

श्रीश्रीगुरु-गौराङ्गौ जयतः
Śrī Śrī Guru-Gaurāṅgau Jayataḥ

श्रीगौड़ीय स्तव-स्तोत्र एवं गीति-गुच्छ
Śrī Gauḍīya Stava-Stotra evaṁ Gīti-guccha

An unprecedented collection of devotional poems, prayers, and songs

Śrī Śrīmad Bhaktivedānta
Nārāyaṇa Mahārāja



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Introduction

The material which comprises this *Śrī Gauḍīya Stava-Stotra evaṁ Gīti-guccha* has been translated from the second Hindi edition of *Śrī Gauḍīya Gīti-guccha* which was published in 1990 by our illustrious *sikṣā-guru, om viṣṇupāda paramahaṁsa parivrājakācārya aṣṭottara-śata* Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja. The only compositions included here which were not taken from the Hindi edition are the Śrī Keśavācāryaṣṭakam and the Śrī Rādhā Vinoda-bihārī Tattvāṣṭakam which were taken from 1955 issues of Śrīla Nārāyaṇa Mahārāja's Hindi magazine, Śrī Bhāgavat Patrikā.

The poems, prayers, and songs which comprise this songbook are by no means ordinary. These exquisite Sanskrit and Bengali compositions are expressions of the beautiful pure devotion which resides within the hearts of the greatest Vaiṣṇava *ācāryas* such as Śrīla Rūpa Goswāmī, Śrīla Raghunātha dāsa Goswāmī, Śrīla Kṛṣṇadāsa Kavirāja Goswāmī, and Śrīla Bhakti Prajñāna Keśava Mahārāja. By learning these prayers and reciting them regularly, one will not only be meditating upon the divine attributes of Śrī Guru, Śrī Gaurāṅgadeva, and Śrī Śrī Rādhā-Govindajī, but will also begin to feel the specific nature of the exalted authors' devotional moods. Indeed, Śrīla Nārāyaṇa Mahārāja has said that regular recitation of these prayers is an important aspect of *bhakti-sādhana* and that one should even meditate upon their contents while taking *Harināma*. Therefore this songbook will certainly prove to be very useful for all sincere *sādhakas*.

I would like to thank Śrīmān Navīna-kṛṣṇa dāsa Brahmācārī Vidyālaṅkāra for assisting with the translation, Śrīmān Navadvīpa dāsa Adhikārī for offering many valuable editorial suggestions, and Śrīmatī Yaśodā-gopī dāsī for proofreading the final manuscript and also for providing the funds which have made this publication possible. This book is yet another manifestation of Śrīla Nārāyaṇa Mahārāja's great mercy. Together we offer it into his lotus hands and pray that he will be pleased with it.

As a final note, I have hyphenated the Devanāgarī to make it correspond with the Roman transliteration in an effort to simplify it for those who may have learned to read Devanāgarī. I hope that this will enable those readers to more easily sing these compositions directly from the Devanāgarī.

Vaiṣṇava dāsānudāsa,

Prema-vilāsa dāsa
Śrī Keśavajī Gauḍīya Maṭha
Mathurā, Uttar Pradesh

Completed on Nityānanda Trayodaśī, the appearance day of Śrī Nityānanda Prabhu, February 2, 1996.

श्रीश्रीगुरु-गौराङ्गौ जयतः
Śrī Śrī Guru-Gaurāṅgau Jayataḥ

मंगलाचरण Maṅgalācaraṇa

वन्देऽहं श्रीगुरोः श्रीयुतपद-कमलं श्रीगुरुन् वैष्णवांश्च
श्रीरूपं साग्रजातं सहगण-रघुनाथान्वितं तं सजीवम् ।
साद्वैतं सावधूतं परिजन सहितं कृष्ण-चैतन्य-देवं
श्रीराधा-कृष्ण-पादान् सहगण-ललिता-श्रीविशाखान्वितांश्च ॥

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

I offer *praṇāma* unto the lotus feet of Śrī Gurudeva—which includes the *dikṣa-guru*, the *bhajana-sikṣā-guru*, the superlative succession of *gurus*, meaning the succession predominated by Śrī Madhvācārya and Śrī Mādhavendra Purī, and the Vaiṣṇavas of all four *yugas*—to Śrī Rūpa Goswāmī, his elder brother Śrī Sanātana Goswāmī, Raghunātha dāsa Goswāmī, Jīva Goswāmī and their associates, to Śrī Advaita Acārya, Śrī Nityānanda Prabhu, Śrī Caitanya Mahāprabhu and all of His associates, and to Śrī Rādhā and Kṛṣṇa accompanied by all of Their *sakhīs* and *mañjarīs* headed by Śrī Lalitā and Visākhā.

श्रीगुरु-प्रणामः
Śrī Guru-praṇāma

ॐ अज्ञान तिमिरान्धस्य ज्ञानाञ्जन शलाकया ।
चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः ॥१॥
*om ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣuruṁmīlitaṁ yena tasmai śrī-gurave namaḥ (1)*

I offer my most humble *daṇḍavat-praṇāma* unto Śrī Guru who has opened my eyes, which were blinded by the darkness of ignorance, with the torchlight of knowledge.

नमः ॐ विष्णुपादाय राधिकायै-प्रियात्मने ।
 श्रीश्रीमद्भक्तिवेदान्त नारायण इति नामिने ॥२॥
namaḥ om viṣṇupādāya rādhikāyai-priyātmane
śrī-śrīmad-bhaktivedānta nārāyaṇa iti nāmine (2)

I offer *praṇāma* to *om viṣṇupāda Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja* who is very dear to *Śrīmatī Rādhikā*.

श्रीकृष्ण-लीला-कथने सुदक्षं औदार्य-माधुर्य गुणैश्च युक्तं ।
 वरं वरेभ्यं पुरुषं महान्तं नारायणं त्वं शिरसा नमामि ॥३॥
śrī-kṛṣṇa-līlā-kathane sudakṣaṁ audārya-mādhurya guṇaiś ca yuktaṁ
varam vareṇyaṁ puruṣaṁ mahāntaṁ nārāyaṇaṁ tvaṁ śirasā namāmi (3)

I bow down and place my head at the lotus feet of *Śrīla Nārāyaṇa Mahārāja* who is the best and most expert of the great souls who describe *Kṛṣṇa-līlā*. Because he is always relishing the sweetness of *Kṛṣṇa*, he is able to freely distribute that sweetness to others.

श्रीपरम-गुरुदेव-प्रणामः
 Śrī Parama-gurudeva-praṇāma

नमः ॐ विष्णुपादाय आचार्य-सिंह-रूपिणे ।
 श्रीश्रीमद्भक्ति प्रज्ञान केशव इति नामिने ॥१॥
 अतिमर्त्य-चरित्राय स्वा-श्रितानाञ्च-पालिने ।
 जीव-दुःखे सदार्त्ताय श्रीनाम-प्रेम-दायिने ॥२॥
namaḥ om viṣṇupādāya ācārya-siṃha-rūpiṇe
śrī-śrīmad-bhakti prajñāna keśava iti nāmine (1)
atimartya-caritrāya svā-śritānāñca-pāline
jīva-duḥkhe sadārttāya śrī-nāma-prema-dāyine (2)

I offer *praṇāma* to the lion-like *ācārya, jagad-guru om viṣṇupāda aṣṭottara-sata Śrī Śrīmad Bhakti Prajñāna Keśava Goswāmī*, who is a thoroughly transcendental personality, who nurtures with great affection those who have taken shelter of him, who is always sad to see the sufferings of souls who are inimical to *Kṛṣṇa*, and who bestows love for the holy name.

श्रील-प्रभुपाद-वन्दना
Śrīla Prabhupāda-vandanā

नमः ॐ विष्णुपादाय कृष्ण-प्रेष्ठाय भूतले ।

श्रीमते भक्तिसिद्धान्त-सरस्वतीति नामिने ॥१॥

श्रीवार्षभानवी-देवी-दयिताय कृपाब्धये ।

कृष्ण-सम्बन्ध-विज्ञान-दायिने प्रभवे नमः ॥२॥

namaḥ om viṣṇupādāya kṛṣṇa-preṣṭhāya bhūtale
śrimate bhaktisiddhānta-sarasvatīti nāmine (1)

śrī-vārṣabhānavī-devī-dayitāya kṛpābdhaye
kṛṣṇa-sambandha-vijñāna-dāyine prabhave namaḥ (2)

I offer *praṇāma* time and again unto the master who bestows the science of Kṛṣṇa, who is very dear to Kṛṣṇa, who is the recipient of Śrī Vārṣabhānavī-devī Rādhikā's mercy, who is an ocean of mercy, and who appeared on this earth as *om viṣṇupāda* Śrī Śrīmad Bhaktisiddhānta Sarasvatī Goswāmī.

माधुर्योज्ज्वल-प्रेमाढ्य-श्रीरूपानुग-भक्तिद ।

श्रीगौर-करुणा-शक्ति-विग्रहाय नमोऽस्तु ते ॥३॥

mādhuryojjvala-premāḍhya-śrī-rūpānuga-bhaktida-
śrī-gaura-karuṇā-śakti-vigrahāya namo 'stu te (3)

I offer *praṇāma* unto he who is the embodiment of that *rūpānuga-bhakti* which is radiant with the conjugal love of Śrī Rādhā-Kṛṣṇa and who is the personification of Śrī Gaurāṅga Mahāprabhu's mercy potency.

नमस्ते गौर-वाणी-श्रीमूर्तये दीन-तारिणे ।

रूपानुग-विरुद्धाऽपसिद्धान्त-ध्वान्त-हारिणे ॥४॥

namaste gaura-vāṇī śrī-mūrtaye dīna-tāriṇe
rūpānuga-viruddhā 'pasiddhānta-dhvānta-hāriṇe (4)

I offer *praṇāma* unto he who is the embodiment of Mahāprabhu's teachings, who is the deliverer of the fallen, and who is the annihilator of the darkness arising from misconceptions which are opposed to the philosophy enunciated by Śrīla Rūpa Goswāmī.

श्रील-गौरकिशोर-वन्दना
Śrīla Gaurakiśora-vandanā

नमो गौरकिशोराय साक्षाद्वैराग्य मूर्त्तये ।
विप्रलम्भ-रसाम्बोधे! पादाम्बुजाय ते नमः ॥
namo gaurakiśorāya sāksād-vairāgya mūrtaye
vipralambha-rasāmbhode! pādāmbujāya te namaḥ

I offer *praṇāma* unto the lotus feet of Śrīla Gaurakiśora dāsa Bābāji Mahārāja who is renunciation personified and an ocean of *vipralambha-rasa*.

श्रील-भक्तिविनोद-वन्दना
Śrīla Bhaktivinoda-vandanā

नमो भक्तिविनोदाय सच्चिदानन्द-नामिने ।
गौर-शक्ति-स्वरूपाय रूपानुग-वराय ते ॥
namo bhaktivinodāya saccidānanda-nāmine
gaura-śakti-svarūpāya rūpānuga-varāya te

I offer *praṇāma* unto Saccidānanda Śrī Bhaktivinoda who is the foremost of *rūpānuga* devotees and the embodiment of Śrī Caitanya Mahāprabhu's *śakti*.

श्रील-जगन्नाथ-वन्दना
Śrīla Jagannātha-vandanā

गौराविर्भाव-भूमेस्त्वं निर्देष्टा सज्जन-प्रियः ।
वैष्णव-सार्वभौम-श्रीजगन्नाथाय ते नमः ॥
gaurāvirbhāva-bhūmes tvaṁ nirdeṣṭā sajjana-priyaḥ
vaiṣṇava-sārvabhauma-śrī-jagannāthāya te namaḥ

I offer *praṇāma* unto Vaiṣṇava-sārvabhauma Śrī Jagannātha dāsa Bābāji Mahārāja who indicated the precise location of Śrī Gaurasundara's appearance and who is dear to all saintly persons.

श्रीवैष्णव-वन्दना
Śrī Vaiṣṇava-vandanā

वांछा-कल्पतरुभ्यश्च कृपा-सिन्धुभ्य एव च ।
पतितानां पावनेभ्यो वैष्णवेभ्यो नमो नमः ॥
*vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ*

I offer *praṇāma* to the Vaiṣṇavas who just like desire trees can fulfil the desires of everyone and who are full of compassion for conditioned souls.

श्रीमन्महाप्रभु-वन्दना
Śrīman Mahāprabhu-vandanā

नमो महा-वदान्याय कृष्ण-प्रेम-प्रदाय ते ।
कृष्णाय कृष्ण-चैतन्य-नाम्ने गौरत्विषे नमः ॥
*namo mahā-vadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ*

I offer *praṇāma* unto Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself. He has assumed the golden hue of Śrīmatī Rādhikā and is munificently distributing *Kṛṣṇa-prema*.

श्रीकृष्ण-प्रणामः
Śrī Kṛṣṇa-praṇāma

हे कृष्ण! करुणा-सिन्धो! दीन-बन्धो! जगत्पते! ।
गोपेश! गोपिका-कान्त! राधा-कान्त! नमोऽस्तु ते ॥
*he kṛṣṇa! karuṇā-sindho! dīna-bandho! jagat-pate!
gopeśa! gopikā-kānta! rādhā-kānta! namo 'stu te*

I offer *praṇāma* unto Śrī Kṛṣṇa, who is an ocean of mercy, the friend of the distressed and the source of creation. He is the master of the *gopas* and the lover of the *gopīs* headed by Śrīmatī Rādhikā.

श्रीराधा-प्रणामः

Śrī Rādhā-praṇāma

तप्त-काञ्चन-गौराङ्गि! राधे! वृन्दावनेश्वरि! ।

वृषभानु-सुते! देवि! प्रणमामि हरि-प्रिये! ॥

*tapta-kāñcana-gaurāṅgi! rādhe! vṛndāvaneshvari!
vṛṣabhānu-sute! devi! praṇamāmi hari-priye!*

I offer *praṇāma* unto Śrīmatī Rādhikā, whose complexion is like molten gold and who is the queen of Vṛndāvana. She is the daughter of Vṛṣabhānu Mahārāja and is very dear to Śrī Kṛṣṇa.

श्रीसम्बन्धाधिदेव-प्रणामः

Śrī Sambandhādhideva-praṇāma

जयतां सुरतौ पङ्गोर्मम मन्द-मतेर्गती ।

मत्सर्वस्व पदाम्भोजौ राधा-मदन-मोहनौ ॥

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

All glories to the supremely merciful Śrī Rādhā Madana-mohana! Although I am lame and foolish, They are my refuge, and Their lotus feet are my everything.

श्रीअभिधेयाधिदेव-प्रणामः

Śrī Abhidheyādhideva-praṇāma

दीव्यद्-वृन्दारण्य-कल्प-द्रुमाधः श्रीमद्-रत्नागार-सिंहासन-स्थौ ।

श्रीश्रीराधा-श्रीलगोविन्द-देवौ प्रेष्ठालीभिः सेव्यमानौ स्मरामि ॥

*divyad-vṛndāraṇya-kalpa-drumādhaḥ śrīmad-ratnāgāra-simhāsana-sthau
śrī-śrī-rādhā-srīla-govinda-devau preṣṭhālibhiḥ sevyaṁānau smarāmi*

I meditate upon Śrīmatī Rādhikā and Śrīmān Govindadeva, who are seated on an effulgent *simhāsana* beneath a desire tree in a temple composed of jewels in the supremely beautiful land of Śrī Vṛndāvana, accepting service from Their beloved *sakhīs* headed by Lalitā and Visākhā.

श्रीप्रयोजनाधिदेव-प्रणामः
Śrī Prayojanādhideva-praṇāma

श्रीमान् रास-रसारम्भी वंशीवट-तट-स्थितः ।
कर्षन् वेणु-स्वनैर्गोपीर्गोपीनाथः श्रियेऽस्तु नः ॥
śrīmān rāsa-rasārambhī vaṁśīvaṭa-taṭa-sthitaḥ
karṣan veṇu-svanair gopīr gopīnāthaḥ śriye 'stu naḥ

May that Śrī Gopīnātha, who originated the transcendental mellow of the *rāsa-līlā*, and who stands at Vamśīvaṭa attracting the *gopīs* with the melody of His flute, bestow His benediction upon me.

श्रीतुलसी-प्रणामः
Śrī Tulasi-praṇāma

वृन्दायै तुलसी देव्यै प्रियायै केशवस्य च ।
कृष्ण-भक्ति-प्रदे देवि! सत्यवत्यै नमो नमः ॥
vṛndāyai tulasī devyai priyāyai keśavasya ca
kṛṣṇa-bhakti-prade devi! satyavatyai namo namaḥ

I offer *praṇāma* time and again unto Tulasī-devī, also known as Vṛndā and Satyavatī, who is very dear to Śrī Kṛṣṇa and bestows *Kṛṣṇa-bhakti*.

श्रीपञ्च-तत्त्व-प्रणामः
Śrī Pañca-tattva-praṇāma

पञ्च-तत्त्वात्मकं कृष्णं भक्त-रूप-स्वरूपकम् ।
भक्तावतारं भक्ताख्यं नमामि भक्त-शक्तिकम् ॥
pañca-tattvātmakaṁ kṛṣṇaṁ bhakta-rūpa-svarūpakam
bhaktāvatāraṁ bhaktākhyam namāmi bhakta-śaktikam

I offer *praṇāma* unto Śrī Caitanya Mahāprabhu in His five features as a *bhakta*, *bhakta-rūpa*, *bhakta-svarūpa*, *bhakta-avatāra*, and *bhakta-sakti*.

पञ्च-तत्त्व महा-मन्त्र

Pañca-tattva Mahā-mantra

श्रीकृष्ण-चैतन्य प्रभु नित्यानन्द ।

श्रीअद्वैत गदाधर श्रीवासादि-गौर-भक्त-वृन्द ॥

śrī-kṛṣṇa-caitanya prabhu nityānanda

śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda

महा-मन्त्र

Mahā-mantra

हरे कृष्ण हरे कृष्ण कृष्ण कृष्ण हरे हरे ।

हरे राम हरे राम राम राम हरे हरे ॥

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare

hare rāma hare rāma rāma rāma hare hare

श्रीगुरुदेव-प्रणामः

Śrī Gurudeva-praṇāma

नाम-श्रेष्ठं मनुमपि शची-पुत्रमत्र स्वरूपं

रूपं तस्याग्रजमुरुपुरीं माथुरीं गोष्ठवाटीम् ।

राधा-कुण्डं गिरि-वरमहो राधिका-माधवाशां

प्राप्तो यस्य प्रथित-कृपया श्रीगुरुं तं नतोऽस्मि ॥१॥

nāma-śreṣṭhaṁ manum api śacī-putram atra svarūpaṁ

rūpaṁ tasyāgrajam uru-purīm māthurīm goṣṭhavāṭīm

rādhā-kuṇḍaṁ giri-varam aho rādhikā-mādhavāśāṁ

prāpto yasya prathita-kṛpayā śrī-guruṁ taṁ nato 'smi (1)

I bow my head with all respect unto Śrī Gurudeva, because he has given me the most exalted Holy Name, brought me to Śrī Caitanya Mahāprabhu, to Svarūpa Dāmodara, to Rūpa Goswāmī, to Sanātana Goswāmī, to Mathurā-maṇḍala, to the village of Vraja, to Rādhā-kuṇḍa, to Girirāja Govardhana, and *aho!* He has given me the hope of one day entering the direct service of Śrī Rādhikā and Mādhava Themselves.

नमस्ते गुरुदेवाय सर्व-सिद्धि-प्रदायिने ।
सर्व-मङ्गल-रूपाय सर्वानन्द-विधायिने ॥२॥

*namaste gurudevāya sarva-siddhi-pradāyine
sarva-maṅgala-rūpāya sarvānanda-vidhāyine (2)*

I offer *praṇāma* unto Śrīla Gurudeva who is the embodiment of all auspiciousness and who bestows all spiritual perfection and happiness.

विज्ञप्ति
Vijñapti

हे श्रीगुरो ज्ञानद दीन-बन्धो स्वानन्द-दातः करुणैक-सिन्धो ।
वृन्दावनासीन हितावतार प्रसीद राधा-प्रणय-प्रचार ॥१॥

*he śrī-guro jñānada dina-bandho svānanda-dātaḥ karuṇaika-sindho
vṛndāvanāsīna hitāvatāra prasīda rādhā-praṇaya-pracāra (1)*

O Gurudeva! You bestow transcendental knowledge, you are the friend of the fallen, you bestow the spiritual bliss which exists within your own heart, you are an ocean of mercy, you reside in Vṛndāvana, you are the incarnation of auspiciousness, and you preach about Śrīmatī Rādhikā's love for Kṛṣṇa. Please be merciful to me.

त्रायस्व भो जगन्नाथ गुरो संसार-वह्निना ।
दग्धं मां कालदृष्टं च त्वामहं शरणं गतः ॥२॥

*trāyasva bho jagannātha guro saṁsāra-vahninā
dagdham māṁ kāladaṣṭam ca tvāṁ ahaṁ śaraṇam gataḥ (2)*

O Gurudeva, master of this world! Seeing that material existence is like a blazing forest fire which resembles the devouring teeth of Yamarāja, I take shelter of you and appeal to you for deliverance.

श्रीगुरु-रूप सखी-प्रणामः
Śrī Guru-rūpa sakhī-praṇāma

राधा-संमुख-संसक्तिं सखी-संग-निवासिनीम् ।
तामहं सततं वन्दे गुरु-रूपां परां सखीम् ॥

*rādhā-sanmukha-saṁsaktiṁ sakhī-saṅga-nivāsinīm
tām ahaṁ satataṁ vande guru-rūpām parām sakhīm*

I forever worship my *guru* who in his form as an exalted *sakhī* is happily immersed in the company of Śrīmatī Rādhikā and the other *sakhīs*.

श्रीमन्महाप्रभु-विज्ञप्ति

Śrīman Mahāprabhu-vijñapti

अनर्पित-चरीं चिरात् करुणयावतीर्णः क्लौ
समर्पयितुमुन्नतोज्ज्वल-रसां स्वभक्ति-श्रियम् ।

हरिः पुरट-सुन्दर-द्युति-कदम्ब सन्दीपितः

सदा हृदय-कन्दरे स्फुरतु वः शची-नन्दनः ॥१॥

*anarpita-carīm cirāt karuṇayāvātīrṇaḥ kalau
samarpayitum unnatojjvala-rasām sva-bhakti-śriyam
hariḥ purata-sundara-dyuti-kadamba sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanah (1)*

May that Lord, who is known as the son of Śrīmatī Śacidevī, be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in the age of Kali by His causeless mercy to bestow what no incarnation ever offered before: *mañjarī-bhāva*, the service of Śrīmatī Rādhikā from the position of a *mañjarī*.

संसार-दुःख-जलधौ पतितस्य काम-

क्रोधादि-नक्र-मकरैः कवली-कृतस्य ।

दुर्वासना-निगडितस्य निराश्रयस्य

चैतन्य-चन्द्र मम देहि पदावलम्बम् ॥२॥

*samsāra-duḥkha-jaladhau patitasya kāma-
krodhādi-nakra-makaraiḥ kavalī-kṛtasya
durvāsana-nigaḍitasya nirāśrayasya
caitanya-candra mama dehi padāvalambam (2)*

○ Caitanya-candra! Trapped in the evil net of material existence, I have fallen into an ocean of misery where I am being devoured by the crocodiles and alligators of lust, anger, greed, and so forth. Please give this destitute person, who is chained to wicked desires, shelter at Your feet.

चैतन्य-चन्द्र मम हृत्कुमुदं विकाश्य
 हृद्यं विधेहि निज-चिन्तन-भृङ्ग-रङ्गैः ।
 किञ्चापराध-तिमिरं निविडं विधूय
 पादामृतं सदय पायय दुर्गतं माम् ॥३॥

*caitanya-candra mama hṛt-kumudaṁ vikāśya
 hṛdyaṁ vidhehi nija-cintana-bhṛṅga-raṅgaiḥ
 kiñcāparādha-timirāṁ nibiḍaṁ vidhūya
 pādāmṛtaṁ sadaya pāyaya durgataṁ mām (3)*

O Caitanya-candra! I implore You to please make the lotus flower of my heart bloom so that it will first attract and then enclose the bumblebee of remembrance of You. O merciful Lord! My second request is that after destroying the dense darkness of my offences, please make this miserable person drink the nectar of Your feet.

श्रीनित्यानन्द-प्रभु-प्रणामः
 Śrī Nityānanda Prabhu-praṇāma

सङ्कर्षणः कारण-तोय-शायी
 गर्भोद-शायी च पयोब्धि-शायी ।
 शेषश्च यस्यांश-कलाः स नित्या-
 नन्दाख्य-रामः शरणं ममास्तु ॥१॥

*saṅkarṣaṇaḥ kāraṇa-toya-sāyī
 garbhoda-sāyī ca payobdhi-sāyī
 śeṣaś ca yasyāṁśa-kalāḥ sa nityā-
 nandākhyā-rāmaḥ saraṇaṁ mamāstu (1)*

Saṅkarṣaṇa, Śeṣa Nāga and the Viṣṇu who lie on the Kāraṇa Ocean, Garbha Ocean, and ocean of milk are the plenary portions and portions of the plenary portions of Śrī Nityānanda Rāma. May He be the object of whom I take shelter.

नित्यानन्द नमस्तुभ्यं प्रेमानन्द-प्रदायिने ।
 कल्मष-नाशाय जाह्नवा-पतये नमः ॥२॥

*nityānanda namastubhyaṁ premānanda-pradāyine
 kalau kalmaṣa-nāśāya jāhnavā-pataye namaḥ (2)*

I offer *praṇāma* unto Śrī Nityānanda Prabhu who bestows the bliss of divine love, who eliminates the filth of the age of Kali, and who is the master of Jāhnavā-devī.

श्रीगौर-नित्यानन्द-प्रणामः

Śrī Gaura-Nityānanda-praṇāma

आजानु-लम्बित-भुजौ कनकावदातौ

संकीर्तनैकपितरौ कमलायताक्षौ ।

विश्वम्भरौ द्विज-वरौ युग-धर्म-पालौ

वन्दे जगत्प्रिय-करौ करुणावतारौ ॥

ājānu-lambita-bhujau kanakāvadātau

saṅkīrtanaikapitarau kamalāyatākṣau

viśvambharau dvija-varau yuga-dharma-pālau

vande jagat-priya-karau karuṇāvatārau

I worship the incarnations of mercy, Śrī Caitanya Mahāprabhu and Śrī Nityānanda Prabhu, whose arms extend to Their knees, whose complexions are a resplendent yellow and very enchanting like the hue of gold, who inaugurated the *saṅkīrtana* movement, whose eyes are large like lotus petals, who nourish the entire universe, who appeared in the families of exalted *brāhmaṇas*, who protect the *yuga-dharma*, and who bestow the highest auspiciousness upon the residents of the material world.

श्रीकृष्ण-ध्यानम्

Śrī Kṛṣṇa-dhyānam

बर्हापीडाभिरामं मृगमद-तिलकं कुण्डला-क्रान्त-गण्डं

कञ्जाक्षं कम्बु-कण्ठं स्मित-सुभग-मुखं स्वाधरे न्यस्त-वेणुम् ।

श्यामं शान्तं त्रिभंगं रविकर-वसनं भूषितं वैजयन्त्या

वन्दे वृन्दावनस्थं युवति-शत-वृतं ब्रह्म गोपाल-वेशम् ॥१॥

barhāpīḍābhirāmaṁ mṛgamada-tilakaṁ kuṇḍalā-krānta-gaṇḍaṁ

kañjākṣaṁ kambu-kaṅṭhaṁ smita-subhaga-mukhaṁ svādhare nyasta-veṇuṁ

śyāmaṁ śāntaṁ tri-bhaṅgaṁ ravikara-vasanaṁ bhūṣitaṁ vaijayantī

vande vṛndāvanasthaṁ yuvati-śata-vṛtaṁ brahma gopāla-veśam (1)

Whose crown is decorated with a peacock feather, whose large forehead is marked with *tilaka* composed of musk and saffron *candana*, whose fish-shaped earrings cast a shadow upon His charming cheeks which themselves pulverise the pride of sapphire, whose eyes resemble fully-opened lotus flowers, whose neck tapers like a conchshell, whose lotus face holds a gentle smile, who holds a flute to His *bimba*-fruit-like lips, whose bodily complexion is like that of a fresh monsoon cloud, who is supremely peaceful, who stands in a delightful three-fold bending posture, whose yellow cloth is resplendent like the rays of the sun, who is adorned with a *vai-jayantī* flower garland, and who is surrounded on all sides by thousands of *gopīs*—I worship that Parabrahma who resides in Śrī Dhāma-Vṛndāvana attired in the dress of a cowherd boy.

कस्तुरी-तिलकं ललाट-पटले वक्षःस्थले कौस्तुभं
 नासाग्रे वर-मौक्तिकं करतले वेणुः करे कङ्कणम् ।
 सर्वाङ्गे हरि-चन्दनं सुललितं कण्ठे च मुक्तावली
 गोप-स्त्री-परिवेष्टितो विजयते गोपाल-चूडामणिः ॥२॥

*kasturi-tilakam lalāṭa-paṭale vakṣaḥ-sthale kaustubham
 nāsāgre vara-mauktikam karatale veṇuḥ kare kaṅkaṇam
 sarvāṅge hari-candanam sulalitaṁ kaṅṭhe ca muktāvalī
 gopa-stri-pariveṣṭito vijayate gopāla-cūḍāmaṇiḥ (2)*

His forehead is decorated with *tilaka* composed of musk, upon His chest rests the Kaustubha jewel, an exquisite pearl adorns the tip of His nose, His lotus hand carries the flute, bracelets adorn His wrists, His entire form is anointed with *candana*, around His very charming neck is a necklace of pearls, and He is surrounded by cowherd maidens—all glories unto He who is the crest-jewel of cowherd boys!

वंशीन्यस्तास्य-चन्द्रं स्मितयुतमतुलं पीत-वस्त्रं वरेण्यं
 कञ्जाक्षं सर्व-दक्षं नव-घन-सदृशं वर्हचूडं शरण्यम् ।
 त्रैभंगैर्भङ्गिमांगं ब्रज-युवति-युतं ध्वस्त-केश्यादि-शूरं
 वन्दे श्रीनन्द-सूनुं मधुर-रस-तनुं धुर्य-माधुर्य-पूरम् ॥३॥

*vaṁśinyastāsya-candraṁ smitayutam atulaṁ pīta-vastraṁ vareṇyaṁ
 kañjākṣaṁ sarva-dakṣaṁ nava-ghana-sadr̥śaṁ varhacūḍaṁ śaraṇyam
 trai-bhaṅgair-bhaṅgimāṅgaṁ vraja-yuvati-yutaṁ dhvasta-kesyādi-sūraṁ
 vande śrī-nanda-sūnuṁ madhura-rasa-tanuṁ dhurya-mādhurya-pūram (3)*

Who holds a flute to His lips, whose gentle smile exudes an incomparable brilliance, who is attired in excellent yellow cloth, whose eyes are like lotuses, who is expert in all the arts, whose bodily complexion is like that of a fresh monsoon cloud, whose head is adorned with a peacock feather crown, who is the shelter for those who are surrendered to Him, who stands in a delightful threefold bending posture, who is surrounded by the youthful maidens of Vraja, who subdues demons such as Keśī, and who is the crest-jewel of the infinity of sweetnesses—I worship Śrī Nanda-nandana, the very embodiment of *mādhurya-rasa*.

फुल्लेन्दीवर-कान्तिमिन्दु-वदनं बर्हावतंस-प्रियं
 श्रीवत्साङ्गमुदार-कौस्तुभ-धरं पीताम्बरं सुन्दरम् ।
 गोपीनां नयनोत्पलार्चित-तनुं गो-गोप-सङ्घा-वृतं
 गोविन्दं कल-वेणु-वादन-परं दिव्याङ्ग-भूषं भजे ॥४॥

*phullendivara-kāntim indu-vadanam barhāvataṁsa-priyam
 śrī-vatsāṅgam udāra-kaustubha-dharam pītāmbaram sundaram
 gopīnām nayanotpalārcita-tanuṁ go-gopa-saṅghā-vṛtam
 govindam kala-veṇu-vādana-param divyāṅga-bhūṣam bhaje (4)*

I worship Govinda, whose complexion is the colour of a blossoming blue lotus flower, whose face is like the moon, who is fond of wearing a peacock feather in His crown, who bears the mark of Śrīvatsa and is adorned with the Kaustubha gem, who is attired in beautiful yellow garments, whose handsome form is worshipped by the *gopīs* with sidelong glances, whose companions are multitudes of cows and *gopas*, who plays sweet melodies on the flute, and whose body is decorated with glittering ornaments.

श्रीकृष्ण-प्रणामः

Śrī Kṛṣṇa-praṇāma

नमो नलिन-नेत्राय वेणु-वाद्य-विनोदिने ।
 राधाधर-सुधा-पान-शालिने वन-मालिने ॥१॥

*namo nalina-netrāya veṇu-vādyā-vinodine
 rādhādhara-sudhā-pāna-śāline vana-māline (1)*

I offer *praṇāma* unto He whose eyes are like lotus flowers, who merrily plays the flute, who is expert in drinking the nectar of Rādhikā's lips, and who is adorned with a garland of forest flowers.

कृष्णाय वासुदेवाय हरये परमात्मने ।

प्रणत-क्लेश-नाशाय गोविन्दाय नमो नमः ॥२॥

*kṛṣṇāya vāsudevāya haraye paramātmane
 praṇata-kleśa-nāśāya govindāya namo namaḥ (2)*

Time and again I offer *praṇāma* unto Śrī Kṛṣṇa who is the son of Vasudeva, the remover of His devotees' material attachments, the all-pervading Supersoul residing in the heart of every living entity, the destroyer of anguish, and the tender of the cows in Vraja.

श्रीराधिका-ध्यानम्
Śrī Rādhikā-dhyānam

अमल-कमल-कान्तिं नील-वस्त्रां सुकेशीं
शशधर-सम-वक्त्रां खञ्जनाक्षीं मनोज्ञाम् ।
स्तन-युग-गत-मुक्तादाम-दीप्तां किशोरीं
व्रज-पति-सुत-कान्तां राधिकामाश्रयेऽहम् ॥

*amala-kamala-kāntiṁ nīla-vastrāṁ sukeśīṁ
śaśadhara-sama-vaktrāṁ khañjanākṣīṁ manojñām
stana-yuga-gata-muktādāma-dīptāṁ kiśorīṁ
vraja-pati-suta-kāntāṁ rādhikām āśraye 'ham*

I take shelter of Śrīmatī Rādhikā, whose complexion is like that of a spotless lotus flower, who is attired in blue cloth, whose hair is very beautiful, whose face is like the full moon, whose charming, restless eyes are like wagtails, upon whose breasts rests a radiant pearl necklace, who is eternally youthful, and who is the dearest lover of the son of Nanda Mahārāja.

विज्ञप्ति
Vijñapti

हा! देवि काकुभर-गद्गदयाद्य वाचा
याचे निपत्य भुवि दण्डवदुद्गतार्तिः ।
अस्य प्रसादमबुधस्य जनस्य कृत्वा
गान्धर्विके तव गणे गणनां विधेहि ॥१॥

*hā! devi kāku-bhara-gadgadayaḍya vācā
yāce nipatya bhuvi daṇḍavad udbhaṭārtiḥ
asya prasādam abudhasya janasya kṛtvā
gāndharvike tava gaṇe gaṇanāṁ vidhehi (1)*

○ Devi Gāndharvike! In utter desperation I throw myself on the ground like a stick and with a choked voice humbly implore You to please be merciful to this fool and count me as one of Your own.

राधे वृन्दावनाधीशे करुणामृत-वाहिनि ।
 कृपया निज-पादाब्ज-दास्यं मह्यं प्रदीयताम् ॥२॥
rādhe vṛndāvanādhīśe karuṇāmṛta-vāhini
kṛpayā nija-pādābja-dāsyam mahyam pradiyatām (2)

○ Rādhe, queen of Vṛndāvana, vessel of nectarean mercy! Please bestow upon me the service of Your lotus feet.

श्रीयुगल-किशोर-ध्यानम्
 Śrī Yugala-kīśora-dhyānam

कनक-जलद-गात्रौ नील-शोणाब्ज-नेत्रौ
 मृगमद-वर-भालौ मालती-कुन्द-मालौ ।
 तरल-तरुण-वेशौ नील-पीताम्बरेशौ
 स्मर निभृत-निकुञ्जे राधिका-कृष्णचन्द्रौ ॥१॥
kanaka-jalada-gātrau nīla-śoṇābja-netrau
mṛgamada-vara-bhālau mālatī-kunda-mālau
tarala-taruṇa-veśau nīla-pitāmbareśau
smara nibhṛta-nikuñje rādhikā-kṛṣṇacandrau (1)

Whose bodily complexions are like gold and a fresh monsoon cloud respectively, whose eyes are like blue and red lotus flowers respectively, whose foreheads are decorated with musk *tilaka*, who wear garlands composed of *mālatī* and *kunda* flowers, respectively, around Their necks, who are wonderfully decorated in a charming and youthful fashion, and who are attired in blue and yellow garments respectively—○ mind, exclusively meditate on Śrīmatī Rādhikā and Kṛṣṇacandra as They enjoy Their pastimes in the *kuñjas* of Vraja.

अङ्ग-श्यामलिम-छटाभिरभितो मन्दीकृतेन्दीवरं
जाड्यञ्जागुड-रोचिषां विदधतं पट्टाम्बरस्य श्रिया ।
वृन्दारण्य-निवासिनं हृदि लसद्दामाभिरामोदरं
राधा-स्कन्ध-निवेशितोज्ज्वल-भुजं ध्यायेम दामोदरम् ॥२॥

*aṅga-syāmalima-chaṭābhir abhito mandīkṛtendīvaraṁ
jāḍyaṁ jāguḍa-rociṣāṁ vidadhataṁ paṭṭāmbarasya śriyā
vṛndāraṇya-nivāsinaṁ hṛdi lasad-dāmābhir āmodaraṁ
rādhā-skandha-niveśitojjvala-bhujāṁ dhyāyema dāmodaram (2)*

Whose dark bodily lustre is millions of times more beautiful than the blue lotus flower, whose refulgent yellow garments rebuke the radiance of golden *kuṅkuma*, whose residence is Śrī Vṛndāvana-dhāma, whose chest is beautified by a swinging *vaijayantī* garland, and whose splendid left hand rests upon the right shoulder of Śrīmatī Rādhikā—I meditate upon that Śrī Dāmodara.

श्रीनवद्वीप-धाम-प्रणामः

Śrī Navadvīpa-dhāma-praṇāma

नवीन-श्रीभक्तिं नव-कनक-गौराकृति-पतिं
नवारण्य-श्रेणी-नव-सुर-सरिद्-वात-वलितम् ।
नवीन-श्रीराधा-हरि-रसमयोत्कीर्तन-विधिं
नवद्वीपं वन्दे नव-करुण-माद्यन्नव-रुचिम् ॥

*navīna-śrī-bhaktiṁ nava-kanaka-gaurākṛti-patiṁ
navāraṇya-śreṇī-nava-sura-sarid-vāta-valitam
navīna-śrī-rādhā-hari-rasamayotkīrtana-vidhiṁ
navadvīpaṁ vande nava-karuṇa-mādyan nava-rucim*

I worship Śrī Navadvīpa-dhāma, the land where my master appeared in a form resembling molten gold to bestow a new variety of *bhakti* which had never been given before, which is the newly decorated forest beautified by the flowing Gaṅgā and her gentle, cool breezes, where Śrīmatī Rādhikā and Śrī Hari appeared in a new, combined form to preach that *kīrtana* which is saturated with *rasa*, and which very mercifully gives devotees new and ever-fresh tastes in the original devotional mellow, *śṛṅgāra-rasa*.

श्रीवृन्दावन-धाम-प्रणामः
Śrī Vṛndāvana-dhāma-praṇāma

जयति जयति वृन्दारण्यमेतन्मुरारेः
प्रियतममति-साधुस्वान्त-वैकुण्ठ-वासात् ।
रमयति स सदा गाः पालयन् यत्र गोपीः
स्वरित-मधुर-वेणुर्वर्धयन् प्रेम रासे ॥

*jayati jayati vṛndāraṇyam etan-murāreḥ
priyatamam ati-sādhusvānta-vaikuṇṭha-vāsāt
ramayati sa sadā gāḥ pālayan yatra gopīḥ
svarita-madhura-veṇur-varḍhayan prema rāse*

All glories, all glories to Vṛndāvana-dhāma, where Śrī Murāri enjoys residing more than He does in the hearts of *sādhus* or even in Vaikuṇṭha, where He forever tends cows, and where, by playing sweet melodies on the flute, He increases the *gopīs'* amorous love for Him.

श्रीपौर्णमासी-देवी-प्रणामः
Śrī Paurṇamāsī-devī-praṇāma

राधेश-केलि-प्रभुता-विनोद-
विन्यास-विज्ञां व्रज-वन्दितांघ्रिम् ।
कृपालुताद्याखिल-विश्व-वन्द्यां
श्रीपौर्णमासीं शिरसा नमामि ॥

*rādheśa-keli-prabhutā-vinoda-
vinyāsa-vijñāṁ vraja-vanditāṅghrim
kṛpālutaḍyākḥila-viśva-vandyāṁ
śrī-paurṇamāsīm śirasā namāmi*

I bow my head and offer *praṇāma* unto Śrī Paurṇamāsī-devī, who is completely adept at arranging the most elevated varieties of enjoyment for the master of Śrīmatī Rādhikā, whose lotus feet are worshipped by the *Vraja-vāsīs*, and who, due to possessing the entirety of transcendental qualities headed by kindness, is worshipable to everyone in the entire universe.

