

(1)

**tumi to' māribe jāre, ke tāre rākhite pāre,
taba icchā-baśa tribhuvana
brahmā-ādi deva-gaṇa, tava dāsa aganaṇa,
kore tava ājñāra pālana**

1) If You wish to slay someone, then who could possibly protect them? The three worlds are subservient to Your will. The demigods headed by Lord Brahmā are Your countless servants who stand ready to execute Your command.

(2)

**tava icchā-mate jata, graha-gaṇa avirata,
śubhāśubha phala kore dāna
roga-śoka-mṛti-bhoy, tava icchā-mate hoy,
tava ājñā sadā balavāna**

2) By Your will the planets incessantly exercise their auspicious or inauspicious influences. Illness, grief, death, and fear occur by Your will. Your command is all-powerful.

(3)

**tava bhoḃe vāyu boy, candra sūrya samudoy,
swa-swa niyamita kārya kore
tumi to' parameśwar, para-brahma parātpar,
tava bāsa bhakata-antare**

3) In fear of You the wind blows, the sun and moon rise and set, all performing their regulated tasks. You are the Supreme Lord, the ultimate spirit, transcendently situated beyond even the beyond. Your residence is in the heart of Your loving devotee.

(4)

**sadā-śuddha siddha-kāma, 'bhakata-vatsala' nāma,
bhakata-janera nitya-swāmī
tumi to' rākhibe jāre, ke tāre mārite pāre,
sakala vidhira vidhi tumi**

4) You are eternally pure. All Your desires are already fulfilled. Your name is Bhakta-vatsala, for You are the eternally affectionate Lord of Your dear devotees. If You wish to protect someone, then who could possibly slay them? You are the law of all laws.

(5)

**tomāra caraṇe nātha! koriyāche pranipāta,
bhakativinoda tava dāsa
vipada hoīte swāmī! avaśya tāhāre tumi,
rakṣibe,-tāhāra e viśvāsa**

5) Your servant Bhaktivinoda has bowed down submissively at Your lotus feet, O Lord! He cherishes the faith, O master, that You will surely protect him from all dangers.

(1)

**jaya jaya harinām, cidānandāmṛta-dhām,
para-tattva akṣara-ākār
nija-jane kṛpā kori', nāma-rūpe avatari',
jīve doyā korile apār**

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

(2)

**jaya 'hari', 'kṛṣṇa', 'rām', jaga-jana-suviśrām,
sarva-jana-mānasa-rañjana
muni-vṛnda nirantar, je nāmera samādar,
kori' gāy bhoriyā vadana**

2) All glories to the Supreme Personality of Godhead who is called by different names such as Hari, Kṛṣṇa and Rāma! He is the auspicious resting place of all living entities within the universe, and He delights the minds of all souls. Wise sages maintain great reverence for His holy name and constantly sing it by filling their mouths with the sound.

(3)

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

3) O Lord Kṛṣṇa in the form of name-syllables! You possess all supreme powers, and are engaged in bestowing pure auspiciousness upon the living beings. Without You there is no other friend to rescue us from the ocean of material existence. You have come for the deliverance of all fallen souls.

(4)

**āche tāpa jīve jata, tumi saba koro hata,
helāya tomāre eka-bār
ḍāke jadi kono jan, ho'ye dīna akiñcan,
nāhi dekhi' anya pratikār**

4) For all souls within this world there is much misery and sorrow. O Harinām, if someone calls upon You just once, feeling himself very meek and lowly, possessing nothing and seeing no other remedy for his relief, You then easily destroy all his sorrows.

(5)

**tava svalpa-sphūrṭi pāy, ugra-tāpa dūre jāy,
līṅga-bhaṅga hoy anāyāse
bhaktivinoda koy, jaya hari-nāma jay,
paḍe' thāki tuwā pada-āśe**

5) If one simply obtains a faint glimpse of Your actual identity, then all sorts of terrible miseries are cast far away; indeed, the very form of suffering itself is easily broken to pieces. Bhaktivinoda says, "All glories, all glories to the holy name of Lord Hari! O Harinām, I perpetually fall to the ground in hope of attaining Your lotus feet."

(1)

**nadiyā-godrume nityānanda mahājana
patiyāche nām-haṭṭa jīvera kārāṇa**

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

(2)

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

2) O men of faith! O men of faith! By the order of Lord Gaurāṅga, O brothers, I beg this one request: Chant "Kṛṣṇa!", worship Kṛṣṇa, and follow Kṛṣṇa's instructions.

(3)

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

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

(4)

**kṛṣṇaera saṁsāra koro chāḍi' anācār
jīve doyā, kṛṣṇa-nām-sarva-dharma-sār**

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

Śrī Daśāvatāra-stotra

(from Gītā-govinda)

by Śrīla Jayadeva Gosvāmī

*pralaya-payodhi-jāle dhṛtavān asi vedam
vihita-vahitra-caritram akhedam
keśava dhṛta-mīna-śarīra jaya jagadīśa hare*

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

*kṣitir iha vipulatare tiṣṭhati tava pṛṣṭhe
dharani-dhāraṇa-kīṇa-cakra-gariṣṭhe
keśava dhṛta-kūrma-śarīra jaya jagadīśa hare*

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

*vasati daśana-śikhare dharaṇī tava lagnā
śaṣini kalaṅka-kaleva nimagnā
keśava dhṛta-sūkara-rūpa jaya jagadīśa hare*

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

*tava kara-kamala-vare nakham adbhuta-śṛṅgam
dalita-hiraṇyakaśipu-tanu-bhṛṅgam
keśava dhṛta-narahari-rūpa jaya jagadīśa hare*

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

*chalayasi vikramaṇe balim adbhuta-vāmana
pada-nakha-nīra-janita-jana-pāvana
keśava dhṛta-vāmana-rūpa jaya jagadīśa hare*

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

*kṣatriya-rudhira-maye jagad-apagata-pāpam
snapayasi payasi śamita-bhava-tāpam
keśava dhṛta-bhṛgupati-rūpa jaya jagadīśa hare*

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

*vitarasi dikṣu raṇe dik-pati-kamanīyam
daśa-mukha-mauli-balim ramanīyam
keśava dhṛta-rāma-śarīra jaya jagadīśa hare*

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

*vahasi vapuṣi viśade vasaṇam jaladābham
hala-hati-bhīti-milita-yamunābham
keśava dhṛta-haladhara-rūpa jaya jagadīśa hare*

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

*nindasi yajña-vidher ahaha śruti-jātam
sadaya-hṛdaya darśita-paśu-ghātam
keśava dhṛta-buddha-śarīra jaya jagadīśa hare*

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

*mleccha-nivaha-nidhane kalayasi karavālam
dhūmaketum iva kim api karālam
keśava dhṛta-kalki-śarīra jaya jagadīśa hare*

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

*śrī-jayedeva-kaver idam uditam udāraṇi
śṛṇu sukha-daṁ śubha-daṁ bhava-sāram
keśava dhṛta-daśa-vidha-rūpa jaya jagadīśa hare*

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

*vedān uddharate jaganti vahate bhū-golam udbibhrate
daityaṁ dārayate balim chalayate kṣatra-kṣayaṁ kurvate
paulastyam jayate haṁ kalayate kārūṇyam ātanvate
mlecchān murchayate daśakṛti-kṛte kṛṣṇāya tubhyaṁ namaḥ*

(12) O Lord Kṛṣṇa, I offer my obeisances unto You, who appear in the forms of these ten incarnations. In the form of Matsya You rescue the Vedas, and as Kūrma You bear the Mandara Mountain on Your back. As Varāha You lift the earth with Your tusk, and in the form of Narasiṁha You tear open the chest of the daitya Hiranyakaśipu. In the form of Vāmana You trick the daitya king Bali by asking him for only three steps of land, and then You take away the whole universe from him by expanding Your steps. As Paraśurāma You slay all of the wicked kṣatriyas, and as Rāmacandra You conquer the rākṣasa king Rāvaṇa. In the form of Balarāma You carry a plow with which You subdue the wicked and draw toward You the River Yamunā. As Lord Buddha You show compassion toward all the living beings suffering in this world, and at the end of the Kali-yuga You appear as Kalki to bewilder the mlecchas [degraded low-class men].

Bhajahū Re Mana Śrī Nanda-nandana

by Govinda Dāsa Kavirāja

*bhajahū re mana śrī-nanda-nandana
abhaya-caraṇāravinda re
durlabha mānava-janama sat-saṅge
taroho e bhava-sindhu re*

(1) O mind, just worship the lotus feet of the son of Nanda, which make one fearless. Having obtained this rare human birth, cross over this ocean of wordly existence through the association of saintly persons.

*śīta ātapa bāta bariṣaṇa
e dīna jāminī jāgi re
biphale sevinu kṛpāṇa durajana
capala sukha-laba lāgi' re*

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

*e dhana, yaubana, putra, parijana
ithe ki āche paratīti re
kamala-dala-jala, jīvana ṭalamala
bhajahū hari-pada nīti re*

(3) What assurance of real happiness is there in all of one's wealth, youthfulness, sons, and family members? This life is tottering like a drop of water on a lotus petal; therefore you should always serve and worship the divine feet of Lord Hari.

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

(4) It is the desire and great longing of Govinda Dāsa to engage himself in the nine processes of bhakti, namely hearing the glories of Lord Hari and chanting those glories, constantly remembering Him and offering prayers to Him, serving the Lord's lotus feet, serving the Supreme Lord as a servant, worshiping Him with flowers and incense and so forth, serving Him as a friend, and completely offering the Lord one's very self.

Sāvaraṇa-śrī-gaura-pāda-padme A Prayer to the Lotus Feet of Śrī Gaurāṅga

*śrī-kṛṣṇa-caitanya prabhu doyā koro more
tomā binā ke doyālu jagat-saṁsāre*

(1) My dear Lord Caitanya, please be merciful to me, because who can be more merciful than Your Lordship within these three worlds?

*patita-pāvana-hetu tava avatāra
mo sama patita prabhu nā pāibe āra*

(2) Your incarnation is just to reclaim the conditioned, fallen souls, but I assure You that You will not find a greater fallen soul than me. Therefore, my claim is first.

*hā hā prabhu nityānanda, premānanda sukhī
kṛpābalokana koro āmi boro duḥkhī*

(3) My dear Lord Nityānanda, You are always joyful in spiritual bliss. Since You always appear very happy, I have come to You because I am most unhappy. If You kindly put Your glance over me, then I may also become happy.

*doyā koro sītā-patī adwaita gosāi
tava kṛpā-bale pāi caitanya-nitāi*

(4) My dear Advaita Prabhu, husband of Sītā, You are so kind. Please be merciful to me. If You are kind to me, naturally Lord Caitanya and Nityānanda will also be kind to me.

*hā hā swarūp, sanātana, rūpa, raghunātha
bhaṭṭa-juga, śrī-jīva hā prabhu lokanātha*

(5) O Svarūpa Dāmodara, personal secretary of Lord Caitanya, O six Gosvāmīs ó Śrī Rupa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Gopāla Bhaṭṭa Gosvāmī, Śrī Jīva Gosvāmī, and Śrī Raghunātha dāsa Gosvāmī! O Lokanātha Gosvāmī, my beloved spiritual master! Narottama dāsa also prays for your mercy.

*doyā koro śrī-ācārya prabhu śrīnivāsa
rāmacandra-saṅga māge narottama-dāsa*

(6) O Śrīnivāsa Ācārya, successor to the six Gosvāmīs! Please be merciful to me. Narottama dāsa always desires the company of Rāmacandra Cakravartī.

Śrī-Śacī-Tanayāṣṭakam

Eight Prayers Glorifying the Son of Śrīmatī Śacīdevī

by Sārvabhauma Bhaṭṭācārya

उज्ज्वल - वरण - गौर - वर - देहं
विलसित-निरवधि-भाव-विदहम्।
त्रिभुवन - पावन - कृपायाः- लेशं
तं प्रणमामि च श्रीशची - तनयम्॥

*ujjvala-varaṇa-gaura-vara-dehaṁ
vilasita-niravadhi-bhāva-videham
tri-bhuvana-pāvana-kṛpāyāḥ leśaṁ
taṁ praṇamāmi ca śrī-śacī-tanayam*

चञ्चल-चारु-चरण-गति-रुचिरं
मञ्जिर-रञ्जित- पदयुग-मधुरम्।
चन्द्र-विनिन्दित - शीतल - वदनं
तं प्रणमामि च श्रीशची-तनयम्॥

*cañcala-cāru-caraṇa-gati-ruciraṁ
mañjira-rañjita-pada-yuga-madhuram
candra-vinindita-śītala-vadanam
taṁ praṇamāmi ca śrī-śacī-tanayam*

1) His superexcellent spiritual body is a brilliant golden color. He is incessantly churned by sublime transcendental ecstasies. A fraction of His mercy is able to deliver all the three worlds.—Unto that son of Śrī Śacīdevī I bow.

5) The nimble movements of His beautiful dancing feet are very pleasing. Those two feet are sweetened by tinkling anklebells. His soothing face surpasses the cooling rays of the moon.—Unto that son of Śrī Śacīdevī I bow.

गद - गद - अन्तर - भाव-विकारं
दुर्जन - तर्जन - नाद - विशालम्।
भव-भय-भञ्जन - कारण- करुणं
तं प्रणमामि च श्रीशची-तनयम्॥

*gadagada-antara-bhāva-vikāraṁ
durjana-tarjana-nāda-viśālam
bhava-bhaya-bhañjana-kāraṇa-karuṇam
taṁ praṇamāmi ca śrī-śacī-tanayam*

धृत-कटि-डोर-कमण्डलु-दण्डं
दिव्य-कलेवर-मुण्डित-मुण्डम्।
दुर्जन - कल्मश - खण्डन - दण्डं
तं प्रणमामि च श्रीशची-तनयम्॥

*dhṛta-kaṭi-ḍora-kamaṇḍalu-daṇḍam
divya-kalevara-muṇḍita-muṇḍam
durjana-kalmaṣa-khaṇḍana-daṇḍam
taṁ praṇamāmi ca śrī-śacī-tanayam*

2) Within Himself there are transformations of ecstasy such as faltering of the voice. The mighty sound of His voice chastises wicked men. His mercy dispels all fears caused by worldly existence.—Unto that son of Śrī Śacīdevī I bow.

