

Jaya-Dhvani

- *Śrī Śrī Guru-Gaurāṅga-Gāndharvikā-Giridhārī-Rādhā-Vinoda-bihārījī kī jaya!*
- *Om viṣṇupāda aṣṭottara-śata Śrī Śrīmad rūpānuga-ācārya-varya Bhaktivedānta Nārāyaṇa Mahārāja kī jaya!*
- *Om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhaktivedānta Vāmana Mahārāja kī jaya!*
- *Nitya-līlā-praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhaktivedānta Swāmī Mahārāja kī jaya!*
- *Nitya-līlā-praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja kī jaya!*
- *Nitya-līlā-praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākura jagad-guru ŚrīlaPrabhupāda kī jaya!*
- *Mahā-bhāgavata pravara Śrīla Gaurakīśora dāsa Bābājī Mahārāja kī jaya!*
- *Saptama-gosvāmī sac-cid-ānanda Śrīla Bhaktivinoda Ṭhākura kī jaya!*
- *Vaiṣṇava-sārvabhauma Śrīla Jagannātha dāsa Bābājī Mahārāja kī jaya!*
- *Śrī Gauḍīya Vedāntācārya Śrīla Baladeva Vidyābhūṣaṇa Prabhu kī jaya!*
- *Śrīla Viśvanātha Cakravartī Ṭhākura kī jaya!*
- *Śrīla Narottama-Śrīnivāsa-Śyāmānanda Prabhu-traya kī jaya!*
- *Śrīla Kṛṣṇadāsa Kavirāja Gosvāmīpāda kī jaya!*
- *Śrī Rūpa, Sanātana, Bhaṭṭa Raghunātha, Śrī Jīva, Gopāla-bhaṭṭa, Dāsa Raghunātha Śaḍ-Gosvāmī Prabhu kī jaya!*
- *Śrī Svarūpa Dāmodara-Rāya Rāmānandādi Śrī Gaura-pārṣada-vṛnda kī jaya!*
- *Nāmācārya Śrīla Haridāsa Ṭhākura kī jaya!*
- *Prema-se kaho Śrī Kṛṣṇa Caitanya Prabhu Nityānanda Śrī Advaita Gadādhara Śrīvāsādi Śrī Gaura-bhakta-vṛnda kī jaya!*
- *Śrīla Īśvara Purīpāda kī jaya! Śrīla Mādhavendra Purīpāda kī jaya!*
- *Śrī Antardvīpa Māyāpura, Sīmantadvīpa, Godrumadvīpa, Madhyadvīpa, Koladvīpa, Ṛtadvīpa, Janhadvīpa, Modadrūmadvīpa, Rudradvīpātmaka Śrī Navadvīpa-dhāma kī jaya!*
- *Śrī Śrī Rādhā-Kṛṣṇa gopa-gopī-go-govardhana-dvādaśa vanātmaka Śrī Vraja-maṇḍala kī jaya!*
- *Śrī Śyāma-kuṇḍa-Rādhā-kuṇḍa-Yamunā-Gaṅgā-Tulasī-Bhakti-devī kī jaya!*
- *Śrī Jagannātha-Baladeva-Subhadrājī kī jaya!*
- *Nṛsiṃha Bhagavān kī jaya!*
- *Bhakta-pravara Śrī Prahlāda Mahārāja kī jaya!*
- *Cāro sampradāya kī jaya!*
- *Ākara maṭha-rāja Śrī Caitanya Maṭha kī jaya!*
- *Śrī Gauḍīya Vedānta Samiti kī jaya!*

- *Śrī Devānanda Gauḍīya Maṭha aura anyānya śākhā maṭha samūha kī jaya!*
- *Śrī Harināma-saṅkīrtana kī jaya!*
- *Ananta-koṭi vaiṣṇava-vṛnda kī jaya!*
- *Samāgata bhakta-vṛnda kī jaya!*
- *Śrī Gaura-premānande! hari hari bol!*

Maṅgalācaraṇa

vande 'ham śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca
 offer praṇāmas I of Śrī Guru unto the opulent lotus feet unto guru-varga unto Vaiṣṇavas and
śrī rūpaṁ sāgra-jātaṁ saha-gaṇa-raghunāthānvitaṁ taṁ sa-jīvaṁ
 unto Śrī Rūpa with his elder brother with Raghunātha and his associates unto him with Jīva
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devam
 with Advaita with Nityānanda and with all the other devotees unto Śrī Kṛṣṇa-Caitanya Mahāprabhu
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca
 of Śrī Kṛṣṇa and Rādhā unto the feet with associates accompanied by Lalita and Śrī Viśākhā also

I offer *praṇāmas* to the lotus feet of Śrī Gurudeva (who includes *śrī dīksā-guru* and *bhajana-śikṣā-guru*), *guru-varga* (our entire disciplic succession) and all other Vaiṣṇavas, to Śrī Rūpa Gosvāmī, his elder brother Śrī Sanātana Gosvāmī, Śrī Raghunātha Dāsa Gosvāmī, Jīva Gosvāmī and their associates, to Śrī Advaita Prabhu, Śrī Nityānanda Prabhu, Śrī Kṛṣṇa Caitanya Mahāprabhu and His associates, and to the lotus feet of Śrī Rādhā and Kṛṣṇa accompanied by Śrī Lalitā and Viśākhā and all the other *sakhīs*.

Śrī Guru-Praṇāma

ajñāna–timirāndhasya jñānāñjana–śalākayā
 of ignorance by the darkness was blinded by the ointment of knowledge by śalākā
caksur unmīlitaṁ yena tasmai śrī-guruve namaḥ
 eyes were opened by whom unto him unto Śrī Guru obeisances

O Gurudeva, you are so merciful. I offer my humble *praṇāma* to you and am praying from the core of my heart that, with the torchlight of divine knowledge, you open my eyes which have been blinded by the darkness of ignorance.

Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī-Vandanā

namaḥ oṁ viṣṇu-pādāya rādhikāya-priyātmane

śrī-śrīmad-bhakti-vedānta nārāyaṇa iti nāmine

(1) I offer *praṇāma* to *oṁ viṣṇupāda* Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja who is very dear to Śrīmatī Rādhikā.

śrī-kṛṣṇa-līlā-kathane sudakṣam
audārya-mādhurya guṇaiś ca yuktaṁ
varam vareṇyam puruṣam mahāntam
nārāyaṇam tvam śirasā namāmi

(2) Śrīla Nārāyaṇa Mahārāja is expert in describing *kṛṣṇa-līlā*. He is endowed with the qualities of magnanimity and sweetness, and he is the best of the great souls. Because he is always relishing Kṛṣṇa's sweetness, he is able to freely distribute that sweetness to others. I bow down and place my head at his lotus feet.

tridaṇḍīnām bhakta-śiromaṇim ca
śrī-kṛṣṇa-padābja-dhṛtaika-hṛdi
caitanya-līlāmṛta-sāra sāraṁ
nārāyaṇam tvam satataṁ prapadye

(3) *Tridaṇḍī-sannyāsī* Śrīla Nārāyaṇa Mahārāja, the crown-jewel of *bhaktas*, always keeps in his heart the lotus feet of Rādhā and Kṛṣṇa, especially when Kṛṣṇa serves Śrīmatī Rādhikā. He deeply meditates on Śrī Caitanya Mahāprabhu and the internal reasons for His descent. I bow down to the lotus feet of Śrīla Nārāyaṇa Mahārāja, who possesses innumerable transcendental qualities.

Śrīla Bhakti Prajñāna Keśava Gosvāmī-praṇāma
namaḥ om viṣṇu-pādāya ācārya-siṁha-rūpiṇe
śrī-śrīmad-bhakti-prajñāna-keśava iti nāmine
atimartya-caritrāya sva-śritānāṁ ca pāline
jīva-duḥkhe sadārttāya śrī-nāma-prema-dāyine

I offer *praṇāmas* unto the most worshipable lion-like *ācārya*, *jagad-guru om viṣṇupāda aṣṭottara-śata* Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja, who nurtures with extreme, divine affection as a parental guardian those who take shelter of him, who is always genuinely unhappy to see the suffering *jīvas* who have turned away from Kṛṣṇa, and who is bestowing upon them *śrī nāma* along with *prema*.

