

All glory to Śrī Guru and Śrī Gaurāṅga

Kīrtan Guide

P o c k e t E d i t i o n



Śrī Chaitanya Sāraswat Maṭh

All glory to Śrī Guru and Śrī Gaurāṅga

Kīrtan Guide

Pocket Edition

Śrī Chaitanya Sāraswat Maṭh

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The Current President-Acharya
of Sri Chaitanya Saraswat Math

Published by

Sri Chaitanya Saraswat Math
Kolerganj, Nabadwip, Nadia
Pin 741302, W.B., India

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Printed by

CDC Printers
45 Radhanath Chowdury Road
Kolkata-700 015

First printing:

4,000 copies

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Dedication

This abridged, pocket size edition of Śrī Chaitanya Sāraswat Maṭh's *Kīrtan Guide* was offered to the lotus hands of Śrīla Bhakti Nirmal Āchārya Mahārāj on the Adhivās of the Śrī Nabadwīp Dhām Parikramā Festival, 22 March 2013.



Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

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Founder-Āchārya

Śrī Chaitanya Sāraswat Maṭh

Jay Dhvani

Jay Saparikar Śrī Śrī Guru Gaurāṅga Gāndharvā
Govindasundar Jīu kī jay!

Jay Om Viṣṇupād Paramahaṁsa Parivrājakāchārya-varya
Aṣṭottara-śata-śrī Śrīmad Bhakti Nirmal Āchārya Mahārāj
kī jay!

Jay Om Viṣṇupād Paramahaṁsa Parivrājakāchārya-varya
Aṣṭottara-śata-śrī Śrīmad Bhakti Sundar Govinda
Dev-Goswāmī Mahārāj kī jay!

Jay Om Viṣṇupād Paramahaṁsa Parivrājakāchārya-varya
Aṣṭottara-śata-śrī Śrīmad Bhakti Rakṣak Śrīdhar
Dev-Goswāmī Mahārāj kī jay!

Jay Om Viṣṇupād Paramahaṁsa Parivrājakāchārya-varya
Aṣṭottara-śata-śrī Śrīmad Bhakti Siddhānta Sarasvatī
Goswāmī Ṭhākur kī jay!

Jay Om Viṣṇupād Śrīla Gaura Kiśor Dās Bābājī Mahārāj kī jay!

Jay Om Viṣṇupād Śrīla Sachchidānanda Bhakti Vinod
Ṭhākur kī jay!

Jay Om Viṣṇupād Śrīla Jagannāth Dās Bābājī Mahārāj kī jay!
Śrīla Baladev Vidyābhūṣaṇ kī jay!

Śrīla Viśvanāth Chakravartī Ṭhākur kī jay!

Śrī Narottam Śyāmānanda Śrīnivās Āchārya Prabhu-traya
kī jay!

Śrīla Vṛndāvan Dās Ṭhākur kī jay!

Śrīla Kṛṣṇa Dās Kavirāj Goswāmī kī jay!

Śrī Rūpa, Sanātan, Bhaṭṭa Raghunāth, Śrī Jīva, Gopāl
Bhaṭṭa, Dās Raghunāth, Ṣaḍ Goswāmī Prabhu kī jay!

Śrī Rūpānuga Guru-varga kī jay!

Namāchārya Śrīla Hari Dās Ṭhākur kī jay!

Śrīla Svarūp Dāmodar, Śrīla Rāy Rāmānandādi

Śrī Gaura-śakti-varga kī jay!

Premse Kaho Śrī Kṛṣṇa Chaitanya Prabhu Nityānanda

Śrī Advaita Gadādhar Śrīvāsādi Gaura-bhakta-vṛnda kī jay!

Sapārṣad Śrī Nityānanda Prabhu kī jay!

Sapārṣad Śrīman Mahāprabhu kī jay!

Śrī Nabadwīp Dhām kī jay!

Śrī Gaṅgā Yamunā kī jay!

Śrī Vṛndāvan Dhām kī jay!

Śrī Śrī Rādhā-Kṛṣṇa Gopa Gopī Śyām Kuṇḍa Rādhā

Kuṇḍa Go Girirāj Govardhan kī jay!

Bhakti Devī Vṛndā Devī Tulasī Devī kī jay!

Śrī Puruṣottam Dhām kī jay!

Baladev Subhadrā Jagannāth Jīu kī jay!

Grantharāj Śrīmad Bhāgavatam Śrī Chaitanya-charitāmṛta
kī jay!

Ākar Maṭh Rāj Śrī Chaitanya Maṭh kī jay!

Tadīya Śākhā Maṭh kī jay!

Śrī Chaitanya Sāraswat Maṭh kī jay!

Viśva-vyāpī Tadīya Śākhā Maṭh kī jay!

Ananta-koṭī Vaiṣṇava-vṛnda kī jay!

Samaveta Vaiṣṇava-vṛnda kī jay!

Hari-nām-saṅkīrtan kī jay!

Nitāi Gaura Premānande! Haribol!

Ārati

Śrī Guru Ārati

jaya jaya gurudever ārati ujjvala
govardhana-pāda-pīṭhe bhuvana-maṅgala [1]

All glory to the effulgent ārati of Śrīla Gurudev taking place at the foot of Govardhan for the benefit of the world!

śrī bhakti sundara deva prabhu śiromaṇi
gosvāmī govinda jaya ānandera khani [2]

All glory to the mine of joy, Śrī Bhakti Sundar Govinda Dev-Gosvāmī, who is the crown-jewel of Gurus!

ājānu lambita bhuja divya kalevara
ananta pratibhā bharā divya guṇadhara [3]

Your divine form's arms extend to your knees. You possess infinite genius and divine qualities.

gaura-kṛṣṇe jāni tava abhinna svarūpa
saṁsāra tarite ebe śuddha-bhakta-rūpa [4]

I know that you are nondifferent from Śrī Gaura Kṛṣṇa and have now assumed the form of a pure devotee to deliver the world.

rūpānuga-dhārā tumi kara ālokita
prabhākara sama prabhā bhuvana-vidita [5]

You illuminate Śrī Rūpa's line. Like the sun, your effulgence is known throughout the world.

śuddha bhakti prachārite tomā sama nāi
akalaṅka indu yena dayāla nitāi [6]

There is no one like you to preach pure devotion. You are a spotless moon like merciful Nityānanda.

ullasita viśva-vāsī labhe prema-dhana
ānande nāchiyā gāhe tava guṇa-gaṇa [7]

Attaining the wealth of divine love (by your grace), joyful souls all over the world sing your glories, dancing in ecstasy.

sthāpilā āśrama bahu jagata mājhāre
pāramahaṁsa-dharma-jñāna śikṣāra prachāre [8]

You established many ashrams all over the world to teach paramahaṁsa-dharma (the way of the true Vaiṣṇavas).

chintyāchintya veda-jñāne tumi adhikārī
sakala saṁśaya chhettvā susiddhānta-dhārī [9]

You are a master of both conceivable and inconceivable Vedic knowledge. You cut away all doubts and represent the true teachings.

tomāra mahimā gāhe goloka maṇḍale
nitya-siddha parikare tava līlā-sthale [10]

Your eternally liberated associates sing your glories in Goloka, the realm of your Pastimes.

patita pāvana tumi dayāra samīra
sarva-kārye sunipuṇa satya-sugambhīra [11]

You are the saviour of the fallen and a breeze of mercy. You are truthful, deep, and expert in all types of service.

apūrva lekhanī dhārā pragāḍha pāṇḍitya
sadā hāsya miṣṭa-bhāṣī suśīla kavitva [12]

Your writings are wonderful, and your learning is profound. You always smile and speak sweet words. Your poetry is perfect.

sādhu-saṅge sadānandī sarala vinayī
sabhā-madhye vaktā śreṣṭha sarvatra vijayī [13]

You are always joyful in the sādhus' association. You are simple and humble. In assemblies, you are the best speaker. Everywhere you are victorious.

gauḍīya gagane tumi āchārya-bhāskara
nirantara sevā-priya miṣṭa kaṇṭhasvara [14]

In the sky of the Gauḍīya Vaiṣṇavas, you are the sun-like Āchārya. You are always fond of service, and your voice is sweet.

tomāra karuṇā māge trikāla vilāse
gāndharvikā-giridhārī sevā-mātra āse [15]

Throughout the play of the past, present, and future, this servant prays for your mercy, desiring only to serve Śrī Śrī Gāndharvikā-Giridhārī.

kṛpā kara ohe prabhu śrī-gaura-prakāśa
āratī karaye sadā e adhama dāsa [16]

Be merciful, O lord, manifestation of Śrī Gaurāṅga! This fallen servant always worships you.



Śrī Guru Āratī Stuti

jaya ‘guru-mahārāja’ yati-rājeśvara
śrī-bhakti-rakṣaka deva-gosvāmī śrīdhara [1]

All glory to Śrīla Guru Mahārāj, Śrīla Bhakti Rakṣak Śrīdhara Dev-Gosvāmī, the leading general of the tridaṇḍi-sannyāsīs!

patita-pāvana-līlā vistāri’ bhuvane
nistārilā dīna-hīna āpāmara jane [2]

You revealed your Pastimes in this world as the saviour of the fallen and delivered the sinful and unfortunate souls.

tomāra karuṇā-ghana murati heriyā
preme bhāgyavāna jīva paḍe murachiyā [3]

Beholding your intensely merciful form, the fortunate souls faint with divine love.

sudīrgha supībya deha divya-bhāvāśraya
divya-jñāna-dīpta-netra divya-jyotirmaya [4]

Your lofty, delightful form is an abode of divine emotion and filled with divine lustre. Your eyes are illumined with divine knowledge.

suvarṇa-sūraja-kānti aruṇa-vasana
tilaka, tulasī-mālā, chandana-bhūṣaṇa [5]

Your form is adorned with tilak, tulasī beads, sandalwood paste, saffron cloth, and golden radiance like that of the sun.

apūrva śrī-aṅga-śobhā kare jhalaṃala
audārya-unnata-bhāva mādhurya-ujjvala [6]

The extraordinary beauty of your divine form shines with the exalted joy of benevolence, the brightness of divine sweetness.

achintya pratibhā, snigdha, gambhīra, udāra
jaḍa-jñāna-giri-vajra divya-dīkṣādhāra [7]

You are endowed with inconceivable genius, affection, gravity, and magnanimity. You are a thunderbolt atop the mountain of mundane knowledge, and the conduit for divine revelation.

gaura-saṅkīrtana-rāsa-rasera āśraya
“dayāla nitāi” nāme nitya premamaya [8]

You are the abode of the joy of Śrī Gaurāṅga’s saṅkīrtan dance, and you are always filled with divine love as you call “Dayāl Nitāi”.

sāṅgopāṅge gaura-dhāme nitya-parakāśa
gupta-govardhane divya-līlāra-vilāsa [9]

The play of your divine Pastimes at Hidden Govardhan Hill in Śrī Gaurāṅga’s abode are manifest eternally.

gauḍīya-āchārya-goṣṭhī-gaurava-bhājana
gauḍīya-siddhānta-maṇi kaṅṭha-vibhūṣaṇa [10]

You are revered by the assembly of Gauḍīya Āchāryas. Your neck is adorned with the jewel of Gauḍīya-siddhānta.

gaura-sarasvatī-sphūrta siddhāntera khani
āviṣkṛta gāyatrīra artha-chintāmaṇi [11]

You are the mine of the siddhānta revealed by Śrī Gaurāṅga and Śrīlā Sarasvatī Ṭhākura. You discovered the divine meaning of the gāyatrī mantra.

eka-tattva varṇanete nitya-nava-bhāva
susaṅgati, sāmāñjasya, e saba prabhāva [12]

Your ever-new joy as you describe the Absolute, your adjustments, your harmonies—such greatness ...

tomāra satīrtha-varga sabe eka-mate
rūpa-sarasvatī-dhārā dekhena tomāte [13]

Unanimously all of your godbrothers see within you the revelation of Śrī Rūpa and Śrīla Saraswatī Ṭhākur.

tulasī-mālikā-haste śrī-nāma-grahaṇa
dekhi' sakalera haya 'prabhu' uddīpana [14]

Seeing you chant the Holy Name with tulasī beads in hand, everyone remembers Prabhupād Śrīla Saraswatī Ṭhākur.

koṭī-chandra-suśītala o pada bharasā
gāndharvā-govinda-līlāmṛta-lābha-āsā [15]

The shelter of your feet, which are cooling like millions of moons, is our hope to attain the nectar of Śrī Śrī Rādhā-Govinda's Pastimes

avichintya-bhedābheda-siddhānta-prakāśa
sānande ārati stuti kare dīna-dāsa [16]

O manifestation of the principle of inconceivable difference and nondifference (union in separation)! This humble servant chants your glories and worships you with joy.

(Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj)

Maṅgal Ārati

kali-kukkura-kadana yadi chāo he
kali-yuga-pāvana kali-bhaya-nāsana
śrī-śachī-nandana gāo he [1]

If you want to tame the dog Kali, then chant ‘Śrī Śachī Nandan!’ He is the saviour and destroyer of fear in Kali-yuga.

gadādhara-mādana nitāi-era prāṇa-dhana
 advaitera prapūjita gorā
 nimāi viśvambhara śrīnivāsa-īśvara
 bhakta-samūha chita-chorā [2]

He is Gadādhara’s joy, and Nitāi’s life and wealth. He is worshipped by Advaita Āchārya. He is known as Nimāi, and is the maintainer of the universe. He is Śrīvās Ṭhākura’s Lord, and He steals the devotees’ hearts.

nadīyā-śaśadhara māyāpura-īśvara
 nāma-pravartana-śūra
 gṛhī-jana-śikṣaka nyāsi-kula-nāyaka
 mādharma rādhā-bhāva-pūra [3]

He is the moon of Nadia, the Lord of Māyāpura, and the inaugurator of Hari-nāma-saṅkīrtan. He is the teacher of the householders and the leader of the sannyāsīs. He is Mādhava replete with Rādhā’s heart.

sārvabhauma-śodhana gajapati-tāraṇa
 rāmānanda-poṣaṇa vīra
 rūpānanda-varadhana sanātana-pālana
 haridāsa-modana dhīra [4]

He is the purifier of Sārvabhauma Bhaṭṭāchārya and the deliverer of Mahārāj Pratāparudra. He is the maintainer of Rāmānanda Rāy and the hero of all. He is the guardian of Śrīla Sanātan Goswāmī and the joy of Śrīla Rūpa Goswāmī. He is the delight of Hari Dās Ṭhākur and is perfectly sober.

vraja-rasa-bhāvana duṣṭa-mata-śātana
 kapaṭi-vighātana-kāma
 śuddha bhakta-pālana śuṣka-jñāna-tāḍana
 chhala-bhakti-dūṣaṇa rāma [5]

He is absorbed in Vraja's rasas. He is the dispeller of misconception, lust, and deceit. He is the maintainer of the pure devotees and the dispeller of dry knowledge. He is the eradicator of pseudo-devotion and the reservoir of all pleasure.

(Śrīla Bhakti Vinod Ṭhākur)

yaśomatī-nandana vraja-vara-nāgara
 gokula-rañjana kāna
 gopī-parāṇa-dhana madana-manohara
 kāliya-damana vidhāna [1]

Śrī Kṛṣṇa, who is known as Kān, is Yaśodā's darling son, Vraja's paramour, Gokula's delight, the gopīs' life and wealth, the enchanter of Cupid, and the conqueror of Kāliya.

amala hari-nāma amiya-vilāsā
 vipina-purandara navīna nāgara-vara
 vaṁśī-vadana suvāsā [2]

His Names and nectarean Pastimes are all transcendental. He is the king of Vraja's forests and the best of young paramours. He beautifully plays the flute.

vraja-jana-pālana asura-kula-nāśana
 nanda-godhana-rākhoyālā
 govinda mādharma navanīta-taṣkara
 sundara nanda-gopālā [3]

He is the guardian of Vraja's residents, the destroyer of the demons, and the keeper of Nanda's cows. He is known as 'Govinda'—He who nourishes the cows, senses, Vedas, and world—and 'Mādhava'—Śrī Rādhā's consort. He is Nanda's beautiful cowherd boy and a butter thief.

yamunā-taṭa-chara gopī-vasana-hara
 rāsa-rasika kṛpāmaya
 śrī-rādhā-vallabha vṛndāvana-naṭa-vara
 bhaktivinod-āśraya [4]

He is a spy on the Yamunā's banks and the stealer of the gopīs' garments. He is the relisher of the rāsa-līlā and the embodiment of mercy. He is Śrī Rādhā's beloved, Vṛndāvan's great dancer, and Bhakti Vinod's shelter.

(Śrīla Bhakti Vinod Ṭhākura)

jaya śachī-nandana sura-muni-vandana
 bhava-bhaya-khaṇḍana jaya he
 jaya hari-kīrtana- nartanāvartana
 kali-mala-kartana jaya he [1]

vandi sabākāra pāya adhamere kṛpā haya
bhakti sapārṣada-prabhupāda [4]

All glory to Murāri Gupta, Mukunda Datta, and Puṇḍarīk Vidyānidhi! All glory to all the associates of Śrī Śācī Nandan! I offer my obeisance at their feet. By their mercy upon this fallen soul, I serve Śrīla Prabhupād and his associates.

(Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj)

Śrī Bhoga Ārati Gīti

bhaja bhakata-vatsala śrī-gaurahari
śrī-gaurahari sohi goṣṭha-vihārī
nanda-yaśomatī-chita-hārī [1]

Serve Śrī Gaurahari, who is most affectionate to His devotees. He is the rambler in the fields (of Vraja), the stealer of Nanda and Yaśodā's hearts.

“belā ha’lo, dāmodara, āisa ekhana
bhoga-mandire vasi’ karaha bhojana” [2]

“It’s time! Damodar! Come now! Sit down in the dining hall and eat.”

nandera nirdeśe vaise giri-vara-dhārī
baladeva-saha sakhā vaise sārī sārī [3]

At Nanda’s request, Kṛṣṇa, Baladev, and Their friends sit down in lines.

śuktā-śākādi bhāji nālītā kuṣmāṇḍa
 ḍāli ḍālnā dugdha-tumbī dadhi mochā-ghaṇṭa [4]

Śuktā, śāk, fried vegetables, jute-leaf salad, pumpkin, baskets of fruit, dāl patties, gourd cooked in milk, yoghurt, banana flower ...

mudga-baḍā māṣa-baḍā roṭikā ghṛtānna
 śaṣkulī piṣṭaka kṣīr puli pāyasānna [5]

Moong dāl patties, urad dāl patties, chapātīs, rice with ghee, rice and sesame gruel, rice-flour cakes, condensed milk, pancakes, rice pudding ...

karpūra amṛta-kelī rambhā kṣīra-sāra
 amṛta rasālā, amla dvādaśa prakāra [6]

Hot milk flavoured with camphor, plantains, butter, twelve kinds of sweet, juicy, and sour preparations ...

luchi chini sarapurī lāḍḍu rasāvalī
 bhojana karena kṛṣṇa ha'ye kutūhalī [7]

Sweet purīs, purīs filled with cream, sweet balls, dāl patties boiled with sugared rice—Kṛṣṇa eagerly eats all these preparations.

rādhikāra pakka anna vividha vyañjana
 parama ānande kṛṣṇa karena bhojana [8]

With great joy Kṛṣṇa eats various vegetable preparations cooked by Rādhikā.

chhale-bale lāḍḍu khāy śrī-madhumaṅgala
bagala bājāy āra deya haribolo [9]

By hook or by crook, Madhumaṅgal eats the sweet balls.
He slaps his armpits and calls out, 'Haribol!'

rādhikādi gaṇe heri' nayanera koṇe
ṭṛpta ha'ye khāya kṛṣṇa yaśodā-bhavane [10]

Glancing at Rādhikā and Her friends out of the corners of
His eyes, Kṛṣṇa happily eats in Yaśodā's home.

bhojanānte piye kṛṣṇa suvāsita vāri
sabe mukha prakṣālaya ha'ye sāri sāri [11]

After eating, Kṛṣṇa drinks scented water. Then all of the
boys line up and wash their mouths.

hasta-mukha prakṣāliyā yata sakhā-gaṇe
ānande viśrāma kare baladeva-sane [12]

After washing their hands and mouths, Kṛṣṇa's friends
happily take rest with Baladev.

jambula rasāla āne tāmbula-maśālā
tāhā kheye kṛṣṇachandra sukhe nidrā gelā [13]

Jambula and Rasāla bring spiced pān. Kṛṣṇa chews it and
then happily goes to sleep.

viśālākṣa śikhi-puchchha chāmara ḍhulāya
apūrva śayāya kṛṣṇa sukhe nidrā yāya [14]

Viśālākṣa fans Kṛṣṇa with a peacock fan, and Kṛṣṇa happily sleeps on a comfortable bed.

yaśomatī-ājñā peye dhaniṣṭhā ānīta
śrī-kṛṣṇa-prasāda rādhā bhuñje haye prīta [15]

Being requested by Yaśodā, Dhaniṣṭhā brings Śrī Kṛṣṇa's remnants to Rādhā, who eats them joyfully.

lalitādi sakhī-gaṇa avaśeṣa pāya
mane mane sukhe rādhā-kṛṣṇa-guṇa gāya [16]

Lalitā Devī and her friends then receive Rādhā's remnants and joyfully sing the glories of Rādhā-Kṛṣṇa within their hearts.

hari-līlā eka-mātra yāhāra pramoda
bhogārati gāy ṭhākura bhaktivinoda [17]

Ṭhākura Bhakti Vinod, whose sole joy is the Lord's Pastimes, sings this bhog ārati.

(bhaja govinda govinda gopāla)
(giridhārī gopinātha nanda-dulāla)
(bhaja govinda govinda gopāla)
(nanda-dulāla jaya jaya śachī-dulāla)
(śachī-dulāla jaya jaya gaura gopāla)

Serve Govinda, serve Gopāl. Serve Giridhārī, Gopināth, Nanda Dulāl. Serve Govinda, serve Gopāl. All glory to Nanda's son! All glory to Śachī's son! All glory to golden Gopāl!

(Śrīla Bhakti Vinod Ṭhākura)

Śrī Gaura Ārati

(kibā) jaya jaya gorāchāder āratika śobhā
 jāhnavī-taṭa-vane jaga-mana lobhā [1]
 (jaga-janer mana lobhā)
 (gaurāᅅger ārati śobhā jaga-janer mana lobhā)
 (nitāi gaura haribol)

All glory to the beautiful ārati to Śrī Gorāchāᅇd in a grove on the banks of the Ganges, which attracts the hearts of all souls throughout the world!

(kibā) dakᅇiᅅe nitāichāᅇda bāme gadādhara
 nikaᅇe advaita śrīnivāsa chhatra-dhara [2]

On Gorāchāᅇd's right is Nitāichāᅇd, and on His left is Gadādhara. Advaita is nearby, and Śrīvās holds an umbrella.

(kibā) basiyāchhe gorāchāᅇda ratna-simhāsane
 (ratna-simhāsana alo karere
 basiyāchhen gorāchāᅇd ratna-simhāsane)
 ārati karena brahmā ādi-deva gaᅅe [3]
 (gaurāᅅger ārati kare)
 (brahmā ādi-deva gaᅅe gaurāᅅger ārati kare)
 (gaurāᅅgera bhakta sane gaurāᅅger ārati kare)
 (nitāi gaura haribol)

Gorāchāᅇd has sat on a jewelled throne. Brahmā and the other demigods worship Him (in the company of His devotees).

(kibā) narahari-ādi kari chāmara ḍhulāya
 sañjaya-mukunda-vāsu-ghoṣa-ādi gāya [4]
 (gaura guṇa gāna kare)
 (sañjaya mukunda vāsu-ghoṣa gaura guṇa gāna kare)
 (nitāi gaura haribol)

Narahari and others fan the Lord with chāmaras. Sañjay,
 Mukunda, Vāsudev Ghoṣ, and others sing.

(kibā) śaṅkha bāje ghaṅṭā bāje bāje karatāla
 madhura mṛdaṅga bāje parama rasāla [5]
 (madhur madhur madhur bāje)
 (gaurāṅger ārati kāle madhur madhur madhur bāje)
 (śaṅkha bāje ghaṅṭā bāje madhur madhur madhur bāje)
 (madhura mṛdaṅga bāje madhur madhur madhur bāje)
 (nitāi gaura haribol)

Conches, bells, kartāls, and mṛdaṅgas resound sweetly. The
 kīrtan is most relishable.