6) He sometimes wears the loincloth of a mendicant and takes up the staff and waterpot of a sannyāsī monk. His transcendental body is then graced by a shaven head. His chastisement breaks apart and destroys the sins of wicked souls.—Unto that son of Śrī Śacīdevī I bow.

अरुणाम्बर - धर चारु - कपोलं
इन्दु-विनिन्दित-नख-चय-रुचिरम्।
जल्पित - निज-गुण- नाम- विनोदं
तं प्रणमामि च श्रीशची-तनयम्॥

*aruṇāmbara-dhara cāru-kapolam
indu-vinindita-nakha-caya-ruciram
jalpita-nija-guṇa-nāma-vinodaṁ
taṁ praṇamāmi ca śrī-śacī-tanayam*

भूषण - भू- रज - अलका - वलितं
कम्पित - विम्बाधर-वर - रुचिरम्।
मलयज-विरचित-उज्ज्वल-तिलकं
तं प्रणमामि च श्रीशची - तनयम्॥

*bhūṣaṇa-bhū-raja-alakā-valitaṁ
kampita-bimbādhara-vara-ruciram
malayaja-viracita-ujjvala-tilakaṁ
taṁ praṇamāmi ca śrī-śacī-tanayam*

3) He wears garments the color of the rising sun. His cheeks are very captivating. His brilliant fingernails surpass the beauty and radiance of the moon. He takes delight in uttering the glories of His own transcendental qualities and holy name.—Unto that son of Śrī Śacīdevī I bow.

7) As a householder, His face is surrounded by locks of dark hair, decorated with the dust of the earth. His excellent lips, which are red like the bimba fruit, are beautified by their trembling in ecstasy. Upon His forehead He wears brilliant tilak made of sandalwood paste.—Unto that son of Śrī Śacīdevī I bow.

विगलित-नयन-कमल-जल-धारं
भूषण-नव - रस-भाव-विकारम्।
गति-अति-मन्थर-नृत्य- विलासं
तं प्रणमामि च श्रीशची-तनयम्॥

*vigalita-nayana-kamala-jala-dhāraṁ
bhūṣaṇa-nava-rasa-bhāva-vikāram
gati-atimanthara-nṛtya-vilāsaṁ
taṁ praṇamāmi ca śrī-śacī-tanayam*

निन्दित-अरुण- कमल-दल-नयनं
आज्ञानु-लम्बित-श्रीभुज-युगलम्।
कलेवर - कैशोर - नर्तक - वेशं
तं प्रणमामि च श्रीशची - तनयम्॥

*nindita-aruṇa-kamala-dala-nayanam
ājānu-lambita-śrī-bhuja-yugalam
kalevara-kaiśora-nartaka-veśam
taṁ praṇamāmi ca śrī-śacī-tanayam*

4) Streams of ecstatic tears flow from His lotus eyes. He is ornamented with transformations of ecstasy caused by ever-new loving mellows. His pastimes of dancing exhibit very slow and graceful movements.—Unto that son of Śrī Śacīdevī I bow.

8) The glowing beauty of His lotus-petal eyes exceeds that of the rising sun. His two beautiful arms extend down to His knees. His divine body is dressed in the fashion of an adolescent dramatic dancer.—Unto that son of Śrī Śacīdevī I bow.

Prārthanā Lalasāmayī (Longings)

गोरंग वलिते ह'वे पुलक शरीर । *gaurāṅga bolite habe pulaka-śarira*
हरि हरि वलिते नयने व'वे नीर ॥ *hari hari bolite nayane ba'be nira*

When will that opportune moment come to us when there will be shivering of the body as soon as we chant Lord Gaurāṅga's name? While chanting Hare Kṛṣṇa, when will there be tears in the eyes?

आरकवे निताइचाँदेर करुणा हइवे । *āra kabe nitāi-cander koruṇā hoibe*
संसार-वासना मोर कवे तुच्छ हवे ॥ *saṁsāra-bāsanā more kabe tuccha habe*

When will I obtain the mercy of Lord Nityānandacandra? When, by His mercy, will the desire for material enjoyment become very insignificant?

विषय छाड़िया कवे शुद्ध हवे मन । *biṣaya chāṛiyā kabe śuddha ha'be mana*
कवे हाम हेरव श्रीबृन्दावन ॥ *kabe hāma herabo śrī-bṛndāvana*

When the mind is completely purified, being freed from material anxieties and desires, then I shall be able to understand Vṛndāvana and the conjugal of Rādhā and Kṛṣṇa, and then my spiritual life will be successful.

रूप-रघुनाथ-पदे हइवे आकुति । *rūpa-raghunātha-pade hoibe ākuti*
कवे हाम बुझव से जुगलपीरिति ॥ *kabe hāma bujhabo se jugala-pīriti*

When shall I be very much eager to study the books left by the Six Gosvāmīs, headed by Śrīla Rūpa Gosvāmī and Śrīla Raghunātha dāsa Gosvāmī? By their instruction I shall be able to properly understand the loving affairs of Rādhā and Kṛṣṇa.

रूप-रघुनाथ-पदे रहु मोर आश । *rūpa-raghunātha-pade rahu mora āśa*
प्रार्थना करये सदा नरोत्तमदास ॥ *prārthanā koroye sadā narottama-dāsa*

My only aspiration is to attain the lotus feet of the Six Gosvāmīs headed by Śrīla Rūpa Gosvāmī and Śrīla Raghunātha dāsa Gosvāmī. Narottama dāsa constantly prays to attain their lotus feet.

Appearance of Lord Sri Caitanya

by Śrīla Vāsudev Ghōṣa

Jaya jaya kalaraba nadīyā nagare
Janama labhila gaurā śacīra udare

When Gaura Sri Citanya Mahaprabhu appeared at mother Saci's house whole Nadia was crowded with chanting Jaya! Jaya!(Gaura hari).

Phālguna pūrnimā tithi nakṣatra phālguni
Śubhakṣaṇe janamilā gaurā dvijamani

Sri Gaura the crest-jewel of Brahmana took birth on very auspicious time in the month of Phalguna when Purnima Tithi(full moon evening) and Phalguni Nakstra meet.

Pūrnimāra candra jini kiraṇa prakāśa
Dhūre gela andhakāra pāiyā nairāśa

By the ray of full moon like Gauranga Mahaprabhu all the darkness disappeared hopelessly.

Dvāpare nandera ghare kṛṣṇa avatār
Yasodā udare janma bidita saṁsār

In Dvapara yuga Lord Krishna took birth as the son of Nanda Maharaj and Yasoda.

Śacīra udare ebe janma nadīyāte
Kaliyuger jīva saba nistāra karite

In this Kali yuga Lord Krishna, to deliver all living beings, took birth as the son of Sri Jagannatha Misra and Saci Devi in Nadia.

Vāsudeva ghose kahe mane kari āśā
Gaura padadvandva hṛde kariyā bharasā

Vasudeva Ghos hoping the Lord Gauranga's lotus feet are the only shelter, in his heart.

उहे ohe!

बैष्णव ठाकुर, दयार सागर, ए दासे करुणा करि' ।

vaiṣṇva ṭhākura, doyāra sāgara, e dāse koruṇā kori'

दिया पदछाया, शोध हे आमाय, तोमार चरण धरि ॥

diyā pada-chāyā, śodho he āmāya, tomāra caraṇa dhoṛi

छय वेग दमि', छय दोष शोधि', छय गुण देह' दासे ।

chaya bega domi', chaya doṣa śodhi', chaya guṇa deho' dāse

छय सत्संग, देह' हे आमारे, वसेछि संगेर आशे ॥

chaya sat-saṅga, deho' he āmāre, boshechi saṅgera āśe

एकाकी आमार, नाहि पाय वल, हरिनाम संकीर्तने ।

ekākī āmāra, nāhi pāya bala, hari-nāma-saṅkīrtane

तुमि कृपा करि', श्रद्धाविन्दु दिया, देह' कृष्ण-नाम-धने ॥

tumi kṛpā kori', śraddhā-bindu diyā, deho' kṛṣṇa-nāma-dhane

कृष्ण से तोमार, कृष्ण दिते पार, तोमार शक्ति आछे ।

kṛṣṇa se tomāra, kṛṣṇa dite pāro, tomāra śakti āche

आमि त' काङ्गाल, 'कृष्ण' 'कृष्ण' बलि, धाई तव पाछे पाछे ॥

āmi to' kāṅgāla, 'kṛṣṇa' 'kṛṣṇa' boli', dhāi tava pāche pāche

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

* The six passions are those pertaining to words, the mind, anger, the tongue, the stomach and the genitals. The six faults are overeating, attachment to material things, inability to follow regulative principles, sense gratification, useless idle talk, and impure habits. The six positive qualities are enthusiasm in practicing devotional service, firm faith in devotional processes, a strong desire to attain *prema-bhakti*, a favorable service attitude, avoidance of non-devotees, and appreciation of the company of devotees. The six methods of association are to go to an assembly of devotees, to invite devotees into one's home, to discuss and hear devotional topics, to take the *maha-prasada* of devotees and to offer *maha-prasada* to devotees.

गुरुदेव! Guru deva!

कृपाविन्दु दिया, कर' ई दासे, तृणापेक्षा अति हीन ।

kṛpā-bindu diyā, koro' ei dāse, tṛṇāpekṣā ati hīna

सकल सहने, वल दिया कर', निज माने स्पृहाहीन ॥

sakala sahane, bala diyā koro', nija māne sprhā-hīna

सकले सन्मान, करिते शक्ति, देह' नाथ! यथायथ ।

sakale sammāna, korite śakti, deho' nātha! jathājatha

तवे त' गाईव, हरिनाम-सुखे, अपराध ह'वे हत ॥

tabe to' gāibo, hari-nāma-sukhe, aparādha ha'be hata

कवे हेन कृपा, लभिया ए जन, कृतार्थ हइवे, नाथ !

kabe hena kṛpā, labhiyā e jana, kṛtārtha hoibe, nātha!

शक्तिवृद्धिहीन, आमि अति दीन, कर' मोरे आत्मसाथ ॥

śakti-budhi-hīna, āmi ati dīna, kara' more ātma-sātha

योग्यता-विचारे, किछु नाहि पाइ, तोमार करुणा सार ।

yogyatā-vicāre, kichu nāhi pāi, tomāra kṛṇā-sāra

करुणा ना हैले, काँदिया काँदिया, प्राण ना राखिव आर ॥

karuṇā nā hoile, kāndiyā kāndiyā, praṇa nā rākhibo āro

O Gurudeva! Byadministring a drop of your mercy make this servant of yours infinitely more humble than a blade of grass. Giving me the strength to bear all trials and troubles, free me from desires for personal honor

O lord and master! Inspire me with the power to befittingly honor all living beings. Only the will I sing the holy name of the Lord in great ecstasy, and my offensive activities will cease.

When will this person be indeed blessed by receiving by your mercy, O lord and master? Devoid of all strength and intelligence, I am very low and fallen. Please make me your own.

When I examine myself for worthiness, I find nothing of value. Therefore Your mercy is the essence of life. If you are not merciful to me, then I will constantly weep and weep, no longer being able to maintain my life.

अधरं मधुरं वदनं मधुरं नयनं मधुरं हसितं मधुरं ।

हृदयं मधुरं गमनं मधुरं मधुराधिपतेरखिलं मधुरं ॥१॥

adharam madhuram vadanam madhuram
nayanam madhuram hasitam madhuram
hrdayam madhuram gamanam madhuram
madhurādhi- pater- akhilam madhuram

His lips are sweet, His face is sweet, His eyes are sweet, His smile is sweet, His heart is sweet, His gait is sweet—everything is sweet about the original Lord of Sweetness.

वचनं मधुरं चरितं मधुरं वसनं मधुरं वलितं मधुरं ।

चलितं मधुरं भ्रमितं मधुरं मधुराधिपतेरखिलं मधुरं ॥२॥

vacanam madhuram caritam madhuram
vasanam madhuram valitam madhuram
calitam madhuram bhramitam madhuram
madhurādhi-pater-akhilam madhuram

His voice is sweet, His character is sweet, His attire is sweet, His speech is sweet, His movements are sweet, His wandering is sweet—everything is sweet about the original Lord of Sweetness.

वेणुर्मधुरो रेणुर्मधुरः पाणिर्मधुरः पादो मधुरौ ।

नृत्यं मधुरं सख्यं मधुरं मधुराधिपतेरखिलं मधुरं ॥३॥

veṇur madhuro reṇur madhuraḥ
pāṇir madhiraḥ pādo madhuraḥ
nrtyam madhuram sakhyam madhuram
madhurādhi-pater-akhilam madhuram

His flute is sweet, His foot-dust is sweet, His hands are sweet, His feet are sweet, His dancing is sweet, His friendship is sweet—everything is sweet about the original Lord of Sweetness.

गीतं मधुरं पीतं मधुरं भुक्तं मधुरं सुक्तं मधुरं

रूपं मधुरं तिलकं मधुरं मधुराधिपतेरखिलं मधुरं ॥४॥

gītam madhuram pītam madhuram
bhuktaṁ madhuram suktam madhuram
rūpam madhuram tilakam madhuram
madhurādhi-pater-akhilam madhuram

His singing is sweet, His drinking is sweet, His eating is sweet, His sleeping is sweet, His beauty is sweet, His *tilaka* is sweet—everything is sweet about the original Lord of Sweetness.

करणं मधुरं तरणं मधुरं हरणं मधुरं रमणं मधुरं ।
वमितं मधुरं शमितं मधुरं मधुराधिपतेरखिलं मधुरं ॥५॥

karaṇam madhuram taranam madhuram
haraṇam madhuram ramanam madhuram
vamitam madhuram śmitam madhuram
madhurādhi- pater- akhilam madhuram

His deeds are sweet, His acts of deliverance are sweet, His stealing is sweet, His love-sports are sweet, His yawning is sweet, and even His chastisements are sweet—everything is sweet about the original Lord of Sweetness.

