

Gītāvalī

“A Collection of Songs”
by Śrīla Bhaktivinoda Ṭhākura
—Originally published in 1893—

70 Bengali songs specifically composed for loud singing and glorification of the Supreme Lord

Translation by Daśaratha-suta dāsa
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Arunodaya-Kīrtan Songs to be Sung at Dawn —2 songs—

Song 1

(1)

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

1) When the eastern horizon became tinged with the redness that heralds the rising of the sun, the jewel among the twice-born brāhmaṇas, Lord Gaurasundara, immediately awakened. Taking all His devotees with Him, He journeyed through the towns and villages of Nadiyā.

(2)

*‘tāthai tāthai’ bājalo khol,
ghana ghana tāhe jhāñjera rol,
preme dhala dhala sonāra aṅga,
caraṇe nūpura bāje*

2) The mṛdaṅgas resounded “tāthai, tāthai” in quick succession while the large jhāñjha cymbals chimed in time. Lord Gaurāṅga’s golden form trembles again and again in ecstatic love of Godhead, and His footbells jingle.

(3)

*mukunda mādharma yādava hari,
bolena bolo re vadana bhoṛi,
miche nida-baṣe gelo re rāti,*

divasa śarīra-sāje

3) Lord Caitanya calls out to the townsfolk, “Fill your mouths with the holy names `Mukunda! Mādhava! Yādava! and Hari!’ You spend your nights uselessly sleeping and your days decorating your bodies!

(4)

*emana durlabha mānava-deho,
pāiyā ki koro bhava nā keho,
ebe nā bhajile yaśodā-suta,
carame poḍibe lāje*

4) “You have achieved this rare human body. Don’t you care for this gift? If you do not worship the darling of Mother Yaśodā now, then great sorrow awaits you at the time of your death.

(5)

*udita tapana hoile asta,
dina gelo boli’ hoibe byasta,
tabe keno ebe alasa hoy,
nā bhaja hṛdoya-rāje*

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

(6)

*jīvana anitya jānaha sār,
tāhe nānā-vidha vipada-bhār,
nāmāśraya kori’ jatane tumi,
thākaha āpana kāje*

6) “You should understand this essential fact: Life is temporary and filled with various kinds of misery. Therefore, carefully take shelter of the holy name and remain always engaged in His service as your eternal occupation.

(7)

*jīvera kalyāna-sādhana-kām,
jagate āsi’ e madhura nām,
avidyā-timira-tapana-rūpe,
hṛd-gagaṇe virāje*

7) “Desiring to shower benedictions upon all living entities, this sweet name of Kṛṣṇa has descended to this material universe and shines like the sun in the sky of the heart, destroying the darkness of ignorance.”

(8)

*kṛṣṇa-nāma-sudhā koriyā pān,
juḍāo bhakativinoda-prān,
nāma vinā kichu nāhiko āra,*

caudda-bhuvana-mājhe

8) Drink the pure nectar of the holy name of Kṛṣṇa and thus satisfy the soul of Bhaktivinoda. Except for the holy name there is nothing within all the fourteen worlds.

Song 2

[Vibhāṣa]

(1)

*jīv jāgo, jīv jāgo, gauracānda bole
kota nidrā yāo māyā-pīśācīra kole*

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

(2)

*bhajibo boliyā ese soṁsāra-bhitore
bhuliyā rohile tumi avidyāra bhore*

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

(3)

*tomāre loite āmi hoinu avatāra
āmi vinā bandhu āra ke āche tomāra*

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

(4)

*enechi auṣadhi māyā nāśibāro lāgi’
hari-nāma mahā-mantra lao tumi māgi’*

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

(5)

*bhaktivinoda prabhu-carāṇe poḍiyā
sei hari-nāma-mantra loilo māgiyā*

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

Ārati-Kīrtan

Songs for the Greeting Ceremony of the Lord

—Four Songs—

Śrī Surabhi-Kuñje Śrī Gaura-Govinda-ārati
The Ceremony of Worshiping Śrī Gaura-Govinda at Śrī Surabhi Kuñja

(1)

*bhāle gorā-gadādharer ārati nehāri
nadīyā-pūraba-bhāve jāu bolihāri*

1) As I behold the wondrous ārati of my Lords Gaura and Gadādhara, I enter into the mood of Their existence previous to appearing in Nadīyā (Their Vṛndāvana līlā as Śrī Śrī Rādhā and Kṛṣṇa). It is simply indescribable.

(2)

*kalpataru-tale ratna-simhāsanopari
sabu sakhī-beṣṭita kiśora-kiśorī*

2) Underneath a desire-tree, seated upon a jeweled throne, the ever-youthful couple named Kiśora and Kiśorī are surrounded by all of Their gopī friends.*

(3)

*purāṭa-jadita kota maṇi-gajamati
jhamaki' jhamaki' labhe prati-aṅga-jyotiḥ*

3) Śrī Rādhikā and Lord Govindajī are decorated with many shining jewels and pearls inlaid with gold artwork, enhancing the sparkling splendor of each and every limb of Their transcendental forms.

(4)

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

4) The meeting of Their two bodily forms has generated a luster that brightens all the worlds, and may be compared to a garland of lightning (Rādhā) fixed upon a dark blue raincloud (Kṛṣṇa).

(5)

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

5) On the occasion of Their meeting there is a concert produced by the sounding of conchshells, bells, karatālas and mṛdaṅgas. Such kīrtana is supremely sweet and relishable to hear.

(6)

*viśākhādi sakhī-vṛnda duhuṅ guna gāowe
priya-narma-sakhī-gaṇa cāmara dhulāowe*

6) The cowherd damsels of Vṛndāvana led by Viśākhā Devī sing the glories of

the Divine Couple while the priya-narma-sakhīs cool Their Lordships by waving cāmara fans.

(7)

*anaṅga mañjarī cuyā-candana deowe
mālatīra mālā rūpa mañjarī lāgāowe*

7) Anaṅga Mañjarī offers Them sandalwood pulp scented with cuyā while Rūpa Mañjarī places a garland of jasmine flowers about Their necks.

(8)

*pañca-pradīpe dhorī' karpūra-bāti
lalitā-sundarī kore jugala-ārati*

8) The beautiful Lalitā Sundarī holds a lamp of five flames scented with camphor and waves it aloft, offering ārati to the Divine Couple.

(9)

*devī-lakṣmī-śruti-gaṇa dharaṇī loṭāowe
gopī-jana-adhikāra raowata gāowe*

9) Parvatī, Lakṣmī, and the personified Vedas cry in great happiness while rolling on the ground and singing of the fortunate position of the damsels of Vraja-bhūmi.

(10)

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

10) Bhaktivinoda resides at Surabhi Kuñja in the land of Godruma-dwīpa, relishing the joy of divine love at the sight of this beautiful ārati.

Song 2

Gaura-ārati

The Ceremony of Worshiping Lord Gaurāṅga

(1)

*jaya jaya gorācānder āratiko śobhā
jāhnavī-taṭa-vane jaga-mana-lobhā*

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

(2)

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

2) On Lord Caitanya's right side is Lord Nityānanda, and on His left is Śrī

Gadādhara. Before Him stands Śrī Adwaita, and Śrīvāsa Ṭhākura holds an umbrella over Lord Caitanya's head.

(3)

*bosiyāche gorācānd ratna-simhāsane
ārati korena brahmā-ādi deva-gaṇe*

3) Lord Caitanya is seated upon a jewelled throne while the demigods headed by Lord Brahmā perform the āraṭi ceremony.

(4)

*narahari-ādi kori' cāmara dhulāya
sañjaya-mukunda-vāsu-ghoṣ-ādi gāya*

4) Narahari Sarakāra and other associates fan Him with yak-tail whisks as Sañjaya Paṇḍita, Mukunda Datta and Vasu Ghoṣa sing sweet kīrtan along with the other devotees for Lord Caitanya's pleasure.

(5)

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

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

(6)

*bahu-koṭi candra jini' vadana ujjvala
gala-deśe vana-mālā kore jhalamala*

6) The brilliance of Lord Caitanya's face conquers millions upon millions of moons, and the garland of forest flowers around His neck shines.

(7)

*śiva-śuka-nārada preme gada-gada
bhaktivinoda dekhe gorāra sampada*

7) Lord Śiva, Śukadeva Goswāmī and Nārada Muni are all there, and their voices are choked with the ecstasy of transcendental love. Thus Bhaktivinoda envisions the glory of Lord Gauracandra.

Song 3

Śrī Yugala-ārati
The Ceremony of Worshipping the Divine Couple

(1)

*jaya jaya rādhā-kṛṣṇa yugala-milana
ārati karowe lalitādi sakhī-gaṇa*

1) All glories, all glories to the meeting of the transcendental pair, Śrī Śrī Rādhā

and Kṛṣṇa! The assembly of gopīs, headed by Lalitā, perform the āratī ceremony for Their pleasure.

(2)

*madana-mohana rūpa tri-bhaṅga-sundara
pītambara śikhi-puccha-cūḍā-manohara*

2) The beautiful three-fold bending form of Kṛṣṇa, who is the attractor of Cupid, dressed in a yellow silk dhoṭī and wearing a crown decorated with the feathers of a peacock, is simply captivating to the mind.

(3)

*lalita-mādhava-vāme bṛṣabhānu-kanyā
sunīla-vasanā gaurī rūpe gunē dhanyā*

3) Sitting to the left of the charming Lord Mādhava is the beautiful daughter of King Vṛṣabhānu, dressed in a lovely deep blue sārī. Her complexion is the color of molten gold, and all the characteristics of Her beauty and qualities are highly praiseworthy.

(4)

*nānā-vidha alaṅkāra kore jhalamala
hari-mano-vimohana vadana ujjvala*

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

(5)

*viśākhādi sakhī-gaṇa nānā rāge gāya
priya-narma-sakhī jata cāmara ḍhulāya*

5) All the gopīs headed by Viśākhā sing many beautiful songs in various tunes, while the topmost class of gopīs known as the priya-narma-sakhīs soothe Rādhā and Kṛṣṇa by waving cāmara fans.

(6)

*śrī-rādhā-mādhava-pada-sarasija-āśe
bhaktivinoda sakhī-pade sukhe bhāse*

6) Hoping to attain the lotus feet of Rādhikā and Mādhava, Bhaktivinoda happily swims in the ocean of bliss found at the feet of the damsels of Vraja Dhāma.

Song 4

Śrī Surabhi-Kuñjera Śrī Bhoga-ārati
The Ceremony of Offering Foodstuffs for the Noon Meal at Śrī Surabhi-Kuñja

(1)

bhaja bhakata-vatsala śrī-gaurahari

*śrī-gaurahari sohi goṣṭha-bihārī,
nanda-yaśomatī-citta-hārī*

1) Just worship Śrī Gaurahari, who is always very affectionate to His devotees. Śrī Gaurahari of Navadvīpa is Himself Kṛṣṇa of Vṛndāvana, the same personality who has stolen the hearts of Nanda Mahārāja and Mother Yaśodā.

(2)

*belā ha'lo, dāmodara, āiso ekhona
bhoga-mandire basi' karoha bhojana*

2) Mother Yaśodā calls to Kṛṣṇa: “My dear Dāmodara! It is now very late! Please come and sit down in the dining hall to take Your lunch!”

(3)

*nandera nideśe baise giri-vara-dhārī
baladeva-saha sakhā baise sārī sārī*

3) On the direction of Nanda Mahārāja, the holder of Govardhana Hill along with His elder brother Śrī Baladeva and all their cowherd boyfriends sit down in rows to take lunch.

(4)

*śuktā-śākādi bhāji nālītā kuṣmāṇḍa
ḍālī ḍālnā dugdha-tumbī dadhi mocā-khaṇḍa*

4) They are served a feast of śuktā, various kinds of green leafy vegetables, then nice savories, a salad made of the green leaves of the jute plant, pumpkin, baskets of fruit, small square cakes made of lentils and cooked-down milk, then squash cooked with milk, thick yogurt and vegetable preparations made with the flowers of the banana tree.

(5)

*mudga-boḍā māṣa-boḍā roṭikā ghṛtāna
śaṣkulī piṣṭaka khīr puli pāyasāna*

5) Then they have fried squares of mung dahl and urad dahl patties, capātīs, and rice with ghee. Next they have sweetmeats made with milk, sugar and sesamum, rice flour cakes, thick cooked-down milk, sweet rolls, and sweet-rice.

(6)

*karpūra amṛta-keli rambhā khīra-sāra
amṛta rasāla, amla dvādaśa prakāra*

6) There is also sweet-rice tasting just like nectar due to its being mixed with camphor. There are bananas and cheese, which is nectarean and delicious, and luscious mangoes. They are also served twelve kinds of sour preparations made with tamarinds, limes, lemons, oranges and pomegranates.

(7)

*luci cini sarpurī lāḍḍu rasābalī
bhojana korena kṛṣṇa ho'ye kutūhalī*

7) There are purīs made with flour and white powdered sugar, purīs filled with cream, lāḍḍus, and dahl patties boiled in sugared rice. Being very eager, Kṛṣṇa eats all of the prasād.

(8)

*rādhikāra pakka anna vividha byañjana
parama ānande kṛṣṇa korena bhojana*

8) Kṛṣṇa feels the greatest ecstasy and joy when He eats the various curries, sweets and pastries cooked by Śrī Rādhikā.

(9)

*chale-bale lāḍḍu khāy śrī-madhumaṅgala
bagala bājāy āra deya hari-bolo*

9) Kṛṣṇa's funny brāhmaṇa friend Madhumaṅgala gets lāḍḍus to eat by hook or by crook. When Madhumaṅgala eats the lāḍḍus he shouts, "Give me more! Haribol!" and makes a funny sound by slapping his sides under his armpits with his hands.

(10)

*rādhikādi gaṇe heri' nayanera koṇe
trpta ho'ye khāy kṛṣṇa yaśodā-bhavane*

10) Beholding Rādhikā and Her gopī friends out of the corners of His eyes, Kṛṣṇa dines at the house of Mother Yaśodā with great satisfaction.

(11)

*bhojanānte piye kṛṣṇa suvāsita bāri
sabe mukha prakṣāloy ho'ye sāri sāri*

11) After lunch, Kṛṣṇa drinks sweet rose-scented water. Then all His friends, standing in lines, wash their mouths.

(12)

*hasta-mukha prakṣāliyā jata sakhā-gaṇe
ānande viśrāma kore baladeva-sane*

12) After all the cowherd boys wash their hands and mouths, they take rest with Lord Baladeva in great bliss.

(13)

jambula rasāla āne tāmbūla-masālā

tāhā kheyē kṛṣṇa-candra sukhe nidrā gelā

13) Kṛṣṇa's servants named Jambula and Rasāla provide betel nuts dressed with fancy spices. Chewing the pān, Kṛṣṇa-candra then happily goes to sleep.

(14)

*viśālākṣa śikhi-puccha-cāmara dhulāya
apūrva śayyāya kṛṣṇa sukhe nidrā jāya*

14) While Kṛṣṇa contentedly takes His rest upon an excellent bedstead, His servant Viśālākṣa cools Him by gently waving a fan of peacock feathers.

(15)

*yaśomatī-ājñā pe'ye dhaniṣṭhā-ānīto
śrī-kṛṣṇa-prasāda rādhā bhuñje ho'ye prīto*

15) Receiving the order of Mother Yaśodā, the gopī Dhaniṣṭhā brings remnants of food left on Śrī Kṛṣṇa's plate to Rādhā, who takes them with great delight.

(16)

*lalitādi sakhī-gaṇa avaśeṣa pāya
mane mane sukhe rādhā-kṛṣṇa-guṇa gāya*

16) Lalitā-devī and the other gopīs then receive the remnants of Rādhā, and within their heart-of-hearts they sing the glories of Rādhā and Kṛṣṇa with great joy.

(17)

*hari-līlā eka-mātra yāhāra pramoda
bhogārati gāy ṭhākur bhaktivinoda*

17) Thus Bhaktivinoda, whose only joy is the wonderful pastimes of Lord Hari, sings this Bhoga-ārati song.

Prasād-Sevāya
During the Honoring of Spiritual Food
- Six Songs -

[The first song is to be sung before honoring the Lord's prasād]

Song 1

(1)

bhāi-re!
śarīra avidyā-jāl, joḍendriya tāhe kāl,
jīve phele viṣaya-sāgore
tā'ra madhye jihvā ati, lobhamoy sudurmati,

tā'ke jetā kaṭhina saṁsāre

1) O brothers! This material body is a network of ignorance, and the senses are one's deadly enemies, for they throw the soul into the ocean of material sense enjoyment. Among the senses, the tongue is the most voracious and verily wicked; it is very difficult to conquer the tongue in this world.

(2)

*kṛṣṇa baḍo doyāmoy, koribāre jihvā jāy,
swa-prasād-anna dilo bhāi
sei annāmṛta pāo, rādhā-kṛṣṇa-guna gāo,
preme ḍāko caitanya-nitāi*

2) O brothers! Lord Kṛṣṇa is very merciful—just to control the tongue He has given us the remnants of His own food! Now please eat these nectarean grains while singing the glories of Their Lordships Śrī Śrī Rādhā and Kṛṣṇa, and in love call out “Caitanya! Nitāi!”

[The next two songs are to be sung while honoring the Lord's prasād]

Song 2

(1)

*bhāi-re!
eka-dina śāntipure, prabhu adwaitera ghare,
dui prabhu bhojane bosilo
śāk kori' āswādana, prabhu bole bhakta-gaṇa,
ei śāk kṛṣṇa āswādilo*

1) O brothers! One day at Śrī Advaita's house in śāntipura, the two Lords—Caitanya and Nityānanda—were seated for lunch. Lord Caitanya tasted the green leafy vegetable preparation and addressed the assembly of His devotees, “This śāk is so delicious! Lord Kṛṣṇa has definitely tasted it.

(2)

*heno śāk-āswādane, kṛṣṇa-prema aise mane,
sei preme koro āswādana
jaḍa-buddhi parihari', prasād bhojana kori',
`hari hari' bolo sarva jan*

2) “At the taste of śāk like this, love of Kṛṣṇa arises in the heart. In such love you should taste these remnants. Giving up all materialistic conceptions and taking the Lord's prasād, all of you just chant `Hari! Hari!’” [for more details of this pastime, see Caitanya Bhāgavata, Antya 4.234-299]

Song 3

(1)

bhāi-re!
śacīr aṅgane kabhu, mādhavendra-purī prabhu,
prasādānna korena bhojan
khāite khāite tā'ra, āilo prema sudurbār,
bole, śuno sannyāsira gaṇ

1) O brothers! Mādhavendra Purī Prabhu sometimes honored prasād in the courtyard of Mother Śacī. While eating and eating he would become overwhelmed by symptoms of ecstatic love of God. Once he addressed the renunciates who were accompanying him, “O assembled sannyāsīs! Just listen to this:

(2)
mocā-ghanṭa phula-baḍi, dāli-dālnā-caccaḍi,
śacī-mātā korilo randhan
tā'ra śuddhā bhakti heri', bhojana korilo hari,
sudhā-sama e anna-byañjan

2) “Mother Śacī has cooked many varieties of prasād, such as semi-solid delicacies made with banana flower, a special dahl preparation, baskets of fruits, small square cakes made of lentils and cooked-down milk, among others. Seeing her pure devotion, Lord Kṛṣṇa personally ate all these preparations, which are just like nectar.