Śrīla Bhaktivedānta Swāmī-vandanā

namaḥ om viṣṇu-padāya kṛṣṇa-preṣṭhāya bhūtale
 obeisances address unto him who is at the to Kṛṣṇa who is very dear on the earth
 feet of Lord Viṣṇu

śrīmate bhakti-vedānta-svāmin iti nāmine
 all-beautiful Bhaktivedānta Swami thus who is named

I offer *praṇāma* unto *om viṣṇupāda* Śrī Śrīmad Bhaktivedānta Swāmī, who is very dear to Kṛṣṇa, having taken shelter at His lotus feet.

namas te sārāsvate deve gaura-vāṇī-pracāriṇe
 obeisances unto you servant of Sarasvatī Ṭhākura of Gaura the message who are preaching

nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe
 from impersonalism from voidism Western countries who are delivering

Our respectful obeisances unto you, O servant of Sarasvatī Gosvāmī. You are kindly preaching the message of Gaurasundara and delivering the Western countries which are filled with impersonalism and voidism.

Śrīla Prabhupāda-vandanā

namaḥ om viṣṇu-padāya kṛṣṇa-preṣṭhāya bhūtale
 obeisances address unto him who is at the to Kṛṣṇa who is very dear on the earth
 feet of Lord Viṣṇu

śrīmate bhakti-siddhānta-sarasvatīti-nāmine
 all-beautiful Bhaktisiddhānta Sarasvatī thus who is named

śrī-vārṣabhānavī-devī-dayitāya kṛpābdhaye
 unto the servant of the lover of Śrī Vārṣabhānavī-devī who is an ocean of mercy

kṛṣṇa-sambandha-vijñāna-dāyine prabhava namaḥ
 of the relationship with Kṛṣṇa of the science who is the deliverer unto the master obeisances

I offer *praṇāma* unto *om viṣṇupāda* Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda, who is very dear to Kṛṣṇa, who is most beloved to Śrī Vārṣabhānavī-devī Rādhikā, who is an ocean of mercy, and who is kindly bestowing realization (*sambandha-vijñāna*) of our eternal relationship with Śrī Rādhā and Kṛṣṇa.

mādhuryojjala-premādhya-śrī-rūpānuga-bhakti-da
 conjugal brilliant prema enriched with following Śrī Rūpa bhakti delivering

śrī-gaura-karuṇā-śakti-vigrahāya namo 'stu te
 of Śrī Gaura of the mercy energy unto the personified obeisances let there be unto you

Again and again I offer obeisances unto Śrīla Sarasvatī Ṭhākura who is the mercy incarnate of Śrī Gaurāṅga Mahāprabhu (who descended upon the earth to bestow *ujjvala-mādhurya-rasa*, full conjugal *prema*), and who is the embodiment of the line of *śrī rūpānuga-bhakti*.

namas te gaura-vāṇī-śrī-mūrtaye dīna-tāriṇe
 obeisances unto you teachings of Lord Gaura unto the personified of the fallen unto the deliverer

rūpānuga-viruddhāpasiddhānta-dhvānta-hāriṇe
 the following of Śrī Rūpa against of unauthorized statements the darkness who are removing

I offer obeisances unto Śrīla Sarasvatī Ṭhākura, who is the embodiment of Śrī Gaurāṅga Mahāprabhu's teachings (*vāṇī*). You deliver the fallen souls and you annihilate the darkness arising from misconceptions (*apasiddhānta*) which are opposed (*viruddha*) to the precepts enunciated by Śrīla Rūpa Gosvāmī.

Śrīla Gaura Kiśora-vandanā

namo gaura-kiśorāya sākṣād-vairāgya mūrtaye
 obeisances unto Gaurakisora dāsa Bābājī directly renunciation unto the personified

vipralambha-rasāmbhodhe! pādāmbujāya te namaḥ
 of separation (from Kṛṣṇa) of the rasa- O ocean unto the lotus feet your obeisances

I offer *praṇāma* unto the lotus feet of Śrī Gaura Kiśora who is renunciation personified and an ocean of *vipralambha-rasa*, always being absorbed in the mellow of divine separation of Śrī Rādhā and Kṛṣṇa.

Śrīla Bhaktivinoda-vandanā

namo bhaktivinodāya sac-cid-ānanda-nāmine
 obeisances unto Śrīla Bhaktivinoda known as Saccidānanda

gaura-śakti-svarūpāya rūpānuga-varāya te
 of Lord Gaura energy unto the personified who is the foremost of rūpānugas- unto you

I offer *praṇāma* unto Saccidānanda Śrī Bhaktivinoda Ṭhākura who is the foremost of *rūpānugas* and the embodiment (*prakāśa*) of Śrī Gaurāṅga Mahāprabhu's *śakti*, Gadādhara Paṇḍita.

Śrīla Jagannātha-vandanā

gaurāvirbhāva-bhūmes tvaṁ nirdeṣṭā sajjana-priyaḥ
 of Lord Gaura of the appearance of the place you the indicator to all saintly persons dear

vaiṣṇava-sārvabhauma śrī-jagannāthāya te namaḥ
 of the Vaiṣṇavas chief unto Śrī Jagannātha dāsa Bābājī unto you obeisances

I offer *praṇāma* unto the topmost Vaiṣṇava, Śrī Jagannātha dāsa Bābājī Mahārāja, who verified the appearance place of Śrī Gaurasundara and who is so dear to all saintly devotees.

Śrī Vaiṣṇava-vandanā

vāñchā-kalpa-tarubyaś ca kṛpā-sindhubhya eva ca
 who are desire trees and of mercy who are oceans certainly and

patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ
 of the fallen souls who are the purifiers unto the Vaiṣṇavas repeated obeisances

I offer *praṇāmas* unto the Vaiṣṇavas, who are just like wish-fulfilling desire trees, who are an ocean of mercy, and who deliver the fallen, conditioned souls.

Śrīman Mahāprabhu-vandanā

namo mahā-vadānyāya kṛṣṇa-prema-pradāya te
obeisances who is most munificent and charitably disposed love of Kṛṣṇa who can give unto You

kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ
who is Kṛṣṇa Himself under the name Kṛṣṇa Caitanya having assumed the golden hue obeisances

I offer *praṇāma* unto Śrī Kṛṣṇa-Caitanya, who is Śrī Kṛṣṇa Himself. Having assumed the golden hue of Śrīmatī Rādhikā, He is munificently bestowing *kṛṣṇa-prema*, the rarest of all gifts.

Śrī Kṛṣṇa-praṇāma

he kṛṣṇa! karuṇā-sindho! dīna-bandho! jagat-pate!
O Kṛṣṇa! O ocean of mercy! of the distressed O friend! of the universe O Lord!

gopeśa! gopikā-kānta! rādhā-kānta! namo 'stu te
O master of the cowherdmen! O beloved of the gopīs! O beloved of Rādhā! obeisances let there be unto You
I offer my unlimited *praṇāmas* unto You, O Kṛṣṇa! You are the ocean of mercy, friend of the fallen, Lord of creation, and master of the cowherd community! You are Gopī-kānta, beloved of *gopīs*, and above all You are Rādhā-kānta, the beloved of Śrīmatī Rādhikā!

Śrī Rādhā-praṇāma

tapta-kāñcana-gaurāṅgi! rādhe! vṛndāvaneśvari!
(like) molten gold (whose complexion) O Gaurāṅgi! O Rādhe! O queen of Vṛndāvana!

vṛṣabhānu-sute! devī! praṇamāmi hari-priye!
O daughter of Vṛṣabhānu! O goddess! I offer my respects O dearmost of Hari!

O Gaurāṅgī, whose complexion is like molten gold! O Rādhe! Queen of Vṛndāvana! O daughter of Vṛṣabhānu Mahārāja! O Devī! O dearmost of Hari! *Praṇāmas* unto You again and again!

Śrī Sambandhādhideva-praṇāma

jayatām suratau paṅgor mama manda-mater gatī
all glory to most merciful of one who is lame of me foolish refuge

mat-sarvasva-padāmbhojau rādhā-madana-mohanau
my everything whose lotus feet Rādhā and Madana-mohana

All glories to the all-merciful Śrī Rādhā-Madana-Mohana! Although I am lame, foolish and devoid of intelligence, Your lotus feet are my refuge and my everything!