गुञ्जा मधुरा माला मधुरा यमुना मधुरा वीची मधुरा ।
सलीलं मधुरं कमलं मधुरं मधुराधिपतेरखिलं मधुरं ॥६॥

guñjā madhurā mālā madhurā
yamunā madhurā vīcī madhurā
salilam madhuram kamalam madhuram
madhurādhi- pater- akhilam madhuram

His garland of *guñjā* is sweet, His garland is sweet, His Yamunā River is sweet, and her waves, water, and lotuses are all sweet—everything is sweet about the original Lord of Sweetness.

गोपी मधुरा लीला मधुरा युक्तं मधुरं भुक्तं मधुरं ।
हृष्टं मधुरं शिष्टं मधुरं मधुराधिपतेरखिलं मधुरं ॥७॥

gopī madhurā līlā madhurā
yuktaṁ madhuram bhuktaṁ madhuram
hr̥ṣṭam madhuram śiṣṭam madhuram
madhurādhi- pater- akhilam madhuram

His *gopīs* are sweet, His pastimes are sweet, His paraphernalia and ornaments are sweet, His food is sweet, His delight is sweet, His embrace is sweet,—everything is sweet about the original Lord of Sweetness.

गोपा मधुरा गावो मधुरा यष्टिर्मधुरा सृष्टिर्मधुरा
दलितं मधुरं फलितं मधुरं मधुराधिपतेरखिलं मधुरं ॥७॥

gopā madhurā gāvo madhurā
yaṣṭir madhurā sṛṣṭir madhurā
dalitam madhuram phalitam madhuram
madhurādhi- pater- akhilam madhuram

His *gopas* are sweet, His cows are sweet, His staff is sweet, His creations is sweet, His defeating of demons is sweet, and His bestowal of fruits is sweet—everything is sweet about the original Lord of Sweetness.



श्रीनृसिंहदेव प्रणाम्

नमस्ते नरसिंहाय प्रह्लादाह्लाद-दायिने ।
हिरण्यकशिपोर्वक्षः शिलाटङ्क-नखालये ॥

*namas te narasimhāya
prahlādāhlāda-dāyine
hiranyakaśipor vakṣaḥ-
śilā-ṭaṅka-nakhālaye*

I offer my obeisances to Lord Narasimha, who gives joy to Prahlāda Mahārāja and whose nails are like chisels on the stonelike chest of the demon Hiranyakaśipu.

इतो नृसिंहः परतो नृसिंहो यतो यतो यामि ततो नृसिंहः ।
वहिर्नृसिंहो हृदये नृसिंहो नृसिंहमादिं शरणं प्रपद्ये ॥

*ito nṛsimhaḥ parato nṛsimho
yato yato yāmi tato nṛsimhaḥ
bahir nṛsimho hṛdaye nṛsimho
nṛsimhaṁ ādim śaraṇaṁ prapadye*

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

तव करकमलवरे नखमद्भुतशृङ्गं
दलितहिरण्यकशिपुतनुभृङ्गम् ।
केशव धृत-नरहरिरूप जय जगदीश हरे ॥

*tava kara-kamala-vare nakhaṁ adbhuta-śṛṅgaṁ
dalita-hiranyakaśipu-tanu-bhṛṅgaṁ
keśava dhṛta-narahari-rūpa jaya jagadīśa hare*

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



राधाकृष्ण प्राण मोर युगलकिशोर । जीवने मरणे गति आर नाहि मोर ॥
rādhā-kṛṣṇa prāṇa mora jugala-kīśora
jīvane maraṇe gati āra nāhi mora

कालिन्दीर कूले केलि-कदम्बेर वन । रतन वेदीर उपर वसाव दु'जन ॥
kālindīra kūle keli-kadambera vana
ratana-vedīra upara vasāba du'jana

श्यामगौरी-अङ्गे दिव(चुया)चन्दनेर गन्ध । चामर ढुलाव कवे, हेरिव मुखचन्द्र ॥
śyāma-gaurī-ange diba(cuyā)candanera gandha
cāmara ḍhulāba kabe heriba mukha-candra

गाँथिया मालतीर माला दिव दौँहार गले । अधरे तुलिया दिव कर्पूर-ताम्बुले ॥
gānthiyā mālatīr mālā diba donhāra gale
adhare tuliyā diba karpūra-tāmbule

ललिता-विशाखा-आदि यत सखीबृन्द । आज्ञाय करिव सेवा चरणारविन्द ॥
lalitā-viśākhā-ādi yata sakhī-vṛnda
ājñāya kariba sevā caraṇāravinda

श्रीकृष्णचैतन्य प्रभुर दासेर अनुदास । सेवा अभिलाष करे नरो । मदास ॥
śrī-kṛṣṇa-caitanya-prabhur dāser anudāsa
sevā abhilāṣa kare narottama-dāsa

The youthful Divie Couple Śrī Śrī Rādhā and Kṛṣṇa are my life and soul.
 In life or death I have no other refuge but Them.

In a forest of small *kadamba* trees on the bank of the Yamunā, I will seat
 the divine Couple on a throne made of brilliant jewels.

I will anoint Their dark and fair forms with sandalwood paste scented
 with perfume, and I will fan Them with *cāmara* whisk, O, when will I behold
 Their moonlike faces?

After stringing together garlands of *mālatī* flowers, I will place them around
 Their necks, and I will offer *tāmbūla* scented with camphor to Their lotus mouths.

With the permission of the *sakhīs*, headed by Lalitā and Viśākhā, I will
 serve the lotus feet of Rādhā and Kṛṣṇa.

Narottama Dāsa, the servant of the servant of Śrī Kṛṣṇa Caitanya
 Māhāprabhu, longs for this service to the Divine Couple.



जीव जाग, जीव जाग, गोराचाँद वले ।

कत निद्रा याउ माया-पिशाचीर कोले ॥

jīv jāgo, jīv jāgo, gaurācānda bole
kota nidrā yāo māyā-pīśācīra kole

भजिव वलिया एसे संसार-भितरे ।

भुलिया रहिले तुमि अविद्यार भरे ॥

bhajibo boliyā ese samsāra-bhitore
bhuliyā rohile tumi avidyāra bhore

तोमारे लइते आमि हैनु अवतार ।

आमि विना वन्धु आर के आछे तोमार ॥

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

एनेछि औषधि माया नाशिवार लागि' ।

हरिनाम महामन्त्र लउ तुमि मागि' ॥

enechi auṣadhi māyā nāśibāra lāgi'
hari-nāma mahāmantra lao tumi māgi

भकतिविनोद प्रभु-चरणे पड़िया ।

सेइ हरिनाम-मन्त्र लइल मागिया ॥

bhaktivinoda prabhu-carane paḍiyā
sei hari-nāma-mantra liolo māgiyā

“Wake up, sleeping souls! Wake up, sleeping slouls!” Lord Gaurāṅga calls, “You have slept so long in the lap of the witch Māyā!”

“You came into this world saying, ‘O my Lord I will certainly worship You,’ but having forgotten this promise you remain in great ignorance.

“I have descended to this world just to reclaim you. Other than Myself, who else is your true friend?

“I have brought the medicine for destroying the illusion of Māyā. Now beg for this *hari-nāma-mahā-mantra* and take it.”

Bhaktivinoda fell at the lotus feet of Lord Gaurāṅga, and after begging for the holy name he indeed received that *mahā-mantra*.

Rectification of the Ten Offences against the Holy Name

30

*bahu janma kare yadi śravaṇa kīrtana
tabu to' nā pāya kṛṣṇa-pade prema-dhana*

If one is infested with the ten offences in the chanting of the Hare Kṛṣṇa Mahā-Mantra, despite his endeavour to chant the Holy Name for many births, he will not get the love of Godhead which is the ultimate goal of this chanting.

The offenses against the chanting of the Holy Name are as follows:

- (1) To blaspheme the devotees who have dedicated their lives for propagating the holy name of the Lord.
- (2) To consider the names of demigods like Lord Siva or Lord Brahma to be equal to, or independent of, the name of Lord Viṣṇu.
- (3) To disobey the orders of the spiritual master.
- (4) To blaspheme the Vedic literature or literature in pursuance of the Vedic version.
- (5) To consider the glories of chanting Hare Kṛṣṇa to be imagination.
- (6) To give some interpretation on the holy name of the Lord.
- (7) To commit sinful activities on the strength of the holy name of the Lord.
- (8) To consider the chanting of Hare Kṛṣṇa one of the auspicious ritualistic activities offered in the Vedas as fruitive activities (karma-kanda).
- (9) To instruct a faithless person about the glories of the holy name.
- (10) To not have complete faith in the chanting of the holy names and to maintain material attachments, even after understanding so many instructions on this matter.

Every devotee who claims to be a Vaiṣṇava must guard against these offenses in order to quickly achieve the desired success. **Kṛṣṇa Prema!**

Śrī Vaiṣṇava Praṇāma (Obeisances to all devotees)

Now let us take this opportunity to offer our respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfill the desires of everyone, and they are full of compassion for the fallen conditioned souls.

*vāñcā-kalpa-tarubhyaś ca kṛpā-sindhubya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ*

शुद्धभक्त चरण-रेणु
भजन-अनुकूल ।
भक्त-सेवा, परम-सिद्धि
प्रेमलतिकार मूल ॥१॥

śuddha-bhakata- caraṇa-reṇu,
bhajana-anukūla
bhakata-sevā, parama-siddhi,
prema-latikāra mūla

1) Dust from the lotus feet of pure devotees is conducive to devotional service, while service to the Vaiṣṇavas is itself the supreme perfection as well as the root of the tender creeper of divine love.

माधव-तिथि भक्ति-जननी
यतने पालन करि ।
कृष्णवसति, वसति वलि'
परम आदरे वरि ॥२॥

mādhava-tithi, bhakti-jananī,
jatane pālana kori
kṛṣṇa-vasati, vasati boli',
parama ādare bori

2) I observe with great care the holy days commemorating the pastimes of Lord Mādhava, for they are the mother of devotion. As my dwelling place I choose with the greatest of reverence and love the transcendental abode of Śrī Kṛṣṇa.

गौर आमार ये सब स्थाने,
कर ल भ्रमन रंगे ।
से-सब स्थान, हेरि व आमि,
प्रणयि-भक्त-संगे ॥३॥

gaur āmāra, ye-saba sthāne,
koralo bhramaṇa raṅge
se-saba sthāna, heribo āmi,
pranayi-bhakata-saṅge

3) All those places where my Lord Gaura-sundara traveled for pastimes I will visit in the company of loving devotees.

मृदंगवाद्य शुनिते मन,
अवसर सदा याचे ।
गौर-विहित, की नि शुनि,
आनन्दे हृदय नाचे ॥४॥

mṛdaṅga-vādyā, śunite mana,
abasara sadā yāce
gaura-vihita, kīrtana śuni',
ānande hṛdoya nāce

4) My mind ever longs for the opportunity to hear the music of the mṛdaṅga. Upon hearing the kind of kīrtan ordained by Lord Gaura-candra, my heart dances in ecstasy.

युगलमूर्ति देखिया मोर,
परम-आनन्द हय ।
प्रसाद सेवा करि ते हय,
सकल प्रपञ्च जय ॥५॥

yugala-mūrti, dekhiyā mora,
parama-ānanda hoyā
prasāda-sevā, korite hoyā,
sakala prapañca jaya

5) Beholding the Deity forms of the Divine Couple, Śrī Śrī Rādhā-Kṛṣṇa, I feel the greatest joy. By honoring the Lord's prasād, I conquer over all worldly illusions.

ये दिन गृहे, भजन देखि,
गृहेते गोलोक भाय ।
चरण-सीधु देखिया गंगा,
सुख ना सीमा पाय ॥६॥

*ye-dina gr̥he, bhajana dekhi,
gr̥hete goloka bhāya
caraṇa-sīdhu, dekhiyā gaṅgā,
sukha nā sīmā pāya*

6) Goloka Vṛndāvana appears in my home whenever I see the worship service of Lord Hari taking place there. When I see the Gaṅgā, that river of nectar emanating from the lotus feet of the Lord, my happiness knows no bounds.

तुलसी देखि', जुड़ाय प्राण,
माधवतोषणी जानि' ।
गौर प्रिय शाक-सेवने,
जीवन सार्थक मानि ॥७॥

*tulasī dekhi', juḍāya prāna,
mādhava-toṣaṇī jāni'
gaura-priya, śāka-sevane,
jīvana sārthaka māni*

7) The sight of the holy tulasī tree soothes my soul, for I know she gives pleasure to Lord Mādhava. By tasting the green leafy preparation named śāk, a great favorite of Lord Gaurāṅga's, I consider life worthwhile.

भकविनोद, कृष्णभजने,
अनुकुल पाय याहा ।
प्रतिदिवसे, परम-सुखे,
स्वीकार करये ताहा ॥८॥

*bhakativinoda, kṛṣṇa-bhajane,
anukūla pāya jāhā
prati-divase, parama-sukhe,
swīkāra koroye tāhā*

8) Whatever Bhaktivinoda obtains that is favorable for the service of Śrī Kṛṣṇa he accepts every day with the greatest joy.



भज गौरांग कह गौरांग लह गौरांगेर नाम रे ।
ये जन गौरांग भजे से हय आमार प्राण रे ॥

*bhaja gaurāṅga kaha gaurāṅga laha gaurāṅgera nāma re
je jana gaurāṅga bhaje se haya āmār prāṇa re*

Please worship the Lord Gaurāṅga, speak about Lord Gaurāṅga and chant the name of Lord Gaurāṅga. Whoever worship Lord Gaurāṅga are my life and soul.

Sapārṣada-bhagavad-viraha-janita-vilāp

Lamentation Due to Separation from
The Lord Śrī Kṛṣṇa and His Intimate Associates

ये आनिल प्रेमधन करुणाप्रचुर ।
हेन प्रभु कोथा गेला आचार्य थाकुर ॥

je ānilo prema-dhana korunā pracur
heno prabhu kothā gelā ācārya-ṭhākur

He who brought the treasure of divine love and who was filled with compassion and mercy--where has such a personality as Śrī Advaita Ācārya gone?