(kibā) bahu-koṭi chandra jini vadana ujvala
 gala-deśe vana-mālā kare jhālamala [6]
 (jhalmaal jhalmaal jhalmaal kare)
 (gaura gale vana phuler mālā jhalmaal jhalmaal jhalmaal kare)
 (nitāi gaura haribol)

The radiance of the Lord's face surpasses that of millions
 of moons. The garland of forest flowers around His neck
 shines.

(kibā) śiva-śuka-nārada preme gada-gada
bhakti-vinoda dekhe gorāra sampada [7]

Śiva, Śukadev, and Nārada stammer in the ecstasy of love.
In this way Bhakti Vinod beholds Gorāchād's glory.

(ei bār āmāy dayā kara)
(ṭhākura śrī bhakti-vinoda ei bār āmāy dayā kara)
(ṭhākura śrī sarasvatī ei bār āmāy dayā kara)
(patit-pāvan śrī gurudev ei bār āmāy dayā kara)
(sapārṣada gaurahari ei bār āmāy dayā kara)
(nitāi gaura haribol)

This time please give me your grace. O Śrīla Bhakti Vinod
Ṭhākura, O Śrīla Sarasvatī Ṭhākura, O Gurudev, saviour of the
fallen, O Gaurahari, along with your associates, this time
please give me your grace.

(Śrīla Bhakti Vinod Ṭhākura)

Śrī Sārasvatī Ārati

jayare jayare jaya gaura-sarasvatī
bhaktivinodānvaya karuṇā murati [1]

All glory to the voice of Śrī Gaurāṅga, the embodiment of
Śrīla Bhakti Vinod Ṭhākura's mercy, Śrīla Bhakti Siddhānta
Sarasvatī Ṭhākura!

prakāṣile gaura-sevā bhūvana maṅgala
bhakati-siddhānta śuddha prajñāna ujjala [2]

He manifested Śrī Gaurāṅga's service for the upliftment of the world. His teaching of devotion is pure, brilliant, and enlightening.

rādhā-śyāma eka-tanu dakṣe gorā rāya
bāme rādha madhye svayaṁ śyāma-gopa jaya [4]

All glory to the combined form of Śrī Śrī Rādhā-Śyām, Śrī Gaura Rāy, on the right, Śrī Rādhā on the left, and the dark cowherd boy Himself in the middle!

vraja-rasa nava-bhāve navadvīpe rāje
udāre madhura rāga abhinava sāje [4]

Vraja's rasa manifests in a new way in Nabadwīp: madhura-rasa dresses newly in benevolence.

mādhurya kaivalya rāga vrajera niryāsa
prāpti parākāṣṭhā tāhe gaurāṅga vilāsa [5]

Sweet divine love, Vraja's essence, reaches its climax in Śrī Gaurāṅga's Pastimes.

rādhā bhāva-kānti aṅgikari' bhāla mate
dakṣiṇe āsana rasa garimā dekhāte [6]

Śrī Gaurāṅga earnestly embraces Śrī Rādhā's heart and halo, and takes His place on the right to show His rasa's glory.

rādhā-rasa-traya-svāda rahasya prayāsa
nirakhi praphulla rādhā mukhe manda hāsa [7]

Seeing Kṛṣṇa's secret endeavour to taste Her threefold rasa, Rādhā is fulfilled and smiles gently.

madhye rahi' vaṁśī-rave ghoṣe vaṁśī-dhara
rādhāra sampade āmi gaurāṅga-sundara! [8]

Remaining in the middle, the flute player declares with the song of His flute, "With Rādhā's wealth, I am Gaurāṅgasundar!"

mad abhīṣṭha rūpa rādhāra hṛdaya mandire
gaurāṅga bhajile suṣṭhu sphūrṭi pāya tāre [9]

"If you serve Gaurāṅga, My form which is cherished in the temple of Rādhā's heart will be fully revealed to you."

nadiyā prakāśe mahāprabhu gaura-nidhi
patita-pāvana deve milāila vidhi [10]

Gaurāṅga Mahāprabhu appeared in Nadia, and Providence combined the saviour of the fallen (the Kali-yuga-avatār) within Him.

e-rūpa ārati brahmā śambhu agochara
gaura-bhakta kṛpā-pātra mātra siddhi sāra [11]

This type of ārati is unknown to Brahmā and Śiva. Only a recipient of Śrī Gaurāṅga's devotees' mercy reaches such perfection.

śrī svarūpa, rāmānanda, rūpa, sanātana
 śrī raghu, jīvādi kṛpāya dekhe bhakta-jana [12]

Devotees see this āraṭi by the mercy of Śrī Svarūp Dāmodar,
 Śrī Rāmānanda Rāy, Śrī Rūpa, Śrī Sanātan, Śrī Raghunāth,
 Śrī Jīva, and their associates.

jaya guru-gaura-rādhā-govinda-sundara
 jaya dāo bhakta vṛnda nitya nirantara [13]

All glory to Śrī Guru, Gaurāṅga, and Rādhā-Govindasundar!
 O devotees, glorify them always and forever!

(Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj)

Parikramā

gurudeva!
 kṛpā-bindu diyā kara' ei dāse
 ṛṇāpekṣā ati dīna
 sakala-sahane bala diyā kara
 nija-māne sprhā-hīna [1]

O Gurudev! Give this servant a drop of your mercy, and make me more humble than a blade of grass. Give me the strength to tolerate everything, and make me free from any desire for personal honour.

sakale sammāna karite śakati
 deha nātha! yathā yatha
 tabe ta' gāiba hari-nāma sukhe
 aparādha habe hata [2]

O master! Give me the ability to befittingly honour everyone. Then I will sing the Lord's Name happily, and all my offences will be eradicated.

kabe hena kṛpā labhiyā e jana
 kṛtārtha ha-ibe, nātha!
 śakti-buddhi-hīna āmi ati dīna
 kara more ātma-sātha [3]

When will this soul attain such mercy and become fulfilled? O master! I am devoid of ability and intelligence, and greatly distressed. Please accept me.

yogyatā-vichāre kichhu nāhi pāi
 tomāra karuṇā-sāra
 karuṇā nā ha-ile kãḍiyā kãḍiyā
 prāṇa nā rākhiba āra [4]

When I examine myself for qualifications, I find none. Your mercy is everything. If you are not merciful to me, then, crying, I will no longer maintain my life.

(Śrīla Bhakti Vinod Ṭhākura)

udila aruṇa pūrava-bhāge
 dvija-maṇi gorā amani jāge
 bhakata-samūha la-iyā sāthe
 (gorā) gelā nagara-vrāje [1]

The sun arises in the east, and the jewel of the brāhmaṇs, Śrī Gorāchāḍ, awakes. Taking His devotees with Him, He goes out about the town.

‘tāthai tāthai’ bājala khola
 ghana ghana tāhe jhãjera rola
 preme ḍhala ḍhala sonāra aṅga
 (gorār) charaṇe nūpura bāje [2]

The mṛdaṅgas resound ‘tāthai tāthai’ to the beat of the cymbals as Gaurasundar’s golden form sways with ecstatic love and His footbells jingle.

mukunda mādharma yādava hari
 balena bala re vadana bhari’

michhe nida-vaṣe gela re rāti
divasa śarīra sāje [3]

He calls out, “Chant aloud Mukunda, Mādhava, Yādava, Hari! Uselessly you pass the night asleep and the day decorating your body.

emana durlabha mānava-deha
pāiyā ki kara bhāvanā keha
ebe nā bhajile yaśodā-suta
charame paḍibe lāje [4]

“Having attained this rare human body, what are you thinking? If you do not serve Kṛṣṇa now, lastly you will fall into shame.

udita tapana ha-ile asta
dīna gela bali’ ha-ibe vyasta
tabe kena ebe alasa ha-i’
nā bhaja hṛdaya-rāje [5]

“When the shining sun sets, you become busy, considering that the day has passed. So why are you being lazy now? Why don’t you serve the Lord of your heart?

jīvana anitya jānaha sāra
tāhe nānā-vidha vipada-bhāra
nāmāśraya kari’ yatane tumi
thākaha āpana kāje [6]

“Understand the essence: life is temporary and filled with all sorts of adversity. Carefully taking shelter of the Name, engage in your work.”

kṛṣṇa-nāma-sudhā kariyā pāna
juḍāo bhakati-vinoda-prāṇa
nāma vinā kichhu nāhika āra
chaudda-bhuvana-mājhe [7]

Drink the nectar of Kṛṣṇa’s Name and soothe Bhakti Vinod’s soul. There is nothing to be had but the Name in all the fourteen worlds.

jīvera kalyāṇa-sādhana-kāma
jagate āsī’ e madhura nāma
avidyā-timira-tapana-rūpe
hṛd-gagane virāje [8]

Desiring to bless all souls, the Lord’s sweet Name comes to this world and arises like the Sun within the sky of the heart to dispel the darkness of ignorance.

(Śrīla Bhakti Vinod Ṭhākura)

jīva jāga, jīva jāga, gorāchāḍa bale
kata nidrā yāo māyā-piśāchīra kole [1]

Śrī Gorāchāḍ calls, “O souls, awake! O souls, awake! How long will you sleep in the clutches of the witch Māyā?”

(ār kata kāl ghumāibe?)

(māyā-piśāchīra kole ār kata kāl ghumāibe?)

(uṭha jīva, kṛṣṇa bhaja ār kata kāl ghumāibe?)

"How much longer will you sleep? How much longer will you sleep in the lap of the witch Māyā? Arise soul! Serve Kṛṣṇa! How much longer will you sleep?

bhajiba baliyā ese saṁsāra-bhitare

bhuliyā rahile tumi avidyāra bhare [2]

"You came into this world saying, 'O Lord, I will serve You', but, having forgotten this promise, you have remained in ignorance.

(bhuliyā rahile)

(avidyāra mohe paḍe tumi bhuliyā rahile)

"You forgot and remained. You fell into illusion's bewilderment, forgot (your promise), and remained there.

tomāre la-ite āmi ha-inu avatāra

āmi vinā bandhu āra ke āchhe tomāra [3]

"I have descended to save you. Other than Me, who is your friend?

(eman bandhu ār ke āchhe?)

(māyā-ha-ite uddhārite eman bandhu ār ke āchhe?)

“Who else is such a friend? Who else is there to rescue you from Māyā?”

enechhi auṣadhi māyā nāśibāra lāgi’
hari-nāma mahā-mantra lao tumi māgi’ [4]

“I have brought the medicine to dispel Māyā. Pray for this Hari-nām mahāmantra and take it.

(māgiyā lao re)
(sudhā-mākhā ei hari-nām māgiyā lao re)

“Pray and take it. Pray for the Holy Name, which is dripping with nectar, and take it.”

bhaktivinoda prabhura-charaṇe paḍiyā
sei hari-nāma-mantra la-ila māgiyā [5]

Bhakti Vinod falls at the Lord’s feet, prays for the Hari-nām mahāmantra, and takes it.

(Śrīla Bhakti Vinod Ṭhākura)

kabe śrī chaitanya more karibena dayā
kabe āmi pāiba vaiṣṇava-pada-chhāyā [1]

When will Śrī Chaitanya be merciful to me? When will I reach the shade of the Vaiṣṇavas’ feet?

kabe āmi chhāḍiba e viṣayābhimāna
kabe viṣṇu-jane āmi kariba sammāna [2]

When will I give up this mundane ego? When will I honour the Lord's devotees?

gala-vastra kṛtāñjali vaiṣṇava-nikaṭe
dante tṛṇa kari' dāḍāiba niṣkapate [3]

With a cloth around my neck, joined palms, and straw between my teeth, I will sincerely submit myself at the Vaiṣṇava's feet.

kāḍiyā kāḍiyā jānāiba duḥkha-grāma
sāmsāra-anala haite māgiba viśrāma [4]

Weeping, I will convey my sorrows to the Vaiṣṇava and pray for shelter from the fire of material existence.

śuniyā āmāra duḥkha vaiṣṇava ṭhākura
āmā' lāgi' kṛṣṇe āvedibena prachura [5]

Hearing of my sorrow, the worshippable Vaiṣṇava will thoroughly pray to Kṛṣṇa on my behalf.

vaiṣṇavera āvedane kṛṣṇa dayāmaya
e hena pāmara prati habena sadaya [6]

Satisfied by the Vaiṣṇava's prayer, Kṛṣṇa will be merciful to this sinner.

vinodera nivedana vaiṣṇava-charaṇe
kṛpā kari' sāṅge laha ei akiñchane [7]

Bhakti Vinod prays at the feet of the Vaiṣṇavas: “Mercifully take this lowly soul with you.”

(Śrīla Bhakti Vinod Ṭhākura)

namo namaḥ tulasī mahārāṇī
 vṛnde mahārāṇī namo namaḥ
 namo re namo re māīyā namo nārāyaṇī [1]

O Tulasī Mahārāṇī, O Vṛndā Devī, I offer my obeisance unto you again and again. O Nārāyaṇī, I offer my obeisance unto you again and again.

yāko daraśe paraśe agha-nāśa hoi
 mahimā veda-purāṇe vākhāni [2]

By seeing or touching you, all sins are destroyed. Your glories are sung in the Vedas and Purāṇas.

yāko patra mañjarī komala
 śrī-pati-charaṇa-kamale lepaṭāni [3]

Your leaves and soft mañjarīs are twined around the lotus feet of Lakṣmī’s Lord.

dhanya tulasī pūraṇa tapa kiye
 śrī-śālagrāma-mahā-pāṭarāṇī [4]

O fortunate Tulasī, by your performance of austerity you have become Śrī Śālagrām’s worshippable consort.

dhūpa, dīpa, naivedya, āraṭi
phulanā kiye varakhā varakhāni [5]

You shower mercy upon one who offers you incense, lamps, foods, worship, and flowers.

chhāppāna bhoga, chhatriśa vyañjana
vinā tulasī prabhu eka nāhi māni [6]

The Lord does not accept even one of fifty-six grain offerings or thirty-six vegetable offerings without tulasī leaves.

śiva śuka nārada ā-ura brahmādika
ḍhūḍata phirata mahā-muni jñānī [7]

Śiva, Śukadev, Nārada, Brahmā, the other demigods, and the great learned sages all circumambulate you.

chandraśekhara māiyā, terā yaśa gāoye
bhakati dāna dījiye mahārāṇī [8]

O Tulasī Mahārāṇī, Chandraśekhara sings your glories. Give him the gift of devotion.

(Śrīla Chandraśekhara Āchārya)

Vandanā

vande 'ham śrī-guroḥ śrī-yuta-pada-kamalaṁ
 śrī-gurūn vaiṣṇavāṁś cha
 śrī-rūpaṁ sāgrajātaṁ saha-gaṇa raghunāth-
 ānviṭaṁ taṁ sa-jīvaṁ
 sādvaītaṁ sāvadhūtaṁ parijana-sahitaṁ
 kṛṣṇa-chaitanya-devaṁ
 śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā
 śrī-viśākhānviṭāṁś cha

I offer my obeisance unto the lotus feet of my Guru, the predecessor Gurus, the Lord's devotees, Śrī Rūpa, Śrī Sanātan, Śrī Raghunāth, Śrī Jīva, Śrī Rūpa's followers, Śrī Kṛṣṇa Chaitanyadev, Śrī Nityānanda Prabhu, Śrī Advaita Prabhu, Śrī Chaitanyadev's associates, Śrī Śrī Rādhā-Kṛṣṇa, Śrī Lalitā Devī, Śrī Viśākhā Devī, and all of Their associates.

oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā
 chakṣur unmilitaṁ yena tasmai śrī-gurave namaḥ

I offer my obeisance unto Śrī Gurudev, who has opened my eyes, which were blinded by the darkness of ignorance, with the salve of divine knowledge.

pūjya śrī-guru-varga-vandita mahābhāvānviṭāyāḥ sadā
 paurvā parya paramparā prachalita prājya pramūrttā kṛteḥ
 bhakter nirmala-nirjharasya nibhṛtaṁ samrakṣakaṁ sādaram
 vande śrī-gurudevam ānata-śirā āchārya-varyaṁ nijam

I bow my head in eternal obeisance to my Gurudev, the best of Āchāryas, Śrīla Bhakti Nirmal Āchārya Mahārāj. He is the ever vigilant, stalwart guardian of the current of pure devotion whose highest form flows from our most worshippable Śrī Rūpānuga Guru-varga in their exclusive dedication to Mahābhāva, Śrīmatī Rādhārāṇī.

gurvābhīṣṭa-supūrakam guru-gaṇair āśīṣa-sambhūṣitam
chintyāchintya-samasta-veda-nipuṇam śrī-rūpa-panthānugam
govindābhidham ujivalam vara-tanam bhakty anvitam-sundaram
vande viśva-guruṁ cha divya-bhagavat-preṇḥo hi bija-pradam

I offer my obeisance unto he who perfectly fulfils his Gurudev's most cherished desires; who is fully adorned with the blessings of his Gurudev's associates; who is expert in all aspects of Vedic knowledge, both conceivable and inconceivable; who is the pre-eminent follower of Śrīla Rūpa Goswāmī Prabhu's line; who is known as 'Govinda'—Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj; whose beautiful, effulgent, exalted form is infused with pure devotion; who is the Guru of the entire universe; and who is the giver of the seed of divine love for the Supreme Lord.

devam divya-tanam suchanda-vadanam bālārka-chelāñchitam
sāndrānanda-puram sad-eka-varanam vairāgya-vidyāmbudhim
śrī-siddhānta-nidhim subhakti-lasitam sārasvatānām varam
vande tam śubhadam mad-eka-śaranam nyāśīsvaram śrīdharam

I offer my obeisance unto my lord, Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj, whose speech is most pleasing; whose divine form is adorned with garments the colour of the newly-risen sun; who is an abode of intense, ecstatic devotion; who is the sādhus' sole choice; who is an ocean of renunciation and knowledge; who is a treasure-house of perfect conclusions; who is resplendent with pure devotion; who is the best of Śrīla Sarasvatī Ṭhākura's followers; who is the giver of all good; who is the leading general of the tridaṇḍi-sannyāsīs; and who is my sole shelter.

śrī-siddhānta-sarasvatīti vidito gauḍīya-gurv-anvaye
 bhāto bhānuriva prabhāta-gagane yo gaura-saṅkīrtanaīḥ
 māyāvāda-timīṅgilodara-gatān uddhṛtya jīvanimān
 kṛṣṇa-prema-sudhābdhi-gāhana-sukham
 prādāt prabhum taṁ bhaje

I serve my lord, who is known as Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura. Within the Gauḍīya sampradāya's lineage of Gurus, he shines like the sun in the morning sky. Through the saṅkīrtan of Śrīman Mahāprabhu he rescues the souls engulfed within the belly of the timīṅgila of illusionism and bestows upon them the ecstasy of swimming in the nectar-ean ocean of divine love for Kṛṣṇa.

namo gaurakiśorāya
 bhaktāvadhūta mūrtaye
 gaurāṅghri padma-bhṛṅgāya
 rādhā-bhāva-niṣevīṇe

I offer my obeisance unto the divine form of the devotee-
avadhūt Śrīla Gaura Kīśor Dās Bābājī Mahārāj, who is a
honey-bee at Śrī Gaurasundar's lotus feet and a servant of
Śrīmatī Rādhārāṇī imbued with deep loving attachment.

vande bhaktivinodaṁ śrī-
gaura-śakti-svarūpakam
bhakti-śāstrajña-samrājam
rādhā-rasa-sudhā-nidhim

I offer my obeisance unto Śrīla Bhakti Vinod Ṭhākur, the
embodiment of Śrī Gaurasundar's potency. He is the king of
all knowers of the scriptures of pure devotion and an ocean
of the nectar of devotion to Śrīmatī Rādhārāṇī.

gaura-vrajāśritāśeṣair
vaiṣṇavair vandya-vigraham
jagannātha-prabhuṁ vande
premābdhim vṛddha-vaiṣṇavam

I offer my obeisance unto my lord, the ocean of divine love,
Śrīla Jagannāth Dās Bābājī Mahārāj. He is the senior-most
devotee, and worshipped by all who have taken shelter in
Śrī Nabadwīp Dhām and Śrī Vraja Dhām.

vāñchhā-kalpatarubhyaś cha
kṛpā-sindhubhya eva cha
patitānām pāvanebhyo
vaiṣṇavebhyo namo namaḥ

Again and again I offer my obeisance unto the Supreme Lord's devotees, who are saviours of the fallen, oceans of mercy, and wish-fulfilling trees.

pañcha-tattvātmakaṁ kṛṣṇaṁ
 bhakta-rūpa-svarūpakam
 bhaktāvatāraṁ bhaktākhyam
 namāmi bhakta-śaktikam

I offer my obeisance unto the five-fold manifestation of Śrī Kṛṣṇa known as the Pañcha-Tattva: His form as a devotee (Śrī Kṛṣṇa Chaitanya), His expanded form as a devotee (Śrī Nityānanda Prabhu), His Avatār as a devotee (Śrī Advaita Prabhu), His pure devotees (led by Śrīvās Thākura), and His devotional energies (led by Śrī Gadādhara Paṇḍita).

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

Again and again I offer my obeisance unto You, Śrī Kṛṣṇa Chaitanya, the supremely merciful, golden form of Śrī Kṛṣṇa, the giver of Kṛṣṇa-prema.

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

All glory to the merciful Śrī Śrī Rādhā-Madan Mohan!
 Though I am lame and wicked, They are my sole shelter,
 and Their lotus feet are everything to me.

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

I meditate upon Śrī Rādhā and Śrī Govinda being worshipped by Their dear girlfriends as They sit upon a throne within a beautiful jeweled temple beneath the wish-fulfilling trees of the divine abode of Vṛndāvan.

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

May Gopīnāth, the beautiful originator of the rāsa-līlā, who stands on the riverbank at Vaṁśī Vaṭ and attracts the gopīs with His flute-song, bestow auspiciousness upon us.

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

Again and again I offer my obeisance unto Vṛndā Devī, who is known as Tulasī Devī and Satyavatī, who is most dear to Kṛṣṇa, and who bestows devotion to Kṛṣṇa upon us.

atha natvā mantra-gurūn gurūn bhāgavatārthadān
 vyāsān jagad-gurūn natvā tato jayam udīrayet

Having offered obeisance to one's initiating Guru, to the Gurus who have taught one the meaning of the Bhāgavat, and to all the authors of Vedic literature, who are the Gurus of the entire world, proclaim "Jay!"

jayaḥ sa-parikara śrī-śrī-guru-gaurāṅga-gāndharvā-
govindasundar-pādapadmānām jayastu!

All glory to the lotus feet of Śrī Guru, Śrī Gaurasundar,
Śrī Śrī Gāndharvā-Govindasundar, and all of Their
associates!

śrī-kṛṣṇa-chaitanya prabhu nityānanda
śrī-advaita gadādhara śrīvāsādi gaura-bhakta-vṛnda

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



Morning

Śrī Śrī Gurovāṣṭakam

saṁsāra-dāvānala-liḍha-loka
trāṇāya kārūṇya-ghanāghanatvam
prāptasya kalyāṇa-guṇārṇavasya
vande guroḥ śrī-charaṇāravindam [1]

I offer my obeisance unto the lotus feet of Śrī Guru, the ocean of goodness who assumes the form of a cloud of mercy to deliver the souls burning in the blazing fire of material existence.

mahāprabhoḥ kīrtana-nṛtya-gīta-
vāditra-mādyan-manaso rasena
romāñcha-kampāśru-taraṅga-bhājo
vande guroḥ śrī-charaṇāravindam [2]

I offer my obeisance unto the lotus feet Śrī Guru, who sheds waves of tears, trembles, and experiences horripilation through his devotion to Śrīman Mahāprabhu and becomes maddened at heart by chanting, dancing, singing, and playing instruments.

śrī-vigrahārādhana-nitya-nānā
śṛṅgāra-tan-mandira-mārjanādau
yuktasya bhaktāṁś cha niyuñjato 'pi
vande guroḥ śrī-charaṇāravindam [3]

I offer my obeisance unto the lotus feet of Śrī Guru, who daily engages himself and other devotees in dressing the Deity with various ornaments, cleaning the Deity's temple, and performing other devotional practices.

chatur-vidha-śrī-bhagavat-prasāda
svādv-anna-ṭṛptān hari-bhakta-saṅghān
kṛtvaiva ṭṛptim bhajataḥ sadaiva
vande guroḥ śrī-charaṇāravindam [4]

I offer my obeisance unto the lotus feet of Śrī Guru, who is always satisfied by satisfying the Lord's devotees with the four types of tasteful Bhagavat-prasād.