श्रीगोवर्धन-प्रणामः

Śrī Govardhana-praṇāma

गोवर्धनो जयति शैल-कुलाधिराजो
यो गोपिकाभिरुदितो हरि-दास-वर्यः ।

कृष्णेन शक्रमख-भङ्ग-कृतार्चितो यः

सप्ताह-मस्य कर-पद्म-तलेऽप्यवात्सीत् ॥१॥

govardhano jayati śaila-kulādirājo

yo gopikābhirudito hari-dāsa-varyaḥ

kṛṣṇena śakramakha-bhaṅga-kṛtārcito yaḥ

saptāha-masya kara-padma-tale 'py avātsīt (1)

Glory to Govardhana Hill, the king of all mountains including Sumeru, who was given the title of the best servant of Hari by the *gopīs*, who was worshipped by Śrī Kṛṣṇa after Kṛṣṇa halted the *Vraja-vāsīs'* sacrifice to Indra, and who was held in Kṛṣṇa's lotus hand for seven days.

सप्ताहमेवाच्युत-हस्त-पङ्कजे

भृङ्गायमानं फल-मूल-कन्दरैः ।

संसेव्यमानं हरिमात्म-वृन्दकै-

र्गोवर्धनाद्रिं शिरसा नमामि ॥२॥

saptāham evācyuta-hasta-paṅkaje

bhṛṅgāyamānaṁ phala-mūla-kandaraiḥ

saṁsevyamānaṁ harim ātma-vṛndakair

govardhanādrim śirasā namāmi (2)

I bow my head and offer *praṇāma* unto Girirāja Govardhana, who rested upon the lotus hand of Acyuta for seven days, who is embellished with the humming of black bees, and who expertly serves Hari and His dearest devotees by providing caves and *kuñjas* which are abundant with varieties of fruits, flowers, and roots for their enjoyment.

श्रीगोपीश्वर-शिव-प्रणामः

Śrī Gopīśvara-Śiva-praṇāma

वृन्दावनावनि-पते! जय सोम! सोम-मौले

सनक-सनन्दन-सनातन-नारदेड्य ।

गोपीश्वर! ब्रज-विलासि-युगाञ्चि-पद्मे

प्रेम प्रयच्छ निरुपाधि नमो नमस्ते ॥

vṛndāvanāvani-pate! jaya soma! soma-maule

sanaka-sanandana-sanātana-nāradedyā

gopīśvara! vraja-vilāsi-yugāñchri-padme

prema prayaccha nirupādhi namo namaste

O gatekeeper of Vṛndāvana! O Soma, all glories to you! O you whose forehead is decorated with the moon, and who is worshipable to the sages headed by Sanaka, Sanandana, and Nārada! O Gopīśvara! Desiring that you bestow upon me *prema* for the lotus feet of Śrī Śrī Rādhā-Mādhava who perform joyous pastimes in Vraja-dhāma, I offer *praṇāma* unto you time and again.

श्रीयमुना-प्रणामः

Śrī Yamunā-praṇāma

चिदानन्द-भानोः सदा नन्द-सूनोः

पर-प्रेम-पात्री द्रव-ब्रह्म-गात्री ।

अघानां लवित्री जगत्क्षेम-धात्री

पवित्री-क्रियान्नो वपुर्मित्र-पुत्री ॥१॥

cidānanda-bhānoḥ sadā nanda-sūnoḥ

para-prema-pātrī drava-brahma-gātrī

aghānām lavitrī jagat-kṣema-dhātrī

pavitri-kriyānno vapur-mitra-putrī (1)

She is a reservoir of *prema* for the lotus feet of He who is the very embodiment of spiritual bliss, Śrī Nanda-nandana, she is the liquid embodiment of spiritual substance, she expunges sins and offences, and she bestows auspiciousness upon the universe—may Yamunā-devī, the daughter of the Sun-god, purify me.

गंगादि-तीर्थ-परिषेवित-पादपद्मां
 गोलोक-सौख्य-रस-पूरमहिं महिम्ना ।
 आप्लाविताखिल-सुधासु-जलां सुखाब्धौ
 राधा-मुकुन्द-मुदितां यमुनां नमामि ॥२॥
gaṅgādi-tīrtha-pariṣevita-pāda-padmām
goloka-saukhya-rasa-pūram ahim mahimnā
āplāvitākhila-sudhāsu-jalām sukhābdhau
rādhā-mukunda-muditām yamunām namāmi (2)

I offer *praṇāma* time and again unto Śrī Yamunā-devī, whose lotus feet are served by the purifying holy places headed by the Gaṅgā, who is glorious due to possessing devotion for Śrī Kṛṣṇa in the mood of *mādhurya-rasa*, who is the ocean which immerses everyone in the waters of nectarean devotional mellows, and who always provides Śrī Rādhā-Mukunda with great happiness.

श्रीव्रज-वासि-वृन्द-प्रणामः
 Śrī Vraja-vāsi-vṛnda-praṇāma
 मुदा यत्र ब्रह्मा तृणनिकर-गुल्मादिषु परं
 सदा कांक्षन् जन्मार्पित-विविध-कर्माप्यनुदिनम् ।
 क्रमाद् ये तत्रैव व्रज-भुवि वसन्ति प्रिय-जना
 मया ते ते वन्द्याः परम-विनयात् पुण्य-खचिताः ॥
mudā yatra brahmā tṛṇa-nikara-gulmādiṣu param
sadā kāṅkṣan janmārpita-vividha-karmāpy anudinam
kramād ye tatraiva vraja-bhuvi vasanti priya-janā
mayā te te vandyāḥ parama-vinayāt puṇya-khacitāḥ

Although Brahmā is always very busy carrying out his many weighty duties such as creating the material universe, still he longs to take birth as a blade of grass, a shrub, or in any other similar species in Vṛndāvana. With the utmost humility I worship each of the dear devotees who reside in that Vṛndāvana. They are all supremely worshipable and highly pious.

श्रीनृसिंह-प्रणामः

Śrī Nṛsimha-praṇāma

नमस्ते नरसिंहाय प्रहादाहाद दायिने ।

हिरण्यकशिपोर्वक्षः शिलाटङ्क नखालये ॥१॥

namaste narasimhāya prahlādāhlāda-dāyine
hiraṇyakasīpor vakṣaḥ silā-ṭaṅka nakhālaye (1)

I offer *praṇāma* unto Narasimha Bhagavān, who gives joy to Prahlāda Mahārāja and whose nails are like chisels on the stonelike chest of the demon Hiraṇyakasipu.

वागीशा यस्य वदने लक्ष्मीर्यस्य च वक्षसि ।

यस्यास्ते हृदये संवित् तं नृसिंहमहं भजे ॥२॥

vāgīśā yasya vadane lakṣmīr yasya ca vakṣasi
yasyāste hrdaye saṁvit taṁ nṛsimham ahaṁ bhaje (2)

In His mouth the goddess Śuddha-Sarasvatī is always present, on His chest Lakṣmīdevī always sports, and within His heart special affection for His devotees is always manifest—I worship that Nṛsimhadeva.

इतो नृसिंहः परतो नृसिंहो यतो यतो यामि ततो नृसिंहः ।

बहिर्नृसिंहो हृदये नृसिंहो नृसिंहमादिं शरणं प्रपद्ये ॥३॥

ito nṛsimhaḥ parato nṛsimho yato yato yāmi tato nṛsimhaḥ
bahir-nṛsimho hrdaye nṛsimho nṛsimham ādim śaraṇaṁ prapadye (3)

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

जय-ध्वनि Jaya-dhvani

श्रीश्रीगुरु-गौरांग-गान्धर्विका-गिरिधारी-राधा विनोद-बिहारीजीकी जय ।

Śrī Śrī Guru-Gaurāṅga-Gāndharvikā-Giridhārī-Rādhā-Vinoda-bihārijī *kī jaya!*

ॐ विष्णुपाद परमहंस परिव्राजकाचार्य अष्टोत्तर-शत श्रीश्रीमद् भक्तिवेदान्त नारायण महाराजकी जय ।

Om viṣṇupāda paramahaṁsa parivrājakācārya aṣṭottara-śata Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja *kī jaya!*

नित्य-लीला-प्रविष्ट ॐ विष्णुपाद अष्टोत्तर-शत श्रीश्रीमद् भक्तिप्रज्ञान केशव गोस्वामी महाराजकी जय ।

Nitya-līlā-praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhakti Prajñāna Keśava Goswāmī Mahārāja *kī jaya!*

नित्य-लीला-प्रविष्ट ॐ विष्णुपाद अष्टोत्तर-शत श्रीश्रील भक्तिसिद्धान्त सरस्वती गोस्वामी प्रभुपादकी जय ।

Nitya-līlā-praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīla Bhaktisiddhānta Sarasvatī Goswāmī Prabhupāda *kī jaya!*

नित्य-लीला-प्रविष्ट ॐ विष्णुपाद परमहंस बाबाजी श्रीश्रील गौरकिशोर दास गोस्वामी महाराजकी जय ।

Nitya-līlā-praviṣṭa om viṣṇupāda paramahaṁsa bābājī Śrī Śrīla Gaurakiśora dāsa Goswāmī Mahārāja *kī jaya!*

नित्य-लीला-प्रविष्ट ॐ विष्णुपाद सच्चिदानन्द श्रील भक्तिविनोद ठाकुरकी जय ।

Nitya-līlā-praviṣṭa om viṣṇupāda saccidānanda Śrīla Bhaktivinoda Ṭhākura *kī jaya!*

नित्य-लीला-प्रविष्ट ॐ विष्णुपाद वैष्णव-सार्वभौम श्रील जगन्नाथ दास बाबाजी महाराजकी जय ।

Nitya-līlā-praviṣṭa om viṣṇupāda vaiṣṇava-sārvabhauma Śrīla Jagannātha dāsa Bābājī Mahārāja *kī jaya!*

श्रीगौड़ीय वेदान्ताचार्य श्रील बलदेव विद्याभूषण प्रभुकी जय ।

Śrī Gauḍīya Vedāntācārya Śrīla Baladeva Vidyābhūṣaṇa Prabhu *kī jaya!*

श्रील विश्वनाथ चक्रवर्ती ठाकुरकी जय ।

Śrīla Viśvanātha Cakravartī Ṭhākura *kī jaya!*

श्रील नरोत्तम-श्रीनिवास-श्यामानन्द प्रभुत्रयकी जय ।

Śrīla Narottama-Śrīnivāsa-Śyāmānanda Prabhutraya *kī jaya!*

श्रील कृष्णदास कविराज गोस्वामी प्रभुकी जय ।

Śrīla Kṛṣṇadāsa Kavirāja Goswāmi Prabhu *kī jaya!*

श्रीरूप, सनातन, भट्ट रघुनाथ, श्रीजीव, गोपाल भट्ट, दास रघुनाथ षडगोस्वामी प्रभुकी जय ।

Śrī Rūpa, Sanātana, Bhaṭṭa Raghunātha, Śrī Jīva, Gopāl-bhaṭṭa, Dāsa Raghunātha Ṣaḍ-Goswāmi Prabhu *kī jaya!*

श्रीस्वरूप दामोदर-राय रामानन्दादि श्रीगौर-पार्षद-वृन्दकी जय ।

Śrī Śvarūpa Dāmodara-Rāya Rāmānandādi Śrī Gaura-pārṣada-vṛnda *kī jaya!*

नामाचार्य श्रील हरिदास ठाकुरकी जय ।

Nāmācārya Śrīla Haridāsa Thākura *kī jaya!*

प्रेमसे कहो श्रीकृष्ण चैतन्य-प्रभुनित्यानन्द-श्रीअद्वैत-गदाधर-श्रीवासादि श्रीगौर-भक्त-वृन्दकी जय ।

Prema-se kaho Śrī Kṛṣṇa Caitanya Prabhu Nityānanda Śrī Advaita Gadādhara Śrīvāsādi Śrī Gaura-bhakta-vṛnda *kī jaya!*

श्रीअन्तर्द्वीप मायापुर, सीमन्तद्वीप, गोदूमद्वीप, मध्यद्वीप, कोलद्वीप, ऋतुद्वीप, जन्हुद्वीप, मोदूद्वीप, रुद्रद्वीपात्मक श्रीनवद्वीप-धामकी जय ।

Śrī Antardvīpa Māyāpura, Sīmantadvīpa, Godrumadvīpa, Madhyadvīpa, Koladvīpa, Ṛtudvīpa, Janhudvīpa, Modradrumadvīpa, Rudradvīpātmaka Śrī Navadvīpa-dhāma *kī jaya!*

श्रीश्रीराधा-कृष्ण गोप-गोपी-गो-गोवर्धन-द्वादश वनात्मक श्रीव्रज-मण्डलकी जय ।

Śrī Śrī Rādhā-Kṛṣṇa gopa-gopī-go-govardhana-dvādaśa vanātmaka Śrī Vraja-maṇḍala *kī jaya!*

द्वादश उपवनकी जय ।

Dvādaśa upavana *kī jaya!*

श्रीश्यामकुण्ड-राधाकुण्ड-यमुना-गंगा-तुलसी-भक्तदेवीकी जय ।

Śrī Śyāma-kuṇḍa-Rādhā-kuṇḍa-Yamunā-Gaṅgā-Tulasī-Bhaktidevī *kī jaya!*

श्रीजगन्नाथ-बलदेव-सुभद्राजीकी जय ।

Śrī Jagannātha-Baladeva-Subhadrājī *kī jaya!*

सर्व-विघ्न-विनाशनकारी श्रीनृसिंहदेवकी जय
Sarva-vidghna-vināśanakāri Śrī Nṛsimhadeva *kī jaya!*

भक्त-प्रवर श्रीप्रह्लाद महाराजकी जय ।
Bhakta-pravara Śrī Prahlāda Mahārāja *kī jaya!*

चारों धामकी जय ।
Cāro dhāma *kī jaya!*

चारों सम्प्रदायकी जय ।
Cāro sampradāya *kī jaya!*

चारों आचार्यकी जय ।
Cāro ācārya *kī jaya!*

आकर मठराज श्रीचैतन्य मठकी जय ।
Ākara maṭha-rāja Śrī Caitanya Maṭha *kī jaya!*

श्रीगौड़ीय वेदान्त समितिकी जय ।
Śrī Gauḍīya Vedānta Samiti *kī jaya!*

श्रीदेवानन्द गौड़ीय मठ और अन्यान्य शाखा मठ समूहकी जय ।
Śrī Devānanda Gauḍīya Maṭha aura anyānya sākhā maṭha samūha *kī jaya!*

श्रीहरिनाम-सङ्कीर्तनकी जय ।
Śrī Harināma-saṅkīrtana *kī jaya!*

अनन्त कोटि वैष्णव-वृन्दकी जय ।
Ananta-koṭi Vaiṣṇava-vṛnda *kī jaya!*

समागत भक्त-वृन्दकी जय ।
Samāgata bhakta-vṛnda *kī jaya!*

श्रीगौर प्रेमानन्दे हरि हरि बोल ।
Śrī Gaura-premānande! *hari hari bol!*

श्रीगुरुदेवकी आरती Śrī Gurudeva Āratī

Composed by
Śrīmad Bhaktivedānta Trivikrama Mahārāja

जय जय गुरुदेव भक्ति प्रज्ञान ।
परम मोहन रूप आर्त्त-विमोचन ॥१॥
jaya jaya gurudeva bhakti prajñāna
parama mohana rūpa ārtta-vimocana (1)

All glories, all glories to our divine master, Śrī Śrīmad Bhakti Prajñāna Kēśava Mahārāja, whose supremely charming figure is the shelter for suffering humanity...

मूर्त्तिमन्त श्रीवेदान्त अशुभ-नाशन ।
“भक्ति ग्रन्थ श्रीवेदान्त” तब विघोषण ॥२॥
mūrttimanta śrī-vedānta aśubha-nāśana
“bhakti grantha śrī-vedānta” taba vighoṣaṇa (2)

...who is the very embodiment of Vedānta, who is the annihilator of everything inauspicious, and who boldly declared that the Śrī Vedānta is essentially a book of *bhakti*.

वेदान्त समिति-दीपे श्रीसिद्धान्त-ज्योति ।
आरति तोमार ताहे हय निरवधि ॥३॥
vedānta samiti-dīpe śrī-siddhānta-jyoti
āratī tomāra tāhe haya niravadhi (3)

The Śrī Gauḍīya Vedānta Samiti is the *ārati*-lamp and its doctrines are the flames by which he is perpetually worshipped.

श्रीविनोद-धारा-तैले दीप प्रपूरित ।
 रूपानुग-धूपे दशदिक् आमोदित ॥४॥
śrī-vinoda-dhārā-taile dīpa prapūrita
rūpānuga-dhūpe daśadik āmodita (4)

The waterfall of transcendental joy known as Śrīmān Vinoda¹ is the oil which fills the lamp and the teachings of the followers of Śrī Rūpa is the incense which delights all directions with its sweet fragrance.

सर्व-शास्त्र-सुगम्भीर करुणा-कमल ।
 युगपद् सुशोभन वदन-कमल ॥५॥
sarva-śāstra-sugambhīra karuṇā-komala
yugapad suśobhana vadana-kamala (5)

His lotus face simultaneously radiates stern gravity rooted in his profound realisation of all the *śāstras* and softness born of his deep compassion.

स्वर्ण-कान्ति विनिन्दित श्रीअङ्ग शोभन ।
 यतिवास परिधाने जगत्-कल्याण ॥६॥
svaṛṇa-kānti vinindita śrī-aṅga śobhana
yati-vāsa paridhāne jagat-kalyāṇa (6)

The lustre of his beautiful bodily limbs, dressed in the robes of renunciation for the welfare of the entire creation, vanquishes the effulgence of molten gold.

नाना छँदे सज्जन चामर दुलाय ।
 गौरजन उच्च-कण्ठे सुमधुर गाय ॥७॥
nānā chānde sajjana cāmara dhulaya
gaurajana ucca-kaṇṭhe sumadhura gāya (7)

With great skill and dexterity Śrī Sajjana² fans him with a *cāmara* while Śrī Gaura-nārāyaṇa³ sings very sweetly at the top of his voice.

1 Śrīla Keśava Mahārāja's name before accepting *sannyāsa*.

2 Śrīla Vāmana Mahārāja's name before accepting *sannyāsa*.

3 Śrīla Nārāyaṇa Mahārāja's name before accepting *sannyāsa*.

सुमंगल नीराजन करे भक्त-गण ।

दूरमति दूर हैते देखे त्रिविक्रम ॥८॥

sumaṅgala nīrājana kare bhakta-gaṇa
dūramati dūra haite dekhe trivikrama (8)

From a distance the unworthy Trivikrama beholds the devotees performing this immensely auspicious *ārati*.

श्रीकेशवाचार्याष्टकम् Śrī Keśavācāryāṣṭakam

Composed by
Śrīmad Bhaktivedānta Trivikrama Mahārāja

नमः ॐ विष्णुपादाय आचार्य-सिंह-रूपिणे ।
श्रीश्रीमद्भक्ति प्रज्ञान-केशव इति नामिने ॥१॥
namaḥ om viṣṇupādāya ācārya-simha-rūpiṇe
śrī-śrīmad-bhakti prajñāna keśava iti nāmine (1)

I offer *daṇḍavat-praṇāma* to the lion-like *ācārya om viṣṇupāda* Śrī Śrīmad Bhakti Prajñāna Keśava Mahārāja...

श्रीसरस्वत्यभीप्सितं सर्वथा सुष्ठु-पालिने ।
श्रीसरस्वत्यभिन्नाय पतितोद्धार-कारिणे ॥२॥
śrī-sarasvaty abhīpsitaṁ sarvathā suṣṭhu-pāline
śrī-sarasvaty abhinnāya patitoddhāra-kāriṇe (2)

...who in every way proficiently fulfils the internal desire of Śrīla Sarasvatī Prabhupāda and in his deliverance of the fallen is actually non-different from Śrīla Prabhupāda...

वज्रादपि कठोराय चापसिद्धान्त नाशिने ।
सत्यरयार्थे निर्भीकाय कुसंग-परिहारिणे ॥३॥
vajrādapi kaṭhorāya cāpasiddhānta nāśine
satyarayārthe nirbhikāya kuśaṅga-parihāriṇe (3)

...who is as hard and severe as a thunderbolt in eradicating unauthorised philosophical conclusions, who is fearless in establishing the truth, and who removes detrimental association...

अतिमर्त्य-चरित्राय स्वाश्रितानाञ्च पालिने ।
 जीव-दुःखे सदार्त्तीय श्रीनाम-प्रेम-दायिने ॥४॥
atimartya-caritrāya svā-śritānāñca pāline
jīva-duḥkhe sadārttāya śrī-nāma-prema-dāyine (4)

...who is a thoroughly transcendental personality, who nurtures with great affection those who have taken shelter of him, who is always sad to see the sufferings of souls who are inimical to Kṛṣṇa, who bestows love for the holy name...

विष्णुपाद-प्रकाशाय कृष्ण-कामैक-चारिणे ।
 गौर-चिन्ता-निमग्नाय श्रीगुरुं हृदि धारिणे ॥५॥
viṣṇupāda-prakāśāya kṛṣṇa-kāmaika-cāriṇe
gaura-cintā-nimagnāya śrī-gurum hṛdi dhāriṇe (5)

...who is a direct manifestation of Śrī Viṣṇu's lotus feet, who is perpetually engaged in fulfilling the desires of Śrī Kṛṣṇa, who is immersed in meditation upon Śrī Caitanya Mahāprabhu, who always keeps his own Śrī Guru in his heart...

विश्वं विष्णुमयमिति स्निग्ध-दर्शन-शालिने ।
 नमस्ते गुरुदेवाय कृष्ण-वैभव-रूपिणे ॥६॥
viṣvam viṣṇumayam iti snigdha-darśana-śāline
namaste gurudevāya kṛṣṇa-vaibhava-rūpiṇe (6)

... and who, due to his loving vision, sees the presence of Viṣṇu everywhere. I offer *praṇāma* to Śrī Gurudeva, who is the embodiment of Kṛṣṇa's eminence...

श्रीश्रीगौड़ीय-वेदान्त-समितेः स्थापकाय च ।
 श्रीश्रीमायापुर-धाम्नः सेवा-समृद्धि-कारिणे ॥७॥
śrī-śrī-gauḍīya-vedānta-samiteḥ sthāpakāya ca
śrī-śrī-māyāpura-dhāmnah sevā-samṛddhi-kāriṇe (7)

...who established the Śrī Gauḍīya Vedānta Samiti, and who enhanced the service to Śrī Navadvīpa-dhāma.

नवद्वीप-परिक्रमा येनैव रक्षिता सदा ।
दीनं प्रति दयालवे तस्मै श्रीगुरुवे नमः ॥८॥
navadvīpa-parīkramā yenaiva rakṣitā sadā
dīnaṁ prati dayālave tasmai śrī-gurave namaḥ (8)

I offer *praṇāma* to Śrīla Gurudeva who perennially protects the *parīkramā* of Śrī Navadvīpa-dhāma and is forever merciful to fallen persons.

देहि मे तव शक्तिस्तु दीनेनेयं सुयाचिता ।
तव पाद-सरोजेभ्यो मतिरस्तु प्रधाविता ॥९॥
dehi me tava śaktistu dīnēneyaṁ suyācitā
tava pāda-sarojebhyo matir astu pradhāvitā (9)

Hey Gurudeva! Please bestow your mercy upon this forlorn person, who always desires it in all respects, so that I may remain forever immersed in meditation on your lotus feet.

श्रील प्रभुपादकी आरति Śrīla Prabhupāda Ārati

Composed by
Śrī Śrīmad Bhakti Prajñāna Keśava Goswāmī Mahārāja

जय जय प्रभुपादेर आरति नेहारी ।
योग मायापुर-नित्य सेवा-दानकारी ॥१॥
jaya jaya prabhupādera ārati nehārī
yoga māyāpura-nitya sebā-dānakārī (1)

All glories, all glories to the *ārati* ceremony of Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda, which bestows eternal service at the Yoga-piṭha in Māyāpura upon those who observe it.

सर्वत्र प्रचार-धूप सौरभ मनोहर ।
बद्ध मुक्त अलिकूल मुग्ध चराचर ॥२॥
sarvatra pracāra-dhūpa saurabha manohara
baddha mukta alikūla mugdha carācara (2)

Like the enchanting fragrance of incense, his preaching has spread everywhere, thereby astonishing all devotees, both liberated and conditioned, and all living entities, both moving and non-moving.

भक्ति-सिद्धान्त-दीप जालिया जगते ।
पञ्च-रस-सेवा-शिखा प्रदीप्त ताहाते ॥३॥
bhakti-siddhānta-dīpa jāliyā jagate
pañca-rasa-sevā-śikhā pradīpta tāhāte (3)

He lit up the entire world with the lamp of the perfect conclusions of pure devotion. This lamp is composed of five brilliantly glowing flames which represent service in the five primary *rasas*.

पञ्च महादीप यथा पञ्च महाज्योतिः ।

त्रिलोक-तिमिर-नाशे अविद्या दुर्मति ॥४॥

pañca mahādīpa yathā pañca mahājyotiḥ
triloka-timira-nāśe avidyā durmati (4)

The five flames of the *ārati* lamp are like five radiant lights which, representing the five *rasas*, destroy the darkness of ignorance and crooked intelligence throughout the three worlds.

भक्ति विनोद-धारा जल शंख-धार ।

निरवधि बहे ताहा रोध नाहि आर ॥५॥

bhakti vinoda-dhārā jala śaṅkha-dhāra
niravadhi bahe tāhā rodha nāhi āra (5)

The water in the *ārati* conchshell is the conception of Śrīla Bhaktivinoda Ṭhākura which flows continually and which cannot be checked by anyone.

सर्व-वाद्य-मयी घन्टा बाजे सर्व-काल ।

बृहत्मुदंग वाद्य परम रसाल ॥६॥

sarva-vādya-mayī ghaṅṭā bāje sarva-kāla
bṛhat-mṛdaṅga vādhya parama rasāla (6)

Kṛṣṇa-kīrtana, which is accompanied by various instruments such as the *karatālas* and bell, resounds for all time, but really it is the printing press, known as the *bṛhat-mṛdaṅga*, which distributes the supreme *rasa*.

विशाल ललाटे शोभे तिलक उज्ज्वल ।

गल देशे तुलसी माला करे झलमल ॥७॥

visāla lalāṭe sobhe tilaka ujjava
gala deśe tulasī mālā kare jhalamala (7)

Resplendent *tilaka* adorns his broad forehead, and around his neck a necklace of *tulasī* beads shines.

अजानु-लम्बित बाहू दीर्घ कलेवर ।
 तप्त काञ्चन-वरण परम सुन्दर ॥८॥
ajānu-lambita bāhū dirgha kalevara
tapta kāñcana-baraṇa parama sundara (8)

His long arms extend to his knees and his golden complexion is supremely beautiful.

ललित-लावण्य मुखे स्नेह-भरा हासी ।
 अङ्ग कान्ति शोभे जैछे नित्य पूर्ण शशी ॥९॥
lalita-lāvanya mukhe sneha-bharā hāsī
aṅga kānti śobhe jaiche nitya pūrṇa śasī (9)

His charming, lovely face holds a smile which is full of affection, and his bodily complexion is like a moon which is perpetually full.

यति धर्मे परिधाने अरुण वसन ।
 मुक्त कैल मेधावृत गौड़ीय गगन ॥१०॥
yati dharme paridhāne aruṇa vasana
mukta kaila medhāvṛta gauḍīya gagana (10)

Attired in daybreak-coloured cloth which signifies the religious principles of a *sannyāsī*, he nullified the misconceptions which were like clouds covering the clear Gauḍīya-sky and established the doctrine of pure *bhakti*.

भक्ति-कुसुमे कत कुंज विरचित ।
 सौन्दर्ये-सौरभे तार विश्व आमोदित ॥११॥
bhakti-kusume kata kuñja viracita
saundarye-saurabhe tāra viśva āmodita (11)

The different stages of that *bhakti* (*bhāva*, *prema*, *sneha*, etc.) are like very fragrant flowers which comprise a splendid *kuñja*, and the beauty and fragrance of this *kuñja* delight the entire universe.

सेवादर्शे नरहरि चामर ढूलाय ।
केशव अति आनन्दे निराजन गाय ॥१२॥
sevādarśe narahari cāmara dhūlāya
keśava ati ānande nirājana gāya (12)

As Narahari Prabhu, the ideal servant, fans Śrīla Prabhupāda with a *cāmara*, with great delight Keśava dāsa sings this *ārati* song.

श्रीषड्गोस्वाम्यष्टकम्

Śrī Ṣaḍ-goswāmy-aṣṭakam

Composed by
Śrīla Śrīnivāsa Ācārya

कृष्णोत्कीर्तन-गान-नर्तन-परौ प्रेमामृताम्भो-निधी
धीराऽधीरजन-प्रियौ प्रिय-करौ निर्मत्सरौ पूजितौ ।
श्रीचैतन्य-कृपा-भरौ भुवि भुवो भारावहन्तारकौ
वन्दे रूप-सनातनौ रघु-युगौ श्रीजीव-गोपालकौ ॥१॥

*kṛṣṇotkīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī
dhīrā 'dhīra-jana-priyau priya-karau nirmatsarau pūjītau
śrī-caitanya-kṛpā-bharau bhuvi bhuvo bhārāvahantāarakau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau (1)*

I worship the six Goswāmīs, namely Śrī Rūpa, Sanātana, Raghunātha-bhaṭṭa, Raghunātha dāsa, Śrī Jīva, and Gopāla-bhaṭṭa, who were always immersed in dancing and singing as they glorified Śrī Kṛṣṇa's *nāma*, *rūpa*, *guṇa*, and *līlā*. They were like an ocean of nectarean *prema*, who, due to performing activities which were beneficial to everyone, were dear to both the scholars and the uneducated. Free from envy and worshipable to all, they were fully blessed by Śrī Caitanya-deva and relieved the earth's burden by disseminating the doctrine of *bhakti*.

नाना-शास्त्र-विचारणैक-निपुणौ सद्धर्म-संस्थापकौ
लोकानां हित-कारिणौ त्रिभुवने मान्यौ शरण्याकरौ ।
राधा-कृष्ण-पदारविन्द-भजनानन्देन मत्तालिकौ
वन्दे रूप-सनातनौ रघु-युगौ श्रीजीव-गोपालकौ ॥२॥

*nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau
lokānām hita-kāriṇau tri-bhuvane mānyau śaraṇyākarau
rādhā-kṛṣṇa-padāravinda-bhajanānandena mattālikau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau (2)*

I worship the six Goswāmīs who, being highly expert in realising the confidential meanings of the scriptures, benefited all human beings by establishing *bhakti* as the supreme *dharma*. Honoured throughout the entire three worlds, they were especially affectionate to those who took shelter of them and were like honey bees intoxicated in the bliss of *bhajana* of Śrī Rādhā-Kṛṣṇa's lotus feet.

श्रीगौरांग-गुणानुवर्णन-विधौ श्रद्धा-समृद्धयन्वितौ
पापोत्ताप-निकृन्तनौ तनु-भृतां गोविन्द-गानामृतैः ।
आनन्दाम्बुधि-वर्धनैक-निपुणौ कैवल्य-निस्तारकौ
वन्दे रूप-सनातनौ रघु-युगौ श्रीजीव-गोपालकौ ॥३॥

*śrī-gaurāṅga-guṇānuvarṇana-vidhau śraddhā-samṛddhy-anvitau
pāpottāpa-nikṛntanau tanu-bhṛtām govinda-gānāmṛtaiḥ
ānandāmbudhi-varḍhanaika-nipuṇau kaivalya-nistārakau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau (3)*

I worship the six Goswāmīs who were enriched with unflinching faith in the eulogy of Śrī Gaurāṅgadeva's divine qualities, who relieved conditioned souls from the reactions of their sins by showering upon them the nectar of the glorification of Śrī Kṛṣṇa, who were supremely skilful in expanding the ocean of transcendental bliss, and who, by teaching the mysteries of *bhakti*, rescued mankind from the devouring conception of *mukti*.

त्यक्त्वा तूर्णमशेष-मण्डल-पति-श्रेणीं सदा तुच्छ-वत्
भूत्वा दीन-गणेशकौ करुणया कौपीन-कन्थाश्रितौ ।
गोपी-भाव-रसामृताब्धि-लहरी-कल्लोल-मग्नौ मुहु-
र्वन्दे रूप-सनातनौ रघु-युगौ श्रीजीव-गोपालकौ ॥४॥

*tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīm sadā tuccha-vat
bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanṭhāśritau
gopī-bhāva-rasāmṛtābdhi-laharī-kallola-magnau muhur
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau (4)*

I worship the six Goswāmīs who, by rejecting all their connections with aristocracy as insignificant, mercifully endeavoured to deliver the conditioned souls by becoming mendicants, wearing only loin cloths and tattered cloths. Thus they always remained blissfully immersed in the waves of the nectar-ocean of the *gopīs' bhāva*.

कूजत्-कोकिल-हंस-सारस-गणाकीर्णे मयूराकुले
 नाना-रत्न-निबद्ध-मूल-विटप-श्रीयुक्त-वृन्दावने ।
 राधा-कृष्णमहर्निशं प्रभजतौ जीवार्थदौ यौ मुदा
 वन्दे रूप-सनातनौ रघु-युगौ श्रीजीव-गोपालकौ ॥५॥

*kūjat-kokila-haṁsa-sārasa-gaṇākīrṇe mayūrākule
 nānā-ratna-nibaddha-mūla-ṽṭapa-śrī-yukta-ṽṛndāvane
 rādhā-kṛṣṇam ahar-niśam prabhajatau jīvārthadau yau mudā
 vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau (5)*

I worship the six Goswāmīs who in Śrī ṽṛndāvana, which is beautified by birds such as cuckoos, swans, and cranes making their charming ‘kalarava’ sound, with peacocks restively making their ‘ke-kah’ sound, and by trees whose roots are intertwined with varieties of jewels, remained absorbed day and night in the *bhajana* of Śrī Rādhā-Kṛṣṇa and who joyfully established *bhakti* as the supreme object of human pursuit.

संख्या-पूर्वक-नाम-गान-नतिभिः कालावसानी-कृतौ
 निद्राहार-विहारकादि-विजितौ चात्यन्त-दीनौ च यौ ।
 राधा-कृष्ण-गुण-स्मृतेर्मधुरिमानन्देन सम्मोहितौ
 वन्दे रूप-सनातनौ रघु-युगौ श्रीजीव-गोपालकौ ॥६॥

*saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ kālāvasānī-kṛtau
 nidrāhāra-vihārakādi-vijitau cātyanta-dīnau ca yau
 rādhā-kṛṣṇa-guṇa-smṛter madhurimānandena sammohitau
 vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau (6)*

I worship the six Goswāmīs who spent their time chanting *nāma-japa*, *nāma-saṅkīrtana*, and offering *praṇāmas* in accordance with numerical vows, and by doing so conquered the tendencies to eat and sleep. They considered themselves very fallen and were always immersed in the sweet blissfulness attained by remembrance of Śrī Rādhā-Kṛṣṇa’s qualities.

राधा-कुण्ड-तटे कलिन्द-तनया-तीरे च वंशीवटे
 प्रेमोन्माद-वशादशेष-दशया ग्रस्तौ प्रमत्तौ सदा ।
 गायन्तौ च कदा हरेर्गुण-वरं भावाभिभूतौ मुदा
 वन्दे रूप-सनातनौ रघु-युगौ श्रीजीव-गोपालकौ ॥७॥

*rādhā-kuṇḍa-taṭe kalinda-tanayā-tīre ca vaṁśīvate
 premonmāda-vaśād aśeṣa-daśayā grastau pramattau sadā
 gāyantau ca kadā harer guṇa-varaṁ bhāvābhībhūtau mudā
 vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau (7)*

I worship the six Goswāmīs who were sometimes at the banks of Rādhā-kuṇḍa, sometimes on the shores of the Yamunā, and sometimes at Vaṁśīvaṭa. Intoxicated in *Kṛṣṇa-prema* and wandering like madmen, they exhibited all the symptoms of divine separation and were overwhelmed in *bhāva* as they jubilantly sang the glories of Śrī Hari.

हे राधे! ब्रज-देविके! च ललिते! हे नन्द-सूनो! कुतः
 श्रीगोवर्धन-कल्प-पादप-तले कालिन्दी-वन्ये कुतः ।
 घोषन्ताविति सर्वतो ब्रज-पुरे खेदैर्महा-विह्वलौ
 वन्दे रूप-सनातनौ रघु-युगौ श्रीजीव-गोपालकौ ॥८॥

*he rādhe! vraja-devike! ca lalite! he nanda-sūno! kutaḥ
 śrī-govardhana-kalpa-pādapa-tale kālindī-vanye kutaḥ
 ghoṣantāv iti sarvato vraja-pure khedair mahā-vihvalau
 vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau (8)*

I worship the six Goswāmīs who, enthralled in the pangs of divine separation, constantly wandered around Vraja-maṇḍala calling out, “Hey worshipable goddess of Vraja, Rādhike! Where are You? Hey Lalite! Where are you now? Hey Vraja-kumāra! Where are You? Are You sitting beneath desire trees at Govardhana, or are You wandering through the pleasing *kuñjas* situated on the shores of the Kālindī?”

श्रीमङ्गल-गीतम् Śrī Maṅgala-gītam

Composed by
Śrī Jayadeva Goswāmī

श्रित-कमलाकुच-मण्डल! धृत-कुण्डल! ए ।
कलित-ललित-वनमाल! जय जय देव! हरे ॥१॥
śrīta-kamalākuca-maṅḍala! dhṛta-kuṇḍala! e
kalita-lalita-vanamāla! jaya jaya deva! hare (1)

○ You who takes shelter at the breasts of *sarva-lakṣmī-mayī* Śrīmatī Rādhikā!
○ You who wears fish-shaped earrings and a charming garland of forest flowers!
Deva! Hare! All glories to You!

दिन-मणि-मण्डल-मण्डन! भव-खण्डन ए ।
मुनि-जन-मानस-हंस! जय जय देव! हरे ॥२॥
dina-maṇi-maṅḍala-maṅḍana! bhava-khaṇḍana e
muni-jana-mānasa-haṁsa! jaya jaya deva! hare (2)

○ You who are the supreme ornament of the entire solar system!
○ You who severs the bondage of the material world!
○ swan who delightfully wanders on the pond of the thoughtful sages' minds!
Deva! Hare! All glories to You!

कालिय-विषधर-गञ्जन! जन-रञ्जन! ए ।
यदु-कुल-नलिन-दिनेश! जय जय देव! हरे ॥३॥
kāliya-viṣadhara-gaṅjana! jana-rañjana! e
yadu-kula-nalina-dineśa! jaya jaya deva! hare (3)

○ vanquisher of Kāliya's arrogance and enchanter of the *Vraja-vāsīs*!
○ sun who causes the lotus flower of the Yadu dynasty to bloom!
Deva! Hare! All glories to You!

मधु-मुर-नरक-विनाशन! गरुडासन! ए ।
 सुर-कुल-केलि-निदान! जय जय देव! हरे ॥४॥
madhu-mura-naraka-vināśana! garuḍāsana! e
sura-kula-keli-nidāna! jaya jaya deva! hare (4)

○ destroyer of the Madhu, Mura, and Naraka demons! ○ You who sits upon Garuḍa!
 ○ original cause of the demigods' amusement! Deva! Hare! All glories to You!

अमल-कमल-दल-लोचन! भव-मोचन! ए ।
 त्रिभुवन-भवन-निधान! जय जय देव! हरे ॥५॥
amala-kamala-dala-locana! bhava-mocana! e
tri-bhuvana-bhavana-nidhāna! jaya jaya deva! hare (5)

○ You whose large eyes are like spotless lotus petals
 and who liberates souls from the material world!
 ○ foundation of the entire three worlds! Deva! Hare! All glories to You!

जनक-सुता-कृत-भूषण! जित-दूषण! ए ।
 समर-शमित-दशकण्ठ! जय जय देव! हरे ॥६॥
janaka-sutā-kṛta-bhūṣaṇa! jita-dūṣaṇa! e
samara-śamita-daśakaṅṭha! jaya jaya deva! hare (6)

○ You who in *Rāma-līlā* was the ornament of the daughter of Janaka,
 conquered the demon Dūṣaṇa, and defeated Rāvaṇa in battle!
 Deva! Hare! All glories to You!

अभिनव-जलधर-सुन्दर! धृत-मन्दर! ए ।
 श्रीमुख-चन्द्र-चकोर! जय जय देव! हरे ॥७॥
abhinava-jaladhara-sundara! dhṛta-mandara! e
śrī-mukha-candra-cakora! jaya jaya deva! hare (7)

Hey Śyāmasundara whose complexion is like that of a fresh raincloud!
 ○ You who supported the Mandara mountain!
 ○ *cakora* bird who are so enamoured with the moon of Śrīmatī Rādhikā's face!
 Deva! Hare! All glories to You!

तव चरणे प्रणता वयमिति भावय ए ।
 कुरु कुशलं प्रणतेषु जय जय देव! हरे ॥८॥
tava caraṇe praṇatā vayam iti bhāvaya e
kuru kuśalaṁ praṇateṣu jaya jaya deva! hare (8)

○ Prabhu who removes Jayadeva's tribulations!
 We devotees who have fallen at Your feet
 implore You to please bestow auspiciousness upon us.

श्रीजयदेव-कवेरिदं कुरुते मुदम् ।
 मङ्गलमुज्ज्वल-गीतं जय जय देव! हरे ॥९॥
śrī-jayadeva-kaver idaṁ kurute mudam
maṅgalaṁ-ujjvala-gītaṁ jaya jaya deva! hare (9)

Hey Deva! May this unalloyed, auspicious song composed by the poet Jayadeva
 always bring pleasure to You and also to Your devotees who sing and hear it.
 Deva! Hare! All glories to You!

श्रीदशवतार-स्तोत्रम् Śrī Daśāvatāra-stotram

Composed by
Śrī Jayadeva Goswāmī

प्रलय-पयोधि-जले धृतवानसि वेदं विहित-वहित्र-चरित्रमखेदम् ।

केशव! धृत-मीन-शरीर! जय जगदीश! हरे ॥१॥

*pralaya-payodhi-jale dhrtavān-asi vedam vihita-vahitra-caritram akhedam
keśava! dhṛta-mīna-śarīra! jaya jagadīśa! hare (1)*

○ Keśava! ○ You who assume the form of a fish! ○ Jagadīśa! ○ You who remove Your devotees' tribulations! All glories to You, because in the waters of the universal dissolution You kill the demon Hayagrīva and rescue the Vedas, and at that time You also easily act as a boat to deliver Satyavrata R̥ṣi and the seven principal sages.