काँहा मोर स्वरूप-रूप काँहा सनातन ।
काँहा दास-रघुनाथ पतित पावन ॥

kāhā mora swarūp rūpa kāhā sanātan
kāhā dāsa raghunātha patita-pāban

Where are my Svarūpa Dāmodara and Rūpa Gosvāmī? Where is Sanātana? Where is Raghunātha dasa, the savior of the fallen?

काँहा मोर भट्टयुग काँहा कविराज ।
एककाले कोथा गेला गोर नटराज ॥

kāhā mora bhaṭṭ-juga kāhā kabirāj
eka-kāle kothā gelā gorā ṇaṭa-rāj

Where are my Raghunātha Bhaṭṭa and Gopāla Bhaṭṭa and where is Kṛṣṇadāsa Kavirāja? Where did Lord Gaurāṅga, the great dancer, suddenly go?

पाषाणे कुटिव माथा अनले पशिव ।
गौरांग गुणेर निधि कोथा गेले पाव ॥

pāṣāṇe kuṭibo māthā anale paśibo
gaurāṅga guṇera nidhi kothā gele pābo

I will smash my head against the rock and enter into the fire. Where will I find Lord Gaurāṅga, the reservoir of all wonderful qualities?

से सब संगीर संगे ये कैल विलास ।
से संग ना पाजा काँदे नरोत्तमदास ॥

se-saba saṅgīra saṅge je koilo bilās
se-saṅga nā pāiyā kānde narottama dās

Being unable to obtain the association of Lord Gaurāṅga accompanied by all of these devotees in whose association He performed His pastimes, Narottama dāsa simply weeps.

Jaya Rādhā-Mādhava

(from Gītāvalī)

जय राधामाधव, जय कुञ्जविहारी
जय गोपी-जन-वल्लभ, (जय गिरि-वर-धारी) २
जय यशोदा-नन्दन, जय ब्रज-जन-रञ्जन
जय यामुन-तीर-वन-चारी, जय कुञ्जविहारी

jaya rādhā-mādhava, jaya kuñja-bihārī
jaya gopī-jana-vallabha, (jaya giri-vara-dhārī) 2
jaya jaśodā-nandana, jaya braja-jana-rañjana
jaya jāmuna-tīra-vana-cārī, jaya kuñja-bihārī

Kṛṣṇa is the lover of Rādhā. He displays many amorous pastimes in the groves of Vṛndāvana, He is the lover of the cowherd maidens of Vraja, the holder of the great hill named Govardhana, the beloved son of mother Yaśodā, the delighter of the inhabitants of Vraja, and He wanders in the forests along the banks of the River Yamunā.

(जय) श्रीकृष्णचैतन्य प्रभु नित्यानन्द ।
श्रीअद्वैत गदाधर श्रीवासादि गौरभक्तवृन्द ॥
हरे कृष्ण हरे कृष्ण कृष्ण कृष्ण हरे हरे ।
हरे राम हरे राम राम राम हरे हरे ॥

jaya śrīkṛṣṇavaitanya prabhu nityānanda ।
śrīadveta gadādhāra śrībāsādi gaurabhaktavṛnda ॥
hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare ।
hare rāma hare rāma rāma rāma hare hare ॥





Śrī nṛsimhadeva prayers

श्रीनृसिंह, जय नृसिंह, जय जय श्रीनृसिंह ।

प्रह्लादेश जय पद्मा-मुख - पद्म-भृंग ॥

*śrī-nṛsimha, jaya nṛsimha, jaya jaya śrī-nṛsimha
prahlādeśa jaya padmā-mukha-padma-bhṛṅga*

All glories to Nṛsimhadeva! All glories to Nṛsimhadeva, who is the Lord of Prahlāda Mahārāja and, like a honeybee, is always engaged in beholding the lotuslike face of the goddess of fortune.

वागीशा यस्य वदने लक्ष्मीर्यस्य च वक्षसि ।
यस्यास्ते हृदये संवित् तं नृसिंहमहं भजे ॥

*vāg-īśā yasya vadane
lakṣmīr yasya ca vakṣasi
yasyāste hṛdaye samvit
taṁ nṛsimham ahaṁ bhaje*

Lord Nṛsimhadeva is always assisted by Sarasvatī, the goddess of learning, and He is always embracing the goddess of fortune to His chest. The Lord is always complete in knowledge within Himself. Let us offer obeisances unto Nṛsimhadeva.

नमस्ते नरसिंहाय प्रह्लादाह्लाद-दायिने ।
हिरण्यकशिपोर्वक्षः शिलाटङ्क-नखालये ॥

*namas te narasimhāya
prahlādāhlāda-dāyine
hiraṇyakaśipor vakṣah-
śilā-ṭaṅka-nakhālaye*

I offer my obeisances to Lord Narasimha, who gives joy to Prahlāda Mahārāja and whose nails are like chisels on the stonelike chest of the demon Hiraṇyakaśipu.

इतो नृसिंहः परतो नृसिंहो
यतो यतो यामि ततो नृसिंहः ।
वहिर्नृसिंहो हृदये नृसिंहो
नृसिंहमादिं शरणं प्रपद्ये ॥

*ito nṛsimhaḥ parato nṛsimho
yato yato yāmi tato nṛsimhaḥ
bahir nṛsimho hṛdaye nṛsimho
nṛsimham ādim śaraṇaṁ prapadye*

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

तव करकमलवरे नखमद्भुतशृङ्गं
दलितहिरण्यकशिपुतनुभृङ्गम् ।
केशव धृत-नरहरिरूप जय जगदीश हरे ॥

*tava kara-kamala-vare nakhaṁ adbhuta-śṛṅgaṁ
dalita-hiraṇyakaśipu-tanu-bhṛṅgaṁ
keśava dhṛta-narahari-rūpa jaya jagadīśa hare*

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

श्रीश्री दामोदराष्टकम्॥

Śrī Śrī Dāmodarāṣṭakam

नमामीश्वरं सच्चिदानन्दरूपं,
लसत्कुण्डलं गोकुले भ्राजमानं ।
यशोदाभियोलूखला धावमानं,
परामृष्टमृत्यं ततो द्रुत्य गोप्या ॥१॥

namāmīśvaram sac-cid-ānanda-rūpaṁ
lasat-kuṇḍalaṁ gokule bhrājamaṇam
yaśodā-bhiyolūkhalād dhāvamāṇam
parāmṛṣṭam atyantato drutya gopyā

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

रुदन्तं मुहुर्नेत्रयुग्मं मृजन्तं,
कराम्भोज-युग्मेन सातङ्कनत्रम् ।
मुहुः श्वासकम्प-त्रिरेखाङ्ककण्ठ,
स्थित-ग्रैव-दामोदरं भक्तिबद्धम् ॥२॥

rudantaṁ muhur netra-yugmaṁ mrjantaṁ
karāmbhoja-yugmena sātaṅka-netraṁ
muhuḥ śvāsa-kampa-trirekhāṅka-kaṇṭha-
sthita-graivam dāmodaraṁ bhakti-baddham

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

इतीदृक् स्वलीलाभिरानन्दकुण्डे,
स्वघोषं निमज्जन्तमाख्यापयन्तम् ।
तदीयेशितज्ञेषु भक्तैर्जितत्वं,
पुनः प्रेमतस्तं शतावृत्तिं वन्दे ॥३॥

itīdṛk sva-līlābhir ānanda-kuṇḍe
sva-ghoṣaṁ nimajjantaṁ ākhyāpayantaṁ
tadiyeṣita-jñeṣu bhaktair jitatvaṁ
punaḥ prematas taṁ śatāvṛtti vande

(3) By such childhood pastimes as this He is drowning the inhabitants of Gokula in pools of ecstasy, and is revealing to those devotees who are absorbed in knowledge of His supreme majesty and opulence that He is only conquered by devotees whose pure love is imbued with intimacy and is free from all conceptions of awe and reverence. With great love I again offer my obeisances to Lord Śrī Dāmodara hundreds and hundreds of times.

वरं देव! मोक्षं न मोक्षावधि वा,
न चान्यं वृणोऽहं वरेशादपीह ।
इदन्ते वपुर्नाथ! गोपालबालं,
सदा मे मनस्याविरास्तां किमन्यै ॥४॥

varam deva mokṣaṁ na mokṣāvadhiṁ vā
na canyaṁ vṛṇe 'haṁ vareṣād apīha
idaṁ te vapur nātha gopāla-bālaṁ
sadā me manasy āvirāstāṁ kim anyaiḥ

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

इदन्ते मुखाम्भोजमत्यन्तनीलै-
 वृतं कुन्तलैः स्निग्ध-रक्तैश्चगोप्या ।
 मुहुश्चुम्बितं बिम्बरक्ताधरं मे,
 मनस्याविरस्तामलं लक्षलाभैः ॥५॥

*idaṁ te mukhāmbhojam atyanta-nīlair
 vṛtaṁ kuntalaiḥ snigdha-raktaiś ca gopyā
 muhuś cumbitaṁ bimba-raktādharaṁ me
 manasy āvirāstām alaṁ lakṣa-lābhaiḥ*

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

नमो देव दामोदरानन्त विष्णो !,
 प्रसीध प्रभो ! दुःखजाला धमग्नम् ।
 कृपादृष्टि-वृष्ट्यातिदीनं वतानु ,
 गृहानेश ! मामज्ञमेध्यक्षिदृश्यः ॥६॥

*namo deva dāmodarānanta viṣṇo
 prasīda prabho duḥkha-jālābdhi-magnam
 kṛpā-dṛṣṭi-vṛṣṭyāti-dīnaṁ batānu
 grhāṇeṣa mām ajñam edhy akṣi-dṛśyaḥ*

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

कुबेरात्मजौ बद्धमूर्त्यैव यद्वत्,
 त्वया मोचितौ भक्तिभाजौ कृतौ च ।
 तथा प्रमभक्तिं स्वकां मे प्रयच्छ ,
 न मोक्षे ग्रहो मेऽस्ति दामोदरेह ॥७॥

*kuverātmaṇau baddha-mūrtyaiva yadvat
 tvayā mocitau bhakti-bhājau kṛtau ca
 tathā prema-bhaktiṁ svakāṁ me prayaccha
 na mokṣe graho me 'sti dāmodareha*

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

नमस्तेऽस्तु दाम्ने स्फुरद्दीप्तिधाम्ने,
 त्वदीयोदरायाथ विश्वस्य धाम्ने ।
 नमो राधिकायै त्वदीय प्रियायै,
 नमोऽनन्तलीलाय देवाय तुभ्यम् ॥८॥

*namas te 'stu dāmne sphurad-dīpti-dhāmne
 tvadīyodarāyātha viśvasya dhāmne
 namo rādhikāyai tvadīya-priyāyai
 namo 'nanta-līlāya devāya tubhyam*

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



Prārthanā Song 1
Lalasāmayī (Longings)

35

गोरांग वलिते ह'वे पुलक शरीर।
हरि हरि वलिते नयने व'वे नीर॥

gaurāṅga bolite habe pulaka-ṣarira
hari hari bolite nayane ba'be nīra

When will that opportune moment come to us when there will be shivering of the body as soon as we chant Lord Gaurāṅga's name? While chanting Hare Kṛṣṇa, when will there be tears in the eyes?

आरकवे निताइचाँदेर करुणा हइवे।
संसार-वासना मोर कवे तुच्छ हवे॥

āra kabe nitāi-cander koruṇā hoibe
somsāra-bāsanā more kabe tuccha habe

When will I obtain the mercy of Lord Nityānandacandra? When, by His mercy, will the desire for material enjoyment become very insignificant?

विषय छाड़िया कवे शुद्ध हवे मन।
कवे हाम हेरव श्रीबृन्दावन॥

biṣaya chāṛiyā kabe śuddha ha'be mana
kabe hāma herabo śrī-bṛndāvana

When the mind is completely purified, being freed from material anxieties and desires, then I shall be able to understand Vṛndāvana and the conjugal of Rādhā and Kṛṣṇa, and then my spiritual life will be successful.

रूप-रघुनाथ-पदे हइवे आकुति।
कवे हाम वुझव से जुगलपीरिति॥

rūpa-raghunātha-pade hoibe ākuti
kabe hāma bujhabo se jugala-pīriti

When shall I be very much eager to study the books left by the Six Gosvāmīs, headed by Śrīla Rūpa Gosvāmī and Śrīla Raghunātha dāsa Gosvāmī? By their instruction I shall be able to properly understand the loving affairs of Rādhā and Kṛṣṇa.

रूप-रघुनाथ-पदे रहु मोर आश।
प्रार्थना करये सदा नरोत्तमदास॥

rūpa-raghunātha-pade rahu mora āśa
prārthanā koroye sadā narottama-dāsa

My only aspiration is to attain the lotus feet of the Six Gosvāmīs headed by Śrīla Rūpa Gosvāmī and Śrīla Raghunātha dāsa Gosvāmī. Narottama dāsa constantly prays to attain their lotus feet.

Sapārṣada-bhagavad-viraha-janita-vilāp

Lamentation Due to Separation from
The Lord Śrī Kṛṣṇa and His Intimate Associates

ये आनिल प्रेमधन करुणाप्रचुर ।
हेन प्रभु कोथा गेला आचार्य थाकुर ॥

je ānilo prema-dhana korunā pracur
heno prabhu kothā gelā ācārya-ṭhākur

He who brought the treasure of divine love and who was filled with compassion and mercy--where has such a personality as Śrī Advaita Ācārya gone?

काँहा मोर स्वरूप-रूप काँहा सनातन ।
काँहा दास-रघुनाथ पतित पावन ॥

kāhā mora swarūp rūpa kāhā sanātan
kāhā dāsa raghunātha patita-pāban

Where are my Svarūpa Dāmodara and Rūpa Gosvāmī? Where is Sanātana? Where is Raghunātha dasa, the savior of the fallen?

काँहा मोर भट्टयुग काँहा कविराज ।
एककाले कोथा गेला गोर नटराज ॥

kāhā mora bhaṭṭ-juga kāhā kabirāj
eka-kāle kothā gelā gorā naṭa-rāj

Where are my Raghunātha Bhaṭṭa and Gopāla Bhaṭṭa and where is Kṛṣṇadāsa Kavirāja? Where did Lord Gaurāṅga, the great dancer, suddenly go?