śrī-rādhikā-mādhavayor apāra-
mādhurya-līlā-guṇa-rūpa-nāmnām
prati-kṣaṇāsvādana-lolupasya
vande guroḥ śrī-charaṇāravindam [5]

I offer my obeisance unto the lotus feet of Śrī Guru, who is always eager to relish the unlimitedly sweet Names, Forms, Qualities, and Pastimes of Śrī Śrī Rādhikā-Mādhava.

nikuñja-yūno rati-keli-siddhyair
yā yālibhir yuktir apekṣaṇīyā
tatrāti-dākṣyād ati-vallabhasya
vande guroḥ śrī-charaṇāravindam [6]

I offer my obeisance unto the lotus feet of Śrī Guru, who is very expert in the arts performed by the sakhīs to fulfil the Forest Couple's Love Play, and is thus very dear to Them.

sākṣād-dharitvena samasta-śāstrair
 uktas tathā bhāvyata eva sadbhiḥ
 kintu prabhor yaḥ priya eva tasya
 vande guroḥ śrī-charaṇāravindam [7]

I offer my obeisance unto the lotus feet of Śrī Guru, who is said by all the scriptures to be the Lord Himself, and considered to be so by the sādhus, yet is the Lord's beloved devotee.

yasya prasādād bhagavat-prasādo
 yasyāprasādān na gatiḥ kuto 'pi
 dhyāyaṁ stuvāṁs tasya yaśas tri-sandhyaṁ
 vande guroḥ śrī-charaṇāravindam [8]

I offer my obeisance unto the lotus feet of Śrī Guru, praising and meditating upon his glory at the three junctions of the day. By his grace, one gains the Lord's grace. Without his grace, one has no shelter anywhere.

śrīmad guroraṣṭakam etad uchchair
 brāhme muhūrte paṭhati prayātnāt
 yas tena vṛndāvana-nātha-sākṣāt
 sevaiva labhyā januṣo 'nta eva [9]

One who very carefully recites aloud this Śrī Gurvaṣṭakam during the brāhma-muhūrta (the ninety-six minute period before sunrise) attains direct service to the Lord of Vṛndāvan at the end of life.

(Śrīla Viśvanāth Chakravartī Ṭhākura)

śrī-kṛṣṇa-chaitanya prabhu jīve dayā kari'
svaparśada svīya dhāma saha avatari [1]

Being merciful to the souls, Śrī Kṛṣṇa Chaitanya Mahāprabhu descends with His associates and abode.

atyanta durlabha prema karibāre dāna
śikhāya śaraṇāgati bhakatera prāṇa [2]

To distribute the most rare form of divine love, He teaches surrender, which is the life of the devotees.

dainya, ātma-nivedana, goptṛtve varaṇa
'avaśya rakṣibe kṛṣṇa'—viśvāsa pālana [3]

Humility, self-submission, embracing the Lord's guardianship, maintaining the faith that 'Kṛṣṇa will certainly protect me' ...

bhakti-anukūla mātra kāryera svīkāra
bhakti-pratikūla bhāva—varjanāṅgīkāra [4]

Engaging only in activities that are favourable to devotion, rejecting everything unfavourable to devotion ...

ṣaḍ-aṅga śaraṇāgati ha-ibe yāhāra
tāhāra prārthanā śune śrī-nanda-kumāra [5]

Śrī Kṛṣṇa hears the prayers of one who surrenders in this six-fold way.

rūpa-sanātana-pade dante tṛṇa kari'
bhakativinoda paḍe dui pada dhari' [6]

Bhakti Vinod places a straw between his teeth and falls before Śrīla Rūpa Goswāmī Prabhu and Śrīla Sanātan Goswāmī Prabhu, clasping their feet.

kāḍiyā kāḍiyā bale, āmi ta' adhama
śikhāye śaraṇāgati karahe uttama [4]

Crying and crying, he prays, "I am so lowly! Please elevate me by teaching me surrender."

(Śrīla Bhakti Vinod Ṭhākura)

bhaja re bhaja re āmār mana ati manda
(bhajan vinā gati nāi re)
(ohe āmār mūḍha-mana bhajan vinā gati nāi re)
(bhaja) vraja-vane rādhā-kṛṣṇa-charaṇāravinda [1]
(jñāna-karma parihari' re)
(śuddha rāga-patha dhari' jñāna-karma parihari' re)

Serve! Serve! My mind is so foolish. There is no way other than service! O my foolish mind! There is no way other than service. Serve Rādhā-Kṛṣṇa's lotus feet in Vṛndāvan. Abandon worldly knowledge and action! Follow the path of divine love and abandon worldly knowledge and action!

(bhaja) gaura-gadādharaḍvaita-guru-nityānanda
(gaura-kṛṣṇe abhed jene)
(guru kṛṣṇa-priya jene gaura-kṛṣṇe abhed jene re)
śrīnivāsa, haridāsa, murāri, mukunda [2]
(gaura-preme smara smara re)
(śrīnivāsa, haridāse, gaura-preme smara smara re)

Serve Gaurāᅅga, Gadādhara, Advaita, Nityānanda, and Śrī Guru. Know that Gaurāᅅga and Kṛṣᅅᅅa are nondifferent, and that Śrī Guru is Kṛṣᅅᅅa's dear devotee. Remember Śrīvās Ṭhākura, Hari Dās Ṭhākura, Murāri Gupta, and Mukunda Datta. With love for Gaurāᅅga, always remember them. With love for Gaurāᅅga, remember Śrīvās Ṭhākura and Hari Dās Ṭhākura.

rūpa-sanātana-jīva-raghunātha-dvandva
 (yadi bhajan karbe re)
 (rūpa-sanātane smara yadi bhajan karbe re)
 rāghava-gopāla-bhaṭṭa-svarūpa-rāmānanda [3]
 (kṛṣᅅᅅa prema yadi chāo re)
 (svarūpa-rāmānande smara kṛṣᅅᅅa-prema yadi chāo re)

Remember Rūpa Goswāmī, Sanātan Goswāmī, Jīva Goswāmī, Raghunāth Bhaṭṭa Goswāmī, and Raghunāth Dās Goswāmī. If you want to serve, then remember Śrī Rūpa and Śrī Sanātan. Remember Rāghava Paᅅᅅit, Gopāl Bhaṭṭa Goswāmī, Svarūp Dāmodar, and Rāmānanda Rāy. If you want Kṛṣᅅᅅa-prema, then remember Svarūp Dāmodar and Rāmānanda Rāy.

goṡṡhī-saha karᅅapura sena-śīvānanda
 (ajasra smara smara re)
 (goṡṡhī-saha sena śīvānande ajasra smara re)
 rūpānuga sādhu-jana bhajana-ānanda [4]
 (vraje vās yadi chāo re)
 (rūpānuga sādhu-jane smara vraje vās yadi chāo re)

Remember Kavi Kaṛṇapur, Śivānanda Sen, and their family. Always remember them! Always remember Śivānanda Sen and his family. Remember the sādhus who follow Śrī Rūpa and the joy they feel in their service. If you want to reside in Vraja, then remember the sādhus who follow Śrī Rūpa.

(Śrīla Bhakti Vinod Ṭhākura)

vibhāvarī śeṣa āloka praveśa
 nidrā chhāḍi' uṭha jīva
 bala hari hari mukunda murāri
 rāma kṛṣṇa hayagrīva [1]

O souls! The night has ended and the light has come. Awake and arise! Chant 'Hari! Hari!' The Supreme Lord Kṛṣṇa is the bestower of liberation, the demon Mura's enemy, and Śrī Rādhā's lover. He appears as Hayagrīva, the horse-headed Avatār.

nṛsimha vāmana śrī-madhusūdana
 vrajendra-nandana śyāma
 pūtanā-ghātana kaiṭabha-śātana
 jaya dāśarathi-rāma [2]

All glory to Kṛṣṇa! He appears as Nṛsimhadev, the half-man, half-lion Avatār, the dwarf Avatār, Vāmana, and the son of Daśarath, Rāmachandra. He is the destroyer of the demons Madhu, Pūtanā, and Kaiṭabha. He is the King of Vraja's son and blackish in complexion.

yaśodā dulāla govinda gopāla
 vṛndāvana purandara
 gopī-priya-jana rādhikā-ramaṇa
 bhuvana-sundara-vara [3]

He is Mother Yaśodā's darling son, and the protector and delight of the cows. He is the Lord of Vṛndāvan, the gopīs' beloved, Rādhikā's lover, and the most beautiful person in all the worlds.

rāvāṇāntakara mākhana-taskara
 gopī-jana-vastra-hārī
 vrajera rākhāla gopa-vṛnda-pāla
 chita-hārī vaṁśī-dhārī [4]

As Rāmachandra, He is the destroyer of Rāvaṇ. Kṛṣṇa is a butter-thief and the stealer of the gopīs' clothes. He is a cow-herd boy in Vraja, and the protector of the other cowherd boys. He is a flute player who steals the hearts of all.

yogīndra-vandana śrī-nanda-nandana
 vraja-jana-bhaya-hārī
 navīna nīrada rūpa manohara
 mohana-vaṁśī-vihārī [5]

Nanda Mahārāj's son, Kṛṣṇa, is worshiped by the greatest yogīs. He is the remover of all fear from the people of Vraja. He is an enchanting flute player whose heart-capturing form is the colour of a fresh rain cloud.

yaśodā-nandana kaṁsa-nisūdana
 nikuñja-rāsa-vilāsī
 kadamba-kānana rāsa-parāyaṇa
 vṛndā-vipina-nivāsī [6]

Yaśodā's son Kṛṣṇa is the killer of Kaṁsa and the enjoyer of the Rāsa Dance in the forest. He resides in Vṛndāvan and performs the rāsa dance beneath the kadamba trees.

ānanda-varadhana prema-niketana
 phula-śara-yojaka kāma
 gopāṅgaṇā-gaṇa- chita-vinodana
 samasta-guṇa-gaṇa-dhāma [7]

He is ever-increasing joy personified and the ultimate reservoir of divine love. He is a divine Cupid, who captures His beloveds with flower arrows. He is the pleasure of the gopīs' hearts and the abode of all wonderful qualities.

yāmuna-jīvana keli-parāyaṇa
 mānasa-chandra-chakora
 nāma-sudhā-rasa gāo kṛṣṇa-yaśa
 rākha vachana mana mora [8]

He plays in the River Yamunā's waters and is the moon above the chakora bird of the heart. O mind, remember my words: always chant Kṛṣṇa's glories and nectarean Names.

(Śrīla Bhakti Vinod Ṭhākura)

Evening

śrī guru charaṇa-padma kevala bhakati-sadma
 vandō muñi sāvadhāna mate
 yāhāra prasāde bhāi e bhava tariyā yāi
 kṛṣṇa-prāpti haya yāhā haite [1]

I carefully offer my obeisance to Śrī Guru's lotus feet, which are the sole abode of devotion. O brother! By his mercy we cross over this world and reach Kṛṣṇa.

guru-mukha-padma-vākya chitete kariyā aikya
 āra nā kariha mane āśā
 śrī guru-charaṇe rati ei se uttama-gati
 ye prasāde pūre sarva āśā [2]

Make the teachings from Śrī Guru's lotus mouth one with your heart, and do not desire anything else within your heart. Attachment to Śrī Guru's feet is the best path. By his mercy all desires are fulfilled.

chakṣu-dāna dilā yei janme janme prabhu sei
 divya-jñāna hṛde prakāśita
 prema-bhakti yāhā haite avidyā vināśa yāte
 vede gāya yāhāra charita [3]

He who gave me the gift of eyes is my lord, birth after birth. He manifested divine knowledge in my heart. He gives prema-bhakti and destroys ignorance. The Vedas sing of his character.

śrī-guru karuṇā-sindhu adhama janāra bandhu
 lokanātha lokera jīvana
 hā hā prabhu kara dayā deha more pada-chhāyā
 e adhama la-ila śaraṇa [4]

Śrī Guru is an ocean of mercy and the friend of the fallen. He is the lord and life of all people. O master! Be merciful. Give me the shade of your feet. This fallen soul has taken shelter of you.

(āmi) (śaraṇ nilām)
 (abhaya-śrī-pāda-padme śaraṇ nilām)
 (āmāy) (dayā kara he)
 (patit-pāvan śrī gurudev dayā kara he)
 (adhama patita jene dayā kara he)
 (jay gurudev)

I have taken shelter. I have taken shelter at your lotus feet, where there is no fear. Please be merciful to me. O Śrī Gurudev, saviour of the fallen, please be merciful to me. Understanding that I am lowly and fallen, be merciful to me. All glory to you, Śrī Gurudev!

(Śrīla Narottam Dās Ṭhākura)

śrī kṛṣṇa chaitanya prabhu dayā kara more
 tomā vinā ke dayālu jagata mājhāre [1]

O Śrī Kṛṣṇa Chaitanya Mahāprabhu! Be merciful to me. Other than You, who is merciful in this world?

patita-pāvana-hetu tava avatāra
mo sama patita prabhu nā pāibe āra [2]

You descended to save the fallen souls. O Lord, You will not find another soul as fallen as I.

hā hā prabhu nityānanda premānanda sukhī
kṛpāvalokana kara āmi baḍa duḥkhī [3]

O Nityānanda! You are overjoyed with divine love. Give me Your merciful glance. I am very sad.

dayā kara sītā-pati advaita gosāñi
tava kṛpā-bale pāi chaitanya-nitāi [4]

O Advaita Gosāi, Lord of Sītā Ṭhākurañi! Be merciful to me. By Your mercy, I will reach Śrī Chaitanya and Nitāi.

gaura-premamaya-tanu paṇḍit gadādhara
śrīnivāsa haridāsa dayāra sāgara [5]

O Gadādhara Paṇḍit, embodiment of love for Śrī Gaura!
O oceans of mercy, Śrīvās Paṇḍit and Hari Dās Ṭhākur!

hā hā svarūpa sanātana rūpa raghunātha
bhaṭṭa-yuga śrī jīva hā prabhu lokanātha [6]

O Svarūpa Dāmodar, Sanātana, Rūpa, Raghunāth Dās,
Raghunāth Bhaṭṭa, Gopāl Bhaṭṭa, and Śrī Jīva! O Lokanāth
Prabhu!

dayā kara śrī-āchārya prabhu śrīnivāsa
rāmachandra-saṅga māge narottama dāsa [7]

O Śrīnivās Āchārya Prabhu! Be merciful! Narottam Dās
prays for the association of Rāmachandra Kavirāj.

(dayā kara prabhupāda śrī-gaura-prakāśa)
(tava jana kṛpā māge ei adhama dāsa)

O Śrīla Prabhupād, manifestation of Śrī Gaura! Be merciful.
This fallen servant prays for the mercy of your associates.

(Śrīla Narottam Dās Ṭhākura)

Vaiṣṇava

(ohe) vaiṣṇava ṭhākura dayāra sāgara
e dāse karuṇā kari
diyā pada-chāyā śodha he āmāya
tomāra charaṇa dhari [1]

O worshippable Vaiṣṇava, ocean of grace, be merciful to this servant. Give me the shade of your feet and purify me. I clasp your feet.

chhaya vega dami' chhaya doṣa śodhi'
chhaya guṇa deha' dāse
chhaya sat-saṅga deha' he āmāre
basechhi saṅgera āśe [3]

Subjugate the six urges, rectify the six defects, and bestow the six good qualities upon this servant. Grant me the six kinds of good association. I have sat at your feet, desiring that association.

ekākī āmāra nāhi pāya bala
hari-nāma-saṅkīrtane
tumi kṛpā kari śraddhā-bindu diyā
deha' kṛṣṇa-nāma-dhane [3]

Alone I do not have the ability to properly chant the Lord's Name. Mercifully give me a drop of faith and bestow upon me the wealth of Kṛṣṇa's Name.

kṛṣṇa se tomāra kṛṣṇa dite pāra
 tomāra śakati āchhe
 āmi ta' kāṅgāla 'kṛṣṇa kṛṣṇa' bali
 dhāi tava pāchhe pāchhe [4]

Kṛṣṇa is yours. You can give Kṛṣṇa. You have that power. I am very poor. Calling, 'Kṛṣṇa!' 'Kṛṣṇa!', I run after you.

(āmi) (dhāi tava pāchhe pāchhe)
 (kṛṣṇa dhana pābar āśe dhāi tava pāchhe pāchhe)
 (tumi dile kṛṣṇa dite pāra)
 (kṛṣṇa tomār ḥḍayer dhan tumi dileo dite pāra)
 (kṛṣṇa debār śakti-dhara tumi dileo dite pāra)

I run after you. I run after you in hope of attaining the wealth of Kṛṣṇa. If you desire to give Kṛṣṇa, you can give Him. If you desire to give, you can give. Kṛṣṇa is the wealth of your heart. You have the power to give Kṛṣṇa. If only you desire to give Kṛṣṇa, you can give Him.

(Śrīla Bhakti Vinod Ṭhākura)

ṭhākura vaiṣṇava-gaṇa kari ei nivedana
 mo baḍa adhama durāchāra
 dāruṇa-saṁsāra-nidhi tāhe ḍubāila vidhi
 keśe dhari' more kara pāra [1]

O worshippingable Vaiṣṇavas, I offer you this prayer. I am very fallen and misbehaved. Destiny has immersed me in the fearsome ocean of material existence. Please grab me by the hair and pull me to the shore.

vidhi baḍa balavān nā śune dharama-jñāna
 sadāi karama-pāše bāndhe
 nā dekhi tārāṇa leśa yata dekhi saba kleśa
 anātha kātare tēi kānde [2]

Destiny is very powerful. It does not listen to my knowledge of religion and always binds me with the ropes of karma. I do not see even a trace of hope. All I see is hardship. Thus helpless and distressed, I cry.

kāma, krodha, lobha, moha, mada, abhimāna saha
 āpana āpana sthāne ṭāne
 aichāna āmāra mana phire yena andha jana
 supatha vipatha nāhi jāne [3]

Lust, anger, greed, illusion, pride, and ego all pull me in their own directions. Thus my mind wanders like a blind man who does not know the right way from the wrong way.

nā la-inu sat mata asate majila chita
 tuyā pāye nā karinu āśa
 narottama dāse kaya dekhi' śuni' lage bhaya
 tarāiyā laha nija pāśa [4]

I have never accepted the proper conception. My mind has been immersed in illusion, and I have never aspired for your feet. Narottām Dās says, “Seeing and hearing about my situation, I am stricken with fear. Please rescue me and keep me by your side.”

(Śrīla Narottam Dās Ṭhākur)

ki-rūpe pāiba sevā muñi durāchāra
śrī-guru-vaiṣṇave rati nā haila āmāra [1]

How will I attain service? I am a sinner and have no attachment to Śrī Guru or the Vaiṣṇavas.

aśeṣa māyāte mana magana ha-ila
vaiṣṇavete leśa-mātra rati nā janmila [2]

My mind has become immersed in neverending illusion. I do not have even a trace of attachment to the Vaiṣṇavas.

viṣaye bhuliyā andha ha-inu divā-niśi
gale phāsa dite phere māyā se piśāchī [3]

Immersed in the mundane day and night, I have forgotten you and become blind. The witch Māyā has come to place a noose around my neck.

māyāre kariyā jaya chhāḍāna nā yāya
sādhu-kṛpā vinā āra nāhika upāya [4]

It is impossible to overcome and leave behind Māyā without the sādhus' mercy. There is no other way.

adoṣa-daraśi-prabhu patita-uddhāra
ei-bāra narottame karaha nistāra [5]

O master who overlooks my faults! O saviour of the fallen!
This time deliver Narottam Dās.

(Śrīla Narottam Dās Ṭhākura)

ṭhākura-vaiṣṇava-pada avanīra susampada
 śuna bhāi! hañā eka mana
 āśraya la-iyā bhaje tāre kṛṣṇa nāhi tyaje
 āra saba mare akāraṇa [1]

The worshippable Vaiṣṇavas' feet are the greatest treasure in the world. O brother, listen attentively: take shelter of the Vaiṣṇavas and serve. Kṛṣṇa does not reject one who does so. All others die in vain.

vaiṣṇava-charaṇa-jala prema-bhakti dite bala
 āra keha nahe balavanta
 vaiṣṇava-charaṇa-renu mastake bhūṣaṇa vinu
 āra nāhi bhūṣaṇera anta [2]

The Vaiṣṇavas' foot-water has the power to give one prema-bhakti. Nothing else has such power. I wear no ornament on my head other than the Vaiṣṇavas' footdust.

tīrtha-jala-pavitra-guṇe likhiyāchhe purāṇe
 se saba bhaktira pravañchana
 vaiṣṇavera pādadoka sama nahe ei saba
 yāte haya vāñchita pūraṇa [3]

The purifying power of water at places of pilgrimage has been described in the Purāṇas. Such statements are a devotional trick. Water from pilgrimage sites is never equal to the Vaiṣṇavas' foot-water, which fulfils all of one's desires.

vaiṣṇava-saṅgete mana ānandita anukṣaṇa
 sadā haya kṛṣṇa-parasaṅga
 dīna narottama kāṅde hiyā dhairya nāhi bāndhe
 mora daśā kena ha-ila bhaṅga [4]

My mind is always joyful in the company of the Vaiṣṇavas, where discussion of Kṛṣṇa is always happening. Humble Narottam cries, “My heart has no patience. Why has my condition changed? (Why have I lost the Vaiṣṇavas’ association?)”

(Śrīla Narottam Dās Ṭhākura)

ei-bāra karuṇā kara vaiṣṇava gosāi
 patita-pāvana tomā vine keha nāi [1]

O worshippable Vaiṣṇava, be merciful to me this time.
 O saviour of the fallen, without you there is no one.

kāhāra nikaṭe gele pāpa dūre yāya
 emana dayāla prabhu kebā kothā pāya [2]

If one comes to you, one’s sins go away. Where can such a merciful master be found?

gaṅgāra-paraśa ha-ile paśchāte pāvana
 darśane pavitra kara—ei tomāra guṇa [3]

If the Ganges touches someone, he is later purified, but you purify souls simply by seeing them—such is your power.

hari-sthāne aparādhe tāre hari-nāma
tomā-sthāne aparādhe nāhika eḍāna [4]

If one offends the Lord, the Lord's Name delivers him, but if one offends you, one has no salvation.

tomāra hṛdaye sadā govinda-viśrāma
govinda kahena—mama vaiṣṇava parāṇa [5]

Govinda always resides in your heart, and He says, “My devotees are My heart.”

prati janme kari āsā charaṇera dhūli
narottame kara dayā āpnāra bali' [6]

In every birth I aspire for the dust of your feet. Be merciful to Narottam, considering him your own.

(Śrīla Narottam Dās Ṭhākura)

Nitāi

nitāi-pada-kamala koṭī-chandra-suśītala
 ye chhāyāya jagata juḍāya
 hena nitāi vine bhāi rādhā-kṛṣṇa pāite nāi
 dṛḍha kari' dhara nitāira pāya [1]

Cooling like ten million moons, Nitāi's lotus feet soothe the world with their shade. O brother! Without Nitāi, you cannot reach Rādhā-Kṛṣṇa. Firmly grasp Nitāi's feet.

se sambandha nāhi yāra vṛthā janma gela tāra
 sei paśu baḍa durāchāra
 nitāi nā balila mukhe majila saṁsāra-sukhe
 vidyā-kule ki karibe tāra [2]

The life of one who had no connection with Nitāi passed in vain. Such an animal is very wicked. What will learning (aristocratic birth) do for one who was immersed in worldly pleasures and never called aloud, 'Nitāi'?

ahaṅkāre matta haiñā nitāi-pada pāsariyā
 asatyere satya kari' māni
 nitāiyer karuṇā habe vraje rādhā-kṛṣṇa pābe
 dhara nitāiyer charaṇ du'khāni [3]

Maddened with pride, forgetting Nitāi's feet, I accept untruth as truth. When Nitāi bestows His mercy you will reach Rādhā-Kṛṣṇa in Vraja. Grasp Nitāi's feet!

nitāiyer charaṇa satya t̄hāra sevaka nitya
 nitāi-pada sadā kara āśa
 narottama baḍa duḥkhī nitāi more kara sukhī
 rākha rāṅgā-charaṇera pāśa [4]

Nitāi's feet are truth, and His servants are eternal. Always aspire for Nitāi's feet. Narottam is very sad: "O Nitāi! Make me happy. Keep me beside your reddish feet."