क्षितिरिह विपुलतरे तिष्ठति तव पृष्ठे धरणि-धारण-किण-चक्र-गरिष्ठे ।

केशव! धृत-कूर्म-शरीर! जय जगदीश! हरे ॥२॥

*kṣitir-ihā vipulatāre tiṣṭhati tava pṛṣṭhe dharaṇi-dhāraṇa-kiṇa-cakra-gariṣṭhe
keśava! dhṛta-kūrma-śarīra! jaya jagadīśa! hare (2)*

○ Keśava! ○ You who assume the form of a tortoise! ○ Jagadīśa! ○ You who steals Your devotees' hearts! All glories to You, because in this incarnation You hold the Mandara Mountain and indeed the entire earth planet on Your massive back, which is now adorned with many scar-like depressions.

वसति दशन-शिखरे धरणी तव लग्ना शशिनि कलङ्क-कलेव निमग्ना ।

केशव! धृत-शूकर-रूप! जय जगदीश! हरे ॥३॥

*vasati daśana-sikhare dharaṇī tava lagnā śaśini kalaṅka-kaleva nimagnā
keśava! dhṛta-śūkara-rūpa! jaya jagadīśa! hare (3)*

○ Keśava! ○ You who assume the form of a boar! ○ Jagadīśa! ○ You who removes Your devotees' sins! All glories to You, because the earth planet which had become immersed in the ocean at the bottom of the universe sits fixed to the tip of Your tusk like a spot upon the moon.

तव कर-कमल-वरे नखमद्भुत-शृङ्गं दलित-हिरण्यकशिपु-तनु-भृङ्गम् ।

केशव! धृत-नरहरि-रूप! जय जगदीश! हरे ॥४॥

tava kara-kamala-vare nakham adbhuta-śṛṅgaṁ dalita-hiraṇyakaśipu-tanu-bhṛṅgam
keśava! dhṛta-narahari-rūpa! jaya jagadīśa! hare (4)

○ Keśava! ○ You who assume the form of half-man, half-lion! ○ Jagadīśa! ○ You who removes Your devotees' suffering! All glories to You, because with one of the wonderful, petal-like nails of Your beautiful lotus hands You rip asunder the bumblebee-like body of Hiraṇyakaśipu. The astonishing thing about this is that ordinarily it is the bumblebee which rips the petals of the lotus, but here the petal rips apart the bumblebee.

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)

○ Keśava! ○ You who assume the wonderful form of a dwarf-*brāhmaṇa*! ○ Jagadīśa! ○ Hare, who destroys Your devotees' false egos! All glories to You, because at the time of measuring the earth You deceive Bali Mahārāja with Your massive steps and by the Ganges water which emanates from the nails of Your lotus feet, You purify all the residents of this world.

क्षत्रिय-रुधिर-मये जगदपगत-पापं स्नपयसि पयसि शमित-भव-तापम् ।

केशव! धृत-भृगुपति-रूप! जय जगदीश! हरे ॥६॥

kṣatriya-rudhira-maye jagad-apagata-pāpaṁ snapayasi payasi śamita-bhava-tāpam
keśava! dhṛta-bhṛgupati-rūpa! jaya jagadīśa! hare (6)

○ Keśava! ○ You who assume the form of Paraśurāma! ○ Jagadīśa! ○ You who removes the torment of this world! All glories to You, because You remove the sins and sufferings of the residents of this world by bathing the earth (at Kurukṣetra) in rivers of blood from the bodies of the demoniac *kṣatriyas* whom You slay.

वितरसि दिक्षु रणे दिक्पति-कमनीयं दश-मुख-मौलिबलिं रमणीयम् ।

केशव! धृत-राम-शरीर! जय जगदीश! हरे ॥७॥

vitarsi dikṣu raṇe dikpati-kamanīyaṁ daśa-mukha-maulibaliṁ ramaṇīyam
keśava! dhṛta-rāma-śarīra! jaya jagadīśa! hare (7)

○ Keśava! ○ You who assume the form of Rāmacandra! ○ Jagadīśa! ○ You who removes the *ṛṣis'* suffering! All glories to You, because in the battle of Laṅka You destroy the demon Rāvaṇa and distribute his heads as a delightful offering to the presiding deities of the ten directions, who greatly desired this action due to being much harassed by this monster.

वहसि वपुषि विशदे वसनं जलदाभं हल-हति-भीति-मिलित-यमुनाभम् ।

केशव! धृत-हलधर-रूप! जय जगदीश! हरे ॥८॥

vahasi vapuṣi viśade vasaṇaṁ jaladābhaṁ hala-hati-bhiti-milita-yamunābham
keśava! dhṛta-haladhara-rūpa! jaya jagadīśa! hare (8)

○ Keśava! ○ You who assume the form of Balarāma! ○ Jagadīśa! ○ You who vanquish the arrogance of the wicked! All glories to You, because on Your brilliant white body You wear garments the colour of a fresh blue raincloud. These garments are also the same beautiful dark hue of the Yamunā who is greatly fearful due to the striking of Your plough.

निन्दसि यज्ञ विधेरहह श्रुति-जातं सदय-हृदय! दर्शित-पशु-घातम् ।

केशव! धृत-बुद्ध-शरीर! जय जगदीश! हरे ॥९॥

nindasi yajña vidher-ahaha śruti-jātaṁ sadaya-hṛdaya! darśita-paśu-ghātam
keśava! dhṛta-buddha-śarīra! jaya jagadīśa! hare (9)

○ Keśava! ○ You who assume the form of Buddha! ○ Jagadīśa! ○ You who dispel atheism! ○ Hare! All glories to You because Your heart is so full of compassion. Therefore You advocate non-violence as the supreme religious principle. Aho! You decry the *śrutis* which prescribe the performance of sacrifices that inflict pain upon animals.

म्लेच्छ-निवह-निधने कलयसि करवालं धूमकेतुमिव किमपि करालम् ।

केशव! धृत-कल्कि-शरीर! जय जगदीश! हरे ॥१०॥

mleccha-nivaha-nidhane kalayasi karavālaṁ dhūmaketumiva kimapi karālam
keśava! dhṛta-kalki-śarīra! jaya jagadīśa! hare (10)

○ Keśava! ○ You who assume the form of Kalki! ○ Jagadīśa! ○ You who remove the filth of the age of Kali! All glories to You, because like a comet signifying the eminent destruction of the wicked, You appear carrying a huge, terrifying sword with which to annihilate the barbarians who remain at the end of Kali-yuga.

श्रीजयदेव-कवेरिदमुदितमुदारं शृणु सुखदं शुभदं भव-सारम् ।

केशव! धृत-दश-विध-रूप! जय जगदीश! हरे ॥११॥

śrī-jayadeva-kaveri idam uditam udāraṁ śṛṇu sukhadaṁ śubhadaṁ bhava-sāram
keśava! dhṛta-daśa-vidha-rūpa! jaya jagadīśa! hare (11)

○ Keśava! ○ You who assume these ten forms! ○ Jagadīśa! ○ You who remove Your devotees' material desires! All glories to You! My humble supplication at Your lotus feet is that You please hear this Daśāvatāra-stotra composed by the poet Jayadeva, because it describes the essence of Your incarnations and is most excellent, a bestower of happiness, and very auspicious.

वेदानुद्धरते जगन्ति वहते भुगोलमुद्विभ्रते

दैत्यं दारयते बलिं क्ललयते क्षत्रक्षयं कुर्वते ।

पौलस्त्यं जयते हलं कलयते कारुण्यमातन्वते

म्लेच्छान्मूर्च्छयते दशाकृति-कृते कृष्णाय तुभ्यं नमः ॥१२॥

vedān uddharate jaganti vahate bhū-golam-udvibhrate
daityaṁ dārayate baliṁ chalayate kṣatra-kṣayaṁ kurvate
paulastyāṁ jayate halaṁ kalayate kāruṇyam ātanvate
mlecchān-mūrccayate daśākṛti-kṛte kṛṣṇāya tubhyaṁ namaḥ (12)

○ Śrī Kṛṣṇa, who descend in ten incarnations! I offer hundreds of *praṇāmas* unto You, because as Matsya You rescue the Vedas, as Kūrma You support the earth planet, as Varāha You lift the earth with Your tusks, as Nṛsiṁha You tear open the chest of the demon Hiraṇyakaśipu, as Vāmana You trick Bali, as Paraśurāma You slay the wicked *kṣatriyas*, as Rāma You conquer Rāvaṇa, as Balarāma You wield a plough, as Buddha You show compassion to all living entities, and as Kalki You vanquish the barbarians remaining at the end of Kali-yuga.

श्रीजगन्नाथाष्टकम् Śrī Jagannāthāṣṭakam

Issued from the mouth of Śrī Caitanya Mahārabhu

कदाचित् कालिन्दी-तट-विपिन-सङ्गीत-तरलो
मुदाभीरी-नारी-वदन-कमलास्वाद-मधुपः ।
रमा-शम्भु-ब्रह्मामर-पति-गणेशार्चित-पदो
जगन्नाथः स्वामी नयन-पथ-गामी भवतु मे ॥१॥

*kadācit kālindī-taṭa-vipina-saṅgīta-taralo
mudābhīrī-nārī-vadana-kamalāsvāda-madhupaḥ
ramā-śambhu-brahmāmara-pati-gaṇeśārcita-pado
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me (1)*

Who sometimes fervently plays His flute on the banks of the Yamunā river in Śrī Vṛndāvana, who is like a bumblebee that blissfully tastes the lotus faces of the *Vraja-gopīs*, and whose feet are worshipped by great personalities such as Lakṣmī, Śiva, Brahmā, Indra, and Gaṇeśa—may that Śrī Jagannāthadeva be the object of my vision.

भुजे सव्ये वेणुं शिरसि शिखि-पिच्छं कटितटे
दुकूलं नेत्रान्ते सहचर-कटाक्षं च विदधत् ।
सदा श्रीमद्वृन्दावन-वसति-लीला-परिचयो
जगन्नाथः स्वामी नयन-पथ-गामी भवतु मे ॥२॥

*bhuje savye veṇuṁ śirasi śikhi-picchaṁ kaṭitāṭe
dukūlaṁ netrānte sahacara-kaṭākṣaṁ ca vidadhat
sadā śrīmad-vṛndāvana-vasati-līlā-paricayo
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me (2)*

Who holds a flute in His left hand, who wears a peacock feather on His head and a fine yellow silken cloth around His hips, who from the corners of His eyes bestows loving sidelong glances upon His companions, and who is forever known as the one who performs wondrous pastimes in the divine abode of Śrī Vṛndāvana—may that Śrī Jagannāthadeva be the object of my vision.

महाम्बोधेस्तीरे कनक-रुचिरे नील-शिखरे
 वसन् प्रासादान्तः सहज-वलभद्रेण बलिना ।
 सुभद्रा-मध्यस्थः सकल-सुर-सेवावसर-दो
 जगन्नाथः स्वामी नयन-पथ-गामी भवतु मे ॥३॥

*mahāmbhodhes-tīre kanaka-rucire nīla-sikhare
 vasan prāsādāntaḥ sahaja-valabhadreṇa balinā
 subhadrā-madhyasthaḥ sakala-sura-sevāvasara-do
 jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me (3)*

Who on the shore of the great ocean resides in a palace situated on the gold-like crest of Nilācala Hill accompanied by His powerful brother Baladevaji and between Them, His sister Subhadrā, and who bestows the opportunity to serve Him upon all the demigods—may that Śrī Jagannāthadeva be the object of my vision.

कृपा-पारावारः सजल-जलद-श्रेणि-रुचिरो
 रमा-वाणी-रामः स्फुरदमल-पंकेरुह-मुखः ।
 सुरेन्द्रैराराध्यः श्रुति-गण-शिखा-गीत-चरितो
 जगन्नाथः स्वामी नयन-पथ-गामी भवतु मे ॥४॥

*kṛpā-pārāvāraḥ sajala-jalada-śreṇi-ruciro
 ramā-vāṇī-rāmaḥ sphurad-amala-paṅkeruha-mukhaḥ
 surendrair-ārādhyah śruti-gaṇa-sikhā-gīta-carito
 jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me (4)*

Who is an ocean of mercy, whose bodily complexion is as beautiful as a row of blackish rain-clouds, who sports with Lakṣmī-devī and Sarasvatī, whose face is like a spotless fully-blossomed lotus, who is worshipped by the foremost demigods, and whose transcendental glories have been sung in the topmost scriptures—may that Śrī Jagannāthadeva be the object of my vision.

रथारूढो गच्छन् पथि मिलित-भूदेव पटलैः
 स्तुति-प्रादुर्भावं प्रति-पदमुपाकर्ण्य सदयः ।
 दया-सिन्धुर्बन्धुः सकल-जगतां सिन्धु-सुतया
 जगन्नाथः स्वामी नयन-पथ-गामी भवतु मे ॥५॥

*rathārūḍho gacchan pathi milita-bhūdeva paṭalaih
 stuti-prādurbhāvaṁ prati-padam-upākṛṇya sadayaḥ
 dayā-sindhur-bandhuḥ sakala-jagatāṁ sindhu-sutayā
 jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me (5)*

When Jagannātha's Ratha-yatra cart is moving along the road, at every step assemblies of *brāhmaṇas* sing His praises. Upon hearing them, Jagannātha, being an ocean of mercy and the true friend of all the worlds, becomes favourably disposed towards them. May that Śrī Jagannāthadeva be the object of my vision.

परंब्रह्मापीडः कुवलय-दलोत्फुल्ल-नयनो
 निवासी नीलाद्रौ निहित-चरणोऽनन्त-शिरसि ।
 रसानन्दी राधा-सरस-वपुरालिङ्गन-सुखो
 जगन्नाथः स्वामी नयन-पथ-गामी भवतु मे ॥६॥

*param-brahmāpīḍaḥ kuvalaya-dalotphulla-nayano
 nivāsī nīlādrau nihita-caraṇo 'nanta-śirasi
 rasānandī rādhā-sarasa-vapur-āliṅgana-sukho
 jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me (6)*

Who is the crown-jewel of transcendence, whose eyes are like the petals of a fully-opened blue lotus, who resides at Nilācala, whose feet are placed on the head of Śeṣa, who is blissfully immersed in *bhakti-rasa*, and who derives happiness from embracing the *rasa*-laden body of Śrīmatī Rādhikā—may that Śrī Jagannāthadeva be the object of my vision.

न वै याचे राज्यं न च कनक-माणिक्य-विभवं
 न याचेऽहं रम्यां सकल-जन-काम्यां वरवधूम् ।
 सदा काले काले प्रमथ-पतिना गीत-चरितो
 जगन्नाथः स्वामी नयन-पथ-गामी भवतु मे ॥७॥

*na vai yāce rājyaṁ na ca kanaka-māṇikya-vibhavaṁ
 na yāce 'haṁ ramyāṁ sakala-jana-kāmyāṁ vara-vadhūm
 sadā kāle kāle pramatha-patinā gīta-carito
 jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me (7)*

I do not pray to Jagannātha for a kingdom, nor for gold, jewels, wealth, or even for a beautiful wife as desired by all men. My only prayer is that Śrī Jagannāthadeva, whose splendid glories are always sung by Śiva, be the constant object of my vision.

हर त्वं संसारं द्रुततरमसारं सुरपते!
 हर त्वं पापानां विततिमपरां यादवपते! ।
 अहो दीनेऽनाथे निहित-चरणो निश्चितमिदं
 जगन्नाथः स्वामी नयन-पथ-गामी भवतु मे ॥८॥

*hara tvaṁ saṁsāraṁ drutataram-asāraṁ sura-pate!
 hara tvaṁ pāpānāṁ vitatim-aparāṁ yādava-pate!
 aho dīne 'nāthe nihita-carāṇo niścitam-idaṁ
 jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me (8)*

O master of the demigods! Quickly deliver me from this worthless worldly existence. O Lord of the Yadus! Purge me of my limitless host of sins. Aho! You have promised to bestow Your feet upon the fallen and shelterless—O Jagannātha Swāmī, please be the object of my vision.

जगन्नाथाष्टकं पुण्यं यः पठेत् प्रयतः शुचि ।
 सर्वपाप-विशुद्धात्मा विष्णुलोकं स गच्छति ॥९॥

*jagannāthāṣṭakaṁ puṇyaṁ yaḥ paṭhet prayataḥ śuci
 sarva-pāpa-viśuddhātmā viṣṇulokaṁ sa gacchati (9)*

One who carefully recites this sacred Jagannāthāṣṭakam, upon becoming sinless and pure-hearted, will attain entrance into Viṣṇuloka.

श्रीनित्यानन्दाष्टकम् Śrī Nityānandāṣṭakam

Composed by
Śrīla Vṛndāvana dāsa Ṭhākura

शरच्चन्द्र-भ्रान्तिं स्फुरदमल-कान्तिं गज-गतिं
हरि-प्रेमोन्मत्तं धृत-परम-सत्त्वं स्मित-मुखम् ।
सदा घूर्णन्नेत्रं कर-कलित-वेत्रं कलि-भिदं
भजे नित्यानन्दं भजन-तरु-कन्दं निरवधि ॥१॥

*sarac-candra-bhrāntiṁ sphurad-amala-kāntiṁ gaja-gatiṁ
hari-premonmattaṁ dhṛta-parama-sattvaṁ smita-mukham
sadā ghūrṇan-netraṁ kara-kalita-vetraṁ kali-bhidaṁ
bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi (1)*

I perpetually worship Śrī Nityānanda Prabhu, the root of the *Kṛṣṇa-bhakti* tree, whose bright face mocks the full autumn moon, whose pure complexion glistens, whose gait is like that of a maddened elephant, who is always intoxicated in *Kṛṣṇa-prema*, who embodies pure spiritual energy, whose face holds a gentle smile, whose eyes are always rolling due to His absorption in *Kṛṣṇa-prema*, whose lotus hand holds a glowing staff, and who by the performance of *nāma-saṅkīrtana* pierces the influence of Kali-yuga.

रसानामागारं स्वजन-गण-सर्वस्वमतुलं
तदीयैक-प्राण-प्रतिम-वसुधा-जाहवा-पति ।
सदा प्रेमोन्मादं परमविदितं मन्द-मनसां
भजे नित्यानन्दं भजन-तरु-कन्दं निरवधि ॥२॥

*rasānām-āgāraṁ svajana-gaṇa-sarvasvam-atulaṁ
tadīyāika-prāṇa-pratima-vasudhā-jāhnavā-pati
sadā premonmādaṁ param-aviditaṁ manda-manasāṁ
bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi (2)*

I perpetually worship Śrī Nityānanda Prabhu, the root of the *Kṛṣṇa-bhakti* tree, who is the mainstay of all the *rasas*, who is everything to His devotees, who is incomparable, who is the master of both Vasudhā and Jāhnavā-devī who consider Him more dear than their own lives, who is always maddened in *Kṛṣṇa-prema*, and who is unknown only to those of meagre intelligence.

शची-सूनु-प्रेष्ठं निखिल-जगदिष्टं सुखमयं
 कलौ मज्जज्जीवोद्धरण-करणोद्दाम-करुणम् ।
 हरेराख्यानाद्वा भव-जलधि-गर्वोन्नति हरं
 भजे नित्यानन्दं भजन-तरु-कन्दं निरवधि ॥३॥

*sacī-sūnu-preṣṭhaṁ nikhila-jagadiṣṭhaṁ sukhamayam
 kalau majjaj-jivoddharaṇa-karaṇoddāma-karuṇam
 harer-ākhyānād-vā bhava-jaladhi-garvonnati haraṁ
 bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi (3)*

I perpetually worship Śrī Nityānanda Prabhu, the root of the *Kṛṣṇa-bhakti* tree, who is very dear to Śrī Śacī-nandana, who is worshipped by the entire universe, who is the embodiment of happiness, who possesses infinite mercy for delivering the souls who are drowning in the age of Kali, and who by the performance of *śrī-harināma-saṅkīrtana* thwarts the progressing false pride of the ocean of repeated birth and death.

अये भ्रातर्नृणां कलि-कलुषिणां किन्नु भविता
 तथा प्रायश्चित्तं रचय यदनायासत इमे ।
 व्रजन्ति त्वामित्थं सह भगवता मंत्रयति यो
 भजे नित्यानन्दं भजन-तरु-कन्दं निरवधि ॥४॥

*aye bhrātar-nṛṇāṁ kali-kaluṣiṇāṁ kinnu bhavitā
 tathā prāyaścittaṁ racaya yad-anāyāsata ime
 vrajanti tvām-itthaṁ saha bhagavatā mantrayati yo
 bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi (4)*

I perpetually worship Śrī Nityānanda Prabhu, the root of the *Kṛṣṇa-bhakti* tree, who said to Śrī Kṛṣṇa Caitanya, “Hey brother Gaurāṅga! What will be the destination of the sinful souls of Kali-yuga and how will they be redeemed? Please devise a method by which they will easily attain You.”

यथेष्टं रे भ्रातः! कुरु हरि-हरि-ध्वानमनिशं
 ततो वः संसाराम्बुधि-तरण-दायो मयि लगेत् ।
 इदं बाहु-स्फोटैरटति रटयन् यः प्रतिगृहं
 भजे नित्यानन्दं भजन-तरु-कन्दं निरवधि ॥५॥

*yatheṣṭaṁ re bhrātaḥ! kuru hari-hari-dhvānam-anīśaṁ
 tato vaḥ saṁsāraṁbudhi-taraṇa-dāyo mayi laget
 idaṁ bāhu-sphoṭair-aṭati raṭayan yaḥ pratigrhaṁ
 bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi (5)*

I perpetually worship Śrī Nityānanda Prabhu, the root of the *Kṛṣṇa-bhakti* tree, who wandered around Bengal and approaching the door of each and every home, threw open His arms and exclaimed, “Hey brothers! All of you perpetually perform *śrī-hari-nāma-saṅkīrtana* in unison. By doing so, I will take the responsibility to deliver you all from the ocean of material existence.”

बलात् संसाराम्बोनिधि-हरण-कुम्भोद्भवमहो
 सतां श्रेयः-सिन्धून्नति-कुमुद-बन्धुं समुदितम् ।
 खल-श्रेणी-स्फूर्जत्तिमिर-हर-सूर्य-प्रभमहं
 भजे नित्यानन्दं भजन-तरु-कन्दं निरवधि ॥६॥

*balāt saṁsāraṁbhoṇidhi-haraṇa-kumbhodbhavam-aho
 satāṁ śreyaḥ-sindhūnnati-kumuda-bandhuṁ samuditaṁ
 khala-śreṇī-sphūrjat-timira-hara-sūrya-prabham-ahaṁ
 bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi (6)*

I perpetually worship Śrī Nityānanda Prabhu, the root of the *Kṛṣṇa-bhakti* tree, who is the Agastya Muni who forcibly swallows the ocean of repeated birth and death, who is a rising full moon which increases the ocean of the saintly persons’ welfare, and who is a sun which dissipates the darkness of ignorance cast by the various classes of miscreants.

नटन्तं गायन्तं हरिमनुवदन्तं पथि पथि
 व्रजन्तं पश्यन्तं स्वमपि न दयन्तं जन-गणम् ।
 प्रकुर्वन्तं सन्तं सकरुण-दृगन्तं प्रकलनाद्
 भजे नित्यानन्दं भजन-तरु-कन्दं निरवधि ॥७॥

*naṭantaṁ gāyantaṁ harim-anuvadantaṁ pathi pathi
 vrajantaṁ paśyantaṁ svam-api na dayantaṁ jana-gaṇam
 prakurvantaṁ santaṁ sakaruṇa-dṛgantaṁ prakalanād
 bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi (7)*

I perpetually worship Śrī Nityānanda Prabhu, the root of the *Kṛṣṇa-bhakti* tree, who wandered on every path in Bengal dancing, singing, and calling out “Hari bol! Hari bol!”, and who lovingly bestowed merciful sidelong glances upon those who were not compassionate to even their own selves.

सुबिभ्राणं भ्रातुः कर-सरसिजं कोमलतरं
 मिथो वक्त्रालोकोच्छलित-परमानन्दहृदयम् ।
 भ्रमन्तं माधुर्यैरहह! मदयन्तं पुर-जनान्
 भजे नित्यानन्दं भजन-तरु-कन्दं निरवधि ॥८॥

*subibhṛāṇaṁ bhrātuḥ kara-sarasi-jaṁ komalatarāṁ
 mitho vaktrālokoচ্ছलित-paramānanda-hṛdayam
 bhramantaṁ mādhyair-ahaha! madayantaṁ pura-janān
 bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi (8)*

I perpetually worship Śrī Nityānanda Prabhu, the root of the *Kṛṣṇa-bhakti* tree, who held the supremely soft lotus-hand of His brother Śrī Gaurāṅga Mahāprabhu, whose heart became filled with the highest bliss when the two brothers gazed into each other’s faces, and who wandered here and there delighting the townspeople with His sweetness.

रसानामाधारं रसिक-वर-सद्वैष्णव-धनं
 रसागारं सारं पतित-तति-तारं स्मरणतः ।
 परं नित्यानन्दाष्टकमिदमपूर्वं पठति य-
 स्तदधिद्वन्द्वब्रजं स्फुरतु नितरां तस्य हृदये ॥९॥

*rasānām-ādhāraṁ rasika-vara-sad-vaiṣṇava-dhanaṁ
 rasāgāraṁ sāraṁ patita-tati-tāraṁ smaraṇataḥ
 paraṁ nityānandāṣṭakam-idam-apūrvam paṭhati yas-
 tad-āṅghri-dvandvābjaṁ sphuratu nitarāṁ tasya hṛdaye (9)*

May Śrī Nityānanda Prabhu place His lotus feet in the heart of one who lovingly recites this unprecedented Nityānandāṣṭaka, which is the reservoir of *rasa*, the greatest treasure of the most exalted of *rasika* Vaiṣṇavas, and the storehouse of the essence of *bhakti-rasa*. This *aṣṭaka* is sung in the melody known as ‘Śikhariṇī’.

श्रीचैतन्याष्टकम् Śrī Caitanyāṣṭakam

Composed by
Śrīla Rūpa Goswāmī

सदोपास्यः श्रीमान् धृत-मनुज-कायैः प्रणयितां
वहद्भिर्गीर्वाणैर्गिरिश-परमेष्ठिप्रभृतिभिः ।
स्वभक्तेभ्यः शुद्धां निज-भजन-मुद्रामुपदिशन्
स चैतन्यः किं मे पुनरपि दृशोर्यास्यति पदम् ॥१॥

*sadopāsyah śrīmān dhṛta-manuja-kāyaiḥ praṇayitām
vahadbhir gīrvāṇair giriśa-parameṣṭhi-prabhṛtibhiḥ
sva-bhaktebhyaḥ śuddhām nija-bhajana-mudrām upadiśan
sa caitanyaḥ kiṁ me punar api dṛṣor yāsyati padam (1)*

He is perpetually worshipable to demigods such as Śiva and Brahmā who have assumed human form (as Advaita Ācārya and Haridāsa Ṭhākura) and who have great love for Him, He is supremely radiant, and He instructs His devotees on the pure practice of *bhajana*—when will Śrī Caitanya Mahāprabhu again become visible to me?

सुरेशानां दुर्गं गतिरतिशयेनोपनिषदां
मुनीनां सर्वस्वं प्रणत-पटलीनां मधुरिमा ।
विनिर्यासः प्रेम्णो निखिल-पशु-पालाम्बुज-दृशां
स चैतन्यः किं मे पुनरपि दृशोर्यास्यति पदम् ॥२॥

*suresānām durgam gatir atīshayenopaniṣadām
munīnām sarva-svaṁ praṇata-pāṭalīnām madhurimā
viniryāsaḥ preṁṇo nikhīla-paśu-pālāmbuja-dṛśām
sa caitanyaḥ kiṁ me punar api dṛṣor yāsyati padam (2)*

He is a fortress which constitutes the basis of fearlessness for the demigods. He is the ultimate truth and goal delineated by the Upaniṣads, the wealth of the sages in both worlds, and the embodiment of sweetness for His devotees who approach Him in the mood of servitude. He is the essence of that type of *Kṛṣṇa-prema* which is possessed by the *gopīs* of Vraja—when will Śrī Caitanya Mahāprabhu again become visible to me?

स्वरूपं बिभ्राणो जगदतुलमद्वैत-दयितः
 प्रपन्न-श्रीवासो जनित-परमानन्द-गरिमा ।
 हरिर्दीनोद्धारी गज-पति-कृपोत्सेक-तरलः
 स चैतन्यः किं मे पुनरपि दृशोर्यास्यति पदम् ॥३॥
svarūpaṁ bibhrāṇo jagad-atulam advaita-dayitaḥ
prapanna-srīvāso janita-paramānanda-garimā
harir dinoddhāri gaja-pati-kṛpotseka-taralaḥ
sa caitanyaḥ kiṁ me punar api dṛṣor yāsyati padam (3)

With the nectar of His mercy He forever nourishes His eternal associates such as Svarūpa Dāmodara, He is very dear to Advaita Ācārya, Śrīvāsa Paṇḍita is a soul surrendered unto Him, He honoured Paramānanda Purī as His *guru*, He is known as ‘Hari’ because He stole away the ignorance of material existence, He is the saviour of the fallen who are oppressed by the three-fold miseries, and He is always eager to shower Gajapati Pratāparudra, the king of Orissa, with streams of His mercy—when will Śrī Caitanya Mahāprabhu again become visible to me?

रसोद्दामा कामार्बुद-मधुर-धामोज्ज्वल-तनु-
 र्यतीनामुत्तंसस्तरणि-कर-विद्योति-वसनः ।
 हिरण्यानां लक्ष्मी-भरमभिभवन्नाङ्गिक-रुचा
 स चैतन्यः किं मे पुनरपि दृशोर्यास्यति पदम् ॥४॥
rasoddāmā kāmārbuda-madhura-dhāmojjvala-tanur
yatinām uttamsas taraṇi-kara-vidyoti-vasanaḥ
hiranyānām lakṣmī-bharam abhibhavann āṅgika-rucā
sa caitanyaḥ kiṁ me punar api dṛṣor yāsyati padam (4)

He is forever intoxicated in the happiness of relishing the sweetest *rasas* of *bhakti*, His form is more splendidous than the sweet, enchanting radiance of millions of Kāmadevas, He is the crest-jewel of *sannyāsīs*, His cloth is the colour of the rays of the rising sun, and His bodily complexion defeats the splendour of molten gold—when will Śrī Caitanya Mahāprabhu again become visible to me?

हरे कृष्णेत्युच्चैः स्फुरित-रसनो नाम-गणना-
 कृत-ग्रन्थि-श्रेणी-सुभग-कटि-सूत्रोज्ज्वल-करः ।
 विशालाक्षो दीर्घार्गल-युगल-खेलाञ्चित-भुजः
 स चैतन्यः किं मे पुनरपि दृशोर्यास्यति पदम् ॥५॥

*hare kṛṣṇety uccaiḥ sphurita-rasano nāma-gaṇanā-
 kṛta-granthi-śreṇī-subhaga-kaṭi-sūtrojjvala-karaḥ
 viśālākṣo dīrghārgala-yugala-khelāñcita-bhujah
 sa caitanyaḥ kiṁ me punar api dṛśor yāsyati padam (5)*

His tongue is always dancing by loudly calling out “Hare Kṛṣṇa!” (or the *mahā-mantra* ecstatically dances of its own volition on the theatrical stage of His tongue), He counts the names which He is calling out on the finger-joints of His hand, He is beautified by a splendorous thread around His waist, His eyes are so large that they seem to reach around to His ears, and His arms extend down to His knees—when will Śrī Caitanya Mahāprabhu again become visible to me?

पयोराशेस्तीरे स्फुरदुपवनाली-कलनया
 मुहुर्वृन्दारण्य-स्मरण-जनित-प्रेम-विवशः ।
 क्वचित् कृष्णावृत्ति-प्रचल-रसनो-भक्ति-रसिकः
 स चैतन्यः किं मे पुनरपि दृशोर्यास्यति पदम् ॥६॥

*payorāśes tīre sphurad-upavanāli-kalanayā
 muhur vṛndāraṇya-smaraṇa-janita-prema-vivaśah
 kvacit kṛṣṇāvṛtti-pracala-rasano-bhakti-rasikah
 sa caitanyaḥ kiṁ me punar api dṛśor yāsyati padam (6)*

Upon seeing the wondrous gardens which line the shores of the ocean at Jagannātha Purī, He time and again becomes overcome by the *prema* which arises from remembering Vṛndāvana, and because He is supremely *rasika* for *prema-bhakti*, His tongue sings the names of Kṛṣṇa at every moment—when will Śrī Caitanya Mahāprabhu again become visible to me?

रथारूढस्यारादधिपदवि नीलाचल-पते-
रदभ्र-प्रेमोर्मि-स्फुरित-नटनोल्लास-विवशः ।

सहर्षं गायद्भिः परिवृत-तनुर्वैष्णव-जनैः

स चैतन्यः किं मे पुनरपि दृशोर्यास्यति पदम् ॥७॥

*rathārūḍhasyārād adhipadavi nīlācala-pater
adabhra-premormi-sphurita-naṭanollāsa-vivaśaḥ
sa-harṣaṁ gāyadbhiḥ parivṛta-tanur vaiṣṇava-janaiḥ
sa caitanyaḥ kiṁ me punar api dṛṣor yāsyati padam (7)*

Surrounded on all sides by jubilant devotees performing *nāma-saṅkīrtana* and overwhelmed in great *prema*, He dances before the cart of Jagannātha-deva—when will Śrī Caitanya Mahāprabhu again become visible to me?

भुवं सिञ्चन्नश्रु-श्रुतिभिरभितः सान्द्र-पुलकैः
परीताङ्गो नीप-स्तबक-नव-किञ्जल्क-जयिभिः ।

घन-स्वेद-स्तोम-स्तिमित-तनुरुत्कीर्तन-सुखी

स चैतन्यः किं मे पुनरपि दृशोर्यास्यति पदम् ॥८॥

*bhuvam siñcann aśru-śrutibhir abhitaḥ sāndra-pulakaiḥ
paritāṅgo nīpa-stabaka-nava-kiñjalka-jayibhiḥ
ghana-sveda-stoma-stimita-tanuruṭkīrtana-sukhī
sa caitanyaḥ kiṁ me punar api dṛṣor yāsyati padam (8)*

He drenches the ground with the streams of tears falling from His eyes, His limbs are decorated with horripilation which defeats clusters of blossoming *kadamba* flowers, His entire body is moist with perspiration, and He is blissful as he brazenly performs *kīrtana* while standing with His arms raised—when will Śrī Caitanya Mahāprabhu again become visible to me?

अधीते गौराङ्ग-स्मरण-पदवी-मङ्गलतरं
 कृती यो विश्रम्भ-स्फुरदमलधीरष्टकमिदम् ।
 परानन्दे सद्यस्तदमल-पदाम्भोज-युगले
 परिस्फारा तस्य स्फुरतु नितरां प्रेम-लहरी ॥९॥

*adhīte gaurāṅga-smaraṇa-padavī-maṅgalataraṁ
 kṛtī yo viśrambha-sphurad-amala-dhīr aṣṭakam idam
 parānande sadyas tad-amala-padāmbhoja-yugale
 parisphārā tasya sphuratu nitarāṁ prema-lahari (9)*

That fortunate person of radiant, pure intelligence who remembers Śrī Caitanya-deva by faithfully reciting this very auspicious *aṣṭaka* will experience powerful waves of *prema* for Mahāprabhu's supremely blissful lotus feet arising within his heart—this is the blessing of the author.

श्रीशची-तनयाष्टकम् Śrī Śacī-tanayāṣṭakam

Composed by
Śrīla Sārvabhauma Bhaṭṭācārya

उज्ज्वल-वरण-गौर-वर-देहं
विलसित-निरवधि-भाव-विदेहम् ।
त्रिभुवन-पावन-कृपायाः लेशं
तं प्रणमामि च श्रीशची-तनयम् ॥१॥

*ujjala-varaṇa-gaura-vara-dehaṁ
vilasita-niravadhi-bhāva-videham
tri-bhuvana-pāvana-kṛpāyāḥ leśaṁ
taṁ praṇamāmi ca śrī-śacī-tanayam (1)*

I offer *praṇāma* to Śacīnandana Śrī Gaurahari whose form is of a resplendent golden complexion, who being overwhelmed in the *bhāva* of Viṣṇabhānu-nandinī Śrīmatī Rādhikā performs varieties of ecstatic pastimes, and who with a mere particle of His mercy purifies the three worlds.

गद्गद्-अन्तर-भाव-विकारं
दुर्जन-तर्जन-नाद-विशालम् ।
भव-भय-भञ्जन-कारण-करुणं
तं प्रणमामि च श्रीशची-तनयम् ॥२॥

*gadgad-antara-bhāva-vikāraṁ
durjana-tarjana-nāda-visālam
bhava-bhaya-bhañjana-kāraṇa-karuṇaṁ
taṁ praṇamāmi ca śrī-śacī-tanayam (2)*

I offer *praṇāma* to Śacīnandana Śrī Gaurahari who is always experiencing varieties of blissful transformations of *bhāva* in His heart and whose thunderous roaring frightens the atheists who are opposed to *bhakti*.

अरुणाम्बरधर-चारू-कपोलं
 इन्दु-विनिन्दित-नखचय-रुचिरम् ।
 जल्पित-निज-गुण-नाम-विनोदं
 तं प्रणमामि च श्रीशची-तनयम् ॥३॥

aruṇāambaradhara-cārū-kapolam
indu-vinindita-nakhacaya-ruciram
jalpita-nija-guṇa-nāma-vinodam
taṁ praṇamāmi ca śrī-śacī-tanayam (3)

I offer *praṇāma* to Śacīnandana Śrī Gaurahari who is attired in cloth the colour of the rising sun, whose beautiful cheeks are exceedingly enchanting, whose fingernails radiate a refulgence which vanquishes even that of the full moon, and who receives immense bliss from performing the *kīrtana* of His own names and virtues.

विगलित-नयन-कमल-जलधारं
 भूषण-नव-रस-भाव-विकारम् ।
 गति-अति-मन्थर-नृत्य-विलासं
 तं प्रणमामि च श्रीशची-तनयम् ॥४॥

vigalita-nayana-kamala-jaladhāram
bhūṣaṇa-nava-rasa-bhāva-vikāram
gati-ati-manthara-nṛtya-vilāsam
taṁ praṇamāmi ca śrī-śacī-tanayam (4)

I offer *praṇāma* to Śacīnandana Śrī Gaurahari from whose lotus eyes streams of tears are perpetually flowing, whose bodily limbs are decorated with symptoms of ecstatic love as He relishes the unprecedented taste of *rasa**, and whose gait is slow due to His delightful dancing.

*The word *nava-rasa* here literally means new or fresh *rasa*. It also means nine types of *bhāvas* which are experienced in *rasa*, namely *sthāyī-bhāva* and eight *sāttvika-bhāvas*.

चञ्चल-चारु-चरण-गति-रुचिरं

मञ्जीर-रञ्जित-पद-युग-मधुरम् ।

चन्द्र-विनिन्दित-शीतल-वदनं

तं प्रणमामि च श्रीशची-तनयम् ॥५॥

*cañcala-cāru-caraṇa-gati-ruciraṁ
mañjira-rañjita-pada-yuga-madhuram
candra-vinindita-śītala-vadanaṁ
taṁ praṇamāmi ca śrī-śaci-tanayam (5)*

I offer *praṇāma* to Śācinandana Śrī Gaurahari, the movement of whose lotus feet, which are adorned with anklets, is immensely enchanting and whose face is more cooling than the moon.

धृत-कटि-डोर-कमण्डलु-दण्डं

दिव्य कलेवर-मुण्डित-मुण्डम् ।

दुर्जन-कल्मष-खण्डन-दण्डं

तं प्रणमामि च श्रीशची-तनयम् ॥६॥

*dhṛta-kaṭi-ḍora-kamaṇḍalu-daṇḍaṁ
divya kalevara-muṇḍita-muṇḍam
durjana-kalmaṣa-khaṇḍana-daṇḍaṁ
taṁ praṇamāmi ca śrī-śaci-tanayam (6)*

I offer *praṇāma* to Śācinandana Śrī Gaurahari who wears a sacred string around His waist, whose shaved head is exceedingly beautiful, and who holds a *kamaṇḍalu* in one hand and a *daṇḍa* which vanquishes the sins of the wicked in the other.

भूषण-भूरज-अलका-वलितं
 कम्पित-बिम्बाधर-वर-रुचिरम् ।
 मलयज-विरचित-उज्ज्वल-तिलकं
 तं प्रणमामि च श्रीशची-तनयम् ॥७॥

*bhūṣaṇa-bhūraja-alakā-valitaṁ
 kampita-bimvādhara-vara-ruciram
 malayaja-viracita-ujjvala-tilakaṁ
 taṁ praṇamāmi ca śrī-śacī-tanayam (7)*

I offer *praṇāma* to Śacīnandana Śrī Gaurahari whose hair (which is swinging to and fro due to His dancing) is beautified with the ornament of dust, whose quivering (due to His singing of *Harināma-kīrtana*) *bimba*-fruit-like red lips are immensely captivating, and whose form is adorned with glistening *tilaka* composed of *malayaja-candana*.

निन्दित अरुण-कमल-दल-नयनं
 आजानुलम्बित-श्रीभुज-युगलम् ।
 कलेवर-कैशोर-नर्तन-वेशं
 तं प्रणमामि च श्रीशची-तनयम् ॥८॥

*nindita aruṇa-kamala-dala-nayanaṁ
 ājānulambita-śrī-bhuja-yugalam
 kalevara-kaiśora-nartana-veśaṁ
 taṁ praṇamāmi ca śrī-śacī-tanayam (8)*

I offer *praṇāma* to Śacīnandana Śrī Gaurahari whose daybreak-coloured eyes defeat the splendour of a cluster of lotus flowers, whose arms reach to His knees, and whose form is nicely attired as a youthful dancer.