पाषाणे कुटिव माथा अनले पशिव ।
गौरांग गुणेर निधि कोथा गेले पाव ॥

pāṣāṇe kuṭibo māthā anale paśibo
gaurāṅga guṇera nidhi kothā gele pābo

I will smash my head against the rock and enter into the fire. Where will I find Lord Gaurāṅga, the reservoir of all wonderful qualities?

से सब संगीर संगे ये कैल विलास ।
से संग ना पाजा काँदे नरोत्तमदास ॥

se-saba saṅgīra saṅge je koilo bilās
se-saṅga nā pāiyā kānde narottama dās

Being unable to obtain the association of Lord Gaurāṅga accompanied by all of these devotees in whose association He performed His pastimes, Narottama dāsa simply weeps.



“Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma, Rāma Rāma Hare Hare”

“Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma, Rāma Rāma Hare Hare”

मधुरं मधुरेभ्योऽपि मंगलेभ्योऽपि मंगलम् ।
पावनं पावनेभ्योऽपि हरेर्नामैव केवलम् ॥

madhuraṁ madhurebhyo 'pi
maṅgalebhyo 'pi maṅgalam
pāvanaṁ pāvanebhyo 'pi
harer nāmaiva kevalam

1. Of sweet things, it is the sweetest you will taste at any time;
Of things that bring good fortune, it is good fortune's paradigm;
Of things that purify, it purifies most powerfully;
The Holy Name of Śrī Hari, is surely all that be.

आब्रह्म-स्तम्ब-पर्यन्तं सर्वं माया-मयं जगत् ।
सत्यं सत्यं पुनः सत्यं हरेर्नामैव केवलम् ॥

ābrahma-stamba-paryantaṁ
sarvaṁ māyā-mayaṁ jagat
satyaṁ satyaṁ punaḥ satyaṁ
harer nāmaiva kevalam

2. From Brahma's realm atop the sky down to the lowly grass;
Illusion reigns in Mayā-devī's treacherous morass;
The Truth, the Truth, the only Truth the name Of Śrī Hari;
The Holy Name of Śrī Hari, is surely all that be.

स गुरुः स पिता चापि स माता बन्धवोऽपि सः ।
शिक्षयेच्चेत् सदा स्मर्तुं हरेर्नामैव केवलम् ॥

sa guruḥ sa pitā cāpi
sā mātā bandhavo 'pi saḥ
śikṣayec cet sadā smartuṁ
harer nāmaiva kevalam

3. He is the Guru, he is the father, he is the friend most true;
And she is the real mother, who most kindly teaches you;
To always chant and hear the Holy Name of Śrī Hari;
The Holy Name of Śrī Hari, is surely all that be.

निःश्वासे नहि विश्वासः कदा रुद्धो भविष्यति ।
कीर्तनीय मतो बाल्याद् हरेर्नामैव केवलम् ॥

niḥśvāse nāhi viśvāsaḥ
kadā ruddho bhaviṣyati
kīrtanīya mato bālyād
harer nāmaiva kevalam

4. Remember that our final breath may come at an end any time;
No matter if we are old and sick or in our youthful prime;
So young and old alike should chant the Name incessantly;
The Holy Name of Śrī Hari, is surely all that be.

हरिः सदा वसेत्तत्र यत्र भागवता जनाः ।
 गायन्ति भक्ति भावेन हरेर्नामैव केवलम् ॥
 hariḥ sadā vaset tatra
 yatra bhāgavatā janāḥ
 gāyanti bhakti-bhāvena
 harer nāmaiva kevalam

5. Lord Śrī Hari forever dwells wherever devotees;
 Whose hearts are fixed on Him, and free of all impurities;
 Uplift their voices high and sing His Name in ecstasy;
 The Holy Name of Śrī Hari, is surely all that be.

अहो दुःखं महा-दुखं दुःखादुखतरं यतः ।
 काचार्थं विस्मृतं रत्न हरेर्नामैव केवलम् ॥
 aho duḥkhaṁ mahā-duḥkhaṁ
 duḥkhād duḥkhataṁ yataḥ
 kācārthaṁ vismṛtaṁ ratna-
 harer nāmaiva kevalam

6. Alas! What sorrow! What great pain! The worst calamity!
 For people to forget the Holy Name of Śrī Hari!
 Although the Name is a priceless gem, more broken glass they see;
 The Holy Name of Śrī Hari, is surely all that be.

दीयतां दीयतां कर्णो नीयतां नीयतां वचः ।
 गीयतां गीयतां नित्यं हरेर्नामैव केवलम् ॥
 diyatām diyatām karṇo
 nīyatām nīyatām vacaḥ
 gīyatām gīyatām nityaṁ
 harer nāmaiva kevalam

7. Just fill your ears, just fill them with the Name of Śrī Hari;
 Just chant the name, just chant the Name with all sincerity;
 Just sing the Name, just sing the Holy Name eternally;
 The Holy Name of Śrī Hari, is surely all that be.

तृणी-कृत्य जगत्सर्वं राजते सकलोपरि ।
 चिदानन्द-मयं शुद्धं हरेर्नामैव केवलम् ॥
 tṛṇī-kṛtya jagat sarvaṁ
 rājate sakalopari
 cid-ānanda-mayaṁ śuddhaṁ
 harer-nāmaiva kevalam

8. It makes this world appear like bits of straw upon the ground;
 It splendidly reigns supreme - divinity in sound;
 It is filled with transcendental bliss and peerless purity;
 The Holy Name of Śrī Hari, is surely all that be.

श्रीदशावतार-स्तोत्र ॥

Śrī Daśāvatāra-stotra

(from Gītā-govinda)

by Śrīla Jayadeva Gosvāmī

प्रलयपयोधिजले धृतवानसि बेदं विहित-वहित्रचरित्रमखेदम्
केशव धृत-मीनशरीर जय जगदीश हरे ॥१॥

*pralaya-payodhi-jāle dhṛtavān asi vedam
vihita-vahitra-caritram akhedam
keśava dhṛta-mīna-śarīra jaya jagadīśa hare*

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

क्षितिरिह-विपुलतरेतिष्ठतितवपृष्ठे धरणिरधरणकिणचक्रगरिष्ठे
केशव धृत-कूर्मशरीर जय जगदीश हरे ॥२॥

*kṣitir iha vipulatare tiṣṭhati tava pṛṣṭhe
dharanī-dhāraṇa-kiṇa-cakra-gariṣṭhe
keśava dhṛta-kūrma-śarīra jaya jagadīśa hare*

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

वसति दशन-शिखरे धरणी तवलग्न्या शशिनि कलङ्ककलेवनिमग्ना
केशव धृत-शूकर-रूप जय जगदीश हरे ॥३॥

*vasati daśana-sikhare dharanī tava lagnā
śaśini kalaṅka-kaleva nimagnā
keśava dhṛta-śūkara-rūpa jaya jagadīśa hare*

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

तव कर-कमल-वरे नखमद्भुत शुङ्गं दलित-हिन्यकशिपू-तनुभृङ्गम्
केशव धृत-नरहरि-रूप जय जगदीश हरे ॥४॥

*tava kara-kamala-vare nakham adbhuta-śṛṅgam
dalita-hiranyakaśipu-tanu-bhṛṅgam
keśava dhṛta-narahari-rūpa jaya jagadīśa hare*

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

छलयसि विक्रमणे बलिमद्भुत-वामन पद-नख-नीर-जनित-जन-पावन
केशव धृत-वामन-रूप जय जगदीश हरे ॥५॥

*chalayasi vikramaṇe balim adbhuta-vāmana
pada-nakha-nīra-janita-jana-pāvana
keśava dhṛta-vāmana-rūpa jaya jagadīśa hare*

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

क्षत्रिय-रुधिर-मये जगदपगत-पापं स्रपयसि पयसि शमित-भवतापम्
केशव धृत-भृगुपति-रूप जगदीश हरे ॥६॥

*kṣatriya-rudhira-maye jagad-apagata-pāpam
snapayasi payasi śamita-bhava-tāpam
keśava dhṛta-bhṛgupati-rūpa jaya jagadīśa hare*

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

वितरसि दिक्षु रणे दिक्पति कमणियं दश-मुख-मौलि-वलिं रमणीयम्
केशव धृत-राम-शरीर जगदीश हरे ॥७॥

*vitaraṣi dikṣu raṇe dik-pati-kamanīyam
daśa-mukha-mauli-balim ramaṇīyam
keśava dhṛta-rāma-śarīra jaya jagadīśa hare*

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

वहसि वपुसि विशदे वसनं जलदाभं हल-हति-भीति-मिलित-यमुनाभम्
केशव धृत-हलधर-रूप जगदीश हरे ॥८॥

*vahasi vapuṣi viśade vasanam jaladābham
hala-hati-bhīti-milita-yamunābham
keśava dhṛta-haladhara-rūpa jaya jagadīśa hare*

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

निन्दसि यज्ञविधेरहं श्रुतिजातं सदय-हृदय दर्शित-पशु-घातम्
केशव धृत-बुद्धश-शरीर जय जगदीश हरे ॥९॥

*nindasi yajña-vidher ahaḥ śruti-jātaṁ
sadaya-hṛdaya darśita-paśu-ghātaṁ
keśava dhṛta-buddha-śarīra jaya jagadīśa hare*

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

म्लेच्छ-निवह-निधने कलयसि करवाल धूमकेतुमिव किमपि करालम्
केशव धृत-कल्कि-शरीर जय जगदीश हरे ॥१०॥

*mleccha-nivaha-nidhane kalayasi karavālaṁ
dhūmaketum iva kim api karālaṁ
keśava dhṛta-kalki-śarīra jaya jagadīśa hare*

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

श्रीजयदेव-कवेरिदमुदितमुदारं शृणु सुखदं शुभदं भवसारम्
केशव धृत-दशविधरूप जय जगदीश हरे ॥११॥

*śrī-jayedeva-kaveri idam uditam udāraṁ
śṛṇu sukha-daṁ śubha-daṁ bhava-sāraṁ
keśava dhṛta-daśa-vidha-rūpa jaya jagadīśa hare*

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

वेदानुद्धरते जगन्ति वहते भूगोलमुदविभ्रते दैत्यंदारयते वलिंछलयते क्षत्रक्षयंकुर्वते ।
पौलस्त्यंजयते हलंकलयते कारन्यमातन्वते म्लेच्छान्मूर्च्छयते हलदशाकृतिकृते कृष्णाय तुभ्यं नमः॥

*vedān uddharate jaganti vahate bhū-golaṁ udbibhrate
daityaṁ dārayate balim chalayate kṣatra-kṣayaṁ kurvate
paulastyam jayate halaṁ kalayate kārṇyaṁ ātanvate
mlecchān mūrchayate daśakṛti-kṛte kṛṣṇāya tubhyaṁ namaḥ*

(12) O Lord Kṛṣṇa, I offer my obeisances unto You, who appear in the forms of these ten incarnations. In the form of Matsya You rescue the Vedas, and as Kūrma You bear the Mandara Mountain on Your back. As Varāha You lift the earth with Your tusk, and in the form of Narasimha You tear open the chest of the daitya Hiranyakaśipu. In the form of Vāmana You trick the daitya king Bali by asking him for only three steps of land, and then You take away the whole universe from him by expanding Your steps. As Paraśurāma You slay all of the wicked kṣatriyas, and as Rāmacandra You conquer the rākṣasa king Rāvaṇa. In the form of Balarāma You carry a plow with which You subdue the wicked and draw toward You the River Yamunā. As Lord Buddha You show compassion toward all the living beings suffering in this world, and at the end of the Kali-yuga You appear as Kalki to bewilder the mlecchas [degraded low-class men].

Śrī Śrī Jagannāthāṣṭakam

Uttered by Śrī Caitanya Mahāprabhu

*kadācit kālindī-taṭa-vipina-saṅgītaka-ravo
mudābhīrī-nārī-vadana-kamalāsvāda-madhupaḥ
ramā-śambhu-brahmāmara-pati-gaṇeśārcita-pado
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me*

Lord Jagannātha sometimes makes the melodious sounds of playing music and singing throughout the groves on the banks of the Kālindī river. He is like a bumblebee experiencing great delight while tasting the nectar of the lotus-like faces of the cowherd damsels. His lotus feet are worshipped by great personalities such as Lakṣmī, Śiva, Brahmā, Indra and Gaṇeśa. May that Lord of the Universe kindly become visible unto me.

*bhuje savye veṇuṁ śirasi śikhi-picchaṁ kaṭi-taṭe
dukūlaṁ netrānte saḥacari-kaṭākṣaṁ vidadhate
sadā śrīmad-vṛndāvana-vasati-līlā-paricayo
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me*

In His left hand He holds a flute, upon His head is a peacock feather, and around His hips is a fine silken cloth. From the corners of His eyes, He casts sidelong glances upon His loving companions. He is most fond of the pastimes He conducts while living in Śrī Vṛndāvana. May that Lord of the Universe kindly become visible unto me.

*mahāmbhodes tīre kanaka-rucire nīla-śikhare
vasan prāsādāntaḥ sahaja-balabhadrena balinā
subhadrā-madhyā-sthaḥ sakala-sura-sevāvasara-do
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me*

On the shore of the great ocean is a large palace that glows with the effulgence of solid gold, and is topped by a towering temple spire that appears to be a blue sapphire mountain. Residing therein along with His mighty brother Balabhadra, and in between Them His sister Subhadrā, Lord Jagannātha bestows opportunities for all godly souls to render various devotional services. May that Lord of the Universe kindly become visible unto me.

*kṛpā-pārāvāraḥ sajala-jalada-śreṇī-ruciro
ramā-vāṇī-rāmaḥ sphurad-amala-paṅkeruha-mukhaḥ
surendrair ārādhyāḥ śruti-gaṇa-śikhā-gīta-carito
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me*

He is a fathomless ocean of causeless mercy, and His beautiful complexion is like a cluster of blackish rainclouds. He derives great pleasure by hearing the words of affectionate chastisement from His beloved goddess Lakṣmī. His face is like a fully-blown spotless lotus flower. He is worshipped by the best of demigods and sages, and His character and activities are glorified in song by the topmost personified Upaniṣads. May that Lord of the Universe kindly become visible unto me.