Śrī Abhidheyādhideva-praṇāma

dīvyad-vṛndāraṇya-kalpa-drumādhah
shining in the forest of Vṛndāvana desire tree beneath

śrīmad ratnāgāra-simhāsana-sthau
most beautiful in a temple of jewels on a throne sitting

śrī-śrī-rādhā-śrīla-govinda-devau
 very beautiful Śrī Rādhā and Śrīla Govinda-deva

preṣṭhālībhiḥ sevyamānau smarāmi
 by most confidential associates being served I remember

I meditate upon Śrī Śrī Rādhā-Govinda-deva, who are seated beneath a *kalpa-vṛkṣa* tree on an effulgent bejeweled *śimhāsana* in the supremely beautiful land of Vṛndāvana, where They are always being served by Their beloved *sakhīs*, headed by Lalitā and Viśakhā.

Śrī Prayojanādhideva-praṇāma

śrīmān rāsa-rasārambhī vaṁśī-vaṭa-taṭa-sthitaḥ
 most beautiful mellow of the the initiator the Vaṁśī-vata tree beneath standing
 rāsa-dance

karṣan venu-svanair gopīr gopīnāthaḥ śriye 'stu naḥ
 attracting of the flute by the sounds the gopīs Śrī Gopīnātha benediction let there be our

Śrī Gopīnātha, who originated the transcendental mellow of the *rāsa* dance, always stands beneath the Vaṁśī-vaṭa tree, attracting all the *kiśorī-gopīs* with the sound of His flute, thereby showering me with auspiciousness.

Śrī Tulasī-praṇāma

vṛndāyai tulasī-devyai priyāyai keśavasya ca
 unto Vṛndā unto Tulasī-devī who is dear to Lord Keśava and

kṛṣṇa-bhakti-prade devī! satyavatyai namo namaḥ
 kṛṣṇa-bhakti who bestows O goddess! unto Satyavatī repeated obeisances

I offer *praṇāmas* again and again to Tulasī-devī, who is most dear to Śrī Kṛṣṇa, and who is also renowned as Vṛndā-devī and Satyavatī (the embodiment of pure truth). O Devī! You are the bestower of *kṛṣṇa-bhakti*!

Śrī Pañca-tattva-praṇāma

pañca-tattvātmakam kṛṣṇam bhakta-rūpa-svarūpakam
 comprehending the five subject matters unto Kṛṣṇa bhakta-rūpa (Mahāprabhu) bhakta-svarūpa (Nityānanda)

bhaktāvatāram bhaktākhyam namāmi bhakta-śaktikam
 bhakta-avatāra (Advaita) bhakta (Śrīvāsa) I offer my obeisances bhakta-śakti (Gadadhara)

I offer *praṇāma* unto Śrī Kṛṣṇa Caitanya Mahāprabhu in His five features as *bhakta-rūpa* (Mahāprabhu), *bhakta-svarūpa* (Nityānanda Prabhu), *bhakta-avatāra* (Advaita Ācārya), *bhakta* (Śrīvāsa) and *bhakta-śakti* (Gadadhāra Paṇḍita).

Śrī Pañca-tattva, Mahā-mantra

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

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

Śrī Gurvāṣṭakam

Śrīla Viśvanātha Cakravartī Ṭhākura

saṁsāra–davānala–līḍha–loka–
 of material existence by the forest fire afflicted the people
trāṇāya kārūṇya–ghanāghanatvam
 to deliver of mercy the quality of a cloud
prāptasya kalyāṇa–guṇārṇavasya
 who is the receiver of auspicious qualities who is an ocean,
vande guroḥ śrī caraṇāravindam
 I offer prayers of Gurudeva auspicious unto the lotus feet

(1) Just as a raincloud extinguishes a blazing forest fire by showering its rain upon it, Śrī Gurudeva, by his rain of divine mercy, delivers the people burning in the fire of material existence, suffering the three-fold miseries – *adhyātmika*, *adhibhautika*, *adhidaivika*. I offer prayers unto the lotus feet of Śrī Gurudeva who manifests when Kṛṣṇa's mercy becomes very thick and who is an ocean of auspicious qualities.

mahāprabhoḥ kīrtana–nṛtya–gīta–
 inspired by Mahāprabhu's sankīrtana chanting dancing singing
vāditra–māḍyan–manaso rasena
 playing instruments gladdened whose heart by tasting of prema
romaṇca–kampāśru–taraṅga–bhājo
 standing of the hair quivering torrents of tears who feels,
vande guroḥ śrī caraṇāravindam
 I offer prayers of Gurudeva auspicious unto the lotus feet

(2) Śrī Gurudeva is inspired by Mahāprabhu's *sankīrtana* and is always dancing, singing, and playing musical instruments. Because he is tasting Mahāprabhu's *prema-rasa* in his heart, like a madman he sometimes exhibits ecstatic symptoms – his hairs stand on end, he shivers, and waves of tears flow from his eyes. I offer prayers unto Śrī Gurudeva's lotus feet.

śrī–vighrahārādhana–nitya–nānā–
 Śrī Vighraha worshipping always with various
śṛṅgāra–tan–mandira–mārjanādau
 clothing & ornaments, Their mandir cleaning beginning with
yuktasya bhaktāṁś ca niyuñjato 'pi
 who is engaged his disciples and who engages also
vande guroḥ śrī caraṇāravindam
 I offer prayers of Gurudeva auspicious unto the lotus feet

(3) Always worshipping Śrī Vighraha and absorbed in *śṛṅgāra-rasa*, Śrī Gurudeva daily dresses Them differently with beautiful clothes and ornaments designed to enhance Their meetings. He cleans the temple and performs other services for Them. He also engages his disciples in these services. I offer prayers unto the lotus feet of Śrī Gurudeva.

catur-vidha-śrī-bhagavat-prasāda-
 four kinds holy bhagavat prasāda
svādv-anna-trptān hari-bhakta-saṅghān
 palatable by foods satisfied Kṛṣṇa's devotees association
kṛtvaiva trptim bhajataḥ sadaiva
 having made thus satisfaction who feels always certainly
vande guroḥ śrī caraṇāravindam
 I offer prayers of Gurudeva auspicious unto the lotus feet

(4) Śrī Gurudeva is always satisfied to see Śrī Kṛṣṇa's devotees relishing four kinds of foodstuffs that have been offered, namely, those which are chewed, sucked, licked, and drunk. Thus the devotees become satisfied by tasting *mahā-prasāda*. (That is, by accepting *prasāda* in the mood of service, material life is destroyed and the bliss of divine love is awakened in the heart.) I offer prayers unto the lotus feet of Śrī Gurudeva.

śrī-rādhikā-mādhavayor apāra-
 of Śrī Rādhikā & Mādhava unlimited
mādhurya-līlā-guṇa-rūpa-nāmnām
 conjugal pastimes qualities & forms of Their holy names
prati-kṣaṇāsvādana-lolupasya
 at every moment relishing who aspires after
vande guroḥ śrī caraṇāravindam
 I offer prayers of Gurudeva auspicious unto the lotus feet

(5) At every moment Śrī Gurudeva is experiencing intense greed in his heart to taste the unlimited sweetness of the holy names, forms, qualities, and pastimes of Śrī Śrī Rādhā-Mādhava in Vṛndāvana. I offer my prayers unto the lotus feet of Śrī Gurudeva.

nikuñja-yūno rati-keli-siddhyai
 Rādhā & Kṛṣṇa's of amorous pastimes for the perfection
yā yālibhir yuktir apekṣanīyā
 whatever by the gopīs arrangements desirable
tatrāti-dākṣyād ati-vallabhasya
 because he is so expert he is very dear
vande guroḥ śrī caraṇāravindam
 I offer prayers of Gurudeva auspicious unto the lotus feet

(6) Śrī Gurudeva is always present with the *sakhīs*, planning the arrangements for the perfection of *yugala-kiśora*'s amorous pastimes (*rati-keli*) within the *kuñjas* of Vṛndāvana. Because he is so expert in making these tasteful arrangements for Their pleasure, he is very dear to Śrī Rādhā and Kṛṣṇa. I offer prayers unto the lotus feet of Śrī Gurudeva.

sākṣād-dharitvena samasta-śāstrair
He is the direct potency of Śrī Hari by all scriptures

uktas tathā bhāvyata eva sadbhiḥ
acknowledged thus is considered also by saintly authorities

kintu prabhor yaḥ priya eva tasya
however of the Lord who dear friend certainly of him

vande guroḥ śrī caraṇāravindam
I offer prayers of Gurudeva auspicious unto the lotus feet

(7) All the scriptures proclaim Śrī Gurudeva is *sākṣāt hari*, the direct potency of Śrī Hari, and is thus considered by saintly authorities to be His non-different representative. Because Śrī Gurudeva is so dear to the Lord, being His confidential servitor (*acintya-bhedābheda-prakāśa-vigraha*, the inconceivable different and non-different worshipable manifestation of the Lord), I offer prayers unto his lotus feet.

yasya prasādād bhagavat-prasādo
of whom by the grace of Kṛṣṇa the mercy

yasyāprasādān na gatiḥ kuto 'pi
of whom without the grace not means of advancement anywhere

dhyāyaṁ stuvāṁs tasya yaśas tri-sandhyaṁ
meditating upon glorifying of him the glory three times a day

vande guroḥ śrī caraṇāravindam
I offer prayers of Gurudeva auspicious unto the lotus feet

(8) Only by the mercy of Śrī Gurudeva can one receive the mercy of Kṛṣṇa; without his grace the living entities cannot make any advancement nor be delivered. Meditating three times a day on the glories of Śrī Gurudeva and reciting *stava-stuti*, I offer prayers unto his lotus feet.