श्रीगौर-गीति Śrī Gaura-gīti

Composed by
Śrī Rādhā-mohana dāsa

मधुकर-रञ्जित-मालति-मण्डित-जितघन कुञ्चित केशम् ।
तिलक-विनिन्दित-शशधर-रूपक-भुवन-मनोहर-वेशम् ॥१॥
madhukara-rañjita-mālati-maṇḍita-jitaghana kuñcita keśam
tilaka-vinindita-śaśadhara-rūpaka-bhuvana-manohara-veśam (1)

...who is splendidously adorned with a garland of beautiful and fragrant *mālatī* flowers which is itself embellished by the sweet humming of black bees, the splendour of whose locks of curling black hair defeats the brilliance of dark clouds, whose *tilaka* is more splendid than the moon, whose beautiful attire enchants the minds of everyone in the entire universe...

सखे, कलय गौरमुदारम् ।
निन्दित-हाटक-कान्ति-कलेवर गर्वित-मारक-मारम् ॥२॥
sakhe, kalaya gauram udāram
nindita-hāṭaka-kānti-kalevara garvita-māraka-māram (2)

...Hey Sakhe! Sing about the sweet name, beauty, attributes, and pastimes of Śrī Śācinandana Gaurahari, who performs supremely munificent pastimes, whose bodily complexion vanquishes the lustre of molten gold, whose beauty defeats that of millions of Cupids...

मधु-मधुर-स्मित-लोभित तनु-भृतमनुपम्-भाव-विलासम् ।
निधुवन नागरी मोहित-मानस-विकथित-गद्गद भाषम् ॥३॥
madhu-madhura-smita-lobhita tanu-bhṛtam anupam-bhāva-vilāsam
nidhuvana nāgarī mohita-mānasa-vikathita-gadgada-bhāṣam (3)

...whose sweet, gentle smile and unexcelled sentiments of pure love charm all embodied beings, whose heart is thoroughly immersed in Śrīmatī Rādhikā's *unnatojjvala-prema*, and who lovingly extols Śrī Kṛṣṇa in a choked voice.

परमाकिञ्चन-किञ्चन-नर-गण-करुणा-वितरण-शीलम् ।

क्षोभित-दुर्मति-राधा-मोहन-नामक-निरुपम्-लीलम् ॥४॥

paramākiñcana-kiñcana-nara-gaṇa-karuṇā-vitarāṇa-śīlam
kṣobhita-durmati-rādhā-mohana-nāmaka-nirupam-līlam (4)

Hankering to relish the unparalleled pastimes of the greatly munificent Śrī Gaurasundara, who distributes mercy in the form of *nāma-prema* to the supremely fortunate fallen souls, thus sings the foolish Rādhā-mohana in a mood of great distress.

श्रीगोविन्द-स्तोत्रम् Śrī Govinda-stotram

Verses 29-55 from the Fifth Chapter of *Śrī Brahma-saṁhitā*

चिन्तामणि-प्रकर-सद्मसु कल्प-वृक्ष-
लक्षावृतेषु सुरभीरभिपालयन्तम् ।
लक्ष्मी-सहस्र-शत-सम्भ्रम-सेव्यमानं
गोविन्दमादि-पुरुषं तमहं भजामि ॥१॥

*cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (1)*

I worship the primeval Lord, Śrī Govinda. In His abode of Goloka, which is composed of *cintāmaṇi* stones and is lush with millions of wish-fulfilling trees, He affectionately tends unlimited *surabhi* cows and is served with many varieties of amorous revelry by thousands of *gopīs* who are like goddesses of fortune.

वेणुं क्वणन्तमरविन्द-दलायताक्षं
बर्हावतंसमसिताम्बुद-सुन्दराङ्गम् ।
कन्दर्प-कोटि-कमनीय-विशेष-शोभं
गोविन्दमादि-पुरुषं तमहं भजामि ॥२॥

*veṇuṁ kvaṇantam aravinda-dalāyatākṣaṁ
barhāvataṁsam asitāmbuda-sundarāṅgam
kandarpa-koṭi-kamaṇīya-viśeṣa-sobhaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (2)*

I worship the primeval Lord, Śrī Govinda, who eternally plays the flute in Vṛndāvana, whose eyes are large like lotus petals, whose head is adorned with a peacock feather crown, whose figure is enchanting like a dark raincloud, and whose unique beauty is more charming than millions of Cupids.

आलोल-चन्द्रक-लसद्वनमाल्य-वंशी-
 रत्नाङ्गदं प्रणय-केलि-कला-विलासम् ।
 श्यामं त्रिभङ्गललितं नियत-प्रकाशं
 गोविन्दमादि-पुरुषं तमहं भजामि ॥३॥

*ālola-candraka-lasad-vanamālya-vaṁśī-
 ratnāṅgadam praṇaya-keli-kalā-vilāsam
 śyāmaṁ tri-bhaṅga-lalitaṁ niyata-prakāśaṁ
 govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (3)*

I worship the primeval Lord, Śrī Govinda, round whose neck swings a garland of forest flowers which is adorned with a peacock feather locket, who holds the flute to His lips, whose arms are beautified by jewel-studded ornaments, whose amorous revelry is full of loving playfulness, and who is eternally manifest in a dark figure which stands in a graceful threefold bending posture and flashes crooked glances.

अङ्गानि यस्य सकलेन्द्रिय-वृत्ति-मन्ति
 पश्यन्ति पान्ति कलयन्ति चिरं जगन्ति ।
 आनन्द-चिन्मय-सदुज्ज्वल-विग्रहस्य
 गोविन्दमादि-पुरुषं तमहं भजामि ॥४॥

*aṅgāni yasya sakalendriya-vṛtti-manti
 paśyanti pānti kalayanti ciraṁ jaganti
 ānanda-cinmaya-sad-ujjvala-vigrahasya
 govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (4)*

I worship the primeval Lord, Śrī Govinda, whose transcendental form is *saccidānanda* and therefore exudes a dazzling splendour. Each and every limb of that transcendental form, being fully capable of performing the functions of all the senses, eternally see, maintain, and propel the unlimited universes both spiritual and mundane.

अद्वैतमच्युतमनादिमनन्त-रूपम्
 आद्यं पुराण-पुरुषं नव-यौवनं च ।
 वेदेषु दुर्लभमदुर्लभमात्म-भक्तौ
 गोविन्दमादि-पुरुषं तमहं भजामि ॥५॥

*advaitam acyutam anādim ananta-rūpam
 ādyam purāṇa-puruṣam nava-yauvanaṁ ca
 vedeṣu durlabham adurlabham ātma-bhaktau
 govindam ādi-puruṣam tam ahaṁ bhajāmi (5)*

I worship the primeval Lord, Śrī Govinda, who is non-dual, meaning that He is unequalled and unsurpassed. He is imperishable, beginningless, and although He possesses innumerable forms, He is the original form. He is the most ancient person, yet He is eternally youthful. He is inaccessible even by the Vedas, but He is always easily obtainable by pure devotion.

पन्थास्तु कोटि-शत-वत्सर-संप्रगम्यो
 वायोरथापि मनसो मुनि-पुङ्गवानाम् ।
 सोऽप्यस्ति यत्प्रपद-सीम्यविचिन्त्य-तत्त्वे
 गोविन्दमादि-पुरुषं तमहं भजामि ॥६॥

*panthās tu koṭi-śata-vatsara-sampragamyo
 vāyor athāpi manaso muni-puṅgavānām
 so 'py asti yat-prapada-sīmny avicintya-tattve
 govindam ādi-puruṣam tam ahaṁ bhajāmi (6)*

Great *yogīs* adopt the path of restraining the breath through means of *prāṇāyāma*; the top-most *munis* adopt the path of cultivating knowledge by which they seek the non-differentiated Brahman through the process of mental elimination of the non-real. Although both such persons traverse their respective paths for billions of years desirous of obtaining that supreme truth which is beyond material contemplation, they obtain only the tips of the toes of the lotus feet of that primeval Lord, Śrī Govinda, whom I worship.

एकोऽप्यसौ रचयितुं जगदण्ड-कोटिं
यच्छक्तिरस्ति जगदण्ड-चया यदन्तः ।

अण्डान्तर-स्थ-परमाणु-चयान्तर-स्थं
गोविन्दमादि-पुरुषं तमहं भजामि ॥७॥

*eko 'py asau racayitum jagad-aṇḍa-koṭim
yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ
aṇḍāntara-stha-paramāṇu-cayāntara-stham
govindam ādi-puruṣam tam aham bhajāmi (7)*

I worship the primeval Lord, Śrī Govinda. He is both potency and potent and because there is no difference between these, He is the one supreme truth. In creating the millions of universes, His *śakti* is not separate from Him. The unlimited universes exist within Him, and although He is one by constitution, He is situated within each of the atoms that are scattered throughout these universes..

यद्भाव-भावित-धियो मनुजास्तथैव
संप्राप्य रूप-महिमासन-यान-भूषाः ।

सूक्तैर्यमेव निगम-प्रथितैः स्तुवन्ति
गोविन्दमादि-पुरुषं तमहं भजामि ॥८॥

*yad-bhāva-bhāvita-dhiyo manujās tathaiva
samprāpya rūpa-mahimāsana-yāna-bhūṣāḥ
sūktair yam eva nigama-prathitaiḥ stuvanti
govindam ādi-puruṣam tam aham bhajāmi (8)*

I worship the primeval Lord, Śrī Govinda. Having obtained by His mercy transcendental glories, forms, thrones, conveyances, ornaments, and attire which are similar to His own, men who are imbued with *bhāva-bhakti* for Him praise Him by reciting the eloquent *mantras* uttered in the Vedas.

आनन्द-चिन्मय-रस-प्रतिभाविताभिस्
 ताभिर्य एव निज-रूपतया कलाभिः ।
 गोलोक एव निवसत्यखिलात्म-भूतो
 गोविन्दमादि-पुरुषं तमहं भजामि ॥९॥

*ānanda-cinmaya-rasa-pratibhāvitābhis
 tābhir ya eva nija-rūpatayā kalābhiḥ
 goloka eva nivasaty akhilātma-bhūto
 govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (9)*

Śrī Rādhā is the embodiment of the *hlādinī-sakti*. She is fully accomplished in the sixty-four arts, and resembles the transcendental form of Śrī Govinda. Her *sakhis* are Her personal bodily expansions, *kāyā-vyūha*. Both Śrī Rādhā and Her *sakhis* are immersed in ever-blissful spiritual *rasa*. I worship that primeval Lord, Śrī Govinda, the soul of all souls, who eternally resides in Goloka with Śrī Rādhā and Her *sakhis*.

प्रेमाञ्जनच्छुरित-भक्ति-विलोचनेन
 सन्तः सदैव हृदयेषु विलोकयन्ति ।
 यं श्यामसुन्दरमचिन्त्य-गुण-स्वरूपं
 गोविन्दमादि-पुरुषं तमहं भजामि ॥१०॥

*premāñjana-cchurita-bhakti-vilocanena
 santaḥ sadaiva hṛdayeṣu vilokayanti
 yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
 govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (10)*

I worship the primeval Lord, Śrī Govinda. Although He resides eternally in Goloka as a beautiful dark blue cowherd boy and is the very embodiment of inconceivable divine attributes, saints whose eyes of devotion are tinged with the salve of *prema* can always perceive Him within their hearts.

रामादि-मूर्तिषु कला-नियमेन तिष्ठन्
 नानावतारमकरोद्भुवनेषु किन्तु ।
 कृष्णः स्वयं समभवत् परमः पुमान् यो
 गोविन्दमादि-पुरुषं तमहं भजामि ॥११॥
rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan
nānāvātāram akarod bhuvaneṣu kintu
kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (11)

I worship the primeval Lord, Śrī Govinda, who descends into the material universes both in His plenary portions such as Śrī Rāmacandra and also in His full-fledged form as Svayam Bhagavān Śrī Kṛṣṇa Himself.

यस्य प्रभा प्रभवतो जगदण्ड-कोटि-
 कोटिष्वशेष-वसुधादि विभूति-भिन्नम् ।
 तद्ब्रह्म निष्कलमनन्तमशेष-भूतं
 गोविन्दमादि-पुरुषं तमहं भजामि ॥१२॥
yasya prabhā prabhavato jagad-aṅḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi vibhūti-bhinnaṁ
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (12)

I worship the primeval Lord, Śrī Govinda, the supremely powerful personality whose bodily effulgence is the source of the indivisible, limitless, and complete Brahman, the nondifferentiated area which is distinct from the many planets and their variegated glories which exist within the unlimited millions of universes.

माया हि यस्य जगदण्ड-शतानि सूते
 त्रैगुण्यतद्विषय-वेद-वितायमाना ।
 सत्त्वावलम्बि-पर-सत्त्वं-विशुद्ध-सत्त्वं
 गोविन्दमादि-पुरुषं तमहं भजामि ॥१३॥

*māyā hi yasya jagad-aṅḍa-satāni sūte
 traiguṇya-tad-viṣaya-veda-vitāyamānā
 sattvāvalambī-para-sattvaṁ viśuddha-sattvaṁ
 govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (13)*

I worship the primeval Lord, Śrī Govinda. His external energy creates innumerable material universes along with their three qualities (of ignorance, passion, and goodness) and disseminates knowledge of this mundane world through the medium of the Vedas. But He Himself is not touched by this external energy because He embodies that supreme transcendental existence, *para-sattva*, which is unmixed with the three qualitative modes of *sattva*, *rajas*, and *tamas*. Being situated in that transcendental existence, His form is purely composed of *viśuddha-sattva*.

आनन्द-चिन्मय-रसात्मतया मनःसु
 यः प्राणिनां प्रतिफलन् स्मरतामुपेत्य ।
 लीलायितेन भुवनानि जयत्यजस्रं
 गोविन्दमादि-पुरुषं तमहं भजामि ॥१४॥

*ānanda-cinmaya-rasātmatayā manaḥsu
 yaḥ prāṇināṁ pratiphalan smaratām upetya
 līlayitena bhuvanāni jayaty ajasraṁ
 govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (14)*

I worship the primeval Lord, Śrī Govinda, who appears in the minds of those who meditate on Him as the embodiment of blissful transcendental *rasa*, and whose revelry in performance of pastimes forever subjugates manifold universes.

गोलोक-नाम्नि निज-धाम्नि तले च तस्य
 देवी-महेश-हरि-धामसु तेषु तेषु ।
 ते ते प्रभाव-निचया विहिताश्च येन
 गोविन्दमादि-पुरुषं तमहं भजामि ॥१५॥
goloka-nāmnī nija-dhāmnī tale ca tasya
devī-maheśa-hari-dhāmasu teṣu teṣu
te te prabhāva-nicayā vihitāśca yena
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (15)

I worship the primeval Lord, Śrī Govinda, whose residence is the supreme abode of Goloka. Below that is Vaikuṅṭha-loka, then Mahēśa-loka, and lower still is Devī-loka. He endows each of these abodes with their own respective potencies.

सृष्टि-स्थिति-प्रलय-साधन-शक्तिरेका
 छायेव यस्य भुवनानि विभर्ति दुर्गा ।
 इच्छानुरूपमपि यस्य च चेष्टते सा
 गोविन्दमादि-पुरुषं तमहं भजामि ॥१६॥
sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā
chāyeva yasya bhuvanāni vibharti durgā
icchānurūpam api yasya ca ceṣṭate sā
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (16)

The external potency, *māyā-śakti*, is the shadow of the Lord's internal potency known as *svarūpa-śakti* or *cit-śakti*. She effects the creation, preservation, and destruction of the material worlds and is worshipped in this world as Durgā. I worship the primeval Lord, Śrī Govinda, in accordance with whose desire Durgā carries out her activities.

क्षीरं यथा दधि विकार-विशेष-योगात्
 संजायते न हि ततः पृथगस्ति हेतोः ।
 यः शम्भुतामपि तथा समुपैति कार्याद्
 गोविन्दमादि-पुरुषं तमहं भजामि ॥१७॥

*kṣīraṁ yathā dadhi vikāra-viśeṣa-yogāt
 sañjāyate na hi tataḥ pṛthag asti hetoḥ
 yaḥ sambhutām api tathā samupaiti kāryād
 govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (17)*

I worship the primeval Lord, Śrī Govinda. Just as by the addition of a coagulant milk is transformed into yoghurt but the resultant yoghurt is neither the same as nor different from the original milk, the position of Śaṅkara is a special transformation of Govinda for the purpose of performing the periodic destruction of the material universe.

दीपाचिरिव हि दशान्तरमभ्युपेत्य
 दीपायते विवृत-हेतु-समान-धर्मा ।
 यस्तादृगेव हि च विष्णुतया विभाति
 गोविन्दमादि-पुरुषं तमहं भजामि ॥१८॥

*dīpārcir eva hi daśāntaram abhyupetya
 dipāyate vivṛta-hetu-samāna-dharmā
 yas tādṛg eva hi ca viṣṇutayā vibhāti
 govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (18)*

I worship the primeval Lord, Śrī Govinda. Just as an original candle lights other candles with the same qualitative flame without any diminution to itself, in the same way Govinda expands into numerous Viṣṇu forms.

यः कारणार्णव-जले भजति स्म योग-
 निद्रामनन्त-जगदण्ड-स-रोम-कूपः ।
 आधार-शक्तिमवलम्ब्य परां स्वमूर्तिं
 गोविन्दमादि-पुरुषं तमहं भजामि ॥१९॥

*yah kāraṇārṇava-jale bhajati sma yoga-
 nidrām ananta-jagad-aṇḍa-sa-roma-kūpaḥ
 ādhāra-saktim avalambya parāṁ sva-mūrtiṁ
 govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (19)*

I worship the primeval Lord, Śrī Govinda. Expanding into the wonderful form of Śeṣa, who embodies the all-accommodating potency known as *ādhāra-sakti* and supports unlimited universes in the pores of His skin, He lies on the causal ocean enjoying the pastime of mystic sleep.

यस्यैक-निश्वसित-कालमथावलम्ब्य
 जीवन्ति लोम-विलजा जगदण्ड-नाथाः ।
 विष्णुर्महान् स इह यस्य कला-विशेषो
 गोविन्दमादि-पुरुषं तमहं भजामि ॥२०॥

*yasyaika-niśvasita-kālam athāvalambya
 jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
 viṣṇur mahān sa iha yasya kalā-viśeṣo
 govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (20)*

I worship the primeval Lord, Śrī Govinda, who expands into a special form known as Mahā-Viṣṇu. The lords of the unlimited universes, who rest in Mahā-Viṣṇu's skin-pores (in an inanimate state after the periodic annihilation of the material universes), become alive again for the duration of His one exhalation.

भास्वान् यथाश्म-शकलेषु निजेषु तेजः
 स्वीयं कियत् प्रकटयत्यपि तद्वदत्र ।
 ब्रह्मा य एष जगदण्ड-विधान-कर्ता
 गोविन्दमादि-पुरुषं तमहं भजामि ॥२१॥

*bhāsvān yathāśma-sakaleṣu nijeṣu tejaḥ
 sviyaṁ kiyat prakṭayatyapi tadvad atra
 brahmā ya eṣa jagad-aṅḍa-vidhāna-kartā
 govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (21)*

Just as Sūrya the sun-god manifests some of his own light in the effulgent Sūrya-kānta gems which bear his name, Govinda empowers Brahmā to create the material universe. I worship the primeval Lord, Śrī Govinda.

यत्पाद-पल्लव-युगं विनिधाय कुम्भ-
 द्वन्द्वे प्रणाम-समये स गणाधिराजः ।
 विघनान् विहन्तुमलमस्य जगत्त्रयस्य
 गोविन्दमादि-पुरुषं तमहं भजामि ॥२२॥

*yat-pāda-pallava-yugaṁ vinidhāya kumbha-
 dvandve praṇāma-samaye sa gaṇādhirājaḥ
 vighnān vihantum alam asya jagat-trayasya
 govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (22)*

I worship the primeval Lord, Śrī Govinda. When Gaṇeśa offers *praṇāma* unto Govinda's lotus feet, he holds them on the pair of tumuli which protrude from his elephant head, and by doing so acquires the power to destroy all the obstacles to progress in the three worlds.

अग्निर्मही गगनमम्बु मरुद्दिशश्च
 कालस्तथात्म-मनसीति जगद्त्रयाणि ।
 यस्माद्भवन्ति विभवन्ति विशन्ति यं च
 गोविन्दमादि-पुरुषं तमहं भजामि ॥२३॥

*agnir mahī gaganam ambu marud diśas ca
 kālas tathātma-manasīti jagad-trayāṇi
 yasmād bhavanti vibhavanti viśanti yaṁ ca
 govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (23)*

I worship the primeval Lord, Śrī Govinda, because the entire three worlds, which consist of the elements headed by fire, earth, ether, water, air, all the directions, time, the soul and the mind, originate from Him, are upheld by Him, and enter back into Him (at the time of the universal destruction).

यच्चक्षुरेष सविता सकलग्रहाणां
 राजा समस्त-सुर-मूर्तिरशेष-तेजाः ।
 यस्याज्ञया भ्रमति सम्भृत-काल-चक्रे
 गोविन्दमादि-पुरुषं तमहं भजामि ॥२४॥

*yac-cakṣur eṣa savitā sakala grahāṇāṁ
 rājā samasta-sura-mūrtir aśeṣa-tejāḥ
 yasyājñayā bhramati sambhṛta-kāla-cakro
 govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (24)*

I worship the primeval Lord, Śrī Govinda, upon whose order Sūryadeva the sun-god, who is the king of all the planets, the embodiment of all the demigods, who sheds light upon everything, and who is like Govinda's very eye, supports the wheel of time by making his daily journey through the sky.

धर्मोऽथ पाप-निचयः श्रुतयस्तपांसि

ब्रह्मादि-कीट-पतगावधयश्च जीवाः ।

यद्वत्तमात्र-विभव-प्रकट-प्रभावा

गोविन्दमादि-पुरुषं तमहं भजामि ॥२५॥

*dharmo 'tha pāpa-nicayaḥ śrutayas tapāṁsi
brahmādi-kīṭa-patagāvadhayaś ca jīvāḥ
yad-datta-mātra-vibhava-prakaṭa-prabhāvā
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (25)*

I worship the primeval Lord, Śrī Govinda. The religious principles delineated by the scriptures, all vices, the Vedas, all varieties of austerities, and all living entities from Brahmā down to the lowest insect acquire their distinctive powers from the potency of Govinda Himself.

यस्त्विन्द्र-गोपमथवेन्द्रमहो स्वकर्म-

बन्धानुरूप-फल-भाजनमातनोति ।

कर्माणि निर्दहति किन्तु च भक्ति-भाजां

गोविन्दमादि-पुरुषं तमहं भजामि ॥२६॥

*yas tv indragopam athavendram aho sva-karma-
bandhānurūpa-phala-bhājanam ātanoti
karmāṇi nirdahati kintu ca bhakti-bhājāṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (26)*

I worship the primeval Lord, Śrī Govinda, who impartially bestows the fruits for the particular actions of each living entity, regardless if they are the most insignificant insect or Indra, king of the demigods, but *aho!* who also simultaneously burns to the root the fruitive actions of His devotees.

यं क्रोध-काम-सहज-प्रणयादि-भीति-

वात्सल्य-मोह-गुरु-गौरव-सेव्य-भावैः ।

सञ्चिन्त्य तस्य सदृशीं तनुमापुरेते

गोविन्दमादि-पुरुषं तमहं भजामि ॥२७॥

*yaṁ krodha-kāma-sahaja-praṇayādi-bhīti-
vātsalya-moha-guru-gaurava-sevya-bhāvaiḥ
sañcintya tasya sadṛśīm tanum āpur ete
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (27)*

I worship the primeval Lord, Śrī Govinda. Those who meditate on Him in anger, amorous passion, friendship, fear, parental affection, delusion, reverence, or servitude obtain bodily forms befitting the nature of their particular contemplation.

श्रीदामोदराष्टकम् Śrī Dāmodarāṣṭakam

Spoken by Satyavrata Muni in a conversation
with Nārada Muni and Śaunaka Ṛṣi in the *Padma-Purāṇa*

नमामीश्वरं सच्चिदानन्द-रूपं
लसत्कुण्डलं गोकुले भ्राजमानम् ।
यशोदा-भियोलूखलाद्भावमानं
परामृष्टमन्यं ततो द्रुत्य गोप्या ॥१॥

*namāmiśvaraṁ saccidānanda-rūpaṁ
lasat-kuṇḍalaṁ gokule bhrājamānam
yaśodā-bhiyolūkhalād-dhāvamānaṁ
parāmṛṣṭam anyāṁ tato drutya gopyā (1)*

I worship the Supreme Īsvara, Śrī Kṛṣṇa, whose form is *saccidānanda*, whose fish-shaped earrings swing and play upon His cheeks, who is supremely splendrous in the transcendental *dhāma* known as Gokula, who, due to committing the offence of breaking the yoghurt pots, is very fearful of Mother Yaśodā and jumping down from the wooden grinding mortar quickly runs away, and who is chased by Yaśodā running very quickly after Him and is ultimately caught from behind.

रुदन्तं मुहुर्नेत्र-युग्मं मृजन्तं
कराम्भोज-युग्मेन सातङ्क-नेत्रम् ।
मुहुःश्वास-कम्प-त्रिरेखाङ्क-कण्ठ-
स्थितं ग्रैवं-दामोदरं भक्ति-बद्धम् ॥२॥

*rudantaṁ muhur netra-yugmaṁ mṛjantaṁ
karāmbhoja-yugmena sātaṅka-netram
muhuḥ śvāsa-kampa-tri-rekhāṅka-kaṅṭha-
sthita-graivaṁ dāmodaraṁ bhakti-baddham (2)*

I worship that Dāmodara who, afraid of the stick in His mother's hand, cries and time and again rubs His eyes with both His lotus-like hands, whose eyes express extreme fearfulness, whose sobbing makes the necklaces composed of pearls and other jewels upon His three-lined neck quiver, and whose belly is bound only by His mother's devotion.

इतीदृक् स्वलीलाभिरानन्द कुण्डे
 स्वघोषं निमज्जन्तमाख्यापयन्तम् ।
 तदीयेशित-ज्ञेषु भक्तैर्जितत्वं
 पुनः प्रेमतस्तं शतावृत्ति वन्दे ॥३॥

*itīdṛk sva-līlābhir ānanda-kuṇḍe
 sva-ghoṣaṁ nimajjantam ākhyāpayantam
 tādīyēśita-jñēṣu bhaktair jītatvaṁ
 punaḥ prematas taṁ śatāvṛtti vande (3)*

Who by childhood pastimes such as this one of being bound with a rope perpetually immerses the inhabitants of Gokula in pools of pure bliss, and who informs those devotees desirous of knowing His aspect of supreme opulence and majesty that He is naturally conquered only by His *premi* devotees—with great love I time and again worship that Dāmodara Śrī Kṛṣṇa.

वरं देव! मोक्षं न मोक्षावधिं वा
 न चान्यं वृणेऽहं वरेशादपीह ।
 इदं ते वपुर्नाथ! गोपालबालं
 सदा मे मनस्याविरास्तां किमन्यैः ॥४॥

*varam deva! mokṣaṁ na mokṣāvadhīṁ vā
 na cānyaṁ vṛṇe 'haṁ varesād apīha
 idaṁ te vapur nātha! gopāla-bālaṁ
 sadā me manasy āvirāstāṁ kim anyaiḥ (4)*

Hey Deva! Although You are capable of granting any boon, I do not pray to You for liberation, nor for eternal life in Vaikuṅṭha, or for any other benediction. Hey Nātha! May Your form as a cowherd child forever remain manifest in my heart—besides this I have no need of any other benediction.

इदं ते मुखाम्भोजमव्यक्त-नीलै-
 वृतं कुन्तलैः स्निग्ध-रक्तैश्च गोप्या ।
 मुहुश्चुम्बितं बिम्ब-रक्ताधरं मे
 मनस्याविरस्तामलं लक्षलाभैः ॥५॥

*idaṁ te mukhāmbhojam avyakta-nīlair-
 vṛtaṁ kuntalaiḥ snigdha-raktaiś ca gopyā
 muhuś cumbitaṁ bimba-raktādharaṁ me
 manasy āvirāstām alaṁ lakṣa-lābhaiḥ (5)*

Hey Deva! May Your lotus-like face which is completely surrounded by black, glossy red-dish-tinted curling hair, which is kissed again and again by Mother Yaśodā, and which is endowed with lips red as ripe *bimba* fruits, always remain visible in my heart—millions of other attainments are useless to me.

नमो देव! दामोदरानन्त विष्णो!
 प्रसीद् प्रभो! दुःख-जालाब्धि-मग्नम् ।
 कृपा-दृष्टि-वृष्ट्याति-दीनं बतानु
 गृहाणेश! मामज्ञमेध्यक्षिदृश्यः ॥६॥

*namo deva! dāmodarānanta viṣṇo!
 prasīda prabho! duḥkha-jālābdhi-magnam
 kṛpā-dṛṣṭi-vṛṣṭyāti-dīnaṁ batānu
 grhāṇeśa! mām ajñam edhy akṣi-dṛśyaḥ (6)*

Obeisances to You, O Deva! O *bhakta-vatsala* Dāmodara! O Ananta, who are endowed with inconceivable potency! O all-pervading Viṣṇu! O my master! O supremely independent Īśa! Be pleased with me! I am sinking deeply into the ocean of sorrow—favour me by showering the rain of Your merciful glance upon this surrendered soul who am so pitifully fallen and grant me Your direct *darsana*.

कुवेरात्मजौ बद्ध-मूर्त्यैव यद्वत्
 त्वया मोचितौ भक्तिभाजौ कृतौ च ।
 तथा प्रेम-भक्तिं स्वकां मे प्रयच्छ
 न मोक्षे ग्रहो मेऽस्ति दामोदरेह ॥७॥

*kuverātmajau baddha-mūrtyaiva yad-vat
 tvayā mocitau bhakti-bhājau kṛtau ca
 tathā prema-bhaktiṁ svakāṁ me prayaccha
 na mokṣe graho me 'sti dāmodareha (7)*

Hey Dāmodara! Although You were bound to the mortar with ropes tied by Mother Yaśodā, You mercifully liberated the two sons of Kuvera who were cursed by Nārada to stand as trees and gifted them with Your own *prema-bhakti*. In the same way please bestow upon me that same *prema-bhakti*. This is my sole longing—I have no desire whatsoever for any other type of liberation.

नमस्तेऽस्तु दाम्ने स्फुरद्दीप्ति-धाम्ने
 त्वदीयोदरायाथ विश्वस्य धाम्ने ।
 नमो राधिकायै त्वदीय-प्रियायै
 नमोऽनन्त-लीलाय देवाय तुभ्यम् ॥८॥

*namas te 'stu dāmne sphurad dīpti-dhāmne
 tvadiyodarāyātha viśvasya dhāmne
 namo rādhikāyai tvadiya priyāyai
 namo 'nanta-lilāya devāya tubhyam (8)*

O Dāmodara! I offer *praṇāma* to the exalted rope binding Your waist. I also offer *praṇāma* to Your belly which is the source of the Brahman effulgence and the mainstay of the entire universe. Time and again I offer *praṇāma* to Śrīmatī Rādhikā, Your dearmost beloved, and I also offer my *praṇāma* hundreds of times unto Your wondrous, uncommon pastimes.

श्रीचौराग्रगण्य-पुरुषाष्टकम् Śrī Caurāgraganya-puruṣāṣṭakam

An ancient prayer by an unknown Vaiṣṇava author

व्रजे प्रसिद्धं नवनीतचौरं, गोपांगनानां च दुकुल-चौरम् ।
अनेक-जन्मार्जित-पाप-चौरं, चौराग्रगण्यं पुरुषं नमामि ॥१॥

*vraje prasiddham navanīta-cauraṁ, gopāṅganānāṁ ca dukula-cauram
aneka-janmārjita-pāpa-cauraṁ, caurāgraganyaṁ puruṣaṁ namāmi (1)*

Who is famous in Vraja as the butter-thief and He who steals the *gopīs'* clothes, and who, for those who take shelter of Him, steals the sins which have accrued over many lifetimes—I offer *praṇāma* to the foremost of thieves.

श्रीराधिकाया हृदयस्य चौरं, नवांबुद-श्यामल-कान्ति-चौरम् ।

पदाश्रितानां च समस्त-चौरं, चौराग्रगण्यं पुरुषं नमामि ॥२॥

*śrī-rādhikāyā hṛdayasya cauraṁ, navāmbuda-śyāmala-kānti-cauram
padāśritānāṁ ca samasta-cauraṁ, caurāgraganyaṁ puruṣaṁ namāmi (2)*

Who steals Śrīmatī Rādhikā's heart, who steals the dark lustre of a fresh raincloud, and who steals all the sins and sufferings of those who take shelter of His feet—I offer *praṇāma* to the foremost of thieves.

अकिञ्चनी-कृत्य पदाश्रितं यः, करोति भिक्षुं पथि गेह-हीनम् ।

केनाप्यहो भीषण-चौर ईदृग्, दृष्टःश्रुतो वा न जगत्त्रयेऽपि ॥३॥

*akiñcanī-kṛtya padāśritaṁ yaḥ, karoti bhikṣuṁ pathi geḥ-hīnam
kenāpyaho bhīṣaṇa-caura īdṛg, dṛṣṭaḥ-sruto vā na jagat-traye 'pi (3)*

Who turns His surrendered devotees into paupers and wandering, homeless beggars—*aho!* Such a fearsome thief has never been seen or heard of in all the three worlds.

यदीय नामापि हरत्यशेषं, गिरि प्रसारानपि पाप-राशीन् ।
 आश्चर्य-रूपो ननु चौर ईदृग्, दृष्टः श्रुतो वा न मया कदापि ॥४॥
yadīya nāmāpi haraty-aśeṣam, giri prasārān-api pāpa-rāśīn
āścarya-rūpo nanu caura īdṛg, dṛṣṭaḥ śruto vā na mayā kadāpi (4)

Even the shortest utterance of His name purges one of even a mountain of sins—such an astonishingly wonderful thief I have never seen or heard of anywhere.

धनं च मानं च तथेन्द्रियाणि, प्राणांश्च हत्वा मम सर्वमेव ।
 पलायसे कुत्र धृतोऽद्य चौर, त्वं भक्ति-दाम्नासि मया निरुद्धः ॥५॥
dhanam ca mānam ca tathendriyāṇi, prāṇāṁśca hṛtvā mama sarvam eva
palāyase kutra dhṛto 'dya caura, tvam bhakti-dāmnāsi mayā niruddhaḥ (5)

Hey Thief! Having stolen my wealth, my honour, my senses, and my very life, to where can You run? I have caught You with the rope of my devotion.

छिनत्सि घोरं यम-पाश-बन्धं, भिनत्सि भीमं भव-पाश-बन्धम् ।
 छिनत्सि सर्वस्य समस्त-बन्धं, नैवात्मनो भक्त-कृतं तु बन्धम् ॥६॥
chinatsi ghoram yama-pāśa-bandham, bhinatsi bhīmam bhava-pāśa-bandham
chinatsi sarvasya samasta-bandham, naivātmano bhakta-kṛtam tu bandham (6)

You cut the terrible noose of Yamarāja, You sever the dreadful noose of material existence, and You slash everyone's material bondage, but You are unable to cut the knot fastened by Your own loving devotees.

मन्मानसे तामस-राशि-घोरे, कारागृहे दुःखमये निबद्धः ।
 लभस्व हे चौर! हरे! चिराय, स्वचौर्य-दोषोचितमेव दण्डम् ॥७॥
man-mānase tāmasa-rāśi-ghore, kāragṛhe duḥkha-maye nibaddhaḥ
labhasva he caura! hare! cirāya, sva-caurya-doṣocitam eva daṇḍam (7)

○ stealer of my everything! Hey Thief! Today I have imprisoned You in the miserable prison-house of my heart which is very fearful due to the darkness of my ignorance, and there for a very long time You will remain, receiving appropriate punishment for Your crimes of thievery!

कारागृहे वस सदा हृदये मदीये मद्भक्ति-पाश-दृढ-बन्धन-निश्चलः सन् ।

त्वां कृष्ण हे! प्रलय-कोटि-शतान्तरेऽपि सर्वस्वचौर! हृदयान्निहि मोचयामि ॥८॥

*kārāgṛhe vasa sadā hṛdaye madīye mad-bhakti-pāśa-dṛḍha-bandhana-niścalaḥ san
tvāṁ kṛṣṇa he! pralaya-koṭi-śatāntare 'pi sarvasva-caura! hṛdayān-nahi mocayāmi (8)*

○ Kṛṣṇa, thief of my everything! The noose of my devotion remaining forever tight, You will continue to reside in the prison-house of my heart because I will not release You for millions of aeons. This *aṣṭaka* is sung in the melody known as 'Upajāti'.

श्रीनन्द-नन्दनाष्टकम् Śrī Nanda-nandanāṣṭakam

An ancient prayer by an unknown Vaiṣṇava author

सुचारु-वक्त्र-मण्डलं सुकर्ण-रत्न-कुण्डलम् ।

सुचर्चिताङ्ग-चन्दनं नमामि नन्द-नन्दनम् ॥१॥

sucāru-vaktra-maṇḍalaṁ sukaṛṇa-ratna-kuṇḍalam
sucarcitāṅga-candanaṁ namāmi nanda-nandanam (1)

I offer *praṇāma* to Śrī Nanda-nandana, whose face is extremely delightful, from whose beautiful ears hang jewelled earrings, and whose entire body is anointed with fragrant *candana*.

सुदीर्घ नेत्र-पङ्कजं शिखि-शिखण्ड-मूर्धजम् ।

अनङ्ग-कोटि-मोहनं नमामि नन्द-नन्दनम् ॥२॥

sudīrgha netra-paṅkajaṁ śikhi-śikhaṇḍa-mūrdhajam
anaṅga-koṭi-mohanaṁ namāmi nanda-nandanam (2)

I offer *praṇāma* to Śrī Nanda-nandana, whose eyes are more beautiful than the fully-bloomed lotus, whose head is beautifully adorned with an arrangement of peacocks feathers, and who enchants millions of Cupids.

सुनासिकाग्र-मौक्तिकं स्वच्छन्द दन्त-पङ्क्तिकम् ।

नवाम्बुदाङ्ग-चिक्कणं नमामि नन्द-नन्दनम् ॥३॥

sunāsikāgra-mauktikaṁ svacchanda danta-paṅktikam
navāmbudāṅga-cikkaṇaṁ namāmi nanda-nandanam (3)

I offer *praṇāma* to Śrī Nanda-nandana, from whose beautiful nose hangs an elephant-pearl, whose teeth are immensely refulgent, and whose bodily complexion is more beautiful and lustrous than a fresh raincloud.

करेण वेणु-रञ्जितं गती-करीन्द्र-गञ्जितम् ।

दुकूल-पीत शोभनं नमामि नन्द-नन्दनम् ॥४॥

*kareṇa veṇu-rañjitaṁ gati-karīndra-gañjitaṁ
dukūla-pīta śobhanaṁ namāmi nanda-nandanam (4)*

I offer *praṇāma* to Śrī Nanda-nandana, whose lotus hands hold the flute, whose lingering gait defeats even that of an impassioned elephant, and whose dark limbs are beautified by a yellow shawl.

त्रिभङ्ग-देह-सुन्दरं नख-द्युति-सुधाकरम् ।

अमूल्य रत्न-भूषणं नमामि नन्द-नन्दनम् ॥५॥

*tri-bhaṅga-deha-sundaraṁ nakha-dyuti-sudhākaram
amūlya ratna-bhūṣaṇaṁ namāmi nanda-nandanam (5)*

I offer *praṇāma* to Śrī Nanda-nandana, whose threefold-bending posture is exquisitely elegant, the effulgence of whose toe-nails puts to shame even the moon, and who wears invaluable jewels and ornaments.

सुगन्ध-अङ्ग-सौरभ-मुरोविराजि-कौस्तुभम् ।

स्फुरच्छ्री-वत्सलाञ्छनं नमामि नन्द-नन्दनम् ॥६॥

*sugandha-aṅga-saurabha-murovirāji-kaustubham
sphuracchrī-vatsalāñchanaṁ namāmi nanda-nandanam (6)*

I offer *praṇāma* to Śrī Nanda-nandana, whose body exudes an especially beautiful fragrance and whose broad chest is adorned with the *kaustubha* jewel and the mark of *śrīvatsa*.

वृन्दावन-सुनागरं विलासानुग-वाससम् ।

सुरेन्द्र-गर्व-मोचनं नमामि नन्द-नन्दनम् ॥७॥

*vṛndāvana-sunāgaraṁ vilāsānuga-vāsasam
surendra-garva-mocanaṁ namāmi nanda-nandanam (7)*

I offer *praṇāma* to Śrī Nanda-nandana, the expert lover of Vṛndāvana who performs immaculate pastimes and who is attired in clothes which are suitable for those pastimes, and who pulverised the pride of Indra.

ब्रजाङ्गना-सुनायकं सदा सुख-प्रदायकम् ।
 जगन्मनः प्रलोभनं नमामि नन्द-नन्दनम् ॥८॥
vrajāṅganā-sunāyakam sadā sukha-pradāyakam
jaganmanaḥ pralobhanaṁ namāmi nanda-nandanam (8)

I offer *praṇāma* to Śrī Nanda-nandana, who as the lover of the *Vraja-gopīs* perpetually delights them and who enchants the minds of all living entities.

श्रीनन्द-नन्दनाष्टकं पठेद् य श्रद्धयान्वितः ।
 तरेद्भवाब्धिं दुस्तरं लभेत्तदङ्घ्रि-युग्मकम् ॥९॥
śrī-nanda-nandanāṣṭakam paṭhed ya śraddhayānvitaḥ
taredbhavābधिं dustaram labhet tadaṅghri-yugmakam (9)

Whoever regularly recites this Śrī Nanda-nandanāṣṭakam will easily cross the seemingly insurmountable ocean of material existence and attain eternal residence at the lotus feet of Śrī Kṛṣṇa.