*rathārūḍho gacchan pathi milita-bhūdeva-paṭalaiḥ
stuti-prādurbhāvaṁ prati-padam upākaraṇya sadayaḥ
dayā-sindhur bandhuḥ sakala-jagatām sindhu-sutayā
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me*

As the Lord mounts His Ratha-yātrā cart and parades along the road, there is a constant accompaniment of loud prayers and songs chanted by large assemblies of saintly brāhmaṇas. Hearing their hymns, Lord Jagannātha is favorably disposed toward them. He is an ocean of mercy, and is the true friend of all the worlds. May that Lord of the Universe, along with His consort Lakṣmī, who was born from the ocean of nectar, kindly become visible unto me.

*param-brahmāpīḍaḥ kuvalaya-dalotphulla-nayano
nivāsī nīlādrau nihita-caraṇo 'nanta-śīrasi
rasānandī rādhā-sarasa-vapur ālīngana-sukho
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me*

He is the ornament adorning the head of para-brahma (the supreme spiritual reality). His eyes are like the blossomed petals of a blue lotus flower, and He resides in the Nīlācala temple that resembles a sapphire hill. His lotus feet are placed upon the heads of Lord Anantadeva. He is overwhelmed by the flow of transcendental loving mellows, and He becomes happy only by embracing the luscious divine form of Śrīmatī Rādhārāṇī. May that Lord of the Universe kindly become visible unto me.

*na vai yāce rājyam na ca kanaka-māṇikyā-vibhavam
na yāce 'haṁ ramyāṁ sakala-jana-kāmyāṁ vara-vadhūm
sadā kāle kāle pramatha-patinā gīta-carito
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me*

I certainly do not pray for a kingdom, nor for gold, rubies, and wealth. I do not ask for an excellent and beautiful wife, which is a possession desired by all ordinary men. I simply pray for that Lord of the Universe, whose glories are sung by Lord Śiva from age to age, to kindly become visible unto me.

*hara tvam saṁsāraṁ drutataram asāraṁ sura-pate
hara tvarṁ pāpānāṁ vitatim aparāṁ yādava-pate
aho dine 'nāthe nihita-caraṇo niścitam idam
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me*

O Lord of the demigods! Please quickly take away this useless material existence that I am undergoing. O Lord of the Yadus! Please destroy the boundless accumulation of my sinful reactions. Aho! It is certain that Lord Jagannātha bestows His lotus feet upon those who feel themselves humbled and helpless. May that Lord of the Universe kindly become visible unto me.

*jagannāthāṣṭakam puṇyam
yaḥ paṭhet prayataḥ śuciḥ
sarva-pāpa-viśuddhātmā
viṣṇu-lokaṁ sa gacchati*

The soul of that self-retrained and virtuous person who recites these eight verses glorifying Lord Jagannātha becomes cleansed of all sins, and duly proceeds to Lord Vishnu's abode.



Śrīla Sanātana Gosvāmī quotes the Tattva-yāmala:

*bhārate cotkale deśe
bhū-svarge puruṣottame
dāru-rūpī jagannātho
bhaktānāṁ abhaya-pradaḥ
nara-ceṣṭām upādāya
āste mokṣaka-kāraḥ*

"In Bhārata-varṣa, in the country of Orissa, in Bhu'-svarga, in Puruṣottama-kṣetra, the Lord of the universes (Jagannātha), who makes the devotees fearless, whose pastimes are like those of a human being, and who grants liberation, appears in a form of wood."

Śrī Śrī Ṣad-gosvāmy-aṣṭaka

Eight Prayers to the Six Gosvamis
by Śrīnivāsa Ācārya

***kṛṣṇotkīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī
dhīrādhīra-jana-priyau priya-karau nirmatsarau pūjītau
śrī-caitanya-kṛpā-bharau bhuvi bhuvo bhārāvahantārakau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau***

I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī, who are always engaged in loudly chanting the holy name of Kṛṣṇa and dancing. They are just like the ocean of love of God, and they are popular both with the gentle and with the ruffians because they are not envious of anyone. Whatever they do, they are all pleasing to everyone, and they are fully blessed by Lord Caitanya. Thus they are engaged in missionary activities meant to deliver all the conditioned souls in the material universe.

***nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau
lokānāṁ hita-kāriṇau tri-bhuvane mānyau śaraṇyākarau
rādhā-kṛṣṇa-padāravinda-bhajanānandena mattālikau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau***

I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī, who are very expert in scrutinizingly studying all the revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings. Thus they are honored all over the three worlds, and they are worth taking shelter of because they are absorbed in the mood of the gopīs and are engaged in the transcendental loving service of Śrī Śrī Rādhā and Kṛṣṇa.

***śrī-gaurāṅga-guṇānuvarṇana-vidhau śraddhā-saṁṛddhy-anvitau
pāpottāpa-nikṛntanau tanu-bhṛtāṁ govinda-gānāmṛtaiḥ
ānandāmbudhi-varḍhanaika-nipuṇau kaivalya-nistārakau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau***

I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī, who are very much enriched in understanding Lord Caitanya and who are thus expert in narrating His transcendental qualities. They can purify all conditioned souls from the reactions of their sinful activities by pouring upon them transcendental songs about Govinda. As such, they are very expert in increasing the limits of the ocean of transcendental bliss, and they are the saviors of the living entities from the devouring mouth of liberation.

***tyakvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīm sadā tuccha-vat
bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau
gopī-bhāva-rasāmṛtābhi-lahari-kallola-magnau muhur
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau***

I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī, who kicked off all association of aristocracy as insignificant. In order to deliver the poor conditioned souls, they accepted loincloths, treating themselves as mendicants, but they were always merged in the ecstatic ocean of the gopīs' love for Kṛṣṇa and bathed always and repeatedly in the waves of that ocean.

***kūjat-kokila-haṁsa-sārasa-gaṇākīrṇe mayūrākule
nānā-ratna-nibaddha-mūla-viṭapa-śrī-yukta-vṛndāvane
rādhā-kṛṣṇam ahar-niśam prabhajatau jīvārthadau yau mudā
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau***

I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī, and Śrī Gopāla Bhaṭṭa Gosvāmī, who were always engaged in worshipping Rādhā-Kṛṣṇa in the transcendental land of Vṛndāvana where there are beautiful trees full of fruits and flowers which have under their roots all valuable jewels. The Gosvāmīs are perfectly competent to bestow upon the living entities the greatest boon of the goal of life.

***saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ kālāvasāni-kṛtau
nidrāhāra-vihārakādi-vijitau cātyanta-dīnau ca yau
rādhā-kṛṣṇa-guṇa-smṛter madhurimānandena sammohitau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau***

I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī, and Śrī Gopāla Bhaṭṭa Gosvāmī, who were engaged in chanting the holy names of the Lord and bowing down in a scheduled measurement. In this way they utilized their valuable lives and in executing these devotional activities they conquered over eating and sleeping and were always meek and humble enchanted by remembering the transcendental qualities of the Lord.

***rādhā-kunḍa-taṭe kalinda-tanayā-tīre ca varṁśivaṭe
premonmāda-vaśād aśeṣa-daśayā grastau pramattau sadā
gāyantau ca kadā harer guṇa-varaṁ bhāvābhībhūtau mudā
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau***

I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī, and Śrī Gopāla Bhaṭṭa Gosvāmī, who were sometimes on the bank of the Rādhā-kunda lake or the shores of the Yamuna and sometimes at Varṁśivaṭa. There they appeared just like madmen in the full ecstasy of love for Kṛṣṇa, exhibiting different transcendental symptoms in their bodies, and they were merged in the ecstasy of Kṛṣṇa consciousness.

***he rādhe vraja-devike ca lalite he nanda-sūno kutah
śrī-govardhana-kalpa-pādapa-tale kālindī-vane kutah
ghoṣantāv iti sarvato vraja-pure khedair mahā-vihvalau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau***

I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī, and Śrī Gopāla Bhaṭṭa Gosvāmī, who were chanting very loudly everywhere in Vṛndāvana, shouting, "Queen of Vṛndāvana, Rādhārāṇī! O Lalita! O son of Nanda Mahārāja! Where are you all now? Are you just on the hill of Govardhana, or are you under the trees on the bank of the Yamunā? Where are you?" These were their moods in executing Kṛṣṇa consciousness.



Jaya Rādhe Jaya Rādhe Rādhe

by Hari Vyāsa Devācārya

nava-nava raṅgi tri-bhaṅgi jaya, syāma su-aṅgi syāma
jaya rādhe jaya hari-priye, śrī-rādhe sukha dhāma

(introductory verse) “All glories to that Person who stands in a beautiful three-fold stance! He is the connoisseur of newer and newer playful sports, and His body is effulgent with the nicest dark complexion. This is Lord Śyāma. All glories to You, Rādhe! All glories to You, O Hari-priyā! O Śrī Rādhe! You are the abode and reservoir of all happiness!”

jaya rādhe jaya rādhe rādhe jaya rādhe jaya śrī-rādhe
jaya kṛṣṇa jaya kṛṣṇa kṛṣṇa jaya kṛṣṇa jaya śrī-kṛṣṇa

1) Jaya Rādhe Jaya Rādhe Rādhe Jaya Rādhe Jaya Śrī-Rādhe! Jaya Kṛṣṇa Jaya Kṛṣṇa Kṛṣṇa Jaya Kṛṣṇa Jaya Śrī-Kṛṣṇa!

(2)

syāmā gorī nitya-kisorī prītama-jorī śrī-rādhe
rasika rasīlo chaila-chabīlo guṇa-garabīlo śrī-kṛṣṇa

2) O Śrī Rādhe! You are: Syāmā—a fresh young maiden with slender waist, endowed with the luster of new adolescence; Gorī—You possess the fairest golden complexion; Nitya-kisorī—You are eternally situated in the sweet blossoming of divine youth; Prītama-jorī—You are the only perfect match for Your most Beloved. O Śrī Kṛṣṇa! You are: Rasika—the true relisher of transcendental mellows; Rasīlo—You are sweet and relishable in every aspect; Chaila-chabīlo—You are so effulgent that You represent the topmost superexcellence of pure enchantment; Guṇa-garabīlo—You are situated in great pride due to full awareness of Your own transcendental qualities.

(3)

rāsa-vihārini rasa-bisatārini piya-ura-dhārini śrī-rādhe
nava-nava-raṅgī navala-tribhaṅgī syāma-su-aṅgī śrī-kṛṣṇa

3) O Śrī Rādhe! You are: Rāsa-vihārini—the sportive Princess of the ecstatic rāsa-dance festival, which You organize every night; Rasa-bisatārini—You are the distributor of pure ecstatic rasa-mellows to all other living entities; Piya-ura-dhārini—You love to embrace the chest of Your Lover. O Śrī Kṛṣṇa! You are: Nava-nava-raṅgī—the connoisseur of newer and newer playful sports; Navala-tribhaṅgī—You like to stand in a three-fold bending posture that always appears ever-fresh; Syāma-su-aṅgī—Your body is perfectly exquisite in both proportion and deep dark complexion.

(4)

prāna-piyārī rūpa-ujyārī ati-sukunvārī śrī-rādhe
maina-manohara mahā-moda-kara suṇḍara-bara-tara śrī-kṛṣṇa

4) O Śrī Rādhe! You are: Prāna-piyārī—the most dear loving friend of everyone’s life; Rūpa-ujyārī—You manifest a brilliant splendor of sheer beauty; Ati-sukunvārī—You are extremely soft and delicate due to Your fresh youth. O Śrī Kṛṣṇa! You are: Maina-manohara—the enchanter of the mind of Cupid; Mahā-moda-kara—You are the giver of great transcendental bliss to all living entities; Suṇḍara-bara-tara—Your beauty surpasses the best by far.

(5)

sobhā-sainī mobhā-mainī kokila-bainī śrī-rādhe
kīrati-vantā kāmīni-kaṇṭā śrī-bhagavaṇtā śrī-kṛṣṇa

5) O Śrī Rādhe! You are: Sobhā-sainī—the manifestor of wonderful beauty while You are gracefully reclining on a flower bed; Mobhā-mainī—You radiate the luster of the transcendental Cupid, Lord Kāmadeva; Kokila-bainī—Your speech sounds just like the soft, gentle cooing of the cuckoo bird. O Śrī Kṛṣṇa! You are: Kīrati-vantā—honored by Your own glorious fame; Kāmīni-kaṇṭā—You are the lover of lusty young gopīs; Śrī-bhagavaṇtā—Your position is the highest amongst all the different forms of Godhead.

(6)

caṇḍā-badanī kuṇḍā-raḍanī sobhā-sadanī śrī-rādhe
parama-udārā prabhā-apārā ati-sukūṇvārā śrī-kṛṣṇa

6) O Śrī Rādhe! You are: Chaṇḍā-badanī—the possessor of a spotless moon-face; Kuṇḍā-raḍanī—Your teeth look just like small round jasmine flowers; Sobhā-sadanī—You are the very abode of majestic beauty and splendor. O Śrī Kṛṣṇa! You are: Parama-udārā—the most supremely magnanimous personality; Prabhā-apārā—Your bodily aura radiates out into unlimited eternity; Ati-sukūṇvārā—You are naturally endowed with the softness of extremely youthful charms.

(7)

hamsā-gavanī rājati-ravanī kṛīḍā-kavanī śrī-rādhe
rūpa-rasālā naina-bisālā parama-kṛpālā śrī-kṛṣṇa

7) O Śrī Rādhe! You are: Hamsā-gavanī—fond of walking like a majestic swan; Rājati-ravanī—You are the most radiant lover; Kṛīḍā-kavanī—You are the instigator of many fun sports and contests. O Śrī Kṛṣṇa! You are: Rūpa-rasālā—the embodiment of the most relishable type of beauty; Naina-bisālā—Your lotus eyes are large and wide; Parama-kṛpālā—You are the topmost merciful personality.

(8)

kañcana-belī rati-rasa-relī ati-alabelī śrī-rādhe
saba-sukha-sāgara saba-guṇa-āgara rūpa-ujāgara śrī-kṛṣṇa

8) O Śrī Rādhe! You are: Kañcana-belī—just like a golden creeper wound around the Śyāma tamāla-tree; Rati-rasa-relī—You are completely full to the brim with the ecstatic mellows of purely divine love; Ati-alabelī—Your unique activities are conducted in complete privacy. O Śrī Kṛṣṇa! You are: Saba-sukha-sāgara—the ocean of all types of happiness; Saba-guṇa-āgara—You are the mine of all good qualities; Rūpa-ujāgara—You radiate a famous aura of glorious beauty.