śrīmad-guror-aṣṭakam etad uccair
of the spiritual master eight verses this with a loud voice

brāhme muhūrte paṭhati prayatnāt
during the brahma-muhurta recites with diligence

yas tena vṛndāvana-nātha-sākṣāt-
who by him of Vṛndavana of the master direct

sevaiva labhyā januṣo 'nta eva
service certainly is attained of this life at the end certainly

(9) That person who very attentively recites this *aṣṭakam* to Śrī Gurudeva during *brāhma-muhūrta* is sure to achieve direct service to the lotus feet of Śrī Kṛṣṇa, the very life and soul of Vṛndāvana (*vṛndāvana-nātha*), upon attaining his *vastu-siddhi* or pure spiritual form.

Śrī Prabhupāda-Pādma-Stavaḥ

Prayer to Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda's Lotus Feet
 Śrīla Bhakti Rakṣaka Śrīdhara Gosvāmī Mahārāja

sujanārbuda-rādhita-pāda-yugaṁ

Vaiṣṇavas countless worshipped feet pair

yuga-dharma-dhurandhara-pātra-varam

of Kali-yuga the dharma the eminent leader the most superlative minister

varadābhaya-dāyaka-pūjya-padam

giving a boon giver of fearlessness worshipable acarya or shelter

praṇamāmi sadā prabhupāda-padam

I offer obeisances always of Śrīla Prabhupāda the feet

(1) O Śrīla Prabhupāda, your beautiful lotus feet are cherished by millions and millions of the purest and most qualified devotees, and you are the most competent personality to preach the recognized process for this era. Your sacred lotus feet are adorable, as they openly grant fearlessness and bestow the highest benediction to all living entities. I eternally offer my respects unto that charming effulgence that shines forth from the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda.

bhajanorjjita-sajjana-saṅgha-patim

in bhajana empowered association of sincere devotees chief

patitādhika-kāruṇikaika-gatim

fallen souls extremely merciful the only way

gati-vañcita-vañcakācintya-padam

refuge cheated cheaters inconceivable refuge

praṇamāmi sadā prabhupāda-padam

I offer obeisances always of Śrīla Prabhupāda the feet

(2) You shine forth as the natural leading monarch among the highest class of devotees due to your immensely powerful *bhajana*, and you are the exclusive, ultimate aim of the truly fallen due to your far-reaching merciful embrace. Your inconceivable lotus feet bestow full shelter for the cheaters and the cheated.

ati-komala-kāñcana-dīrgha-tanum

so soft golden tall and towering

tanu-nindita-hema-mṛnāla-madam

shaming the pride of golden lotus intoxicating

madanārbuda-vandita-candra-padam

countless Cupids praised moonlike status that awakens prema

praṇamāmi sadā prabhupāda-padam

I offer obeisances always of Śrīla Prabhupāda the feet

(3) Your divine figure is so graceful and delicate, your skin so soft, and your towering form so radiant and golden. Your overwhelmingly beautiful appearance mocks the pride of golden lotus stems as countless Cupids offer their humble respects to your lotus toes which are like glowing white petals of the radiant moon.

nija-sevaka-tāraka-rañji-vidhum
intimate disciples stars pleasing the moon

vidhutāhita-huñkṛta-simha-varam
driving out inimical roar king of lions

varaṇāgata-bāliśa-śanda-padam
having accepted those who approach the innocent the abode of auspiciousness

pranamāmi sadā prabhupāda-padam
I offer obeisances always of Śrīla Prabhupāda the feet

(4) Like the charming moon which pleases its orbiting stars, you are surrounded by your intimate disciples and are fulfilling their hearts' desires. Your lion-like roar causes the envious to tremble and quickly flee while your tender toes gracefully bestow the ultimate benefit for the innocent.

vipulī-kṛta-vaibhava-gaura-bhuvam
widely the magnificent glories of Gaura-dhāma

bhuvaneṣu vikīrtita-gaura-dayam
throughout the world proclaimed of Gaura the mercy

dayanīya-gaṇārpita-gaura-padam
who need mercy the multitudes offered Gaura's feet

pranamāmi sadā prabhupāda-padam
I offer obeisances always of Śrīla Prabhupāda the feet

(5) You have widely spread the glories of Śrī Gaurāṅga's holy abode, Śrī Māyāpura-dhāma, and you have openly declared the nature of Śrī Caitanya Mahāprabhu's mercy throughout the universe. Your graceful personality has planted the lotus of Gaurāṅga's holy feet in the hearts of your deserving servitors.

cira-gaura-janāśraya-viśva-gurum
always Gaura's devotees a shelter and jagad-guru

guru-gaura-kiśoraka-dāsyā-param
to his guru Gaura Kiśora fixed on servitude

paramādrta-bhakti-vinoda-padam
supreme or highest reverence at the feet of Bhaktivinoda

pranamāmi sadā prabhupāda-padam
I offer obeisances always of Śrīla Prabhupāda the feet

(6) As the universal holy master, you are the eternal refuge for Śrī Caitanya Mahāprabhu's devotees. You are always dedicated to serving your holy master Śrīla Gaura Kiśora, and you are the abode of utmost honor for Śrīla Bhaktivinoda.

raghu-rūpa-sanātana-kīrti-dharam
Raghunātha Rūpa Sanātana upholding the glories

dharaṇī-tala-kīrtita-jīva-kavim
throughout the world proclaimed Jīva, excellent scholar

kavirāja-narottama-sakhya-padam

Kṛṣṇadāsa Kavirāja Narottama the compatible bhāgavata-paramparā

praṇamāmi sadā prabhupāda-padam

I offer obeisances always of Śrīla Prabhupāda the feet

(7) The intense magnitude of your devotion allows you a glorious position within that intimate group of Raghunātha dāsa, Sanātana, and Rūpa Gosvāmīs. Your happy and elevated philosophical conceptions have crowned and seated you along with that esteemed personalilty, Śrīla Jīva Gosvāmī. And you share friendly relations with Kṛṣṇadāsa Kavirāja and Narottama dāsa, being as dear to them as their very own lives.

kṛpayā hari-kīrtana-mūrti-dharam

merciful of hari-kīrtana the worshipable mercy incarnate

dharaṇī-bhara-hāraka-gaura-janam

removing the burden on the earth Gaura's devotees

janakādhika-vatsala-snigdha-padam

more than a father affection love giving shelter

praṇamāmi sadā prabhupāda-padam

I offer obeisances always of Śrīla Prabhupāda the feet

(8) You serve the living entities by mercifully revealing your divine personality as the embodiment of *hari-kīrtana*, and by so doing, eliminate the offenses which burden the earth. Your loving disposition is more affectionate than even a father to the followers of Gaurāṅga Mahāprabhu.