श्रीकृष्णचन्द्राष्टकम् Śrī Kṛṣṇacandrāṣṭakam

Composed by
Śrīla Kṛṣṇadāsa Kavirāja Goswāmī

अम्बुदाञ्जनेन्द्र-नील-निन्दि-कान्ति-डम्बरः

कुंकुमोद्यदर्क-विद्युदंशु-दिव्यदम्बरः ।

श्रीमदङ्ग-चर्चितेन्दु-पीतनाक्त-चन्दनः

स्वाङ्घ्रि-दास्यदोऽस्तु मे स बल्लवेन्द्र-नन्दनः ॥१॥

*ambudāñjanendra-ñīla-nindi-kānti-dambarah
kuṅkumodyad arka-vidyud-aṅṣu-divyad-ambarah
śrīmad-aṅga-carcitendu-pītanākta-candanah
svāṅghri-dāsyado 'stu me sa ballavendra-nandanah (1)*

Whose refulgent bodily complexion defeats the lustre of a fresh monsoon cloud, *añjana* (collyrium which is applied to the eyelashes), and sapphire, whose yellow cloth is more effulgent than *kuṅkuma*, the rising sun, and a flash of lightning, and whose entire form is anointed with *candana* composed of camphor and saffron—may that Śrī Kṛṣṇa, son of the king of the cowherd men, bestow the service of His lotus feet upon me.

गण्ड-ताण्डवाति-पण्डिताण्डजेश-कुण्डल-

श्चन्द्र-पद्म-षण्ड-गर्व-खण्डनास्य-मण्डलः ।

बल्लवीषु वर्धितात्म-गूढ-भाव-बन्धनः

स्वाङ्घ्रि-दास्यदोऽस्तु मे स बल्लवेन्द्र-नन्दनः ॥२॥

*gaṇḍa-tāṇḍavāti-pañḍitāṇḍajēṣa-kuṇḍalas
candra-padma-ṣaṇḍa-garva-khaṇḍanāsyā-maṇḍalah
ballaviṣu vardhitātma-gūḍha-bhāva-bandhanah
svāṅghri-dāsyado 'stu me sa ballavendra-nandanah (2)*

On whose cheeks dangle fish-shaped earrings which are most expert in dancing, whose face shatters the pride of the full moon and all varieties of lotuses, and who forever tightens the shackle of His secret love-moods upon the *Vraja-gopīs*—may that Śrī Kṛṣṇa, son of the king of the cowherd men, bestow the service of His lotus feet upon me.

नित्य-नव्य-रूप-वेश-हार्द-केलि-चेष्टितः
 केलि-नर्म-शर्म-दायि-मित्र-वृन्द-वेष्टितः ।
 स्वीय-केलि-काननांशु-निजितेन्द्र-नन्दनः
 स्वांघ्रि-दास्यदोऽस्तु मे स बल्लवेन्द्र-नन्दनः ॥३॥

nitya-navya-rūpa-veśa-hārda-keli-ceṣṭitaḥ
keli-narma-śarma-dāyi-mitra-vṛnda-veṣṭitaḥ
svīya-keli-kānanāṁsu-nirjitendra-nandanah
svānghri-dāsyado 'stu me sa ballavendra-nandanah (3)

Whose beauty, attire, ornaments, and love-laden sporting pastimes are all forever fresh and new, and who when playing is always surrounded by His friends who give Him happiness with their joking words—may that Śrī Kṛṣṇa, son of the king of the cowherd men, bestow the service of His lotus feet upon me. The rays of light emanating from His play-garden, Śrī Vṛndāvana, defeat Indra's heavenly Nandana garden.

प्रेम-हेम-मण्डितात्म-बन्धुताभिनन्दितः
 क्षौणि-लग्न-भाल-लोकपाल-पालि-वन्दितः ।
 नित्य-काल-सृष्ट-विप्र-गौरवालि-वन्दनः
 स्वांघ्रि-दास्यदोऽस्तु मे स बल्लवेन्द्र-नन्दनः ॥४॥

prema-hema-maṇḍitātma-bandhutābhinanditaḥ
kṣauṇi-lagna-bhāla-lokapāla-pāli-vanditaḥ
nitya-kāla-sṛṣṭa-vipra-gauravāli-vandanah
svānghri-dāsyado 'stu me sa ballavendra-nandanah (4)

Who is perpetually delighted by His friends whose hearts are decorated with the gold of *prema*, who praises those virtuous friends, who is worshipped daily with obeisances by the lords of the various planets, and who, although He Himself is the hero of unlimited universes, daily worships the *brāhmaṇas* and His elders at the appropriate times—may that Śrī Kṛṣṇa, son of the king of the cowherd men, bestow the service of His lotus feet upon me.

लीलयेन्द्र-कालियोष्ण-कंस-वत्स-घातक-
 स्तत्तदात्म-केलि-वृष्टि-पुष्ट-भक्त-चातकः ।
 वीर्य-शील-लीलयात्म-घोषवासि-नन्दनः

स्वाङ्घ्रि-दास्यदोऽस्तु मे स बल्लवेन्द्र-नन्दनः ॥५॥

līlayendra-kāliyoṣṇa-kaṁsa-vatsa-ghātakas
tat-tad-ātma-keli-vṛṣṭi-puṣṭa-bhakta-cātakah
virya-sīla-līlayātma-ghoṣa-vāsi-nandanah
svāṅghri-dāsyado 'stu me sa ballavendra-nandanah (5)

Who effortlessly cooled the heat of Indra and Kāliya-nāga, who easily killed Kaṁsa and Vatsāsura, whose raindrops of playful pastimes such as smashing the pride of Indra and others nourishes His *cātaka*-bird devotees, and who delights the *Vraja-vāsīs* with His valour, His pure nature and His unalloyed pastimes—may that Śrī Kṛṣṇa, son of the king of the cowherd men, bestow the service of His lotus feet upon me.

कुञ्ज-रास-केलि-सीधु-राधिकदि-तोषण-
 स्तत्तदात्म-केलि-नर्म-तत्तदालि-पोषणः ।
 प्रेम-शील-केलि-कीर्ति-विश्व-चित्त-नन्दनः

स्वाङ्घ्रि-दास्यदोऽस्तु मे स बल्लवेन्द्र-नन्दनः ॥६॥

kuñja-rāsa-keli-sīdhu-rādhikādi-toṣaṇas
tat-tad-ātma-keli-narma-tat-tad-āli-poṣaṇah
prema-sīla-keli-kīrti-viśva-citta-nandanah
svāṅghri-dāsyado 'stu me sa ballavendra-nandanah (6)

Who pleases Śrīmatī Rādhikā and the *gopīs* with the nectar of His pastimes in the *kuñjas* and with the *rāsa-līlā*, who nourishes them with His jokes and tricks, and who delights the hearts of everyone with His supernatural *prema*, character, playfulness, and fame—may that Śrī Kṛṣṇa, son of the king of the cowherd men, bestow the service of His lotus feet upon me.

रास-केलि-दर्शितात्म-शुद्ध-भक्ति-सत्पथः
 स्वीय-चित्र-रूप-वेश-मन्मथालि-मन्मथः ।
 गोपिकासु नेत्र-कोण-भाव-वृन्द-गन्धनः
 स्वाङ्घ्रि-दास्यदोऽस्तु मे स बल्लवेन्द्र-नन्दनः ॥७॥
rāsa-keli-darśitātma-suddha-bhakti-sat-pathaḥ
svīya-citra-rūpa-veśa-manmathāli-manmathaḥ
gopikāsu netra-koṇa-bhāva-vṛnda-gandhanaḥ
svāṅghri-dāsyado 'stu me sa ballavendra-nandanaḥ (7)

Who through the performance of the *rāsa-līla*, which is completely devoid of even a scent of mundane lust, showed the true path of pure *bhakti* for Him, whose variegated beauty and attire agitates the hearts of all classes of lovers, and who from the corners of His eyes informs the *gopīs* of all His inner desires—may that Śrī Kṛṣṇa, son of the king of the cowherd men, bestow the service of His lotus feet upon me.

पुष्प-चायि-राधिकाभिमर्ष-लब्धि-तर्षितः
 प्रेम-वाम्य-रम्य-राधिकास्य-दृष्टि-हर्षितः ।
 राधिकोरसीह लेप एष हारि-चन्दनः
 स्वाङ्घ्रि-दास्यदोऽस्तु मे स बल्लवेन्द्र-नन्दनः ॥८॥
puṣpa-cāyi-rādhikābhimarṣa-labdhi-tarṣitaḥ
prema-vāmya-ramya-rādhikāsyā-dṛṣṭi-harṣitaḥ
rādhikorasiha lepa eṣa hāri-candanaḥ
svāṅghri-dāsyado 'stu me sa ballavendra-nandanaḥ (8)

Who is always greedy to obtain the touch of the flower-picking Śrīmatī Rādhikā, and who, because Rādhikā is so attractive due to Her loving crookedness, is always jubilant upon obtaining Her *darsana*, and who is like enchanting *candana* which adorns Rādhikā's chest—may that Śrī Kṛṣṇa, son of the king of the cowherd men, bestow the service of His lotus feet upon me.

अष्टकेन यस्त्वेन राधिका-सुवल्लभं
 संस्तवीति दर्शनेऽपि सिन्धुजादि-दुर्लभम् ।
 तं युनक्ति तुष्ट-चित्त एष घोष-कानने
 राधिकाङ्ग-सङ्ग-नन्दितात्म-पाद-सेवने ॥९॥

*aṣṭakena yastvanena rādhikā-suvallabham
 samstavīti darsane 'pi sindhujādi-durlabham
 taṁ yunakti tuṣṭa-citta eṣa ghoṣa-kānane
 rādhikāṅga-saṅga-nanditātma-pāda-sevane (9)*

Whoever prays to Śrī Kṛṣṇa, who is the love of Rādhikā's heart and whose *darsana* is not possible even for the celestial goddesses headed by Lakṣmī, through the medium of this *aṣṭaka*, will please not only Him, but also Rādhikā and Her companions, and Kṛṣṇa will engage such a devotee in the service of His lotus feet in Śrī Vṛndāvana. This *aṣṭaka* is sung in the melody known as 'Tūṅaka'.

श्रीमधुराष्टकम् Śrī Madhurāṣṭakam

Composed by
Śrīmad Vallabhācārya

अधरं मधुरं वदनं मधुरं नयनं मधुरं हसितं मधुरम् ।
हृदयं मधुरं गमनं मधुरं मधुराधि-पतेरखिलं मधुरम् ॥१॥

*adharaṁ madhuraṁ vadaṇaṁ madhuraṁ nayanaṁ madhuraṁ hasitaṁ madhuraṁ
hṛdayaṁ madhuraṁ gamanaṁ madhuraṁ madhurādhi-pater-akhilaṁ madhuraṁ (1)*

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

वचनं मधुरं चरितं मधुरं वसनं मधुरं वलितं मधुरम् ।
चलितं मधुरं भ्रमितं मधुरं मधुराधि-पतेरखिलं मधुरम् ॥२॥

*vacanaṁ madhuraṁ caritaṁ madhuraṁ vasaṇaṁ madhuraṁ valitaṁ madhuraṁ
calitaṁ madhuraṁ bhramitaṁ madhuraṁ madhurādhi-pater-akhilaṁ madhuraṁ (2)*

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 मधुरो ।
नृत्यं मधुरं सख्यं मधुरं मधुराधि-पतेरखिलं मधुरम् ॥३॥

*veṇur madhuro reṇur madhuraḥ pāṇir madhuraḥ pādo madhuro
nṛtyaṁ madhuraṁ sakhyaṁ madhuraṁ madhurādhi-pater-akhilaṁ madhuraṁ (3)*

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

गीतं मधुरं पीतं मधुरं भुक्तं मधुरं सुप्तं मधुरम् ।

रूपं मधुरं तिलकं मधुरं मधुराधि-पतेरखिलं मधुरम् ॥४॥

*gītaṁ madhuraṁ pītaṁ madhuraṁ bhuktaṁ madhuraṁ suptaṁ madhuraṁ
rūpaṁ madhuraṁ tilakaṁ madhuraṁ madhurādhi-pater-akhilāṁ madhuraṁ* (4)

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 मधुरम् ।

वमितं मधुरं शमितं मधुरं मधुराधि-पतेरखिलं मधुरम् ॥५॥

*karaṇaṁ madhuraṁ taraṇaṁ madhuraṁ haraṇaṁ madhuraṁ ramaṇaṁ madhuraṁ
vamitaṁ madhuraṁ samitaṁ madhuraṁ madhurādhi-pater-akhilāṁ madhuraṁ* (5)

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 ।

सलिलं मधुरं कमलं मधुरं मधुराधि-पतेरखिलं मधुरम् ॥६॥

*guñjā madhurā mālā madhurā yamunā madhurā vīcī madhurā
salilāṁ madhuraṁ kamalāṁ madhuraṁ madhurādhi-pater-akhilāṁ madhuraṁ* (6)

His garland of *guñja* 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 मधुरम् ।

हृष्टं मधुरं श्लिष्टं मधुरं मधुराधि-पतेरखिलं मधुरम् ॥७॥

*gopī madhurā līlā madhurā yuktaṁ madhuraṁ bhuktaṁ madhuraṁ
hṛṣṭaṁ madhuraṁ śliṣṭaṁ madhuraṁ madhurādhi-pater-akhilāṁ madhuraṁ* (7)

His *gopīs* are sweet, His pastimes are sweet, all objects which are related to Him, such as His 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 मधुराधि-पतेरखिलं मधुरम् ॥८॥

gopā madhurā gāvo madhurā yaṣṭir madhurā sṛṣṭir madhurā

dalitaṁ madhuraṁ phalitaṁ madhuraṁ madhurādhi-pater-akhilaṁ madhuraṁ (8)

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

देव! भवन्तं वन्दे Deva! Bhavantam vande

Composed by
Śrīla Rūpa Goswāmī

देव! भवन्तं वन्दे ।

मन्मानस-मधुकरमर्पय निज-पद-पङ्कज-मकरन्दे ॥

deva! bhavantam vande

man-mānasa-madhukaram arpaya nija-pada-paṅkaja-makarande

○ Bhagavān Śrī Kṛṣṇa! I am offering a prayer to You. Please attach the bee of my mind to the nectar of Your lotus feet, meaning please let it have a taste of the *rasa* of those lotus feet by which it will then never be able to become attached to anything else.

यद्यपि समाधिषु विधिरपि पश्यति, न तव नखाग्र-मरीचिम् ।

इदमिच्छामि निशम्य तवाच्युत! तदपि कृपाद्भुत-वीचिम् ॥१॥

yadyapi samādhiṣu vidhir api paśyati, na tava nakhāgra-marīcim
idam icchāmi niśamya tavācyuta! tad api kṛpādbhuta-vīcim (1)

Although Brahmā in his *samādhi* cannot obtain a glimpse of even a ray of the tips of the nails of Your feet, still hey Acyuta! Having heard of the waves of Your astonishing mercy, I yearn to see You.

भक्तिरुदञ्चति यद्यपि माधव! न त्वयि मम तिल-मात्री ।

परमेश्वरता तदपि तवाधिक, दुर्घट-घटन-विधात्री ॥२॥

bhaktir udañcati yadyapi mādhave! na tvayi mama tila-mātrī
parameśvaratā tad api tavādhika, durghaṭa-ghaṭana-vidhātrī (2)

○ Mādhava! Although I don't possess even a sesame seed of *bhakti* for You, by Your supreme power which makes the impossible possible, please fulfil the desires of my heart.

अयमविलोलतयाद्य सनातन, कलिताद्भुत-रस-भारम् ।
निवसतु नित्यमिहामृत-निन्दिनि, विन्दन् मधुरिम-सारम् ॥३॥
ayam avilolatayādyā sanātana, kalitādbhuta-rasa-bhāram
nivasatu nityam ihāmṛta-nindini, vindan madhurima-sāram (3)

Hey Sanātana! Your lotus feet put to shame the sweetness of heavenly nectar. Therefore please make the bee of my mind undistracted by material desires and give me eternal residence at Your lotus feet—this is my only prayer.

श्रीराधा-कृपा-कटाक्ष-स्तव-राज Śrī Rādhā-kṛpā-kaṭākṣa-stava-rāja

Spoken by Śiva in a conversation with Gaurī in the *Urdhvāmnāya-tantra*

मुनीन्द्र-वृन्द-वन्दिते त्रिलोक-शोक-हारिणी
प्रसन्न-वक्त्र-पङ्कजे निकुञ्ज-भू-विलासिनि ।
व्रजेन्द्र-भानु-नन्दिनि व्रजेन्द्र-सूनु-सङ्गते
कदा करिष्यसीह मां कृपा-कटाक्ष-भाजनम् ॥१॥
*munindra-vṛnda-vandite tri-loka-śoka-hāriṇī
prasanna-vaktra-paṅkaje nikuñja-bhū-vilāsini
vrajendra-bhānu-nandini vrajendra-sūnu-saṅgate
kadā kariṣyasiha mām kṛpā-kaṭākṣa-bhājanam? (1)*

Śrīmatī Rādhikā, Your lotus feet are worshipped by the host of sages and You drive away the grief of the three spheres. Your joyful face blooms like a lotus and You delight in pastimes in the *kuñjas* of Vraja. You are the daughter of Vṛṣabhānu Mahārāja and the mistress of Śrī Vraja-kumāra’s heart—O, when will You bestow upon me Your merciful sidelong glance?

अशोक-वृक्ष-वल्लरी-वितान-मण्डप-स्थिते
प्रवाल-वाल-पल्लव प्रभाऽरुणाञ्चि क्रोमले ।
वराभय-स्फुरत्-करे प्रभूत-सम्पदालये
कदा करिष्यसीह मां कृपा-कटाक्ष-भाजनम् ॥२॥
*aśoka-vṛkṣa-vallārī-vitāna-maṇḍapa-sthite
pravāla-vāla-pallava prabhā ’ruṇāṅghri-komale
varābhaya-sphurat-kare prabhūta-sampadālaye
kadā kariṣyasiha mām kṛpā-kaṭākṣa-bhājanam? (2)*

You dwell in a *mandira* composed of creepers climbing upon *aśoka* trees, Your soft lotus feet are like lustrous-red coral, newly-sprouted leaves, and the rising sun, Your lotus hands are always eager to fulfil the cherished aspiration of Your devotees and to grant the benediction of fearlessness, and You possess infinite opulence—O Śrīmatī Rādhike, when will You bestow upon me Your merciful sidelong glance?

अनङ्ग-रङ्ग मङ्गल-प्रसङ्ग-भङ्गुर-भ्रुवां
 सविभ्रमं ससम्भ्रमं दृगन्त-बाण-पातनै ।
 निरन्तरं वशीकृत-प्रतीति-नन्द-नन्दने
 कदा करिष्यसीह मां कृपा-कटाक्ष-भाजनम् ॥३॥

*anaṅga-raṅga maṅgala-prasaṅga-bhaṅgura-bhruvām
 savibhramam-sasambhramam dṛganta-bāṇa-pātanai
 nīrantaram vaśī-kṛta-pratīti-nanda-nandane
 kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam? (3)*

On the stage of loving playfulness, in an occurrence of immense auspiciousness, Your curved eyebrows suddenly emit showers of arrow-glances which perpetually overpower Śrī Nandanandana—O Rādhike, when will You bestow upon me Your merciful sidelong glance?

तडित्-सुवर्ण-चम्पक-प्रदीप्त-गौर-विग्रहे
 मुख-प्रभा-परास्त-कोटि-शारदेन्दु-मण्डले ।
 विचित्र-चित्र-संचरच्चकोर-शाव-लोचने

कदा करिष्यसीह मां कृपा-कटाक्ष-भाजनम् ॥४॥

*taḍit-suvarṇa-campaka-pradīpta-gaura-vigrahe
 mukha-prabhā-parāsta-koṭi-śāradendu-maṇḍale
 vicitra-citra-sañcarac-cakora-śāva-locane
 kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam? (4)*

The glistening, fair complexion of Your limbs is like lightning, gold, and *campaka* flowers, the shining brilliance of Your face defeats even the refulgence of millions of autumnal full moons, and Your eyes, which are restless like *cakora* birds, display strange and wonderful scenes at each new moment—O Śrīmatī Rādhike, when will You bestow upon me Your merciful sidelong glance?

मदोन्मदाति-यौवने प्रमोद-मान-मण्डिते
 प्रियानुराग-रञ्जिते कला-विलास-पण्डिते ।
 अनन्य-धन्य-कुञ्ज-राज्य-काम केलि-कोविदे
 कदा करिष्यसीह मां कृपा-कटाक्ष-भाजनम् ॥५॥
madonmadāti-yauvane pramoda-māna-maṇḍite
priyānurāga-rañjite kalā-vilāsa-paṇḍite
ananya-dhanya-kuñja-rājya-kāma keli-kovide
kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam? (5)

You are intoxicated in the beauty of Your own youth and are always adorned with Your pre-eminent ornament, Your delightful sulking mood. Dyed in Your darling one's love, You are supremely expert in the art of loving affairs. In the various exalted *kuñjas* You are the most learned in the study of all love's novelties—O Śrīmatī Rādhike, when will You bestow upon me Your merciful sidelong glance?

अशेष-हाव-भाव-धीर-हीरहार-भूषिते
 प्रभूत-शात-कुम्भ-कुम्भ-कुम्भि कुम्भ-सुस्तनि ।
 प्रशस्त-मन्द-हास्य-चूर्ण-पूर्ण-सौख्य-सागरे
 कदा करिष्यसीह मां कृपा-कटाक्ष-भाजनम् ॥६॥
aśeṣa-hāva-bhāva-dhīra-hīra-hāra-bhūṣite
prabhūta-śāta-kumbha-kumbha-kumbhi kumbha-sustani
praśasta-manda-hāsyā-cūrṇa-pūrṇa-saukhya-sāgare
kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam? (6)

You are simultaneously adorned with the ornament of Your amorous flirtation and with Your gravity, which is like a necklace of diamonds. Your lovely breasts are like twin water-urns composed of pure gold and also like the cranial globes of Jaya-nandinī (the wife of Indra's elephant-carrier Airāvata). Displaying Your acclaimed mild smile, You are like an ocean of divine bliss—O Rādhike, when will You bestow upon me Your merciful sidelong glance?

मृणाल-वाल-वल्लरी तरङ्ग-रङ्ग-दोलते
 लताग्र-लास्य-लोल-नील-लोचनावलोकने ।
 ललल्लुलन्मिलन्मनोज्ञ मुग्ध-मोहनाश्रिते
 कदा करिष्यसीह मां कृपा-कटाक्ष-भाजनम् ॥७॥
mṛṇāla-vāla-vallārī taraṅga-raṅga-dor-late
latāgra-lāśya-lola-nīla-locanāvalokane
lalal-lulan-milan-manojña mugdha-mohanāśrite
kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam? (7)

Your soft arms are like fresh stems of lotuses eloquently swaying on a body of water. Just as a creeper dances in a gust of wind, Your restless bluish eyes flash an enthralling glance. Your charm entices Mohana Himself to follow after You, and when meeting, You steal away His mind and then give Him shelter in His spellbound condition—O Śrīmatī Rādhike, when will You bestow upon me Your merciful sidelong glance?

सुवर्ण-मालिकाञ्चित-त्रिरेख-कम्बु-कण्ठगे
 त्रिसूत्र-मङ्गली-गुण-त्रिरत्न-दीप्ति-दीधिति ।
 सलोल-नील-कुन्तल प्रसून-गुच्छ-गुम्फिते
 कदा करिष्यसीह मां कृपा-कटाक्ष-भाजनम् ॥८॥
suvarṇa-mālikāñcita-tri-rekha-kambu-kaṅṭhage
tri-sūtra-maṅgali-guṇa-tri-ratna-dīpti-dīdhiti
salola-nīla-kuntala prasūna-guccha-gumfite
kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam? (8)

Your neck, as beautiful as a lovely conch, is decorated with golden necklaces and three lines, ornaments composed of three colours of glistening jewels swing from Your *trisūtra* (three auspicious cords tied around the neck of a newly-married bride), and Your black tresses, which are woven with clusters of the best flowers, slowly oscillate—O Rādhike, when will You bestow upon me Your merciful sidelong glance?

नितम्ब-बिम्ब-लम्बमान-पुष्प-मेखला-गुणे
 प्रशस्त रत्न-किङ्किणी-कलाप-मध्य मञ्जुले ।
 करीन्द्र-शुण्ड-दण्डिका-वरोह-सौभगोरुके

कदा करिष्यसीह मां कृपा-कटाक्ष-भाजनम् ॥९॥

*nitamba-bimba-lambamāna-puṣpa-mekhalā-guṇe
 praśasta-ratna-kiṅkiṇī-kalāpa-madhya mañjule
 karindra-ṣuṇḍa-daṇḍikā-varoha-saubhagoruke
 kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam? (9)*

Your hips are adorned with a waistband studded with swinging golden flower-gems and the acclaimed jingling of those gems is exceedingly enchanting. Your beautiful thighs taper like the sloping trunk of the king of elephants—O Śrīmatī Rādhike, when will You bestow upon me Your merciful sidelong glance?

अनेक-मन्त्रनाद-मञ्जु-नूपुरा-रव-स्खलत्
 समाज-राज-हंस-वंश-निक्वणाति-गौरवे ।
 विलोल-हेम-वल्लरी विडम्बि-चारु-चङ्क्रमे

कदा करिष्यसीह मां कृपा-कटाक्ष-भाजनम् ॥१०॥

*aneka-mantra-nāda-mañju-nūpurā-rava-skhalat
 samāja-rāja-hansa-vaṁśa-nikvaṇāti-gaurave
 vilola-hema-vallārī-vidambī-cāru-caṅkrāme
 kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam? (10)*

The varieties of Vedic *mantras* sweetly resounding from Your golden anklets resemble the chirping of a flock of noble swans, and as You walk along, the beauty of Your limbs resembles undulating golden creepers—O Śrīmatī Rādhike, when will You bestow upon me Your merciful sidelong glance?

अनन्त-कोटि-विष्णु-लोक-नम्र-पद्मजाचिते
 हिमाद्रिजा-पुलोमजा-विरिञ्चजा-वरप्रदे ।
 अपार-सिद्धि-ऋद्धि-दिग्ध-सत्पदांगुली-नखे
 कदा करिष्यसीह मां कृपा-कटाक्ष-भाजनम् ॥११॥
ananta-koṭi-viṣṇu-loka-namra-padmajārcite
himādrījā-pulomajā-viriñcajā-vara-prade
apāra-siddhi-ṛddhi-digdha-sat-padāṅgulī-nakhe
kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam? (11)

You are worshipped by Śrī Lakṣmī, the goddess of unlimited millions of Vaikuṅṭha planets. Śrī Pārvatī, Indrāṇī (Indra's wife), and Sarasvatī all worship and attain benedictions from You. Meditation on even one of the nails of Your lotus feet grants the infinite host of perfections— O Śrīmatī Rādhike, when will You bestow upon me Your merciful sidelong glance?

मलेश्वरि क्रियेश्वरि स्वधेश्वरि सुरेश्वरि
 त्रिवेद-भारतीश्वरि प्रमाण-शासनेश्वरि ।
 रमेश्वरि क्षमेश्वरि प्रमोद काननेश्वरि
 व्रजेश्वरि व्रजाधिपे श्रीराधिके नमोऽस्तुते ॥१२॥
makheśvari! kriyeśvari svadheśvari sureśvari
triveda-bhāratīśvari pramāṇa-śāsaneśvari
rameśvari! kṣameśvari pramoda kānaneśvari
vrajeśvari vrajādhipē śrīrādhike namo 'stu te (12)

You are the *swāminī* of all kinds of sacrifices and actions, of Svadhā-devī (who symbolises the sacrificial offerings presented to deceased ancestors) and the host of demigods, of the words of the three Vedas, of all the scriptures including those which delineate law and logic, of Śrī Ramā-devī (the goddess of fortune) and Śrī Kṣamā-devī (the goddess of forgiveness), and especially of the delightful *kuñjas*. When will You mercifully make me Your *dāsī* and grant me the qualification to render service to Your amorous pastimes with the prince of Vraja? Hey Śrīmatī Rādhike, supreme goddess and queen of Vraja! I offer *praṇāma* unto You time and again.

इतीमद्भुतं-स्तवं निशम्य भानु-नन्दिनी
 करोतु सन्ततं जनं कृपा-कटाक्ष-भाजनम् ।
 भवेत्तदैव-सञ्चित-त्रिरूप-कर्म-नाशनं
 भवेत्तदा-व्रजेन्द्र-सूनु-मण्डल-प्रवेशनम् ॥ १३ ॥

*itī mam adbhutaṁ-stavaṁ nisamya bhānu-nandini
 karotu santataṁ janam kṛpā-kaṭākṣa-bhājanam
 bhavet tadaiva-sañcita-tri-rūpa-karma-nāśanam
 bhavet tadā-vrajendra-sūnu-maṇḍala-praveśanam (13)*

Hey Vṛṣabhānu-nandini! Upon hearing this wonderful prayer, please make me the perpetual object of Your merciful glance. Then, by the influence of Your mercy, all the reactions to my *karma* will be destroyed and, realising my internal identity as a *mañjarī*, I will enter the circle of the *parama-preṣṭha sakhīs* to participate in Śrī Kṛṣṇacandra's eternal pastimes.

श्रीराधिकाष्टकम् (१) Śrī Rādhikāṣṭakam (1)

Composed by
Śrīla Rūpa Goswāmī

दिशि दिशि रचयन्तीं संचरन्नेत्र-लक्ष्मी-
विलसित-खुरलीभिः खञ्जरीटस्य खेलाम् ।
हृदय-मधुप-मल्लीं बल्लवाधीश-सूनो-
रखिल-गुण-गंभीरां राधिकामर्चयामि ॥१॥

*diśi diśi racayantīm sañcaran-netra-lakṣmī-
vilasita-khuralibhiḥ khañjarīṭasya khelām
hṛdaya-madhupa-mallīm ballavādhiśa-sūnor
akhila-guṇa-gambhīrām rādhikām arcayāmi (1)*

Whose wagtail-like eyes playfully wander in all directions, and in whichever direction She casts Her glance, it is as if that direction is garlanded with lines of flying wagtails; whose eyes are also like jasmine flowers for the bumblebee of Śrī Kṛṣṇa's heart, and just as jasmine elates the bumblebee, She gives great joy to Kṛṣṇa's heart—I worship that Śrīmatī Rādhikā who, due to possessing innumerable divine attributes, is very grave.

पितुरिह वृषभानोरन्ववाय-प्रशस्तिं
जगति किल समस्ते सुष्ठु विस्तारयन्तीम् ।
व्रज-नृपति-कुमारं खेलयन्तीं सखीभिः
सुरभिणि निजकुण्डे राधिकामर्चयामि ॥२॥
*pitur iha vṛṣabhānor anvavāya-praśastim
jagati kila samaste suṣṭhu vistārayantīm
vraja-nṛpati-kumāraṁ khelayantīm sakhībhiḥ
surabhiṇi nija-kuṇḍe rādhikām arcayāmi (2)*

Who forever increases the fame of the dynasty of Her father Vṛṣabhānu Mahārāja throughout all the worlds, and who accompanied by Her *sakhīs* always plays with the prince of Vraja in Her own *kuṇḍa* which is fragrant with the pollen of flowers—I worship that Śrīmatī Rādhikā.

शरदुपचित-राका-कौमुदी-नाथ-कीर्ति-
 प्रकर-दमन-दीक्षा-दक्षिण-स्मेर-वक्त्राम् ।
 नटदधभिदपाङ्गोत्तुङ्गितानङ्ग-रङ्गा
 कलित-रुचि-तरङ्गां राधिकामर्चयामि ॥३॥

*śarad-upacita-rākā-kaumudī-nātha-kīrti-
 prakara-damana-dikṣā-dakṣiṇa-smera-vaktrām
 naṭad-adhabhid-apāṅgottuṅgitānaṅga-raṅgā
 kalita-ruci-taraṅgāṁ rādhikām arcayāmi (3)*

Whose gently smiling lotus face is more enchanting than even the full moon of the Śarada season, who upon receiving Śrī Kṛṣṇa's restless sidelong glance feels the supreme impulse of amorous desire, and upon whose body the waves of beauty perpetually dance—I worship that Śrīmatī Rādhikā.

विविध-कुसुम-वृन्दोत्फुल्ल-धम्मिल्ल-धाटी-
 विघटित-मद-घूर्णत् केकि-पिच्छ-प्रशस्ति ।
 मधुरिपु-मुख-बिम्बोद्गीर्ण-ताम्बूल-राग-
 स्फुरदमल-कपोलां राधिकामर्चयामि ॥४॥

*vividha-kusuma-vṛndotphulla-dhammilla-dhātī-
 vighaṭita-mada-ghūrṇat keki-piccha-prasasti
 madhuripu-mukha-bimbodgīrṇa-tāmbūla-rāga-
 sphurad-amala-kapolāṁ rādhikām arcayāmi (4)*

Whose ringlets of hair, beautifully adorned with clusters of various flowers, forcibly attack and reproach the fame of the tails of maddened peacocks, and whose pure cheeks are reddish from the juice of the *tāmbūla* remnants from Śrī Kṛṣṇa's *bimba*-fruit lips—I worship that Śrīmatī Rādhikā.

अमलिन-ललितान्तः स्नेह-सिक्तान्तरङ्गा-
 मखिल-विध-विशाखा-सख्व-विख्यात-शीलाम् ।
 स्फुरदघभिदनर्घ-प्रेम-माणिक्य-पेटीं
 धृत-मधुर-विनोदां राधिकामर्चयामि ॥५॥
amalina-lalitāntaḥ sneha-siktāntaraṅgāṁ
akhila-vidha-visākhā-sakhva-vikhyāta-sīlām
sphurad-aghabhida-narḡha-prema-māṇikya-peṭīm
dhṛta-madhura-vinodāṁ rādhikām arcayāmi (5)

Whose heart is always moist with Lalitā-sakhī's pure internal affection, who is renowned for sharing all kinds of friendship with the well-mannered Viśākhā-sakhī, who is a treasure-chest for all the glistening, priceless jewels of Śrī Kṛṣṇa's *prema*, and who perpetually displays sweet playfulness—I worship that Śrīmatī Rādhikā.

अतुल-महसि वृन्दारण्य-राज्येऽभिषिक्तां
 निखिल-समय-भर्तुः कार्तिकस्याधिदेवीम् ।
 अपरिमित-मुकुन्द-प्रेयसी-वृन्द-मुख्यां
 जगदघहर-कीर्तिं राधिकामर्चयामि ॥६॥
atula-mahasi vṛndāraṇya-rājye 'bhiṣiktāṁ
nikhila-samaya-bhartuḥ kārttikasyādhidevīm
aparimita-mukunda-preyasī-vṛnda-mukhyāṁ
jagad-ghara-kīrtiṁ rādhikām arcayāmi (6)

Who is enthroned as the queen of the incomparably prestigious (due to being far superior to Vaikuṅṭha and the topmost section of Mathurā-maṇḍala) and always festive (due to the constant presence of the spring season and to being the land of He who is the very embodiment of bliss, Śrī Kṛṣṇa) Śrī Vṛndāvana, who is the presiding goddess of the king of months, Kārttika, who is the foremost of Śrī Kṛṣṇa's innumerable lovers, and who is renowned for removing the sins of all the worlds—I worship that Śrīmatī Rādhikā.

हरि-पद-नख-कोटी-पृष्ठ-पयन्त-सीमा-
 तटमपि कलयन्तीं प्राण-कोटेरभीष्टम् ।
 प्रमुदित-मदिराक्षी-वृन्द-वैदग्ध्य-दीक्षा-
 गुरुमति-गुरुकीर्तिं राधिकामर्चयामि ॥७॥

*hari-pada-nakha-koṭī-pṛṣṭha-payanta-simā-
 taṭam api kalayantiṁ prāṇa-koṭer abhiṣṭam
 pramudita-madirākṣī-vṛnda-vaidagdhya-dīkṣā-
 gurum ati-guru-kīrtiṁ rādhikām arcayāmi (7)*

I worship that Śrīmatī Rādhikā who considers Śrī Kṛṣṇa's toe-tips to be millions of times dearer than Her own life. Indeed, Śrī Kṛṣṇa is Her very life and She knows nothing other than Him. As the initiating *guru* for the joyful *gopīs*, She instructs them on varieties of cleverness and therefore possesses eminent fame.

अमल-कनक-पट्टोद्घृष्ट-काश्मीर-गौरीं
 मधुरिम-लहरीभिः संपरीतां किशोरीम् ।
 हरि-भुज-परिरब्धां लब्ध-रोमाञ्च-पालिं
 स्फुरदरुण-दुकूलां राधिकामर्चयामि ॥८॥

*amala-kanaka-paṭṭodghṛṣṭa-kāśmīra-gaurīm
 madhurima-laharībhiḥ samparītāṁ kiśorīm
 hari-bhuja-parirabdhāṁ labdha-romāñca-pāliṁ
 sphurad-aruṇa-dukūlāṁ rādhikām arcayāmi (8)*

Whose golden complexion resembles *kuṅkuma* which has been ground upon a pure emery stone, whose entire form is pervaded by waves of sweetness, who is an eternal adolescent, who feels horripilation all over upon being embraced by Śrī Kṛṣṇa's arms, and whose mantle is a resplendent day-break colour—I worship that Śrīmatī Rādhikā.

तदमल-मधुरिम्णां काममाधार-रूपं
 परिपठति वरिष्ठं सुष्ठु राधाष्टकं यः ।
 अहिम-किरण-पुत्री-कूल-कल्याण-चन्द्रः
 स्फुटमखिलमभीष्टं तस्य तुष्टस्तनोति ॥९॥

*tad-amala-madhurimṇām kāmam ādhāra-rūpaṁ
 paripathati variṣṭhaṁ suṣṭhu rādhāṣṭakaṁ yaḥ
 ahima-kiraṇa-putri-kūla-kalyāṇa-candraḥ
 sphuṭam akhīlam abhīṣṭaṁ tasya tuṣṭas tanoti (9)*

Those who lovingly recite this Rādhikāṣṭakam which describes Śrīmatī Rādhikā's sweet-nesses such as Her beauty, qualities, and powers, will please the auspicious moon who rises over the charming banks of the Yamunā, Śrī Kṛṣṇacandra, and thereby have all their desires fulfilled. This *aṣṭaka* is sung in the melody known as 'Mālinī'.

श्रीराधिकाष्टकम् (२) Śrī Rādhikāṣṭakam (2)

Composed by
Śrīmad Raghunātha dāsa Goswāmī

रस-वलित-मृगाक्षी-मौलि-माणिक्य-लक्ष्मीः
प्रमुदित-मुरवैरि-प्रेम-वापी-मराली ।
व्रज-वर-वृषभानोः पुण्य-गीर्वाण-वल्ली
स्नपयति निजदास्ये राधिका मां कदा नु ॥१॥

*rasa-valita-mrgākṣī-mauli-māṇikya-lakṣmīḥ
pramudita-muravairi-prema-vāpī-marālī
vraja-vara-vṛṣabhānoḥ puṇya-gīrvāṇa-vallī
snapayati nija-dāsyē rādhikā mām kadā nu (1)*

Who is the splendid jewel in the crown of *rasika* ladies, who is the swan which floats upon the pond of joyous Śrī Kṛṣṇa's *prema*, and who is the paramount wish-fulfilling creeper of Vṛṣabhānu Mahārāja's piety—when will that Śrīmatī Rādhikā immerse me in Her service?

स्फुरदरुण-दुकूल-द्योतितोद्यन्नितम्ब-
स्थलमभि-वर-काञ्चि-लास्यमुल्लासयन्ती ।
कुच-कलस-विलास-स्फीत-मुक्ता-सर-श्रीः
स्नपयति निजदास्ये राधिका मां कदा नु ॥२॥

*sphurad-aruṇa-dukūla-dyotitodyan-nitamba-
sthalam abhi-vara-kāñci-lāsyam ullāsayantī
kuca-kalasa-vilāsa-sphīta-muktā-sara-śrīḥ
snapayati nija-dāsyē rādhikā mām kadā nu (2)*

Around whose waist, which is splendidly covered with a radiant, reddish silken cloth, an excellent golden chain dances and upon whose water-pot breasts rests a magnificent pearl necklace—when will that Śrīmatī Rādhikā immerse me in Her service?

सरसिज-वर-गर्भखर्व-कान्तिः समुद्यत्-
 तरुणिम-घनसाराश्लिष्ट-कैशोर-सीधुः ।
 दर-विकसित-हास्य-स्यन्दि-बिम्बाधराग्रा
 स्नपयति निजदास्ये राधिका मां कदा नु ॥३॥

*sarasija-vara-garbhākharva-kāntiḥ samudyat-
 taruṇima-ghanasārāśliṣṭa-kaiśora-sidhuḥ
 dara-vikasita-hāsyasyandi-bimbādharaḡrā
 snapayati nija-dāsyē rādhikā mām kadā nu (3)*

Who like the stamen of an excellent lotus flower is endowed with a tremendous complexion, the nectar of whose adolescence is mixed with the camphor of Her progressing youth, and whose *bimba*-fruit like lips radiate a slight touch of *hāsyā-rasa*, the mellow of humour—when will that Śrīmatī Rādhikā immerse me in Her service?

अति-चटुलतरं तं काननान्तर्मिलन्तं
 ब्रज-नृपति-कुमारं वीक्ष्य शङ्का-कुलाक्षी ।
 मधुर-मृदु-वचोभिः संस्तुता नेत्र-भङ्ग्या
 स्नपयति निजदास्ये राधिका मां कदा नु ॥४॥

*ati-caṭulataraṁ taṁ kānanāntar milantaṁ
 vraja-nṛpati-kumāraṁ vikṣya śaṅkā-kulākṣī
 madhura-mṛdu-vacobhiḥ saṁstutā netra-bhaṅgyā
 snapayati nija-dāsyē rādhikā mām kadā nu (4)*

Her eyes become very restless upon entering the forest, and when She first sees the prince of Vraja, Śrī Kṛṣṇa, there, She becomes perplexed in doubt. Then, with sweet, soft words and indications made with Her eyes, She settles in to Her rendezvous with Him—when will that Śrīmatī Rādhikā immerse me in Her service?