(3)
yoge yogī pāy jāhā, bhoge āj ha'be tāhā,
'hari' boli' khāo sabe bhāi
kṛṣṇaera prasād-anna, tri-jagat kore dhanya,
tripurāri nāce jāhā pāi'

3) “O brothers! All the results that the mystic yogīs obtain by the diligent practice of yoga will be obtained today by taking these remnants of the Lord. Everyone come and eat the prasād of Lord Hari and shout His holy name! The three worlds are made glorious by the presence of the foodgrains left by Lord Kṛṣṇa. Even Lord Tripurāri dances in great joy on obtaining that prasād.ii*”

[This fourth song is to be sung while eating the Lord's sweets]

Song 4

(1)
bhāi-re!
śrī-caitanya nityānanda, śrīvāsādi bhakta-vṛnda,
gaurīdāsa paṇḍiter ghare
luci, cini, khīr, sār, miṭhāi, pāyass āra,
piṭhā-pāna āsvādan kore

1) O brothers! Lord Caitanya, Lord Nityānanda, and Their devotees headed by Śrīvāsa Ṭhākura relish different varieties of prasād at the home of Gaurīdāsa

Pandita. They take purīs made with white flour and sugar, khīra, solid cream, sweets, sweet-rice, and a kind of cake and condensed-milk preparation.

(2)

*mahāprabhu bhakta-gaṇe, parama-ānanda-mane,
ājñā dilo korite bhojan
kṛṣṇaera prasād-anna, bhojane hoiyā dhanya,
`kṛṣṇa' boli' dāke sarva-jan*

2) Śrī Caitanya Mahāprabhu, in great ecstasy, gave the order to all of His devotees to eat. Becoming very fortunate by taking the prasād of Lord Kṛṣṇa, everyone chants aloud, “Kṛṣṇa! Kṛṣṇa!”

[This fifth song is to be sung while honoring the Lord’s khicurī]

Song 5

(1)

*bhāi-re!
eka-dina nīlācale, prasād-sevana-kāle,
mahāprabhu śrī-kṛṣṇa-caitanya
bolilen bhakta-gaṇe, khecarānna śuddha-mane,
sevā kori' hao āj dhanya*

1) O brothers! One day in Jagannātha Purī, at the time of honoring the Lord’s prasād, Mahāprabhu Śrī Kṛṣṇa Caitanya said to all the devotees, “May you become blessed on this day by honoring the khicurī of the Lord in a pure state of mind.

(2)

*khecarānna piṭhā-pānā, apūrva prasāda nānā,
jagannātha dilo tomā sabe
ākanṭha bhojana kori', bolo mukhe `hari hari',
avidyā-durita nāhi robe*

2) “Lord Jagannātha has given you varieties of extraordinary and wonderful prasād, such as khicurī and piṭhā-pānā (a type of cake and condensed-milk preparation). Therefore, take all of this prasād until you are filled up to the neck, and with your voices chant `Hari! Hari!’ In such a transcendental atmosphere, ignorance and sin cannot remain.

(3)

*jagannātha-prasādānna, viriñci-sambhura mānya,
khāile prema hoibe udoy
emona durlabha dhana, pāiyācho sarva-jana,
jaya jaya jagannātha jay*

3) “These prasād foodgrains of Lord Jagannātha are worshipable even by Lord Brahmā and Lord Śiva. Upon the eating of it, love of God arises within the heart.

All of you have obtained such a rare treasure. All glories! All glories! All glories to Lord Jagannātha!”

[This sixth song is to be sung while honoring the Lord’s bāla-bhoga]

Song 6

(1)

bhāi-re!
rāma-kṛṣṇa gocāraṇe, jaibena dūra vane,
eto cinti’ yaśodā-rohinī
khīr, sār, chānā, nanī, du’jane khāowāno āni’,
vātsalye ānanda mane gaṇi’

1) O brothers! Mother Yaśodā and Mother Rohinī were thinking, “Today our two boys, Balarāma and Kṛṣṇa, will go to a distant forest to tend Their cows.” Contemplating thus in the ecstasy of parental affection, they prepared a wonderful feast for the two boys, consisting of khīra, solid cream, curd, and fresh yellow butter.

(2)

vayasya rākhāla-gaṇe, khāy rāma-kṛṣṇa-sane,
nāce gāy ānanda-antare
kṛṣṇaera prasāda khāy, udara bhoriyā jāy,
‘āra deo’ ‘āra deo’ kore

2) All the cowherd boyfriends take lunch with Balarāma and Kṛṣṇa while dancing and singing in ecstasy. They eat the remnants of Kṛṣṇa’s meal until their bellies are full, and still exclaim, “Give us more! Give us more!”

Śrī Nagar-Kīrtan

Congregational Chanting in Public Places
—8 Songs—

Song 1

Ājñā-Ṭahal

The Lord’s Order to Process Around Town and Chant

(1)

nadīyā-godrume nityānanda mahājana
patiyāche nām-haṭṭa jīvera kāraṇa

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

(2)

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

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

(3)

aparādha-sūnya ho’ye loho kṛṣṇa-nām
kṛṣṇa mātā, kṛṣṇa pitā, kṛṣṇa dhana-prān

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

(4)

kṛṣṇaera saṁsāra koro chāḍi’ anācār
jīve doyā, kṛṣṇa-nām—sarva-dharma-sār

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

Purport to the Song Ājñā-Ṭahal
“Patrolling On the Lord’s Command”
by Bhaktivinoda Ṭhākura
Bengali prose from the Sixth Chapter of Vaiṣṇava-Siddhānta-Mālā

(1)

nadīyā-godrume nityānanda mahājan
patiyāche nām-haṭṭa jīver kāraṇ

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

Purport by Bhaktivinoda Ṭhākura

‘nadīyā’—this word indicates śrī Navadvīpa-Dhām, the abode formed of nine islands. ‘godrume’—of these nine islands, one is known as Godruma (the modern-day district of Gādigāchā). ‘nityānanda mahājan’—Śrī Mahāprabhu displayed His mercy toward the jīvas tortured by Kali-yuga by ordering Śrī Nityānanda Prabhu to preach the holy name (nām-prachār) from home to home; therefore Śrī Nityānanda Prabhu is verily the Mūla Mahājan or the chief proprietor of the Nām Haṭṭa located at Godruma. Even though all the employees of the Nām Haṭṭa are qualified for performing ājñā-ṭahal, the ‘Patrol According to the Lord’s Order’, still the great mahāśays, who are like patrolling watchmen, are especially empowered to render these duties in an entirely selfless manner. Above all the rest, Prabhu Nityānanda and patrolman Haridās Ṭhākura have each exhibited the glories of this post in

their own unique ways. If one goes out on patrol with hopes of simply collecting milk and rice, then that is not the pure form of *ājñā-ṭahal*.

(2)

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

O people of faith! O people of faith! By the order of Lord Gaurāṅga, O brothers, I beg these three requests of you: Chant “Kṛṣṇa!”, worship Kṛṣṇa, and teach others about Kṛṣṇa.

Purport by Bhaktivinoda Ṭhākura

The *mahāśay* on patrol plays his *karatāls* and calls out, “O people of faith! I do not wish to beg from you any worldly thing or mundane favor. The only alms I beg is that all of you honor the order of the Lord by chanting the name of Kṛṣṇa, worshiping Kṛṣṇa, and teaching others about Kṛṣṇa. Just invoke the true name of Kṛṣṇa. Specifically, by giving up *nāmābhāsa* (a hint of the name due to offenses) please chant the purely spiritual (*chinmoy*) holy name of the Lord.” There are two kinds of *nāmābhāsa*—*chāyā-nāmābhāsa* (shadow of the name) and *pratibimbanāmābhāsa* (reflection of the name). The *chāyā-nāmābhāsa* naturally becomes the pure holy name that bestows all divine perfections, but in a gradual manner. This is because even though one may be situated in the darkness of ignorance, one is still not distracted by desires for *bhoga* (material sense gratification) and *moksha* (impersonal liberation), which are both unfavorable for executing devotional service. When devotees who are not knowledgeable in spiritual truth first of all persist in trying to chant this kind of *nāmābhāsa* in the company of *sādhus*, by the power of that association they become learned in the mellows of *nām-rasa* and thus become capable of singing the *śuddha-nām*, the purely transcendental holy name of the Lord. Those devotees are also very fortunate.

For those who attempt chanting the holy name while still desirous of enjoying the fruits of either material endeavors or impersonal liberation, the holy name appears to them as the mere reflection known as *pratibimbanāmābhāsa*. Such persons easily receive their insignificant cherished boons from the Lord’s name, but they are unable to attain the *śuddha-nām-chintāmaṇi*—the touchstone of the pure holy name. This is because they are incapable of naturally renouncing their desires for things opposed to the execution of pure devotional service, specifically the things related to *bhoga* and *moksha*. In special circumstances, according to the arising of good fortune, one may reject desires for *bhoga* and *moksha* by the mercy of a devotee or the Lord directly, thus becoming of non-duplicious heart (*akaitava hridaya*), and in this way take full shelter of the pure holy name; but that is very rare.

O people of faith! To give up *nāmābhāsa* and sing the *śuddha-nām* is verily the only true welfare of the *jīvas*. Please worship Lord Kṛṣṇa by chanting and chanting Kṛṣṇa-*nāma*. Perform *bhajan* by engaging in *śravaṇa*, *kīrtana*, *smaraṇa*, *sevana*, *archana*, *vandana*, *dāsyā*, *sakhya*, and *ātma-nivedana*. Execute that *bhajan* either on the path of *vidhi-mārga* or *rāga-mārga*, according to your specific *adhikāra*. If your *ruchi* is for the *vidhi-mārga*, then accept appropriate instructions for worship

(*bhajan-tattva*) at the feet of Śrī Guru, and upon the annihilation of all the *anarthas* that beset the *jīva*, please observe the person of Lord Kṛṣṇa. Or, if you have the transcendental greed (*lobha*) for traversing the *rāga-mārga*, then emulate the love and character of an eternal *vraja-vāsī* or *vraja-vāsini*, and according to that befitting *ruchi* just engage in the worship of the mellows of Vraja. Being absorbed in that *vraja-rasa-bhajan*, obtaining the mercy of a *guru* who is appropriately qualified in that transcendental realm, one thus gains eternal residence in Vraja by awakening their own spiritual form (*chinmoy-svarūpa*), and in that form they will achieve the ultimate beatitude of rendering *sevā* to Śrī Kṛṣṇa.

(3)

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

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

Purport by Bhaktivinoda Ṭhākura

The word '*aparādha*' indicates the ten offenses against chanting the holy names of the Lord, listed as follows:

(1) Envy of the Vaiṣṇavas and blasphemy of the Vaiṣṇavas. (2) Thinking that other demigods like Śiva are supreme controllers separate from Lord Kṛṣṇa. It should be known that the various *devatās* are the *vibhūtis* or expanded energies of Lord Kṛṣṇa; with this understanding, the fault of considering them to be different than Kṛṣṇa, or thinking that there are numerous Supreme Lords, will cease. (3) Disregard for the spiritual master. There are two kinds of *guru*—the *dīkṣā-guru* and the *śikṣā-guru*. One should have faith in the words of the *guru*, and one should consider him to be a specific manifestation of Kṛṣṇa, or else Kṛṣṇa's eternally dear, pure truth (*nitya-preṣṭha śuddha-tattva*). (4) Blasphemy of the revealed scriptures (*śruti-śāstra*). The *śruti-śāstras* comprise all the following: the Vedas; the *Purāṇas* and *dharma-śāstras* that supplement the Vedas; the *Bhagavad-gītā-śāstra*, which is the embodiment of the Vedic *siddhānta*; the *Brahma-sūtra*, which is the manifestation of the Vedic *mīmāṃsā-darśana*; the *Śrīmad-bhāgavata*, which is the purport (*bhāshya*) of the *Brahma-sūtra*; the expansions of the Vedas such as the *itihāsas* (histories) and various *sātvata-tantras* (esoteric worship manuals in the mode of goodness); and finally, all the *bhakti-śāstras* written by numerous *mahājans* which represent extensive commentaries on all the above-mentioned scriptures. One must have particular faith in all these *śāstras*. (5) Interpretation of the name of Hari; in other words, concluding that the glories of the holy name (*nām-māhātmya*) as recorded in the scriptures are merely exaggerated praises. (6) Conducting sinful activities on the strength of chanting the holy name. By chanting the holy name of the Lord with faith, one's previous sinful reactions are destroyed, and one has no taste to commit further sinful actions. But if one desires to commit sins with the hope that the holy name will afterwards eradicate them, then that is an offense. (7) When one wishes that the holy name will bestow rewards of *bhoga* or *moksha*, considering the name to be equal to pious actions like *dharma* (religiosity), *vrata* (following vows), or *tyāga* (renunciation)—then he is

an offender unto the holy name (*nāmāparādhī*). (8) It is an offense to give the holy name to others who are faithless, and to those who are averse or disinclined to hear about it. Instructions on *hari-nām* should not be given to those whose faith will not be kindled; the glories of the holy name (*nām-māhātmya*) should be spoken only to those whose *śraddhā* may arise. (9) To not have full faith or taste even after hearing about the glories of the holy name. (10) It is an offense for persons who are full of a sense of false egotism and possessiveness (*ahaṁtā-mamatā*) to engage in the practice of chanting *hari-nām*. When one considers the material body to be the self, and develops false vanity based on such a body, imagining material objects to be one's own property and thereby becoming attached to them, then such a person naturally commits *hari-nāmāparādhā*. This is because he is cheated from the knowledge that the *sādhya* (the goal) as well as the *sādhana* (the practice for reaching that goal) are both spiritual. O people of faith! Remaining free of these ten offenses, just worship Lord Kṛṣṇa. Only Kṛṣṇa is the *jīva*'s mother, father, offspring, wealth, husband, and life-treasure. The *jīva* is a spiritual ray (*chit-kaṇa*), Kṛṣṇa is the spiritual sun (*chit-sūrya*), and the material world is the *jīva*'s prison. Truly the pastimes of Kṛṣṇa, which lie beyond the material realm, are your factual riches to be sought.

(4)

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

Giving up all sinful activities, carry on your worldly duties only in relation to Lord Kṛṣṇa. The showing of compassion to other souls by loudly chanting the holy name of Kṛṣṇa is the essence of all forms of religion.

Purport by Bhaktivinoda Ṭhākura

O faithful *jīva*! You have turned away from Kṛṣṇa and then suffered the experience of so-called happiness and distress in the realm of *māyika-saṁsāra*. This situation is not befitting you. As long as you remain bound to the wheel of *karma* as a result of your faulty aversion to Kṛṣṇa, please accept one transcendental remedy. If you are inclined toward the path of *pravṛtti* (positive use of material situations), then just become a *grihastha*, *brahmachārī*, or *vānaprastha*; or if you are inclined to the path of *nivṛtti* (renunciation of material situations), then just be a *sannyāsī*. But in whatever position you find yourself, please give up all *anācār* (sinful activities), while offering your body, home, wife, children, and wealth unto Śrī Kṛṣṇa. Living in Kṛṣṇa's world, perform all your actions by dovetailing your senses and mind with topics of Kṛṣṇa, and with a heart purified of envious aversion pass the journey of life. The supreme nectar (*paramāmṛita*) of favorable service rendered unto Lord Kṛṣṇa will gradually become thickened until it breaks through your two bodies—the gross (*sthūla*) and the subtle (*liṅga*)—and will finally cause your eternal spiritual form (*aprākṛita svarūpa*) to again awaken.

All the following things come under the heading of unfavorable actions, performed either by oneself or by society: theft, speaking lies, cheating, hostility, lust, inflicting bodily harm, duplicitous politics, and so forth. Abandoning all these, just resort to pious means and spend your life in Kṛṣṇa's world. The ultimate statement is this—showing mercy to all living beings, living a pure lifestyle, just chant the

holy name of Kṛṣṇa. There is no difference whatsoever between Kṛṣṇa-nām and Lord Kṛṣṇa Himself. By the mercy of the holy name, Kṛṣṇa in the form of His names, forms, attributes and pastimes (*nām, rūpa, guṇa, and līlā*) will personally reveal Himself to the vision of the eyes of your *siddha-svarūpa* (spiritual body). Truly in a few days your *chit-svarūpa* will awaken and will remain floating in the ocean of eternally sweet Kṛṣṇa-prema.

—Another related essay by Bhaktivinoda Ṭhākura—
Bengali prose from the Third Chapter of Vaiṣṇava-Siddhānta-Mālā

Śrī-Śrī-Godruma-Candrer Ājñā
“The Divine Command of Śrī Godruma-Candra”

*apāra-rasa-payonidhi akhila-rasāmṛta-mūrti gauḍa-jana-citta-cakora-sudhākara śrī-
śrī-śacī-nandana mahāprabhu*

Śrī Caitanya Mahāprabhu, who is an ocean of limitless transcendental *rasa*, who is the embodiment of all nectarean mellows, who is the ambrosia-producing moon attracting the *chakora*-bird minds of the Bengali devotees, who is the dear son of Mother Śacī... one day showed His mercy to all created beings by giving the following command to Śrīman Nityānanda Prabhu and Śrī Haridāsa Ṭhākura. As recorded in the *Śrī Caitanya-Bhāgavata, Madhya-Khaṇḍa* (13.8-10):

*śuno śuno nityānanda, śuno haridās
sarvatra āmār ājñā koro ho prakāś*

*prati ghare ghare giyā koro ei bhikṣā
bolo ‘kṛṣṇa’, bhajo kṛṣṇa, koro kṛṣṇa-śikṣā*

*ihā bai ār nā bolibā, bolāibā
dina-avasāne āsi’ āmāre kohibā*

“Listen, listen, Nityānanda! Listen, Haridāsa! Make My command known everywhere! Go from house to house and beg from all the residents, ‘Please chant Kṛṣṇa’s name, worship Kṛṣṇa, and teach others to follow Kṛṣṇa’s instructions.’ Do not speak, or cause anyone to speak, anything other than this.”

In order to carry out this command, Prabhu Nityānanda and Ṭhākura Haridāsa took the help of other devotees and went from house to house preaching the glories of the holy name. In the series of statements—*bolo ‘kṛṣṇa’, bhajo kṛṣṇa, koro kṛṣṇa-śikṣā*—there are three different commands evident. The meaning of the command *bolo kṛṣṇa* is: “*He jīva!* Always chant the name of Kṛṣṇa.” The meaning of *bhajo kṛṣṇa* is: “*He jīva!* Cause the flower of the holy name to blossom into the expanding petals of Kṛṣṇa’s *rūpa, guṇa, and līlā*, and thus enjoy that flower-like *nām*.” The meaning of the command *koro kṛṣṇa-śikṣā* is: “*He Kṛṣṇa-bhaktas!* Become endowed with the knowledge of *sambandha-abhidheya-prayojana*, and relish the supreme *rasa* which is the honey-nectar of that name-flower.” In this chapter, we will give an explanation, to some extent, of the first command. Later in other chapters I will endeavor to give specific explanations of the second and third commands.

Mahāprabhu’s order is simply this—that everyone should incessantly chant *harinām*. Incessantly chant *harinām*—the meaning of this command is not that

people should always chant the holy name while completely desisting from all bodily activities, household duties, and dealings with others. By ceasing all actions of bodily maintenance, the body will be destroyed in a short while. In the context of this command, then, how should one engage in *harinām*? Since the Lord gave humanity the command to incessantly take the holy name, then the true meaning is that everyone, whether *grihastha* or *sannyāsī*, *vānaprastha* or *brahmachārī*, *brāhmaṇa* or *kshatriya*, *vaiśya* or *śūdra*, low-born or *mleccha*, and so forth—all people should remain in their respective situations and chant *harinām*. Verily this is the only meaning. It is necessary to nicely remain in one’s own natural situation because that position facilitates the proper performance of one’s activities for bodily maintenance, and thus the body will not expire untimely. Bodily maintenance requires dealing with others. It is essential that all such actions be observed in a pure and undisturbed fashion. Then all of these things will be conducted very nicely. When Śrī Nityānanda Prabhu was preaching the first command of Śrīman Mahāprabhu, He spoke in the following manner:

kohena prabhur ājñā dākiyā dākiyā

*“bolo ‘kṛṣṇa’, bhajo kṛṣṇa, loho kṛṣṇa nām
kṛṣṇa mātā, kṛṣṇa pitā, kṛṣṇa dhana-prāṇ*

*tomā sabā lāgiyā kṛṣṇer avatār
heno kṛṣṇa bhaja, saba chāḍo anācār”*

Nityānanda and Haridāsa repeated the Lord’s command by calling out to everyone, “Chant Kṛṣṇa, worship Kṛṣṇa, and accept Kṛṣṇa’s holy name from others. Kṛṣṇa is your mother, Kṛṣṇa is your father, and Kṛṣṇa is the treasure of your life-breath. Kṛṣṇa has incarnated just for your benefit, so please worship this merciful Kṛṣṇa and give up all sinful activities.”