śaraṇāgata-kiṅkara-kalpa-tarum

surrendered servants a desire-tree

taru-dhik-kṛta-dhīra-vadānya-varam

a shade or guardian tree having done tolerant more magnanimous

varadendra-gaṇārcita-divya-padam

Lord Indra's worshipable boons divine shelter

praṇamāmi sadā prabhupāda-padam

I offer obeisances always of Śrīla Prabhupāda the feet

(9) Just like a transcendental desire tree, you fulfill all the desires of the Lord's unalloyed servants. Your firm and patient nature insults the tolerant disposition of a tree, what to speak of your benevolence. The purity of your divine lotus feet attracts the worship of the great demigods like Durga-devī and Indra.

parahaṁsa-varam paramārtha-patim

best of paramahāṁsas a Divine Master

patitoddharāṇe kṛta-veśa-yatim

for delivering the fallen souls acted the dress of a sannyāsī

yati-rāja-gaṇaiḥ parisevya-padam

chief of sannyāsīs divine devotional service in the Rūpānuga line

praṇamāmi sadā prabhupāda-padam

I offer obeisances always of Śrīla Prabhupāda the feet

(10) Being the storehouse-keeper of life's highest wealth, pure *kṛṣṇa-prema*, you surpass all the other great *mahā-bhāgavata* devotees! Simply to rescue the fallen souls, you accepted the dress of a renunciate. Hence, your divine lotus feet are adorable in every respect for the greatest stalwart *sannyāsīs*.

vṛṣabhānu-sutā-dayitānucaram
 Vṛṣabhānu's daughter Dayitā dāsa
caraṇāśrita-reṇu-dharas tam aham
 feet's shelter dust carrier him I
mahad-adbhuta-pāvana-śakti-padam
 immensely wonderful deliver potency shelter at feet
praṇamāmi sadā prabhupāda-padam
 I offer obeisances always of Śrīla Prabhupāda the feet

(11) Since you are an exclusive servitor of Vṛṣabhānu-nandinī Śrīmatī Rādhikā, my bold aspiration is to take full shelter as a minute atomic particle of that shining dust that clings to your beautiful lotus feet. Your wonderful *śakti* can deliver the whole world. I eternally offer my respects unto that charming effulgence that shines forth from the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda!

Śrī Ṣaḍ-Gosvāmy-aṣṭakam

Śrīla Śrīnivāsa Ācārya

kṛṣṇotkīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī
 of Kṛṣṇa chanting loudly singing dancing who are absorbed of prema the nectar like oceans
dhīrādhīra-jana-priyau priya-karau nirmatsarau pūjitau
 to the gentle and the ruffians who are dear who are all-pleasing who are non-envious who are worshipable
śrī-caitanya-kṛpā-bharau bhuvi bhuvo bhārāvahantārakau
 of Śrī Caitanya the mercy who are bearing in the world of the world the burden who dispel
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau
 I worship Rūpa Sanātana Raghus the two Śrī Jīva and Gopāla Bhaṭṭa

(1) ॐ I worship the Six Gosvāmīs, Śrī Rūpa, Sanātana, Raghunātha Bhaṭṭa, Raghunātha dāsa, Śrī Jīva, and Gopāla Bhaṭṭa, ॐ who were always engaged in singing Kṛṣṇa's name, beauty, qualities, pastimes, and dancing in the mood of the sweetness of His *līlās*. The Gosvāmīs are the very embodiment of the ocean of the nectar of divine love (*premāmṛta-samudra-svarūpa*). ॐ They are accepted and respected by learned and ignorant persons alike, and their activities endear them to all because they hold no envy towards anyone. ॐ Śrī Caitanya Mahāprabhu has fully blessed them with His mercy. Thus they are able to spread the sweet nectar of *bhakti*, thereby diminishing the burden of sinful life on the earth.

[Note: Śrīla Bhaktisiddhānta Sarasvatī was so pleased with this offering that he ordered it to be sung in all his *maṭhas* daily. This poem exhibits a remarkable rhyme scheme, the second to last syllable always begins the next line. It also reveals a deep *siddhāntic* understanding of the mission of Śrīla Bhaktisiddhānta.]

nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau
 various scriptures in scrutinisingly who are uniquely of eternal dharma who are the establishers
 studying expert

lokānām hita-kāriṇau tri-bhuvane mānyau śaraṇyākarau
 for all human thus who are the performers throughout the who are worthy who are worth
 beings of beneficial activities three worlds of honour taking shelter of

rādhā-kṛṣṇa-padāravinda-bhajanānandena mattālikau
 of Rādhā and Kṛṣṇa at the lotus feet of worshipping in the bliss who are intoxicated

vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau
 I worship Rūpa Sanātana Raghus the two Śrī Jīva and Gopāla Bhaṭṭa

(2) I offer prayers to the Six Gosvāmīs, who are expert in extracting the essence of all the revealed scriptures with the aim of establishing the *jīva* in his eternal position of performing pure devotion (*śuddha-bhakti-rūpa-parama-dharma*). Their activities bring auspiciousness and supreme benefit to all. Thus, they are worthy of worship throughout the three worlds. They are especially affectionate to those who take shelter of them, and they are so much absorbed in their service to Śrī Rādhā-Kṛṣṇa that they have become mad like bees intoxicated by the honey of Their lotus feet.

śrī-gaurāṅga-guṇānu-varṇana-vidhau śraddhā-saṁrddhy-anvitau
 of Śrī Gaurāṅga the qualities of narrating in the process of faith with an abundance who are endowed with

pāpottāpa-nikṛntana tanu-bhṛtām govinda-gānāmṛtaiḥ
 the distress of sinful reactions who remove of the embodied souls about Govinda by the nectarean songs

ānandāmbudhi-vardhanaika-nipuṇau kaivalya-nistārakau
 of bliss the ocean increasing uniquely expert who are the saviours from impersonal liberation

vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau
 I worship Rūpa Sanātana Raghus the two Śrī Jīva and Gopāla Bhaṭṭa

(3) I offer *praṇāmas* to the Six Gosvāmīs, who have so much deep faith and love for Śrī Gaurāṅga. They are always glorifying Mahāprabhu's and Govinda's qualities in songs which create a cooling rainshower for the conditioned *jīvas* burning up in miseries and sinful activities. Then the purified *jīvas* can enter the ever-increasing ocean of divine bliss (*ānandāmbudhi*). As the *jīvas* experience this bliss, the whole world becomes auspicious. They rescue the *jīvas* from impersonal liberation by pouring upon them the nectar of *bhakti-rasa*.

tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīm sadā tuccha vat
 having given up quickly all the circle of aristocracy always as insignificant

bhūtvā dīna-ganeśakau karuṇayā kaupīna-kanthāśritau
 having become of the poor who are the out of mercy loincloths and tattered who have
 conditioned souls protectors quilts accepted

gopī-bhāva-rasāmṛtābdhi-laharī-kallola-magnau muhur
 the mood of the gopīs of the nectarean ocean of rasa in the ripples and waves who are immersed every moment

vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau
 I worship Rūpa Sanātana Raghus the two Śrī Jīva and Gopāla Bhaṭṭa

(4) I worship the Six Gosvāmīs, who abandoned as insignificant their position in the aristocracy and took on the garb of renunciation. Out of extreme mercy for the condi-

tioned souls, they humbly took only *kaupinas* and old, tattered cloth for their covering to demonstrate how a *sādhaka* should live. ☸ But they were always submerged in the ecstatic ocean of the *gopīs'* love (*gopī-bhāva-rasāmṛtābdhi*) for Kṛṣṇa, experiencing again and again towering waves of *ānanda* rising up in their hearts.

kūjat-kokila-haṁsa-sārasa-ganākīrṇe mayūrākule

cooing of cuckoos of swans and of cranes flocks filled with peacocks crowded with

nānā-ratna-nibaddha-mūla-viṭapa-śrī-yukta-vṛndāvane

with various jewels bound around their bases trees endowed with splendour in Vṛndāvana

rādhā-kṛṣṇam ahar-niśam prabhajatau jīvārtha-dau yau mudā

of Rādhā and Kṛṣṇa day and night who intensely upon the ultimate bestow who with great
worship the jīvas goal of life delight

vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

I worship Rūpa Sanātana Raghus the two Śrī Jīva and Gopāla Bhaṭṭa

(5) ☸ I offer prayers to the Six Gosvāmīs, ☸ who were always engaged in worshipping Śrī Rādhā and Kṛṣṇa in the transcendental land of Vṛndāvana, which is full of so many swans, cuckoos, parrots, peacocks and other birds who are always calling out their sweet songs. The very splendid trees are full of fruits and flowers and have all valuable jewels under their roots. ☸ Day and night the Gosvāmīs were doing their *bhajana* in that Vṛndāvana and bestowing upon all *jīvas* the highest benediction of life in the form of *bhakti*.

saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ kālāvasānī-kṛtau

in a scheduled measurement by chanting names singing bowing down who pass their time in this way

nidrāhāra-vihāarakādi-vijitau cātyanta-dīnau ca yau

sleeping eating recreation etc. who have and who are meek and also who
conquered extremely humble

rādhā-kṛṣṇa-guṇa-smṛter madhurimānandena sammohitau

of Rādhā and Kṛṣṇa the qualities of remembering of the sweetness by the bliss who are enchanted

vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

I worship Rūpa Sanātana Raghus the two Śrī Jīva and Gopāla Bhaṭṭa

(6) ☸ I worship the Six Gosvāmīs, ☸ who passed all their time in chanting the holy names, singing songs, and offering *daṇḍavat-praṇāma*, thereby humbly fulfilling their vow to complete a fixed number daily. ☸ In this way they utilised their valuable lives and conquered over eating and sleeping. They were always extremely meek and humble ☸ and became enchanted in divine rapture by remembering Śrī Rādhā-Kṛṣṇa's sweet qualities.

rādhā-kunḍa-taṭe kalinda-tanayā-tīre ca vaṁśī-vaṭe

of the Rādhā-kunḍa on the bank of Kalinda of the daughter on the bank and at the Vaṁśī-vaṭa

premonmāda-vaśād aśeṣa-daśayā grastau pramattau sadā

of prema of the madness occasioned by limitless ecstatic who are seized who are maddened always
by the force symptoms

gāyantau ca kadā harer guṇa-varam bhāvābhībhūtau mudā

who sing whenever of Hari the excellent qualities in bhāva who are overwhelmed with delight

vande rūpa-sanātana raghu-yugau śrī-jīva-gopālakau
 I worship Rūpa Sanātana Raghus the two Śrī Jīva and Gopāla Bhaṭṭa

(7) I offer *daṇḍavat-praṇāma* to the Six Gosvāmīs, who had become mad in *prema* (*premonmāda*) in the mood of separation. Sometimes they were going to the banks of Rādhā-kunḍa or the Yamunā (the daughter of Mount Kalinda) and sometimes to Vamśī-vaṭa. Intoxicated in *kṛṣṇa-prema*, they were overwhelmed in *bhāva* and jubilantly sang of Śrī Hari's most sublime and brilliant *mādhurya-rasa*.

he rādhe! vraja-devike! ca lalite! he nanda-sūno! kutaḥ
 O Rādhe! of Vraja Queen! and Lalite! O of Nanda son! where are you?

śrī-govardhana-kalpa-pādapa-tale kālindī-vanye kutaḥ
 on beautiful Govardhana Hill at the base of the desire trees at the Kālindī in the forest where are you?

ghoṣantāv iti sarvato vraja-pure khedair mahā-vihvalau
 who are shouting thus everywhere of Vraja in the abode by distress who are agitated greatly

vande rūpa-sanātana raghu-yugau śrī-jīva-gopālakau
 I worship Rūpa Sanātana Raghus the two Śrī Jīva and Gopāla Bhaṭṭa

(8) I am doing *vandanā* to the Six Gosvāmīs, who were always calling out, "He Rādhe! O queen of Vraja! Where are You? He Lalite! O son of Nanda Mahārāja! Where are You? Are you seated beneath the *kalpa-vṛkṣa* trees of Śrī Govardhana Hill? Or are you roaming in the forests along the soft banks of the Kālindī?" They were always lamenting, overwhelmed and burning in feelings of great separation as they wandered throughout all Vraja-maṇḍala.

Śrī Nityānandāṣṭakam

Śrīla Vṛndāvana dāsa Ṭhākura

śarac-candra-bhrāntim sphurad-amala-kāntim gaja-gatim
 autumn the moon mocks, glistening pure splendid beauty, of elephant
 graceful gait,

hari-premonmattam dhr̥ta-parama-sattvaṁ smita-mukham
 by Kṛṣṇa-prema maddened, embodies pure spiritual energy, smiling face,

sadā ghūrṇan-netraṁ kara-kalita-vetraṁ kali-bhidam
 always rolling eyes, whose hand holds glowing staff, Kali-yuga piercing,

bhaje nityānandam bhajana-taru-kandam niravadhi
 I worship Śrī Nityānanda Prabhu of bhajana of the tree the root perpetually.

(1) I perpetually worship Śrī Nityānanda Prabhu, the root of the *kṛṣṇa-bhakti* tree, whose bright face mocks the full autumn moon, whose pure complexion glistens, whose gait is like that of an intoxicated elephant, who is always mad in *kṛṣṇa-prema*, who is the personification of pure spiritual energy, whose face wears a gentle smile, whose eyes are always rolling due to His absorption in *kṛṣṇa-prema*, whose lotus hand is beautified with a staff, and who by the performance of *nāma-saṅkīrtana* pierces the influence of Kali-yuga.

rasānām āgāraṁ svajana-gaṇa-sarvasvam atulaṁ
of all the rasas mainstay, of His devotees to multitude everything, beyond compare,

tadīyaika-prāṇa-pratima-vasudhā-jāhnavā-patim
His own only prāṇa measured of Vasudhā and Jāhnavā devī master,

sadā premonmādaṁ param aviditaṁ manda-manasām
always in prema maddened, the supreme Lord unknown to those of meagre intelligence,

bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi
I worship Śrī Nityānanda Prabhu of bhajana of the tree the root perpetually.

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

śacī-sūnu-preṣṭhaṁ nikhila-jagad-iṣṭaṁ sukha-mayaṁ
of Śacī-devī to the son very dear, entire by the universe worshiped, of happiness embodiment,

kalau majjaj-jīvoddharaṇa-karaṇoddāma-karuṇam
in the Kali-yuga immersed jīva rescue cause great mercy,

harer-ākhyānād vā bhava-jaladhi-garvonnati haram
of Lord Hari by chanting nama or of material of the ocean of the increase removing, existence pride

bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi
I worship Śrī Nityānanda Prabhu of bhajana of the tree the root perpetually.

(3) I perpetually worship Śrī Nityānanda Prabhu, the root of the *kṛṣṇa-bhakti* tree, who is very dear to Śrī Śacī-nandana, who is worshiped by the entire universe, who is the embodiment of happiness, whose infinite mercy is the means for delivering the souls who are drowning in the age of Kali, and who by performing *śrī-harīnāma-saṅkīrtana* eradicates the swelling false pride of the ocean of repeated birth and death.

aye bhrātar-nṛṇām kali-kaluṣiṇām kiṁ-nu bhavitā
(to Gaura) Oh brother! of the people of age of Kali full of the sins, how much more will be ?

tathā prāyaścittaṁ racaya yad-anāyāsata ime
in that way redeem please devise, because with ease these

vrajanti tvām itthaṁ saha bhagavatā mantrayati yo
go to You in this way with the Lord consuls who,

bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi
I worship Śrī Nityānanda Prabhu of bhajana of the tree the root perpetually.

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

yatheṣṭam re bhrātaḥ! kuru hari-hari-dhvānam anīṣam
 (to people) if you wish O brother! please perform Hari-Hari sound constantly,

tato vaḥ saṁsārāmbudhi-taraṇa-dāyo mayi laget
 therefore of you of saṁsārā of the ocean the crossing gift to me may be

idaṁ bāhu-sphoṭair aṭati ratayan yaḥ prati-grhaṁ
 this of the arms raising walks, shouting who to every house,

bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi
 I worship Śrī Nityānanda Prabhu of bhajana of the tree the root perpetually.

(5) I perpetually worship Śrī Nityānanda Prabhu, the root of the *kṛṣṇa-bhakti* tree, who wandering around Bengal, approached the door of every home, and with upraised arms exclaimed, “O Brothers! Without inhibition all of you together, continuously chant *śrī-harīnāma*. If you do so, I will take the responsibility to deliver you from the ocean of material existence.”

balāt saṁsārāmbhonidhi-haraṇa-kumbhodbhavam aho
 forcibly of saṁsārā the ocean swallows Agastya Muni (who is) Oh!

satām śreyah sindhūnnati-kumuda-bandhuṁ samuditam
 of the saintly of the welfare the ocean increases, of the lotus the friend (the moon) rising, devotees

khala-śreṇī-sphūrjat timira-hara-sūrya-prabham aham
 of miscreants various manifested darkness dissipates sun splendour I

bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi
 I worship Śrī Nityānanda Prabhu of bhajana of the tree the root perpetually.