ब्रज-कुल-महिलानां प्राण-भूताखिलानां
 पशुप-पति-गृहिण्याः कृष्ण-वत् प्रेम-पात्रम् ।
 सुललित-ललितान्तः स्नेह-फुल्लान्तरात्मा
 स्नपयति निजदास्ये राधिका मां कदा नु ॥५॥

*vraja-kula-mahilānām prāṇa-bhūtākhilānām
 paśupa-pati-gr̥hinyāḥ kṛṣṇa-vat prema-pātram
 sulalita-lalitāntaḥ sneha-phullāntarātmā
 snapayati nija-dāsye rādhikā mām kadā nu (5)*

Who is the very life of all the Vraja maidens, who like Śrī Kṛṣṇa is the great recipient of Śrī Yaśodā's affection, and whose heart cannot contain Her ecstasy due to the charming intimate affection of Lalitā-sakhī—when will that Śrīmatī Rādhikā immerse me in Her service?

निरवधि सविशाखा शाखि-यूथ-प्रसूनैः
 स्वजमिह रचयन्ती वैजयन्तीं वनान्ते ।
 अघ-विजय-वरोरः प्रेयसी श्रेयसी सा
 स्नपयति निजदास्ये राधिका मां कदा नु ॥६॥

*niravadhi sa-visākhā sākhi-yūtha-prasūnaiḥ
 strajam iha racayantī vaijayantīm vanānte
 agha-vijaya-varoraḥ preyasī śreyasī sā
 snapayati nija-dāsye rādhikā mām kadā nu (6)*

Who resides in Śrī Vṛndāvana always accompanied by Viśākhā-sakhī and together they prepare *vaijayantī* garlands composed of flowers from various trees. Therefore She is most dear to the wonderful chest of Śrī Kṛṣṇa, the subduer of the Agha demon—when will that Śrīmatī Rādhikā, who embodies the supreme auspiciousness, immerse me in Her service?

प्रकटित-निज-वासं स्निग्ध वेणु-प्रणादै-
 द्रुत-गति हरिमारात् प्राप्य कुञ्जे स्मिताक्षी ।
 श्रवण-कुहर-कण्डूं तन्वती नम्र-वक्त्रा
 स्नपयति निजदास्ये राधिका मां कदा नु ॥७॥

*prakaṭita-nija-vāsaṁ snigdha veṇu-praṇāḍair
 druta-gati harim ārāt prāpya kuñje smitākṣī
 śravaṇa-kuhara-kaṇḍūm tanvati namra-vaktrā
 snapayati nija-dāsyē rādhikā māṁ kadā nu (7)*

When, with the sound of His beloved flute, Śrī Kṛṣṇa reveals His location within a *kuñja*, Her eyes quickly procure a vision of Him and open slightly further. Then, on some pretext, She scratches Her ear and lowers Her head—when will that Śrīmatī Rādhikā immerse me in Her service?

अमल-कमल-राजि-स्पर्शि-वात-प्रशीते
 निज-सरसि निदाघे सायमुल्लासिनीयम् ।
 परिजन-गण-युक्ता क्रीडयन्ती बकारिं
 स्नपयति निजदास्ये राधिका मां कदा नु ॥८॥

*amala-kamala-rāji-sparśi-vāta-praśīte
 nija-sarasi nidāghe sāyam ullāsinīyam
 parijana-gaṇa-yuktā krīḍayantī bakāriṁ
 snapayati nija-dāsyē rādhikā māṁ kadā nu (8)*

On summer nights in the waters of Her own *kuṇḍa*, cool due to the gentle breeze which caresses the many spotless lotuses, accompanied by Her *sakhīs* headed by Lalitā She very joyfully engages Śrī Kṛṣṇa in water-sports—when will that Śrīmatī Rādhikā immerse me in Her service?

पठति विमल-चेता मृष्ट-राधाष्टकं यः
 परिहृत-निखिलाशा-सन्ततिः कातरः सन् ।
 पशुप-पति-कुमारः काममामोदितस्तं
 निज-जन-गण-मध्ये राधिक्रयास्तनोति ॥९॥

*paṭhati vimala-cetā mṛṣṭa-rādhāṣṭakam yaḥ
 pariḥṭa-nikhilāśa-santatiḥ kātaraḥ san
 paśupa-pati-kumāraḥ kāmam āmoditas taṁ
 nija-jana-gaṇa-madhye rādhikāyās tanoti (9)*

Śrī Kṛṣṇa will become so pleased with that person of pure heart and mind who, abandoning all other hopes and aspirations other than *Rādhā-dāśya*, humbly recites this pure Rādhikāṣṭakam that He will grant them entrance into Śrīmatī Rādhikā's eternal entourage. This *aṣṭaka* is sung in the melody known as 'Mālini'.

श्रीराधिकाष्टकम् (३) Śrī Rādhikāṣṭakam (3)

Composed by
Śrīla Kṛṣṇadāsa Kavirāja Goswāmī

कुंकुमाक्त-काञ्चनाब्ज-गर्वहारि-गौरभा
पीतनाञ्चिताब्ज-गन्ध-कीर्ति निन्दि-सौरभा ।
बल्लवेश-सूनु-सर्व-वाञ्छितार्थ-साधिका
महामात्म-पाद-पद्म-दास्यदास्तु राधिका ॥१॥
kuṅkumākta-kāñcanābja-garvahāri-gaurabhā
pītanāñcitābja-gandha-kīrti nindi-saurabhā
ballaveśa-sūnu-sarva-vāñchitārtha-sādhikā
mahyam ātma-pāda-padma-dāsyadāstu rādhikā (1)

Whose bodily complexion snatches away the pride of a golden lotus flower tinged with *kuṅkuma*, whose bodily fragrance reproaches the fame of a fragrant lotus sprinkled with saffron powder, and who fulfils all the desired objectives of the prince of Vraja, Śrī Kṛṣṇa—may that Śrīmatī Rādhikā always bestow upon me the service of Her lotus feet.

कौरविन्द-कान्ति-निन्दि-चित्र-पट्ट-शाटिका
कृष्ण-मत्त-भृङ्ग-केलि-फुल्ल-पुष्प-वाटिका ।
कृष्ण-नित्य-सङ्गमार्थ-पद्म-बन्धु-राधिका
महामात्म-पाद-पद्म-दास्यदास्तु राधिका ॥२॥
kauravinda-kānti-nindi-citra-paṭṭa-śāṭikā
kṛṣṇa-matta-bhṛṅga-keli-phulla-puṣpa-vāṭikā
kṛṣṇa-nitya-saṅgamārtha-padma-bandhu-rādhikā
mahyam ātma-pāda-padma-dāsyadāstu rādhikā (2)

Whose variegated silken *sāri* reproaches the splendour of coral, who is a garden of blooming flowers for the dalliance of the intoxicated bumblebee Śrī Kṛṣṇa, and who perpetually worships the sun-god for the benediction of meeting with Kṛṣṇa—may that Śrīmatī Rādhikā always bestow upon me the service of Her lotus feet.

सौकुमार्य-सृष्ट-पल्लवालि-कीर्ति-निग्रहा
 चन्द्र-चन्द्रनोत्पलेन्दु-सेव्य-शीत-विग्रहा ।
 स्वाभिमर्ष-बल्लवीश-काम-ताप-बाधिका
 महामात्म-पाद-पद्म-दास्यदास्तु राधिका ॥३॥

saukumārya-sṛṣṭa-pallavāli-kīrti-nigrahā
candra-candanotpalendu-sevya-śīta-vigrahā
svābhimarṣa-ballaviśa-kāma-tāpa-bādhikā
mahyam ātma-pāda-padma-dāsyadāstu rādhikā (3)

Whose youthfulness reproaches the glory of all varieties of young shoots, whose cool form is worthy of being served by the most cooling entities such as the moon, sandalwood-paste, the lotus, and camphor, meaning that She is more cooling than any of them, and whose touch dispels the heat of Gopī-jana-vallabha Śrī Kṛṣṇa's amorous desires—may that Śrīmatī Rādhikā always bestow upon me the service of Her lotus feet.

विश्व-वन्द्य-यौवताभिवन्दितापि या रमा
 रूप-नव्य-यौवनादि-सम्पदा न यत्समा ।
 शील-हार्द-लीलया च सा यतोऽस्ति नाधिका
 महामात्म-पाद-पद्म-दास्यदास्तु राधिका ॥४॥

viśva-vandya-yauvatābhivanditāpi yā ramā
rūpa-navya-yauvanādi-sampadā na yatsamā
śīla-hārda-līlayā ca sā yato 'sti nādhikā
mahyam ātma-pāda-padma-dāsyadāstu rādhikā (4)

Although Lakṣmīdevī is honoured by all the worshipable damsels of the universe, the opulence of her great beauty and ever-fresh youthfulness is no match for that of Śrīmatī Rādhikā. Nor can Lakṣmīdevī surpass Her by her natural loving and playful disposition. May Śrīmatī Rādhikā always bestow upon me the service of Her lotus feet.

रास-लास्य गीत-नर्म-सत्कलालि-पण्डिता
 प्रेम-रम्य-रूप वेश-सद्गुणालि-मण्डिता ।
 विश्व-नव्य-गोप-योषिदालितोऽपि याधिका
 महामात्म-पाद-पद्म-दास्यदास्तु राधिका ॥५॥
rāsa-lāśya gīta-narma-sat-kalāli-pañḍitā
prema-ramya-rūpa veśa-sad-guṇāli-maṇḍitā
viśva-navya-gopa-yoṣidālito 'pi yādhikā
mahyam ātma-pāda-padma-dāsyadāstu rādhikā (5)

Who in the *rāsa-līlā* is expert in all the celestial arts headed by dancing, singing, and joking, who is adorned with supernatural *prema*, enchanting beauty, wonderful attire and ornaments, and all divine virtues, and who is the topmost youthful maiden of Vraja—may that Śrīmatī Rādhikā always bestow upon me the service of Her lotus feet.

नित्य-नव्य-रूप केलि-कृष्ण-भाव-सम्पदा
 कृष्ण-राग-बन्ध-गोप-यौवतेषु-कम्पदा ।
 कृष्ण-रूप-वेश-केलि-लग्न-सत्समाधिका
 महामात्म-पाद-पद्म-दास्यदास्तु राधिका ॥६॥
nitya-navya-rūpa keli-kṛṣṇa-bhāva-sampadā
kṛṣṇa-rāga-bandha-gopa-yauvateṣu-kampadā
kṛṣṇa-rūpa-veśa-keli-lagna-sat-samādhikā
mahyam ātma-pāda-padma-dāsyadāstu rādhikā (6)

Who by Her ever-fresh beauty, playfulness, and wealth of affection for Śrī Kṛṣṇa binds Him in love, who causes all the young maidens of Vraja to shiver in ecstasy, and who is immersed in *samādhī* upon Kṛṣṇa's beauty, attire, and playful pastimes—may that Śrīmatī Rādhikā always bestow upon me the service of Her lotus feet.

स्वेद-कम्प-कण्टकाश्रु-गद्गदादि-सञ्चिता-

मर्ष-हर्ष-वामतादि-भाव-भूषणाञ्चिता ।

कृष्ण-नेत्र-तोषि-रत्न-मण्डनालि-दाधिका

महामात्म-पाद-पद्म-दास्यदास्तु राधिका ॥७॥

*sveda-kampa-kaṅṭakāśru-gadgadādi-sañcitā-
marṣa-harṣa-vāmatādi-bhāva-bhūṣaṇāñcitā
kṛṣṇa-netra-toṣi-ratna-maṇḍanāli-dādhikā
mahyam ātma-pāda-padma-dāsyadāstu rādhikā (7)*

Who experiences all the symptoms of divine ecstasy such as perspiration, horripilation, quivering, shedding tears, and a faltering voice, who is adorned with the *bhāva*-ornaments of a lover's scornfulness, happiness, and loving crookedness, who gives great satisfaction to Śrī Kṛṣṇa's eyes, and who wears all varieties of jewel-studded ornaments—may that Śrīmatī Rādhikā always bestow upon me the service of Her lotus feet.

या क्षणार्ध-कृष्ण-विप्रयोग-सन्ततोदिता-

नेक-दैन्य-चापलादि-भाव-वृन्द-मोदिता ।

यत्न-लब्ध-कृष्ण-सङ्ग-निर्गताखिलाधिका

महामात्म-पाद-पद्म-दास्यदास्तु राधिका ॥८॥

*yā kṣaṇārdha-kṛṣṇa-viprayoga-santatoditā-
neka-dainya-cāpalādi-bhāva-vṛnda-moditā
yatna-labdha-kṛṣṇa-saṅga-nirgatākhilādhikā
mahyam ātma-pāda-padma-dāsyadāstu rādhikā (8)*

Who upon being separated from Śrī Kṛṣṇa for even half a moment becomes distressed by all the ever-arising *bhāvas* headed by feelings of Her own lowness and great restiveness, and who upon meeting Kṛṣṇa again through the efforts of either His or Her messengers has all of Her mental anguish mitigated—may that Śrīmatī Rādhikā always bestow upon me the service of Her lotus feet.

अष्टकेन यस्त्वेनेन नौति कृष्ण-वल्लभां
 दर्शनेऽपि शैलजादि-योषिदालि-दुर्लभाम् ।
 कृष्ण-सङ्ग-नन्दितात्म-दास्य-सीधु-भाजनं
 तं करोति नन्दितालि-सञ्चयाशु सा जनम् ॥९॥
aṣṭakena yastvanena nauti kṛṣṇa-vallabhām
darśane 'pi sailajādi-yoṣidāli-durlabhām
kṛṣṇa-saṅga-nanditātma-dāsya-sīdhu-bhājanam
taṁ karoti nanditāli-sañcayāśu sā janam (9)

Śrīmatī Rādhikā, whose *darśana* is rarely attained even by goddesses such as Pārvatī-devī, who pleases Her *sakhīs*, who Herself is pleased upon meeting with Śrī Kṛṣṇa, and who is Kṛṣṇa's dearest lover, very quickly makes that person who prays to Her through the medium of this *aṣṭaka* a vessel for the nectar of Her own service. This *aṣṭaka* is sung in the melody known as 'Tūṇaka'.

श्रीगान्धर्वा-संप्रार्थनाष्टकम् Śrī Gāndharvā-samprārthanāṣṭakam

Composed by
Śrīla Rūpa Goswāmī

वृन्दावने विहरतोरिह केलि-कुञ्जे
मत्त-द्विप-प्रवर-कौतुक-विभ्रमेण ।
संदर्शयस्व युवयोर्वदनारविन्द-
द्वन्द्वं विधेहि मयि देवि! कृपां प्रसीद ॥१॥
*vṛndāvane viharator iha keli-kuñje
matta-dvipa-pravara-kautuka-vibhramēṇa
sandarsayasva yuvayor vadanāravinda-
dvandvaṁ vidhehi mayi devi! kṛpām prasīda (1)*

O Devi Rādhike! You and Śrī Kṛṣṇa are constantly enjoying Your ambrosial amorous pastimes in the love-groves of Vṛndāvana, like the intoxicated king of elephants sporting with his queen elephant. Therefore, O Gāndharvike! Be pleased with me and mercifully grant me the *darśana* of Your two lotus-like faces.

हा देवि! काकुभर-गद्गदयान्न वाचा
याचे निपत्य भुवि दण्डवदुद्भटार्तिः ।
अस्य प्रसादमबुधस्य जनस्य कृत्वा
गान्धर्विके! निज-गणे गणनां विधेहि ॥२॥
*hā devi! kāku-bhara-gadgadayāṇya vācā
yāce nipatya bhuvi daṇḍavad udbhaṭārtiḥ
asya prasādam abudhasya janasya kṛtvā
gāndharvike! nija-gaṇe gaṇanām vidhehi (2)*

O Devi Gāndharvike! I am suffering greatly, and therefore today I throw myself on the ground like a stick and humbly implore You with a choked voice to be merciful to this fool and please count me as one of Your own.

श्यामे! रमा-रमण-सुन्दरता-वरिष्ठ-
 सौन्दर्य-मोहित-समस्त-जगज्जनस्य ।
 श्यामस्य वाम-भुज-बद्ध-तनुं कदाहं
 त्वामिन्दिरा-विरल-रूप-भरां भजामि? ॥३॥

*śyāme! ramā-ramaṇa-sundaratā-variṣṭha-
 saundarya-mohita-samasta-jagaj-janasya
 śyāmasya vāma-bhuja-baddha-tanuṁ kadāhaṁ
 tvām indirā-virala-rūpa-bharāṁ bhajāmi? (3)*

○ Śrīmatī Śyāme! Your Master is even more charming than Nārāyaṇa Bhagavān and His beauty enchants the entire creation. You are always at His left side, embraced by His arm, and Your beauty cannot ever be equalled, even by that of Lakṣmī-devī. When will I have properly worshipped such beauty?

त्वां प्रच्छदेन मुदिरच्छविना पिधाय
 मञ्जीर-मुक्त-चरणां च विधाय देवि! ।
 कुञ्जे व्रजेन्द्र-तनयेन विराजमाने
 नक्तं कदा प्रमुदितामभिसारयिष्ये? ॥४॥

*tvāṁ pracchadena mudira-cchavinā pidhāya
 mañjira-mukta-caraṇāṁ ca vidhāya devi!
 kuñje vrajendra-tanayena virājamāne
 naktam kadā pramuditām abhisārayiṣye? (4)*

○ Devi Rādhike! When will I become Your *sakhī*, and pleasing You by dressing Your transcendental form in a raincloud-coloured *sārī* and removing the anklets from Your feet, send You off to a splendid *kuñja* for a nocturnal rendezvous with Nanda-nandana?

कुञ्जे प्रसून-कुल-कल्पित-केलि-तल्पे
 संविष्टयोर्मधुर-नर्म-विलास-भाजोः ।
 लोक-त्रयाभरणयोश्चरणाम्बुजानि
 संवाहयिष्यति कदा युवयोर्जनोऽयम्? ॥५॥

*kuñje prasūna-kula-kalpita-keli-talpe
 saṁviṣṭayor madhura-narma-vilāsa-bhājoh
 loka-trayābharaṇayoś caraṇāmbujāni
 saṁvāhayisyati kadā yuvayor jano 'yam? (5)*

O Devi! Within a *kuñja* You and Śrī Kṛṣṇa lie on a bed composed of varieties of flowers which is a playground for Your sweet amorous amusement. When will I receive the opportunity to serve the lotus feet of You and Your beloved, who together are the very adornment of the three worlds? Oh, when will such an auspicious day come?

त्वत्कुण्ड-रोधसि विलास-परिश्रमेण
 स्वेदाम्बु-चुम्बि-वदनाम्बुरुह-श्रियौ वाम् ।
 वृन्दावनेश्वरि! कदा तरु-मूल-भाजौ
 संवीजयामि चमरी-चय-चामरेण? ॥६॥

*tvat-kuṇḍa-rodhasi vilāsa-pariśrameṇa
 svedāmbu-cumbi-vadanāmburuha-śriyau vām
 vṛndāvaneśvari! kadā taru-mūla-bhājau
 saṁvījayāmi camarī-caya-cāmareṇa? (6)*

O Vṛndāvaneśvari! After enjoying love-sports with Kṛṣṇa on the bank of Your *kuṇḍa*, Your lotus faces splendidly decorated with drops of perspiration, You will both relax upon a jewelled *śimhāsana* beneath a desire tree. When You are in that condition, when will I be able to soothe You by fanning You with a *cāmara*?

लीनां निकुञ्ज-कुहरे भवतीं मुकुन्दे
 चित्रैव सूचितवती रुचिराक्षि! नाहम् ।
 भुग्नां भ्रुवं न रचयेति मृषा-रुषां त्वा-
 मग्रे व्रजेन्द्र-तनयस्य कदा नु नेष्ये? ॥७॥

*linām nikuñja-kuhare bhavatīm mukunde
 citraiva sūcitavatī rucirākṣi! nāham
 bhugnām bhruvaṁ na racayeti mṛṣā-ruṣāṁ tvām
 agre vrajendra-tanayasya kadā nu neṣye? (7)*

O beautiful-eyed Rādhikē! When You will playfully hide in a secret place within a *kuñja* and Śrī Kṛṣṇa comes to know where You are hiding and approaches You, You will ask me, “Hey Rūpa Mañjarī! Why did you tell Kṛṣṇa where I was hiding?” Then I will reply, “No, no, I didn’t tell; it was Citra Sakhī who told Him. Therefore please do not frown at me.” When will I speak these entreating words to You, while seeing You standing before Kṛṣṇa and accusing me? When will such a day come?

वाग्युद्ध-केलि-कुतुके व्रजराज-सूनुं
 जित्वोन्मदामधिक-दर्प-विकासि-जल्पाम् ।
 फुल्लाभिरालिभिरनल्पमुदीर्यमाण-
 स्तोत्रां कदा नु भवतीमवलोकयिष्ये? ॥८॥

*vāg-yuddha-keli-kutuke vraja-rāja-sūnuṁ
 jitvonmadām adhika-darpa-vikāsi-jalpām
 phullābhir ālibhir analpam udīryamāṇa-
 stotrām kadā nu bhavatīm avalokayiṣye? (8)*

When You defeat Śrī Kṛṣṇa in a playful war of words, You become immensely joyful and boast of Your victory to Your girlfriends. Then the *sakhīs* will express their delight by exclaiming, “*Jaya Rādhe! Jaya Rādhe!*” Oh, when will I become fortunate enough to participate in Your victory chorus?

यः कोऽपि सुष्ठु वृषभानु-कुमारिकायाः
 संप्रार्थनाष्टकमिदं पठति प्रपन्नः ।
 सा प्रेयसा सह समेत्य धृत-प्रमोदा
 तत्र प्रसाद-लहरीमुररी-करोति ॥९॥

*yaḥ ko 'pi suṣṭhu vṛṣabhānu-kumārikāyāḥ
 samprārthanāṣṭakam idaṁ paṭhati prapannah
 sā preyasā saha sametya dhṛta-pramodā
 tatra prasāda-laharīm urarī-karoti (9)*

Any surrendered soul who with great faith recites these eight appeals to the daughter of Vṛṣabhānu Mahārāja will receive direct *darśana* of Her accompanied by Her beloved Śrī Kṛṣṇa and feel the waves of Her happiness shower upon him. This *aṣṭaka* is sung in the melody known as 'Vasantatilakā'.

श्रीराधा-प्रार्थना Śrī Rādhā-prārthanā

Composed by
Śrī Vithalācārya

कृपयति यदि राधा बाधिताशेष-बाधा
किमपरम्वशिष्टं पुष्टि-मर्याद-योर्मे ।
यदि वदति च किञ्चित् स्मेर-हासोदित-श्री-
द्विज-वर-मणि-पंकत्या मुक्ति-शुकत्या तदा किम् ॥१॥
kṛpayati yadi rādhā bādhitāśeṣa-bādhā
kim aparam vaśiṣṭam puṣṭi-maryāda-yorme
yadi vadati ca kiñcit smerahāsodita-śrī-
dvija-vara-maṇi-paṅktyā mukti-śuktyā tadā kim (1)

If Śrīmatī Rādhikā will be merciful to me, then all the obstacles to my devotion will be removed. There will be nothing more for me to attain because I will have received the fruits offered by the paths of both *vaidhī-mārga* and *rāga-mārga*. And if She will speak to me while smiling gently, I will see Her brilliant rows of teeth which are like lines of priceless jewels. Having seen them one time, the ideal of gaining liberation from material existence will be rendered insignificant.

श्यामसुन्दर शिखण्ड-शेखर स्मेर-हास मुरली-मनोहर ।
राधिका-रसिक मां कृपा-निधे स्वप्रिया-चरण-किंकरिं कुरु ॥२॥
śyāmasundara śikhaṇḍa-śekhara smerahāsa muralī-manohara
rādhikā-rasika mām kṛpā-nidhe svapriyā-carāṇa-kiṅkarim kuru (2)

Hey Śyāmasundara! O Śikhaṇḍa-śekhara! Your face always holds a playful smile, Your flute-playing is enchanting, and You are so expert in relishing *rasa* with Śrīmatī Rādhikā. Because You are an ocean of mercy, I am appealing to You to please make me a *kiṅkarī* (maidservant) at the feet of Your beloved.

प्राणनाथ-वृषभानु-नन्दिनी-श्रीमुखाब्ज-रसलोल-षट्पद ।
 राधिका-पद-तले कृत-स्थितिं त्वां भजामि रसिकेन्द्र-शेखर ॥३॥
prāṇanātha-vṛṣabhānu-nandini-śrī-mukhābja-rasalola-ṣaṭpada
rādhikā-pada-tale kṛta-sthitim tvāṁ bhajāmi rasikendra-śekhara (3)

You are the Lord of the life of the daughter of Vṛṣabhānu and are always greedy to taste the nectar of Her lips. O Rasika-śekhara, foremost of those who are *rasika*! I don't desire anything other than to always reside at the feet of Śrīmatī Rādhikā.

संविधाय दशने तृणं विभो प्रार्थये व्रज-महेन्द्र-नन्दन ।
 अस्तु मोहन तवाति-वल्लभा जन्म-जन्मनि मदीश्वरी प्रिया ॥४॥
samvidhāya daśane tṛṇaṁ vibho prārthaye vraja-mahendra-nandana
astu mohana tavāti-vallabhā janma-janmani madīśvarī priyā (4)

Hey Nanda-nandana! O all-pervading Prabhu! O You who enchants my mind, and indeed, the minds of all! Taking a piece of straw in my teeth, my humble entreaty to You is that She who is the love of Your life will remain my dear worshipable goddess birth after birth.

श्रीराधा-स्तोत्रम् Śrī Rādhā-stotram

From the conversation between Brahmā and Nārada in the *Brahmāṇḍa-Purāṇa*

गृहे राधा वने राधा पृष्ठे पुरः स्थिता ।
यत्र यत्र स्थिता राधा राधैवाराध्यते मया ॥१॥
gṛhe rādhā vane rādhā pṛṣṭhe puraḥ sthitā
yatra yatra sthitā rādhā rādhaivārādhyate mayā (1)

Rādhā is in the home, Rādhā is in the forest, and She is both behind and before me.
I worship the all-pervading Rādhāji, wherever She is present.

जिह्वा राधा श्रुतौ राधा राधा नेत्रे हृदि स्थिता ।
सर्वाङ्ग-व्यापिनी राधा राधैवाराध्यते मया ॥२॥
jihvā rādhā śrutau rādhā rādhā netre hṛdi sthitā
sarvāṅga-vyāpinī rādhā rādhaivārādhyate mayā (2)

Rādhā is on my tongue, Rādhā is in my ears, Rādhā is in my eyes and inside my heart.
I worship Rādhāji, who is within the bodies of all.

पूजा राधा जपो राधा राधिका चाभिवन्दने ।
स्मृतौ राधा शिरो राधा राधैवाराध्यते मया ॥३॥
pūjā rādhā japo rādhā rādhikā cābhivandane
smṛtau rādhā śiro rādhā rādhaivārādhyate mayā (3)

Rādhā is in my *pūjā*, Rādhā is in my *mantra-japa*, Rādhā is in my prayers, Rādhā is in my memory, and Rādhā is in my head—I worship that Rādhāji.

गाने राधा गुणे राधा राधिका भोजने गतौ ।

रात्री राधा दिवा राधा राधैवाराध्यते मया ॥४॥

*gāne rādhā guṇe rādhā rādhikā bhojane gatau
rātrī rādhā divā rādhā rādhavārādhyate mayā (4)*

Whenever I sing, I sing about the qualities of Rādhā, everything I eat is the *prasāda* of Rādhā, wherever I go I always remember Rādhā, Rādhā is in the night, Rādhā is in the day—I worship that Rādhāji.

माधुर्ये मधुरा राधा महत्त्वे राधिका गुरुः ।

सौन्दर्ये सुन्दरी राधा राधैवाराध्यते मया ॥५॥

*mādhurye madhurā rādhā mahattve rādhikā guruḥ
saundarye sundarī rādhā rādhavārādhyate mayā (5)*

Rādhā is the sweetness within anything which is sweet, of anything that is important, Rādhā is the most important, and of everything that is beautiful, Rādhā is the supreme beauty—I worship that Rādhāji.

राधा रस-सुधा-सिन्धु राधा सौभाग्य-मञ्जरी ।

राधा व्रजाङ्गना-मुख्या राधैवाराध्यते मया ॥६॥

*rādhā rasa-sudhā-sindhu rādhā saubhāgya-mañjarī
rādhā vrajaṅganā-mukhyā rādhavārādhyate mayā (6)*

Rādhā is an ocean of nectarean *rasa*, Rādhā is the flower-bud of all good fortune, Rādhā is the foremost *gopī* of Vraja—I worship that Rādhāji.

राधा पद्मानना पद्मा पद्मोद्भव-सुपूजिता ।

पद्मे-विवेचिता राधा राधैवाराध्यते मया ॥७॥

*rādhā padmānanā padmā padmodbhava-supūjitā
padme-vivecitā rādhā rādhavārādhyate mayā (7)*

Because Rādhā's face is like a spotless lotus flower, She is known as Padma, She is worshipped by Brahmā who appeared on the lotus emanating from Viṣṇu's navel, and when She was first discovered by Her father, She was resting upon a lotus—I worship that Rādhāji.

राधा-कृष्णात्मिका नित्यं कृष्णो राधात्मको ध्रुवम् ।
 वृन्दावनेश्वरी राधा राधैवाराध्यते मया ॥८॥
rādhā-kṛṣṇātmikā nityam kṛṣṇo rādhātmako dhruvam
vṛndāvaneśvarī rādhā rādhaivārādhyate mayā (8)

Rādhā is eternally immersed in Śrī Kṛṣṇa, Kṛṣṇa is certainly always immersed in Rādhā, and Rādhā is the queen of Vṛndāvana—I worship that Rādhājī.

जिह्वाग्रे राधिका-नाम नेत्राग्रे राधिका-तनुः ।
 कर्णे च राधिका-कीर्तिर्मानसे राधिका सदा ॥९॥
jihvāgre rādhikā-nāma netrāgre rādhikā-tanuh
karṇe ca rādhikā-kīrtirmānase rādhikā sadā (9)

Rādhā's name is on the tip of my tongue, Rādhā's beautiful form is always before my eyes, descriptions of Rādhā's fame are always in my ears, and Rādhā always resides in my mind.

कृष्णेन पठितं स्तोत्रं राधिका-प्रीतये परम् ।
 यः पठेत्प्रयतो नित्यं राधा-कृष्णान्तिगो भवेत् ॥१०॥
kṛṣṇena paṭhitam stotram rādhikā-pṛitaye param
yaḥ paṭhet-prayato nityam rādhā-kṛṣṇāntigo bhavet (10)

Whoever regularly recites with great care this prayer spoken by Śrī Kṛṣṇa will attain loving service for the feet of Śrī Rādhā-Kṛṣṇa.

आराधित-मनाः कृष्णो राधाराधित-मानसः ।
 कृष्णाकृष्ट-मना राधा राधा-कृष्णैति यः पठेत् ॥११॥
ārādhita-manāḥ kṛṣṇo rādhārādhita-mānasah
kṛṣṇākṛṣṭa-manā rādhā rādhā-kṛṣṇeti yaḥ paṭhet (11)

Śrīmatī Rādhikā is worshipped by Śrī Kṛṣṇa's heart and mind, and Kṛṣṇa is worshipped by Śrīmatī Rādhikā's heart and mind; Śrī Kṛṣṇa attracts Rādhikā's heart and mind, and Rādhikā attracts Kṛṣṇa's heart and mind. Whoever lovingly recites this prayer will become similarly attracted to the lotus feet of Śrī Rādhā-Kṛṣṇa.

श्रीयुगल-किशोराष्टकम् Śrī Yugala-kiśorāṣṭakam

Composed by
Śrīla Rūpa Goswāmī

नव-जलधर-विद्युद्द्योत-वर्णौ प्रसन्नौ
वदन-नयन-पद्मौ चारु-चन्द्रावतंसौ ।
अलक-तिलक-भालौ केशवेश-प्रफुल्लौ
भज भज तु मनो रे राधिका-कृष्णचन्द्रौ ॥१॥

*nava-jaladhara-vidyud-dyota-varnau prasannau
vadana-nayana-padmau cāru-candrāvataṁsau
alaka-tilaka-bhālau keśa-veśa-praphullau
bhaja bhaja tu mano re rādhikā-kṛṣṇacandrau (1)*

O mind, time and again worship the youthful lovers Śrī Rādhā-Kṛṣṇa, who appear like lightning flashing from a fresh monsoon cloud, whose lotus faces which always beam contented happiness are adorned with lotus eyes, who wear very lovely moon-shaped crowns, whose foreheads are decorated with charming sandalpaste *tilaka*, who have beautiful curling hair, and who are expertly dressed in beautiful attire.

वसन-हरित-नीलौ चन्दनालेपनाङ्गौ
मणि-मरकत दीप्तौ स्वर्णमाला-प्रयुक्तौ ।
कनक-वलय-हस्तौ रासनाट्य प्रसक्तौ
भज भज तु मनो रे राधिका-कृष्णचन्द्रौ ॥२॥

*vasana-harita-nīlau candanālepanāṅgau
maṇi-marakata dīptau svarṇa-mālā-prayuktau
kanaka-valaya-hastau rāsa-nāṭya prasaktau
bhaja bhaja tu mano re rādhikā-kṛṣṇacandrau (2)*

O mind, time and again worship the youthful lovers Śrī Rādhā-Kṛṣṇa, who wear blue and yellow cloth respectively, whose limbs, adorned with *candana*, glisten like gold and sapphire respectively, who wear golden necklaces and bracelets, and whose minds are lovingly immersed in the *rāsa* dance.

अति-मतिहर-वेशौ रङ्ग-भङ्गी-त्रिभङ्गौ
 मधुर-मृदुल-हास्यौ कुण्डलाकीर्ण-कर्णौ ।
 नटवर-वर-रम्यौ नृत्य-गीतानुरक्तौ
 भज भज तु मनो रे राधिका-कृष्णचन्द्रौ ॥३॥

ati-matihara-veśau raṅga-bhaṅgī-tri-bhaṅgau
madhura-mṛdula-hāsyau kuṇḍalākīrṇa-karṇau
naṭavara-vara-ramyau nṛtya-gītānuraktau
bhaja bhaja tu mano re rādhikā-kṛṣṇacandrau (3)

○ mind, always be immersed in worshipping the youthful lovers Śrī Rādhā-Kṛṣṇa, who are dressed in charming attire, who display Their elegant threefold bending posture, who smile mildly and sweetly, whose ears are adorned with earrings, who are the best of elegant, youthful dancing couples, and who are always engrossed in singing and dancing.

विविध-गुण-विदग्धौ वन्दनीयौ सुवेशौ
 मणिमय मकराद्यैः शोभिताङ्गौ स्फुरन्तौ ।
 स्मित-नमित कटाक्षौ धर्म कर्म प्रदत्तौ
 भज भज तु मनो रे राधिका-कृष्णचन्द्रौ ॥४॥

vividha-guṇa-vidagdhau vandaniyau suveśau
maṇimaya makarādyaiḥ śobhitāṅgau sphurantau
smita-namita kaṭākṣau dharma karma pradattau
bhaja bhaja tu mano re rādhikā-kṛṣṇacandrau (4)

○ mind, always remain alert to worship the youthful lovers Śrī Rādhā-Kṛṣṇa, who possess innumerable virtues and who are extremely clever and skilful in tasting *rasa* in Their loving affairs, who are worshipped by demigods and sages as well as ordinary humans, who are decorated with beautiful attire and ornaments such as fish-shaped earrings which are studded with jewels, whose enchanting, gentle smiles are accompanied by sidelong glances, and who bestow the *dharma* and *karma* of *prema-sevā* upon Their devotees (or who remove all Their devotees' material attachments, including Their *dharma* and *karma*).

कनक-मुकुट-चूडौ पुष्पितोद्भूषिताङ्गौ
 सकल-वन-निविष्टौ सुन्दरानन्द-पुञ्जौ ।
 चरण-कमल-दिव्यौ देव-देवादि-सेव्यौ
 भज भज तु मनो रे राधिका-कृष्णचन्द्रौ ॥५॥

kanaka-mukuta-cūḍau puṣpitodbhūṣitāṅgau
sakala-vana-niviṣṭau sundarānanda-puñjau
carāṇa-kamala-divyau deva-devādi-sevyau
bhaja bhaja tu mano re rādhikā kṛṣṇacandrau (5)

○ mind, time and again I implore you to remain alert to worship the youthful lovers Śrī Rādhā-Kṛṣṇa, upon whose heads are golden crowns, whose bodies are decorated with varieties of flowers, who wander through all the forests of Vṛndāvana enjoying pastimes, who are the embodiment of condensed *ānanda*, and whose divinely beautiful lotus feet are served by demigods and goddesses.

अति-सुवलित-गात्रौ गन्ध-माल्यैर्विराजौ
 कति कति रमणीनां सेव्यमानौ सुवेशौ ।
 मुनि-सुर-गण-भाव्यौ वेद-शास्त्रादि-विज्ञौ
 भज भज तु मनो रे राधिका कृष्णचन्द्रौ ॥६॥

ati-suvalita-gātrau gandha-mālyair-virājau
kati kati ramaṇīnām sevyamānau suveśau
muni-sura-gaṇa-bhāvyaṅ veda-sāstrādi-vijñau
bhaja bhaja tu mano re rādhikā kṛṣṇacandrau (6)

○ mind, always worship the youthful lovers Śrī Rādhā-Kṛṣṇa, whose nicely curved bodies are adorned with fragrant flowers, who are served by innumerable beautiful maidens of Vraja, who are beautifully attired, and who are conversant with the Vedas and other scriptures which are discussed by the sages and demigods.

अति-सुमधुर-मूर्तो दुष्ट-दर्प-प्रशान्तौ
 सुरवर-वरदौ द्वौ सर्व-सिद्धि-प्रदानौ ।
 अति-रस-वश-मग्नौ गीत-वाद्यैर्वितानौ
 भज भज तु मनो रे राधिका कृष्णचन्द्रौ ॥७॥

ati-sumadhura-mūrtau duṣṭa-darpa-prasāntau
suravara-varadau dvau sarva-siddhi-pradānau
ati-rasa-vaśa-magnau gīta-vādyair-vitānau
bhaja bhaja tu mano re rādhikā kṛṣṇacandrau (7)

O mind, I implore you time and again to always remain immersed in worshipping the youthful lovers Śrī Rādhā-Kṛṣṇa, who are the embodiment of the sweetest sweetness, who pulverise the pride of wicked persons, who bestow benedictions upon the best of the demigods including Mahādeva Śiva, who bestow all varieties of perfections, who are thoroughly engrossed in transcendently blissful *rasa*, and who are the most distinguished broadcasters of the arts of singing, dancing, and playing musical instruments.

अगम-निगम-सारौ सृष्टि-संहार-कारौ
 वयसि नव-किशोरौ नित्य-वृन्दावनस्थौ ।
 शमन-भय-विनाशौ पापिनस्तारयन्तौ
 भज भज तु मनो रे राधिका कृष्णचन्द्रौ ॥८॥

agama-nigama-sārau sṛṣṭi-saṁhāra-kārau
vayasi nava-kīśorau nitya-vṛndāvanasthau
śamana-bhaya-vināśau pāpi-nastārayantau
bhaja bhaja tu mano re rādhikā kṛṣṇacandrau (8)

O mind, remain forever immersed in worshipping the youthful lovers Śrī Rādhā-Kṛṣṇa, who are the essence of all the scriptures, who through the agency of Their expansions perform the creation, maintenance, and destruction of the material universes, who are eternally youthful adolescents, who are brilliantly situated at the *yoga-pīṭha* in Goloka-Vṛndāvana, who eradicate the fear of death, and who grant salvation to even the greatest of sinners.

इदं मनोहरं स्तोत्रं श्रद्धया यः पठेन्नरः ।

राधिका-कृष्णचन्द्रौ च सिद्धिदौ नात्र संशयः ॥९॥

*idaṁ manoharam stotraṁ śraddhayā yaḥ paṭhen naraḥ
rādhikā-kṛṣṇacandrau ca siddhidau nātra saṁśayaḥ (9)*

Sādhakas who faithfully recite this supremely charming Yugala-kīśorāṣṭakam will definitely obtain the perfection of rendering direct service to the lotus feet of the bestowers of all perfections, the youthful lovers Śrī Rādhā-Kṛṣṇa—of this there is no doubt.

श्रीराधा विनोद-बिहारी तत्त्वाष्टकम्
 (श्रीकृष्णस्य गौर-कान्ति-प्राप्ति-हेतुः)
 Śrī Rādhā Vinoda-bihārī Tattvāṣṭakam
 (Why Śrī Kṛṣṇa acquired a bright complexion)

Composed by
 Śrī Śrīmad Bhakti Prajñāna Keśava Goswāmī Mahārāja

राधा-चिन्ता-निवेशेन यस्य कान्तिर्विलोपिता ।
 श्रीकृष्ण-चरणं वन्दे राधालिङ्गित-विग्रहम् ॥१॥
rādhā-cintā-niveśena yasy kāntir vilopitā
śrī-kṛṣṇa-caraṇam vande rādhāliṅgita-vigraham (1)

I worship the lotus feet of that form of Śrī Kṛṣṇa where, due to being thoroughly immersed in separation from Śrīmatī Rādhikā (who is displaying *māna*, Her mood of jealous anger), His own dark complexion has vanished and He has assumed Her bright, golden lustre; or, I worship the lotus feet of Śrī Kṛṣṇa as He is embraced by Śrīmatī Rādhikā (after Her *māna* has broken).

