri Gaura. I make my obeisance unto him; perpetually do I make my obeisance unto the brilliance emanating from the toenails of the holy feet of my Lord.

6) He is the eternal shelter and the Universal Guru for the souls surrendered unto Sri Gauranga. Absorbed in the service of his Gurudeva, Sri Gaura Kisora, he wholeheartedly adores Sri Bhaktivinoda Thakura. I make my obeisance unto him; perpetually do I make my obeisance unto the brilliance emanating from the toenails of the holy feet of my Lord.

7) He is the illustrious personality to raise the flag that sings the glory of Sri Rupa, Sri Sanatana, and Sri Raghunathaa. His glory is sung throughout the world as nondifferent from the powerful personality of brilliant erudition, Sri Jiva. And he has won the renown of being one with the hearts of Srila Krsnadasa Kaviraja and Thakura Narottama. I make my obeisance unto him; perpetually do I bow down to the brilliance emanating from the toenails of the holy feet of my Divine Master.

8) Bestowing his grace upon all souls, he is Hari-kirtana incarnate. As the associate of Sri Gaura, he relieves Mother Earth of the burden of offenses committed upon her. And he is so gracious that his endearance of all beings excels that of even a father. I make my obeisance unto him - the mine of all these qualities; perpetually do I bow down to the brilliance emanating from the toenails of the holy feet of my Divine Master.

9) Like a wish-fulfilling tree for his surrendered servitors (he fulfills their heart’s aspirations), even a tree is shamed by his magnanimity and forbearance. And great personalities who are competent to confer boons - they, too, worship his lotus feet. I make my obeisance unto him; perpetually do I bow down to the brilliance emanating from the toenails of the holy feet of my Divine Master.

10) The crown Jewel of the paramahamsas, the Prince of the treasure of the supreme perfection of life, Sri Krsna-prema, he accepted the robes of a mendicant sannyasi just to deliver the fallen souls. The topmost tridandi sannyasis attend his lotus feet. I make my obeisance unto him; perpetually do I bow down to the brilliance emanating from the toenails of the holy feet of my Divine Master.

11) He is the dearmost intimate follower of the Divine Daughter of Sri Vrsabhanu, and I know myself as the most fortunate by taking the dust of his holy feet upon my head. I make my obeisance unto his invincible, wondrously purifying lotus feet - perpetually do I bow to the brilliance emanating from the toenails of the holy feet of my Divine Master.

Song Name: Sundara Bala Saci Dulala

(1) sundara-bālā saci-dulālā
nācata śrī-hari-kīrtana meṅ
bhāle candana tilaka manohara
alakā śobhe kapolana meṅ

(2) śire cūdā daraśi bāle
vana-phula-mālā hiyāpara dole
pahirana pīta-piṭāmbara śobhe
nūpura ruṇu-jhunu caraṇoṇ meṅ

(3) rādhā-kṛṣṇa eka tanu hai
nīdhuvana-mājhe bāṃsi bājāy
viśvarūpa ki prabhuji sahī
āota prakaṇṭaḥi nadiyā meṅ

(4) koi gāyata hai rādhā-kṛṣṇa nām
koi gāyata hai hari-guna gāṅ
maṅgala-tāṇa mṛdaṅgā rasāla
bājata hai koi rāṅgaṇa meṅ

TRANSLATION

1) This gorgeous boy is the darling child of mother Saci, dancing in the kirtana of chanting Lord Hari’s names. His forehead is adorned with drawings of sandalwood paste, and His enchanting locks of hair are shining splendidly as they bounce upon His cheeks.

2) His hair is wrapped in a topknot, and a garland of forest flowers sways upon His chest. Wearing brilliant yellow silken garments, He dances with ankle bells tinkling upon His feet.

3) Sri Sri Radha and Krsna have become joined in one body, and together They play a flute within the grove of Nidhuvana. In this mood, the Lord of...
Visvarupa has come and manifested Himself in the town of Nadiya.
4) Someone in that kirtana sings the names of Radha and Krsna, someone else sings songs of Lord Hari’s transcendental qualities, while others play the auspicious rhythms of the sweet and relishable mrdanga drums. All this takes place in that spectacular performance.