(Śrī Caitanya Bhāgavata, Madhya 13.82–84)

After receiving the command to preach the holy name (*nām-prachār*), Prabhu Nityānanda and Ṭhākura Haridāsa went from village to village, house to house, and began proclaiming, “*He jīva!* Lord Kṛṣṇa is verily the life of your life, and Lord Kṛṣṇa’s name is verily the treasure of your life. All of you please deliberate incessantly on that holy name. Living thus absorbed, the only other thing of concern is to see that no sinful behavior contaminates your actions of bodily or household maintenance.” The meaning of the word *anācār* is *asadācār*, or activities of impious nature. There are many different types of sinful behavior that are classified as *asadācār* or *anācār*, such as: speaking lies, thievery, wantonness, doing harm to others, killing any living being, disrespect for superiors, and so forth. Śrī Nityānanda Prabhu has personally explained the meaning of the word *anācār* as follows (Śrī Caitanya Bhāgavata, Antya-Khaṇḍa 5.685-686):

*śuno dvija, jateka pātaka kaili tui
ār jadi nā koris, saba nimu mui*

*para-himsā, ḍākā-curi, saba anācār
chāḍo giyā ihā tumi, nā koriho ār*

“Listen, O *brāhmaṇa!* You have performed many sinful actions. If you abstain from committing these any further, then I forgive them. Doing harm to others, committing theft—all these things constitute sinful behavior. Now give up such actions, and do them no more.”

While repeating the command to engage in chanting *harinām*, Lord Nityānanda gives negative advice regarding abstention from *anācār* or impious activities; the

counterpart of this is to give instructions on chanting *harinām* while offering positive advice for performing *sadācār* or pious activities (5.687-688):

*dharmā pathe giyā tumi loho harinām
tabe tumi anyere koribā paritrāṇ*

*jata saba dasyu cora ḍākiyā āniyā
dharmā-pathe sabāre laoyāo tumi giyā*

“Embarking upon the path of *dharmā*, chant the holy name of Lord Hari. Then you will also deliver others. Now please go and call as many thieves and criminals that you can; gathering them together, cause them to similarly adhere to the path of *dharmā*.”

Nityānanda Prabhu said, “*He vipra!* Just give up the path of irreligiosity (*adharmā*) once and for all. Do not perform any further sinful actions. However, by renouncing *adharmā* alone you should not live carelessly, but rather make a positive endeavor to accept the path of *dharmā*.” The principles of *dharmā* are described in the *Śrīmad-Bhāgavatam* as follows (7.11.8-12):

*satyaṁ dayā tapaḥ śaucaṁ titikṣeḥ śamo damaḥ
ahimsā brahmacaryaṁ ca tyāgaḥ svādhyāya ārjavam*

*santoṣaḥ samadrk-sevā grāmyehoparamaḥ śanaiḥ
nṛṇāṁ viparyayeheḥṣā maunam ātma-vimarśanam*

*annādyādeḥ saṁvibhāgo bhūtebhyaś ca yathārhataḥ
teṣv ātma-devatā-buddhiḥ sutarām nṛṣu pāṇḍava*

*śravaṇam kīrtanaṁ cāsya smaraṇam mahatām gateḥ
sevejyāvanatir dāsyaṁ sakhyam ātma-samarpaṇam*

*nṛṇāṁ ayaṁ paro dharmāḥ sarveṣāṁ samudāhṛtaḥ
triṁśal-lakṣaṇavān rājan sarvātmā yena tuṣyati*

Nārada said, “*He Yudhiṣṭhira!* The following thirty types of religious duties should be performed by those who have obtained the human form of life: truthfulness (*satya*), compassion (*dayā*), exertion in pious austerities (*tapa*), cleanliness (*śauca*), tolerance (*titikṣā*), seeing [discernment of what is proper or improper] (*īkṣā*), mental restraint (*śama*), sense control (*dama*), non-violence (*ahimsā*), celibacy (*brahmacarya*), renunciation [giving in charity] (*tyāga*), study of the Vedas (*svādhyāya*), simplicity (*ārjava*), satisfaction (*santoṣa*), service of saintly persons who have equal vision (*sama-drk-sevā*), gradual detachment from worldly household life (*grāmyehoparama śanaiḥ*), deliberation on the degradation of fallen worldly souls (*nṛṇāṁ viparyayeheḥṣā*), abstinence of useless topics of conversation (*mauna*), searching for the true self as different from the material body (*ātma-vimarśana*), distribution of grains and other foodstuffs to appropriate recipients (*annādyādeḥ saṁvibhāgo bhūtebhyaś ca yathārhataḥ*), seeing all living beings in relationship to Kṛṣṇa, and especially those in the human form (*teṣv ātma-devatā-buddhiḥ sutarām nṛṣu*), hearing topics of Lord Hari (*śravaṇa*), chanting His glories (*kīrtana*), remembrance (*smaraṇa*), rendering service (*sevā*), offering worship (*pūjā*), offering prayers (*vandana*), becoming a servant (*dāsya*), becoming His friend (*sakhya*), and offering unto Him the totality of one’s very being (*ātma-samarpaṇa*). O King, these qualifications must be acquired by human beings, for this satisfies the Supreme Lord, the Supersoul of all.”

O brothers! For the purpose of passing your lives nicely, please desire to engage in these activities that constitute the principles of *dharmā*. Just behave honestly in this way, and incessantly remain absorbed in *harinām*—this is my only advice to you.

(Śrī-Nāma)

(1)

*gāy gorā madhur sware
hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare*

1) Lord Gaurasundara sings in a very sweet voice—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare / Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

(2)

*grhe thāko, vane thāko, sadā `hari' bole' dāko,
sukhe duḥkhe bhulo nā'ko, vadane hari-nām koro re*

2) Whether you are a family person living at home or a sannyāsī living in the forest, constantly chant and call out “Hari! Hari!” Whether you are in a condition of happiness or distress, do not forget this chanting—just fill your lips with the hari-nāma.

(3)

*māyā-jāle baddha ho'ye, ācho miche kāja lo'ye,
ekhona cetana pe'ye, `rādhā-mādhava' nām bolo re*

3) You are bound up in the entangling network of māyā and are forced to toil fruitlessly. Now that you have obtained full consciousness in the human form of life, please chant the names of “Rādhā-Mādhava!”

(4)

*jīvana hoilo śeṣa, na bhajile hṛṣīkeśa
bhaktivinodopadeśa, ekbār nām-rase māto re*

4) Your life may end at any moment, and you have not served the Lord of the senses, Hṛṣīkeśa. Take this advice of Bhaktivinoda: “Just once, relish the nectar of the holy name!”

(Śrī-Nāma)

(1)

*ekbār bhāvo mane,
āśā-baśe bhrami' hethā pā'be ki sukha jīvane
ke tumi, kothāy chile, ki korite hethā ele,
kibā kāj kore' gele, jā'be kothā śarīra-patane*

1) Consider this just once: While you wander in this world, under the control of material desires, what happiness will you achieve in this mundane life? Who are

you? Where have you come from? How did you come here? What have you done? And where will you go at the time of death when your body drops?

(2)

*keno sukha, duḥkha, bhoy, ahaṁtā-mamatā-moy,
tuccha jay-parājay, krodha-himsā, dveṣa anya-jane
bhaktivinoda koy, kori' gorā-padāśroy,
cid-ānanda-rasa-moy hao rādhā-kṛṣṇa-nāma-gāne*

2) What is the use of so much worldly happiness, distress and fear, which arise from the false egotism of “I” and “mine”? And what is the use of insignificant victory and defeat, anger, violence, and envy toward other living beings? Bhaktivinoda says, “Just take shelter at the lotus feet of Lord Gaurasundara and sing the names of Rādhā and Kṛṣṇa, and you will become saturated with the mellows of pure spiritual bliss.”

Song 4

(Śrī-Nāma)

(1)

*‘rādhā-kṛṣṇa’ bol bol bolo re sobāi
(ei) śikhā diyā, sab nadīyā,
phirche nece’ gaura-nitāi
(miche) māyār boṣe, jāccho bhese’,
khāccho hābuḍubu, bhāi*

1) “Everyone chant, chant, chant ‘Rādhā-Kṛṣṇa!’” Lord Caitanya and Lord Nityānanda are dancing all over the land of Nadīyā, giving this teaching to all. O brothers! Needlessly under the control of māyā, you suffer and are carried away by her waves, sometimes floating and sometimes sinking in this ocean of illusion.

(2)

*(jīv) kṛṣṇa-dās, e viśvās,
korle to’ ār duḥkha nāi
(kṛṣṇa) bolbe jabe, pulak ha’be,
jhorbe āṅkhi, boli tāi*

2) If you have this faith—that the soul is the eternal servant of Kṛṣṇa—then there will be no more misery. And when you chant the holy name of Kṛṣṇa, your body will shiver in ecstasy and your eyes will shed tears in love of God. This is what I say.

(3)

*(‘rādhā) kṛṣṇa’ bolo, saṅge calo,
ei-mātra bhikṣā cāi
(jay) sakal vipod, bhaktivinod,*

bole, jakhon o-nām gāi

3) Chant “Rādhā-Kṛṣṇa” and always live in the association of devotees. This is the only request I beg of you. Bhaktivinoda says, “All dangers go away when I sing that holy name of the Lord.”

Song 5

(Śrī-Nāma)

(refrain) *gāy gorācānd jīver tore
hare kṛṣṇa hare*

(refrain) Lord Gauracandra sings this mahā-mantra for the deliverance

(1)

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare,
hare kṛṣṇa hare
hare rāma hare rāma rāma rāma hare hare
hare kṛṣṇa hare*

1) Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare / Hare Rama, Hare Rama, Rāma Rama, Hare Hare.

(2)

*ekbār bol rasanā uccaiḥ-sware
(bolo) nandera nandan, yaśoda-jīvan,
śrī-rādhā-ramaṇ, prema-bhare*

2) Fill yourself with divine love and chant loudly just once all these names of Kṛṣṇa: “Nanda-nandana! Yaśodā-jīvana! Śrī Rādhā-ramaṇa!”

(3)

*(bol) śrī-madhusūdan, gopī-prāna-dhana,
muralī-vadana, nṛtya kore’
(bol) agha-nisūdan, pūtanā-ghātana,
brahma-vimohana, ūrdhva-kare*

3) Dancing with your arms in the air, chant “Śrī Madhusūdana! Gopī-prāna-dhana! Muralī-vadana! Agha-nisūdana! Pūtanā-ghātana! Brahma-vimohana!”

Song 6

(Śrī-Nāma)

(1)

*aṅga-upāṅga-astra-pārṣada saṅge
nāco-i bhāva-mūrati gorā raṅge*

1) Lord Gaurāṅga, the personification of ecstatic love of God, dances in the company of His plenary portions, along with the parts and parcels of His plenary portions, with His divine weapons, and with His personal associates.

(2)

*gāota kali-yuga-pāvana nām
bhrama-i śacī-suta nadiyā dhām*

2) The son of Mother Śacī wanders throughout the abode of Nadiyā singing the holy names of Kṛṣṇa, which are the deliverer of all living beings imprisoned within the age of Kali, as follows:

(3)

*(hare) haraye namaḥ kṛṣṇa yādavāya namaḥ
gopāla govinda rāma śrī-madhusūdana*

3) “O Lord Hari! Obeisances unto Hari, who is Kṛṣṇa, the best of the Yadus, the herder of the cows, the pleasure of the cows, the supreme enjoyer, and the blessed killer of the demon named Madhu.”

Song 7

(Śrī-Nāma)

(refrain) *hare kṛṣṇa hare*

(refrain): Hare Kṛṣṇa Hare

(1)

*nitāi ki nām eneche re
(nitāi) nām eneche, nāmer hāṭe,
śraddhā-mūlye nām diteche re*

1) Oh, what a wonderful name Lord Nityānanda has brought! Nitāi has brought the divine name to the Marketplace of the Holy Name, and He is giving away that name for the mere price of your faith! Oh!

(2)

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare re
hare rāma hare rāma rāma rāma hare hare re*

2) Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare—Oh! Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—Oh!

(3)

*(nitāi) jīvera daśā, malina dekhe’,
nām eneche braja theke re
e nām śiva jape pañca-mukhe re
(madhur e harinām)
e nām brahmā jape catur-mukhe re
(madhur e harinām)
e nām nārada jape vīnā-yantre re
(madhur e harinām)*

*e nāmābase ajāmila vaikunṭhe gelo re
e nām bolte bolte braje calo re
(bhaktivinoda bole)*

3) Oh, seeing the miserable condition of the fallen souls of this world, Nitāi has personally brought the holy name from the transcendental realm of Vraja! Oh, Lord Śiva chants this holy name with his five mouths! This holy name is so sweet! Oh, Lord Brahmā chants this holy name with his four mouths! This holy name is so sweet! Oh, Nārada Muni chants this holy name while playing on his vīnā! This holy name is so sweet! Oh, just by the dim reflection of this holy name, the sinful Ajāmila went to Vaikuṅṭha! Bhaktivinoda therefore says, “Oh, continuously chanting this holy name, go at once to the divine realm of Vraja! This holy name is so sweet!”

[This song is for singing while performing parikramā of Navadvīpa-dhām]

**Song 8
(Śrī-Nāma)**

(refrain) ‘hari’ bole’ modera gaura elo

(refrain) Our Lord Gaura came chanting “Hari! Hari!”

(1)

*elo re gaurāṅga-cānda preme elothelo
nitāi-adwaita-saṅge godrume paśilo*

1) Lord Gaurāṅga-cānda came looking very disheveled, as if mad, due to ecstatic love of God, and along with Lord Nityānanda and Advaita Ācārya, He entered the land of Godruma.

(2)

*saṅkīrtana-rase mete nām bilāilo
nāmera hāṭe ese preme jagat bhāsāilo*

2) Deeply absorbed in the intoxicating mellows of saṅkīrtan, He distributed the holy name. Having come to the Marketplace of the Holy Name, He caused the whole universe to swim in ecstatic love of God.

(3)

*godruma-bāsīr āj duḥkha dūre gelo
bhakta-vṛnda-saṅge āsi’ hāṭa jāgāilo*

3) Today all the miseries of the residents of Godruma-dvīpa have gone far away, for Lord Gaurāṅga, having come here along with all His devotees, caused the Marketplace of the Holy Name to appear here in Godruma.

(4)

*nadīyā bhramite gorā elo nāmer hāṭe
gaura elo hāṭe, saṅge nitāi elo hāṭe*

4) Wandering all over the land of Nadīyā, Lord Gaura came to the Marketplace of the Holy Name. Lord Gaura came to the Marketplace along with Nitāi.

(5)

*nāce mātoyārā nitāi godrumera māthe
jagat mātāy nitāi premera mālasāṭe*

5) Maddened with ecstasy, Lord Nityānanda dances in the fields of Godruma. Due to ecstatic love of God, He moves His powerful arms like a challenging wrestler and thus overwhelms the universe in ecstasy.

(6)

*(torā dekhe' jā' re)
adwaitādi bhakta-vṛnda nāce ghāṭe ghāṭe
palāya duranta kali poḍiyā bibhrāṭe*

6) (Oh, all of you please go and see!) The Vaiṣṇavas headed by Advaita Ācārya are dancing along the banks of the Gaṅgā from one bathing ghāṭ to the next! At such a sight as this, the wicked personality Kali falls into great danger and thus runs for his life.

(7)

*ki sukhe bhāsilo jīva gorācānder nāṭe
dekhiyā śuniyā pāṣaṅḍīr buka phāṭe*

7) In what indescribable happiness did all living beings swim while Lord Gauracandra was dancing? By seeing and hearing of such pastimes, the hearts of the atheists break.

Śrīman Mahāprabhu Śata-Nāma
One Hundred Names of Śrī Caitanya Mahāprabhu
—4 songs—

Song 1

(refrain) *nadīyā-nagare nitāi nece' nece' gāy re*

(Refrain:) Oh! In the towns and villages of Nadīyā, Lord Nityānanda ecstatically dances and sings these names of Śrī Caitanya Mahāprabhu:

Part 1

(1)

*jagannātha-suta mahāprabhu viśvambhara
māyāpur-śaśī navadvīpa-sudhākara*

1) Lord Caitanya is the beloved son of Jagannātha Miśra. He is Mahāprabhu, the great master, and maintainer of the whole world. He is the shining moon of Māyāpur, and the source of all nectar for the land of Navadvīpa.

(2)

*śacī-suta gaurahari nimāi-sundara
rādhā-bhāva-kānti-ācchādita naṭabara*

2) He is the beloved son of Śacī Mātā, and is Lord Hari with a fair golden complexion. As He was born under a nīm tree He was called Nimāi-sundara (beautiful Nimāi). He is covered by the sentiment and luster of Śrīmatī Rādhārāṇī, and He is the best of all dancers.

(3)

*nāmānanda capala bālaka māṭṭ-bhakta
brahmāṇḍa-vadana tarkī kautukānurakta*

3) He becomes restless upon hearing the holy names of Lord Hari. In His boyhood pastimes He is swift and agile, and is devoted to His mother. He displays the entire universe within His mouth, is a great logician, and is fond of joking and playing pranks.

Part 2

(4)

*vidyārthi-uḍupa caura-dvayera mohana
tairthika-sarvasva grāmya-bālikā-kṛīḍana*

4) He is the moon among scholarly students, and He bewildered two thieves who tried to steal His jewels when He was a small child. He is the cynosure of all philosophers, and He teased and joked with the village girls of Nadiyā.

(5)

*lakṣmī-prati bora-dātā uddhata bālaka
śrī-śacīra pati-putra-śoka-nibāraka*

5) He is the giver of blessings to Lakṣmī-priyā (His first wife). He is very mischievous as a child, and is the dispeller of the grief Śacī-mātā felt after losing her husband Jagannātha and first son Viśvarūpa.

(6)

*lakṣmī-pati pūrva-deśa-sarva-kleśa-hara
digvijayi-darpa-hārī viṣṇu-priyeśwara*

6) He is the Lord and husband of Lakṣmī-priyā. By His saṅkīrtan movement He removed all the distress of East Bengal. He eradicated the pride of the conquering paṇḍita named Keśava Kaśmīri, and is the beloved Lord of Viṣṇu-priyā (His second wife).

Part 3

(7)

*ārya-dharma-pāla piṭṛ-gayā piṇḍa-dātā
purī-śiṣya madhvācārya-sampradāya-pātā*

7) He is the preserver of sanātana-dharma, and the giver of the piṇḍa oblation at the holy town of Gayā after the disappearance of His father Jagannāth Miśra. He became the disciple of Īśvara Purī, and is the protector of the Madhvācārya Sampradāya.

(8)

*kṛṣṇa-nāmonmatta kṛṣṇa-tattva-adhyāpaka
nāma-saṅkīrtana-yuga-dharma-pravartaka*

8) He becomes madly intoxicated by tasting the holy name of Kṛṣṇa, and is the professor of the science of Kṛṣṇa consciousness. Thus He inaugurated the religion of the age, nāma-saṅkīrtan.