(Śrīla Narottam Dās Ṭhākura)

nitāi guṇamaṇi āmāra nitāi guṇamaṇi
 āniyā premera vanyā bhāsāla avanī [1]

Nitāi, the jewel of all good qualities, my Nitāi, the jewel of all good qualities, brought a flood of divine love and inundated the earth.

prema-vanyā laye nitāi āila gauḍa-deśe
 ḍubila bhakata-gaṇa dīna-hīna bhāse [2]

Nitāi brought a flood of divine love to the land of Gauḍa. The devotees immersed themselves in it, but the unfortunate floated on its surface.

dīna-hīna patita pāmara nāhi bāchhe
 brahmāra durlabha prema sabākāre yāche [3]

The sinful, unfortunate, and fallen did not desire this divine love, which is difficult for even Brahmā to attain, yet Nitāi begged them to accept it.

ābaddha karuṇā-sindhu kāṭiyā muhāna
ghare ghare bule prema-amiyāra vāna [4]

Nitāi cut a canal into the sealed ocean of mercy and a flood of nectarean divine love spread to every home.

lochan bale hena nitāi yebā nā bhajila
jāniyā śuniyā sei ātma-ghātī haila [5]

Lochan Dās says, “Anyone who did not serve Nitāi knowingly committed suicide.”

(Śrīla Lochan Dās Ṭhākura)

akrodha paramānanda nityānanda rāya
abhimāna-sūnya nitāi nagare beḍāya [1]

The anger-less, prideless, supremely joyful Nityānanda Rāy wanders throughout the towns.

adhama patita jīver dvāre dvāre giyā
hari-nāma mahāmantra dena bilāiyā [2]

Going from door to door to the homes of the lowly and fallen souls, He distributes the Hare Kṛṣṇa mahāmantra.

yāre dekhe tāre kahe dante tṛṇa dhari’
āmāre kiniyā laha bhaja gaurahari [3]

With straw between His teeth, He says to whoever He sees, “Purchase Me: simply serve Gaurahari.”

eta bali' nityānanda bhūme gaḍi yāya
sonāra parvata yena dhūlāte loṭāya [4]

Saying this, Nityānanda rolls on the ground like a golden mountain rolling in the dust.

hena avatāre yāra rati nā janmila
lochan bale sei pāpī ela āra gela [5]

Lochan Dās says of one who has not developed attachment to this Avatār, “Such a sinner simply came and went.”

(yāoyā āsā sār ha-ila)
(nitāi-charaṇ nā bhajila yāoyā āsā sār ha-ila)

“They simply came and went. Those who did not serve Nitāi’s feet simply came and went (took birth and died uselessly).”

(Śrīla Lochan Dās Ṭhākura)

parama karuṇa pahū dui jana
nitāi gaurachandra
saba avatāra- sāra śiromaṇi
kevala ānanda-kanda [1]

Nitāi and Gaurachandra are the two most merciful Lords. They are the best, the crest-jewels, of all Avatārs and the only source of joy.

(kevala-i ānanda-kanda)
(nityānanda gaurachandra kevala-i ānanda-kanda)

They are the only source of joy. Nityānanda and Gaurachandra are the only source of joy.

bhaja bhaja bhāi chaitanya nitāi
 sudṛḍha viśvāsa kari’
 viṣaya chhāḍiyā se rase majiyā
 mukhe bala hari hari [2]

O brothers! Serve! Serve Śrī Śrī Chaitanya-Nitāi with firm faith! Leave aside worldly affairs, merge into this rasa, and chant aloud, ‘Hari! Hari!’

(mukhe bala gaurahari)
 (viṣaya-kathā parihari’ mukhe bala gaurahari)
 (grāmya-kathā parihari’ mukhe bala gaurahari)

Chant aloud, ‘Gaurahari!’ Give up mundane talk and chant aloud ‘Gaurahari!’ Give up village talk and chant aloud ‘Gaurahari!’

dekha ore bhāi tribhuvane nāi
 emana dayāla dātā

O brother! Look! There are no benefactors in the three worlds as merciful as Them.

(eman dayāl ke vā āchhe)
 (nitāira gaurer mata eman dayāl ke vā āchhe)
 (mar kheyao nām prema yāche eman dayāl ke vā āchhe)

Who else is so merciful? Who is as merciful as Nitāi and Gaura? They endure even being beaten, and yet They ask

Their aggressors to accept the Holy Name and divine love.
Who else is so merciful?

paśu pākḥī jhure pāṣāṇa vidare
śuni yāra guṇa-gāthā [3]

Hearing of Their glory, birds and animals cry and stones
melt.

saṁsāre majiyā rahili paḍiyā
se pade nahila āśa
āpana karama bhuñyāya śamana
kahaye lochana dāsa [4]

“Fallen and immersed in saṁsāra, I never aspired for Their
feet. Now Yamarāj subjects me to my karma.” So says
Lochan Dās.

(Śrīla Lochan Dās Ṭhākura)

‘dayāl nitāi chaitanya’ ba’le nāch re āmār mana
nāch re āmār mana, nāch re āmār mana [1]

O my mind, dance! O my mind, dance! O my mind, dance,
chanting, “Dayāl Nitāi Chaitanya!”

(eman dayāl ta’ nāi he mār kheyē prema dey)

Oh! No one is so merciful! Nitāi endures being beaten yet
gives His aggressors divine love.

(ore) aparādha dūre yābe, pābe prema-dhan
 (aparādhera vichāra to nāi he)

(takhan) kṛṣṇa-nāme ruchi habe, ghuchibe bandhana [2]
 (anurāg to habe he)

Then my offences will go away and I will attain the wealth of divine love. (In the Names of Nitāi and Chaitanya, there is no consideration of offences.) Then I will develop taste for Kṛṣṇa's Name and my bondage will be destroyed. (Then I will have loving attachment.)

(takhan) anāyāse saphal habe jīvera jīvana
 (naile jīvan to michhe he)

(kṛṣṇa-rati vinā jīver jīvan to michhe he)
 (śeṣe) vṛndāvane rādhā-śyāmer pābe daraśana [3]
 (gaura-kṛpā hale he)

Then easily the life of the soul will be successful. (Without attachment to Kṛṣṇa, a soul's life is simply false.) Then, at the end of life, a soul will see Śrī Śrī Rādhā-Śyām in Vṛndāvan (if Śrī Gaura bestows His mercy).

(Śrīla Bhakti Vinod Ṭhākur)

Gaurāṅga

gaurāṅgera duṭi pada yāra dhana sampada
se jāne bhakati-rasa-sāra
gaurāṅgera madhura-līlā yāra karṇe praveśilā
hṛdaya nirmala bhela tāra [1]

One whose wealth is Śrī Gaurāṅga's feet knows the essence of devotion's rasa. The heart of one who hears Śrī Gaurāṅga's sweet Pastimes becomes pure.

ye gaurāṅgera nāma laya tāra haya premodaya
tāre muṇi yāi balihāri
gaurāṅga-guṇete jhure nitya-līlā tāre sphure
se jana bhakati-adhikārī [2]

One who chants Śrī Gaurāṅga's Name develops divine love. To him, I say, "Bravo!" The eternal Pastimes are revealed to one who cries over Śrī Gaurāṅga's qualities. Such a soul is qualified for devotion.

gaurāṅgera saṅgi-gaṇe nitya-siddha kari māne
se yāya vrajendra-suta-pāśa
śrī-gauḍa-maṇḍala-bhūmi yebā jāne chintāmaṇi
tāra haya vraja-bhūme vāsa [3]

One who considers Śrī Gaurāṅga's associates to be eternally liberated reaches Kṛṣṇa. One who knows the holy land of Gauḍa to be made of wish-fulfilling (spiritual) gemstone resides in the land of Vraja.

tomāre tārīte śrī-kṛṣṇa-chaitanya
 navadvīpe avatāra
 tomā hena kata dīna-hīna jane
 karilena bhava-pāra [3]

“Śrī Kṛṣṇa Chaitanya has appeared in Nabadwīp to deliver you. He has brought many humble souls just like you to the shore of the ocean of material existence.

vedera pratijñā rākhibāra tare
 rukma-varṇa vipra-suta
 mahāprabhu nāme nadīyā mātāya
 (mahāprabhu nāme jagata mātāya)
 saṅge bhāi avadhūta [4]

“To fulfil the prophecies of the Vedas, He has appeared with a golden complexion as a brāhmaṇ’s son bearing the name ‘Mahāprabhu’ and driven all of Nadia (all the world) mad with divine love in the company of His brother Nityānanda.

nanda suta yini chaitanya gosāñī
 nija-nāma kari’ dāna
 tārila jagat tumi-o yāiyā
 laha nija paritrāṇa [5]

“Śrī Chaitanya, who is Kṛṣṇa Himself, has distributed His own Name and delivered the world. Go also and accept your deliverance.”

se kathā śuniyā āsiyāchhi, nātha!
 tomāra charaṇa-tale
 bhakati-vinoda kãḍiyā kãḍiyā
 āpana-kāhinī bale [6]

O Lord, hearing this message, Bhakti Vinod has come to the soles of Your feet. Crying, he tells his story.

(Śrīla Bhakti Vinod Ṭhākura)

gāya gorā madhur svare

Gaurasundar sings in a sweet voice:

“hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
 hare rāma hare rāma rāma rāma hare hare” [1]

gṛhe thāka, vane thāka
 sadā ‘hari’ bale’ ḍāka
 sukhe duḥkhe bhulo nāka
 vadane hari-nām kara re [2]

Stay at home, or stay in a forest, regardless, always call out ‘Hari!’ In happiness and in sadness, don’t forget: chant the Lord’s Name aloud.

māyā-jāle baddha ha’ye
 āchha michhe kāja la’ye
 ekhan-o chetana peye
 rādhā-mādhav-nām bala re [3]

Bound in Māyā's net, you work in vain. Now, while you are still conscious, chant 'Rādhā-Mādhava'.

jīvana ha-ila śeṣa
 nā bhajile ṛṣīkeśa
 bhaktivinod-upadeśa
 ek-bār nām-rase māta re [4]

Your life is ending, but you have not served Ṛṣīkeś. Bhakti Vinod advises: once relish His Name's nectar.

(Śrīla Bhakti Vinod Ṭhākura)

vimala hema jini tanu anupama re!
 tāhe śobhe nānā phula-dāma
 kadamba keśara jini ekaṭī pulaka re!
 tāra mājhe bindu bindu ghāma [1]

His unparalleled form surpasses the purest gold! He is decorated with a garland of assorted flowers. His erect hairs surpass kadamba filaments! He is covered with beads of sweat.

jini mada-matta hāti gamana manthara ati
 bhāvaveśe ḍhuli ḍhuli yāya
 aruṇa-vasana chhavi jini prabhātera ravi
 gorā-aṅge laharī khelāya [2]

His slow movements surpass those of an intoxicated elephant. Rapt in ecstasy, He sways to and fro. The splendour of His saffron garments surpasses the morning sun. Waves play across His golden form.

chalice nā pāre gorā- chāḍ gōsāñi re
 balite nā pāre ādha-bola
 bhāvete āveśa haiyā hari hari bolāiyā
 āchaṇḍāle dhari' deya kola [3]

Lord Gorāchāḍ cannot move! He cannot speak! He simply stammers. Rapt in ecstasy, He induces outcastes to chant 'Hari! Hari!' and He embraces them.

e sukha-sampada-kāle gorā nā bhajinu hele
 hena pade nā karinu āśa
 śrī-kṛṣṇa-chaitanya-chandraṭhākura śrī-nityānanda
 guṇa gāya vṛndāvana dāsa [4]

At this joyful, fortunate time, neglectfully I did not serve Gorāchāḍ or aspire for His feet. Vṛndāvan Dās sings the glories of Śrī Kṛṣṇa Chaitanyachandra and Ṭhākura Śrī Nityānanda.

(Śrīla Vṛndāvan Dās Ṭhākura)

emana gaurāṅga vine nāhi āra
 hena avatāra habe ki hayechhe
 hena prema parachāra [1]

There is no one like Gaurāṅga! Has there ever been and will there ever be an Avatār who distributes divine love like Him?

(hay ni ār habār nay re)

Oh! There has never been and never will be!

duramati ati patita pāṣaṇḍī
 prāṇe nā mārila kāre
 hari-nāma diye hṛdaya śodhila
 yāchi giyā ghare ghare [2]

He did not kill the fallen, wicked-hearted sinners; He gave them the Lord's Name and purified their hearts. He went from house to house and begged them (to accept divine love).

(ke nibi ke nibi bale)
 (yeche yeche yeche beḍāy)

"Who will take? Who will take? He goes out asking, asking, and asking."

bhava-viriñchira vāñchhita ye prema
 jagate phelila ḍhāli
 (bhava viriñchira yā vāñchhā kare)
 kāṅgale pāiye khāila nāchiye
 bājāiye karatāli [3]

He freely distributed throughout the world divine love that is desired by even Brahmā and Śiva. The poor received and relished it, dancing and clapping their hands.

(karatāli bājāiye)
 (gaurahari hari bale karatāli bājāiye)

Clapping their hands! Chanting, "Gaurahari Hari!" and clapping their hands!

The three worlds filled with joy, and an auspicious tumult arose.

(ānander ār sīmā nāi re)
 (gauraharir āgamane ānander ār sīmā nāi re)
 (nirānanda dūre gela ānander ār sīmā nāi re)
 (gauraharir āgamane premānander udaya hala)
 (premānander udaya hala sabāi mile haribola)

There is no limit to our joy! By Gaurahari's arrival, there is no limit to our joy! All unhappiness has gone away, and there is no limit to our joy! By Gaurahari's arrival, the joy of divine love has arisen, and everyone together chants "Hari!"

kahe premānanda emana gaurāᅅge
 rati nā janmila mora [6]

Premānanda says, "I never developed attachment to Lord Gaurāᅅga."

(āmār rati-mati hala nā ye)
 (eman dayāl prabhu avatāre, āmār rati-mati hala nā re)
 (eman dayāl prabhu esechhila, āmār rati-mati hala nā re)
 (gaurahari hari bala)

I never developed attachment. I never developed attachment to this most merciful Lord. This most merciful Lord has come, but I have never developed attachment to Him. Oh! Chant, "Gaurahari!"

(Śrīla Premānanda Dās)

ke yābi ke yābi bhāi bhava-sindhu pāra
dhanya kali-yuge re chaitanya-avatāra [1]

Who will cross, O brother, who will cross the ocean of material existence? Oh! The fortune of this Age of Kali is the appearance of Śrī Chaitanya.

āmāra gaurāṅger ghāṭe ujānakheyā vaya
kaḍipāti nāhi lāge amani pāra haya [2]

At my Lord Gaurāṅga's ghāṭ the upstream ferry runs without requesting any fare. Everyone crosses freely.

hari-nāmera tarīkhāni śrī-guru-kāṅḍārī
saṅkīrtana-keroyāla du'bāhu pasāri [3]

The Lord's Names are the ferryboat, Śrī Guru is the captain, and the outstretched arms in the saṅkīrtan are the oars.

sarva-jīva uddhāra haila premera vātāse
lochana paḍiyā raila karamera doṣe [4]

All souls have thus been delivered by the winds of divine love. Only Lochan Dās has fallen and remained behind, as a result of his sins.

(Śrīla Lochan Dās Ṭhākura)

avatāra sāra	gorā avatāra
kena nā bhajili tāre	
kari' nīre vāsa	gela nā piyāsa
āpana karama phere [1]	

O mind, considering it a necklace, you wore death's attendant serpent around your neck. O mind, considering it to be cooling, you embraced fire and received a scorching burn.

samsāra bhajili śrī-gaurāṅga bhulili
 nā śunili sādharma kathā
 iha-parakāla dukāla khoyāli (mana)
 khāili āpana māthā [5]

You served your family (mundane ends), forgot Śrī Gaurāṅga, and never listened to the sādhus' words. O mind, you wasted both this life and your next life. You depraved yourself.

(Śrīla Lochan Dās Ṭhākura)

gaurā pahū nā bhajiyā mainu
 prema ratana-dhana helāya hārāinu [1]

Not serving Lord Gaurāṅga, I have died. Negligently I have lost the treasured jewel of divine love.

adhane yatana kari dhana teyāginu
 āpana karama-doṣe āpani ḍubinu [2]

I have endeavoured for worthless things and rejected real wealth. I have drowned myself in my own sins.

sat-saṅga chhāḍī' kainu asate vilāsa
 te-kāraṇe lāgila ye karma-bandha-phāsa [3]

I chant 'Gaurāᅅga', but have not melted (with love). How have I maintained this body? How has Providence made Vāsu a stone rather than a heart?

(Śrīla Vāsudev Ghoᅅ)

Kṛṣṇa

gopīnāth, mama nivedana śuna
viṣayī durjana sadā kāma-rata
kichhu nāhi mora guṇa [1]

O Gopīnāth, hear my prayer. I am a wicked, constantly covetous materialist. I do not have any good qualities.

gopīnāth, āmāra bharasā tumi
tomāra charaṇe la-inu śaraṇa
tomāra kiṅkara āmi [2]

O Gopīnāth, You are my hope. I have taken shelter at Your feet. I am Your servant.

gopīnāth, kemane śodhibe more
nā jāni bhakati karme jaḍa-mati
paḍechhi saṁsāra ghore [3]

O Gopīnāth, how will You purify me? I do not understand devotion and my materialistic mind is absorbed in karma. I have fallen into this dark world.

gopīnāth, sakali tomāra māyā
nāhi mama bala jñāna sunirmala
svādhīna nahe e kāyā [4]

O Gopīnāth, everything is Your illusion. I have no strength or transcendental knowledge, and this body of mine is not independent (of material nature's control).

gopīnāth, niyata charaṇe sthāna
 māge e pāmara kḍḍiyā kḍḍiyā
 karahe karuṇā dāna [5]

O Gopīnāth, weeping and weeping, this sinner begs for an eternal place at Your feet. Please give him Your mercy.

gopīnāth, tumi ta sakali pāra
 durjane tārīte tomāra śakati
 ke āchhe pāpīra āra [6]

O Gopīnāth, You can do anything. You have the power to deliver sinners, and who is a greater sinner than myself?

gopīnāth, tumi kṛpā-pārābāra
 jīvera kāraṇe āsiyā prapañche
 līlā kaile suvistāra [7]

O Gopīnāth, You are an ocean of mercy. You came into this world and performed Your Pastimes for the sake of the fallen souls.

gopīnāth, āmi ki doṣera doṣī
 asura sakala pāila charaṇa
 vinoda thākila vasi [8]

O Gopīnāth, am I the greatest sinner of all? All the demons reached Your feet, and only this Bhakti Vinod remained sitting here.

(Śrīla Bhakti Vinod Ṭhākur)

gopīnāth, ghuchāo saṁsāra-jvālā
 avidyā-yātanā āra nāhi sahe
 janama-maraṇa-mālā [1]

O Gopīnāth, remove the suffering of saṁsāra. I can no longer tolerate the pain of ignorance or the cycle of birth and death.

gopīnāth, āmi ta' kāmera dāsa
 viṣaya-vāsanā jāgichhe hṛdaye
 phāḍichhe karama phāṣa [2]

O Gopīnāth, I am a servant of lust. Worldly desires have awakened in my heart, and the noose of karma has tightened around my neck.

gopīnāth, kabe vā jāgiba āmi
 kāma-rūpa ari dūre teyāgiba
 hṛdaye sphuribe tumi [3]

O Gopīnāth, when will I wake up? When will I abandon my enemy—lust? When will You appear in my heart?

gopīnāth, āmi ta' tomāra jana
 tomāre chhāḍiyā saṁsāra bhajinu
 bhuliyā āpana-dhana [4]

O Gopīnāth, I am Yours, but I have abandoned You and engaged in worldly life, forgetting my actual wealth.

gopīnāth, tumi ta' sakali jāna
 āpanāra jane daṇḍiyā ekhana
 śrī-charaṇe deha sthāna [5]

O Gopīnāth, You know everything. Having now punished Your servant, give him a place at Your holy feet.

gopīnāth, ei ki vichāra tava
 vimukha dekhiyā chhāḍa nija-jane
 nā kara karuṇā-lava [6]

O Gopīnāth, is this Your judgement? Seeing me averse to You, You abandon Your servant and do not grant him even a trace of mercy?

gopīnāth, āmi ta' mūrakha ati
 kise bhāla haya kabhu nā bujhinu
 tāi hena mama gati [7]

O Gopīnāth, I am very foolish. I have never understood what is good for me. Therefore my condition is such.

gopīnāth, tumi ta' paṇḍita-vara
 mūḍhera maṅgala sadā anveṣibe
 e dāse nā bhāva para [8]

O Gopīnāth, You are the wisest person. Always try to uplift this fool and do not consider this servant an outsider.

(Śrīla Bhakti Vinod Ṭhākura)

gopīnāth, āmāra upāya nāi
 tumi kṛpā kari āmāre la-ile
 saṁsāre uddhāra pāi [1]

O Gopīnāth, I have no way out. Only if You mercifully take me will I be delivered from this world.

gopīnāth, paḍechhi māyāra phere
 dhana, dārā, suta ghirechhe āmāre
 kāmete rekhechhe jere [2]

O Gopīnāth, I have fallen into Māyā's perils. Wealth, wife, and children have surrounded me, and lust has ruined me.

gopīnāth, mana ye pāgala mora
 nā māne śāsana sadā achetana
 viṣaye rayechhe bhora [3]

O Gopīnāth, my mind is crazy and does not submit to discipline. It is always senseless and has remained engrossed in mundanity.

gopīnāth, hāra ye menechhi āmi
 aneka yatana ha-ila viphalā
 ekhana bharasā tumi [4]

O Gopīnāth, I have accepted defeat. All of my endeavours were useless. Now You are my hope.

gopīnāth, kemane ha-ibe gati
 prabala indriya vaśī-bhūta mana
 nā chhāḍe viṣaya-rati [5]

O Gopīnāth, how shall I progress? My mind is controlled by my powerful senses and does not abandon its attachment to mundanity.

gopīnāth, hṛdaye vasiyā mora
 manake śamiyā laha nija-pāne
 ghuchibe vipada ghora [6]

O Gopīnāth, sit down in my heart, subdue my mind, and bring me towards You. Dispel all danger and darkness.

gopīnāth, anātha dekhiyā more
 tumi hṛṣīkeśa hṛṣīka damiyā
 tāra' he saṁsṛti-ghore [7]

O Gopīnāth, You are the Lord of the senses. Seeing me so helpless subdue my senses and deliver me from this dark world.

gopīnāth, galāya legechhe phāsa
 kṛpā-asi dhari' bandhana chhediyā
 vinode karaha dāsa [8]

O Gopīnāth, a noose has been tied around my neck. Taking up the sword of Your mercy, cut away this bondage and make Bhakti Vinod Your humble servant.

(he govinda! gopīnātha!)

(ei bār āmāy dayā kara he govinda! gopīnātha!)

(bahu janme aparādhī he govinda! gopīnātha!)

(lakṣa lakṣa janam gela he govinda! gopīnātha!)

(śrī charaṇe śaraṇ nilām he govinda! gopīnātha!)

(śrī charaṇe sevā diyā he govinda! gopīnātha!)

O Govinda! O Gopīnāth! This time be merciful. I have been an offender for many births. Million of births have passed. Give me the shade of Your feet. I have surrendered at Your feet. Give me the service of Your feet. O Govinda! O Gopīnāth!

(Śrīla Bhakti Vinod Ṭhākura)

hari he dayāla mora jaya rādhā-nātha

bāra bāra ei-bāra laha nija sātha [1]

O merciful Lord! All glory to You, Rādhā's Lord! Again and again I pray to You. This time take me as Your own.

bahu yoni bhrami' nātha! la-inu śaraṇa

nija-guṇe kṛpā kara adhama tāraṇa [2]

O Lord! After wandering through many wombs, I have taken shelter of You. Be merciful and deliver this fallen soul by Your divine power.

jagata-kāraṇa tumi jagata-jīvana

tomā chhāḍā kāro na'hi he rādhā-ramaṇa [3]

You are the world's cause and life. Without You, no one has anything, O Lover of Rādhā!

**bhuvana-maṅgala tumi bhuvanera pati
tumi upekṣile nātha! ki ha-ibe gati [4]**

You are the world's auspiciousness and master. O Lord! If You neglect me, what will be my fate?