(9)

ravanī-ramyā tara-tara-tamyā guṇa-agamyā śrī-rādhe
dhāma-nivāsī prabhā-prakāsī sahaja-suhāsī śrī-kṛṣṇa

9) O Śrī Rādhe! You are: Ravanī-ramyā—the most charming mistress of Your beloved; Tara-tara-tamyā—You are naturally situated at the topmost level of successive greatness; Guṇa-agamyā—Your divine qualities are imperceptible to ordinary senses or minds. O Śrī Kṛṣṇa! You are: Dhāma-nivāsī—a permanent resident of the holy abode of Śrī Vraja; Prabhā-prakāsī—You radiate a most influential aura; Sahaja-suhāsī—You naturally wear a pleasant smile.

(10)

śaktyāhlāḍini ati-priya-vāḍini ura-unmāḍini śrī-rādhe
aṅga-aṅga-tauna sarasa-salauna subhaga-suthauna śrī-kṛṣṇa

10) O Śrī Rādhe! You are: śaktyāhlāḍini—the very potency of divine pleasure; Ati-priya-vāḍini—Your speech is such that whoever hears it becomes lovingly attached to it; Ura-unmāḍini—Your breasts are crazed with the wildest desire to be satisfied by Your Beloved. O Śrī Kṛṣṇa! You are: Aṅga-aṅga-tauna—endowed with such bodily limbs that each and every aspect of them is very captivating; Sarasa-salauna—Your beauty is indeed saturated with an all-pervading, overflowing rasa-current; Subhaga-suthauna—Your chest is beautifully endowed with majestic divine opulences.

(11)

rādhā-nāmini guṇa-abhirāmini hari-priya-svāmini śrī-rādhe
hare-hare-hari hare-hare-hari hare-hare-hari śrī-kṛṣṇa

11) O Śrī Rādhe! You are: Rādhā-nāmini—celebrated with the most blessed name of “Rādhā”; Guṇa-abhirāmini—You please everyone with your good qualities; Haripriya-svāmini—You are the only worshipable Queen for Haripriya [the author, Hari Vyāsadeva]. Hare Hare Hari, Hare Hare Hari, Hare Hare Hari, Śrī Kṛṣṇa.

Śrī Daśāvatāra-stotra

(from Gītā-govinda)

by Śrīla Jayadeva Gosvāmī

*pralaya-payodhi-jāle dhṛtavān asi vedam
vihita-vahitra-caritram akhedam
keśava dhṛta-mīna-śarīra jaya jagadīśa hare*

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

*kṣitir iha vipulatare tiṣṭhati tava prṣṭhe
dharani-dhāraṇa-kīṇa-cakra-gariṣṭhe
keśava dhṛta-kūrma-śarīra jaya jagadīśa hare*

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

*vasati daśana-śikhare dharaṇī tava lagnā
śaṣini kalaṅka-kaleva nimagnā
keśava dhṛta-sūkara-rūpa jaya jagadīśa hare*

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

*tava kara-kamala-vare nakham adbhuta-śṛṅgam
dalita-hiraṇyakaśipu-tanu-bhṛṅgam
keśava dhṛta-narahari-rūpa jaya jagadīśa hare*

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

*chalayasi vikramaṇe balim adbhuta-vāmana
pada-nakha-nīra-janita-jana-pāvana
keśava dhṛta-vāmana-rūpa jaya jagadīśa hare*

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

*kṣatriya-rudhira-maye jagad-apagata-pāpam
snapayasi payasi śamita-bhava-tāpam
keśava dhṛta-bhṛgupati-rūpa jaya jagadīśa hare*

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

*vitarasi dikṣu raṇe dik-pati-kamanīyam
daśa-mukha-mauli-balim ramanīyam
keśava dhṛta-rāma-śarīra jaya jagadīśa hare*

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

*vahasi vapuṣi viśade vasaṇam jaladābham
hala-hati-bhīti-milita-yamunābham
keśava dhṛta-haladhara-rūpa jaya jagadīśa hare*

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

*nindasi yajña-vidher ahaha śruti-jātam
sadaya-hṛdaya darśita-paśu-ghātam
keśava dhṛta-buddha-śarīra jaya jagadīśa hare*

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

*mleccha-nivaha-nidhane kalayasi karavālam
dhūmaketum iva kim api karālam
keśava dhṛta-kalki-śarīra jaya jagadīśa hare*

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

*śrī-jayedeva-kaver idam uditam udāraṇi
śṛṇu sukha-daṁ śubha-daṁ bhava-sāram
keśava dhṛta-daśa-vidha-rūpa jaya jagadīśa hare*

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

*vedān uddharate jaganti vahate bhū-golam udbibhrate
daityaṁ dārayate balim chalayate kṣatra-kṣayaṁ kurvate
paulastyam jayate haṁ kalayate kārūṇyam ātanvate
mlecchān murchayate daśakṛti-kṛte kṛṣṇāya tubhyaṁ namaḥ*

(12) O Lord Kṛṣṇa, I offer my obeisances unto You, who appear in the forms of these ten incarnations. In the form of Matsya You rescue the Vedas, and as Kūrma You bear the Mandara Mountain on Your back. As Varāha You lift the earth with Your tusk, and in the form of Narasiṁha You tear open the chest of the daitya Hiranyakaśipu. In the form of Vāmana You trick the daitya king Bali by asking him for only three steps of land, and then You take away the whole universe from him by expanding Your steps. As Paraśurāma You slay all of the wicked kṣatriyas, and as Rāmacandra You conquer the rākṣasa king Rāvaṇa. In the form of Balarāma You carry a plow with which You subdue the wicked and draw toward You the River Yamunā. As Lord Buddha You show compassion toward all the living beings suffering in this world, and at the end of the Kali-yuga You appear as Kalki to bewilder the mlecchas [degraded low-class men].

Bhajahū Re Mana Śrī Nanda-nandana

by Govinda Dāsa Kavirāja

*bhajahū re mana śrī-nanda-nandana
abhaya-caraṇāravinda re
durlabha mānava-janama sat-saṅge
taroho e bhava-sindhu re*

(1) O mind, just worship the lotus feet of the son of Nanda, which make one fearless. Having obtained this rare human birth, cross over this ocean of wordly existence through the association of saintly persons.

*śīta ātapa bāta bariṣaṇa
e dīna jāminī jāgi re
biphale sevinu kṛpāṇa durajana
capala sukha-laba lāgi' re*

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

*e dhana, yaubana, putra, parijana
ithe ki āche paratīti re
kamala-dala-jala, jīvana ṭalamala
bhajahū hari-pada nīti re*

(3) What assurance of real happiness is there in all of one's wealth, youthfulness, sons, and family members? This life is tottering like a drop of water on a lotus petal; therefore you should always serve and worship the divine feet of Lord Hari.

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

(4) It is the desire and great longing of Govinda Dāsa to engage himself in the nine processes of bhakti, namely hearing the glories of Lord Hari and chanting those glories, constantly remembering Him and offering prayers to Him, serving the Lord's lotus feet, serving the Supreme Lord as a servant, worshiping Him with flowers and incense and so forth, serving Him as a friend, and completely offering the Lord one's very self.

Sāvaraṇa-śrī-gaura-pāda-padme A Prayer to the Lotus Feet of Śrī Gaurāṅga

*śrī-kṛṣṇa-caitanya prabhu doyā koro more
tomā binā ke doyālu jagat-saṁsāre*

(1) My dear Lord Caitanya, please be merciful to me, because who can be more merciful than Your Lordship within these three worlds?

*patita-pāvana-hetu tava avatāra
mo sama patita prabhu nā pāibe āra*

(2) Your incarnation is just to reclaim the conditioned, fallen souls, but I assure You that You will not find a greater fallen soul than me. Therefore, my claim is first.

*hā hā prabhu nityānanda, premānanda sukhī
kṛpābalokana koro āmi boro duḥkhī*

(3) My dear Lord Nityānanda, You are always joyful in spiritual bliss. Since You always appear very happy, I have come to You because I am most unhappy. If You kindly put Your glance over me, then I may also become happy.

*doyā koro sītā-patī adwaita gosāi
tava kṛpā-bale pāi caitanya-nitāi*

(4) My dear Advaita Prabhu, husband of Sītā, You are so kind. Please be merciful to me. If You are kind to me, naturally Lord Caitanya and Nityānanda will also be kind to me.

*hā hā swarūp, sanātana, rūpa, raghunātha
bhaṭṭa-juga, śrī-jīva hā prabhu lokanātha*

(5) O Svarūpa Dāmodara, personal secretary of Lord Caitanya, O six Gosvāmīs ó Śrī Rupa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Gopāla Bhaṭṭa Gosvāmī, Śrī Jīva Gosvāmī, and Śrī Raghunātha dāsa Gosvāmī! O Lokanātha Gosvāmī, my beloved spiritual master! Narottama dāsa also prays for your mercy.

*doyā koro śrī-ācārya prabhu śrīnivāsa
rāmacandra-saṅga māge narottama-dāsa*

(6) O Śrīnivāsa Ācārya, successor to the six Gosvāmīs! Please be merciful to me. Narottama dāsa always desires the company of Rāmacandra Cakravartī.

जय जय जगन्नाथ शचीर नन्दन Jaya Jaya Jagannātha Śacīra Nandan

“Glories to the Son of Jagannātha and Śacī”

by Vasudeva Ghosh

जय जय जगन्नाथ शचीर नन्दन ।

त्रिभुवने करे यार चरण बन्दन ॥

*jaya jaya jagannātha śacīra nandan
tribhuvane kore jār caraṇa vandan*

1) All glories, all glories to the dear Son of Jagannātha Miśra and Śacī Devī! All the three worlds offer prayers unto His lotus feet.

नीलाचले शङ्खचक्र गदा-पद्म-धर ।

नदीया नगरे दण्ड - कमण्डलु कर ॥

*nīlācale śaṅkha-cakra-gadā-padma-dhar
nadīyā nagare daṇḍa-kamaṇḍalu-kar*

2) In Nīlācala He holds the conchshell, disc, club, and lotus flower, while in the town of Nadīyā He holds a sannyāsī staff and waterpot.

केहो वले पूरे रावण बधिला ।

गोलकेर वैभव लीला प्रकाश करिला ॥

*keho bole pūrabe rāvaṇa badhilā
goloker vaibhava līlā prakāśa korilā*

3) It is said that in olden times, as Lord Rāmachandra, He killed the demon Rāvaṇa. Then later, as Lord Kṛṣṇa, He revealed the splendrously opulent pastimes of Goloka.

श्रीराधार भावे एवे गोरा अबतार ।

हरे कृष्ण नाम गोर करिला प्रचार ॥

*śrī-rādhār bhāve ebe gorā avatār
hare kṛṣṇa nām gaura korilā pracār*

4) Now He has come again as Lord Gaurāṅga, the fair-skinned incarnation, endowed with the ecstatic mood of Śrī Rādhā, and has spread widely the chanting of the holy names ‘Hare Kṛṣṇa.’

वासुदेव घोश बोले करि योर हात ।

येइ गोर सेइ कृष्ण सेइ जगन्नाथ ॥

*vāsudeva ghoṣa bole kori yora hāt
jei gaura sei kṛṣṇa sei jagannāth*

5) Vāsudeva Ghosh says with folded hands, “He who is Gaura is He who is Kṛṣṇa is He who is Jagannātha.”

Śrī Rūpa Mañjarī Pada

by Śrīla Narottama dāsa Ṭhākura

श्रीरूपमञ्जरी-पद, सेइ मोर संपद, सेइ मोर भजन पूजन ।
सेइ मोर प्राण-धन, सेइ मोर आभरन, सेइ मोर जीवनेर जीवन॥

**śrī-rūpa-mañjarī-pada, sei mora sampada,
sei mor bhajana-pūjana
sei mora prāṇa-dhana, sei mora ābharana,
sei mor jīvanera jīvana**

Śrī Rūpamañjarī's lotus feet are my only treasure. They are my dovotional service and my sorship. they are my life's breath. They are the ornament I wear. They are the sustainer of my life.

सेइ मोर रस-निधि, सेइ मोर वाञ्छा-सिद्ध, सेइ मोर वेदेर धरम।
सेइ व्रत, सेइ तप, सेइ मोर मन्त्र-जप, सेइ मोर धरम-करम॥

**sei mora rasa-nidhi, sei mor vāñchā-siddhi,
sei mor vedera dharama
sei brata, sei tapa, sei mora mantra-japa,
sei mor dharama-karama**

For me they are an ocean of nectar. They are the fulfillment of my desires. For me they are the spiritual path outlined in the Vedas. They are my religious vows. They are my austerities. They are my chanting of mantras. They are my pious activities.

अनुकूल हवे विधि, से पदे हइवे सिद्धि, निरखिव ए दुइ नयने।
से रूप-माधुरी-राशि, प्राण-कुवलय-शशी, प्रफुल्लित हवे निशीदिने॥

**anukūla habe vidhi, se-pade hoibe siddhi,
nirakhibo e dui nayane
se rūpa-mādhurī-rāśi, prāṇa-kuvalaya-śaśi,
praphullita habe niśi-dine**

Those feet will make destiny become kind to me. Those feet will grant me perfection. Those feet will enable me to directly see the Divine Couple with my own eyes. Those feet are a great reservoir of beauty and sweetness. Those feet are like a moon which causes the lotus flower of my life-breath to blossom. Those lotus feet bloom within my heart through the entire day and night.

तुया-अदर्शन-अहि, गरले जारल देहि, चिरदिन तापित जीवन।
हा हा प्रभु! कर दया, देह मोरे पदछाया, नरोत्तम लइल शरण॥

**tuyā adarśana-ahi, garale jāralo dehi,
ciro-dina tāpita jīvana
hā hā rūpa koro doyā, deho more pada-chāyā,
narottama loilo śaraṇa**

The venom of the snake of separation from You has caused this spirit soul to wither and decay. for many days my life- breath has burned in the fire of separation from you. O Rūpamañjarī, please be merciful to me. Please give me the shade of your lotus feet. Narottama dāsa takes shelter of you.