(9)

*advaita-bāndhava śrīnivāsa-gṛha-dhana
nityānanda-prāna gadādhara jīvana*

9) He is the friend of Advaita Ācārya, the treasure of Śrīvāsa Ṭhākura's home, the life and soul of Nityānanda Prabhu, and the very source of life for Gadādhara Paṇḍita.

Part 4

(10)

*antardvīpa-śaśadhara sīmanta-vijaya
godruma-bihārī madhyadvīpa-līlāśraya*

10) He is the moon of Antardvīpa, and the triumph of Sīmantadvīpa. He enjoys wandering and frolicking on the island of Godruma, and is the shelter of pastimes in Madhyadvīpa.

(11)

*koladvīpa-pati ṛtadvīpa-maheśwara
jahnu-modadruma-rudradvīpera īśwara*

11) He is the Lord of Koladvīpa, the great controller of Ritadvīpa, and the creator of Jahnudvīpa, Modadrumadvīpa, and Rudradvīpa.

(12)

*nava-khaṇḍa-raṅganātha jāhnavī-jīvana
jagāi-mādhāi-ādi durvṛtta-tāraṇa*

12) He is thus the Supreme Lord of the nine islands of Navadvīpa, which serves as the stage for His wonderful pastimes. He is the life of the River Gaṅgā, and the deliverer of all sorts of rogues and rascals beginning with Jagāi and Mādhāi.

Part 5

(13)

nagara-kīrtana-simha kājī-uddhāraṇa
śuddha-nāma-pracāraka bhaktārti-haraṇa

13) He is the lion of the village kīrtanas, and the deliverer of Chānd Kazi. He is the preacher of the pure holy name, and the remover of the distresses of His devotees.

(14)

nārāyanī-kṛpā-sindhu jīvera niyantā
adhama-paḍuyā-dandī bhakta-doṣa-hantā

14) He is the ocean of mercy for Nārāyanī (the mother of Śrīla Vṛndāvana dāsa Ṭhākura), and is the regulator of all souls. He is the chastiser of the fallen students who criticized His chanting of “gopī! gopī!”, and is the destroyer of the sins of His devotees.

(15)

śrī-kṛṣṇa-caitanya-candra bhāratī-tāraṇa
parivraja-śiromaṇi utkala-pāvana

15) He was initiated into sannyāsa with the name of Śrī Kṛṣṇa Caitanya, and He is beautiful like the moon. He delivered His sannyāsa-guru Keśava Bhāratī, is Himself the crest-jewel of all wandering renunciates, and is the savior of the region of Orissa.

Part 6

(16)

ambu-liṅga-bhuvaneśa-kapoteśa-pati
khīr-cora-gopāla-darśana-sukhī yati

16) He is the master of Lord Śiva, who is known in three different Śaiva tīrthas as Ambu-liṅga, Bhuvaneśvara, and Kapoteśvara (visited by Lord Caitanya on His way to Jagannātha Purī). As a sannyāsī He rejoiced at the sight of the Orissan deities Kṣīra-cora Gopīnātha and Sākṣī Gopāla.

(17)

nirdandī-sannyāsī sārva-bhauma-kṛpāmoya
swānanda-āswādānandī sarva-sukhāśroya

17) He became a sannyāsī without a danda (due to Lord Nityānanda’s breaking it in three parts and throwing it in the Bhargī River), and is full of mercy for Sārva-bhauma Bhaṭṭācārya. He is ecstatic by tasting the bliss of Himself in the form of Kṛṣṇa, and He is the resting place of all universal happiness.

(18)

*purāṭa-sundara vāsudeva-trāna-kartā
rāmānanda-sakhā bhāṭṭa-kula-kleśa-hartā*

18) He is beautiful like molten gold, and He delivered the leper Vāsudeva. He is the intimate friend of Rāmānanda Rāy, and the remover of all miseries from the family of Vyeṅkaṭa Bhāṭṭa.

Part 7

(19)

*bauddha-jain-māyāvādi-kutarka-khandana
dakṣina-pāvana bhakti-grantha-uddhāraṇa*

19) He is the refuter of the atheistic arguments of the Buddhists, Jains, and Māyāvādīs. He is the savior of South India, and He has brought to light the two devotional literatures, Kṛṣṇa-karnāmṛta and Brahma-saṁhitā.

(20)

*ālāla-darśanānandī rathāgra-nartaka
gajapati-trāna devānanda-uddhāraka*

20) He became ecstatic at the sight of the deity Ālālanātha, and He danced in front of the Jagannātha cart during the Ratha-yātrā festival. He delivered Gajapati Pratāpa-Rudra, and was the savior of Devānanda Paṇḍita.

(21)

*kuliyā-prakāśe duṣṭa paḍuyāra trāna
rūpa-sanātana-bandhu sarva-jīva-prāna*

21) By His appearance at Kuliyā He delivered the ill-behaved student community there. He is the friend of Rūpa and Sanātana Goswāmī, and the life of all souls.

Part 8

(22)

*bṛndābanānanda-mūrti balabhadra-saṅgī
yavana-uddhārī bhāṭṭa-ballabhera raṅgī*

22) He is the personification of bliss in the transcendental realm of Vṛndāvana, and He is the companion and friend of Balabhadra Bhāṭṭācārya. On His return from Vṛndāvana He delivered many Mohammedans, and He is very fond of intimate exchanges with Vallabha Bhāṭṭa.

(23)

kāśībāsi-sannyāsī-uddhārī prema-dātā

markaṭa-vairāgī-dandī ā-candāla-trātā

23) He delivered the Māyāvādī sannyāsīs of Kāśī, and He is the bestower of love of God. He is the chastiser of the false renunciates (called markaṭa-vairāgīs for being like monkeys), and He is the savior of everyone down to the lowest class of men.

(24)

*bhaktera gaurava-kārī bhakta-prāna-dhana
haridāsa-raghunātha-svarūpa-jīvana*

24) He is the glorifier of His devotees, and is the treasured wealth of their lives. He is the very life of such devotees as Haridāsa Ṭhākura, Raghunātha Dāsa Goswāmī, and Svarūpa Dāmodara.

(25)

*nadiyā-nagare nitāi nece' nece' gāy re
bhaktivinoda tā'r poḍe raṅga-pāy re*

25) Oh! In the towns and villages of Nadiyā, Lord Nityānanda dances and dances ecstatically while singing these divine names, and Bhaktivinoda falls down at His reddish lotus feet. Oh!

Song 2

(1)

*jaya godruma-pati gorā
nitāi-jīvana, advaitera dhana,
vṛndāvana-bhāva-vibhorā
gadādhara-prāna, śrīvāsa-śaraṇa,
kṛṣṇa-bhakta-mānasa-corā*

1) All glories to Lord Gaura, the master of Godruma! He is the very life of Lord Nityānanda, the treasure of Śrī Advaita, and He is always overwhelmed with the ecstatic moods of Vṛndāvana. He is the life-breath of Gadādhara Paṇḍita, the shelter of Śrīvāsa Paṇḍita, and the thief of the hearts of all the devotees of Lord Kṛṣṇa.

Song 3

(1)

*kali-yuga-pāvana viśvambhara
gauḍa-citta-gagaṇa-śaśadhara
kīrtana-vidhātā, para-prema-dātā,
śacī-suta puraṭa-sundara*

1) Lord Viśvambhara is the savior of the age of Kali, the full moon in the sky of the hearts of Bengal, the inaugurator of congregational chanting, the bestower of transcendental ecstatic love, the beloved son of Mother Śacī, and He has a pure

golden complexion.

Song 4

(1)

*kṛṣṇa-caitanya advaita prabhu nityānanda
gadādhara śrīnivāsa murāri mukunda
svarūpa-rūpa-sanātana-purī-rāmānanda*

1) (Please chant these holy names of the Lord and His personal associates):
Kṛṣṇa-Caitanya, Advaita, Prabhu Nityānanda, Gadādhara, Śrīnivāsa, Murāri,
Mukunda, Svarūpa, Rūpa, Sanātana, Purī, and Rāmānanda.

Śrī Kṛṣṇaer Viṁśottara-Śata-Nām
One Hundred and Twenty Names of Lord Kṛṣṇa
—6 songs—

Song 1

(Refrain:) *nagare nagare gorā gāy*

(Refrain:) From village to village Lord Gaura sings these names of Śrī Kṛṣṇa:

Part 1

(1)

*yaśomatī-stanya-pāyī śrī-nanda-nandana
indra-nīla-maṇi braja-janera jīvana*

1) Kṛṣṇa is the baby who feeds on the breast milk of Mother Yaśodā. He is the son of Mahārāja Nanda, dark blue like an indra-nīla gem (sapphire), and the life of the residents of Vraja.

(2)

*śrī-gokula-niśācarī-pūtanā-ghātana
duṣṭa-tṛṇāvarta-hantā śakaṭa-bhañjana*

2) He destroyed the witch of Gokula named Pūtanā, He killed the wicked whirlwind demon Tṛṇāvarta, and He broke the cart in which the demon Śakaṭāsura was hiding.

(3)

*navanīta-cora dadhi-haraṇa-kuśala
yamala-arjuna-bhañjī govinda gopāla*

3) He likes to steal butter, and is an expert thief of yogurt. He broke the two arjuna trees, He is a cowherd boy who always gives pleasure to the cows, and He is the protector of the cows.

Part 2

(4)

dāmodara bṛndābana-go-vatsa-rākhāla
vatsāsuraṅtaka hari nija-jana-pāla

4) He is so naughty that His mother bound Him around the waist with ropes, and He is the keeper of the cows and calves of Vṛndāvana. He is the the destroyer of the calf-demon Vatsāsura, He is the remover of all evils, and is the protector of His devotees.

(5)

baka-śatru agha-hantā brahma-vimohana
dhenuka-nāśana kṛṣṇa kāliya-damana

5) He is the enemy of the stork-demon Bakāsura, the slayer of the snake-demon Aghāsura, the bewilderer of Lord Brahmā, the destroyer of the ass-demon Dhenukāsura, He is all-attractive, and the subduer of the Kāliya serpent.

(6)

pītāmbara śikhi-piccha-dhārī venu-dhara
bhāṅḍīra-kānana-līlā dāvānala-hara

6) He dresses in yellow silk cloth, wears peacock feathers on His head, and He always holds a flute. He performs pastimes in the Bhāṅḍīra forest, and He swallowed a forest fire in order to save the inhabitants of Vraja.

Part 3

(7)

naṭabara guhācara śarata-bihārī
vallabī-vallabha deva gopī-vastra-hārī

7) He is the best of dancers, He wanders in the caves of Govardhana Hill, and He enjoys various amorous pastimes in the autumn season. He is the lover of the young cowherd maidens, the Supreme Lord of all, and the stealer of the gopīs' garments.

(8)

yajña-patnī-gaṇa-prati karunāra sindhu
govardhana-dhṛk mādḥava braja-bāsī-bandhu

8) He is the ocean of mercy for the wives of the sacrificial brāhmanas, He is the holder of Govardhana Hill, the husband of the goddess of fortune, and the dearest friend of the inhabitants of Vraja.

(9)

*indra-darpa-hārī nanda-rakṣitā mukunda
śrī-gopī-vallabha rasa-krīḍa pūrnānanda*

9) He broke Indra's pride, and is the protector of His father, Nanda Mahārāja. He is the giver of liberation, the lover of the cowherd maidens of Vraja, the enjoyer of the rāsa dance, and the reservoir of fully complete pleasure.

Part 4

(10)

*śrī-rādhā-vallabha rādhā-mādhava sundara
lalitā-viśākhā-ādi sakhī-prāneśwara*

10) He is the lover of Śrīmatī Rādhārāṇī, the very springtime of Her life, and is very handsome. He is the Lord of the lives of all the sakhīs of Vṛndāvana, headed by Lalitā and Viśākhā.

(11)

*nava-jaladhara-kānti madana-mohana
vana-mālī smeramukha gopī-prāna-dhana*

11) He possesses the lovely complexion of a fresh raincloud, He is the bewilderer of Cupid, and is always garlanded with fresh forest flowers. His face is full of sweet smiles and laughter, and He is the wealth of the lives of all the young cowherd maidens in Vraja.

(12)

*tri-bhaṅgī muralī-dhara jamunā-nāgara
rādhā-kunḍa-raṅga-netā rasera sāgara*

12) He possesses a beautiful three-fold bending form, and holds a flute known as muralī. He is the lover of the Yamunā river, the director of all the amorous love-sports at Rādhā Kunḍa, and He is the ocean of sweet devotional mellows.

Part 5

(13)

*candrāvalī-prāna-nātha kautukābhilāṣī
rādhā-māna-sulampāṭa milana-prayāsī*

13) He is the Lord of the life of Candrāvalī, and He is desirous of joking and playing pranks. He is very anxious to enjoy the moods of His beloved Rādhikā's feigned sulking, and He always endeavors to meet with Her.

(14)

*mānasa-gaṅgāra dānī prasūna-taskara
gopī-saha haṭha-kārī braja-baneśwara*

14) He is the giver of the Mānasa Gaṅgā lake to the inhabitants of Vṛndāvana,

and a thief of flower blossoms. He acts very outrageously with the maidens of Vṛndāvana, not caring for social restrictions, and He is the Lord of the Vraja-maṇḍala forests.

(15)

gokula-sampad gopa-duḥkha-nivāraṇa
ḍurmada-damana bhakta-santāpa-haraṇa

15) He is the wealth of Gokula, and He protects the cowherd boys from all miseries. He curbs all foolish pride and removes all distress from His devotees.

Part 6

(16)

sudarśana-mocana śrī-śaṅkha-cūḍāntaka
rāmānuja śyāma-cānda muralī-vādaka

16) He is the liberator of the demigod Sudarśana, and is the destroyer of the demon Śaṅkhacūḍa. He is the younger brother of Lord Baladeva (Rāma), He is the beautiful dark moon of Vṛndāvana, and the player of the muralī flute.

(17)

gopī-gīta-śrotā madhu-sūdana murāri
ariṣṭa-ghātaka rādhā-kunḍādi-bihārī

17) He listens to the devotional songs of the gopīs, and is the slayer of the demon Madhu. He is the enemy of the demon Mura, the killer of the bull-demon Ariṣṭāsura, and He regularly enjoys amorous sports at Rādhā Kunḍa and other places in Vraja.

(18)

vyomāntaka padma-netra keśi-nisūdana
raṅga-krīḍa kaṁsa-hantā malla-praharaṇa

18) He is the destroyer of the sky-demon Vyomāsura, His eyes are shaped like lotus petals, and He is the killer of the horse-demon Keśī. He is fond of frolicsome pastimes, is the slayer of King Kaṁsa, and is the conquerer of Kaṁsa's wrestlers named Cānūra and Muṣṭika.

Part 7

(19)

vasudeva-suta vṛṣṇai-vamśa-kīrti-dhvaja
dīna-nātha mathureśa devakī-garbha-ja

19) He is the beloved son of Vasudeva, and the emblem of fame for the Vṛṣṇai dynasty. The Lord of the fallen souls, He is the Monarch of Mathurā, and He appears to have taken birth from the womb of Devakī.

(20)

*kubjā-kṛpāmoya viṣṇu śauri nārāyana
dwārakeśa naraka-ghna śrī-yadu-nandana*

20) He is full of mercy for the hunchbacked girl Kubjā. He is the maintainer of the entire creation, the son of Vasudeva, the refuge of all souls, the Lord of Dvārakā, the slayer of the demon Narakāsura, and the beloved descendant of the Yadu dynasty.

(21)

*śrī-rukminī-kānta satyā-pati sura-pāla
pāṇḍava-bāndhava śiṣupālādira kāla*

21) He is the lover of Rukminī, the husband of Satyā, the protector of the godly, the beloved friend of the five Pāṇḍava brothers, and the cause of death for Śiṣupāla and other demonic kings.

Part 8

(22)

*jagadīśa janārdana keśavārta-trāna
sarva-avatāra-bīja viśvera nidāna*

22) He is the Lord of the universe, the maintainer of all living beings, the possessor of beautiful hair, and the deliverer from all misery. He is the primordial seed of all His various incarnations, and is the origin of all universes.

(23)

*māyeśwara yogeśwara brahma-tejādhāra
sarvātmāra ātmā prabhu prakṛtira pāra*

23) He is the Lord of Māyā, the master of mysticism, and the proprietor of the spiritual powers of the brāhmanas. The Soul of all souls, He is the Supreme Lord and master, being the opposite shore of the ocean of material nature.

(24)

*patita-pāvana jagannātha sarveśwara
bṛndāvana-candra sarva-rasera ākara*

24) Lord Kṛṣṇa is the purifier of the fallen souls, the Lord of the universe, the controller of all beings, the moon of Vṛndāvana, and the original reservoir of all rasas.

(25)

*nagare nagare gorā gāy
bhakativinoda tachu pāy*

25) From village to village Lord Gaurāṅga sings these names of Kṛṣṇa, and

Bhaktivinoda remains at His lotus feet.

Song 2

(1)

*kṛṣṇa govinda hare
gopī-vallabha śaure*

1) O Kṛṣṇa! O Govinda! O Hari! O Gopī-vallabha! O Śauri!

(2)

*śrīnivāsa, dāmodara, śrī-rāma, murāre
nanda-nandana, mādharma, nṛsimha, kaṁsāre*

2) O Śrīnivāsa! O Dāmodara! O Śrī Rāma! O Murāri! O Nanda-nandana! O Mādharma! O Nṛsimha! O Kaṁsāri!

Song 3

(1)

*rādhā-vallabha, mādharma, śrī-pati, mukunda
gopīnātha, madana-mohana, rāsa-rasānanda
anaṅga-sukhada-kuñja-bihārī govinda*

1) Kṛṣṇa is the lover of Rādhā, sweet like honey of the springtime, the husband of Lakṣmī, the awarder of liberation, the Lord of the gopīs, the bewilderer of Cupid, the relisher of the blissful mellows of the rāsa dance, the enjoyer of amorous sports in the grove at Rādhā Kuṇḍa known as Anaṅga-sukhada-kuñja, and the pleasure of the cows.

Song 4

(1)

*rādhā-mādharma kuñja-bihārī
gopī-jana-vallabha giri-vara-dhārī
yaśodā-nandana, braja-jana-rañjana,
yāmuna-tīra-vana-cārī*

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

Song 5

(1)

*rādhā-vallabha, rādhā-vinoda
rādhā-mādhava, rādhā-pramoda*

1) Kṛṣṇa is the lover of Rādhā, the pleasure of Rādhā, the springtime of Rādhā, and the delight of Rādhā.

(2)

*rādhā-ramaṇa, rādhā-nātha,
rādhā-varaṇāmoda
rādhā-rasika, rādhā-kānta,
rādhā-milana-moda*

2) Kṛṣṇa is the lover of Rādhā, the Lord of Rādhā, He delights in beholding the beautiful complexion of Rādhā, He relishes everything in relation to Rādhā, He is the beloved of Rādhā, and He feels joy in meeting with Rādhā.

Song 6

(1)

*jaya yaśodā-nandana kṛṣṇa gopāla govinda
jaya madana-mohana hare ananta mukunda*

1) All glories to Kṛṣṇa, the son of Mother Yaśodā, the cowherd boy and giver of pleasure to the cows! All glories to the conquerer of Cupid, Lord Hari, who takes away all inauspiciousness, who is unlimited, and the awarder of liberation!

(2)

*jaya acyuta mādhava rām bṛndāvana-candra
jaya muralī-vadana śyāma gopī-janānanda*

2) All glories to the infallible Lord, husband of the goddess of fortune, the supreme enjoyer, and the moon of Vṛndāvana! All glories to Kṛṣṇa, who always holds a flute to His mouth, who is the color of a dark blue raincloud, and is the bliss of the gopīs!