**bhāviyā dekhinu ei jagata mājhāre
tomā vinā keha nāhi e dāse uddhāre [5]**

I have understood that in this world there is no one but You to deliver this servant.



**mānasa, deha, geha, yo kichhu mora
arpilū tuyā pade nanda-kīśora! [1]**

I have offered my mind, my body, my household, and whatever else may be mine at Your feet, O Nanda Kīśor!

**sampade vipade jīvane-maraṇe
dāy mama gelā tuyā o-pada varaṇe [2]**

In good times and in bad, in life and in death, all my responsibility has gone away by embracing Your feet.

**mārabi rākhabi—yo ichhā tohārā
nitya-dāsa prati tuyā adhikārā [3]**

Kill me or protect me as You wish. You have full authority over Your eternal servant.

janmāobi maye ichhā yadi tora
bhakta-gṛhe jani janma ha-u mora [4]

If You desire that I take birth again, let me do so in the home of Your devotee.

kīṭa-janma ha-u yathā tuyā dāsa
bahir-mukha brahma-janme nāhi āśa [5]

Let me be born again even as a worm, so long as I can remain Your servant. I have no desire to be born even as Brahmā if I will be averse to You.

bhukti-mukti-spr̥hā vihīna ye bhakta
labha-ite tāka saṅga anurakta [6]

I long to attain the association of devotees who are completely free from all desire for selfish enjoyment and liberation.

janaka, janani, dayita, tanaya
prabhu, guru, pati—tuh̥ṣṭi sarva-maya [7]

Father, mother, lover, son, Lord, Guru, and husband—You are everything to me.

bhakati-vinoda kahe, śuna kāna!
rādhā-nātha! tuh̥ṣṭi hāmāra parāṇa [8]

Bhakti Vinod says, “Please listen, O Kān! O Rādhānāth! You are my life and soul.”

(Śrīla Bhakti Vinod Ṭhākura)

bhajahũ re mana śrī-nanda-nandana
 abhaya-charaṇāravinda re
 durlabha mānava janama sat-saṅge
 taraha e bhava-sindhu re [1]

O mind, serve the son of Nanda’s lotus feet, which make one fearless. Having attained this rare human birth, cross over the ocean of material existence by associating with sādhus.

śīta ātapa vāta variṣaṇa
 e dina yāminī jāgi re
 viphale sevinu kṛpaṇa durajana
 chapala sukha-lava lāgi’ re [2]

Day and night I remain awake, suffering from the heat and the cold, the wind and the rain. For a moment of flickering happiness I have uselessly served wicked and miserly men.

e dhana, yauvana, putra, parijana
 ithe ki āchhe paratīti re
 kamala-dala-jala jīvana ṭalamala
 (ei āchhe ei nāi jīvana ṭalamala)
 bhajahũ hari-pada niti re [3]

What is there in having wealth, youth, sons, and family? Life is tottering like water on a lotus petal (it is here, and then it is gone). O mind, serve the Lord's feet.

śravaṇa, kīrtana, smaraṇa, vandana
pāda-sevana, dāsyā re
pūjana, sakhī-jana, ātma-nivedana
govinda-dāsa-abhilāṣa re [4]

Govinda Dās desires to engage in the nine practices of devotion: hearing about, glorifying, remembering, praying to, attending to, serving, worshipping, befriending, and surrendering to the Lord.

(Śrīla Govinda Dās Kavirāj)

(jaya) rādhā-mādhava (jaya) kuñja-vihārī
(jaya) gopī-jana-vallabha (jaya) giri-vara-dhārī
(jaya) yaśodā-nandana (jaya) vraja-jana-rañjana
(jaya) yāmuna-tīra-vana-chārī

All glory to Śrī Rādhā's Mādhava, who sports in the groves of Vraja! All glory to the gopīs' beloved, the lifter of Govardhan Hill! All glory to Yaśodā's darling son, the delight of Vraja's residents! All glory to He who plays in the forests along the banks of the Yamunā!

(Śrīla Bhakti Vinod Ṭhākura)

(jaya) yaśodā-nandana kṛṣṇa gopāla govinda
(jaya) madana-mohana hari ananta mukunda [1]

All glory to Yaśodā's darling son, Kṛṣṇa, who protects and pleases the cows! All glory to the enchanter of Cupid, the infinite Lord, who takes away all inauspiciousness and grants liberation!

(jaya) achyuta mādharma rāma vṛndāvana-chandra
muralī-vadana śyāma gopī-jañānanda [2]

All glory to the infallible Lord, the moon of Vṛndāvan, who pleases Śrī Rādhā! All glory to the dark Flute Player, the ecstasy of the gopīs!

(Śrīla Bhakti Vinod Ṭhākura)

mayūra-mukūṭa-pītāmbara-dhārī
muralī-dhara govardhana-dhārī [1]

All glory to the flute player, the lifter of Govardhan Hill, He who wears a peacock feather crown and yellow garments!

śrī-rādhā-mādhava kuñja-vihārī
muralī-dhara govardhana-dhārī [2]

All glory to the flute player, the lifter of Govardhan Hill, Rādhā's beloved Mādhava, He who enjoys in the forest groves!

(jaya) yaśodā-nandana kṛṣṇa murāri
muralī-dhara govardhana-dhārī [3]

All glory to the flute player, the lifter of Govardhan Hill, Kṛṣṇa, Murāri, Yaśodā's darling son!

(jaya) gopī-jana-vallabha vaṁśī-vihārī
muralī-dhara govardhana-dhārī [4]

All glory to the flute player, the lifter of Govardhan Hill, the
gopīs' beloved, He who plays the vaṁśī flute!



he deva bhavantaṁ vande
man-mānasa-madhukaram arpaya nija-pada-
pañkaja-makarande [1]

O Lord, I offer my obeisance unto You. Please place the bee
of my heart in the honey of Your lotus feet.

yadapi samādhiṣu vidhir api paśyati
na tava nakhā gramarīchim
idam ichāmi niśamya tavāchyuta
tad api kṛpādbhuta vīchim [2]

O Achyuta! Although even Brahmā, in samādhi, cannot see
the lustre of the tips of Your toenails, I have heard of the
waves of Your wonderful mercy and I desire to see it.

bhaktir udañchati yad api mādharma
na tvayi mama tila-mātrī
parameśvaratā tad api tavādhika-
durghaṭa-ghaṭana-vidhātṛī [3]

O Mādhava! Although I don't have even a sesame seed of devotion to You, Your supreme power is the creator of even more improbable miracles.

ayam avilolatayādya sanātana
kalitādbhuta-rasa-bhāram
nivasatu nityam ihāmṛta-nindini
vindan madhurima-sāram [4]

O eternal Lord, may the bee of my heart steadily reside eternally at Your lotus feet, where there is an abundance of the most wonderful honey—which surpasses the nectar of immortality—and thus attain the ultimate sweetness.

(Śrīla Rūpa Goswāmī Prabhu)

janama saphala tā'ra kṛṣṇa-daraśana yā'ra
bhāgye ha-iyāchhe eka-bāra
vikaśiyā hṛn-nayana kari' kṛṣṇa daraśana
chhāḍe jīva chitera vikāra [1]

The birth of one who, by good fortune, has once seen Kṛṣṇa is successful. Developing the heart's eyes and seeing Kṛṣṇa, such a soul abandons all delusions.

vṛndāvana-keli chatur vanamālī
tribhaṅga-bhaṅgimā-rūpa vaṁśī-dhārī aparūpa
rasamaya nidhi, guṇa-śālī [2]

Kṛṣṇa is expert at play in Vṛndāvan. He wears a forest garland, poses bent in three places, and plays the flute perfectly. He is a reservoir of rasa and possesses all qualities.

varṇa nava jaladhara śire śikhi-pichchha-vara
 alakā tilaka śobhā pāya
 paridhāne pīta-vāsa vadane madhura hāsa
 hena rūpa jagat mātāya [3]

His complexion is the colour of a fresh rain cloud. His forehead is adorned with tilak, curling locks, and a fine peacock feather. He wears yellow garments and a sweet smile on His face. His form enchants the world.

indra-nīla jini kṛṣṇa-rūpa-khāni
 heriyā kadamba-mūle
 mana uchāṭana nā chale charaṇa
 saṁsāra gelāma bhule [4]

Beholding Kṛṣṇa's form, which surpasses the beauty of a sapphire, beneath a kadamba, my heart was overwhelmed. My feet could not move. I forgot the world.

(sakhī he) sudhāmaya se rūpa mādhuri
 dekhile nayana haya achetana
 jhare premamaya vāri [5]

O friend! When I saw the beauty of Kṛṣṇa's nectarean form, I fainted and shed tears of divine love.

kibā chūḍā śire kibā vaṁśī kare
 kibā se tribhaṅga ṭhāma
 charaṇa-kamale amiyā uchhale
 tāhāte nūpura dāma [6]

What a crown on His head! What a flute in His hand! What a threefold pose! Nectar surged from His lotus feet, which were adorned with tinkling anklets.

sadā āśā kari bhṛṅga-rūpa dhari
 charaṇa-kamale sthāna
 anāyāse pāi kṛṣṇa-guṇa gāi
 āra nā bhajiba āna [6]

I eternally desire to take the form of a bee, easily attain a place at Kṛṣṇa's lotus feet, and sing His glories. I will never serve anyone else.

(Śrīla Bhakti Vinod Ṭhākura)

jaya rādhe, jaya kṛṣṇa, jaya vṛndāvana
 śrī-govinda, gopīnātha, madana-mohana [1]

All glory to Rādhā, Kṛṣṇa, and Vṛndāvan! All glory to Śrī Govinda, Gopīnāth, and Madan Mohan!

śyāma-kuṇḍa, rādhā-kuṇḍa, giri-govardhana
 kālindī yamunā jaya, jaya mahāvana [2]

All glory to Śyām Kuṇḍa, Rādhā Kuṇḍa, Govardhan Hill, the River Yamunā, and Mahāvan!

keśī-ghāṭa, vaṁśī-vaṭa, dvādaśa-kānana
yāhā saba līlā kaila śrī-nanda-nandana [3]

All glory to Keśī Ghāṭ, Vaṁśī Vaṭ, and Vraja's twelve forests!
Nanda's son performed His Pastimes in all of these places.

śrī-nanda-yaśodā jaya, jaya gopa-gaṇa
śrīdāmādi jaya, jaya dhenu-vatsa-gaṇa [4]

All glory to Śrī Nanda and Yaśodā! All glory to Śrīdām and
all the cowherd boys! All glory to Vraja's cows and calves!

jaya vṛṣabhānu, jaya kīrtidā sundarī
jaya paurṇamāsī, jaya ābhīra-nāgarī [5]

All glory to Vṛṣabhānu and beautiful Kīrtidā! All glory to
Paurṇamāsī! All glory to Vraja's cowherd girls!

jaya jaya gopeśvara vṛndāvana-mājha
jaya jaya kṛṣṇa-sakhā baṭu dvija-rāja [6]

All glory to Gopeśvar Śiva in Vṛndāvan! All glory to Kṛṣṇa's
funny brāhmaṇ friend, Madhumaṅgal!

jaya rāma-ghāṭa, jaya rohiṇī-nandana
jaya jaya vṛndāvana-vāsī yata jana [7]

All glory to Rām Ghāṭ! All glory to Rohiṇī's son Balarām! All
glory to all of Vṛndāvan's residents!

jaya dvija-patnī, jaya nāga-kanyā-gaṇa
bhaktite yāhārā pāila govinda-charaṇa [8]

All glory to the brāhmaṇ's wives and Kālīya's wives!
Through their devotion, they attained Govinda's feet.

śrī-rāsa-maṇḍala jaya, jaya rādhā-śyāma
jaya jaya rāsa-līlā sarva-manorama [9]

All glory to the site of the rāsa dance! All glory to Rādhā
and Śyām! All glory to the rāsa dance, which captures the
hearts of all!

jaya jayojjvala-rasa sarva-rasa-sāra
parakīyā-bhāve yāhā vrajete prachāra [10]

All glory to madhura-rasa, the best of all rasas, which is
manifest in Vraja as paramour love!

śrī-jāhnavā-pāda-padma kariyā smarāṇa
dīna kṛṣṇa-dāsa kahe nāma-saṅkīrtana [11]

Remembering the lotus feet of Śrī Jāhnavā Devī, the humble
Kṛṣṇa Dās chants the Holy Name.

(Śrīla Kṛṣṇadās Kavirāj Goswāmī)

Prayers

āmāra jīvana sadā pāpe rata
 nāhika puṇyera leśa
 parere udvega diyāchhi ye kata
 diyāchhi jīvere kleśa [1]

My life is always engrossed in sin. There is not a trace of piety within it. I have caused others so much anxiety and trouble.

nija sukha lāgi' pāpe nāhi ḍari
 dayā-hīna svārtha-para
 para-sukhe duḥkhī sadā mithya-bhāṣī
 para-duḥkha sukha-kara [2]

I am never afraid to engage in sinful activities for the sake of my own happiness. I am merciless and selfish. I am a perpetual liar. I am saddened by the happiness of others and pleased by the sadness of others.

aśeṣa kāmanā hṛdi mājhe mora
 krodhī, dambha-parāyaṇa
 mada-matta sadā viṣaye mohita
 hīnsā-garva vibhūṣana [3]

There are unlimited sinful desires within the core of my heart. I am angry and arrogant, always maddened with vanity, infatuated with mundanity, and ornamented with malice and pride.

nidrālasya hata sukārye virata
 akārye udyogī āmi
 pratiṣṭhā lāgiyā śāṭhya-ācharaṇa
 lobha-hata sadā kāmī [4]

I am subdued by laziness and sleep, averse to performing good deeds, and eager to perform sinful deeds. I engage in deceitful behaviour in pursuit of prestige. I am ruined by greed and constantly covetous.

e hena durjana sajjana-varjita
 aparādhi nirantara
 śubha-kārya-śūnya sadānartha-manāḥ
 nānā duḥkhe jara jara [5]

Such a sinner as I is shunned by devotees, and is a constant offender. I am devoid of virtuous motives, always intent upon evil, and racked by various miseries.

vārdhakyē ekhana upāya-vihīna
 tā'te dīna akiñchana
 bhakati-vinoda prabhura charaṇe
 kare duḥkha nivedana [6]

Now aged, I am devoid of any means of deliverance and thus destitute and distressed. Bhakti Vinod submits this remorseful confession at the Lord's feet.

(Śrīla Bhakti Vinod Ṭhākura)

hari hari!

viphale janama goñāinu
manuṣya-janama pāiyā rādhā-kṛṣṇa nā bhajiyā
jāniyā śuniyā viṣa khāinu [1]

O Lord! My life has passed uselessly. I attained a human birth, but I did not serve Rādhā and Kṛṣṇa. Knowingly I drank poison.

golokera prema-dhana hari-nāma-saṅkīrtana
rati nā janmila kena tāya
saṁsāra-viṣānale divā-niśi hiyā jvale
juḍāite nā kainu upāya [2]

Why didn't I develop attachment to Hari-nām-saṅkīrtan, to Goloka's divine love and wealth? My heart burns day and night in the poisonous fire of saṁsāra, yet I have not sought any way to relieve it.

vrajendra-nandana yei śachī-suta haila sei
balarāma ha-ila nitāi
dīna-hīna yata chhila hari-nāme uddhārila
tāra śākṣī jagāi mādhai [3]

Vrajendra Nandan became Śachī Suta and Balarām became Nitāi. They delivered all the fallen souls with the Holy Name. Jagāi and Mādhai are evidence of this.

hā hā prabhu nanda-suta vṛṣabhānu-sutā-yuta
karuṇā karaha ei-bāra
narottama-dāsa kaya nā ṭheliha rāṅgā pāya
tomā vine ke āchhe āmāra [4]

O Rādhā! O Lord Kṛṣṇa! Be merciful to me this time. Narottam Dās says, “Please don’t push me away from Your reddish feet. Without You, who do I have?”

(Śrīla Narottam Dās Ṭhākura)

ki jāni ki bale tomāra dhāmete
ha-inu śaraṇāgata
tumi dayāmaya patita-pāvana
patita-tāraṇe rata [1]

I do not know by what force I have taken shelter within Your abode. Surely it is by Your mercy alone, for You are ever seeking the purification and deliverance of the fallen souls.

bharasā āmāra ei mātra nātha!
tumi ta’ karuṇā-maya
tava dayā pātra nāhi mora sama
avaśya ghuchāre bhaya [2]

O Lord! You are merciful. This is my sole hope. There is no one who needs Your mercy more than I. Certainly You will dispel all my fear.

āmāre tārīte kāhāra śakati
 avanī-bhitare nāhi
 dayāla ṭhākura! ghoṣaṇā tomāra
 adhama pāmāre trāhi [3]

There is no one on earth who has the power to deliver me.
 O merciful Lord! It is Your declaration that You deliver the
 lowest, most sinful persons.

sakala chhāḍiyā āsiyāchhi āmi
 tomāra charaṇe nātha!
 āmi nitya-dāsa tumi pālayitā
 tumi goptā, jagannātha! [4]

Abandoning everything, I have come to Your feet, O Lord!
 I am Your eternal servant, and You are my maintainer and
 protector, O Lord of the universe!

tomāra sakala āmi mātra dāsa
 āmāra tārībe tumi
 tomāra charaṇa karīnu varaṇa
 āmāra nahi ta' āmi [5]

Everything is Yours. I am only a servant. Certainly You will
 deliver me. I have embraced Your feet and no longer belong
 to myself.

bhakati-vinoda kāḍiya śaraṇa
 la'yechhe tomāra pāya

kṣami' aparādha nāme ruchi diyā
pālana karahe tāya [6]

Weeping, Bhakti Vinod takes shelter at Your feet. Forgiving his offences and giving him a taste for the Name, kindly maintain him.

(Śrīla Bhakti Vinod Ṭhākura)

sarvasva tomāra, charaṇe s̥piyā,
paḍechhi tomāra ghare
tumi ta' ṭhākura, tomāra kukkura,
baliyā jānaha more [1]

I have offered everything at Your feet and taken shelter in Your home. You are my Master. Consider me Your dog.

bādhīyā nikaṭe, āmāre pālibe,
rahība tomāra dvāre
pratīpa-janere, āsite nā diba,
rākhība gaḍera pāre [2]

You will tie me up nearby and maintain me. I will remain at Your doorstep. I will not allow any inimical persons to enter; I will keep them on the far side of Your moat.

tava nija-jana, prasāda seviyā,
uchchhiṣṭa rākhībe yāhā
āmāra bhojana, parama-ānande,
prati-dīna habe tāhā [3]

Whatever remnants Your devotees leave behind after honouring Your prasād I will eat every day with great joy.

basiyā śuiyā, tomāra charaṇa,
chintiba satata āmi
nāchite nāchite, nikaṭe yāiba,
yakhana ḍākibe tumi [4]

While sitting up or lying down, I will always think of Your feet. I will come to You whenever You call me, dancing all the way.

nijera poṣana, kabhu nā bhāviba,
rahiba bhāvera bhare
bhakati-vinoda, tomāre pālaka,
baliyā varaṇa kare [5]

I will never think about my own maintenance; I will always remain within the shelter of loving attachment to You. Bhakti Vinod embraces You as his maintainer.

(Śrīla Bhakti Vinod Ṭhākura)

ātma-nivedana tuyā pade kari
ha-inu parama sukhī
duḥkha dūre gela chintā nā rahila
chaudike ānanda dekhi [1]

Surrendering myself at Your feet, I have become completely happy. All my distress has gone away, I have no more anxiety, and I see joy in all directions.

aśoka-abhaya amṛta-ādhāra
 tomāra charaṇa-dvaya
 tāhāte ekhana viśrāma labhiyā
 chhāḍīnu bhavera bhaya [2]

Your feet are the abode of sorrowlessness, fearlessness, and nectar. Receiving shelter beneath them, I have abandoned all fear of material existence.

tomāra saṁsāre kariba sevana
 nahiba phalera bhāgī
 tava sukha yāhe kariba yatana
 ha'ye pade anurāgī [3]

I will serve in Your home and will not become an enjoyer of the results. Lovingly attached to Your feet, I will carefully do whatever pleases You.

tomāra sevāya duḥkha haya yata
 seo ta' parama sukha
 sevā-sukha-duḥkha parama sampada
 nāśaye avidyā-duḥkha [4]

All the distress I encounter in Your service is also my great happiness. Both the distress and the happiness that come from serving You are my great fortune. They both destroy the distress of ignorance.

pūrva itihāsa bhulinu sakala
 sevā-sukha pe'ye mane
 āmi ta' tomāra tumi ta' āmāra
 ki kāja apara dhane [5]

Feeling the happiness of Your service in my heart, I have completely forgotten all past history. I am Yours, and You are mine. What need is there for any other wealth?

bhakati-vinoda ānande ḍubiyā
 tomāra sevāra tare
 saba cheṣṭā kare tava ichhā-mata
 thākiyā tomāra ghare [6]

Diving in the joy of Your service, Bhakti Vinod resides within Your home and performs all his endeavours in accordance with Your will.

(Śrīla Bhakti Vinod Ṭhākura)

'gaurāṅga' balite habe pulaka śarīra
 'hari hari' balite nayane va'be nīra [1]

When will the hairs on my body stand on end as I chant "Gaurāṅga!?" When will tears pour from my eyes as I chant, "Hari! Hari!?"

āra kabe nitāichhāda karuṇā karibe
 saṁsāra-vāsanā more kabe tuchchha ha'be [2]

When will Nītāichād be merciful to me? When will my worldly desires become insignificant?

viṣaya chhāḍiyā kabe śuddha ha'be mana
kabe hāma heraba śrī-vṛndāvana [3]

When will my mind give up all worldliness and become pure? When will I behold Śrī Vṛndāvan?

rūpa-raghunātha-pade ha-ibe ākuti
kabe hāma bujhaba se yugala-pīriti [4]

When will I long for Śrī Rūpa and Śrī Raghunāth's feet?
When will I understand the Divine Couple's love?

rūpa-raghunātha-pade rahu mora āśa
prārthanā karaye sadā narottama dāsa [5]

"May my aspiration be at the feet of Śrī Rūpa and Śrī Raghunāth." Narottam Dās always prays in this way.

(Śrīla Narottam Dās Ṭhākura)

kabe ha'be bala se-dina āmāra
(āmār) aparādha ghuchi' śuddha nāme ruchi
kṛpā-bale ha'be hṛdaye sañchāra [1]

Please tell me, when will that day be mine when my offences will be dispelled and taste for the pure Name will be infused within my heart by divine grace?

dhāma-vāsī jane praṇati kariyā
 māgiba kṛpāra leśa
 vaiṣṇava-charaṇa- reṇu gāya mākhi
 dhari' avadhūta-veśa [3]

When will I bow down before the residents of Śrī Gaurasundar's abode and beg for a particle of their mercy? When will I wear the garb of an avadhūt and smear my body with the dust of the devotees' feet?

gauḍa-vraja-vane bheda nā heriba
 ha-iba varaja-vāsī
 dhāmera svarūpa sphuribe nayane
 ha-iba rādhāra dāsī [4]

When will I see no difference between the residents of Gauḍa and the residents of Vraja, and become a resident of Vraja? When will the true nature of the Lord's abode manifest before my eyes? When will I become Śrī Rādhā's maidservant?

(Śrīla Bhakti Vinod Ṭhākura)

Advice

durlabha mānava-*janma labhiyā saṁsāre*
kṛṣṇa nā bhajinu duḥkha kahiba kāhāre? [1]

I attained a human birth, which is most rare in this world, but did not serve Kṛṣṇa. To whom shall I express my sorrow?