(6) I eternally worship Śrī Nityānanda Prabhu, the root of the *kṛṣṇa-bhakti* tree, who is the Agastya Muni who forcibly swallows the ocean of repeated birth and death, who is a rising full moon which causes the ocean of the saintly persons’ welfare (their *bhāvas*) to swell, and who is the sun whose brilliant rays dissipate the darkness of ignorance cast by the various classes of miscreants.

naṭantaṁ gāyantaṁ harim anuvadantaṁ pathi pathi
 dancing, singing, Hari calling out on every path,

vrajantaṁ paśyantaṁ svam api na dayantaṁ jana-gaṇam
 wandering, seeing own relative not sympathizing of the people multitude

prakurvantaṁ santaṁ sa-karuṇa-dṛg-antaḥ prakalanād
 doing the saintly devotees with mercy of the eyes corner slightly,

bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi
 I worship Śrī Nityānanda Prabhu of bhajana of the tree the root perpetually.

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

su-bibhrāṇaṁ bhrātuḥ kara-sarasi-jaṁ komalatarāṁ
nicely holding of His brother hand lotus very soft and beautiful,

mitho vaktrālokocchalita-paramānanda-hṛdayam
each other's face by gazing arisen highest bliss in whose heart,

bhramantaṁ mādhyair ahaha! madayantaṁ pura-jaṇān
wandering with sweetness Oh! delighting of the towns the people

bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi
I worship Śrī Nityānanda Prabhu of bhajana of the tree the root perpetually.

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

rasānāṁ ādhāraṁ rasika-vara-sad-vaiṣṇava-dhanaṁ
of the rasa reservoir, of rasika of the most exalted vaiṣṇavas greatest treasure,

rasāgāraṁ sāraṁ patita-tati-tāraṁ smaraṇataḥ
of the rasa the storehouse the essence, of many the liberation from remembering, fallen souls

param nityānandāṣṭakam idam apūrvam paṭhati yas
transcendental glorifying Śrī Nityānanda aṣṭaka this unprecedented recites who

tad-aṅghri-dvandvābjaṁ sphuratu nitarāṁ tasya hṛdaye
His feet two lotus may be manifested constantly his in the heart.

May Śrī Nityānanda Prabhu place His lotus feet in the heart of one who lovingly recites this unprecedented and supremely potent Nityānandāṣṭakam, which is the reservoir of *rasa*, the greatest treasure of the most exalted of *rasika* Vaiṣṇavas, and the storehouse of the essence of *bhakti-rasa*. It bestows liberation to a fallen soul who simply remembers Nityānanda's sublime qualities.

Śrī Caitanyāṣṭakam

Śrīla Rūpa Gosvāmī

sadopāśyaḥ śrīmān dhṛta-manuja-kāyair praṇayitām
always worshipable beautiful who accepted the bodies of men love

vahadbhir gīrvāṇair giriśa-parameṣṭhi-prabhṛtibhiḥ
who were bearing by the demigods Lord Śiva and Lord Brahmā headed by

sva-bhaktebhyaḥ śuddhām nija-bhajana-mudrām upadiśan
unto His own devotees pure of His own worship the mark instructing

sa caitanyaḥ kim me punar api dṛśor yāsyati padam
that Śrī Caitanya whether? my again of the eyes will go in the path

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

sureśānām durgam gatir atīśayenopaniṣadām
 of the kings of the demigods the fortress goal eminently of the Upaniṣads
munīnām sarvasvam praṇata-pāṭalīnām madhurimā
 of the sages the be-all and end-all of the surrendered devotees the sweetness
viniryāsaḥ premṇo nikhila-paśu-pālāmbuja-dṛśām
 the essence of love all of the cowherd women lotus-eyed
sa caitanyaḥ kim me punar api dṛśor yāsyati padam
 that Śrī Caitanya whether? my again of the eyes will go in the path

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

svarūpaṁ bibhrāṇo jagad-atulam advaita-dayitaḥ
 His own form manifesting in the world without compare to Advaita dear
prapanna-śrīvāso janita-paramānanda-garimā
 surrendered Śrīvāsa produced of Paramānanda Puri respect
harir dīnoddhārī gaja-pati-kṛpotseka-taralaḥ
 Lord Hari the distressed who on King mercy showering
 Pratāparudra
sa caitanyaḥ kim me punar api dṛśor yāsyati padam
 that Śrī Caitanya whether? my again of the eyes will go in the path

(3) Śrī Caitanya Mahāprabhu with the nectar of His mercy forever nourishes His eternal associates such as Svarūpa Dāmodara and Anupama (father of Jīva Gosvāmī); He is very dear to Advaita Ācārya and the object of Śrīvāsa Paṇḍita's surrender; He honoured Paramānanda Puri as His Guru; He is known as "Hari" because He steals away the ignorance of material existence; He is the saviour of the fallen who are oppressed by the three-fold miseries; and He is always eager to shower Gajapati Pratāparudra, the king of Orissa, with streams of His mercy. When will that Śrī Caitanya-deva again become visible to me?

rasoddāmā kāmārbuda-madhura-dhāmojjvala-tanur
 by rasa of Cupids millions sweetness abode splendid form
yatīnām uttamsas taraṇi-kara-vidyoti-vasanaḥ
 of the sannyāsīs the crown sunlight effulgent garments
hiranyānām lakṣmī-bharam abhibhavann āṅgika-rucā
 of gold the splendor eclipsing of His body the luster
sa caitanyaḥ kim me punar api dṛśor yāsyati padam
 that Śrī Caitanya whether? my again of the eyes will go in the path

(4) Śrī Caitanya Mahāprabhu is forever intoxicated in the happiness of relishing *madhura-rasa*; His captivating form is more splendrous than the sweet, enchanting radiance of millions of Kāmadevas; He is the crest-jewel of *sannyāsīs*; His cloth is the color of the rays of the rising sun, and His bodily complexion defeats the splendor of molten

gold. When will that Śrī Caitanya-deva again become visible to me?

hare kṛṣṇety uccaiḥ sphurita-rasano nāma-gaṇanā-
the Hare Kṛṣṇa mantra loudly dancing tongue of names counting

kṛta-granthi-śreṇī-subhaga-kaṭi-sūtrojjvala-karaḥ
done knots series handsome belt splendid hand

viśālākṣo dīrghārgala-yugala-khelāñcita-bhujah
large eyes long beams pair with pastimes bent arms

sa caitanyaḥ kim me punar api dṛśor yāsyati padam
that Śrī Caitanya whether? my again of the eyes will go in the path

(5) Śrī Caitanya Mahāprabhu's tongue is always dancing by loudly calling out "Hare Kṛṣṇa!" (or the *mahā-mantra* ecstatically dances of its own volition on the theatrical stage of His tongue); He counts the names which He is calling out on the exquisite strip of *kaupīna* cloth from around His waist which has been tied with knots for chanting; His eyes are so large that they seem to reach His ears; and His long arms extend down to His knees. When will that Śrī Caitanya-deva again become visible to me?

payorāśes tīre sphurad-upavanālī-kalanayā
of the sea on the beach beautiful of gardens rows by seeing

muhur vṛndāranya-smaraṇa-janita-prema-vivaśaḥ
constantly the forest of Vṛndāvana by remembering being overwhelmed by prema

kvacit kṛṣṇāvr̥tti-pracala-rasano bhakti-rasikaḥ
sometimes of the name busily engaged whose tongue expert in devotional service of Kṛṣṇa

sa caitanyaḥ kim me punar api dṛśor yāsyati padam
that Śrī Caitanya whether? my again of the eyes will go in the path

(6) Śrī Caitanya Mahāprabhu, upon seeing the wondrous gardens which line the shores of the ocean at Jagannātha Purī, time and again becomes overwhelmed by the *prema* which arises from remembering Vṛndāvana; He is the supreme *rasika* of *prema-bhakti*, and His tongue thus sings the names of Kṛṣṇa at every moment. When will that Śrī Caitanya-deva again become visible to me?

rathārūḍhasyārād adhipadavi nīlācala-pater
of the Lord who was placed in front on the main road of Lord Jagannātha, aboard the chariot the Lord of Nīlācala

adabhra-premormi-sphurita-naṭanollāsa-vivaśaḥ
great of prema by waves which was manifested of dancing by the bliss being overwhelmed

sa-harṣaṁ gāyadbhiḥ parivr̥ta-tanur vaiṣṇava-janaiḥ
with great pleasure who were singing surrounded His body by the devotees

sa caitanyaḥ kim me punar api dṛśor yāsyati padam
that Śrī Caitanya whether? my again of the eyes will go in the path