Śrī Nām-Kīrtan

Chanting of the Holy Names
- Five Songs -

Song 1

[Vibhāṣa]

(1)

*yaśomatī-nandana, vraja-vara-nāgara,
gokula-rañjana kāna
gopī-parāna-dhana, madana-manohara,*

kāliya-damana-vidhāna

1) Lord Kṛṣṇa is the beloved son of Mother Yaśodā, the greatest lover in the land of Vraja, the delight of Gokula, He is intimately addressed as Kāna, and is the wealth of the lives of the gopīs. He steals the mind of even Cupid and punishes the Kāliya serpent.

(2)

*amala harinām amiya-vilāsa
vipina-purandara, navīna nāgara-vara,
vaṁśī-vadana suvāsa*

2) These pure holy names of Lord Hari are full of sweet nectarean pastimes. He is the monarch of the forests of Vṛndāvana, and the foremost of young paramours. He is always playing on a flute, and He is an excellent dresser.

(3)

*braja-jana-pālana, asura-kula-nāśana,
nanda-godhana-rākhawālā
govinda mādharma, navanīta-taskara,
sundara nanda-gopālā*

3) Kṛṣṇa is the protector of the inhabitants of Vraja, the destroyer of various demonic dynasties, the keeper and tender of Nanda Mahārāja's cows, the giver of pleasure to the cows, the husband of the goddess of fortune, the butter thief, and the beautiful cowherd boy of Nanda Mahārāja.

(4)

*jāmuna-taṭa-cara, gopī-vasana-hara,
rāsa-rasika, kṛpāmoya
śrī-rādhā-vallabha, bṛndābana-naṭabara,
bhaktivinod-āśraya*

4) Kṛṣṇa wanders along the banks of the river Yamunā, He steals the garments of the young damsels of Vraja, and delights in the mellows of the rāsa dance. He is very merciful, the beloved of Śrīmatī Rādhārāṇī, the great dancer of Vṛndāvana, and the refuge of Bhaktivinoda.

Song 2

(1)

*‘doyāl nitāi caitanya’ bole’ nāc re āmār man
nāc re āmār man, nāc re āmāra man*

1) Chanting the holy names “Doyāl Nitāi Caitanya!”—Oh my mind dances! Oh my mind dances! Oh my mind dances!

(2)

(emon, doyāl to nāi he, mār kheye prema dey)

(ore) aparādha dūre jābe, pābe prema-dhan
(o nāme aparādha-vicāra to nāi he)
(takhon) kṛṣṇa-nāme ruci ha'be, ghucibe bandhan

2) Oh! Such a merciful personality as Nityānanda Prabhu is not to be found anywhere! He suffers a beating from Jagāi and Mādhāi and still gives them love of God! Oh! When your offenses are vanquished, you will obtain the treasure of love of God! But in these names of Caitanya and Nitāi there is no consideration of offenses! Once you have a taste for the holy name of Kṛṣṇa, bondage to this world will come to an end.

(3)

(kṛṣṇa-nāme anurāg to ha'be he)
(takhon) anāyāse saphal ha'be jīvera jīvan
(kṛṣṇa-rati vinā jīvan to miche he)
(ese) bṛndābane rādhā-śyāmer pa'be daraśan
(gaura-kṛpā ha'le he)

3) Oh! When there is attachment to the holy name of Kṛṣṇa, then very easily the life of a living being becomes successful! Oh! Without affection for Kṛṣṇa, life is simply useless! At the end of life you will obtain the beautiful vision of Rādhā and Śyāma in Vṛndāvana—if the mercy of Lord Gaura is received! Oh!

Song 3

(1)

‘hari’ bolo, ‘hari’ bolo, ‘hari’ bolo, bhāi re
harinām āniyāche gaurāṅga-nitāi re
(modera duḥkha dekhe’ re)

1) O brothers, chant “Hari!” Chant “Hari!” Chant “Hari!” Lord Gaurāṅga and Lord Nitāi have brought the holy name! (Seeing our unhappiness!)

(2)

harinām vinā jīver anya dhana nāi-re
harināme śuddha ha'lo jagāi-mādhāi re
(baḍo pāpī chilo re)

2) Except for the holy name, there is no other treasure for the soul! By the influence of the holy name, even Jagāi and Mādhāi became pure! (They were both greatly sinful persons!)

(3)

miche māyā-baddha ho'ye jīvan kātāi re
(āmi, āmār' bole' re)
āśā-vaśe ghure' ghure' ār kothā jāi re
(āśār śeṣa nāi re)

3) I pass my life uselessly bound by Māyā! (Always saying “I” and “mine”!)

Wandering here and there under the control of mundane desires—where shall I go next? (There is no end to worldly desires!)

(4)

‘hari’ bole’ deo bhāi āśār mukhe chāi re
(nirāśa to’ sukho re)
bhoga-mokṣa-vāñchā chāḍi’ harinām gāi re
(śuddha-sattva ho’ye re)

4) O brothers, chant “Hari!” while looking directly in the face of material desire! (Freedom from mundane hankerings is the platform of actual happiness!) Giving up all desire for mundane enjoyment and liberation, I chant the holy names of the Supreme Lord! (Having become pure and situated in transcendence!)iii *

(5)

nāce’ jeo nāmer gunē o sab phala pāi re
(tuccha phale prayās cheḍe’ re)
vinod bole jāi lo’ye nāmer bālāi re
(nāmer bālāi cheḍe’ re)

5) I dance in ecstasy due to the power and divine qualities of the holy name, and thus I obtain all these results! (Having given up all endeavors for insignificant material results!) Bhaktivinoda says, “I conquer all impediments to the pure chanting of the holy name! (Having given up all offenses to the holy name!)”

Song 4

(1)

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

1) Chant the name of Hari! O brothers, with blissful minds chant the name of Hari! Chant the name of Hari! Birth after birth in happiness, chant the name of Hari!

(2)

bolo hari bolo (3 times)
mānava-janma pe’ye, bhāi, bolo hari bolo
bolo hari bolo (3 times)
sukhe thāko, duḥkhe thāko, bolo hari bolo

2) Chant the name of Hari! O brothers, you have obtained a human birth, now chant the name of Hari! Chant the name of Hari! Whether you are in happiness or distress, chant the name of Hari!

(3)

bolo hari bolo (3 times)
sampade vipade, bhāi, bolo hari bolo
bolo hari bolo (3 times)
gṛhe thāko, vane thāko, bolo hari bolo
kṛṣṇaera saṁsāre thāki' bolo hari bolo

3) Chant the name of Hari! O brothers, whether in prosperity or misfortune, chant the name of Hari! Chant the name of Hari! Whether you live at home or in the forest, chant the name of Hari! Remaining in this material world for Kṛṣṇa's purposes, chant the name of Hari!

(4)

bolo hari bolo (3 times)
asat-saṅga chāḍi', bhāi, bolo hari bolo
bolo hari bolo (3 times)
vaiṣṇava-caraṇe poḍi' bolo hari bolo

4) Chant the name of Hari! O brothers, give up the association of non-devotees and chant the name of Hari! Chant the name of Hari! Falling at the feet of the Vaiṣṇavas, chant the name of Hari!

(5)

bolo hari bolo (3 times)
gaura-nityānanda bolo (3 times)
gaura-gadādhara bolo (3 times)
gaura-advaita bolo (3 times)

5) Chant the name of Hari! Chant the names of Gaura and Nityānanda! Chant the names of Gaura and Gadādhara! Chant the names of Gaura and Advaita!

Song 5

(1)

(hare) haraye namaḥ kṛṣṇa yādavāya namaḥ
yādavāya mādhavāya keśavāya namaḥ
gopāla govinda rām śrī-madhusūdan
rādhā-govinda bolo (4 times)

1) I offer my respectful obeisances unto Hari, the Supreme Personality of Godhead, Kṛṣṇa, the descendant of the Yadu dynasty, husband of the goddess of fortune and the killer of the demon Keśī, the protector of the cows, the pleaser of the cows, the supreme enjoyer, and the slayer of the demon Madhu. Chant the holy names "Rādhā-Govinda!"

(2)

govinda govinda govinda bolo

rādhā-govinda bolo (4 times)
guru-kṛpā jale nāsi' viṣaya-anala
rādhā-govinda bolo (4 times)

2) Chant “Govinda! Govinda! Govinda!” Chant “Rādhā-Govinda!” Now that the waters of the spiritual master’s mercy have extinguished the blazing fire of worldly existence, chant “Rādhā-Govinda!”

(3)

kṛṣṇaete arpiyā deha-gehādi sakal
rādhā-govinda bolo (4 times)
ananya-bhāvete citta koriyā saral
rādhā-govinda bolo (4 times)

3) Offering body, home, family and all to Śrī Kṛṣṇa, chant “Rādhā-Govinda!” In a mood of unalloyed determination, becoming simple and straightforward in your heart, chant “Rādhā-Govinda!”

(4)

rūpānuga vaiṣṇavera piyā pada-jal
rādhā-govinda bolo (4 times)
dāśa aparādha tyaji' bhukti-mukti-phal
rādhā-govinda bolo (4 times)

4) Drinking the water that has washed the feet of a Vaiṣṇava who follows in the footsteps of Śrīla Rūpa Goswāmī, chant “Rādhā-Govinda!” Giving up the ten offenses to the holy name, as well as the alluring fruits of material enjoyment and liberation, chant “Rādhā-Govinda!”

(5)

sakhīra caraṇa-reṇu koriyā sambal
rādhā-govinda bolo (4 times)
swarūpete braja-bāse hoiyā śītal
rādhā-govinda bolo (4 times)

5) Making the dust from the feet of a gopī your only means of support, chant “Rādhā-Govinda!” Feeling relieved by living in Vraja in your eternal spiritual form, chant “Rādhā-Govinda!”

Śreyo-Nirṇaya

Ascertainment of Spiritual Welfare
- Five songs -

Song 1

(1)

kṛṣṇa-bhakti vinā kabhu nāhi phalodoy

miche sab dharmādharma jīver upādhimoy

1) There is no profit in a life devoid of devotional service to Kṛṣṇa. Therefore all the so-called religiosity and irreligiosity of a living being who is bewildered by false worldly designations is simply useless.

(2)

*yoga-yāga-tapo-dhyān, sannyāsādi brahma-jñān,
nānā-kāṇḍa-rūpe jīver bandhana-kāraṇa hoy*

2) Mysticism, performance of Vedic sacrifices, severe austerities, meditation, renunciation of the world, and cultivating knowledge of the impersonal Brahman—although appearing in the forms of various spiritual paths—are all causes of the soul's further bondage to this world.

(3)

*vinoder vākya dharo, nānā kāṇḍa tyāg koro,
nirupādhi kṛṣṇa-preme hṛdoye deho āśroy*

3) Please heed this advice of Bhaktivinoda: Give up all these various paths, and just keep pure love of Kṛṣṇa sheltered within your heart, for this alone is transcendental to all mundane designations.

Song 2

(1)

*ār keno māyā-jāle poḍitecho, jīva-mīn
nāhi jāno baddha ho'ye ro'be tumi ciro-din*

1) O fish-like soul, why have you fallen into the entangling nets of Māyā? You have not understood that by being bound up by those nets you will have to remain in this material world for a long, long time.

(2)

*ati tuccha bhoga-āṣe, bandī ho'ye māyā-pāṣe
rohile vikṛta-bhāve danḍya jathā parādhīn*

2) After becoming a captive in Māyā's snare due to the influence of desires for very insignificant enjoyments, you remain transformed in a spiritually diseased condition, punishable as a disobedient servant or dependent.

(3)

*ekhona bhakati-bale, kṛṣṇa-prema-sindhu-jale
krīḍā kori' anāyāse thāko tumi kṛṣṇādhīna*

3) Now, on the strength of pure devotion, swim and frolic freely in the ocean of Kṛṣṇa-prema, and always remain subservient to and dependent on Lord Kṛṣṇa.

Song 3

(1)

*pīriti sac-cid-ānande rūpavatī nārī
dayā-dharma-ādi guna alaṅkāra sab tāhāri*

1) Love and affection for the nature of eternity, knowledge, and bliss is like a very beautiful woman whose ornaments are all the good qualities headed by mercifulness and religiosity.

(2)

*jñāna tā'r patta-śātī, yoga-gandha-paripātī
e sabe śobhitā satī kore kṛṣṇa-mana curi*

2) The divine wisdom of pure jñāna is her silken sārī, and the practice of the yoga of devotional service is her excellent bodily fragrance. Adorned by these qualities, that beautiful and chaste woman steals away the mind of Kṛṣṇa Himself.

(3)

*rūpa vinā alaṅkāre, kibā śobhā e-samsāre
pīriti-vihīna gune kṛṣṇae nā tuṣite pāri*

3) If ornaments are worn by one completely devoid of beauty, then is such a person considered to be beautiful in this world? Similarly, one possessing good qualities like mercifulness and religiosity is unable to satisfy Lord Kṛṣṇa if devoid of love for Him.

(4)

*vānarīra alaṅkāra, śobhā nāhi hoy tā'ra
kṛṣṇa-prem vinā tathā gune nā ādara kori*

4) Just as there is no beauty to an ornament worn on the body of a female monkey, in the same way I do not hold in very high esteem qualities such as mercifulness and religiosity if they are devoid of love for Kṛṣṇa.

Song 4

(1)

*‘nirākār nirākār’, koriyā cītkār
keno sādaker śānti bhāṅgo, bhāi, bār bār*

1) O brothers, by your screaming out again and again, “The Supreme Lord is formless! The Absolute Truth is a void!”, why do you so insist on disturbing the peace of the Vaiṣṇavas?

(2)

*tumi jā' bujhecho bhālo, tāi lo'ye koto kāl,
bhakti vinā phalodoy tarke nāhi, jāno sār*

2) Having accepted this impersonal philosophy, which you consider to be very good, you are simply wasting so much time. You should understand this essential truth: Without devotion for the Supreme Lord, no factual gain is brought about by engaging in mere dry arguments.

(3)

*sāmānya tarkera bale, bhakti nāhi āsvādile,
janama hoilo bṛthā, nā korile suvicār*

3) Your birth as a human being is useless, for although you are supposed to be great philosophers, you did not judge rightly in this regard—by the power of mundane logic and argument you have failed to taste the bliss of pure devotion to the Supreme Lord.

(4)

*rūpāśraye kṛṣṇa bhaji', jadi hari-preme maji,
tā' ho'le alabhya, bhāi, ki koribe bolo ār*

4) If I worship Kṛṣṇa under the shelter of Śrīla Rūpa Goswāmī, and thereby deeply immerse myself in divine love for Lord Hari—and you are unable to attain that state, O brothers, then what will you do? What more will you say?

Song 5

(1)

*keno ār koro dveṣa, videśi-jana-bhajane
bhajanera liṅga nānā, nānā deṣe nānā jane*

1) Why do you continue to hate the way the Lord is worshiped by people of other lands? There exist a number of authentic ways to worship God, according to the customs of various peoples living in different countries.

(2)

*keho mukta-kacche bhaje, keho hāṭu gāḍi' pūje
keho vā nayana mudī' thāke brahma-ārādhāne*

2) Some people worship the Lord in an untidy or careless manner; some worship Him by bending down on their knees; still others close their eyes while worshipping His impersonal Brahman aspect.

(3)

*keho yogāsane pūje, keho saṅkīrtane maje
sakale bhajiche sei eka-mātra kṛṣṇa-dhane*

3) Some people worship Him by assuming various yoga postures, and some immerse themselves in the congregational chanting of the Lord's holy names;

but all of them worship that one and only supreme treasure—Lord Śrī Kṛṣṇa.

(4)

*ataeva bhrāṭṛ-bhāve, thāko sabe su-sadbhāve
hari-bhakti sādho sadā, e jīvane vā maraṇe*

4) Therefore you should all reflect a mood of brotherhood and live together in transcendental friendship. Always practice devotional service to Lord Hari, whether in situations of life or death.^{iv}*

Bhajan-Gītā

Songs for Worship
- Two Songs -

Song 1

(1)

*bhaja re bhaja re āmār mana ati manda
(bhajan vinā gati nāi re)
(bhaja) braja-bane rādhā-kṛṣṇa-caraṇāravinda
(jñāna-karma parihari' re)
(bhaja) (braja-bane rādhā-kṛṣṇa)*

1) My dear mind, how foolish you are! Oh just worship, oh just worship the lotus feet of Rādhā and Kṛṣṇa in the forests of Vraja! (Oh, without such worship there is no means of spiritual advancement!) Just worship the lotus feet of Rādhā and Kṛṣṇa in the forests of Vraja! (Oh, giving up all speculative knowledge and materialistic activities!)

(2)

*(bhaja) gaura-gadādhara-dwaita guru-nityānanda
(gaura-kṛṣṇae abheda jene' re)
(guru kṛṣṇa-preṣṭha jene' re)
(smara) śrīnivās, haridās, murāri, mukunda
(gaura-preme smara, smara re)
(smara) (śrīnivās haridāse)*

2) Just worship Gaura, Gadādhara, Advaita, and Lord Nityānanda, the original spiritual master! (Oh, knowing Lord Gaura and Lord Kṛṣṇa to be the same!) (Oh, knowing the spiritual master to be very dear to Kṛṣṇa!) Just remember the dear associates of Lord Caitanya, namely Śrīvāsa Ṭhākura, Haridāsa Ṭhākura, Murāri Gupta, and Mukunda Daṭṭa! (Oh, in deep love for Lord Gaura, you should remember, just remember!) (Just remember the two great personalities Śrīvāsa Ṭhākura and Haridāsa Ṭhākura!)

(3)

(smara) rūpa-sanātana-jīva-raghunātha-dvandva

(kṛṣṇa-bhajan jadi korbe re)
(rūpa-sanātane smara)
(smara) rāghava-gopāla-bhaṭṭa svarūpa-rāmānanda
(kṛṣṇa-prema jadi cāo re)
(svarūpa-rāmānande smara)

3) Just remember Śrī Rūpa Goswāmī, Sanātana, Jīva, and the two Raghunāthas! (Oh, if you are engaged in worshipping Lord Kṛṣṇa!) (Just remember the two great souls Śrī Rūpa Goswāmī and Sanātana Goswāmī!) Just remember Rāghava Paṇḍita, Gopāl Bhaṭṭa Goswāmī, Svarūpa Dāmodara Goswāmī, and Rāmānanda Rāya! (Oh, if you really seek love of Kṛṣṇa!) (Just remember Svarūpa Dāmodara Goswāmī and Rāmānanda Rāya!)

(4)

(smara) goṣṭhi-saha karṇapūra, sena śivānanda
(ajasra smara, smara re)
(goṣṭhi-saha karṇapūre)
(smara) rūpānuga sādhu-jana bhajana-ānanda
(braje bās jadi cāo re)
(rūpānuga sādhu smara)

4) Just remember Śrīla Kavi Karṇapūra and all his family members, especially his father, Śivānanda Sena! (Oh, always remember, always remember!) (Śrī Kavi Karṇapūra and his family!) Just remember all the sādhus who follow the path of Śrī Rūpa Goswāmī and who are absorbed in the ecstasy of bhajan! (Oh, if you actually want residence in the land of Vraja!) (Just remember the sādhus who are followers of Śrīla Rūpa Goswāmī!)

Song 2

(1)

bhāvo nā bhāvo nā, mana, tumi ati duṣṭa
(viṣaya-viṣe ācho he)
kāma-krodha-lobha-moha-madādi-āviṣṭa
(ripur baṣe ācho he)

1) My dear mind, you have not thought of this! You have not thought of this! You are very wicked! (Oh, you are deeply sunk in the poison of worldly sense gratification!) You are overwhelmed by lust, anger, greed, illusion, madness, and so on! (Oh, you are under the sway of the enemy!)