‘*saṁsāra*’ ‘*saṁsāra*’ *kari*’ *michhe gela kāla*
lābha nā ha-ila kichhu, ghaṭila jañjāla [2]

Living life after life in this mundane world, my time has passed in vain. I have not gained anything. I have only suffered.

kisera saṁsāra ei chhāyābāji prāya
ihāte mamatā kari vṛthā dina yāya [3]

What sort of world is this? It is like a shadow play. Attaching myself to it, my days pass by in vain.

e deha patana ha’le ki rabe āmāra?
keha sukha nāhi dibe putra paribāra [4]

When this body drops dead, what will remain ‘mine’? Upon death neither my sons nor my family will give me any satisfaction.

gardabhera mata āmi kari pariśrama
kāra lāgi’ eta kari, nā ghuchila bhrama [5]

I toil laboriously like an ass. For whom am I doing this? Still my illusion has not been dispelled.

dina yāya michhā kāje, niśā nidrā-vaśe
nāhi bhāvi maraṇa nikaṭe āchhe vase [6]

My days pass in meaningless labour, and my nights pass in sleep. I never consider that death is sitting nearby.

bhāla manda khāi, heri, pari, chintā-hīna
nāhi bhāvi, e deha chhāḍiba kona dina [7]

I eat luxuriously, look around, and dress carelessly, never considering that one day I will leave this body.

deha-geha-kalatrādi-chintā avirata
jāgichhe hṛdaye mora buddhi kari hata [8]

Constant thoughts of my body, home, wife, and so on, arise in my heart and spoil my intelligence.

hāya, hāya! nāhi bhāvi—anitya e saba
jīvana vigate kothā rahibe vaibhava? [9]

Alas! Alas! I never considered that all of these things are temporary. When my soul departs, where will all these opulences remain?

śmaśāne śarīra mama paḍiyā rahibe
vihaṅga-pataṅga tāya vihāra karibe [10]

My body will be laid to rest at the crematorium. There birds and insects will enjoy it.

kukkura sṛgāla saba ānandita ha'ye
mahotsava karibe āmāra deha la'ye [11]

Dogs and jackals will happily have a festival with my body.

ye dehera ei gati, tāra anugata
saṁsāra-vaibhava āra bandhu-jana yata [12]

This is the fate of my body, its effects, material wealth, and all of my companions.

ataeva māyā-moha chhāḍi buddhimāna
nitya-tattva kṛṣṇa-bhakti karuna sandhāna [13]

So, intelligent souls! Abandon Māyā's illusion and search for the eternal truth: devotion to Kṛṣṇa.

(Śrīla Bhakti Vinod Ṭhākura)

e ghora-saṁsāre paḍiyā mānava
nā pāya duḥkhera śeṣa
sādhu-saṅga kari' hari bhaje yadi
tabe anta haya kleśa [1]

A person who has fallen into this terrible world never ceases to suffer. If one associates with sādhus and serves Hari, however, one's suffering comes to an end.

The soul has no wealth other than the Lord's Name. Oh! Jagāi and Mādhāi were purified by the Lord's Name (Oh! They were great sinners).

michhe māyā-baddha ha'ye jīvana kāṭai re
 (āmi āmāra bale re)
 āśā-vaśe ghure' ghure' āra kothā yāi re [3]
 (āsāra śeṣa nāi re)

Bound by Māyā (claiming 'I' and 'mine'), I pass my life in vain. Oh! Controlled by mundane desires, wandering and wandering, where shall I go next? (Oh! Mundane desires never end).

hari bale deo bhāi āśāra mukhe chhāi re
 (nirāśa ta' sukha re)
 bhoga-mokṣa-vāñchhā chhāḍi' hari-nāma gāi re [4]
 (śuddha-sattva ha'ye re)

O brothers! Chant "Hari!" and throw ashes in the face of material desire. (Oh! Being desireless is happiness). Abandoning desire for mundane enjoyment and liberation, I chant the Lord's Name (being spiritually pure).

nā cheye-o nāmera guṇe o saba phala pāi re
 (tuchchha phaler prayāsa chheḍe re)
 vinoda bale yāi la'ye nāmera bālāi re [5]
 (nāmera bālāi chheḍe re)

Even without desiring them, I obtain all ends (dharma, artha, kāma, and mokṣa) by the Name's power. (Oh! Abandon all endeavours for insignificant ends). Bhakti Vinod says, "I proceed, removing the obstacles to the Lord's Name. (Oh! Avoid the obstacles to the Lord's Name.)"

(Śrīla Bhakti Vinod Ṭhākura)

hari-nāma mahāmantra sarva-mantra-sāra
 yādera karuṇā-bale jagate prachāra
 sei nāma-parāyaṇa sādhu, mahājana
 tāhādera nindā nā kariha kadāchana [1]

The Hari-nām mahāmantra is the best of all mantras and is distributed throughout the world by the mercy of the sādhus devoted to the Name. Never criticise such great souls.

vrajendra-nandana kṛṣṇa sarveśvareśvara
 maheśvara ādi tāra sevana-tatpara
 nāma chintāmaṇi kṛṣṇa-chaitanya-svarūpa
 bheda-jñāna nā karibe līlā-guṇa-rūpa [2]

Vrajendra Nandan Kṛṣṇa is the Lord of all Lords. Śiva and all other gods are dedicated to His service. The Name is a wish-fulfilling jewel and a spiritual form of Kṛṣṇa Himself. Do not consider Kṛṣṇa's Name to be distinct from His Form, Qualities, or Pastimes.

“guru kṛṣṇa-rūpa hana śāstrera pramāṇe
guru-rūpe kṛṣṇa kṛpā kare bhāgyavāne”
se gurute martya-buddhi avajñādi tyaji
iṣṭa-lābha kara, nirantara nāma bhaji [3]

“The scriptures confirm that Guru is a form of Kṛṣṇa (SB: 11.17.27). In the form of Guru, Kṛṣṇa bestows His mercy upon the fortunate.” Give up the conception that Guru is a mortal, and all other types of disrespect, and attain your cherished goal: serving the Name eternally.

śruti, śruti-mātā-saha sātvata purāṇa
śrī-nāma-charaṇa-padma kare nīrājana
sei śruti-śāstra yebā karaye nindana
se aparadhīra saṅga karibe varjana [4]

The Vedas, their mother, Gāyatrī, and *Śrīmad Bhāgavatam* worship the Holy Name’s lotus feet. Reject the association of any offender who criticises these scriptures.

nāmera mahimā sarva-śāstrete vākhāne
atistuti, hena kabhu nā bhāviha mane
agastya, ananta, brahmā, śivādi satata
ye nāma-mahimā-gāthā saṅkīrtana-rata
se nāma-mahimā-sindhu ke pāibe pāra?
atistuti bale yei—sei durāchāra [5]

The Name’s glories are proclaimed in all the scriptures. Never consider such glorification to be exaggerated praise.

Agastya, Ananta, Brahmā, Śiva, and so on are always devoted to chanting the Name's glories. Who can cross the ocean of those glories? Anyone who considers them exaggerated praise is wicked.

kṛṣṇa-nāmāvali nitya golokera dhana
kalpita, prākṛta, bhāve—aparādhi-jana [6]

Kṛṣṇa's Names are the eternal wealth of Goloka. Anyone who considers Them imaginary or mundane is an offender.

nāme sarva-pāpa-kṣaya sarva-śāstre kaya
sārā-dina pāpa kari sei bharasāya—
emata durbuddhi yāra sei aparādhi
māyā-pravañchita, duḥkha bhuñje niravadhi [7]

All the scriptures declare that the Name destroys all sin. The wicked who sin all day long in expectation of this are offenders. They are deluded by māyā and suffer perpetually.

atulya śrī-kṛṣṇa-nāma pūrṇa-rasa-nidhi
tāra sama nā bhāviha śubha-karma ādi [8]

Śrī Kṛṣṇa's incomparable Name is a brimming reservoir of rasa. Chanting the Name should never be considered equal to pious worldly action (such as adhering to vows, practising renunciation, performing austerities, making sacrificial offerings, and so on).

nāme śraddhā-hina-jana—vidhātā vāñchita
tāre nāma dāne aparādha suniśchita [9]

Those who have no faith in the Name have been deceived by Providence. To give the Name to them is certainly an offence.

śuniyāo kṛṣṇa-nāma-māhātmya apāra
ye prīti-rahita, sei narādhama chhāra
ahaṁtā mamatā yāra antare bāhire
śuddha kṛṣṇa-nāma tāra kabhu nāhi sphure [10]

Those who remain devoid of love for Kṛṣṇa's Name even after hearing His boundless glories are deplorable, fallen souls. The pure Name of Kṛṣṇa never reveals Himself to those who are internally and externally ridden with egotism and possessiveness.

ei daśa aparādha kariyā varjjana
ye sujana kare harināma saṅkīrtana
apūrvā śrī-kṛṣṇa-prema labhya tāre haya
nāma-prabhu tāra hṛde nitya vilasaya [11]

Great souls who avoid these ten offences and engage in Hari-nām-saṅkīrtan attain unprecedented Śrī Kṛṣṇa-prema. The Name Himself plays within their hearts eternally.

(Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj)

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
 hare rāma hare rāma rāma rāma hare hare
 prabhu kahe—kahilān ei mahāmantra
 ihā japa' giyā sabe kariyā nirbandha
 ihā haite sarva-siddhi ha-ibe sabāra
 sarva-kṣaṇa bala' ithe vidhi nāhi āra
 ki śayane ki bhojane, ki vā jāgaraṇe
 ahar-niśa chinta kṛṣṇa, balaha vadane
 āma-prati sneha yadi thāke sabākāra
 kṛṣṇa vinā keha kichhu nā balibe āra

(Śrī Chaitanya-bhāgavata: Madhya-khaṇḍa, 23.76-8, 28.27-8)

Śrīman Mahāprabhu declared, “I have told you all this mahāmantra. Chant it earnestly. By doing so, you will attain all perfection. Chant always. There are no rules in that regard. Whether you are resting, eating, or awake—day and night think of Kṛṣṇa and chant His Name aloud. If you have any affection for Me, do not speak of anything other than Kṛṣṇa.”

(Śrīla Vṛndāvan Dās Ṭhākur)

cheto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam
 śreyaḥ-kairava-chandrikā-vitarāṇam vidyā-vadhū-jīvanam
 ānandāmbudhi-varḍhanam prati-padam pūrṇāmṛtāsvādanam
 sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam

Śrī Kṛṣṇa-saṅkīrtan cleanses the mirror of consciousness,
 extinguishes the raging forest fire of material existence,

shines moonlight on the evening lotus of good fortune, is the life of divine knowledge, expands the ocean of ecstasy, is the taste of full nectar at every moment, and soothes the entire self. May Śrī Kṛṣṇa-saṅkīrtan be supremely victorious!

nāmnām akāri bahudhā nija-sarva-śaktis
tatrārpitā niyamitaḥ smaraṇe na kālaḥ
etādṛśī tava kṛpā bhagavan mamāpi
durdaivam īdṛśam ihājani nānurāgaḥ

O Lord, You have manifested Your numerous Names, placed all of Your power within Them, and made no rules regarding the time for remembering Them. Such is Your great mercy. My misfortune, however, is that I have no attachment to Your Names.

tṛṇād api sunīchena tarora iva sahiṣṇunā
amāninā mānadena kīrtanīyaḥ sadā hariḥ

The Lord's Name is to be chanted always, with more humility than a blade of grass, tolerance like that of a tree, respect for everyone, and without desire for respect from anyone.

na dhanam na janam na sundarim
kavitam va jagad-isa kamaye
mama janmani janmanisvare
bhavatad bhaktir ahaituki tvayi

O Lord of the universe, I do not desire wealth, followers, beautiful women, or erudition (dharma, artha, kāma, or mokṣa). Birth after birth, I desire only unconditional devotion to You.

ayi nanda-tanuja kiṅkaraṁ
 patitaṁ mām viṣame bhavāmbudhau
 kṛpayā tava pāda-paṅkaja-
 sthita-dhūli-sadrśaṁ vichintaya

O Kṛṣṇa, Your servant has fallen into the terrible ocean of this world. Mercifully consider me a speck of dust at Your lotus feet.

nayanaṁ galad-aśru-dhārayā
 vadanam gadgada-ruddhayā girā
 pulakair nichitaṁ vapuḥ kadā
 tava nāma-grahaṇe bhaviṣyati

When will tears stream from my eyes, my voice falter, and the hair on my body stand on end as I call Your Name?

yugāyitaṁ nimeṣeṇa chakṣuṣā prāvṛṣāyitam
 sūnyāyitaṁ jagat sarvaṁ govinda-virahaṇa me

O Govinda, in separation from You, a moment feels like an age, tears pour from my eyes, and the world is void.

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

That debauchee may tightly embrace this maidservant, or
 He may leave me and break my heart. He may do as He likes,
 but He alone is the Lord of my heart.

(Śrī Chaitanya Mahāprabhu)

Śrī Śrī Prabhupāda-padma Stavakaḥ

sujanārvuda-rādhita-pāda-yugaṁ
 yuga-dharma-dhurandhara-pātra-varam
 varadābhaya-dāyaka-pūjya-padaṁ
 praṇamāmi sadā prabhupāda-padam [1]

My master, Prabhupād Śrīla Bhakti Siddhānta Saraswatī Ṭhākur, established the religion of the age, Kṛṣṇa-saṅkīrtan, and is the chief minister of the universal assembly of leading Vaiṣṇavas. His lotus feet are worshipped by millions of virtuous souls and fulfil the desires of those who dispel souls' fears. Eternally I offer my obeisance to my master's worshippable feet.

bhajanorjjita-sajjana-saṅgha-patiṁ
 patitādhika-kāruṇikaika-gatiṁ
 gati-vañchita-vañchakāchintya-padaṁ
 praṇamāmi sadā prabhupāda-padam [2]

He is the leader of the great souls who are endowed with devotion and the sole, greatly merciful shelter for the fallen. His inconceivable feet are the shelter of even the deceitful by deceiving them. Eternally I offer my obeisance to my master's lotus feet.

atikomala-kāñchana-dīrgha-tanuṁ
 tanu-nindita-hema-mṛṇāla-madam

madanārvuda-vandita-chandra-padaṁ
praṇamāmi sadā prabhupāda-padam [3]

His long, supple, golden form crushes the pride of golden lotus stems. His moon-like feet are worshipped by millions of Cupids. Eternally I offer my obeisance to them.

nija-sevaka-tāraka-rañji-vidhuṁ
vidhutāhita-huṅkṛta-simha-varam
varaṇāgata-bāliśa-śanda-padaṁ
praṇamāmi sadā prabhupāda-padam [4]

He is the moon that delights his star-like servants. His great, lion-like roar scares away the inimical. His feet bestow auspiciousness upon the simple who accept them. Eternally I offer my obeisance to my master's feet.

vipulīkṛta-vaibhava-gaura-bhuvanṁ
bhuvaneṣu vikīrtita-gaura-dayam
dayanīya-gaṇārpita-gaura-padam
praṇamāmi sadā prabhupāda-padam [5]

He reveals the divine glory of Śrī Gaura Dhām, propounds Śrī Gaura's celebrated grace throughout the world, and installs Śrī Gaura within the hearts of the recipients of his grace. Eternally I offer my obeisance to my master's feet.

chira-gaura-janāśraya-viśva-guruṁ
guru-gaura-kiśoraka-dāsyā-param

paramādr̥ta-bhaktivinoda-padaṁ
praṇamāmi sadā prabhupāda-padam [6]

He is the eternal shelter of the souls surrendered unto Śrī Gaura and the Guru of the world. He is dedicated to the service of his Guru, Śrīla Gaura Kiśor, and completely devoted to Śrīla Bhakti Vinod. Eternally I offer my obeisance to my master's feet.

raghu-rūpa-sanātana-kīrtti-dharaṁ
dharaṇī-tala-kīrttita-jīva-kavim
kavirāja-narottama-sakhya-padaṁ
praṇamāmi sadā prabhupāda-padam [7]

He expounds the glory of Śrī Rūpa, Śrī Sanātan, and Śrī Raghunāth. In this world he is glorified as being nondifferent from Śrī Jīva and a counterpart of Śrīla Kṛṣṇadās Kavirāj and Śrīla Narottam Ṭhākur. Eternally I offer my obeisance to my master's feet.

kṛpayā hari-kīrtana-mūrti-dharaṁ
dharaṇī-bhara-hāraka-gaura-janam
janakādhika-vatsala-sniḡdha-padaṁ
praṇamāmi sadā prabhupāda-padam [8]

He is the embodiment of Hari-kīrtan. He mercifully relieves Mother Earth of the burden upon her. He is an associate of Śrī Gaura, and more kind and affectionate than a father. Eternally I offer my obeisance to my master's feet.

śaraṇāgata-kiṅkara-kalpa-taruṁ
 taru-dhik-kṛta dhīra vadānya varam
 varadendra-gaṇārchita-divya-padaṁ
 praṇamāmi sadā prabhupāda-padam [9]

He is a wish-fulfilling tree for the surrendered servants. His benevolence and tolerance shame even a tree's. The demigods and sages worship his divine feet. Eternally I offer my obeisance to my master's feet.

parahaṁsa-varaṁ paramārtha-patim
 patitodharaṇe kṛta-veśa-yatim
 yati-rāja-gaṇaiḥ parisevya-padaṁ
 praṇamāmi sadā prabhupāda-padam [10]

He is the best of the paramahaṁsas and the guardian of the supreme wealth (Kṛṣṇa-prema). He accepted the robes of a sannyāsī to deliver the fallen. His feet are served by the best of the sannyāsīs. Eternally I offer my obeisance to my master's feet.

vṛṣabhānu-sutā-dayitānucharam
 charaṇāśrita-reṇu-dharas tam aham
 mahad-adbhuta-pāvana-śakti-padaṁ
 praṇamāmi sadā prabhupāda-padam [11]

He is Śrīmatī Rādhārāṇī's beloved servant. I hold on my head the dust of his tremendous, wondrously purifying feet and eternally offer my obeisance to them.

(Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj)

Śrī Śrī Prema-dhāma-deva Stotram

deva-siddha-mukta-yukta-bhakta-vṛnda-vanditaṁ
pāpa-tāpa-dāva-dāha-dagdha duḥkha-khaṇḍitam
kṛṣṇa-nāma-sīdhu-dhāma-dhanya-dāna-sāgaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [1]

svarṇa-koṭi-darpaṇābha-deha-varṇa-gauravaṁ
padma-pārijāta-gandha-vanditāṅga-saurabham
koṭi-kāma-mūrchchhitāṅghri-rūpa-rāsa-raṅgarāṁ
prema-dhāma-devam eva naumi gaura-sundaram [2]

prema-nāma-dāna-janya-pañcha-tattvakātmakaṁ
sāṅga-divya-pārṣadāstra-vaibhavāvatārakam
śyāma-gaura-nāma-gāna-nṛtya-matta-nāgarāṁ
prema-dhāma-devam eva naumi gaura-sundaram [3]

śānti-puryadhīśa-kaly-adharma-duḥkha-duḥsaham
jīva-duḥkha-hāna-bhakta-saukhyadāna-vigraham
kaly-aghauḡha-nāśa-kṛṣṇa-nāma-sīdhu-sañcharaṁ
prema-dhāma-devam eva naumi gaura-sundaram [4]

dvīpa-navya-gāṅga-baṅga-janma-karma-darśitaṁ
śrīnivāsa-vāsa-dhanya-nāma-rāsa-harṣitam
śrī-haripriyeśa-pūjyadhī-śachī-purandaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [5]

śrī-śachī-dulāla-bālya-bāla-saṅga-chañchalam
 ākumāra-sarva-śāstra-dakṣa-tarka-maṅgalam
 chātra-saṅga-raṅga-digjigīṣu-darpa-saṁharam
 prema-dhāma-devam eva naumi gaura-sundaram [6]

varjya-pātra-sārameya-sarpa-saṅga-khelanam
 skandha-vāhi-chaura-tīrtha-vipra-chitra-līlanam
 kṛṣṇa-nāma-mātra-bālya-kopa-śānti-saukaram
 prema-dhāma-devam eva naumi gaura-sundaram [7]

snāna-gāṅga-vāri-bāla-saṅga-raṅga-khelanam
 bālikādi-pārihāsyā-bhaṅgi-bālya-līlanam
 kūṭa-tarka-chhātra-śikṣakādi-vāda-tatparam
 prema-dhāma-devam eva naumi gaura-sundaram [8]

śrī nimāi-paṇḍiteti-nāma-deśa-vanditam
 navya-tarka-dakṣa-lakṣa-dambhi-dambha-khaṇḍitam
 sthāpitārtha-khaṇḍa-khaṇḍa-khaṇḍitārtha-sambharam
 prema-dhāma-devam eva naumi gaura-sundaram [9]

śloka-gāṅga-vandanārtha-digjigīṣu-bhāṣitam
 vyatyalaṅkṛtādi-doṣa-tarkitārtha-dūṣitam
 dhvasta-yukti-ruddha-buddhi-datta-dhīmadādaram
 prema-dhāma-devam eva naumi gaura-sundaram [10]

sūtra-vṛtti-ṭippanīṣṭa-sūkṣma-vāchanādbhutaṁ
 dhātu-mātra-kṛṣṇa-śakti-sarva-viśva-sambhṛtam
 ruddha-buddhi-pañḍitaugha-nānya-yukti-nirdharaṁ
 prema-dhāma-devam eva naumi gaura-sundaram [11]

kṛṣṇa-drṣṭi-pāta-hetu-śabdakārtha-yojanaṁ
 sphoṭa-vāda-śṛṅkhalaika-bhitti-kṛṣṇa-vīkṣaṇam
 sthūla-sūkṣma-mūla-lakṣya-kṛṣṇa-saukhya-sambharaṁ
 prema-dhāma-devam eva naumi gaura-sundaram [12]

prema-raṅga-pāṭha-bhaṅga-chhātra-kāku-kātaram
 chhātra-saṅga-hasta-tāla-kīrtanādya-sañcharam
 kṛṣṇa-nāma-sīdhu-sindhu-magna-dik-charācharam
 prema-dhāma-devam eva naumi gaura-sundaram [13]

ārya-dharma-pāla-labdha-dīkṣa-kṛṣṇa-kīrtanaṁ
 lakṣa-lakṣa-bhakta-gīta-vādyā-divya-nartanam
 dharma-karma-nāśa-dasyu-duṣṭa-duṣkṛtodharam
 prema-dhāma-devam eva naumi gaura-sundaram [14]

mlecha-rāja-nāma-bādha-bhakta-bhīti-bhañjanaṁ
 lakṣa-lakṣa-dīpa-naiśa-koṭi-kaṅṭha-kīrtanam
 śrī-mṛdaṅga-tāla-vādyā-nṛtya-kāji-nistaram
 prema-dhāma-devam eva naumi gaura-sundaram [15]

lakṣa-lochanāśru-varṣa-harṣa-keśa-kartanaṁ
 koṭi-kaṅṭha-kṛṣṇa-kīrtanādhyā-daṇḍa-dhāraṇam
 nyāsi-veśa-sarva-deśa-hā-hutāśa-kātaram
 prema-dhāma-devam eva naumi gaura-sundaram [16]

śrī-yatīsa-bhakta-veśa-rāḍhadeśa-chāraṇaṁ
 kṛṣṇa-chaitanyākhyā-kṛṣṇa-nāma-jīva-tāraṇaṁ
 bhāva-vibhramātma-matta-dhāvamāna-bhū-dharaṁ
 prema-dhāma-devam eva naumi gaura-sundaram [17]

śrī-gadādharaḍi-nityānanda-saṅga-varadhanam
 advayākhyā-bhakta-mukhyā-vāñchitārtha-sādhanam
 kṣetra-vāsa-sābhilāṣa-māṭṛ-toṣa-tatparaṁ
 prema-dhāma-devam eva naumi gaura-sundaram [18]

nyāsi-rāja-nīla-śaila-vāsa-sārvabhaumapaṁ
 dākṣiṇātya-tīrtha-jāta-bhakta-kalpa-pādapam
 rāma-megha-rāga-bhakti-vṛṣṭi-śakti-sañcharaṁ
 prema-dhāma-devam eva naumi gaura-sundaram [19]

prema-dhāma-divya-dīrgha-deha-deva-nanditaṁ
 hema-kañja-puñja-nindi-kānti-chandra-vanditam
 nāma-gāna-nṛtya-navya-divya-bhāva-mandiraṁ
 prema-dhāma-devam eva naumi gaura-sundaram [20]

dhvasta-sārvabhauma-vāda-navya-tarka-sāñkaraṁ
 dhvasta-tad-vivarta-vāda-dānavīya-ḍambharam
 darśitārtha-sarva-śāstra-kṛṣṇa-bhakti-mandiraṁ
 prema-dhāma-devam eva naumi gaura-sundaram [21]

kṛṣṇa-kṛṣṇa-kṛṣṇa-kṛṣṇa-kṛṣṇa-nāma-kīrtanaṁ
 rāma-rāma-gāna-ramya divya-chhanda-nartanam
 yatra-tatra-kṛṣṇa-nāma-dāna-loka-nistaraṁ
 prema-dhāma-devam eva naumi gaura-sundaram [22]

godavarya-vāma-tīra-rāmānanda-saṁvadam
 jñāna-karma-mukta-marma-rāga-bhakti-sampadam
 pārakīya-kānta-kṛṣṇa-bhāva-sevanākaram
 prema-dhāma-devam eva naumi gaura-sundaram [23]

dāsya-sakhya-vātsya-kānta-sevanottarottaram
 śreṣṭha-pārakīya-radhikānghri-bhakti-sundaram
 śrī-vraja-svasiddha-divya-kāma-kṛṣṇa-tatparam
 prema-dhāma-devam eva naumi gaura-sundaram [24]