Song Name: Sundara Kuṇḍala Naina Viśāla
Author: Sri Vāsudeva Ghosa

(refrain) jaya mādhava madana murārī rādhē-śyāma śyāmā-śyāma
jaya keśava kali-mala-hārī rādhē-śyāma śyāmā-śyāma
(1)
sundara kuṇḍala naina viśālā, gale sohe vaijayanti-mālā
yā chavi ki balihārī rādhe-śyāma śyāmā-śyāma
(2)
kabahūn lutha luta dadhi khāyo, kabahūn madhu-vana rāsa racāyo
nācata vipina-vihārī rādhe-śyāma śyāmā-śyāma
(3)
gvāla-bāla sānga dhenu caraī, vana-vana brahmata phire yadu-rāi
kāndhe kāmara kārī rādhē-śyāma śyāmā-śyāma
(4)
curā curā nava-nīta jo khāyo, vraja-vanitana pai nāma dharāyo
mākhana-cora murārī rādhe-śyāma śyāmā-śyāma
(5)
eka-dina māna indra ko māryo, nakha upara govardhana dhārīy
nama paḍayo giridhārī rādhe-śyāma śyāmā-śyāma
(6)
duryodhana ko bhoga na khāyo, rūkho sāga vidura gharā khāyo
aise prema pujārī rādhe-śyāma śyāmā-śyāma
(7)
karuṇā kara draupadī pukārī, paṇa men lipaṭa gaye vanavārī
nirakha rahe nara nārī rādhe-śyāma śyāmā-śyāma
(8)
bhakta-bhakta saba tumanē tāre, binā bhakti hama thāde dvārē
lijo khabara hamārī rādhe-śyāma śyāmā-śyāma
(9)
arjuna ke ratha hāṅkana hāre, gitā ke upadesa tumhārē
cakra-sudarśana-dhārī rādhe-śyāma śyāmā-śyāma

TRANSLATION
(Refrain) Glories to the husband of the goddess of fortune, who is the transcendental Cupid and the enemy of the demon Mura. Glories to the divine couple Radhe Syama, also known as Syama Syama! Glories to Lord Kesava, who has fine hair, who removes the miseries of the age of Kali—Radhe Syama Syama Syama!
1) O Krsna, You wear beautiful earrings, and You have lovely widened eyes. Around Your neck hangs the splendid vaijanti flower garland. Your complexion is most excellent—Radhe Syama Syama Syama!
2) Sometimes You secretly plunder yogurt and eat it, and sometimes You design a rasa-dance performance with the young gopis in the forest of Madhuvana. There dances Vipina-Vihari, You who love to sport in the forest—Radhe Syama Syama Syama!
3) You herd the cows in the company of the cowherd boys. You, the monarch of the Yadu dynasty, thus wander from forest to forest, carrying a black blanket draped over Your shoulder—Radhe Syama Syama Syama!
4) Because You, O Murari, repeatedly steal fresh butter from the homes of the women of Vraja and secretly eat it, they have named You ‘Makhan-Chor’ (the butter thief)—Radhe Syama Syama Syama!
5) One day You curbed the pride of Indra by lifting the great mountain Govardhana upon the tip of Your fingernail, thus winning for Yourself the name Giridhari—Radhe Syama Syama Syama!
6) You did not accept the sumptuous feast of the wicked Duryodhana, but took the coarse food offered by Your devotee Vidura. Therefore You are worshipped by love and not by mere rituals—Rādhe Radhe Syama Syama Syama!
7) To bestow mercy upon Draupadi, You, the Lord of the forest, supplied unlimited cloth to protect her from shame, while the assembly of men and women looked on—Radhe Syama Syama Syama!
8) You deliver each of Your devotees in unique ways. Alas, who are bereft of devotion are standing here outside Your door. Please favorably receive the news of our presence—Radhe Syama Syama Syama!
9) You were the driver of Arjuna’s chariot, and on the battlefield You gave Arjuna the instructions of the Bhagavad-Gita. During the fight You exhibited Your form as the wielder of the discus Sudarsana—Radhe Syama Syama Syama!

Song Name: Sundara Mora Mana Kisorā
(refrain) sundara mor mana kisorā
eso he śyāmala nayanābhīrāṃ
(1)
bhajibo tomarī mor mana chāī
caranē rākhi ekē praṇāṃ
eso he śyāmala nayanābhīrāṃ
(2) nayaner prema more loye jāi
milianer sur vīrohe sukhāi
prāner devatā kabe nāhi kathā
nayaner dhārā mane nābhīrām
eso he śyāmala nayanābhīrām

(3) emnī kore ār koto kāl
kānḍale āmā girindhāri-lāl
ei jīvane hāi jadi nāhi pāi
maraṇer upare śarana nilām
eso he śyāmala nayanābhīrām