(2)

asad-vārtā-bhukti-mukti-pipāsā-ākṛṣṭa
(asat-kathā bhālo lāge he)
pratiṣṭhāsā-kuṭināṭi-śaṭhatādi-piṣṭa
(sarala to' ho'le nā he)
ghireche tomāre, bhāi, e sab ariṣṭa
(e sab to' śatru he)

2) You are attracted by a thirst for hearing mundane news, enjoying material sense objects, and seeking liberation! (Oh, you think that nonsensical talk sounds very pleasant!) You have become crushed by the desire for fame, as well as by hypocrisy and crooked dealings! (Oh, you are not very simple or straightforward!) You are completely surrounded, dear brother, by all these inauspicious signs of death! (Oh, these are indeed your deadly enemies!)

(3)

e sab nā chede' kise pā'be rādhā-kṛṣṇa
(*jatane chāḍo, chāḍo he*)
sādhu-saṅga vinā ār kothā tava iṣṭa
(*sādhu-saṅga koro, koro he*)
vaiṣṇava-carāṇe maja, ghucibe aniṣṭa
(*ek-bār bheve' dekho he*)

3) If you do not give up all these things, then how will you attain Rādhā and Kṛṣṇa? (Oh, carefully abandon, just abandon them!) Other than the association of sādhus, where else is your real benefit to be found? (Oh, just keep the company, keep the company of saintly devotees!) Just immerse yourself in the lotus feet of a Vaiṣṇava, and all unwanted things will disappear! (Oh, just think about all of this for once and see for yourself!)

Prema-Dhvani Vocalizations of Love

premse koho śrī kṛṣṇa-caitanya-nityānanda-
advaita-gadādhara-śrīvāsa-paṇḍita kī jaya!

śrī antardvīpa māyāpura, sīmanta, godruma, madhyadvīpa, koladvīpa, ṛtudvīpa,
jahnudvīpa, modadruma, rudradvīpātmaka śrī navadvīpa-dhāma kī jaya!

śrī rādhā-kṛṣṇa-gopa-gopī-go-govardhana-
vṛndāvana-rādhā-kunḍa-yamunājī kī jaya!

śrī tulasī-devī kī jaya!

śrī gaṅgājī kī jaya!

śrī surabhi-kuñja kī jaya!

śrī nām haṭṭa kī jaya!

śrī bhakti-devī kī jaya!

śrī gāyaka, śrotā, bhakta-vṛnda kī jaya!

(pare sāṣṭāṅga-dandavat—Afterwards, offer obeisances like a stick with all eight limbs flat on the ground.)

Śrī Nāmāṣṭaka

Eight Prayers Glorifying the Holy Name

- Eight Songs (Bengali songs based on Śrīla Rūpa Goswāmī's Sanskrit Nāmāṣṭaka)

[Lalita—Ekatālā & Daśakuśī]

(1)

*śrī-rūpa-vadane śrī-śacī-kumār
swa-nām-mahimā koralo pracār*

1) Through the mouth of Śrīla Rūpa Goswāmī, the son of Mother Śacī preached the glories of His own divine holy name.

(2)

*jo nām, so hari—kachu nāhi bheda
so nām satya-miti gāyati veda*

2) There is no difference between that holy name of Lord Hari and Lord Hari Himself. The Vedic scriptures sing of the true glory of the Lord's holy name.

[Daśakuśī]

(3)

*sabu upaniṣada, ratna-mālā-dyuti,
jhakamaki' carāṇa-samīpe
maṅgala-ārati, koro-i anukṣana,
dvi-gunita-pañca-pradīpe*

3) All the Upaniṣads are like a necklace of beautifully effulgent jewels shining before the lotus feet of the holy name. They perpetually perform maṅgala ārati for the holy name with lamps of two rows of five ghee wicks.

(4)

*caudda bhuvana māha, deva-nara-dānava,
bhāga jāṅkara balavān
nāma-rasa-pīyuṣa, pibo-i anukṣana,
choḍata karama-geyān*

4) Within the fourteen worlds, those demigods, men and demons whose fortune has been very great constantly drink the nectar of the sweet mellows of the holy name, casting aside all kinds of fruitive activities and intellectual forms of knowledge.

(5)

*nitya-mukta punaḥ, nāma-upāsana,
satata koro-i sāma-gāne
goloke baiṭhata, gāowe nirantara,
nāma-viraha nāhi jāne*

5) The eternally liberated souls living in the spiritual world, however, always

worship the holy name in beautifully composed hymns and sit in Goloka Vṛndāvana perpetually singing the name. Therefore they do not know any separation from the holy name.

(6)

*sabu-rasa-ākara, `hari' iti dvy-akṣara,
sabu-bhāve koraluṅ āśroy
nāma caraṇe pa'di, bhaktivinoda kohe,
tuwā pade māgahuṅ niloy*

6) The two syllables Ha and ri are a mine of all varieties of devotional mellow. Every ecstasy of devotion has taken shelter in them. Falling at the lotus feet of the holy name, Bhaktivinoda says, “O Harinām, I pray for residence at Your lotus feet.”

Song 2

[Lalita—Daśakuśī]

(1)

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

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

(2)

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

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

(3)

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

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

(4)

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

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

(5)

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

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

Song 3

[Vibhāṣa—Ekatālā]

(1)

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

1) The brilliant sun of the transcendental holy name of the Lord has appeared in the material universe in order to destroy ignorance. Casting aside all worldly attractions, the saintly souls cultivate affection for the name alone.

(2)

*harināma-prabhākara, avidyā-timira-hara,
tomār mahimā kebā jāne
ke heno paṇḍita-jan, tomāra mātmya-gaṇ,
uccaiḥ-sware sakala bākhāne*

2) The sun of the holy name is the dispeller of the darkness of ignorance. O

Harinām, who actually knows Your greatness? What sort of learned man is capable of loudly singing the host of Your glories?

(3)

*tomāra ābhās pahiloḥi bhāy
e bhava-timira kavalita-prāy*

3) O holy name, from the first moment one perceives a glimpse of You appearing on the horizon of the heart, the darkness of this material world is almost totally devoured.

(4)

*acire timira nāṣiyā prajñān
tattvāndha-nayane korena vidhān*

4) Quickly destroying all remaining darkness, You bestow divine wisdom upon our spiritually blinded eyes.

(5)

*sei to' prajñān viśuddha bhakati
upajāy hari-viṣayinī mati*

5) That divine wisdom gives rise within the heart to pure devotion, from which awakens an understanding of the transcendental characteristics of Lord Hari.

(6)

*e adbhuta-līlā satata tomār
bhaktivinoda jāniyāche sār*

6) This wonderful pastime of Yours is eternally taking place, and Bhaktivinoda has understood its essence.

Song 4

[Lalita—Daśakuṣī]

(1)

*jñānī jñāna-yoge, koriyā jatane,
brahmera sāksāt kore
brahma-sākṣātkār, aprarābdha karma,
sampūrṇa jñānete hare*

1) The learned man, endeavoring in the practice of jñāna-yoga, eventually achieves direct perception of the Supreme Brahman. That realization of Brahman awards one with fully complete transcendental knowledge, which removes all of one's aprārabdha, or unfructified karmic reactions accrued in previous births.

(2)

*tabu to' prārabdha, nāhi hoy kṣoy,
phala-bhoga binā kabhu
brahma-bhūta jīva, phala-bhoga lāgi',
janama-maraṇa labhu*

2) However, by dint of Brahman realization one's prārabdha, or karmic reactions that are presently fructifying, are not diminished unless one actually undergoes the suffering of those reactions. Therefore, despite being a Brahman-realized soul, one must still experience the present reactions of his karma and thus be implicated in the cycle of birth and death.

(3)

*kintu ohe nāma, tava sphūrṭi ha'le,
ekāntī janera āro
prārabdhāprārabdha, kichu nāhi thāke,
vede gāya bāro bāro*

3) But, O holy name, if You are manifest on the tongue of Your unalloyed devotee, then all of his sinful reactions of both past and present lives are completely destroyed. This truth is sung by the Vedas again and again.

(4)

*tomāra udaye, jīvera hṛdoya,
sampūrṇa śodhita hoy
karma-jñāna-bandha, saba dūre jāya,
anāyāse bhava-kṣoy*

4) O holy name, when You arise within the living being's heart, it becomes completely purified. The shackles of materialistic activities and intellectual knowledge are cast far away, and the soul's worldly existence comes to an end without any difficulty.

(5)

*bhaktivinoda, bāhu tule' koy,
nāmera niśāna dharo
nāma-ḍaṅkā-dhvani, koriyā jāibe,
bheṭibe muralīdharo*

5) Bhaktivinoda raises his arms and says, "Take up the banner of the holy name and walk along sounding the drum of the holy name. In this way you will surely obtain the direct audience of Lord Muralīdhara, the holder of the flute."

Song 5

[Lalita-Vibhāṣa—Ekatālā]

(1)

harinām, tuwā aneka swarūp

*yaśodā-nandana, ānanda-var dhana,
nanda-tanaya rasa-kūp*

1) O Harinām, You possess unlimited forms, such as the beloved son of Mother Yaśodā, the increaser of bliss, the son of Nanda, and the reservoir of all transcendental mellows.

(2)

*pūtanā-ghātana, tṛṇāvarta-hana,
śakata-bhañjana gopāl
muralī-vadana, agha-baka-mardana,
govardhana-dhārī rākhāl*

2) You are the slayer of the demons Pūtanā and Tṛṇāvarta, the breaker of the cart, the protector of the cows, the player of the muralī flute, the destroyer of the demons Agha and Baka, the holder of Govardhan Hill, and You are a cowherd boy.

(3)

*keśī-mardana, brahma-vimohana,
surapati-darpa-vināśī
ariṣṭa-pātana, goṇī-vimohana,
jamunā-pulina-vilāsī*

3) You killed the demon Keśī, bewildered Lord Brahmā, and broke the pride of Indra, king of Heaven. You are the destroyer of the demon Ariṣṭa, the enchanter of the young cowherd girls, and You like to sport along the banks of the river Yamunā.

(4)

*rādhikā-rañjana, rāsa-rasāyana,
rādhā-kunḍa-kuñja-bihārī
rāma, kṛṣṇa, hari, mādharma, narahari,
matsyādi-gaṇa-avatārī*

4) You give delight to Śrī Rādhikā, bring the nectar of life to the rāsa dance, and sport in the groves near Rādhā Kunḍa. You are the reservoir of pleasure, the all-attractive one, the remover of inauspiciousness, the husband of the goddess of fortune, the half-man half-lion incarnation, and You are the source of all other incarnations such as Matsya, the fish avatāra.

(5)

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

5) You are pleasing to the cows, You are the dwarf brāhmaṇa incarnation, and the splendid slayer of the demon Madhu. You are the moon of the Yadu

dynasty, and You always wear beautiful garlands of fresh forest flowers. You are the punisher of the Kāliya serpent, the delighter of Gokula, and You rejoice in the worship of Śrīmatī Rādhārāṇī.

(6)

*ityādika nām, swarūpe prakām,
bāḍuk mora rati rāge
rūpa-swarūpa-pada, jāni' nija sampada,
bhaktivinoda dhorī' māge*

6) O Harinām, thus according to Your own sweet will You are manifest in all these forms and in many others also. Please let my love and attachment for them increase more and more. Bhaktivinoda recognizes his own priceless treasure and clasps the lotus feet of Rūpa Goswāmī and Swarūpa Dāmodara Goswāmī while offering this prayer.

Song 6

[Vibhāṣa—Jhāṅphi, Lophā]

(1)

*vācya o vācaka—dui swarūp tomār
vācya—tava śrī-vigraha cid-ānandākār*

1) O Lord, You possess two transcendental forms, properly called vācya (that which is nameable) and vācaka (that which denotes). The vācya is Your beautiful personal bodily form full of transcendental knowledge and bliss.

(2)

*vācaka swarūp tava `śrī-kṛṣṇādi' nām
varna-rūpī sarva-jīva-ānanda-viśrām*

2) The vācaka forms are Your holy names, such as Śrī Kṛṣṇa and so forth. Thus appearing in the form of transcendental sound vibration, You are the resting place for the bliss of all souls.

(3)

*ei dui swarūpe tava ananta prakāś
doyā kori' deya jīve tomāra vilās*

3) Your unlimited manifestations are found in these two forms. Taking pity and being very kind, they confer upon the fallen souls entrance into Your divine pastimes.

(4)

*kintu jāniyāchi nātha vācaka-swarūp
vācyāpekṣā doyamoy, ei aparūp*

4) But of these two forms of Yours, O Lord, I have understood Your vācaka form

to be even more merciful than Your vācya form. Thus do I find Your holy name most wonderful.

(5)

*nāma nāmī bheda nāi, vedera vacan
tabu nāma—nāmī ho'te adhika korun*

5) It is the declaration of the Vedas that the holy name of the Lord and the Lord Himself are non-different, yet still the holy name is more merciful than the Lord Himself.

(6)

*kṛṣṇae-aparādhi jadi nāme śraddhā kori'
prāna bhoṛi' dāke nām—`rama, kṛṣṇa, hari',*

6) If one is an offender to Lord Kṛṣṇa personally, but has genuine faith in the holy name and calls out with all his heart and soul, “Rāma!” “Kṛṣṇa!” “Hari!”...

(7)

*aparādha dūre jāy, ānanda-sāgare
bhāse sei anāyāse raseṛa pāthāre*

7) ...then all his offenses are cast far away, and he floats without difficulty in the ocean of divine bliss and transcendental mellows.

(8)

*vigraha-swarūp vācye aparādha kori'
śuddha-nāmāśraye sei aparādhe tori'*

8) A person may commit offenses to the vācya or the transcendental figure of the Lord, but if he is under the shelter of the pure holy name, he crosses over all those offenses.

(9)

*bhaktivinoda māge śrī-rūpa-carane
vācaka-swarūp nāme rati anukṣane*

9) At the lotus feet of Śrīla Rūpa Goswāmī, Bhaktivinoda begs for constant loving attachment for the vācaka or divine holy name of the Supreme Lord.

Song 7

[Lalita Jhīnjhiṭa—Ekatālā]

(1)

*ohe harinām, tava mahimā apār
tava pade nati āmi kori bār bār*

1) O holy name! Your glories are boundless! Therefore I bow down at Your lotus

feet again and again.

(2)

*gokuler mahotsava ānanda-sāgar!
tomār caraṇe paḍi' hoiyā kātar*

2) O grand festival of Gokula! O ocean of bliss! I fall down at Your lotus feet, for I am feeling very distressed and troubled at heart.

(3)

*tumi kṛṣṇa, pūrṇa-vapu, rasera nidān
tava pade poḍi' tava guna kori gān*

3) You are Lord Kṛṣṇa, Your divine form is fully perfect and complete, and You are the origin of all transcendental mellows. Falling down at Your lotus feet, I sing of Your divine qualities.

(4)

*je kore tomār pade ekānta āśroy
tā'r ārti-rāśi nāś koroḥa niścoy*

4) You definitely destroy the multitude of afflictions of that person who takes exclusive shelter at Your holy feet.

(5)

*sarva aparādha tumi nāśa koro tā'r
nāma-aparādhāvadhi nāśaho tāhār*

5) You destroy all of his offenses, even to the extent of the nāma-aparādhās (the ten offenses against the chanting of the holy name).

(6)

*sarva-doṣa dhauta kori' tāhāra ḥṛdoy-
siṁhāsane baiso tumi parama āśroy*

6) Cleansing him of all impurities, You who are the supreme shelter are then seated upon the throne of his heart.

(7)

*ati-ramya cid-ghana-ānanda-mūrtimān
`raso vai saḥ' boli' veda kore tuwā gān*

7) You are delightful and beautiful, the personification of complete cognizance and thickened bliss. The Vedas sing of You, saying, "The Supreme Personality of Godhead is verily the personification of all transcendental mellows."^{v*}

(8)

bhaktivinoda rūpa-goswāmī-caraṇe

māgaye sarvadā nāma-sphūr̥ti sarva-kṣane

8) At the lotus feet of Śrīla Rūpa Goswāmī, Bhaktivinoda constantly begs that at every moment there may be the direct revelation of the holy name.

Song 8

[Maṅgala-Vibhāṣa—Ekatālā]

(1)

*nārada muni, bājāya vīṇā,
`rādhikā-ramana' -nāme
nāma amani, udita hoyā,
bhakata-gīta-sāme*

1) When the great soul Nārada Muni plays his stringed vīṇā, the holy name of Rādhikā-Ramana descends and immediately appears amidst the kīrtan of the Lord's devotees.

(2)

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

2) Like a monsoon cloud, the holy name showers pure nectar into their ears. All the devotees, due to great ecstasy, enthusiastically dance to their heart's content.

(3)

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

3) All the inhabitants of the universe become maddened upon entering these intoxicating showers of divine sweetness. Some people cry, some dance and others become fully intoxicated within their minds.

(4)

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

4) The five-faced Lord Śiva embraces Nārada Muni and repeatedly makes loud screams of ecstatic joy, while Lord Brahmā dances very ecstatically and exclaims, "All of you chant `Haribol ! Haribol!'"

(5)

*sahasrānana, parama-sukhe,
‘hari hari’ boli’ gāy
nāma-prabhāve, mātilo viśva,
nāma-rasa sabe pāy*

5) In supreme happiness the thousand-faced Ananta Śeṣa sings and calls out, “Hari! Hari!” By the influence of the transcendental vibration of that name, the whole universe becomes ecstatically maddened as everyone tastes and relishes the mellows of the holy name.

(6)

*śrī-kṛṣṇa-nāma, rasane sphuri’,
pūrā’lo āmāra āśa
śrī-rūpa-pade, yācaye ihā,
bhaktivinoda-dāsa*

6) The holy name of Śrī Kṛṣṇa has fulfilled all my desires by thus manifesting on everyone’s tongue. Bhaktivinoda, the humble servant of the Lord, therefore prays at the feet of Śrī Rūpa Goswāmī that the chanting of Harinām may always continue in this way.

Śrī Rādhāṣṭaka

Eight Prayers in Glorification of Śrīmatī Rādhārāṇī
- Nine Songs -

Song 1

(1)

*rādhikā-carāṇa-padma, sakala śreyera sadma,
jatane je nāhi ārādhilo
rādhā-padmāṅkita dhāma, bṛndāvana jār nāma,
tāhā je nā āśroy korilo*

1) He who has failed to carefully worship the lotus feet of Śrīmatī Rādhikā, which are the abode of all auspiciousness; he who has not taken shelter in the transcendental abode known as Vṛndāvana, which is decorated with the beautiful lotus flower named Rādhā...

(2)

*rādhikā-bhāva-gambhīr, citta jebā mahādhīr,
gaṇa-saṅga nā koilo jīvane
kemone se śyāmānanda, rasa-sindhu-snānānanda,
labhibe bujhoha eka-mane*

2) ...he who in this life has not associated with the devotees of Rādhikā, who are very wise and whose devotion for Rādhā is very deep—how will such a person ever experience the bliss of bathing in the ocean of Lord Śyāma’s sublime mellows? Please understand this most attentively.

(3)

*rādhikā ujjvala-raser ācārya
rādhā-mādhava-śuddha-prem vicārya*

3) Śrīmatī Rādhikā is the exemplary teacher of the brilliant mellows of conjugal love. This pure love between Rādhā and Mādhava is worthy of discussion and contemplation.

(4)

*je dharilo rādhā-pada parama jatane
se pailo kṛṣṇa-pada amūlya-ratane*

4) He who has grasped hold of the lotus feet of Rādhā with great care obtains the lotus feet of Kṛṣṇa, which are like priceless jewels.

(5)

*rādhā-pada vinā kabhu kṛṣṇa nāhi mile
rādhār dāsīr kṛṣṇa sarva-vede bole*

5) Without taking shelter of the lotus feet of Rādhā, one can never personally meet Lord Kṛṣṇa. The Vedic scriptures declare that Kṛṣṇa is the property of the maidservants of Śrī Rādhā.