śānta-mukta-bhṛtya-tṛpta-mitra-matta-darśitam
 snigdha-mugdha-śiṣṭa-miṣṭa-suṣṭha-kunṭha-harṣitam
 tantra-mukta-vāmya-rāga-sarva-sevanottaram
 prema-dhāma-devam eva naumi gaura-sundaram [25]

ātma-navya-tattva-divya-rāya-bhāgya-darśitam
 śyāma-gopa-rādhikāpta-kokta-gupta-cheṣṭitam
 mūrchchhitānghri-rāmarāya-bodhitātma-kiṅkaram
 prema-dhāma-devam eva naumi gaura-sundaram [26]

naṣṭa-kuṣṭha-kūrma-vipra-rūpa-bhakti-toṣaṇam
 rāma-dāsa-vipra-moha-mukta-bhakta-poṣaṇam
 kāla-kṛṣṇa-dāsa-mukta-bhaṭṭathāri-piñjaram
 prema-dhāma-devam eva naumi gaura-sundaram [27]

raṅganātha-bhaṭṭa-bhakti-tuṣṭa-bhaṅgi-bhāṣaṇam
 lakṣmya-gamyā-kṛṣṇa-rāsa-gopikaika-poṣaṇam
 lakṣmya-bhīṣṭa-kṛṣṇa-śīrṣa-sādhyā-sādhanākaram
 prema-dhāma-devam eva naumi gaura-sundaram [28]

brahma-saṁhitākhyā-kṛṣṇa-bhakti-śāstra-dāyakam
 kṛṣṇa-karṇa-sīdhu-nāma-kṛṣṇa-kāvya-gāyakam
 śrī-pratāparudra-rāja-śīrṣa-sevya-mandiram
 prema-dhāma-devam eva naumi gaura-sundaram [29]

śrī-rathāgra-bhakta-gīta-divya-nartanādbhutam
 yātri-pātra-mitra-rudrarāja-hṛch-chamatkr̥tam
 guṇḍichāgamādi-tattva-rūpa-kāvya-sañcharam
 prema-dhāma-devam eva naumi gaura-sundaram [30]

prema-mugdha-rudra-rāja-śaurya-vīrya-vikramam
 prārthitānghri-varjitānya-sarva-dharma-saṅgamam
 luṅṭhita-pratāpa-śīrṣa-pāda-dhūli-dhūsam
 prema-dhāma-devam eva naumi gaura-sundaram [31]

dākṣiṇātya-suprasiddha-paṇḍitaugha-pūjitam
 śreṣṭha-rāja-rājapātra-śīrṣa-bhakti-bhūṣitam
 deśa-mātr-śeṣa-darśanārthi-gauḍa-gocharam
 prema-dhāma-devam eva naumi gaura-sundaram [32]

gaura-garvi-sarva-gauḍa-gauravārtha-sajjitam
 śāstra-śāstra-dakṣa-duṣṭa-nāstikādi-lajjitam
 muhyamāna-mātrkādi-deha-jīva-sañcharam
 prema-dhāma-devam eva naumi gaura-sundaram [33]

nyāsa-pañcha-varṣa-pūrṇa-janma-bhūmi-darśanam
 koṭi-koṭi-loka-lubdha-mugdha-dṛṣṭi-karṣaṇam
 koṭi-kaṅṭha-kṛṣṇa-nāma-ghoṣa-bheditāmbaram
 prema-dhāma-devam eva naumi gaura-sundaram [34]

ārta-bhakta-śoka-śānti-tāpi-pāpi-pāvanam
 lakṣa-koṭi-loka-saṅga-kṛṣṇa-dhāma-dhāvanam
 rāma-keli-sāgrajāta-rūpa-karṣaṇādaram
 prema-dhāma-devam eva naumi gaura-sundaram [35]

vyāghra-vāraṇaina-vanya-jantu-kṛṣṇa-gāyakam
 prema-nṛtya-bhāva-matta-jhāḍakhaṇḍa-nāyakam
 durga-vanya-mārga-bhaṭṭa-mātra-saṅga-saukaram
 prema-dhāma-devam eva naumi gaura-sundaram [36]

gāṅga-yāmunādi-bindu-mādhavādi-mānanam
 māthurārtta-chita-yāmunāgra-bhāga-dhāvanam
 smārita-vrajāti-tivra-vipralambha-kātaram
 prema-dhāma-devam eva naumi gaura-sundaram [37]

mādhavendra-vipralambha-māthureṣṭa-mānanam
 prema-dhāma-dṛṣṭakāma-pūrva-kuñja-kānanam
 gokulādi-goṣṭha-gopa-gopikā-priyaṅkaram
 prema-dhāma-devam eva naumi gaura-sundaram [38]

prema-guñjanāli-puñja-puṣpa-puñja-rañjitaṁ
 gīta-nṛtya-dakṣa-pakṣi-vṛkṣa-lakṣa-vanditam
 go-vṛṣādi-nāda-dīpta-pūrva-moda-meduram
 prema-dhāma-devam eva naumi gaura-sundaram [39]

prema-buddha-ruddha-buddhi-matta-nṛtya-kīrtanam
 plāvitaśru-kāñchanāṅga-vāsa-chāturaṅgam
 kṛṣṇa-kṛṣṇa-rāva-bhāva-hāsyā-lāsyā-bhāsvaram
 prema-dhāma-devam eva naumi gaura-sundaram [40]

prema-mugdha-nṛtya-kīrtanākulāriṭāntikaṁ
 snāna-dhanya-vāri-dhānya-bhūmi-kuṇḍa-deśakam
 prema-kuṇḍa-rādhikākhya-sāstra-vandanādaram
 prema-dhāma-devam eva naumi gaura-sundaram [41]

tintiḍī-talastha-yāmunormmi-bhāvanāplutaṁ
 nirjanaika-rādhikātma-bhāva-vaibhavāvṛtam
 śyāma-rādhikāpta-gaura-tattva-bhittikākaram
 prema-dhāma-devam eva naumi gaura-sundaram [42]

sārīkā-śukokti-kautukāḍhya-lāsyā-lāpitaṁ
 rādhikā-vyatīta-kāmadeva-kāma-mohitam
 prema-vaśya-kṛṣṇa-bhāva-bhakta-hṛch-chamatkaram
 prema-dhāma-devam eva naumi gaura-sundaram [43]

śrī-prayāga-dhāma-rūpa-rāga-bhakti-sañcharaṁ
 śrī-sanātanādi-kāśī-bhakti-śikṣaṇādaram
 vaiṣṇavānurodha-bheda-nirvviśeṣa-pañjaram
 prema-dhāma-devam eva naumi gaura-sundaram [44]

nyāsi-lakṣa-nāyaka-prakāśānanda-tāraḥ
 nyāsi-rāśī-kāśī-vāsi-kṛṣṇa-nāma-pāraḥ
 vyāsa-nāradādi-datta-vedadhī-dhurandharam
 prema-dhāma-devam eva naumi gaura-sundaram [45]

brahma-sūtra-bhāṣya-kṛṣṇa-nāradopadeśakam
 śloka-turya-bhāṣaṇānta-kṛṣṇa-samprakāśakam
 śabda-vartanānta-hetu-nāma-jīva-nistaram
 prema-dhāma-devam eva naumi gaura-sundaram [46]

ātma-rāma-vāchanādi-nirvviśeṣa-khaṇḍanam
 śrauta-vākya-sārthakaika-chidvilāsa-maṇḍanam
 divya-kṛṣṇa-vigrahādi-gauṇa-buddhi-dhikkaram
 prema-dhāma-devam eva naumi gaura-sundaram [47]

brahma-pāramātmya-lakṣaṇādvayaika-vāchanam
 śrī-vraja-svasiddha-nanda-līla-nanda-nandanam
 śrī-rasa-svarūpa-rāsa-līla-gopa-sundaram
 prema-dhāma-devam eva naumi gaura-sundaram [48]

rādhikā-vinoda-mātra-tattva-lakṣaṇānvayam
 sādhu-saṅga-kṛṣṇa-nāma-sādhanaika-niśchayam
 prema-sevanaika-mātra-sādhya-kṛṣṇa-tatparam
 prema-dhāma-devam eva naumi gaura-sundaram [49]

ātma-rāma-vāchanaika-ṣaṣṭikārtha-darśitam
 rudra-saṁkhya-śabda-jāta-yad-yad-artha-sambhṛtam
 sarva-sarva-yukta-tat-tad-artha-bhūridākaram
 prema-dhāma-devam eva naumi gaura-sundaram [50]

śrī sanātanānurūpa-jīva-sampradāyakam
 lupta-tīrtha-śuddha-bhakti-śāstra-suprachārakam
 nīla-śaila-nātha-pīṭha-naija-kārya-saukaram
 prema-dhāma-devam eva naumi gaura-sundaram [51]

tyāga-bāhya-bhoga-buddhi-tivra-daṇḍa-nindanam
 rāya-śuddha-kṛṣṇa-kāma-sevanābhi-nandanam
 rāya-rāga-sevanokta-bhāgya-koṭi-duṣkaram
 prema-dhāma-devam eva naumi gaura-sundaram [52]

śrī-prayāga-bhaṭṭa-vallabhaika-niṣṭha-sevanam
 nīla-śāila-bhaṭṭa-datta-rāga-mārga-rādhanam
 śrī gadādharaṅgādhikāra-mantra-mādhuram
 prema-dhāma-devam eva naumi gaura-sundaram [53]

śrī-svarūpa-rāya-saṅga-gāmbhirāntya-līlanam
 dvādaśābda-vahni-garbha-vipralambha-śīlanam
 rādhikādhirūḍha-bhāva-kānti-kṛṣṇa-kuñjaram
 prema-dhāma-devam eva naumi gaura-sundaram [54]

śrī-svarūpa-kaṅṭha-lagna-māthura-pralāpakam
 rādhikānu-vedanārtta-tīvra-vipralambhakam
 svapnavat-samādhi-dṛṣṭa-divya-varṇanāturam
 prema-dhāma-devam eva naumi gaura-sundaram [55]

sātvikādi-bhāva-chihna-deha-divya-sauṣṭhavam
 kūrma-dharma-bhinna-sandhi-gātra-puṣpa-pelavam
 hrasva-dīrgha-padma-gandha-rakta-pīta-pāṇḍuram
 prema-dhāma-devam eva naumi gaura-sundaram [56]

tīvra-vipralambha-mugdha-mandirāgra-dhāvitam
 kūrma-rūpa-divya-gandha-lubdha-dhenu-veṣṭitam
 varṇitāli-kūla-kṛṣṇa-keli-śāila-kandaram
 prema-dhāma-devam eva naumi gaura-sundaram [57]

indu-sindhu-nṛtya-dīpta-kṛṣṇa-keli-mohitam
 ūrmi-śīrṣa-supta-deha-vāta-raṅga-vāhitam
 yāmunāli-kṛṣṇa-keli-magna-saukhya-sāgaram
 prema-dhāma-devam eva naumi gaura-sundaram [58]

rātri-śeṣa-saumya-veśa-śāyitārdra-saikatām
 bhinna-sandhi-dīrgha-deha-pelavāti-daivatam
 śrānta-bhakta-chakratīrtha-hṛṣṭa-drṣṭi-gocharām
 prema-dhāma-devam eva naumi gaura-sundaram [59]

ārta-bhakta-kaṅṭha-kṛṣṇa-nāma-karṇa-hṛdgatām
 lagna-sandhi-suṣṭhu-deha-sarva-pūrva-sammatam
 ardha-bāhya-bhāva-kṛṣṇa-keli-varṇanāturām
 prema-dhāma-devam eva naumi gaura-sundaram [60]

yāmunāmbu-kṛṣṇa-rādhikāli-keli-maṇḍalam
 vyakta-gupta-drpta-trpta-bhaṅgi-mādanākulam
 gūḍha-divya-marma-moda-mūrchchhanā-chamatkaram
 prema-dhāma-devam eva naumi gaura-sundaram [61]

āśya-gharṣaṇādi-chāṭakādri-sindhu-līlanām
 bhakta-marma-bhedi-tīvra-duḥkha-saukhya-khelanam
 atyachintya-divya-vaibhavāśritaika-śaṅkaram
 prema-dhāma-devam eva naumi gaura-sundaram [62]

śrotra-netra-gatyatīta-bodha-rodhitādbhutām
 prema-labhya-bhāva-siddha-chetanā-chamatkr̥tam
 brahma-śāmbhu-veda-tantra-mṛgya-satya-sundaram
 prema-dhāma-devam eva naumi gaura-sundaram [63]

vipra-sūdra-vijña-mūrkhā-yāvanādi-nāmadām
 vitta-vikramochcha-nīcha-sajjanaika-sampadam
 strī-pumādi-nirvvivāda-sārvavādikoddharam
 prema-dhāma-devam eva naumi gaura-sundaram [64]

sindhu-śūnya-veda-chandra-śāka-kumbha-pūrṇimā
 sāndhya-chāndrakoparāga-jāta-gaura-chandramā
 snāna-dāna-kṛṣṇa-nāma-saṅga-tat-parātparam
 prema-dhāma-devam eva naumi gaura-sundaram [65]

ātma-siddha-sāvalīla-pūrṇa-saukhya-lakṣaṇam
 svānubhāva-matta-nṛtya-kīrtanātma-vaṅṭanam
 advayaika-lakṣya-pūrṇa-tattva-tat-parātparam
 prema-dhāma-devam eva naumi gaura-sundaram [66]

śrī-purīśvarānukampi-labdha-dīkṣa-daivatam
 keśavākhyā-bhāratī-sakāśa-keśa-rakṣitam
 mādhavānudhī-kīśora-kṛṣṇa-sevanādaram
 prema-dhāma-devam eva naumi gaura-sundaram [67]

sindhu-bindu-veda-chandra-śāka-phālgunoditam
 nyāsa-soma-netra-veda-chandra-śāka-bodhitam
 vāṇa-vāṇa-veda-chandra-śāka-lochanāntaram
 prema-dhāma-devam eva naumi gaura-sundaram [68]

śrī-svarūpa-rāya-saṅga-harṣa-śeṣa-ghoṣaṇam
 śikṣaṇāṣṭakākhyā-kṛṣṇa-kīrtanaika-poṣaṇam
 prema-nāma-mātra-viśva-jīvanaika-sambharam
 prema-dhāma-devam eva naumi gaura-sundaram [69]

prema hema-deva dehi dāsareṣa manyatām
 kṣamyatām mahāparādha-rāśiṣeṣa gaṇyatām
 rūpa-kiṅkareṣu rāmānanda-dāsa-sambharam
 prema-dhāma-devam eva naumi gaura-sundaram [70]

saśraddhaḥ sapta-daśakam prema-dhāmeti-nāmakam
stavam ko 'pi paṭhan gauram rādhā-śyāma-mayam vrajet [71]
pañchame śata-gaurābde śrī-siddhānta-sarasvatī
śrīdharah ko 'pi tach chhiṣyas tridaṇḍī nauti sundaram [72]

(Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj)

tāhāra kiṅkara jaya- dharma nāme parichaya
paramparā jāna bhāla mate [3]

After Jñānasindhu came Dayānidhi. Dayānidhi's servant was Vidyānidhi. After Vidyānidhi came Rājendra. Rājendra's servant was Jaya Dharma. Know the paramparā properly in this way.

jayadharmā-dāsye khyāti śrī puruṣottama-yati
tā'ha'te brahmaṇya-tīrtha sūri
vyāsatīrtha tāra dāsa lakṣmīpati vyāsa-dāsa
tāhā haite mādhavendra purī [4]

Jaya Dharma's renowned servant was Śrī Puruṣottam Tīrtha. After Śrī Puruṣottam Tīrtha came the learned Brahmaṇya Tīrtha. Brahmaṇya Tīrtha's servant was Vyāsa Tīrtha. Vyāsa Tīrtha's servant was Lakṣmīpati. After Lakṣmīpati came Mādhavendra Purī.

mādhavendra purī-vara śiṣya-vara śrī-īśvara
nityānanda, śrī-advaita vibhu
īśvara-purīke dhanya karilena śrī-chaitanya
jagad-guru gaura mahāprabhu [5]

The best disciples of the great Mādhavendra Purī were Īśvar Purī, Lord Nityānanda, and Lord Śrī Advaita. Jagad-guru Śrī Chaitanya Mahāprabhu blessed Īśvar Purī (by accepting Īśvar Purī as His Guru.)

mahāprabhu śrī-chaitanya rādhā-kṛṣṇa nahe anya
 rūpānuga janera jīvana
 viśvambhara priyaṅkara śrī svarūpa-dāmodara
 śrī gosvāmī rūpa-sanātana [6]

Śrī Chaitanya Mahāprabhu is nondifferent from Śrī Śrī Rādhā-Kṛṣṇa and is the very life of Śrī Rūpa's followers. Śrīla Svarūp Dāmodar Goswāmī, Śrīla Rūpa Goswāmī Prabhu, and Śrīla Sanātan Goswāmī Prabhu are most dear to Viśvambhar.

rūpa-priya mahājana jīva-raghunātha hana
 tāra priya kavi kṛṣṇadāsa
 kṛṣṇa-dāsa-priya-vara narottama sevāpara
 yāra pada viśvanātha-āśa [7]

Śrī Rūpa's dear followers are the great souls Śrī Jīva and Śrī Raghunāth. Their dear follower is Śrīla Kṛṣṇadās Kavirāj. His dearmost follower is Śrī Narottam, who is ever engaged in divine service. His feet are the aspiration of Śrī Viśvanāth Chakravartī Ṭhākura.

viśvanātha-bhakta-sātha baladeva jagannātha
 tāra priya śrī-bhakti-vinoda
 mahā-bhāgavata-vara śrī-gaura-kiśora-vara
 hari-bhajanete yāra moda [8]

The foremost devotees of Śrīla Viśvanāth Chakravartī Ṭhākur are Śrīla Baladev Vidyābhūṣaṇ and Śrīla Jagannāth Dās Bābājī. Their dear follower is Śrīla Bhakti Vinod Ṭhākur. His associate is the best of the topmost devotees, Śrīla Gaura Kiśor Dās Bābājī, whose sole joy is Śrī Hari's service.

tadanuga-mahājana śrī-kr̥ṣṇa-kīrtana-dhana
 yebā dila puri jaga kāma
 śrī vārṣabhānavī-varā sadā sevya sevāparā
 tāhāra dayita-dāsa nāma [9]

The follower of Śrīla Gaura Kiśor Dās Bābājī, the great soul Dayita Dās (Śrīla Saraswatī Ṭhākur), whose wealth is Śrī Kṛṣṇa-kīrtan, fulfilled the desires of the whole world. He is the dearmost of Śrī Vārṣabhānavī and is always engaged in Her service.

tad abhinna deha-divya svarūpa-rūpa-raghu-jivya
 sadā sevya yāra pādapadma
 susiddhānta mūr̥ti-dhara śrī śrīdhara guru-vara
 rupānuga-sādhu-śreya-sadma [10]

Śrī Dayita Dās' nondifferent divine form, the living manifestation of Śrīla Svarūp Dāmodar, Śrī Rūpa, and Śrī Raghunāth, whose lotus feet are to be served eternally, is the best of Gurus, Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj. He is the embodiment of perfect siddhānta and the ultimate refuge for the sādhus who follow Śrī Rūpa.

kāhā mora bhaṭṭa-yuga kāhā kavirāja
eka-kāle kothā gelā gorā ṇaṭa-rāja [3]

Where are my Raghunāth Bhaṭṭa and Gopāl Bhaṭṭa? Where is my Kṛṣṇadās Kavirāj? Where has the great dancer Śrī Gaurāṅga suddenly gone?

pāṣāṇe kuṭiba māthā anale paśiba
gaurāṅga guṇera nidhi kothā gele pāba [4]

I will break my head on a rock, I will enter into fire—where shall I go to reach the reservoir of all qualities, Śrī Gaurāṅga?

se saba saṅgīra saṅge ye kaila vilāsa
se saṅga nā pāñā kānde narottama dāsa [5]

Not finding the association of Śrī Gaurāṅga, who performed His Pastimes with all these associates, Narottam Dās weeps.

(Śrīla Narottam Dās Ṭhākura)

Śrī Daśāvātār Stotram

pralaya-payodhi-jale dhṛtavān asi vedaṁ
vihita-vahitra-charitram akhedam
keśava dhṛta-mīna-śārīra jaya jagadīśa hare [1]

O Hari! O Keśava! O Lord of the universe! You have assumed the form of a fish! All glory to You! Easily You acted like a boat and upheld the Vedas above the waters of the cosmic devastation.

kṣītir iha vipulatare tiṣṭhati tava pṛṣṭhe
 dharaṇi-dharaṇa-kina-chakra-gariṣṭhe
 keśava dhṛta-kūrma-śārīra jaya jagadīśa hare [2]

O Hari! O Keśava! O Lord of the universe! You have assumed the form of a tortoise! All glory to You! You upheld Mount Mandara upon Your giant back and thereafter became beautified by the circular scar it left.

vasati daśana-śikhare dharaṇī tava lagnā
 śaśini kalaṅka-kaleva nimagnā
 keśava dhṛta-śūkara-rūpa jaya jagadīśa hare [3]

O Hari! O Keśava! O Lord of the universe! You have assumed the form of a boar! All glory to You! The earth sits fixed atop the tip of Your tusk like a dark spot upon the moon.

tava kara-kamala-vare nakham adbhuta-śṛṅgaṁ
 dalita-hiraṇyakaśipu-tanu-bhṛṅgam
 keśava dhṛta-narahari-rūpa jaya jagadīśa hare [4]

O Hari! O Keśava! O Lord of the universe! You have assumed a half-man, half-lion form! All glory to You! You ripped apart the bee-like body of Hiraṇyakaśipu with the amazingly sharp nails of Your beautiful lotus hands.

chhalayasi vikramaṇe balim adbhuta-vāmana
 pada-nakha-nīra-janita-jana-pāvana
 keśava dhṛta-vāmana-rūpa jaya jagadīśa hare [5]

O Hari! O Keśava! O Lord of the universe! You have assumed the form of a dwarf! All glory to You! In the form

of an amazing dwarf You deceived Bali Mahārāj with Your giant steps and delivered all souls with the water flowing from Your toenails.

kṣatriya-rudhira-maye jagad-apagata-pāpaṁ
 snapayasi payasi śamita-bhava-tāpaṁ
 keśava dhṛta-bhṛgupati-rūpa jaya jagadīśa hare [6]

O Hari! O Keśava! O Lord of the universe! You have assumed the form of a protector of the sages, Paraśurām! All glory to You! You bathed the world with the blood of the kṣatriyas and absolved all the world's sins and sorrows.

vitarsi dikṣu raṇe dik-pati-kamanīyaṁ
 daśa-mukha-mauli-baliṁ ramaṇīyaṁ
 keśava dhṛta-rāma-śārīra jaya jagadīśa hare [7]

O Hari! O Keśava! O Lord of the universe! You have assumed the form of Rāmachandra! All glory to You! During the battle at Laṅka You distributed to all the directions the most pleasing, crowning offering of the ten heads of Rāvaṇ, which were desired by the guardians of the directions.

vahasi vapuṣi viśade vasaṇaṁ jaladābhaṁ
 hala-hati-bhīti-milita jamunābhaṁ
 keśava dhṛta-haladhara-rūpa jaya jagadīśa hare [8]

O Hari! O Keśava! O Lord of the universe! You have assumed the form of Balarām! All glory to You! On Your

white body You wear garments the colour of clouds and
the River Yamunā when she is frightened by the striking of
Your plough.

nindasi yajña-vidher ahaha śruti-jātaṁ
sadaya-hṛdaya darśita-paśu-ghātaṁ
keśava dhṛta-buddha-śārīra jaya jagadīśa hare [9]

O Hari! O Keśava! O Lord of the universe! You have
assumed the form of Buddha! All glory to You! Your heart
filled with compassion, You decry the scriptural injunctions
for animal sacrifice.

mlechchha nivaha-nidhane kalayasi karavālaṁ
dhūmaketum iva kim api karālam
keśava dhṛta-kalki-śārīra jaya jagadīśa hare [10]

O Hari! O Keśava! O Lord of the universe! You have assumed
the form of Kalki! All glory to You! To destroy the wicked
You brandish Your stunning, frightening, comet-like sword.