Third Principle of Surrender: Gopīṭve-Varaṇa
Acceptance of the Lord as Sole Maintainer
Song 3

सर्वस्व तोमार, चरणे सँपिया, पडेछि तोमार घरे।
तुमि त' ठाकुर, तोमार कुकुर, वलिया जानह मोरे॥
sarvasva tomār, caraṇe śāpiyā,
poḍechi tomāra ghare
tumi to' ṭhākura, tomāra kukura,
boliyā jānaho more

1) Now that I have surrendered all that I possess unto Your lotus feet, I throw myself down before Your house. You are the master of the house; kindly consider me Your own dog.

बाँधिया निकटे, आमारे पालिवे, रहिव तोमार द्वारे।
प्रतीप-जनेरे, आसिते ना दिव राखिव गडे.र पाडे.॥
bāndhiyā nikāṭe, āmāre pālībe,
rohibo tomāra dwāre
pratīpa-janere, āsite nā dibo,
rākhibo gaḍera pāre

2) Chaining me nearby, You will maintain me, and I shall lie at Your doorstep. I will not allow Your enemies to enter, but will keep them outside the bounds of the surrounding moat.

तव निज-जन, प्रसाद सेविया, उच्छिष्ट राखिवे याहा।
आमार भोजन, परम-आनन्दे प्रति-दिन ह'वे ताहा॥
tava nija-jana, prasāda seviyā,
ucchiṣṭa rākhibe jāhā
āmāra bhojana, parama-ānande,
prati-din ha'be tāhā

3) Whatever food remnants Your devotees leave behind after honoring Your prasāda will be my daily sustenance. I will feast on those remnants in great bliss.

वसिया शुइया, तोमार चरण, चिन्तव सतत आमि।
नाचिते नाचिते, निकटे जाइव, जखन डाकिवे तुमि॥
bosiyā śuiyā, tomāra carāṇa,
cintibo satata āmi
nācite nācite, nikāṭe jāibo,
jakhona ḍākibe tumi

4) While sitting up or lying down, I will constantly meditate on Your lotus feet. Whenever You call, I will immediately run to You and dance in rapture.

निजेर पोषण, कभु ना भाविव, रहिव भावेर भरे।
भक्ति विनोद, तोमारे पालक, वलिया वरण करे॥
nijera poṣana, kabhu nā bhāvībo,
rohibo bhāvera bhore
bhaktivinoda, tomāre pālaka,
boliyā varaṇa kore

5) I will never think for my own nourishment, and will remain absorbed in ever cherishing love for my Master. Bhaktivinoda now accepts You as his only maintainer.

मानस देह गेह

Mānasa Deha Geha
Mind, Body, and Home
(from Śaraṇāgati)

मानस, देह, गेह, जो किछु मोर, अर्पिलू तु या पदे, नन्द-किशोर
mānasa, deho, geho, jo kichu mor
arpilū tuwā pade, nanda-kiśor!

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

संपदे, विपदे, जीवने-मरणे, दाय मम गेला, तुया उ-पद बरणे
sampade vipade, jīvane-maraṇe
dāy mama gelā, tuwā o-pada baraṇe

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

मारबि राखबि - जो इच्छा तोहारा, नित्य-दास प्रति तुया अधिकारा
mārobi rākhobi—jo icchā tohārā
nitya-dāsa prati tuwā adhikārā

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

जन्माउबि मोरे इच्छा यदि तोर, भक्त गृहे योनि जन्म हउ मोर
janmāobi moe icchā jadi tor
bhakta-grhe jani janma hau mor

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

कीट जन्म हउ यथा तु या दास, वहि-मुख ब्रह्म जन्मे नाहि आश
kīṭa-janma hau jāthā tuwā dās
bahīr-mukha brahma janme nāhi āś

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

भुक्ति - मुक्ति - स्पृहा विहीन ये भक्त, लभइते ताको संग अनुरक्त
bhukti-mukti-sprhā vihīna je bhakta
labhaite tāko saṅga anurakta

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

जनक, जननी, दयित, तनय, प्रभु, गुरु, पति-तुहू सर्व-मय
janaka, jananī, dayita, tanay
prabhu, guru, pati—tuhū sarva-moy

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

भकतिविनोद कहे, शुन कान! राधा-नाथ तुहू हामार पराण
bhaktivinoda kohe, śuno kāna!
rādhā-nātha! tuhū hāmāra parāṇa

(8) Ṭhākura Bhaktivinoda says, "O Kāna, please hear me! O Lord of Rādhā, You are my life and soul!"

শ্রীল প্রভুপাদ-পদ্ম স্তবকা:

Śrīla Prabhupāda-padma Stavakāḥ

Prayers unto the Lotus Feet of my Lord and Master,

Śrīla Bhakti Siddhānta Sarasvatī Prabhupāda

by Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

সুজনাব্দ - রাধিত - পাদ-যুগং
যুগ-ধর্ম-ধুরন্ধর - পাত্র - বরম্
বরদাভয় - দায়ক - পূজ্য-পদং
প্রণমামি সদা প্রভুপাদ-পদম্

sujanārvvuda-rādhita-pāda-yugam
yuga-dharmma-dhurandhara-pātra-varam
varadābhaya-dāyaka-pūjya-padam
praṇamāmi sadā prabhupāda-padam

1) His lotus feet are served in devotion by multitudes of high, virtuous souls; he is the establisher of the religion of the age (as Śrī Kṛṣṇa-saṅkīrtana); he is the presiding monarch (of the Viśva-Vaiṣṇava-Rāja-Sabhā—the universal society of the pure devotees that are the true ‘kings’ or guides of all); and he is the fulfiller of the most cherished desires of those who dispel fear (for all souls). I make my obeisance unto the lotus feet of that illustrious great soul, worshipable by one and all—perpetually do I make my obeisance unto the radiance emanating from the toenails of the holy feet of my Lord.

ভজনোজ্জিত সজ্জন-সংঘ-পতিং
পতিতধিক-কারुणिक-গতিম্
গতি-বাঞ্চিত - বাঞ্ছকচিন্ত্য - পদং
প্রণমামি সদা প্রভুপাদ - পদম্

bhajanorjjita sajjana-saṅgha-patiṁ
patitādhika-kāruṇika-gatiṁ
gati-vañcita-vañcakācintya-padam
praṇamāmi sadā prabhupāda-padam

2) He is the leader of the fortunate souls blessed with the treasure of internal pure devotion; he is greatly merciful upon the fallen souls, being their only shelter; and his inconceivable holy feet are the shelter for the deceivers, by deceiving them. I make my obeisance unto his lotus feet—perpetually do I make my obeisances unto the radiance emanating from the toenails of the holy feet of my Lord.

অতিকোমল-কাঞ্চন-দীর্ঘ-তনুং
তনু-নিন্দিত-হেম - মৃণাল-মদম্
মদনাব্দ - বন্দিত - চন্দ্র - পদং
প্রণমামি সদা প্রভুপাদ-পদম্

atikomala-kāñcana-dīrgha-tanuṁ
tanu-nindita-hema-mṛṇāla-madam
madanārvvuda-vandita-candra-padam
praṇamāmi sadā prabhupāda-padam

3) I make my obeisance unto his divine, charming yet commanding lofty form of golden hue. That beautiful figure shames the mad ecstasy of golden lotus stems. Venerated by tens of millions of Cupids, the moons of the toenails of my Worshipful Divine Master reveal the beauty of his lotus feet. Perpetually do I make my obeisance unto that effulgence emanating from the toenails of the holy feet of my Lord.

নিজ-সেবক-তারক-রঞ্জি-বিধুং
বিধুতাহিত-হংকৃত-সিংহ-বরম্
বরণাগত - বালিশ - শন্দ - পদং
প্রণমামি সদা প্রভুপাদ-পদম্

nija-sevaka-tāraka-rañji-vidhum
vidhutāhita-huṅkṛta-siṁha-varam
varaṇāgata-bāliśa-śanda-padam
praṇamāmi sadā prabhupāda-padam

4) Like the moon that delights the stars, he is surrounded by his circle of personal servitors, making their hearts bloom in divine ecstasy. The malicious non-devotees are made to flee in panic by the sound of his thunderous roar, and the simple, inoffensive souls attain the ultimate fortune by accepting his lotus feet. I make my obeisance unto him; perpetually do I make my obeisance unto the brilliance emanating from the toenails of the holy lotus feet of my Lord.

বিপুলিকৃত-বৈভব - গৌর-ভুবং
ভুবনেষু বিকীর্তিত-গৌর-দয়ম্
দয়নীয় - গণাপিত - গৌর - পদং
প্রণমামি সদা প্রভুপাদ - পদম্

vipulikṛta-vaibhava-gaura-bhavam
bhuvaneṣu vikīrtita gaura-dayam
dayanīya-gaṇārpita-gaura-padam
praṇamāmi sadā prabhupāda-padam

5) He has revealed the vast, magnificent beauty of Śrī Gaura Dhāma; he has broadcast the tidings of the supreme magnanimity of Śrī Gaurāṅga throughout the whole universe; and in the hearts of the fit recipients of his grace, he has firmly established the lotus feet of Śrī Gaura. I make my obeisance unto him; perpetually do I make my obeisance unto the effulgence emanating from the toenails of the holy feet of my Lord.

চির-গৌর - জনাশ্রয় - বিশ্ব-গুরুং
গুরু-গৌর-কিশোরক-দাস্য-পদম্
পরমাদৃত - ভক্তিবিনোদ - পদং
প্রণমামি সদা প্রভুপাদ - পদম্

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

6)He is the eternal shelter and the Universal Guru for the souls surrendered unto Śrī Gaurāṅga. Absorbed in the service of his Gurudeva, Śrī Gaura Kiśora, he wholeheartedly adores Śrī Bhaktivinoda Ṭhākura. I make my obeisance unto him; perpetually do I make my obeisance unto the effulgence emanating from the toenails of the holy feet of my Lord.

রঘু-রূপ - সনাতন - কীর্তি - ধরং
ধরণী-তল-কীর্তিত-জীব-কবিম্
কবিরাজ - নরোত্তম - সখ্য-পদং
প্রণমামি সদা প্রভুপাদ - পদম্

raghu-rūpa-sanātana-kīrtti-dharam
dharaṇī-tala-kīrttita-jīva-kavim
kavirāja-narottama-sakhya-padam
praṇamāmi sadā prabhupāda-padam

7)He is the illustrious personality to raise the flag that sings the glory of Śrī Rūpa, Sanātana, and Śrī Raghunātha. His glory is sung throughout the world as nondifferent from the powerful personality of brilliant erudition, Śrī Jīva. And he has won the renown of being one with the hearts of Śrīla Kṛṣṇadāsa Kavirāja and Ṭhākura Narottama. I make my obeisance unto him; perpetually do I bow down to the brilliance emanating from the toenails of the holy feet of my Divine Master.

কৃপয়া হরি-কীর্তন-মূর্তি-ধরং
ধরণী-ভার-হারক-গৌর-জনম্
জনকাদিক-বৎসল-স্নিগ্ধ-পদং
প্রণমামি সদা প্রভুপাদ - পদম্

kṛpayā hari-kīrttana-mūrtti-dharam
dharaṇī-bhāra-hāraka-gaura janam
janakādhika-vatsala-sniḡdha-padam
praṇamāmi sadā prabhupāda-padam

8)Bestowing his grace upon all souls, he is Hari-kīrttana incarnate. As the associate of Śrī Gaura, he relieves Mother Earth of the burden of offences committed upon her. And he is so gracious that his endearance of all beings excels that of even a father. I make my obeisance unto him—the mine of all these qualities; perpetually do I bow down to the effulgence emanating from the toenails of the holy feet of my Divine Master.

শরণাগত - কিঙ্কর কল্প - তরুং
তরু-ধিক-কৃত-ধীর-বাদন্য-বরম্
বরদেন্দ্র-গণার্চিত - দিব্য-পদং
প্রণমামি সদা প্রভুপাদ - পদম্

śaraṇāgata-kiṅkara kalpa-tarum
taru-dhik-kṛta-dhīra-vadānya-varam
varadendra-gaṇārccita-divya-padam
praṇamāmi sadā prabhupāda-padam

9)Like a wish-fulfilling tree for his surrendered servitors (he fulfills their heart's aspiration), even a tree is shamed by his magnanimity and forbearance. And great personalities who are competent to confer boons—they, too, worship his lotus feet. I make my obeisance unto him; perpetually do I bow down to the radiance emanating from the toenails of the holy feet of my Divine Master.

পরহংস - বরং - পরমার্থ - পতিং
পতিতৌদ্ধরণে কৃত-বেশ-যতিম্
যতি-রাজ-গণৈঃ - পরিসেব্য-পদং
প্রণমামি সদা প্রভুপাদ - পদম্

parahaṁsa-varaṁ-paramārtha-patiṁ
patitoddharaṇe kṛta-veśa-yatim
yati-rāja-gaṇaiḥ-parisevya-padam
praṇamāmi sadā prabhupāda-padam

10)The crown-jewel of the paramahaṁsas, the Prince of the treasure of the supreme perfection of life, Śrī Kṛṣṇa-prema, he accepted the robes of a mendicant sannyāsī just to deliver the fallen souls. The topmost tridaṇḍī sannyāsīs attend his lotus feet. I make my obeisance unto him; perpetually do I bow down to the effulgence emanating from the toenails of the holy feet of my Divine Master.

বৃষভানু-সূতা - দয়িতানুচরং
চরণাশ্রিত-রেণু - ধরন্তমহম্
মহদদ্ভুত - পাবন - শক্তি-পদং
প্রণমামি সদা প্রভুপাদ - পদম্

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

11)He is the dearest intimate follower of the Divine Daughter of Śrī Vṛṣabhānu, and I know myself as the most fortunate by taking the dust of his holy feet upon my head. I make my obeisance unto his invincible, wondrously purifying lotus feet—perpetually do I bow down to the brilliance emanating from the toenails of the holy feet of my Divine Master.