(6)

*choḍata dhana-jan, kalatra-suta-mita,
choḍata karama geyān
rādhā-pada-paṅkaja, madhurata sevan,
bhaktivinoda paramān*

6) Abandoning wealth, followers, wife, sons, and friends, and giving up materialistic activities and intellectual knowledge, being absorbed in the sweetness of service to the lotus feet of Śrīmatī Rādhārāṇī—this is Bhaktivinoda's conviction.

Song 2

(1)

*virajār pāre śuddha-paravyoma-dhām
tad upari śrī-gokula-bṛndāranya nām*

1) Beyond the Virajā River lies the pure spiritual sky, and above that Vaikuṅṭha realm lies the divine abode known as Śrī Goloka Vṛndāvana.

(2)

*bṛndābana cintāmaṇi, cid-ānanda-ratna-khani,
cinmoy apūrva-daraśan
tahi mājhe camatkār, kṛṣṇa vanaspati sār,*

nīla-maṇi tamāla jemon

2) The land of Vṛndāvana is made of spiritual gems and is therefore likened to a mine of fully cognizant and blissful jewels. This transcendently conscious realm is certainly a wonderful and extraordinary sight. Within that abode is the most astonishing presence of Lord Kṛṣṇa, who is compared to a tamāl tree, the king of trees possessing the hue of a dark sapphire.

(3)

*tāhe eka svarna-mayī, latā sarva-dhāma-jayī,
uthiyāche parama-pāvanā
hlādinī-śaktir sār, `mahābhāva` nām jār,
tribhuvana-mohana-mohinī*

3) Entwined upon that blackish tree a beautiful golden creeper has arisen, who is the conqueror of all realms, being the supreme purifier. Her name is Mahābhāva, being the essence of the supreme pleasure-giving hlādinī potency. She is the enchantress of Śrī Kṛṣṇa, who is Himself the enchanter of the three worlds.

(4)

*rādhā-nāme paricita, tuṣiyā govinda-cita,
virājaye parama ānande
sei latā-patra-phul, lalitādi sakhī-kul,
sabe mili' vṛkṣe dṛḍha bāndhe*

4) Known by the name of Rādhā, She remains shining there in great ecstasy, always engaged in satisfying Govinda's heart. The leaves and flowers of that creeper form the assembly of Her girlfriends headed by Lalitā. Together She and all Her friends entwine that blackish tree in a tight embrace.

(5)

*latār paraśe praphulla tamāl
latā chāḍī' nāhi rahe kono kāl*

5) At the touch of this creeper, the tamāl tree blooms; without the embrace of the creeper, He can no longer exist.

(6)

*tamāla chaḍiyā latā nāhi vāñce
se latā milan sadā-kāla yāce*

6) The creeper never desires to leave the company of the tamāl tree; the creeper perpetually craves Their union.

(7)

*bhakativinoda milan dohār
nā cāhe kakhona vinā kichu ār*

7) Other than the meeting of these two, Bhaktivinoda desires nothing, but

nothing else.

Song 3

(1)

*ramaṇī-śiromaṇi, bṛṣabhānu-nandinī,
nīla-vasana-paridhāna
chinna-purāṭa jini', varna-vikāśinī,
baddha-kabarī hari-prāna*

1) The beloved daughter of King Vṛṣabhānu is the crest-jewel of all young women. She is fond of wearing blue garments. Her radiant complexion is very pleasing and conquers the beauty of freshly cut gold, Her locks of hair are nicely arranged, and She is the life and soul of Lord Kṛṣṇa.

(2)

*ābharāṇa-maṇḍita, hari-rasa-paṇḍita,
tilaka-śusobhita-bhālā
kañculikācchāditā, stana-maṇi-maṇḍitā,
kajjala-nayanī rasālā*

2) She is artfully adorned with jewels, She is very learned in the science of Hari-rasa, and Her forehead is nicely decorated with tilaka. Her breasts are covered with a beautiful corset and adorned with valuable gems, and Her eyes are anointed with black collyrium. Thus She appears to be relishable sweetness personified.

(3)

*sakala tyajiyā se rādhā-carāṇe
dāsī ho'ye bhaja parama-jatane*

3) Giving up everything and becoming a maidservant at the lotus feet of Rādhā, just worship and serve Her with great care and attention.

(4)

*saundarya-kirana dekhiyā jāñhār
rati-gaurī-līlā garva-parihār*

4) Beholding Her effulgent rays of pure beauty, the goddesses Rati, Gaurī, and Līlā abandon all their pride.

(5)

*śacī-lakṣmī-satya saubhāgya bolane
parājita hoy jāñhāra carāṇe*

5) The good fortune attributed to the goddesses śacī, Lakṣmī, and Satyā is completely defeated in the presence of Rādhā's feet.

(6)

*kṛṣṇa-vaśīkāre candrāvalī-ādi
parājay māne hoiyā vivādī*

6) The group of rival gopīs led by Candrāvalī are forced to accept their defeat before Śrīmatī Rādhārāṇī, for She alone controls Kṛṣṇa. Thus they always sulk and simply remain quarrelsome.

(7)

*hari-dayita rādhā-caraṇa prayāsī
bhaktivinoda śrī-godruma-bāsī*

7) Bhaktivinoda, a resident of Śrī Godruma, always endeavors for the lotus feet of Rādhā, the most beloved of Lord Hari.

Song 4

(1)

*rasika nāgarī- gaṇa-śiromaṇi,
kṛṣṇa-preme sarahaṁsī
bṛṣabhānu-rāja, śuddha kalpa-ballī,
sarva-lakṣmī-gaṇa-amṣī*

1) Śrīmatī Rādhārāṇī is the crest jewel of all amorous young maidens who take pleasure in relishing transcendental mellows. She is a beautiful swan in the waters of love for Kṛṣṇa, a transcendental wish-fulfilling creeper on the family tree of king Vṛṣabhānu, and the original source of all the goddesses of fortune.

(2)

*rakta paṭṭa-vastra, nitamba-upari,
kṣudra ghaṅṭi dule tā'y
kuca-yugopari, duli' muktā-mālā,
citta-hārī śobhā pāy*

2) Upon Her hips She wears red silken cloth on which tiny bells are swinging, and upon Her breasts sways a lovely necklace of pearls. In this way She looks so splendidous that She steals the heart of the beholder.

(3)

*sarasija-vara-karnikā-samān,
atīsoy kāntimatī
kaisora amṛta, tārunya-karpūr,
miśra-smitādhara satī*

3) Her bodily luster is exceptionally effulgent, like the golden whorl of the best of lotus flowers. Her two sweetly smiling lips display the immortal nectar of adolescence mixed with the fragrant camphor of new youthfulness. She is completely faithful to Lord Kṛṣṇa.

(4)

*banānte āgata, braja-pati-suta,
parama-cañcala-bare
heri' śaṅkākula, nayana-bhaṅgite,
ādarete stava kore*

4) Seeing that the supremely mischievous son of Nanda has arrived on the outskirts of the Vṛndāvana forest as He returns from tending the cows, She becomes stricken with anxiety and affectionately offers prayers to Him by the hints and signals of Her eyes.

(5)

*brajera mahilā-gaṇera parān,
yaśomatī-priya-pātrī
lalita lalitā-snehete praphulla-
śarīrā lalita-gātrī*

5) Śrīmatī Rādhārāṇī is the life and soul of all the elder women of Vraja, and is especially dear to Mother Yaśodā. Basking in the affection of charming Lalitā-devī, Rādhā's bodily form has fully blossomed like a lotus, thus displaying Her beautiful and graceful limbs.

(6)

*viśākhāra sane, bana-phula tuli',
gāṅthe vaijayantī mālā
sakala-śreyasī, kṛṣṇa-vakṣaḥ-sthita,
parama-preyasī bālā*

6) Accompanied by Viśākhā, Rādhā picks forest flowers and strings together a vaijayantī flower garland for Kṛṣṇa. She is the well-wisher of all, and is always situated upon the chest of the Lord, being the most beloved young girlfriend of Kṛṣṇa.

(7)

*snigdha venu-rave, druta-gati jāi',
kuñje peye naṭa-bare
hasita-nayanī, namra-mukhī satī,
karna kaṇḍūyana kore*

7) Hearing the soft sound of the flute, She moves swiftly through the forest, and finding in the bowers of Vraja the best of dancing actors, the chaste Rādhā with smiling eyes turns her face downward in shyness while restlessly scratching Her ear.

(8)

*sparśiyā kamala, vāyu su-śītala,
kore jabe kuṇḍa-nīra
nidāghe tathāy, nija-gaṇa saha,
tuṣaya gokula-vīra*

8) When the breeze, which is scented with the fragrance of lotus flowers, makes the waters of Rādhā-kunḍa very cool, then, in the warmth of the summer in those cooling waters, Rādhā along with all Her girlfriends satisfies the hero of Gokula.

(9)

*bhakativinoda, rūpa-raghunāthe,
kohaye caraṇa dhorī'
heno rādhā-dāsyā, sudhīra-sampad,
kabe dibe kṛpā kori'*

9) Bhaktivinoda says to Rūpa and Raghunātha, clasping their lotus feet, “When will you bestow your mercy upon me and give me eternal service to such a Rādhā as this, for Her service is the wealth of the truly wise.”

Song 5

(1)

*mahābhāva-cintāmaṇi, udbhāvita tanu-khāni,
sakhī-pati-sajjā prabhāvatī
kārunya-tārunya āṛ, lāvanya-amṛta-dhār,
tāhe snātā lakṣmī-jayī satī*

1) Śrīmatī Rādhārāṇī’s transcendental bodily form has arisen out of the mahābhāva-cintāmaṇi. She is the decoration of the Lord of the sakhīs, and is effulgent with divinely splendrous potency. She takes her first bath in the shower of the nectar of compassion, Her second bath in the nectar of youth, and Her third bath in the nectar of bodily luster. She thus conquers the beauty of even the goddess of fortune, and is endowed with the prominent quality of chastity.

(2)

*lajjā patta-vastra jāṛ, saundarya kuṅkuma-sār,
kasturī-citrīta kalevara
kampāśru-pulaka-raṅga, stambha-sveda-svara-bhaṅga,
jāḍyonmāda nava-ratna-dhara*

2) She wears the silken sārī of modesty, and on Her forehead She wears the red kuṅkum dot of loveliness. Her body is decorated with pictures drawn in musk, and She wears a necklace that is adorned with the fresh jewels of the ecstatic symptoms—shivering in the body, flowing of tears from the eyes, standing of hairs on the body, being stunned, perspiring, faltering of the voice, inactivity, and madness.

(3)

*pañca-vimśati guṇa, phula-mālā su-śobhana,
dhīrādhīra bhāva-patta-vāsā
pihita-māna-dhammillā, saubhāgya-tilakoḅjalā,*

kṛṣṇa-nāma-yaśaḥ karnollāsā

3) Śrī Rādhā is very much beautified by wearing the flower garland strung with Her twenty-five transcendental qualities,^{vi}* and She is clothed in the two-part silken garment of both sober and non-sober emotional ecstasies. Covered indignation constitutes Her braided and ornamented hair, and She is radiant with the tilak of auspicious fortune. The name and glories of Kṛṣṇa are the delight of Her ears.

(4)

*rāga-tāmbūlita oṣṭha, kauṭilya-kajjala-spaṣṭa,
smita-karpūrita narma-śilā
kīrti-yaśa-antaḥpure, garva-khaṭṭopari sphure,
dulita prema-vaicittya-mālā*

4) Śrīmatī Rādhārāṇī's lips have become very red from chewing betel nuts, and the black collyrium of cunningness is clearly visible on Her eyes. Her smile is like sweet camphor, and she is always fond of joking. She sits upon a bed of pride in a palace of fame and glory, and a garland of extraordinary transformations of ecstatic love hangs swinging from around Her neck.

(5)

*pranaya-roṣa-kañculī- pihita stana-yugmakā,
candrā-jayī kacchapī ravinī
sakhī-dwaya-skandhe, lilā-karāmbujārpana-śilā,
śyāmā śyāmāmṛta-vitarāṇī*

5) Her breasts are covered by the bodice of loving anger. She plays on a lute called kacchapī (turtle-shaped) to announce the conquest of Her rival Candrāvalī. Rādhā is always fond of placing Her playful lotuslike hands on the shoulders of two of Her girlfriends. Her youthful form is very graceful and slender, and She is the exclusive distributor of the nectar of Lord Śyāmasundara.

(6)

*e heno rādhikā-pada, tomāder su-sampada,
dante tṛṇa yāce tava pāy
e bhaktivinoda dīn, rādhā-dāsyāmṛta-kana,
rūpa raghunātha! deho tāy*

6) O Rūpa and Raghunātha! Your great treasure is the lotus feet of such a Rādhikā. This Bhaktivinoda, who is very fallen and lowly, prays at your lotus feet with a straw of the street between his teeth. Please bestow upon me a nectarean particle of eternal service to Śrīmatī Rādhārāṇī!

Song 6

(1)

*baraja-bipinejamunā-kūle
mañca manoharaśobhita phule*

1) In the forests of Vraja on the banks of the Yamunā there are beautiful thrones bedecked with flowers.

(2)

*banaspati-latātuṣaye āṅkhi
tad upari kotoḍākaye pākhi*

2) The creepers and fruit trees give satisfaction to the eyes and upon these trees and creepers many birds sing sweetly.

(3)

*malaya anilavahaye dhīre
ali-kula madhu-lobheye phire*

3) A breeze from the Malaya hills blows ever so gently while swarms of bumblebees fly about in search of honey.

(4)

*bāsantīra rākāuḍupa tadā
kaumudī bitoreādare sadā*

4) The full glowing moon of the spring season then distributes its cooling rays out of love and respect.

(5)

*emata samayerasika-bara
ārambhilo rāsamuralī-dhara*

5) At such a time as this the best of relishers begins His rāsa dance the holder of the flute.

(6)

*śata-koṭī gopīmājhete hari
rādhā-saha nācēnanda kori*

6) Millions of cowherd maidens Lord Hari is in the midst dancing along with Rādhā rejoicing in great bliss.

(7)

*mādhava-mohinīgāiyā gīta
harilo sakalajagata-cita*

7) The Enchantress of Mādhava singing beautiful songs steals away the minds of all the three worlds.

(8)

*sthāvara-jaṅgamamohilā satī
hārāolo candrā- valīra mati*

8) All moving and non-moving beings enchanted by chaste Rādhā who has forcefully defeated the pride of Candrāvalī.

(9)

*mathiyā baraja-kiśora-man
antarita hoyrādhā takhon*

9) After agitating the mind of youthful Vraja-Kiśor Rādhā oh so suddenly disappears from the scene.

(10)

*bhaktivinodaparamāda gaṇe
rāsa bhāṅgalo (āji)rādhā vihane*

10) This Bhaktivinoda perceives some calamity—the rāsa dance has now stopped in the absence of Rādhā.

Song 7

(11)

*śata-koṭi gopīmādhava-man
rākhite nārilokori' jatan*

11) Millions of cowherd damsels are unable to please the mind of Mādhava although endeavoring to do so.

(12)

*venu-gīte ḍākerādhikā-nām
'eso eso rādhe!'ḍākoye śyām*

12) The flute song calls the name of Rādhikā “Come here, come here, Rādhe!” Śyāma calls out in the night.

(13)

*bhāṅgiyā śrī-rāsa-maṅḍala tabe
rādhā-anveṣanecalaye jabe*

13) When the Śrī-rāsa-maṅḍala comes to a halt in search of Beloved Rādhā He then goes.

(14)

*'dekhā diyā rādhe!rākhoha prān!
boliyā kāṅdayekānane kān*

14) “Please appear, O Rādhe! Kindly save My life!” calling out while weeping Kān in the forest.

(15)

*nirjana kānanerādhāre dhori’
miliyā parānjuḍāya hari*

15) In a secluded grove embracing Rādhikā regaining His life and soul Hari is relieved.

(16)

*bole, `tuñhu vinākāhāra rāsa?
tuñhu lāgi’ morbaraja-bāsa’*

16) Saying, “Without You, where is the rāsa dance? Only because of You do I live in Vraja.”

(17)

*e heno rādhikā-caraṇa-tale
bhaktivinodakāṅḍiyā bole*

17) At the lotus feet of such a Rādhikā this Bhaktivinoda says weeping,

(18)

*`tuwā gaṇa-mājheāmāre gaṇi’
kiṅkorī koriyārakho apani’*

18) “Among Your personal associates please count me also; making me Your maidservant keep me as Your own.”

Song 8

(1)

*rādha-bhajane jadi mati nāhi bhelā
kṛṣṇa-bhajana tava akāraṇa gelā*

1) If your desire for the worship of Śrīmatī Rādhārāṇī does not come about, then your so-called worship of Kṛṣṇa is completely useless.

(2)

*ātapa-rohita sūraya nāhi jāni
rādhā-virahita mādharma nāhi māni*

2) Just as I never know the sun to be without without sunlight, so I do not care to regard Mādhava without Rādhā.

(3)

*kevala mādharma pūjaye so ajñānī
rādhā anādara koro-i abhimānī*

3) One who worships Mādhava alone is imperfect in his knowledge, and one who disrespects Rādhā is simply conceited and proud.

(4)

*kabañhi nāhi korobi tāñkor saṅga
citte icchasi jadi braja-rasa-raṅga*

4) You should never associate with such a person if you at all desire within your heart to participate in the eternal sportive pastimes of Vraja.

(5)

*rādhikā-dāsī jadi hoy abhimān
śīghra-i mila-i taba gokula-kān*

5) If one considers oneself to be a humble maidservant of Rādhikā, then such a person very quickly meets the Lord of Gokula.

(6)

*brahmā, śiva, nārada, śruti, nārāyaṇī
rādhikā-pada-raja pūjaye māni'*

6) Lord Brahmā, Lord Śiva, Nārada Muni, the personified Vedas, and Lakṣmī-devī all honor and worship the dust of Rādhikā's lotus feet.

(7)

*umā, ramā, satyā, śacī, candrā, rukminī
rādha-avatāra sabe,—āmnāya-vānī*

7) The Vedic scriptures declare that the goddesses Umā, Ramā, Satyā, Śacī, Candrā, and Rukminī are all personal expansions of Śrīmatī Rādhārāṇī.

(8)

*heno rādhā-paricaryā jāñkara dhan
bhaktivinoda tā'r māgaye caraṇ*

8) Bhaktivinoda, whose only treasure is the service of such a Rādhā, humbly begs for Her lotus feet.

Pariśiṣṭa

Supplementary Poem

(1)

*bhojana-lālase, rasane āmār,
śunoha vidhāna mor
śrī-nāma-yugala-rāga-sudhā-rasa,
khāiyā thākoha bhor*

1) O my tongue, you who are overwhelmed with the desire for tasting material enjoyment, please hear my instructions. Always remain deeply absorbed in drinking the nectarean loving mellows of the beautiful names of the divine

couple Rādhā and Kṛṣṇa.

(2)

*nava-sundar pīyūṣa rādhikā-nām
ati-miṣṭa manohar tarpana-dhām*

2) The name of Rādhikā is ever-fresh and lovely, and is pure ambrosia. It is very sweet, utterly enchanting and is the abode of complete satisfaction.

(3)

*kṛṣṇa-nām madhurādbhuta gāḍha dugdhe
atīva jatane koro miśrita lubdhe*

3) With great care, you should eagerly blend this ambrosial name of Rādhikā with the wonderful sweet condensed milk of the name of Kṛṣṇa.

(4)

*surabhi rāga hima ramya tañhi āni'
aharaha pān koroha sukha jāni'*

4) Now add into that mixture the sweet fragrance of loving affection, which is both cool and delightful. Drink this nectar day and night, and you will know what true happiness is.