सेव्य-सेवक-सम्भोगे द्वयोर्भेदः कुतो भवेत् ।
 विप्रलम्भे तु सर्वस्य भेदः सदा विवर्द्धते ॥२॥
sevyā-sevaka-sambhoge dvayor-bhedaḥ kuto bhavet
vipralambhe tu sarvasya bhedaḥ sadā vivarddhate (2)

When Śrī Rādhikā and Śrī Kṛṣṇa meet together and enjoy each other, how can there be any distinction between Them? But in *vipralambha* Their feelings of separateness perpetually intensify.

चिल्लीला-मिथुनं तत्त्वं भेदाभेदमचिन्त्यकम् ।

शक्ति-शक्तिमतोरैक्यं युगपद्रुत्ते सदा ॥३॥

cillilā-mithunaṁ tattvaṁ bhedābhedam acintyakam
śakti-śaktimātor aikyaṁ yugapad-varttate sadā (3)

By the influence of *acintya-śakti*, the Divine Couple, *śakti* (potency) and *śaktimān* (the possessor of potency) who perform unlimited transcendental pastimes, are forever simultaneously different and non-different.

तत्त्वमेकं परं विद्यात् लीलया तद् द्विधा स्थितम् ।

गौरः कृष्णः स्वयं होतद् उभावुभयमाप्नुतः ॥४॥

tattvam ekaṁ paraṁ vidhyāt līlayā tad dvidhā sthitam
gaurāḥ kṛṣṇaḥ svayaṁ hy etad ubhāvubhayam āpnuṭaḥ (4)

Although the Supreme Truth is one, His pastimes appear in two forms: those of Śyāmasundara Kṛṣṇa and Śrī Gaurasundara, both of whom are directly Svayaṁ Bhagavān (and whose contradictory qualities are fully harmonised by *acintya-śakti*).

The usage of the word *varṇa* (complexion) in verse five and the word *guṇa* (quality) in verse six establishes that Śrī *Gaura-tattva* is as worshipable as Śrī *Kṛṣṇa-tattva*:

सर्वे वर्णाः यत्राविष्टाः गौर-कान्तिर्विकाशते ।

सर्व-वर्णेन हीनस्तु कृष्ण-वर्णः प्रकाशते ॥५॥

sarve varṇāḥ yatrāviṣṭāḥ gaura-kāntir-vikāśate
sarva-varṇena hīnastu kṛṣṇa-varṇaḥ prakāśate (5)

Wherever all the colours are combined, a golden hue (*Gaura-kānti*) is manifest; for example, although all colours are present in the sun, its hue is golden. On the other hand, in the absence of all colour, black (*Śyāma-kānti*) is manifest (and according to the opinion of modern scientists, black is actually not a colour).

सगुणं निर्गुणं तत्त्वमेकमेवाद्वितीयकम् ।
 सर्व-नित्य-गुणै गौरः कृष्णो रसस्तु निर्गुणैः ॥६॥
saguṇaṁ nirguṇaṁ tattvam ekam evādvitīyakam
sarva-nitya-guṇai gaurāḥ kṛṣṇo rasastu nirguṇaiḥ (6)

There is no difference between the supreme truth manifest as *saguṇa* (possessed of transcendental attributes) and *nirguṇa* (devoid of material attributes). They are one and the same. Śrī Gaurasundara is possessed of all eternal divine qualities and Śrī Kṛṣṇa is the embodiment of *rasa* which is completely devoid of mundane qualities.

श्रीकृष्णं मिथुनं ब्रह्म त्यक्त्वा तु निर्गुणं हि तत् ।
 उपासते मृषा विज्ञाः यथा तुषावचातिनः ॥७॥
śrī-kṛṣṇaṁ mithunaṁ brahma tyaktvā tu nirguṇaṁ hi tat
upāsate mṛṣā vijñāḥ yathā tuṣāvaghātināḥ (7)

Śrī Kṛṣṇa and Śrī Gaurāṅga are both the supreme *brahma*. Those who abandon serving Them to worship the formless Brahman never attain factual liberation and are precisely like those who try to extract rice by beating empty husks; all they obtain is their fruitless hard labour.

श्रीविनोद-बिहारी यो राधया मिलितो यदा ।
 तदाहं वन्दनं कुर्या सरस्वती-प्रसादतः ॥८॥
śrī-vinoda-bihārī yo rādhaya milito yadā
tadāhaṁ vandanaṁ kuryāṁ sarasvatī-prasādataḥ (8)

I worship Śrī Vinoda-bihārī and Śrīmatī Rādhikā as, by the mercy of my *gurudeva* Śrīla Sarasvatī Prabhupāda, I receive *darsana* of Them as They meet.

इति तत्त्वाष्टकं नित्यं यः पठेत् श्रद्धयान्वितः ।
 कृष्ण-तत्त्वमभिज्ञाय गौर-पदे भवेन्मतिः ॥९॥
iti tattvaṣṭkaṁ nityaṁ yaḥ paṭhet śraddhayānvitaḥ
kṛṣṇa-tattvam abhijñāya gaura-pade bhaven matiḥ (9)

Whoever daily recites this *Tattvaṣṭakam* with great faith will fully comprehend the *tattva* of Śrī Kṛṣṇa and become immersed in meditation upon the lotus feet of Śrī Gaurasundara.

श्रीराधा-कुण्डाष्टकम् Śrī Rādhā-kuṇḍāṣṭakam

Composed by
Śrīmad Raghunātha dāsa Goswāmī

वृषभ-दनुज-नाशान्नाम-धर्मोक्ति-रङ्गै-
निखिल-निजसखीभिर्यत् स्वहस्तेन पूर्णम् ।
प्रकटितमपि वृन्दारण्यराज्ञ्या प्रमोदै-
स्तदति-सुरभि राधा-कुण्डमेवाश्रयो मे ॥१॥

*vṛṣabha-danuja-nāśān narma-dharmokti-raṅgair-
nikhila-nija-sakhibhir yat sva-hastena pūrṇam
prakaṭitam api vṛndāraṇya-rājñyā pramodais-
tad ati-surabhi rādhā-kuṇḍam evāśrayo me (1)*

After the killing of Ariṣṭāsura, Śrīmatī Rādhikā and Her *sakhīs* exchanged many joking words with Śrī Kṛṣṇa concerning the necessary atonement for one who has committed the offence of killing a bull. As a result, the Queen of Vṛndāvana, Śrīmatī Rādhikā, and Her *sakhīs* joyfully excavated and filled Śrī Rādhā-kuṇḍa with their own hands. May that immensely fragrant Rādhā-kuṇḍa be my shelter.

व्रजभुवि मुरशत्रोः प्रेयसीनां निकामैर-
सुलभमपि तूर्णं प्रेम-कल्पद्रुमं तम् ।
जनयति हृदि भूमौ स्नातुरुच्चैः प्रियं य-
त्तदति-सुरभि राधा-कुण्डमेवाश्रयो मे ॥२॥

*vraja-bhuvi mura-satroḥ preyasīnām nikāmair-
asulabham api tūrṇam prema-kalpa-drumaṁ tam
janayati hṛdi bhūmau snātur uccaīḥ priyaṁ yat-
tad ati-surabhi rādhā-kuṇḍam evāśrayo me (2)*

In the land of the hearts of those who bathe in Rādhā-kuṇḍa, a desire tree of the superlative *prema*, which is not attainable even for Kṛṣṇa's principal queens in Dvārakā, will arise. May that supremely charming Rādhā-kuṇḍa be my shelter.

अघरिपुरपि यत्नादत्र देव्याः प्रसाद-
 प्रसर-कृत-कटाक्ष-प्राप्ति-कामः प्रकामम् ।
 अनुसरति यदुच्चैः स्नानसेवानु-बन्धै-
 स्तदति-सुरभि राधा-कुण्डमेवाश्रयो मे ॥३॥

*agha-ripur api yatnād atra devyāḥ prasāda-
 prasara-kṛta-kaṭākṣa-prāpti-kāmaḥ prakāmam
 anusarati yad uccaiḥ snāna-sevānu-bandhais-
 tad ati-surabhi rādhā-kuṇḍam evāśrayo me (3)*

For the pleasure of Śrīmatī Rādhikā and yearning to attain Her merciful sidelong glance, even Śrī Kṛṣṇa Himself regularly bathes in Rādhā-kuṇḍa, carefully observing all the appropriate rituals. May that supremely enchanting Rādhā-kuṇḍa be my shelter.

व्रज-भुवन-सुधांशो प्रेम-भूमिर्निकामं
 व्रज-मधुर-किशोरी-मौलि-रत्न-प्रियेव ।
 परिचितमपि नाम्ना यच्च तेनैव तस्या-
 स्तदति-सुरभि राधा-कुण्डमेवाश्रयो मे ॥४॥

*vraja-bhuvana-sudhāṁśo prema-bhūmir nikāmaṁ
 vraja-madhura-kīśorī-mauli-ratna-priyeva
 paricitam api nāmnā yac ca tenaiva tasyās-
 tad ati-surabhi rādhā-kuṇḍam evāśrayo me (4)*

May that supremely enchanting Rādhā-kuṇḍa, which the moon of Vraja, Śrī Kṛṣṇa, loves as much as He loves the crown-jewel amongst the sweet girls of Vraja, Śrīmatī Rādhikā, and which He has made known by the name of Rādhikā herself, be my shelter.

अपि जन इह कश्चिद् यस्य सेवा-प्रसादैः
 प्रणय-सुर-लता स्यात्तस्य गोष्ठेन्द्र-सूनोः ।
 सपदि किल मदीशा-दास्य-पुष्प-प्रशस्या
 तदति-सुरभि राधा-कृण्डमेवाश्रयो मे ॥५॥

*api jana iha kascid yasya sevā-prasādaiḥ
 praṇaya-sura-latā syāt tasya goṣṭhendra-sūnoḥ
 sapadi kila mad-iśā-dāsyā-puṣpa-prasasyā
 tad ati-surabhi rādhā-kuṇḍam evāśrayo me (5)*

The mercy obtained by serving Rādhā-kuṇḍa makes the desire-creeper of *prema* for the prince of Vraja, which is celebrated for bearing the flower of service to my *swāminī*, Śrīmatī Rādhikā, sprout. May that supremely charming Rādhā-kuṇḍa be my shelter.

तट-मधुर-निकुञ्जाः क्लृप्त-नामान उच्चै-
 र्निज-परिजन-वगैः संविभ ज्याश्रितास्तैः ।
 मधुकर-रुतरम्या यस्य राजन्ति काम्या-
 स्तदति-सुरभि राधा-कृण्डमेवाश्रयो मे ॥६॥

*taṭa-madhura-nikuñjāḥ kḷṛpta-nāmāna uccair-
 nija-parijana-vargaiḥ saṁvibha jyāśritās taiḥ
 madhukara-ruta-ramyā yasya rājanti kām-yās-
 tad ati-surabhi rādhā-kuṇḍam evāśrayo me (6)*

Gloriously manifest on the banks of Rādhā-kuṇḍa are eight *kuñjas* which are named after Rādhikā's principal *sakhīs**. Acting as stimuli for the amorous pastimes of the Divine Couple, these *kuñjas* are filled with the sweet humming of bumblebees and are desired by everyone. May that supremely enchanting Rādhā-kuṇḍa be the shelter of my life.

*On the eastern bank is the *kuñja* known as Citrā-sukhada, on the southeastern side is Indulekhā-sukhada, on the southern bank is Campakalatā-sukhada, on the southwestern side is Raṅgadevī-sukhada, on the western bank is Tuṅgavidyā-sukhada, on the northwestern side is Sudevī-sukhada, on the northern bank is Lalitā-sukhada, and on the northeastern side is the *kuñja* known as Viśākhā-sukhada.

तट-भुवि वर-वेद्यां यस्य नर्माति-हृद्यां
 मधुर-मधुर-वार्ता गोष्ठ-चन्द्रस्य भंग्या ।
 प्रथयति मिथ ईशा प्राण-सख्यालिभिः सा
 तदति-सुरभि राधा-कुण्डमेवाश्रयो मे ॥७॥

*taṭa-bhuvi vara-vedyāṁ yasya narmāti-hṛdyāṁ
 madhura-madhura-vārtāṁ goṣṭha-candrasya bhaṅgyā
 prathayati mitha īśā prāṇa-sakhyālibhiḥ sā
 tad ati-surabhi rādhā-kuṇḍam evāśrayo me (7)*

Situated on an exquisite dais on the bank of Rādhā-kuṇḍa and accompanied by Her beloved *sakhīs*, our *swāminī* Śrīmatī Rādhikā charmingly engages in sweet, joking words with the moon of Vraja, Śrī Kṛṣṇa, which are enhanced by their mutual exchanges of innuendoes. May that Rādhā-kuṇḍa be the shelter of my life.

अनुदिनमतिरङ्गैः प्रेम-मत्तालि-संघै-
 वर-सरसिज-गन्धैर्हारि-वारि-प्रपूर्णे ।
 विहरत इह यस्मिन् दम्पती तौ प्रमत्तौ
 तदति-सुरभि राधा-कुण्डमेवाश्रयो मे ॥८॥

*anudinam ati-raṅgaiḥ prema-mattāli-saṅghair-
 vara-sarasija-gandhair hāri-vāri-prapūrṇe
 viharata iha yasmin dāmpatī tau pramattau
 tad ati-surabhi rādhā-kuṇḍam evāśrayo me (8)*

May that very charming and especially fragrant Rādhā-kuṇḍa, where intoxicated with love the Divine Couple and the *sakhīs* daily sport with great joy in the water which is so fragrant due to the presence of exquisite lotus flowers, be the sole shelter of my life.

अविकलमति देव्याश्चारु कुण्डाष्टकं यः
 परिपठति तदीयोल्लासि-दास्यार्पितात्मा ।
 अचिरमिह शरीरे दर्शयत्येव तस्मै
 मधुरिपुरतिमोदैः श्लिष्यमाणां प्रियां ताम् ॥९॥
avikalam ati devyāś cāru kuṇḍāṣṭakam yaḥ
paripāṭhati tādīyollāsi-dāsyārpitātmā
aciram iha śarīre darśayaty eva tasmai
madhu-ripur ati-modaiḥ śliṣyamāṇāṁ priyāṁ tām (9)

To that devotee who, in a resolute mood of aspiring to serve Śrīmatī Rādhikā, reads this charming prayer describing Śrī Rādhā-kuṇḍa, even in their present body Śrī Kṛṣṇa will quickly grant them *darśana* of not only His beloved Rādhikā, but also of Their many variegated amorous pastimes. Witnessing these pastimes and envisioning himself serving the Yugalakiśora in various ways, such a devotee will feel immense jubilation. This *aṣṭaka* is sung in the melody known as 'Mālinī'.

श्रीश्याम-कुण्डाष्टकम् Śrī Śyāma-kuṇḍāṣṭakam

Composed by
Śrīmad Raghunātha dāsa Goswāmī

वृषभ-दनुज-नाशानन्तरं यत् स्वगोष्ठी-
मयसि वृषभ-शत्रो मा स्पृश त्वं वदन्त्याम् ।
इति वृषरवि-पुत्र्यां कृष्णपाष्णिं प्रखातं
तदति-विमल-नीरं श्याम-कुण्डं गतिर्मे ॥१॥

*vṛṣabha-danuja-nāśānantaram yat sva-goṣṭhī-
mayasi vṛṣabha-śatro mā sprśa tvam vadantyām
iti vṛṣaravi-putryām kṛṣṇa-pārṣṇim prakhātam
tad ati-vimala-nīram śyāma-kuṇḍam gatir me (1)*

After Kṛṣṇa killed Vṛṣabhāsura, Śrīmatī Rādhikā said to Him, “O Vṛṣabha-śatru! You are approaching us, but don’t touch us!” Hearing these words, with a single blow from His heel Kṛṣṇa manifested Śrī Śyāma-kuṇḍa. May that Śyāma-kuṇḍa, composed of exceptionally pure water, be my shelter.

त्रिजगति निवसद् यत् तीर्थ-वृन्दं तमोघ्नं
व्रजनृपति-कुमारेणाहतं तत समग्रम् ।
स्वयमिदमवगाढं यन्महिम्नः प्रकाशं
तदति-विमल-नीरं श्याम-कुण्डं गतिर्मे ॥२॥

*tri-jagati nivasad yat tīrtha-vṛndaṁ tamoghnaṁ
vraja-nṛpati-kumāreṇāhṛtaṁ tata samagram
svayam idam avagāḍhaṁ yan mahimnaḥ prakāśaṁ
tad ati-vimala-nīram śyāma-kuṇḍam gatir me (2)*

Having been called there by Śrī Kṛṣṇa, all the sin-vanquishing holy places within the three worlds began residing together within Śyāma-kuṇḍa, thereby broadcasting the extensive glories of that place. May that Śyāma-kuṇḍa, composed of exceptionally pure water, be my shelter.

यदति-विमल-नीरे तीर्थ-रूपे प्रशस्ते
 त्वमपि कुरु कृशांगि! स्नानमत्रैव राधे ।
 इति विनय-वचोभिः प्रार्थनाकृत् स कृष्णस्
 तदति-विमल-नीरं श्याम-कुण्डं गतिर्मे ॥३॥

*yad ati-vimala-nire tīrtha-rūpe praśaste
 tvam api kuru kṛśāṅgi! snānam atraiva rādhe
 iti vinaya-vacobhiḥ prārthanākṛt sa kṛṣṇas-
 tad ati-vimala-nīraṁ śyāma-kuṇḍaṁ gatir me (3)*

“Hey Kṛśāṅgi Rādhe! You please also bathe in the pristine waters of this purifying pond which is now a beautiful holy place”—with these words Śrī Kṛṣṇa implored even Śrīmatī Rādhikā to bathe in Śrī Śyāma-kuṇḍa. May that Śyāma-kuṇḍa, composed of exceptionally pure water, be my shelter.

वृषभ-दनुज-नाशादुत्थ-पापं समाप्तं
 द्युमणि-सख-जयोच्चैर्वर्जयित्वेति तीर्थम् ।
 निजमखिल-सखीभिः कुण्डमेव प्रकाश्यं
 तदति-विमल-नीरं श्याम-कुण्डं गतिर्मे ॥४॥

*vṛṣabha-danuja-nāśāduttha-pāpaṁ samāptaṁ
 dyumaṇi-sakha-jayoccair varjayitveti tīrthaṁ
 nijam akhila-sakhībhiḥ kuṇḍam eva prakāśyaṁ
 tad ati-vimala-nīraṁ śyāma-kuṇḍaṁ gatir me (4)*

Seeing how Kṛṣṇa’s ‘sin’ of killing Vṛṣabhāsura was absolved by His bathing in this pond which is inhabited by all the holy places and which was manifest from a single blow of His heel, Vṛṣabhānu-nandinī Śrīmatī Rādhikā, accompanied by all Her *sakhīs*, manifested a similar pond nearby. Śrī Śyāma-kuṇḍa, composed of exceptionally pure water, is my shelter.

यदति सकल-तीर्थैः स्तुत-वाक्यैः प्रभीतैः

सविनयमभियुक्तैः कृष्णचन्द्रे निवेद्य ।

अगतिकगति-राधा वर्जनान्नो गतिः का

तदति-विमल-नीरं श्याम-कुण्डं गतिर्मे ॥५॥

*yad ati sakala-tīrthaistyakta-vākyaiḥ prabhītaiḥ
sa-vinayam abhiyuktaiḥ kṛṣṇacandre nivedya
agatikagati-rādhā varjanānno gatiḥ kā
tad ati-vimala-nīraṁ śyāma-kuṇḍaṁ gatir me (5)*

After being forbidden by Śrīmatī Rādhikā to enter Her pond, the personified holy places became very fearful and humbly prostrating themselves at Śrī Kṛṣṇacandra's lotus feet, said, "Having been rejected by Śrīmatī Rādhikā, the sole shelter for the shelterless, what will be our destination?" May the pure waters of Śrī Śyāma-kuṇḍa, the place where this entreaty was spoken, be my shelter.

यदति-विमल-तीर्थं कृष्णचन्द्रं प्रसुस्थं

अति-लघु-नति-वाक्यैः सुप्रसन्नेति राधा ।

विविध-चटुल-वाक्यैः प्रार्थनाढ्या भवन्ती

तदति-विमल-नीरं श्याम-कुण्डं गतिर्मे ॥६॥

*yad ati-vimala-tīrthaṁ kṛṣṇacandraṁ prasusthaṁ
ati-laghu-nati-vākyaiḥ suprasanneti rādhā
vividha-caṭula-vākyaiḥ prārthanāḍhyā bhavanti
tad ati-vimala-nīraṁ śyāma-kuṇḍaṁ gatir me (6)*

Upon seeing the distress of the personified holy places and desiring to bestow upon them the qualification to enter Śrīmatī Rādhikā's pond, Śrī Kṛṣṇa displayed various bodily poses and facial expressions and appealed to Rādhikā with clever words. Then, with very soft and courteous words, Rādhikā replied that She was very pleased—may the pure waters of that Śrī Śyāma-kuṇḍa, where these words were spoken, be my shelter.

यदति-ललित-पादैस्तां प्रसाद्याप्त-तैर्थ्यै-
 स्तदतिशय-कृपाद्रैः संगमेन प्रविष्टैः ।
 व्रज-नव-युव-राधाकुण्डमेव प्रपन्नं
 तदति-विमल-नीरं श्याम-कुण्डं गतिर्मे ॥७॥

*yad ati-lalita-pādaistāṁ prasādyāpta-tairthyais-
 tad atisaya-kṛpādraiḥ saṅgamena praviṣṭaiḥ
 vraja-nava-yuva-rādhā-kuṇḍam eva prapannaṁ
 tad ati-vimala-nīraṁ śyāma-kuṇḍaṁ gatir me (7)*

Then those holy places which had previously assumed the form of water and entered Śrī Śyāma-kuṇḍa pleased Śrīmatī Rādhikā with verses of exceptionally brilliant poetry and, upon attaining Her mercy, penetrated the land between the two *kuṇḍas* and entered the pond of the ever-fresh Youthful Lovers of Vraja, Śrī Rādhā-kuṇḍa. Śyāma-kuṇḍa, composed of exceptionally pure water, is my sole shelter.

यदति-निकट-तीरे क्लप्त-कुञ्जं सुरम्यं
 सुबल-बटु-मुखेभ्यो राधिकाद्यैः प्रदत्तम् ।
 विविध-कुसुम-वल्ली-कल्प-वृक्षादि-राजं
 तदति-विमल-नीरं श्याम-कुण्डं गतिर्मे ॥८॥

*yad ati-nikāṭa-tīre klapta-kuñjaṁ suramyaṁ
 subala-baṭu-mukhebhyo rādhikādyaiḥ pradattam
 vividha-kusuma-vallī-kalpa-vṛkṣādi-rājaṁ
 tad ati-vimala-nīraṁ śyāma-kuṇḍaṁ gatir me (8)*

On the banks of Śrī Śyāma-kuṇḍa, Śrīmatī Rādhikā and Her *sakhīs* created *kuñjas* beautified by desire trees and burgeoning vines of various flowers and then awarded those *kuñjas* to Subala, Madhumaṅgala, and the other primary *sakhās*. That Śrī Śyāma-kuṇḍa, composed of exceptionally pure water, is my shelter.

परिपठति सुमेधाः श्यामकुण्डाष्टकं यो
 नव-जलधर-रूपे स्वर्ण-कान्त्यां च रागात् ।
 व्रज-नरपति-पुत्रस्तस्य लभ्यः सुशीघ्रं
 सह सगण-सखीभी राधया स्यात् सुभज्यः ॥९॥

*paripathati sumedhāḥ śyāma-kuṇḍāṣṭakam yo
 nava-jaladhara-rūpe svarṇa-kāntyām ca rāgāt
 vraja-narapati-putras tasya labhyaḥ susiḡhram
 saha sa-gaṇa-sakhībhi rādhayā syāt subhajyaḥ (9)*

That intelligent person who regularly recites this Śyāma-kuṇḍāṣṭakam with great devotion will develop loving attraction for Vrajendra-nandana Śrī Kṛṣṇa, whose complexion is like that of a fresh monsoon cloud, accompanied by Śrīmatī Rādhikā, whose complexion is like pure gold and who is always surrounded by Her *sakhīs*, thereby easily entering into Their worship and attaining Their eternal company very soon.

श्रीगोवर्धन-वास-प्रार्थना-दशकम् Śrī Govardhana-vāsa-prārthanā-daśakam

Composed by
Śrīmad Raghunātha dāsa Goswāmī

निज-पति-भुज-दण्डच्छत्र-भावं प्रपद्य
प्रति-हत-मदधृष्टोद्वण्ड-देवेन्द्र-गर्व ।
अतुल-पृथुल-शैल-श्रेणि-भूप! प्रियं मे
निज-निकट-निवासं देहि गोवर्धन! त्वम् ॥१॥

*nija-pati-bhuja-daṇḍacchatra-bhāvaṁ prapadya
prati-hata-madadhṛṣṭod-daṇḍa-devendra-garva
atula-pṛthula-sāila-sreṇi-bhūpa! priyaṁ me
nija-nikaṭa-nivāsaṁ dehi govardhana! tvam (1)*

○ Śrīmān Govardhana, matchlessly enormous king of mountains! Please bestow upon me residence near your side. This is my most cherished desire, because you assumed the shape of an umbrella being held upon the umbrella-stem arm of your master Śrī Kṛṣṇa, thus pulverising the arrogant pride of Indra who was intoxicated by his own opulence.

प्रमद-मदन-लीलाः कन्दरे कन्दरे ते
रचयति नव-यूनोर्द्वन्द्वमस्मिन्नमन्दम् ।
इति किल कलनार्थं लग्न-कस्तद्वयोर्मे
निज-निकट-निवासं देहि गोवर्धन! त्वम् ॥२॥

*pramada-madana-līlāḥ kandare kandare te
racayati nava-yūnor-dvandvam asminn-amandam
iti kila kalanārthaṁ lagna-kastad-dvayor me
nija-nikaṭa-nivāsaṁ dehi govardhana! tvam (2)*

○ Govardhana! Please grant me a dwelling near your side where I can easily witness the youthful lovers Śrī Rādhā-Kṛṣṇa performing especially ecstatic amorous pastimes within all of your caves.

अनुपम-मणिवेदी-रत्न-सिंहासनोर्वी-
 रुहझर-दरसानुद्रोणि-संघेषु रंगैः ।
 सह बल-सखिभिः संखेलयन् स्वप्रियं मे
 निज-निकट-निवासं देहि गोवर्धन! त्वम् ॥३॥
*anupama-maṇi-vedī-ratna-simhāsanorvī-
 ruhajhara-darasānudroṇi-saṅghesu-raṅgaiḥ
 saha bala-sakhibhiḥ saṅkhelayan sva-priyaṁ me
 nija-nikaṭa-nivāsaṁ dehi govardhana! tvam (3)*

O Govardhana! Please grant me a dwelling near your side. If you say to me, “Śrī Rādhā-Kṛṣṇa also perform pastimes in the forests at such places as Saṅketa, so why don’t you desire to reside there?” I will reply that upon your incomparable pearl-studded altars, on your jewelled *simhāsanas*, below your trees, in your cracks and crevices, upon your crest, and in your multitude of caves, Śrī Kṛṣṇa and Baladeva always enjoy playful sports accompanied by the *sakhās* headed by Śrīdāmā.

रसनिधि-नवयूनोः साक्षिणीं दानकेले-
 द्युति-परिमल-विद्धां श्यामवेदीं प्रकाश्य ।
 रसिक-वर-कुलानां मोदमास्फालयन्मे
 निज-निकट-निवासं देहि गोवर्धन! त्वम् ॥४॥
*rasa-nidhi-nava-yūnoḥ sākṣiṇīm dāna-keler-
 dyuti-parimala-viddhāṁ śyāma-vedīm prakāśya
 rasika-vara-kulānāṁ modam āsphālayan me
 nija-nikaṭa-nivāsaṁ dehi govardhana! tvam (4)*

O Govardhana! Please grant me residence near your side because, having manifested a lustrous black altar with an enchanting scent, you facilitated and witnessed the *dāna-keli* pastime enacted by the youthful lovers Śrī Rādhā-Kṛṣṇa, who Themselves are a treasure-house of delicious *rasa*-mellows. Thus you increase the transcendental pleasure of Śrī Kṛṣṇa’s exalted *rasika* devotees who relish those mellows.

हरि-दयितमपूर्व राधिका-कुण्डमात्म-
 प्रिय-सखमिह कण्ठे नर्मणाऽलिङ्ग्य गुप्तः ।
 नव-युव-युग-खेलास्तत्र पश्यन् रहो मे
 निज-निकट-निवासं देहि गोवर्धन! त्वम् ॥५॥

*hari-dayitam apūrvam rādhikā-kuṇḍam ātma-
 priya-sakham iha kaṇṭhe narmaṇā 'liṅgya guptaḥ
 nava-yuva-yuga-khelās-tatra paśyan raho me
 nija-nikaṭa-nivāsaṁ dehi govardhana! tvam (5)*

O Govardhana! Please grant me residence near your side. The unprecedented Rādhā-kuṇḍa is most dear to Śrī Kṛṣṇa and also your dear friend. Embracing Rādhā-kuṇḍa to your neck in a playful mood, you remain hidden there while watching Śrī Rādhā-Kṛṣṇa enjoy pastimes in Their freshly blossoming youth. That secluded spot is also perfectly suitable for me—I will also sit right there and relish Their pastimes with you.

स्थल-जल-तल-शष्पैर्भूरुहच्छायया च
 प्रति-पदमनुकालं हन्त संवर्धयन् गाः ।
 त्रिजगति निजगोत्रं सार्थकं ख्यापयन्मे
 निज-निकट-निवासं देहि गोवर्धन! त्वम् ॥६॥

*sthala-jala-tala-śaṣpair-bhūrahacchāyayā ca
 prati-padam anukālaṁ hanta saṁvardhayan gāḥ
 tri-jagati nija-gotraṁ sārthakam khyāpayan me
 nija-nikaṭa-nivāsaṁ dehi govardhana! tvam (6)*

O Govardhana! Please grant me residence near your side. With your nice spacious grounds, streams and waterfalls, forests, fresh grass, and shade-trees, you nourish and increase the numbers of Śrī Kṛṣṇa's beloved cows at every moment. Thus your very name of 'Govardhana' ('gāḥ' means cows, and 'vardhayati' means to nourish and increase) is very meaningful and renowned throughout the three worlds. If I can reside near you, I will also be able to receive the *darśana* of my *iṣṭadeva* (worshipable Deity) Śrī Kṛṣṇa who comes near you when He brings His cows out to graze.

सुर-पति-कृत-दीर्घ-द्रोहतो गोष्ठरक्षां
 तव नव गृह-रूपस्यान्तरे कुर्वतैव ।
 अघ-बक-रिपुणोच्चैर्दत्तमान! द्रुतं मे
 निज-निकट-निवासं देहि गोवर्धन! त्वम् ॥७॥

*sura-pati-kṛta-dīrgha-drohato goṣṭha-rakṣāṁ
 tava nava gṛha-rūpasy āntare kurvataiva
 agha-baka-ripuṇocchāir-dattamāna! drutaṁ me
 nija-nikaṭa-nivāsaṁ dehi govardhana! tvam (7)*

○ Govardhana! Please bestow upon me residence in your vicinity. Śrī Kṛṣṇa, the slayer of Aghāsura and Bakāsura, showed you special honour by establishing Vraja beneath you while holding you aloft, thereby turning you into a new home for the *Vraja-vāsīs* and protecting them from the hostility of Indra. Kṛṣṇa's nature is that He is merciful to those who, although unqualified, reside near those whom He honours, so by residing near you I also will certainly obtain Kṛṣṇa's mercy.

गिरिनृप! हरिदास-श्रेणी-वर्येति-नामा-
 मृतमिदमुदितं श्रीराधिका-वक्त्र-चन्द्रात् ।
 ब्रजनव-तिलकत्वे क्लृप्त! वेदैः स्फुटं मे
 निज-निकट-निवासं देहि गोवर्धन! त्वम् ॥८॥

*giri-nṛpa! haridāsa-śreṇī-varyeti-nāmā-
 mṛtam idam uditam śrī-rādhikā-vaktra-candrāt
 vraja-nava-tilakatve klṛpta! vedaiḥ sphuṭam me
 nija-nikaṭa-nivāsaṁ dehi govardhana! tvam (8)*

○ Girirāja Mahārāja! From the moon-like face of Śrīmatī Rādhikā the following words have issued: "This hill is the best of those who are known as Haridāsa." These words from the *Śrīmad-Bhāgavatam* (10.21.18) have revealed the nectar of your name, and all the Vedas have established you as the fresh *tilaka* of Vraja-maṇḍala. Therefore the most desirable place to reside is near your side; please grant me a dwelling there.

निज-जनयुत-राधा-कृष्ण-मैत्री-रसाक्त-
 व्रजनर-पशु-पक्षि व्रात-सौख्यैक-दातः ।
 अगणित-करुणत्वान्मामुरी-कृत्य तान्तं
 निज-निकट-निवासं देहि गोवर्धन! त्वम् ॥९॥

*nija-janayuta-rādhā-kṛṣṇa-maitrī-rasākta-
 vraja-nara-paśu-pakṣi vrāta-saukhyaika-dātaḥ
 agaṇita-karuṇatvān-mām uri-kṛtya tāntaṁ
 nija-nikaṭa-nivāsaṁ dehi govardhana! tvam (9)*

O Govardhana! You are absorbed in the *rasa* of friendship towards Śrī Rādhā-Kṛṣṇa who are surrounded by Their *sakhīs* and *sakhās*, and you are the unparalleled source of happiness for the men, women, birds, animals, and all the living entities of Vraja. Since you are infinitely compassionate, please accept this most fallen and miserable person and by mercifully bestowing upon me residence near your side, make even poor me a worthy recipient of Śrī Kṛṣṇa's love.

निरुपधि-करुणेन श्रीशची-नन्दनेन
 त्वयि कपटि-शठोऽपि त्वत्प्रियेणार्पितोऽस्मि ।
 इति खलु मम योग्यायोग्यतां तामगृह्णन्
 निज-निकट-निवासं देहि गोवर्धन! त्वम् ॥१०॥

*nirupadhi-karuṇena śrī-śacī-nandanena
 tvayi kapaṭi-śaṭho 'pi tvat-priyeṇārpito 'smi
 iti khalu mama योग्यायोग्यतां तामग्रहणन्
 nija-nikaṭa-nivāsaṁ dehi govardhana! tvam (10)*

O Govardhana! Although I am a cheater and a rogue, the greatly merciful Śrī Śacinandana Kṛṣṇa Caitanya, who is most dear to you, has offered me unto you (and you are therefore obliged to accept me). Without considering whether I am qualified or unqualified, please bestow upon me a residence near your side.

रसद-दशकमस्य श्रील-गोवर्धनस्य
 क्षितिधर-कुलभर्तुर्यः प्रयत्नादधीते ।
 स सपदि सुखदेऽस्मिन् वासमासाद्य साक्षा-
 च्छुभद-युगल-सेवा-रत्नमाप्नोति तूर्णम् ॥११॥

*rasada-daśakam-asya śrīla-govardhanasya
 kṣīti-dhara-kula-bhartur-yaḥ prayatnādadhīte
 sa sapadi sukhade 'smin vāsamāsādya sākṣāc-
 chubhada-yugala-sevā-ratnam āpnoti tūrṇam (11)*

Whoever ardently studies these ten verses glorifying Śrīmān Govardhana, the lord of mountains, will very quickly obtain a pleasure-giving dwelling directly near Govardhana, thereby also quickly attaining the fortune-granting jewel of direct service to Śrī Rādhā-Kṛṣṇa. This composition is sung in the melody known as 'Mālinī'.

श्रीवृन्दावनाष्टकम् Śrī Vṛndāvanāṣṭakam

Composed by
Śrīla Viśvanātha Cakravartī Ṭhākura

न योगसिद्धिर्न ममास्तु मोक्षो
वैकुण्ठ-लोकेऽपि न पार्षदत्वम् ।
प्रेमापि न स्यादिति चेत्तरां तु
ममास्तु वृन्दावन एव वासः ॥१॥

*na yoga-siddhir na mamāstu mokṣo
vaikuṇṭha-loke 'pi na pārśadatvam
premāpi na syād iti cet tarāṁ tu
mamāstu vṛndāvana eva vāsaḥ (1)*

If I do not obtain mystic powers, impersonal liberation, eternal residence in Vaikuṇṭha, or even *bhagavat-prema*, there is no loss for me as long as I can always reside in Śrī Vṛndāvanadhāma.

तार्णं जनुर्यत्र विधिर्ययाचे
सद्भक्त-चूडामणिरुद्धवोऽपि ।
वीक्ष्यैव माधुर्यधूरां तदस्मिन्
ममास्तु वृन्दावन एव वासः ॥२॥

*tārṇaṁ janur yatra vidhir yayāce
sad-bhakta-cūḍamaṇir-uddhavo 'pi
vikṣyaiva mādhyura-dhūrāṁ tad asmin
mamāstu vṛndāvana eva vāsaḥ (2)*

Upon seeing the profuse sweetness of Vṛndāvana, even Brahmā, the spiritual master of the entire universe, and Uddhava, the crown-jewel of exalted devotees, prayed to take birth there as blades of grass. May Vṛndāvana always be my residence.

किं ते कृतं हन्त तपः क्षितीति
 गोप्योऽपि भूमेस्तुवते रस कीर्तिम् ।
 येनैव कृष्णाङ्घ्रि-पदाङ्कितेऽस्मिन्
 ममास्तु वृन्दावन एव वासः ॥३॥

kiṁ te kṛtaṁ hanta tapaḥ kṣitīti
gopyo 'pi bhūme stuvate rasa kīrtim
yenaiva kṛṣṇāṅghri-padāṅkīte 'smin
mamāstu vṛndāvana eva vāsaḥ (3)

When Śrī Kṛṣṇa vanished from the *rāsa-līlā*, the *gopīs* prayed (*Śrīmad-Bhāg.* 10.30.10), “*kiṁ te kṛtaṁ kṣitī tapo...*—O Pṛthvī-devi! What unprecedented austerities did you perform to receive the festival of the touch of Śrī Kṛṣṇa’s feet upon your surface in Vṛndāvana?” May I always reside in Vṛndāvana, which is marked with Kṛṣṇa’s footprints.

गोपाङ्गना-लपट-तैव यत्र
 यस्यां रसः पूर्णतमत्वमाप ।
 यतो रसो वै स इति श्रुतिस्त-
 न्ममास्तु वृन्दावन एव वासः ॥४॥

gopāṅganā-lapaṭa-taiva yatra
yasyāṁ rasaḥ pūrṇatamatvam āpa
yato raso vai sa iti śrutis tan
mamāstu vṛndāvana eva vāsaḥ (4)

Vṛndāvana is that place where the loving attachment of the *gopīs* is predominant, and within that loving attachment, *rasa* reaches its pinnacle. The śrutis declare: “*raso vai sa*—without question Rasika-sekhara Śrī Nanda-nandana is the embodiment of *rasa*.” Vṛndāvana is that place where this fact is clearly evidenced.

भाण्डीर-गोवर्धन-रास-पीठै-
 स्त्री-सीमके योजन-पंचकेन ।
 मिते विभुत्वादमितेऽपि चास्मिन्
 ममास्तु वृन्दावन एव वासः ॥५॥

*bhāṇḍīra-govardhana-rāsa-pīṭhais-
 trī-simake yojana-pañcakena
 mite vibhutvād amite 'pi cāsmiṅ
 mamāstu vṛndāvana eva vāsaḥ (5)*

Due to the presence of Bhāṇḍīra-vaṭa, Govardhana, and Rāsa-pīṭha (where the *rāsa-līlā* took place), Vṛndāvana is known to have three borders, and although in reality it is limitless, it is five *yojanas* in circumference. May I always reside in Vṛndāvana.

यत्राधिपत्यं वृषभानु-पुत्र्या
 येनोदयेत् प्रेमसुखं जनानाम् ।
 यस्मिन्ममाशा बलवत्यतोऽस्मिन्
 ममास्तु वृन्दावन एव वासः ॥६॥

*yatrādhīpatyaṁ vṛṣabhānu-putryā
 yenodayet prema-sukhaṁ janānām
 yasmīn mamāśā balavatya-to 'smiṅ
 mamāstu vṛndāvana eva vāsaḥ (6)*

Where the daughter of Vṛṣabhāṇu Mahārāja is the queen, and where my long-cherished hope lies, and by the mercy of which the happiness of *bhagavat-prema* is manifest in each and every devotee—may I always reside in that Vṛndāvana.

यस्मिन् महा-रास-विलास-लीला
 न प्राप यां श्रीरपि सा तपोभिः ।
 तत्रोल्लसन्मंजु-निकुंज-पुंजे
 ममास्तु वृन्दावन एव वासः ॥७॥

*yasmin mahā-rāsa-vilāsa-līlā
 na prāpa yām śrīrapi sā tapobhīḥ
 tatrollasanmañju-nikuñja-puñje
 mamāstu vṛndāvana eva vāsaḥ (7)*

The renowned pastime of the *rāsā* dance, which even Lakṣmīdevī could not gain entrance into although she performed varieties of penances, is enacted eternally in Vṛndāvana. Therefore may I always reside in Vṛndāvana, which is comprised of multitudes of splendid, enchanting love-groves.

सदा रुरु-न्यंकुमुखा विशंकं
 खेलन्ति कूजन्ति पिकालिकीराः ।
 शिखण्डिनो यत्र नटन्ति तस्मिन्
 ममास्तु वृन्दावन एव वासः ॥८॥

*sadā ruru-nyaṅkumukhā viśaṅkaṁ
 khelanti kūjanti pikālikīrah
 śikhaṇḍino yatra naṭanti tasmīn
 mamāstu vṛndāvana eva vāsaḥ (8)*

Where varieties of deer such as *ruru* (black deer) and *nyaṅku* (deer with horns) fearlessly play, where cuckoos, bumblebees, and parrots sing, and where peacocks dance—may I always reside in that Vṛndāvana.