TRANSLATION
Refrain: O beautiful one! O youthful boy who lives in my heart! Please come to me, O dark Syamal, O delighter of my eyes!
1) The desire of my heart is to worship You intimately. In this hope, I humbly bow unto Your lotus feet.
2) O love of my eyes! Please take me with You! While I am suffering in Your separation, the melody of our impending meeting is the only thing that gives me any happiness. O monarch of my life! Why do You remain silent and never speak to me? Tears are flowing from my eyes, and nothing in this world gives me any satisfaction.
3) How much longer must I continue living in this condition? You are making me weep and cry out for You, O darling Giridhari Lal! If I cannot attain You in this lifetime, then I shall just give up and surrender myself unto death.
4) Numberless Brahmas have died one after another, whereas You are without beginning or end. All of them take birth from You and are again absorbed in You, just like the waves in the ocean.
5) Vidyapati confesses than now, at the end of his life, he is fearful of death. O Lord! There is no shelter other than You. You will always remain celebrated as being the Lord of both beginning and the beginningless. Now the responsibility for my deliverance from the material world is entirely Yours.

Song Name: Tatala Saikate
Official Name: Kahe Visaya Mana
Author: Srila Vidyapati

(1) tatala saikate bari bindu sama
suta mita ramani ramaye
tohe visari mana, tāhe samarpala
ab majhu habo kon kaje

(2) mādhava! hāma parinām nirāsa
tuhun jaga tārana dina doya moy
ataye tohāri visośyāsa

(3) ādha janama hāma ninde goyāyalun
jarā sisu koto dina gelā
nidhuvane ramani rasa range mātala
tohe bhajabo kon belā

(4) koto caturānana mari mari jāota
na tuyā ādi avasānā
tohe janami puna tohe samāota
sāgara lahari samānā

(5) bhanaye vidyāpati sesa samana bhoy
tuyā vinā gati nāhi ārā
ādi anādika nātha kahāyasī
bhava tārana bhāra tohārā

TRANSLATION
1) O Lord, completely forgetting You, I have offered my mind unto the society of women, children, and friends—but this experience has been just like offering a drop of water unto the burning hot sands of the beach. How can I possibly be relieved of this great misery?
2) O Madhava! As a consequence, I am rendered totally despondent. You are the savior of the universe, and are merciful to the helpless souls. Therefore, I place my hope only in You.
3) Wandering about in a half-alive condition, I spent my life in utter disgrace. Uncountable days passed as a frivolous child and a useless old man. I have been intoxicated by the pleasure of sharing romantic adventures with beautiful young women. When will I ever get a chance to worship You?
4) Numberless Brahmas have died one after another, whereas You are without beginning or end. All of them take birth from You and are again absorbed in You, just like the waves in the ocean.
5) Vidyapati confesses than now, at the end of his life, he is fearful of death. O Lord! There is no shelter other than You. You will always remain celebrated as being the Lord of both beginning and the beginningless. Now the responsibility for my deliverance from the material world is entirely Yours.

Song Name: Vande Krsna Nanda Kumara

govinda hari gopāla hari
govinda hari gopāla hari
jaya jaya deva hari
jaya jaya deva hari
vande krṣṇa nanda-kumāra
nanda-kumāra madana-gopāla
madana-gopāla mohana-rūpa
mohana-rūpa nanda-kumāra
jaya jaya deva hari
jaya jaya deva hari
jaya prabhu dīna-dayāla hari
govinda hari gopāla hari
govinda hari gopāla hari
jaya jaya deva hari
jaya jaya deva hari
aya rāma hari jaya krṣṇa hari
jaya jaya-śacī-nandana gaura-hari
govinda hari gopāla hari
govinda hari gopāla hari
jaya jaya deva hari
jaya jaya deva hari
**Song Name: Vamsi Dhari Krsna Murari**

(1) vamsidhārī krṣṇa murāri
tuma vina duḥkha hāre
krpa karo nāth me hū mānā
rākho lāj hamāre
(2) abhaya caraṇa karata smaraṇa
japa nām tere
āp mujhe hi, swāmī bhaja
āp giridhāri

**TRANSLATION**
1) O Vamsi-Dhari! O Krsna Murari! Without You, all is misery, O remover of my distress! Please be merciful to me, O Lord, and protect my modesty.
2) Kindly cause me to remember Your feet that bestow fearlessness, and allow me to chant Your holy name. O Lord! I worship You, O Giridhāri!