(5)

*nāhi rabe rasane prākṛta pipāsā
adbhuta rasa tuwā pūrāobo āśā*

5) No longer will there remain on the tongue a thirst for mundane tastes, for these wonderful transcendental mellows will fulfill all of your desires.

(6)

*dāsa-raghunātha-pade bhaktivinod
jāco-i rādhā-kṛṣṇa-nāma pramod*

6) At the lotus feet of Raghunātha dāsa Goswāmī, Bhaktivinoda begs for ecstatic rapture in hearing and chanting the divine names of Rādhā and Kṛṣṇa.

Śrī Śikṣāṣṭaka

Eight Prayers of Divine Instruction

(Bengali songs based on Śrī Caitanya Mahāprabhu's Sanskrit Śikṣāṣṭakam)

Song 1

[Jhānphi—Lophā]

(1)

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

1) Lord Gaurāṅga, whose complexion is golden and who is the deliverer of the fallen souls of Kali-yuga, sings as follows, overwhelmed with spiritual ecstasy:

(2)

*citta-darpana-parimārjana-kārī
kṛṣṇa-kīrtana jaya citta bihārī*

2) “All glories to the chanting of the holy name of Kṛṣṇa! It thoroughly cleanses the mirror of the heart. This chanting delights the soul.

(3)

*helā-bhava-dāva-nirvāpana-vṛtti
kṛṣṇa-kīrtana jaya kleśa-nivṛtti*

3) “All glories to the chanting of the holy name of Kṛṣṇa! It extinguishes the horrible forest fire of material existence. This chanting removes all material tribulations.

(4)

*śreyah-kumuda-vidhu-jyotsnā-prakāś
kṛṣṇa-kīrtana jaya bhakti-vilās*

4) “All glories to the chanting of the holy name of Kṛṣṇa! It appears like the moon in the heart and distributes its cooling moonlight, thus causing the white lotus of good fortune to bloom. This chanting is the pastime of devotion.

(5)

*viśuddha-vidyā-vadhū jīvana-rūp
kṛṣṇa-kīrtana jaya siddha-swarūp*

5) “All glories to the chanting of the holy name of Kṛṣṇa! It is compared to a young bride, chaste and devoted to transcendental knowledge itself. This chanting is the highest perfection of life.

(6)

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

6) “All glories to the chanting of the holy name of Kṛṣṇa! It is glorious, as it causes the ocean of ecstatic bliss to swell and overflow. This chanting is an inundation of love of Godhead.

(7)

*pade pade pīyūṣa-swāda-pradātā
kṛṣṇa-kīrtana jaya prema-vidhātā*

7) “All glories to the chanting of the holy name of Kṛṣṇa! It gives one a taste of fully satisfying nectar at every step. This chanting is the bestower of ecstatic love of God.”

(8)

*bhaktivinoda-swātma-snapana-vidhān
kṛṣṇa-kīrtana jaya prema-nidān*

8) All glories to the chanting of the holy name of Kṛṣṇa! It bathes the soul of Bhaktivinoda. This chanting is a storehouse of love of God.

Song 2

(1)

*tuñhu doyā-sāgara tārayite prāṇī
nām aneka tuwā śikhāoli āni'*

1) O Lord, You are an ocean of mercy. You have brought Your innumerable holy names to this world and have taught the chanting of them to the fallen living beings just for their deliverance.

(2)

*sakala śakati dei nāme tohārā
grahane rākholi nāhi kāla-vicārā*

2) You invest all Your energies in Your own holy name, and for chanting Your holy name You have not established any rules such as consideration of time or place.

(3)

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

3) Your divine holy name, being nondifferent from You, is like touchstone. You have distributed Your holy name throughout the entire creation, and that is the essence of Your kindness.

(4)

*tuwā doyā aichana parama udārā
atiśoy manda nātha! bhāga hāmārā*

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

(5)

*nāhi janamalo nāme anurāga mor
bhaktivinoda-citta duḥkhe vibhor*

5) My attraction for the holy name has never come about; therefore the heart of

Bhaktivinoda is overwhelmed with sadness.

Song 3

(1)

*śrī-kṛṣṇa-kīrtane jadi mānasa tohār
parama jatane tāhi labho adhikār*

1) If your mind is always absorbed in chanting the glories of Lord Kṛṣṇa with great care, then by that process of Śrī-kṛṣṇa-kīrtana you will attain transcendental qualification.

(2)

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

2) You should give up all false pride and always consider yourself to be worthless, destitute, lower and more humble than a blade of grass.

(3)

*vṛkṣa-sama kṣamā-guna korobi sādhan
prati-himsā tyaji' anye korobi pālan*

3) You should practice forgiveness like that of a tree, and giving up violence toward other living beings, you should protect and maintain them.

(4)

*jīvana-nirvāhe āne udvega nā dibe
para-upakāre nija-sukha pāsaribe*

4) In the course of passing your life, you should never give anxiety to others, but rather do good to them while forgetting about your own happiness.

(5)

*hoile-o sarva-gune gunī mahāśoy
pratiṣṭhāśā chāḍi koro amani hṛdoy*

5) When one has thus become a great soul, possessing all good qualities, one should abandon all desires for fame and honor and make one's heart humble.

(6)

*kṛṣṇa-adhiṣṭhāna sarva-jive jāni' sadā
korobi sammāna sabe ādare sarvadā*

6) Knowing that Lord Kṛṣṇa resides within all living creatures, one should with great respect consistently show honor to all beings.

(7)

*dainya, doyā, anye māna, pratiṣṭhā-varjan
cāri gune gunī hoi' koroha kīrtan*

7) By possessing these four qualities—humility, mercifulness, respect toward others, and the renunciation of desires for prestige—one becomes virtuous. In such a state you may sing the glories of the Supreme Lord.

(8)

*bhaktivinoda kāṅḍi', bole prabhu-pāy
heno adhikāra kabe dibe he āmāy*

8) Weeping, Bhaktivinoda submits his prayer at the lotus feet of the the Lord: “O Lord, when will you give me the qualification for possessing attributes such as these?”

Song 4

[Jhānphi—Lophā]

(1)

*prabhu tava pada-yuge mora nivedan
nāhi māgi deha-sukha, vidyā, dhana, jan*

1) O Lord! This is my humble submission at Your lotus feet. I do not ask from You sensual pleasure, learning, wealth, or followers.

(2)

*nāhi māgi swarga, āra mokṣa nāhi māgi
nā kori prārthanā kono vibhūtira lāgi'*

2) I do not beg for residence on the celestial planets, nor do I wish liberation from this mundane existence. Nor do I pray for the attainment of any mystic powers.

(3)

*nija-karma-guna-doṣe je je janma pāi
janme janme jeno tava nāma-guna gāi*

3) Whatever birth I may obtain due to the faults of my previous worldly activities, I pray that I may sing the glories of Your holy name birth after birth.

(4)

*ei mātra āśā mama tomār caraṇe
ahoitukī bhakti hṛde jāge anukṣane*

4) This is my only desire, O Lord, and I submit it at Your lotus feet: That unmotivated devotion to You may constantly awaken in my heart.

(5)

*viṣaye je prīti ebe āchaye āmār
sei-mata prīti hauk caraṇe tomār*

5) As much attachment as I now have for worldly affairs, I pray that a similar degree of attachment may develop for Your holy feet.

(6)

*vipade sampade tāhā thākuk sama-bhāve
dine dine vṛddhi hauk nāmera prabhāve*

6) I pray that my love for You may remain undisturbed both in misfortune and in prosperity, and that day after day it may increase by the power and influence of Your holy name.

(7)

*paśu-pakṣi ho'ye thāki swarge vā niroye
tava bhakti rahu bhaktivinoda-hṛdoye*

7) Be my life in heaven or in hell, be it as a bird or a beast, may devotion to You always remain within the heart of Bhaktivinoda.

Song 5

(1)

*anādi' karama-phale, poḍi' bhavārnava-jale,
toribāre nā dekhi upāy
e-viṣaya-halāhale, divā-niśi hiyā jwale,
mana kabhu sukha nāhi pāy*

1) As a result of my selfish activities, which are without beginning, I have fallen into the ocean of material existence, and I see no means of deliverance from this great ocean of nescience. Day and night my heart burns from the vicious poison of these worldly activities, and due to this my mind never finds any real happiness.

(2)

*āsā-pāśa-śata-śata, kleśa deya avirata,
pravṛtti-ūrmira tāhe khelā
kāma-krodha-ādi choy, bāṭapāḍe deya bhoy,
avasāna hoilo āsi' belā*

2) Bound by hundreds and hundreds of desires like nooses around my neck, they constantly trouble me. In this ocean of nescience play the waves of ever-increasing materialistic tendency. There are also many thieves and rogues, of whom six are prominent: lust, anger, envy, greed, illusion, and madness. They are causing me great fear, and in this way my life is coming to an end.

(3)

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

3) The two highway robbers named intellectual knowledge and fruitive activity have cheated and misled me, and finally they have thrown me into the ocean of misery. At such a time as this, dear Kṛṣṇa, You are my only friend. You are an ocean of mercy. Please be kind and by Your strength uplift me from this condition of suffering.

(4)

*patita-kiṅkore dhori', pāda-padma-dhuli kori',
deho bhaktivinode āśroy
āmi tava nitya-dās, bhuliyā māyāra pās,
baddha ho'ye āchi doyāmoy*

4) Grasping hold of this fallen servant, and fixing him as a particle of dust on your lotus feet, kindly give shelter to Bhaktivinoda. O most merciful Lord! I am actually Your eternal servant, but having forgotten this I have become bound up in the snare of māyā.

Song 6

[Choṭa-Ḍaśakuśī—Lophā]

(1)

*aparādha-phale mama, citta bhelo vajra-sama,
tuwā nāme nā labhe vikār
hatāś hoiye, hari, tava nām ucca kori',
boro duḥkhe ḍāki bār bār*

1) O Lord Hari, as a result of my offenses incurred in previous lifetimes, my heart has become hard as a thunderbolt, and feels no change upon chanting Your holy name. Now in utter hopelessness, O Lord Hari, I loudly sing Your name, and in great distress I call out to You again and again.

(2)

*ḍina doyāmoy karunā-nidān
bhāva-bindhu dei rākhoha parān*

2) O Lord who is compassionate towards the fallen souls! O origin of all mercy! Please give to me a drop of divine ecstasy and thereby save my life!

(3)

*kabe tuwā nāma-uccaraṇe mor
nayane jharabo dara dara lor*

3) When will an incessant stream of tears flow dripping and dripping from my

eyes at the articulation of Your holy name?

(4)

*gad-gada-swara kanthe upajabo
mukhe bola ādha ādha bāhirābo*

4) When will a faltering voice choked with emotion arise in my throat, and when will words garbled due to ecstasy come from my mouth?

(5)

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

5) When will my body be filled with ecstatic rapture, and when will there be perspiration, trembling, and a stunned sensation again and again?

(6)

*vivarna-śarīre hārāobuñ jñāna
nāma-samāśraye dharobuñ parān*

6) When, out of divine ecstasy, will all consciousness be lost in my pale and discolored body? And when will I hold onto my very life under the shelter of Your holy name?

(7)

*milabo hāmāra kiye aiche din
ro-owe bhaktivinoda mati hīn*

7) This weeping Bhaktivinoda, who is devoid of all good intelligence, sobs, “O Lord, how will such a day ever be mine?”

Song 7

[Jhānphi—Lophā]

(1)

*gāite gāite nāma ki daśā hoilo
`kṛṣṇa-nitya-dāsa mui` hṛdoye sphurilo*

1) What was my condition after repeatedly chanting the holy name? The realization that “I am the eternal servant of Kṛṣṇa” spontaneously became manifest within my heart.

(2)

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

2) I realized that I was ensnared in the noose of māyā’s illusion, being trapped within this dull mundane universe, and that I simply experience misery in

various ways due to separation from Lord Govinda.

(3)

*ār je saṁsāra mor nāhi lāge bhālo
kāhā jāi' kṛṣṇa heri—e cintā viśālo*

3) Furthermore, I realized that I do not like this worldly existence. “Where can I go to see Kṛṣṇa?”—this was my great anxiety.

(4)

*kāṅdite kāṅdite mor āṅkhi-variṣoy
varṣā-dhārā heno cakṣe hoilo udoy*

4) Crying and crying, tears poured from my eyes, appearing just like torrents of rain in the monsoon season.

(5)

*nimeṣe hoilo mora śata-yuga-sam
govinda-viraha ār sahite akṣam*

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

[Daśakuśī]

(6)

*śūnya dharā-tala, caudike dekhiye,
parāna udāsa hoy
ki kori, ki kori, sthira nāhi hoy,
jīvana nāhiko roy*

6) As I look about in all directions, the surface of the earth appears to be void, and my very life-breath feels empty. What am I doing? What am I doing? I do not feel at all tranquil, and the life within my body is slipping away.

(7)

*braja-bāsī-gaṇ, mora prāna rākho,
dekhāo śrī-rādhā-nāthe
bhaktivinoda, minati māniyā,
laohe tāhāre sāthe*

7) O residents of Vraja-dhāma! Please save my life and show me the Lord of Śrī Rādhā! O consider the prayers of this Bhaktivinoda and take him into His company!

[Eka-tālā]

(8)

śrī-kṛṣṇa-viraha ār sahite nā pāri

parān chāḍite āṛ din dui cāri

8) I am unable to further tolerate this separation from my Lord Śrī Kṛṣṇa and am ready to give up my life in two days or four.

[Daśakuśī]

(1)

*gāite govinda-nām, upajilo bhāva-grām,
dekhilām jamunāra kūle
bṛṣabhānu-sutā-saṅge, śyāma-nāṭa-bara raṅge,
bāṅsarī bājāya nīpa-mūle*

1) Upon singing the holy name of Govinda, a host of ecstasies arose within me... and I saw Lord Śyāmasundar, the best of dancing actors, standing on the banks of the Yamunā in the company of the daughter of Mahārāja Vṛṣabhānu. He was playing His flute with great delight at the base of a kadamba tree.

(2)

*dekhiyā yugala-dhana, asthira hoilo mana,
jñāna-hārā hoinu takhon
koto-kṣane nāhi jāni, jñāna-labha hoilo māni,
āra nāhi bhelo daraśan*

2) Seeing the treasured Divine Couple of Vraja, my mind became unsteady and I lost consciousness. I do not know for how long I was unconscious, but when I awoke that vision of Rādhā and Kṛṣṇa was no longer present.

[Jhānphi—Lophā]

(1)

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

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

[Daśakuśī]

(2)

*śrāvanera dhārā, āṅkhi-variṣoy,
śūnya bhelo dharā-tala
govinda-virahe, prāna nāhi rohe,
kemone vāñcibo bolo*

2) Tears flow from my eyes like torrents of rain in the month of Śravana, and the face of the earth has become totally void. In separation from Govinda my life cannot go on... please tell how I will be able to live.

(3)

*bhaktivinoda, asthira hoiyā,
punaḥ nāmāśraya kori'
ḍāke rādhā-nātha, diyā daraśan,
prāna rākho, nāhe mari*

3) Bhaktivinoda has become very restless and again takes shelter of the holy name, calling out, "O Lord of Rādhā! By bestowing Your audience, please save my life! By Your mercy alone I shall not perish!"

Song 8

[Daśakuśī]

(1)

*bandhu-gaṇ! śunoḥa vacana mor
bhāvete vibhora, thākiye jakhon,
dekhā deya citta-cor*

1) O my dear friends! Please hear my words. When the thief of my heart appears to me, I remain overwhelmed in pure ecstasy.

(2)

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

2) When I scheme to see Him more closely, He suddenly becomes invisible. Thus losing sight of Him again, my soul weeps, and there is no limit to the unhappiness that I feel.

(3)

*jagatera bandhu sei kabhu more loy sātha
jathā tathā rakhu more āmāra sei prāna-nātha*

3) Sometimes that friend of the universe takes me as one of His associates; but however He chooses to treat me, He is still the Lord of my life.

(4)

*darśana-ānanda-dāne, sukha deya mora prāne,
bole more pranaya-vacan
punaḥ adarśana diyā, dagdha kore mora hiyā,
prāne mora māre prāna-dhan*

4) By bestowing His blissful audience, He gives happiness to my soul, and He speaks words of love to me. But again by His absence He burns my heart, and He who is the treasure of my life gives distress to my soul.

(5)

*jāhe tā'r sukha hoy, sei sukha mama
nija sukhe-duḥkhe mor sarvadā-i sama*

5) Whatever His happiness is, that is also my happiness. Therefore I do not care about my own happiness or distress—they are equal in all ways.

(6)

*bhaktivinoda, saṁyoge, viyoge,
tāhe jāne prāneśvara
tā'ra sukhe sukhī, sei prāna-nāth,
se kabhu nā hoy para*

6) In meeting or in separation, Bhaktivinoda knows only Kṛṣṇa to be the Lord of his life and is made happy only by His happiness. He is the Lord of Bhaktivinoda's soul, and He will never be looked upon with indifference.

[Daśakuśī]

(1)

*yoga-pīṭhopari-sthita, aṣṭa-sakhī-suveṣṭita,
bṛndārānye kadamba-kānane
rādhā-saha vaṁśī-dhārī, viśva-jana-citta-hārī,
prāna mor tānhāra caraṇe*

1) Situated upon the Yoga-Pīṭha surrounded by the eight chief gopīs in a kadamba tree grove within Vṛndāvana with His beloved Rādhā is the holder of the flute the stealer of the hearts of all living beings in the universe—I lay down my life at Their lotus feet.

(2)

*sakhī-ājñā-mata kori donhāra sevan
pālya-dāsī sadā bhāvi donhāra caraṇ*

2) According to the directions of my superior sakhī, I render service to the Divine Couple. I always consider myself a dependent maidservant of the lotus feet of the Divine Couple.

(3)

*kabhu kṛpā kori, mama hasta dhori',
madhura vacana bole
tāmbūla loiyā, khāy dui jane,
mālā loya kutūhale*

3) Sometimes, out of great mercy, my sakhī holds my hand and speaks sweet words to me. Taking the betel nuts I have prepared she offers them to those two persons and accepts flower garlands for Them in great delight.

(4)

adarśana hoy kakhon ki chale

nā dekhiyā donhe hiyā jwale

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

(5)

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

5) Wherever those two may be I am certainly a humble maidservant of Their lotus feet. I consider the ecstasies of meeting Them and the agonies of separation from Them to be exactly the same.

(6)

*rādhā-kṛṣṇa prāna mor jivane maraṇe
more rākhi' māri' sukhe thākuka du'jane*

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

(7)

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

7) This Bhaktivinoda knows nothing beyond this. Falling down at the lotus feet of the sakhī whom he serves and always remaining among the associates of Śrī Rādhikā he prays for the lotus feet of the Divine Couple of Vraja. Thus ends Gītāvalī by Śrīla Saccidānanda Bhaktivinoda Ṭhākura

nṛtya-gīta-samāpti-kāle

When the dancing and chanting is concluded:

*jaya śrī godruma-candra gorā-cānda kī jaya
jaya prema-dātā śrī nityānanda kī jaya!
jaya śrī śāntipura-nātha kī jaya!
jaya śrī gadādhara paṇḍita goswāmī kī jaya!
jaya śrī śrīvāsādi bhakta-vṛnda kī jaya!
jaya śrī navadvīpa-dhāma kī jaya!
jaya śrī nāma-haṭṭa kī jaya!
jaya śrī śrotṭ-varga kī jaya!*

*śrī śrī nām haṭṭera parimārjjaka jhāḍudār
dīna-hīna śrī kedāranāth bhaktivinoda*

Signed, the sweeper of the Marketplace of the Holy Name, the lowly and destitute Kedāranāth Bhaktivinoda