śrī-jayadeva-kaver idam uditam udāraṁ
śṛṅṅu sukha-daṁ śubha-daṁ bhava-sāram
keśava dhṛta-daśa-vidha-rūpa jaya jagadīśa hare [11]

O Hari! O Keśava! O Lord of the universe! You have
assumed ten different forms! All glory to You! O readers,
listen to this grand, pleasing, auspicious, extraordinary
composition by the poet Śrī Jayadev.

vedān udharate jaganti vahate bhū-golam udbibhrate
 daityaṁ dārayate balim̐ chhalayate kṣātra-kṣayaṁ kurvate
 paulastyāṁ jayate halaṁ kalayate kārūnyam ātanvate
 mlechchhān mūrchchhayate daśākṛti-kṛte kṛṣṇāya
 tubhyaṁ namaḥ [12]

I offer my obeisance unto Śrī Kṛṣṇa, who assumes ten forms and rescues the Vedas, upholds Mandara Mountain, uplifts the earth, rips apart demons, deceives Bali Mahārāj, kills the kṣatriyas, conquers Rāvaṇ, carries a plough, shows compassion, and annihilates the wicked.

(Śrīla Jayadev Goswāmī)

Śrī Harivāsar Gīti

śrī hari-vāsare hari-kīrtana-vidhāna
 nṛtya ārambhilā prabhu jagatera prāṇa [1]

On the holy day of Śrī Hari (Ekādaśī), Śrīman Mahāprabhu, the life and soul of the universe, began dancing.

puṇyavanta śrīvāsa-aṅgane śubhārambha
 uṭhīla kīrtana-dhvani gopāla govinda [2]

With the auspicious beginning of the kīrtan in the courtyard of the fortunate Śrīvās, the sound of the chanting, ‘Gopāl!’ ‘Govinda!’ arose.

mṛdaṅga mandirā bāje śaṅkha karatāla
 saṅkīrtana saṅge saba ha-ila miśāla [3]

The sounds of the mṛdaṅgas, cymbals, conchshells, and clapping hands all combined together in the saṅkīrtan.

brahmāṅḍe uṭhila dhvani pūriyā ākāśa
chaudikera amaṅgala yāya saba nāśa [4]

The sound of the saṅkīrtan arose and filled the sky, destroying inauspiciousness in all directions.

chatur-dike śrī hari-maṅgala saṅkīrtana
madhye nāche jagannātha miśrera nandana [5]

Mahāprabhu Viśvambhar, the son of Jagannāth Miśra, danced, surrounded by the auspicious Hari-nām-saṅkīrtan on all sides.

sabāra aṅgete śobhe śrī chandana-mālā
ānande nāchaye sabe ha-iye vibholā [6]

Everyone was decorated with sandalwood paste and flower garlands, and danced, overwhelmed with joy.

nijānande nāche mahāprabhu viśvambhara
charaṅera tāli śuni ati manohara [7]

Mahāprabhu Viśvambhar danced in the ecstasy of Himself. Hearing the rhythm of His feet was heart capturing.

bhāvāveśe mālā nāhi rahaye galāya
chhiṅḍiyā paḍaye giyā bhakatera gāya [8]

While He was rapt in ecstasy, His flower garland could not remain around His neck. It tore and fell as the devotees sang.

yāra nāmānande śiva vasana nā jāne
yāra rase nāche śiva se nāche āpane [9]

In the ecstasy of whose Name Śiva forgets His clothing, in the ecstasy of whom Śiva always dances, that Supreme Lord now dances personally.

yāra nāme vālmīki ha-ila tapodhana
yāra nāme ajāmila pāila mochana [10]
yāra nāme śravane saṁsāra-bandha ghuche
hena prabhu avatari kali-yuge nāche [11]

By whose Name Vālmīki became a powerful sage, by whose Name Ajāmil attained liberation, by hearing whose Name the bondage of material existence is destroyed, that very Lord descends in the Age of Kali and dances.

yāra nāma la-i śuka nārada beḍāya
sahasra-vadana-prabhu yāra guṇa gāya [12]
sarva-mahā-prāyaśchita ye prabhura nāma
se prabhu nāchaye dekhe yata bhāgyavān [13]

He whose Name Śukadev and Nārada take as they wander about, whose glories the thousand-mouthed Anantadev sings, whose Name is the supreme form of atonement, that Lord now dances and glances upon the fortunate souls.

śrī kṛṣṇa-chaitanya nityānanda-chāda jāna
vṛndāvana dāsa tachhu pada-yuge gāna [14]

Embracing Śrī Kṛṣṇa Chaitanya and Nityānandachāda as his
life and soul, Vṛndāvan Dās sings the glories of Their lotus
feet.

(Śrīla Vṛndāvan Dās Ṭhākura)

suddha-bhakata- charaṇa-reṇu
bhajana-anukūla
bhakata-sevā parama-siddhi
prema-latikāra mūla [1]

The dust of pure devotees' feet is favourable to devotion.
Serving the devotees is the supreme fulfilment and the root
of the creeper of divine love.

mādhava-tithi bhakti-janānī
yatane pālana kari
kṛṣṇa-vasati vasati bali'
parama ādare vari [2]

I carefully observe the holy days related to Mādhava. They
are the mother of devotion. With great adoration, I embrace
the abode of Kṛṣṇa as my own.

gaura āmāra ye-saba sthāne
karala bhramaṇa raṅge
se-saba sthāna heriba āmi
praṇayi-bhakata-saṅge [3]

In the company of loving devotees, I behold all the places my Gaurasundar visited during His Pastimes.

mṛdaṅga-vādyā	śunite mana
avasara sadā yāche	
gaura-vihita	kīrtana śunī'
ānande hṛdaya nāche	[4]

My heart always begs for the opportunity to hear the sound of the mṛdaṅga. Hearing the kīrtan prescribed by Śrī Gaurasundar, my heart dances with joy.

yugala-mūrti	dekhiyā mora
parama-ānanda haya	
prasāda-sevā	karite haya
sakala prapañcha jaya	[5]

Beholding the Deity forms of the Divine Couple, I feel the greatest joy. By honouring prasād, I overcome the entire material illusion.

ye-dina gṛhe	bhajana dekhi
gṛhete goloka bhāya	
charaṇa-sīdhu	dekhiyā gaṅgā
sukha nā sīmā pāya	[6]

On days when I see devotional service taking place in my home, I feel that Goloka has manifested there. Seeing the Ganges, the nectar from the Lord's feet, my happiness has no limit.

tulasī dekhi’ juḍāya prāṇa
 mādhava-toṣaṇī jāni’
 gaura-priya śāka-sevane
 jīvana sārthaka māni [7]

Seeing Tulasī Devī soothes my soul, for I know she pleases
 Mādhava. Honouring śāk, Śrī Gaurasundar’s favourite,
 I consider my life successful.

bhakativinoda kṛṣṇa-bhajane
 anukūla pāya yāhā
 prati-divase parama-sukhe
 svīkāra karaye tāhā [8]

Whatever Bhakti Vinod obtains that is favourable to Kṛṣṇa’s
 service, he accepts every day with the greatest joy.

(Śrīla Bhakti Vinod Ṭhākura)

nagara bhramiyā āmāra gaura ela ghare
 gaura ela ghare āmāra nitāi ela ghare
 dhūlā jhāri’ śachīmātā gaura kole kare
 ānandete bhakta-gaṇe hari hari bale

After touring the town, my Gaurāṅga came home! My
 Gaurāṅga and my Nitāi came home! After dusting Him off,
 Śachī Mātā embraces Gaurāṅga! The devotees joyfully sing
 “Hari! Hari!”



rādhe jaya jaya mādharma-dayite
gokula-taruṇī-maṇḍala-mahite [1]

O Rādhā! O Beloved of Mādhava! O heroine of the girls of Gokula! All glory to You! All glory to You!

dāmodara-rati-varadhana-veśe
hari-niṣkuṭa-vṛndā-vipineśe [2]

O She who dresses to increase Dāmodar's attachment!
O Queen of Hari's pleasure groves in Vṛndāvan!

vṛṣabhānūdadhi-nava-śāśi-lekhe
lalitā-sakhi guṇa-ramita-viśākhē [3]

O new moon who has arisen from the ocean of King Vṛṣabhānu! O friend of Lalitā! O charmer of Viśākhā!

karuṇām kuru mayi karuṇā-bharite
sanaka-sanātana-varṇita-charite [4]

Be merciful to me, O You who are filled with mercy! O She whose glory is sung by Sanaka and Sanātana!

(Śrīla Rūpa Goswāmī Prabhu)

hari haraye namaḥ kṛṣṇa yādavāya namaḥ
yādavāya mādhavāya keśavāya namaḥ [1]

O Lord, Kṛṣṇa, Yādava, Hari, Mādhava, Keśava, again and again I offer my obeisance to You.

gopāla govinda rāma śrī madhusūdana
gīridhārī gopīnātha madana-mohana [2]

All glory to Gopāl, Govinda, Rām, Śrī Madhusūdan, Giridhārī, Gopīnāth, Madan Mohan!

śrī-chaitanya nityānanda śrī advaitachandra
gadādhara śrīvāsādi gaura-bhakta-vṛnda [3]

All glory to Śrī Chaitanya, Nityānanda, Advaitachandra, Gadādhara, Śrīvās, and all the Lord's devotees!

jaya rūpa sanātana bhaṭṭa raghunātha
śrī-jīva gopāla-bhaṭṭa dāsa raghunātha [4]

All glory to Śrī Rūpa, Sanātana, Raghunāth Bhaṭṭa, Śrī Jīva, Gopāl Bhaṭṭa, and Raghunāth Dās!

ei chhaya gosāñi kari charaṇa vandana
yāhā haite vighna-nāśa abhīṣṭa-pūraṇa [5]

I offer my obeisance to these six goswāmīs. By doing so, all obstacles are destroyed and all desires are fulfilled.

ei chhaya gosāñi yāra mui tāra dāsa
tā-sabāra pada-reṇu mora pañcha-grāsa [6]

I am a servant of these six goswāmīs. Their foot dust is my five forms of sustenance.

tādera charaṇa sevi bhakta sane vāsa
janame janame mora ei abhilāṣa [7]

To live with the devotees who serve their feet is my desire, birth after birth.

ei chhaya gosāñi yabe vraje kailā vāsa
rādhā-kṛṣṇa-nitya-līlā karilā prakāśa [8]

When these six goswāmīs lived in Vraja, they revealed Rādhā-Kṛṣṇa's eternal Pastimes.

ānande bala hari bhaja vṛndāvana
śrī-guru-vaiṣṇava-pade majāiyā mana [9]

Joyfully chant, 'Hari!', and worship Vṛndāvan, meditating on the feet of Śrī Guru and the Vaiṣṇavas.

śrī-guru-vaiṣṇava-pāda-padma kari āśa
(hari) nāma-saṅkīrtana kahe narottama dāsa [10]

Aspiring for the lotus feet of Śrī Guru and the Vaiṣṇavas, Narottam Dās chants the Holy Name.

(Śrīla Narottam Dās Ṭhākura)

Style

At the beginning of each āraṭi, the Pañcha Tattva mantra is sung.

śrī-kṛṣṇa-chaitanya prabhu nityānanda
śrī-advaita gadādhara śrīvāsādi gaura-bhakta-vṛnda

At the end of each āraṭi and parikramā, the Hare Kṛṣṇa mahāmantra is sung.

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

The Names of Śrīman Mahāprabhu and Nityānanda Prabhu may also be sung at these times, and each āraṭi and parikramā concludes by chanting “Nītāi Gaura Haribol”.

At midday āraṭi *Yaśomatī-nandana* and *Jaya Śachī-nandana* are sung.

In the morning and evening after parikramā, obeisances are offered to Tulasī Devī, the Vaiṣṇavas, and Gaṅgā Devī with these verses:

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

“Again and again I offer my obeisance unto Vṛndā Devī, who is known as Tulasī Devī and Satyavatī, who is most dear to Kṛṣṇa, and who bestows devotion to Kṛṣṇa upon us.”

vāñchhā-kalpatarubhyaś cha kṛpā-sindhubhya eva cha
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ

“Again and again I offer my obeisance unto the Supreme Lord’s devotees, who are saviours of the fallen, oceans of mercy, and wish-fulfilling trees.”

sarva-vaiṣṇavera pāye kari namaskāra
ithe aparādha kichhu nahuka āmāra

(Śrī Chaitanya-bhāgavata: Ādi-khaṇḍa, 1.87)

“I offer my obeisance at the feet of all Vaiṣṇavas. May I make no offence in doing so.”

hañāchena habena prabhura yata dāsa
sabāra charaṇa vandō dante kari’ ghāsa

(Devakī Nandan Dās)

“Holding straw between my teeth, I offer my obeisance at the feet of all Vaiṣṇavas who have been and shall be.”

sadyaḥ pātaka-saṁhantrī sadyo duḥkha-vināśinī
sukhadā bhaktidā gaṅgā gaṅgaiva paramā gatiḥ

“O Gaṅgā Devī, you instantly remove sin and sorrow. You give joy and devotion. You are my ultimate shelter.”

In the evening on parikramā are sung: *Gurudeva! kṛpā bindu diyā*, the Pañcha Tattva mantra, *Kabe Śrī-Chaitanya more*, and *Namo namaḥ Tulasī Mahārāṇī*.

Before the seated kīrtans in the morning and evening are recited the Sanskrit prayers beginning with *Vande 'ham Śrī-Guroḥ*.

After the class in the morning and evening *Hari Haraye namaḥ Kṛṣṇa* is sung.

The songs sung during the seated kīrtans, which follow the morning and evening parikramās, are organised by theme in this order: Guru, Pañcha Tattva, Vaiṣṇava, Nitāi, Gaura, Kṛṣṇa, Hari-nām.

The songs sung for Guru and the Pañcha Tattva are the same each day. In the morning: *Samśāra-dāvānala-liḍha-loka, Śrī-Kṛṣṇa-Chaitanya-Prabhu jīve dayā kari'*, and *Bhaja bhaja re āmār mana ati manda*. In the evening: *Śrī-Guru-charaṇa-padma* and *Śrī-Kṛṣṇa-Chaitanya-Prabhu dayā kara more*.

For the other categories, songs may be chosen on a daily basis. For example, one may sing *Ṭhākura Vaiṣṇava-gaṇa* for the Vaiṣṇava in the morning and *Ohe Vaiṣṇava Ṭhākura* in the evening.

In the evening, prior to the final Hari-nām kīrtan, *Sujanārvuda-rādhita-pāda-yugam* and the *Śrī Śrī Prema-dhāma-deva-stotram* are sung. Each night ten verses from the *Śrī Śrī Prema-dhāma-deva-stotram* are sung. The chanting starts with verse one on Saturdays and concludes with the final verses of the text on Fridays.

On the appearance days of the Gurus in our lineage, and on other special occasions, *Kṛṣṇa haite Chaturmukha* is sung. This song is often begun from verse five or six.

On the appearance days of Śrī Kṛṣṇa's Līlā-avatārs, the *Śrī Daśāvatāra-stotram* is sung.

On the disappearance days of Gurus from our lineage or other worshippable Vaiṣṇavas, *Ye ānilo prema-dhana* is sung, and *Ei bāra karuṇā kara* may also be sung.

On Harivāsar Tithi, whether it occurs on an Ekādaśī or a Mahādvādaśī, *Śrī-Hari-vāsare Hari-kīrtana-vidhāna* is sung in the morning and *Śuddha-bhakata-charaṇa-reṇu* is sung in the evening.

During the month of Kārtik, *He Deva Bhavantam vande* and *Rādhe jaya jaya Mādhava-dayite* are sung.

Ākars (lit. ornaments) may be sung during or after songs. Throughout this book ākars have been included in songs in bold text that is surrounded by brackets. In addition to the ākars that are specific to particular songs, general ākars that are thematically appropriate and not excessive may be sung.

Listed below are some simple standard ākars used to conclude most songs. They are sung according to theme:

Śrī Guru: **jaya gurudeva!**

Vaiṣṇava: **jaya vaiṣṇava thākur!**

Nitāi: **dayāl nitāi!**

Gaura: **jaya gaurahari!**

In addition to these concluding ākars, other ākars are often added prior to them after a song is completed. The following is a short list of examples which simply indicates the style and variety of ākars that are sung from time to time:

Śrī Guru and Vaiṣṇava:

ei bār āmāy dayā kara	
patit-pāvan śrī gurudev	ei bār āmāy dayā kara
(patit-pāvan vaiṣṇav ṭhākur	ei bār āmāy dayā kara)
aparādha kṣamā kare	ei bār āmāy dayā kara
sevā-adhikāra diyā	ei bār āmāy dayā kara
śrī charaṇe sevā diyā	ei bār āmāy dayā kara
jaya gurudeva!	
(jaya vaiṣṇava ṭhākur!)	

This time be merciful to me. O saviour of the fallen! O Śrī Gurudev! Forgive my offences. Give me the qualification to serve. Give me the service of your feet. This time be merciful to me. All glory to Gurudev!

Nitāi:

bhaja bhaja nitāi bhaja	
bhajile nitāi gaura pābe	bhaja bhaja nitāi bhaja
bhajile rādhā-kṛṣṇa pābe	bhaja bhaja nitāi bhaja

patit-pāvan nityānanda	bhaja bhaja nitāi bhaja
prema-dātā nityānanda	bhaja bhaja nitāi bhaja
dayāl nitāi!	

Serve! Serve! Serve Nitāi! If you serve Nitāi, you will reach Gaurāṅga. If you serve Nitāi, you will reach Rādhā-Kṛṣṇa. O saviour of the fallen, O Nityānanda! O giver of divine love! Serve! Serve! Serve Nitāi! O merciful Nitāi!

Gaura:

gaurahari hari bol!	
śachī-nandan gaurahari	gaurahari haribol
patit-pāvan gaurahari	gaurahari haribol
sapārṣada gaurahari	gaurahari haribol
jaya gaurahari!	

Chant “Gaurahari!” Chant “Hari!” O Śachī Nandan!
O Gaurahari! O saviour of the fallen! Chant “Gaurahari!”
Chant “Hari!” All glory to Gaurahari!

During saṅkīrtan:

bhaja bhaja bhaja re bhāi!	
śrī-kṛṣṇa-chaitanya gosāi	bhaja bhaja bhaja re bhāi
dayāl guru nityānanda	bhaja bhaja bhaja re bhāi
bhajile janam saphal habe	bhaja bhaja bhaja re bhāi
bhajan vinā āṛ gati nāi	bhaja bhaja bhaja re bhāi
nitāi gaura haribol!	

Serve! Serve! O brothers! Serve! Serve Lord Śrī Kṛṣṇa Chaitanya! Serve Nityānanda, the original, all-merciful Guru! If you serve, your birth will be successful! There is no other way than service. Serve! Serve! O brothers! Serve!

jay dāo jay dāo

śachī-nandan gauraharir	jay dāo jay dāo
patit-pāvan nityānander	jay dāo jay dāo
jay dile jay-i habe	jay dāo jay dāo
premānande bāhu tulī'	jay dāo jay dāo
neche neche bāhu tulī'	jay dāo jay dāo

Give jay! Give jay! Give jay to Śachī Nandan Gaurahari! Give joy to the saviour of the fallen, Nityānanda! If you give jay, then everything will be glorious. In the joy of love, raise your arms and give jay! Raise your arms, dance, and give jay!

haribol! haribol!

gaura nityānanda bol	haribol! haribol!
gaura śrī advaita bol	haribol! haribol!
gaura gadādhara bol	haribol! haribol!
gaura śrīnivāsa bol	haribol! haribol!
gaura-bhakta-vṛnda bol	haribol! haribol!
nitāi gaura haribol!	

Chant "Hari!" Chant "Hari!" Chant "Gaura-Nityānanda!"
Chant "Gaura Śrī Advaita!" Chant "Gaura Gadādhara!"

Chant “Gaura Śrīnivās!” O devotees of Gaura, chant “Hari!”
Chant “Hari!” Chant “Nitāi! Gaura! Hari!”

The Jay Dhvani is recited following every āraṭi, parikramā, and class.

According to time, place, and circumstance, the jays recited are adjusted.

Jay is given to the Deities who are being worshipped at a particular assembly.

Following the *jay* to the Deities, *jay* is given to the āraṭi and parikramā being performed.

Tadīya Maṅgal Āraṭi kī jay!

Tadīya Mādhyāhna Bhog Āraṭi kī jay!

Tadīya Sandhyā Āraṭi kī jay!

Tadīya Mandir Parikramā kī jay!

Tadīya Tulasī Parikramā kī jay!

(*Tadīya* means ‘His’ or ‘Their’, and in this context implies. “The Deities’ maṅgal āraṭi” or something similar. *Tadīya* is also used throughout the scriptures as a term for things which are especially dear to the Lord and fit to be offered special worship.)

Jay is given to holy days and persons or places related to them.

On Ekādaśī:

Śrī Harivāsar Tithi kī jay!

Śrī Ekādaśī Upavās Pālankārī Bhakta-vṛnda kī jay!

On the appearance day of the Lord or a Vaiṣṇava:

Tadiya Śubha Āvirbhāv Tithi Varā kī jay!

On the disappearance day of a Vaiṣṇava:

Tadiya Tirobhāv Tithi Varā Mahotsav kī jay!

Jay is given to the particular name of a person, place, or event being celebrated (for example):

Bhagavān Śrīla Bhakti Siddhānta Saraswatī Ṭhākurer
Āvirbhāv Mahāmahotsav kī jay!

Śrī Nabadwīp Dhām Parikramār Adhivās Mahotsav kī jay!

Śrī Jagannāth Mīsrer Ānandotsav kī jay!

Jay is given to the Āśram, Temple, or place in which worship is taking place.

There are no hard and fast rules about the order and number of jays to be given, though enlongated recitations praising inessential or obscure elements are undesireable.

The following verses are recited before honouring prasādam:

mahāprasāde govinde nāma-brahmaṇi vaiṣṇave
svalpa-puṇya-vatām rājan viśvāso naiva yāyate

“O king, one whose fortune is meagre never develops faith in mahāprasād, Govinda, the Holy Name, or the Vaiṣṇavas.”

bhāi re!

śarīra avidyā-jāla jaḍendriya tāhe kāla
jīve phele viṣaya-sāgare
tā'ra madhye jihvā ati lobhamaya sudurmati
tā'ke jetā kaṭhina saṁsāre

“The body is a net of illusion, and the material senses are one’s enemies; they throw the soul into the ocean of mundanity. Among the senses, the tongue is the most voracious and wicked. It is very difficult to conquer the tongue in this world.”

kṛṣṇa baḍa dayāmaya karibāre jihvā jaya
sva-prasād-anna dila bhāi
sei annāmṛta pāo rādhā-kṛṣṇa-guṇa gāo
preme ḍāka chaitanya-nitāi

“O brothers! Kṛṣṇa is very merciful: to conquer the tongue
He has given us His remnants! Accept this nectarean food,
sing the glories of Rādhā-Kṛṣṇa, and with love call out,
‘Chaitanya! Nitāi!’”

(preme bhare ḍāka re)

(dayāl nitāi chaitanya bale preme bhare ḍāka re)

(nitāi gaura haribol!)

“Call with love! Call with love: ‘Dayāl Nitāi Chaitanya! Nitāi!
Gaura! Hari!’”

(Śrīla Bhakti Vinod Ṭhākura)

Following this recitation *jay* is given, and then prasādam is
honoured while chanting Hari-nām.

On Harivāsar-tithis (days on which devotees fast from
grains) the song beginning *Bhāi re! Śarīra avidyā-jāla* is not
customarily sung because it mentions grain prasādam
(anna).

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**tr̥ṇād api sunīchena tarora iva sahiṣṇunā
amāninā mānadena kīrtanīyaḥ sadā hariḥ**

(Śrī Śikṣāṣṭakam)

“One who is more humble than a blade of grass,
tolerant like a tree, respectful to everyone, and
free from desire for respect is qualified to
constantly practise Śrī Kṛṣṇa-saṅkīrtan.”