**Song Name: Miscellaneous Bhajans and Chants**

**Guru Tattva**
- jaya prabhupāda
- jaya prabhupāda
- jaya prabhupāda
- prabhupāda, prabhupāda, prabhupāda, prabhupāda

**Panca Tattva**
(bhaja) (jaya) śrī-krṣṇa-caitanya prabhu nityānanda
śrī-advaita gādādhara śrīvāsādi-gaura-bhakta-vṛnda

| jaya jaya śrī caitanya jaya nityānanda |
| jayādvaita candra jaya gaura bhakta vṛnda |

| nitāi gaura haribol, haribol, haribol, haribol |
| nitāi gaurāṅga nitāi gaurāṅga |
| jaya saci-nandana gaura hari |

| jaya saci-nandana jaya saci-nandana nitāi gaurāṅga, gaura hari |
| gaura nityānanda bol, haribol, haribol |
| gaura śrī advaita bol, haribol, haribol |
| gaura śrī gadādhara bol, haribol haribol |

- **Radha Tattva**
  - tapta-kāṇcana-gaurāṅgi rādhē vṛndāvanesvāri
  - vrṣabhānu-sute devī praṇamāmī hari-priye

| jaya rādhē jaya rādhē rādhē jaya rādhē jaya śrī rādhē |
| jaya krṣṇa jaya krṣṇa krṣṇa jaya krṣṇa jaya śrī krṣṇa |
| jaya rādhē jaya rādhē jaya rādhē jaya rādhē jaya rādhē |
| jaya krṣṇa jaya krṣṇa jaya krṣṇa jaya krṣṇa |

| vṛndāvanesvarī rādhē rādhē rādhē |
| (jaya) vṛndāvanesvāri rādhē rādhē |
| radharanī kī jaya mahāraṇī kī jaya bolo vārśānevāli kī jaya jaya jaya |
| vrṣabhānu dularī kī jaya jaya jaya |
| jaya śyāmā jaya śyāmā śyāmā śyāmā priyā priya |
| jaya jaya śyāma śyāma priyā priya |
| śrī rādhē gopāla bhaja mana śrī rādhē śrī rādhē jaya jaya rādhē |

**Kṛṣṇa Tattva**
- orī namo bhagavate vāsudevāya
govindaṁ ādi puruśāṁ tam aham bhajāmī
kalau nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā

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

ei nām brahma jape catur-mukhe kṛṣṇa kṛṣṇa hare hare*
ei nām nārada jape viṇā yantre kṛṣṇa kṛṣṇa hare hare
ei nām sīva jape pañca mukhe kṛṣṇa kṛṣṇa hare hare

*This maha-mantra is chanted by Lord Brahma
with his four mouths, Narada Muni with his
stringed vina, and Lord Sīva with his five mouths

haraye namāḥ kṛṣṇa yādavāya namāḥ
gopāla govinda rāma śrī madhusudana

jaya rādhā-mādhava kuṣīja-bihārī
gopī-jana-vallabha giri-vara-dhārī
yāsodā-nandana braja-jana-rañjana
yāmuna-tīra-vana-cārī
govinda jaya jaya gopāla jaya jaya
rādhā ramāṇa hari govinda jaya jaya

jaya govinda jaya gopāla
keśava mādhava dīna doyāl
śyāmasundara kanhaiyā lāl
girivara dhārī nanda dulāl

acyuta keśava śrīdhara mādhava gopāl govinda
hari
yamunā pulīna mēṅ, varṁī bajāowe, naṭavara
veśa dhārī
kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa!
he!
kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa!
he!
kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa!
kṛṣṇa! rakṣā mām!
kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa!
pāhi mām!
rāma! rāghava! rāma! rāghava! rāma! rāghava!
rakṣā mām!
kṛṣṇa! keśava! kṛṣṇa! keśava kṛṣṇa! keśava!
pāhi mām!

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

kṛṣṇāya vāsudevāya
devakī nandanāya ca
nanda gopa kumāraya
govindāya namo nāmaḥ

he kṛṣṇa govinda hare murārī
he nātha nārāyaṇa vāsudeva

śrī rāma nārāyaṇa he mukunda
lakṣmī pate keśava vāsudeva

hari hari haribol, hari hari hari bol
mukunda mādhava govinda bol

hari hari haribol, hari hari hari bol
mukunda mādhava keśava bol

gopāla gopāla yaśodā nandana gopāla
brahma bole catur mukha kṛṣṇa kṛṣṇa hare hare
mahādeva pañca mukhe rāma rāma hare hare

Sita-Rama Tattva
raghu pati rāghava rājā rāma
patita pāvana sitā rāma

sitā rāma sitā rāma sitā rāma jaya sitā rāmā

jaya raghu nandana jaya siyā rāma
jānāki vallabha sitā rāma

śrī rāma jaya rāma jaya jaya rāma
jaya jaya rāma jaya jaya hanuman

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