वृन्दावनस्याष्टकमेतदुच्चैः
 पठन्ति ये निश्चल-बुधयस्ते ।
 वृन्दावनेशाङ्घ्रि-सरोज-सेवां
 साक्षाल्लभन्ते जनुषोऽन्त एव ॥९॥

*vṛndāvanasyāṣṭakam etad-uccaiḥ
 paṭhanti ye niścala-budhayaste
 vṛndāvaneśāṅghri-saroja-sevām
 sāksāllabhante januṣo 'nta eva (9)*

Those of fixed intelligence who loudly recite this Vṛndāvanāṣṭakam with great devotional feeling will, at the end of this very life, attain the direct service of the lotus feet of the king and queen of Vṛndāvana, Śrī Rādhā-Kṛṣṇa. This *aṣṭaka* is sung in the melody known as 'Upajāti'.

श्रीयमुनाष्टकम् Śrī Yamunāṣṭakam

Composed by
Śrīla Rūpa Goswāmī

भ्रातुरन्तकस्य पत्तनेऽभिपत्ति-हारिणी
प्रेक्षयाति-पापिनोऽपि पाप-सिन्धु-तारिणी ।
नीर-माधुरीभिरप्यशेष-चित्त-बन्धिनी
मां पुनातु सर्वदारविन्द-बन्धु-नन्दिनी ॥१॥

*bhrātur antakasya pattane 'bhipatti-hāriṇī
prekṣayāti-pāpino 'pi pāpa-sindhu-tāriṇī
nīra-mādhurībhir apy aśeṣa-citta-bandhinī
mām punātu sarvadāravinda-bandhu-nandinī (1)*

May Yamunā-devī, the daughter of Sūrya the sun-god, always purify me. She saves those who touch her from going to the realm of her brother Yamarāja, and merely seeing her exonerates even greatly sinful people from the reactions to their sins. The attractiveness of her waters captivates everyone's heart.

हारि-वारि-धारयाभिमण्डितोरु-खाण्डवा
पुण्डरीक-मण्डलोद्यदण्डजालि-ताण्डवा ।
स्नान-काम-पामरोग-पापसंपदन्धिनी
मां पुनातु सर्वदारविन्द-बन्धु-नन्दिनी ॥२॥

*hāri-vāri-dhārayābhimaṇḍitoru-khāṇḍavā
puṇḍarīka-maṇḍalodyad-aṇḍajāli-tāṇḍavā
snāna-kāma-pāmarogra-pāpa-sampad-andhinī
mām punātu sarvadāravinda-bandhu-nandinī (2)*

Yamunā-devī adorns Indra's massive Khāṇḍava forest with her enchanting current, and upon her blooming white lotuses, birds such as wagtails always dance. Simply desiring to bathe in her crystalline waters pardons one from even the greatest of sins. May that Yamunā-devī, the daughter of Sūrya-deva, continue to always purify me.

शीकराभिमृष्ट-जन्तु-दुर्विपाक-मर्दिनी
 नन्द-नन्दनान्तरंग-भक्ति-पूर-वर्धिनी ।
 तीर-संगमाभिलाषि-मंगलानुबन्धिनी
 मां पुनातु सर्वदारविन्द-बन्धु-नन्दिनी ॥३॥

*śikarābhimṛṣṭa-jantu-durvipāka-mardīnī
 nanda-nandanāntaraṅga-bhakti-pūra-vardhinī
 tīra-saṅgamābhilāṣi-maṅgalānubandhinī
 mām punātu sarvadāravinda-bandhu-nandīnī (3)*

Sprinkling a single drop of her water upon oneself frees one from the reaction to even the most heinous crime. She increases the flow of *rāgānugā-bhakti* for Nanda-nandana Śrī Kṛṣṇa within one's heart and blesses anyone who simply desires to reside on her banks. May that Yamunā-devī, the daughter of Sūrya-deva, always purify me.

द्वीप-चक्रवाल-जुष्ट-सप्त-सिन्धु-भेदिनी
 श्रीमुकुन्द-निर्मितोरु-दिव्य-केलि-वेदिनी ।
 कान्ति-कन्दलीभिरिन्द्रनील-वृन्द-निन्दिनी

मां पुनातु सर्वदारविन्द-बन्धु-नन्दिनी ॥४॥

*dvīpa-cakravāla-juṣṭa-sapta-sindhu-bhedīnī
 śrī-mukunda-nirmitoru-divya-keli-vedīnī
 kānti-kandalībhir indranīla-vṛnda-nindīnī
 mām punātu sarvadāravinda-bandhu-nandīnī (4)*

Yamunā-devī is so inconceivably powerful that although she flows through the seven oceans which surround the earth's seven giant islands, she never merges into them as ordinary rivers do. Being an intimate witness to Śrī Kṛṣṇa's wonderful pastimes, she makes those pastimes arise in the hearts of those who take shelter of her. Her dark, shimmering beauty defeats that of even a precious blue sapphire. May that Yamunā-devī, the daughter of Sūrya-deva, always purify me.

माथुरेण मण्डलेन चारुणाभिमण्डिता
 प्रेम-नद्ध-वैष्णवाध्व-वर्धनाय पण्डिता ।
 ऊर्मिदोर्विलास-पद्मनाभ-पाद-वन्दिनी
 मां पुनातु सर्वदारविन्द-बन्धु-नन्दिनी ॥५॥

*māthureṇa maṇḍalena cāruṇābhimaṇḍitā
 prema-naddha-vaiṣṇavādhva-vardhanāya paṇḍitā
 ūrmi-dor-vilāsa-padmanābha-pāda-vandinī
 mām punātu sarvadāravinda-bandhu-nandinī (5)*

Ornamented by the supremely enchanting land of Mathurā-maṇḍala, Yamunā-devī inspires *rāgānugā-bhakti* in the hearts of the loving Vaiṣṇavas who bathe in her waters. With her waves which are like playful arms she worships Śrī Kṛṣṇa's lotus feet. May that Yamunā-devī, the daughter of Sūrya-deva, always purify me.

रम्य-तीर-रंभमाण-गो-कदम्ब-भूषिता
 दिव्य-गन्ध-भाक्कदम्ब-पुष्प-राजि-रूषिता ।
 नन्द-सूनु-भक्त-संघ-संगमाभिनन्दिनी
 मां पुनातु सर्वदारविन्द-बन्धु-नन्दिनी ॥६॥

*ramya-tīra-rambhamāṇa-go-kadamba-bhūṣitā
 divya-gandha-bhāk-kadamba-puṣpa-rāji-rūṣitā
 nanda-sūnu-bhakta-saṅgha-saṅgamābhinandinī
 mām punātu sarvadāravinda-bandhu-nandinī (6)*

Yamunā-devī's supremely attractive banks are further beautified by the celestial fragrance emanating from the flowers of the *kadamba* trees which line them and by the presence of mooing cows. She is especially delighted when Nandalāla's devotees assemble on those banks. May that Yamunā-devī, the daughter of Sūrya-deva, always purify me.

फुल्ल-पक्ष-मल्लिकाक्ष-हंस-लक्ष-कूजिता
 भक्ति-विद्ध-देव-सिद्ध-किन्नरालि-पूजिता ।
 तीर-गन्धवाह-गन्ध-जन्म-बन्ध-रन्धिनी

मां पुनातु सर्वदारविन्द-बन्धु-नन्दिनी ॥७॥

*phulla-pakṣa-mallikākṣa-haṁsa-lakṣa-kūjitā
 bhakti-viddha-deva-siddha-kinnarāli-pūjitā
 tīra-gandhavāha-gandha-janma-bandha-randhinī
 mām punātu sarvadāravinda-bandhu-nandini (7)*

Hundreds and thousands of swans glide along the waters of Yamunā-devī, who is worshipable to the demigods, Siddhas, Kinnaras, and humans whose hearts are dedicated to the service of Śrī Hari. Anyone who is touched by her gentle breezes is released from the cycle of birth and death. May that Yamunā-devī, the daughter of Sūrya-deva, always purify me.

चिद्विलास-वारि-पूर-भूर्भुवः-स्वरापिनी
 कीर्तितापि दुर्मदोरु-पाप-मर्म-तापिनी ।
 बल्लवेन्द्र-नन्दनाङ्गराग-भङ्ग-गन्धिनी

मां पुनातु सर्वदारविन्द-बन्धु-नन्दिनी ॥८॥

*cid-vilāsa-vāri-pūra-bhūr-bhuvah-svar-āpinī
 kīrtitāpi durmadoru-pāpa-marma-tāpinī
 ballavendra-nandanāṅgarāga-bhaṅga-gandhinī
 mām punātu sarvadāravinda-bandhu-nandini (8)*

Yamunā-devī distributes transcendental knowledge throughout the three worlds known as Bhuḥ, Bhuvah, and Svaḥ as she flows through them, and singing her glories burns to ashes the reactions of even the greatest of sins. She has become supremely fragrant due to the sandal-paste from Śrī Kṛṣṇa's body melting in her waters as He enjoys His water-sports. May that Yamunā-devī, the daughter of Sūrya-deva, always purify me.

तुष्ट-बुद्धिरष्टकेन निर्मलोर्मि-चेष्टितां
त्वामनेन भानुपुत्रि! सर्वदेव-वेष्टिताम् ।

यः स्तवीति वर्धयस्व सर्व-पाप-मोचने

भक्ति-पूरमस्य देवि! पुण्डरीक-लोचने ॥९॥

*tuṣṭa-buddhir aṣṭakena nirmalormi-ceṣṭitām
tvām anena bhānu-putri! sarva-deva-veṣṭitām
yaḥ stavīti vardhayasva sarva-pāpa-mocane
bhakti-pūram asya devi! puṇḍarīka-locane (9)*

Hey Sūryaputri! Devi! O Yamune, whose forceful waves are so purifying and who is surrounded by all the demigods! Please increase the current of *bhakti* for He who liberates people from their sins, the lotus-eyed Śrī Kṛṣṇa, of that contented, intelligent person who recites this prayer—this is my supplication at your feet.

श्रीललिताष्टकम् Śrī Lalitāṣṭakam

Composed by
Śrīla Rūpa Goswāmī

राधा-मुकुन्द पद-सम्भव-घर्म-बिन्दु-
निर्मञ्छनोपकरणी-कृत देह-लक्षाम् ।
उत्तुङ्ग-सौहृद-विशेष-वशात् प्रगल्भां
देवीं गुणैः सुललितां ललितां नमामि ॥१॥

*rādhā-mukunda pada-sambhava-gharma-bindu-
nirmañchanopakaraṇī-kṛta deha-lakṣām
uttuṅga-sauhṛda-viśeṣa-vaśāt pragalbhām
devīm guṇaiḥ sulalitām lalitām namāmi (1)*

I offer *praṇāma* unto the haughty Śrī Lalitā-devī who is the charming repository of qualities such as beauty, sweetness, and gravity, who engages in wiping away the glittering drops of perspiration from the lotus feet of Śrī Rādhā and Mādhava, and who is perpetually immersed in the most elevated mellow of *sauhṛda-rasa* or undivided absorption in fulfilling the heart's desire of her intimate friend Śrīmatī Rādhikā.

राका-सुधा-किरण-मण्डल-कान्ति-दण्डि
वक्त्र-श्रियं चकित-चारु चमूरु-नेत्राम् ।
राधा-प्रसाधन-विधान-कला-प्रसिद्धां
देवीं गुणैः सुललितां ललितां नमामि ॥२॥

*rākā-sudhā-kiraṇa-maṇḍala-kānti-daṇḍi
vaktra-śriyam cakita-cārū camūru-netrām
rādhā-prasādhana-vidhāna-kalā-prasiddhām
devīm guṇaiḥ sulalitām lalitām namāmi (2)*

I offer *praṇāma* unto Śrī Lalitā-devī whose beautiful face mocks the brilliance of the full moon, whose eyes are ever-restless like those of a startled doe, who is famous for her extraordinary expertise in the art of dressing Śrīmatī Rādhikā, and who is the repository of unlimited feminine qualities.

लास्योल्लसद्भुजग-शत्रु-पतत्र-चित्र-
 पट्टांशुकाभरण-कञ्चुलिकाञ्चिताङ्गीम् ।
 गोरोचना-रुचि-विगर्हण गौरिमाणं
 देवीं गुणैः सुललितां ललितां नमामि ॥३॥

*lāsyollasad-bhujaga-śatru-patatra-citra-
 paṭṭāṁśukābharāṇa-kañculikāñcitāṅgīm
 gorocanā-ruci-vigarhaṇa gaurimāṇam
 devīm guṇaiḥ sulalitām lalitām namāmi (3)*

I offer *praṇāma* unto Śrī Lalitā-devī whose body is adorned with a splendid *sārī* as brilliantly coloured as the multi-coloured tail-feather of an ecstatically-dancing peacock, whose upper body is covered with an immensely attractive bodice, whose hair partition is decorated with shimmering red vermillion, and who wears various necklaces and other jewelled ornaments. Her golden complexion defeats that of even *gorocanā* (a bright yellow pigment employed in painting, dyeing, and *tilaka*) and she possesses innumerable good qualities.

धूर्ते ब्रजेन्द्र-तनये तनु सुष्ठु-वाम्यं
 मा दक्षिणा भव कलङ्किनि लाघवाय ।
 राधे गिरं शृणु हितामिति शिक्षयन्तीं
 देवीं गुणैः सुललितां ललितां नमामि ॥४॥

*dhūrteṁ vrajendra-tanaye tanu suṣṭhu-vāmyam
 mā dakṣiṇā bhava kalaṅkini lāghavāya
 rādhe giram śṛṇu hitām iti śikṣayantīm
 devīm guṇaiḥ sulalitām lalitām namāmi (4)*

I offer *praṇāma* unto Śrī Lalitā-devī, the charming treasure-house of all good qualities, who instructs Śrīmatī Rādhikā in this way: “O Kalaṅkini (unchaste one)! Rādhe! Listen to my beneficial words! Vrajendra-nandana is very guileful. Don’t display Your mood of gentle submission to Him; instead, in all circumstances always be contrary.”

राधामभि-व्रजपतेः कृतमात्मजेन
 कूटं मनागपि विलोक्य विलोहिताक्षीम् ।
 वाग्भङ्गिभिस्तमचिरेण विलज्जयन्तीं
 देवीं गुणैः सुललितां ललितां नमामि ॥५॥
rādhām abhi-vraja-pateḥ kṛtam ātmajena
kūṭam manāg api vilokya vilohitākṣīm
vāg-bhaṅgibhis tam acireṇa vilajjayantīm
devīm guṇaiḥ sulalitām lalitām namāmi (5)

I offer *praṇāma* unto the abode of all good qualities, the supremely charming Śrī Lalitā-devī, who upon hearing Śrī Kṛṣṇa speak even a few crafty words to Śrīmatī Rādhikā, immediately becomes furious and embarrasses Kṛṣṇa by speaking sarcastic words such as, “You are so truthful and simple-hearted, and such a *chaste* lover!”

वात्सल्य-वृन्द-वसतिं पशुपाल-राज्ञ्याः
 सख्यानुशिक्षण-कलासु गुरुं सखीनाम् ।
 राधा-बलावरज जीवित-निर्विशेषां
 देवीं गुणैः सुललितां ललितां नमामि ॥६॥
vātsalya-vṛnda-vasatīm paśupāla-rājñyāḥ
sakhyānusikṣaṇa-kalāsu gurum sakhīnām
rādhā-balāvaraja jivita-nirviśeṣām
devīm guṇaiḥ sulalitām lalitām namāmi (6)

I offer *praṇāma* unto the supremely charming Śrī Lalitā-devī, who possesses the aggregate of divine qualities. She is the receptacle for Śrīmatī Yaśodā-devī’s parental affection, the *guru* of all the *sakhīs* who instructs them on the matter of friendship, and the very life of both Śrīmatī Rādhikā and the younger brother of Baladeva.

यां कामपि ब्रज-कुले वृषभानुजायाः
 प्रेक्ष्य स्वपक्ष-पदवीमनुद्ध्यमानाम् ।
 सद्यस्तदिष्ट-घटनेन कृतार्थयन्तीं
 देवीं गुणैः सुललितां ललितां नमामि ॥७॥

*yām kām api vraja-kule vṛṣabhānujāyāḥ
 prekṣya sva-pakṣa-padavīm anuruddhyamānām
 sadyas tad iṣṭa-ghātanena kṛtārthayantīm
 devīm guṇaiḥ sulalitām lalitām namāmi (7)*

I offer *praṇāma* unto the supremely charming Śrī Lalitā-devī, the treasure-house of all good qualities. Upon seeing any young maiden anywhere in Vraja and discerning that she is inclined towards her *priya-sakhī* Śrīmatī Rādhikā, Lalitā immediately fulfils all of that maiden's internal desires and satisfies her completely.

राधा-ब्रजेन्द्र-सुत-संगम-रङ्ग-चर्या
 वर्या विनिश्चितवतीमखिलोत्सवेभ्यः ।
 तां गोकुल-प्रिय-सखी-निकुरम्ब-मुख्यां
 देवीं गुणैः सुललितां ललितां नमामि ॥८॥

*rādhā-vrajendra-suta-saṅgama-raṅga-caryām
 varyām viniścītavatīm akhilotsavebhyaḥ
 tām gokula-priya-sakhī-nikuramba-mukhyām
 devīm guṇaiḥ sulalitām lalitām namāmi (8)*

I offer *praṇāma* unto Śrī Lalitā-devī, the embodiment of all divine virtues and the foremost of the *sakhīs* of Gokula. Her primary task is providing enjoyment for Śrī Rādhā-Govinda by arranging for Them to meet, and she has more longing to perform this merry task than she does to enjoy the entirety of other types of festivals.

नन्दन्नमूनि ललिता-गुण-ललितानि
 पद्यानि यः पठति निर्मल-दिष्टरष्टौ ।
 प्रीत्या विकर्षति जनं निज-वृन्द-मध्ये
 तं कीर्तिदा-पति-कुलोज्ज्वल-कल्प-वल्ली ॥९॥

*nandann amūni lalitā-guṇa-lālitāni
 padyāni yaḥ paṭhati nirmala-dṛṣṭir aṣṭau
 prītyā vikarṣati janam nija-vṛnda-madhye
 tam kirtidā-pati-kulojjvala-kalpa-vallī (9)*

If a person with a cheerful and pure heart recites this *aṣṭaka* in praise of Lalitā-devī, who is superbly ornamented with the qualities of beauty, grace and charm, Śrīmatī Rādhikā, the effulgent wish-fulfilling creeper in the family of Vṛṣbhānu Mahārāja, affectionately draws that person toward Her and adopts her among Her group of *sakhīs*.

श्रीतुलसी परिक्रमा एवं आरति Śrī Tulasī Parikramā and Ārati

Composed by
Śrī Śrīmad Bhakti Prajñāna Keśava Goswāmī

नमो नमः तुलसी कृष्ण-प्रेयसी (नमो नमः) ।
राधाकृष्ण नित्यसेवा—एइ अभिलाषी ॥१॥
namo namaḥ tulasī kṛṣṇa-preyasī (namo namaḥ)
rādhā-kṛṣṇa nitya-sevā—ei abhilāṣī (1)

O Śrīmatī Tulasī-devī! Desiring to enter the eternal service of Śrī Rādhā and Kṛṣṇa, I repeatedly offer *praṇāma* to you, who are so dear to Śrī Kṛṣṇa.

जे तोमार शरण लय, सेइ कृष्ण सेवा पाय,
कृपा करि कर तारे वृन्दावन-वासी ।
तुलसी कृष्ण प्रेयसी (नमो नमः) ॥२॥
je tomāra śaraṇa laya, sei kṛṣṇa sevā pāya,
kṛpā kari kara tāre vṛndāvana-vāsī
tulasī kṛṣṇa-preyasī (namo namaḥ) (2)

One who takes shelter of you attains the service of Śrī Kṛṣṇa. Please be merciful and make me a resident of Vṛndāvana.

तोमार चरणे धरि, मोरे अनुगत करि,
गौरहरि-सेवा-मग्न राख दिवा निशि ।
तुलसी कृष्ण-प्रेयसी (नमो नमः) ॥३॥
tomāra carāṇe dhari, more anugata kari,
gaurahari-sevā-magna rākha divā niśi
tulasī kṛṣṇa-preyasī (namo namaḥ) (3)

Becoming your follower and taking the dust of your feet, day and night I will be immersed in the service of Śrī Gaurahari.

दीनेर एह अभिलाष, मायापुरे दिओ बास,
अंगेते माखिब सदा धाम धूलि राशि ।

तुलसी कृष्ण-प्रेयसी (नमो नमः) ॥४॥

*dīnera ei abhilāṣa, māyāpure dio vāsa,
aṅgete mākhiba sadā dhāma dhūli rāśi
tulasī kṛṣṇa-preyasī (namo namaḥ) (4)*

The desire of this fallen person is that you will make me a resident of Māyāpura where I will always smear the dust of the *dhāma* on my bodily limbs.

तोमार आरति लागि, धूप, दीप, पुष्प माँगि,
महिमा बाखानि एबे हउ मोरे खुशी ।

तुलसी कृष्ण-प्रेयसी (नमो नमः) ॥५॥

*tomāra ārati lāgi, dhūpa, dīpa, puṣpa māṅgi,
mahimā bākhāni ebe hau more khusī
tulasī kṛṣṇa-preyasī (namo namaḥ) (5)*

Performing your *ārati* with incense, a *ghee* lamp, and flowers, I will derive great happiness from describing your glories.

जगतेर जत फूल, कभु नहे समतुल,
सर्वत्यजि कृष्ण तव पत्र मंजरी विलासी ।

तुलसी कृष्ण-प्रेयसी (नमो नमः) ॥६॥

*jagatera jata phūla, kabhu nahe samatula,
sarvatyaji kṛṣṇa tava patra mañjarī vilāsī
tulasī kṛṣṇa-preyasī (namo namaḥ) (6)*

Because Kṛṣṇa is pleased only by your soft leaves and *mañjarīs*, there is no flower in the world which is your equal.

ओगो वृन्दे महारानी!
 तोमार पादप तले, देव ऋषि कुतूहले,
 सर्वतीर्थ लये ताँरा हन अधिवासी ।
 तुलसी कृष्ण-प्रेयसी (नमो नमः) ॥७॥
ogo vṛnde mahārānī!
tomāra pādapa tale, deva ṛṣi kutūhale,
sarvatīrtha laye tāñrā hana adhvāsī
tulasī kṛṣṇa-preyasī (namo namaḥ) (7)

○ Vṛnde Mahārānī! All the demigods, sages, and holy places joyfully reside at your feet.

श्रीकेशव अति दीन, साधन-भजन-हीन,
 तोमार आश्रये सदा नामानन्दे भासि ।
 तुलसी कृष्ण-प्रेयसी (नमो नमः) ॥८॥
śrī-keśava ati dina, sādhana-bhajana-hīna,
tomāra āśraye sadā nāmānande bhāsi
tulasī kṛṣṇa-preyasī (namo namaḥ) (8)

Devoid of *sādhana-bhajana*, this fallen Śrī Keśava takes shelter of you and attains unbroken *nāmānanda*.

मंगलारति Maṅgala Ārati

Composed by
Śrī Śrīmad Bhakti Prajñāna Keśava Goswāmī Mahārāja

मंगल श्रीगुरु-गौर मंगल मूरति ।
मंगल श्रीराधाकृष्ण युगल पीरिति ॥१॥
maṅgala śrī guru-gaura maṅgala mūrati
maṅgala śrī rādhā-kṛṣṇa yugala pīriti (1)

Glory to the auspicious forms of Śrī Guru and Gaura, and glory to Śrī Rādhā-Kṛṣṇa and Their amorous love.

मंगल निशान्त लीला मंगल उदये ।
मंगल आरति जागे भक्त हृदये ॥२॥
maṅgala nisānta līlā maṅgala udaye
maṅgala ārati jāge bhakata hṛdaye (2)

Glory to Their auspicious *nisānta-līlā*, which is the end of the night and Their auspicious awakening. May this auspicious *maṅgala-ārati* awaken in the heart of a devotee.

तोमार निद्राय जीव निद्रित धराय ।
तव जागरणे विश्व जागरित हय ॥३॥
tomara nidrāya jīva nidrita dharāya
tava jāgarane viśva jāgarita haya (3)

O Kṛṣṇa! Those souls who have turned away from You are sleeping in the darkness of night, but when You arise, the entire world awakens.

शुभ दृष्टि कर प्रभु जगतेर प्रति ।
जागुक हृदये मोर सुमंगला रति ॥४॥
śubha dṛṣṭi kara prabhu jagatera prati
jāguka hṛdaye mora sumāṅgalā rati (4)

O Prabhu! Glance upon the world with kindness! And in my heart awaken that most auspicious *rati*.

मयूर शुक्रादि सारि कत पिकराज ।
मंगल जागर हेतु करिछे विराज ॥५॥
mayūra śukādi sārī kata pīkarāja
maṅgala jāgara hetu karicche virāja (5)

The peacock, the male and female parrot, and the king of cuckoo birds all exist solely for the purpose of an auspicious awakening.

सुमधुर ध्वनि करे जत शाखीगण ।
मंगल श्रवणे बाजे मधुर कूजन ॥६॥
sumadhura dhvani kare jata śākhī-gaṇa
maṅgala śravaṇe bāje madhura kūjana (6)

Together they produce the sweetest melody, and those beautiful birds are making us hear this auspicious sound.

कुसुमित सरोवरे कमल-हिल्लोल ।
मंगल सौरभ बाहे पवन कल्लोल ॥७॥
kusumita sarovare kamala-hillola
maṅgala saurabha bahe pavana kallola (7)

On the pond of lotus flowers the lotuses are swaying and the breeze carries their auspicious fragrance.

झाँझर काँसर घण्टा शङ्ख करताल ।

मंगल मृदङ्ग बाजे परम रसाल ॥८॥

jhāñjhara kāmsara ghaṅṭā śaṅkha karatāla

maṅgala mṛdaṅga bāje parama rasāla (8)

This *kīrtana* in which the devotees are playing different types of gongs, the bell, conchshell, *karatālas* and the auspicious *mṛdaṅga* is the supreme *rasa*.

मंगल आरति करे भक्तेर गण ।

श्रीकेशव दास कहे नाम-संकीर्तन ॥९॥

maṅgala āraṭi kare bhakatera gaṇa

śrī-keśava dāsa kahe nāma-saṅkīrtana (9)

Performing *maṅgala-āraṭi* in the company of the devotees, Śrī Keśava dāsa sings *nāma-saṅkīrtana*.

श्रीकृष्ण-नामाष्टकम् Śrī Kṛṣṇa-nāmāṣṭakam

Composed by
Śrīla Rūpa Goswāmī

निखिल-श्रुति-मौलि-रत्न-माला, -द्युति-नीराजित-पाद-पङ्कजान्त ।

अयि मुक्तकुलैरुपास्यमानं, परितस्त्वां हरिनाम! संश्रयामि ॥१॥

nikhila-śruti-mauli-ratna-mālā, -dyuti-nirājita-pāda-paṅkajānta
ayi mukta-kulair-upāśyamānaṁ, paritas-tvām harināma! saṁśrayāmi (1)

○ Harināma! I take complete shelter of You. The nails of Your lotus feet are worshipped by the glowing radiance emanating from the necklace of jewels known as the Upaniṣads, which themselves are the crown-jewel of all the *śrutis*. You are also worshipped by the liberated sages.

जय नामधेय! मुनि-वृन्द-गेय!, जन-रञ्जनाय परमक्षराकृते! ।

त्वमनादरादपि मनागुदीरितं, निखिलोग्र-ताप-पटलीं विलुम्पसि ॥२॥

jaya nāmadheya! muni-vṛnda-geya! jana-rañjanāya param akṣarākṛte!
tvam anādarād api manāg-udiritam, nikhilogra-tāpa-ṭalīm vilumpasi (2)

○ Harināma, who are sung by the sages! ○ You who have assumed the form of syllables to give great happiness to the devotees! All glories to You, meaning may Your supremacy always be manifest. If You are spoken only once, even disrespectfully or in jest, You absolve all of one's frightful sins at the root.

यदाभासोऽप्युद्यन्क्वलित-भव-ध्वान्त-विभवो
 दृशं तत्त्वान्धानामपि दिशति भक्ति-प्रणयिनीम् ।
 जनस्तस्योदात्तं जगति भगवन्नाम-तरणे!
 कृती ते निर्वक्तुं क इह महिमानं प्रभवति? ॥३॥

*yad-ābhāso 'py udyan-kavalita-bhava-dhvānta-vibhavo
 dṛśaṁ tattvāndhānām api diśati bhakti-praṇayinīm
 janas-tasyodāttam jagati bhagavan-nāma-taraṇe!
 kṛtī te nirvaktuṁ ka iha mahimānaṁ prabhavati? (3)*

O sun of Bhagavān-nāma! What learned scholar in this world is competent to describe Your unsurpassed glories? Because even *ābhāsa*, the dim light of Your early dawn, swallows up the darkness of ignorance which blinds the conditioned souls and enables them to envision *hari-bhakti*.

यद्ब्रह्म-साक्षात्कृति-निष्ठयापि, विनाशमायाति विना न भोगैः ।

अपैति नाम! स्फुरणेन तत्ते, प्रारब्ध-कर्मति विरौति वेदः ॥४॥

*yad-brahma-sākṣāt-kṛti-niṣṭhayāpi, vināśama yāti vinā na bhogaiḥ
 apaiti nāma! sphuraṇena tat te, prārabdha-karmeti virauti vedaḥ (4)*

O Nāma! The Vedas loudly declare that even without a devotee undergoing any suffering, his *prārabdha-karma*, which cannot be eliminated even by resolute meditation on impersonal Brahman, is at once mitigated by Your appearance on the tongue.

अघ-दमन-यशोदा-नन्दनौ! नन्द-सूनो!

कमल-नयन-गोपीचन्द्र-वृन्दावनेन्द्राः! ।

प्रणत-करुण-कृष्णावित्यनेक-स्वरूपे

त्वयि मम रतिरुच्चैर्वर्धतां नामधेय ॥५॥

*agha-damana-yaśodā-nandanau! nanda-sūno!
 kamala-nayana-gopī-candra-vṛndāvanendrah!
 praṇata-karuṇa-kṛṣṇāv-ity aneka-svarūpe
 tvayi mama ratir-uccair-varḍhatām nāmadheya (5)*

O Nāma! May my love for You in Your many forms such as Agha-damana, Yaśodā-nandana, Nanda-sūno, Kamala-nayana, Gopīcandra, Vṛndāvanendra, and Praṇata-karuṇa, always increase.

वाच्यं वाचकमित्युदेति भवतो नाम! स्वरूपद्वयं
 पूर्वस्मात् परमेव हन्त करुणं तत्रापि जानीमहे ।
 यस्तस्मिन् विहितापराध-निवहः प्राणी समन्ताद्भवेद्
 आस्येनेदमुपास्य सोऽपि हि सदानन्दाम्बुधौ मज्जति ॥६॥

*vācyaṁ vācakam-ity udeti bhavato nāma! svarūpa-dvayaṁ
 pūrvasmāt parameva hanta karuṇaṁ tatrāpi jānīmahe
 yas tasmīn vihitāparādha-nivahaḥ prāṇī samantād-bhaved
 āsyenedam-upāsya so 'pi hi sadānandāmbudhau maj-jati (6)*

○ Nāma! In the material world You manifest in two forms: as *vācya*, the Paramātmā inside the heart of each soul, and as *vācaka*, or the sound vibration of names such as Kṛṣṇa and Govinda. We know Your second form to be more merciful to us than the first because by worshipping the second form through vocalising it, even those who have committed offences to Your first form are plunged into an ocean of bliss.

सूदिताश्रित-जनार्ति-राशये, रम्य-चिद्घन-सुख-स्वरूपिणे ।

नाम! गोकुल-महोत्सवाय ते, कृष्ण! पूर्णवपुषे नमो नमः ॥७॥

*sūdītāśrita-janārti-rāśaye, ramya-cid-ghana-sukha-svarūpiṇe
 nāma! gokula-mahotsavāya te, kṛṣṇa! pūrṇa-vapuṣe namo namaḥ (7)*

○ Kṛṣṇa-nāma! You destroy the sufferings of those who take shelter of You, You are the playful embodiment of *saccidānanda*, You are the embodied festival of Gokula, and You are all-pervading. I offer *praṇāma* unto You time and again.

नारद-वीणोज्जीवन!, सुधोर्मि-निर्यास-माधुरी-पूर! ।

त्वं कृष्ण-नाम! कामं, स्फुर मे रसेन रसने सदा ॥८॥

*nārada-vīṇoj-jivana! sudhormi-niryāsa-mādhurī-pūra!
 tvaṁ kṛṣṇa-nāma! kāmam, sphura me rasena rasane sadā (8)*

○ life of Nārada's *vīṇā*, ○ You who are like waves of essential nectar in the ocean of sweetnesses! ○ Kṛṣṇa-nāma! By Your own volition, please always sweetly appear on my tongue.

The Upadeśāvalī

of
Śrī Śrīmad Bhakti Prajñāna Keśava Goswāmī “Ācārya Keśarī*”

1. *Bhagavat-bhakti* is attained by *viśrambha-sevā* (intimate service) to the lotus feet of Śrī Guru.
2. Honest service to Śrī Hari, *guru*, and Vaiṣṇavas is actual *guru-sevā*.
3. The *aṅga* of *bhakti* known as *kīrtana* is the best and complete limb of *bhakti*.
4. Only through the medium of *kīrtana* are the other limbs of *bhakti* accomplished.
5. Renouncing bad association is actual solitude, and performing *bhajana* in the company of *sādhus* and Vaiṣṇavas is the actual meaning of solitary *bhajana*.
6. Preaching *Hari-kathā* always and everywhere is real *Hari-kīrtana*.
7. To speak *Hari-kathā* always and everywhere or to be absorbed in speaking about services related to Śrī Hari is real silence.
8. Performing *Gaura-bhajana* in the mood of *rūpānuga* is the actual *vipralambha-bhajana* of Śrī Rādhā and Kṛṣṇa.
9. Taking shelter of the feet of a genuine *guru*, one should serve Hari.
10. One should never give pain to any living entity by body, mind, or words.
11. One should maintain his life by honest means.
12. One should always remember that Śrī Bhagavān is one, not many.
13. Vrajendra-nandana Śrī Kṛṣṇa only is Svayam Bhagavān; He is the possessor of all *śakti* and the origin of all *avatāras*. Rendering service to Him is the primary duty of all living entities; all other activities are secondary.
14. Those people who consider that Bhagavān is formless are atheists, and one should never associate with them.
15. Attaining *prema* for Śrī Kṛṣṇa is the real ultimate objective of the *jīva*.
16. The service of Kṛṣṇa which is performed for His pleasure with a favourable attitude, which is devoid of all other desires, which is not covered by *jñāna* and *karma*, and which is carried out through the body, mind, words, and all of the senses, is our very life.

*Keśarī means ‘lion-like’.

1. “*Param vijayate śrī-kṛṣṇa-saṅkīrtanam*—supreme victory to the congregational chanting of Kṛṣṇa’s names”—this is the Śrī Gauḍīya Maṭha’s sole object of worship.
2. Śrī Kṛṣṇa, who is the *viśaya-vigraha* or the object of the devotee’s *prema*, is the sole enjoyer and all others are to be enjoyed by Him.
3. Those who don’t perform *Hari-bhajana* are ignorant and murderers of their own souls.
4. The acceptance of Śrī Harināma and direct realisation of Bhagavān are one and the same.
5. Those who equate the demigods with Viṣṇu are unable to serve Bhagavān.
6. Establishing a printing press to print devotional books and preaching by organising *nāma-hāṭṭa* programmes constitutes genuine service to Śrī Māyāpura.
7. We are not doers of good or bad deeds, nor are we scholars or illiterate—carrying the shoes of Hari’s pure devotees as our duty, we are initiates into the *mantra* “*kīrtaniyaḥ sadā hari*”.
8. Preaching without proper conduct falls within the category of *karma*, mundane activity. Without criticising the nature of others, one should correct one’s self—this is my personal instruction.
9. Serving the *Vraja-vāsīs* who felt great separation from Kṛṣṇa when He left Vraja to reside in Mathurā is our supreme constitutional occupation.
10. If we desire to follow an auspicious course in life, then disregarding the theories of even countless people we should hear only instructions from a transcendental source.
11. Life as an animal, bird, insect, or any other of the countless thousands of species is acceptable, but taking shelter of deceit is thoroughly improper. Only an honest person possesses real auspiciousness.
12. Simple-heartedness is synonymous with Vaiṣṇavism. Servants of a *paramahansa* Vaiṣṇava should be simple-hearted, a quality which makes them the topmost *brāhmaṇas*.
13. Helping to draw conditioned souls away from their perverted attachment to the material energy is the greatest compassion. If even one soul is rescued from Mahāmāyā’s fortress, that compassionate act is infinitely more benevolent than the construction of unlimited hospitals.

14. We have not come to this world to be construction workers; we are the bearers of Śrī Caitanya-deva's instructions.
15. We will not remain in this world for long, and by profusely performing *Hari-kīrtana*, upon relinquishing these material bodies we will experience the ultimate reward of embodied life.
16. The foot-dust of Śrī Rūpa Goswāmī, the fulfiller of Śrī Caitanyadeva's inner desires, is our lives' sole desired object.
17. If I were to desist from lecturing about the Absolute Truth due to being fearful that some listeners may be displeased, I would be deviating from the path of Vedic truth and accepting the path of untruth. I would become one who is inimical to the Vedas, an atheist, and would no longer possess faith in Bhagavan, the very embodiment of truth.
18. Kṛṣṇa's *darśana* can only be attained through the medium of the ear as one hears *Hari-kathā* from pure Vaiṣṇavas; there is no other way.
19. Wherever *Hari-kathā* is being spoken is a holy place.
20. Proper *śravaṇa*, hearing, is accomplished through the medium of *kīrtana*, and this will give one the good opportunity to practice *smaraṇa*, remembrance. Then internal experience of rendering direct service to the *aṣṭakāliya-līlā*, Śrī Rādhā-Kṛṣṇa's pastimes in each of the eight parts of the day, becomes possible.
21. We should understand that the loud calling out of Śrī Kṛṣṇa's names is *bhakti*.
22. Bhagavān will not accept anything which is offered by a person who doesn't chant Harināma one-hundred thousand times daily.
23. By sincerely endeavouring to chant Harināma without offences and remaining fixed in chanting constantly, one's offences will fade and pure Harināma will arise on the tongue.
24. As mundane thoughts arise while taking Harināma, one should not become discouraged. A secondary consequence of taking Harināma is that these useless mundane thoughts will gradually dissipate; therefore one should not worry about this. By dedicating one's mind, body, and words to serving Śrī Nāma and continuing to chant with great persistence, Śrī Nāmī Prabhu will grant one *darśana* of His supremely auspicious transcendental form. And by continuing to chant until one's *anarthas* are fully eradicated, by the power of Śrī Nāma realisation of His form, qualities and pastimes will automatically arise.

The first line of each composition in alphabetical order:

<i>adharaṁ madhuraṁ vadaṇaṁ madhuraṁ</i>	71
<i>ambudāñjanendra-ñila-ñiñdi-kāñti-ḁambarah</i>	66
<i>bhrātur antakasta pattane 'bhipatti-hāriṇi</i>	137
<i>cintāmaṇi-prakara-sadmasu-kalpa-vṛkṣa</i>	42
<i>deva! bhavantaṁ vande</i>	74
<i>diṣi diṣi racayañtiṁ sañcaran-netra-lakṣmī</i>	83
<i>grhe rādhā vane rādhā pṛṣṭhe puraḥ sthitā</i>	105
<i>jaya jaya gurudeva bhakati prajñāna</i>	1
<i>jaya jaya prabhupādera ārañi nehāri</i>	7
<i>kadācit kāliñdi-taṭa-vipina-saṅgita-taralo</i>	22
<i>kṛpayati yadi rādhā bādhitaṣeṣa-bādhā</i>	103
<i>kṛṣṇotkīrtana-gāna-nartana-parau</i>	11
<i>kuñkumākta-kāñcanābja-garvahāri-gaurabhā</i>	93
<i>madhukara-rañjita-mālati-mañḁita-jitaghana kuñcita keṣam</i>	40
<i>maṅgala śrī-guru-gaura maṅgala mūrati</i>	150
<i>munīndra-vṛñda-vandite tri-loka-śoka-hāriṇi</i>	76
<i>na yoga-siddhir na mamāstu mokṣo</i>	132
<i>namaḥ om viṣṇupādāya ācārya-siṁha-rūpine</i>	4
<i>namāmiṣvaraṁ saccidānanda-rūpaṁ</i>	56
<i>namo namaḥ tulasi kṛṣṇa-preyasi</i>	147
<i>nava-jaladhara-vidyud-dyota-varñau prasannau</i>	108
<i>nija-pati-bhuja-ḁañḁacchatra-bhāvaṁ prapadya</i>	126
<i>nikhila-śruti-mauli-ratna-mālā</i>	153
<i>pralaya-payodhi-jale dhṛtavāñ-asi vedam</i>	18
<i>rasa-valita-mṛgākṣi-mauli māñikya-lakṣmiḥ</i>	88
<i>rādhā-cintā-niveṣena yasya kāñtir vilopitā</i>	113
<i>rādhā-mukunda pada-sambhava-garma-bindu</i>	142
<i>śarac-candra-bhrāñtiṁ sphuraḁ-amala-kāñtiṁ gaja-gatiṁ</i>	26
<i>śrīta-kamalākuca-mañḁala</i>	15
<i>sadopāsyah śrīmāñ dhṛta-manuja-kāyaiḥ prañayitāṁ</i>	31
<i>sucāru-vaktra-mañḁalaṁ sukaṛṇa-ratna-kuñḁalam</i>	63
<i>ujjvala-varaṇa-gaura-vara-dehaṁ</i>	36
<i>vraje prasiddham navanita-cauraṁ</i>	60
<i>vṛñḁavane viharator iha keli-kuñje</i>	98
<i>vṛṣabha-ḁanuja-nāśāñataraṁ yat sva-goṣṭhi</i>	121
<i>vṛṣabha-ḁanuja-nāśāñ narma-dharmokti-rañgair</i>	116