(7) Śrī Caitanya Mahāprabhu, surrounded on all sides by jubilant devotees performing *nāma-saṅkīrtana* and overwhelmed in great *prema*, dances before the cart of Jagannātha-deva. When will that Śrī Caitanya-deva again become visible to me?

bhuvam siñcann aśru-srutibhir abhitaḥ sāndra-pulakaiḥ
the earth sprinkling with showers of tears everywhere intense hairs standing erect

parītāngo nīpa-stabaka-nava-kiñjalka-jayibhiḥ
filled the kadamba clusters new filaments glorious
body flowers

ghana-sveda-stoma-stimita-tanur utkīrtana-sukhī
full perspiration moistened body of sañkīrtana the happiness

sa caitanyaḥ kim me punar api dṛśor yāsyati padam
that Śrī Caitanya whether? my again of the eyes will go in the path

(8) Śrī Caitanya Mahāprabhu drenches the ground with the streams of tears falling from His eyes; His limbs are decorated with horripilation which defeats the beauty of clusters of *kadamba* blossoms; His entire body is moist with perspiration; and He is blissful as He brazenly performs *kīrtana* while standing with upraised arms. When will that Śrī Caitanya-deva again become visible to me?

adhīte gaurāṅga-smaraṇa-padavī-maṅgalataram
reads of Lord Gaurāṅga remembrance path most auspicious

kṛtī yo viśrambha-sphurad-amala-dhīr aṣṭakam idam
a pious person who faith shining pure intelligence eight verses this

parānande sadyas tad-amala-padāmbhoja-yugale
in transcendental bliss at once of Him splendid lotus feet pair

parisphārā tasya sphuratu nitarām prema-laharī
great of him may be manifested at every moment of prema waves

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

Śrī Śacī-Tanayāṣṭakam

Śrīla Sārvabhauma Bhaṭṭācārya

ujjala-varaṇa-gaura-vara-deham
brilliant complexion beautiful golden body

vilasita-niravadhi-bhāva-videham
sported incessantly ecstasy transcendental body

tri-bhuvana-pāvana-kṛpāyāḥ leśam
the three worlds purifying by His mercy atomic particle

taṁ praṇamāmi ca śrī-śacī-tanayam
to Him I offer praṇāma also to the son of mother Śacī

(1) ૐ I offer *praṇāma* to Śacī-tanaya (son of Śacī) Śrī Gaurahari ૐ whose sublime form is more brilliant than molten gold, ૐ who being overwhelmed in the *bhāva* of Śrīmatī Rādhikā incessantly performs varieties of ecstatic pastimes, ૐ and who purifies the three worlds with a mere particle of His mercy.

gadagada-antara-bhāva-vikāraṁ

choked-up internally ecstatic transformations

durjana-tarjana-nāda-viśālam

wicked men threatening sounds immense

bhava-bhaya-bhañjana-kāraṇa-karuṇaṁ

of material existence fear smashing cause mercy

taṁ praṇamāmi ca śrī-śacī-tanayam

to Him I offer praṇāma also to the son of mother Śacī

(2) I offer *praṇāma* to Śacīnandana Śrī Gaurahari, whose voice always falters as He experiences waves of *sāttvika-bhāva* in His heart, and whose thunderous roar strikes terror in the atheists opposing *bhakti*. His mercy breaks all fear of material existence.

aruṇāmbara-dhara cāru-kapolaṁ

saffron garments wearing beautiful forehead

indu-vinindita-nakha-caya-ruciram

moon mocking fingernails rows radiance

jalpita-nija-guṇa-nāma-vinodaṁ

uttered His own qualities His name the enjoyer

taṁ praṇamāmi ca śrī-śacī-tanayam

to Him I offer praṇāma also to the son of mother Śacī

(3) I offer *praṇāma* to Śacī-tanaya Śrī Gaurahari who is dressed in cloth the color of the rising sun, whose lovely cheeks are exceedingly enchanting, whose fingernails radiate a brilliance which defeats the glory of the full moon, and who receives immense bliss from performing the *kīrtana* of His own names and virtues.

vigalita-nayana-kamala-jala-dhāraṁ

flowing eyes lotuslike of water streams

bhūṣaṇa-nava-rasa-bhāva-vikāraṁ

ornament of fresh mellows ecstatic transformations

gati-ati-manthara-nṛtya-vilāsaṁ

the movements very slow of dancing pastimes

taṁ praṇamāmi ca śrī-śacī-tanayam

to Him I offer praṇāma also to the son of mother Śacī

(4) I offer *praṇāma* to Śacī-tanaya Śrī Gaurahari from whose lotus eyes streams of tears are perpetually flowing, whose body is decorated with ever-fresh *aṣṭa-sāttvika-bhāvas*, and whose movements are gently flowing as He dances.

cancala-cāru-carāṇa-gati-ruciram

restless lovely feet the movements pleasing

mañjira-rañjita-pada-yuga-madhuram

adorned by anklets the two feet sweet

candra-vinindita-śītala-vadanaṁ

the moon surpassing cooling face

taṁ praṇamāmi ca śrī-śacī-tanayam

to Him I offer praṇāma also to the son of mother Śacī

(5) I offer *praṇāma* to Śacī-tanaya Śrī Gaurahari, the restless movements of whose exquisite lotus feet, which are adorned with anklebells, are immensely enchanting and whose face is more cooling than the moon.

dhr̥ta-kāṭi-ḍora-kamaṇḍalu-daṇḍam

wearing loincloth waterpot staff

divya-kalevara-maṇḍita-muṇḍam

divine body shaven head

durjana-kalmaṣa-khaṇḍana-daṇḍam

wicked souls sins destroying chastisement

taṁ praṇamāmi ca śrī-śacī-tanayam

to Him I offer praṇāma also to the son of mother Śacī

(6) I offer *praṇāma* to Śacī-tanaya Śrī Gaurahari who wears a tie for His *kaupīnas* (*ḍora*) around His waist, whose shaven head is exceedingly beautiful, and who holds a *kamaṇḍalu* in one hand and a *daṇḍa* which vanquishes the sins of the wicked in the other.

bhūṣaṇa-bhū-raja-alakā-valitaṁ

ornament of the earth dust hair endowed

kampita-bimbādhara-vara-ruciram

trembling lips like red berries excellent and pleasing

malayaja-viracita-ujjala-tilakaṁ

sandalwood drawn brilliant forehead markings

taṁ praṇamāmi ca śrī-śacī-tanayam

to Him I offer praṇāma also to the son of mother Śacī

(7) I offer *praṇāma* to Śacī-tanaya Śrī Gaurahari whose hair looks very beautiful ornamented with the dust of the earth which rises up as He dances, whose immensely captivating bimba-fruit-like red lips are quivering due to His singing *harināma-kīrtana*, and whose form is adorned with glistening *tilaka* composed of *malayaja-candana*.

nindita-aruṇa-kamala-dala-nayanam

surpassing reddish lotus petal eyes

ājānu-lambita-śrī-bhuja-yugalam

down to the knees extending splendrous arms two

kalevara-kaiśora-nartaka-veśam

divine body adolescent dress of a dramatic dancing actor

taṁ praṇamāmi ca śrī-śacī-tanayam

to Him I offer praṇāma also to the son of mother Śacī

(8) I offer *praṇāma* to Śacī-tanaya Śrī Gaurahari whose eyes the color of the rising sun (*aruṇa*) defeat the splendour of a cluster of lotus flowers, whose arms reach to His knees, and whose form is nicely attired as a youthful dancer.

Śrī Vṛndā-Devyashtakam

Śrīla Viśvanātha Cakravartī Ṭhākura

gāṅgeya-cāmpeya-tadid-vinindi-

golden campaka flower lightnigs chastising

rociḥ pravāha-snapitātma-vṛnde!

splendor with rivers bathed own multitude

bandhūka-bandhu-dyuti-divya-vāso

of the bandhūka flower friend splendor transcendental garments

vṛnde! numas te caraṇāravindam

O Vṛnde! I offer praṇāma to your feet the lotus flower

(1) O Vṛnde! Your bodily complexion mocks the luster of gold, *campaka* flowers, and lightning. Fully devoted to Śrī Rādhā-Kṛṣṇa, you shine with the brightness of Their *sevā*, which you mercifully shower upon devotees who worship you. Your splendid red dress shines like the red *bandhūka* and *bandhu* flowers – I offer *praṇāma* unto your lotus feet.

bimbādhharoditvara-manda-hāsyā-

bimba fruits lips extraordinary gentle smile

nāsāgra-muktā-dyuti-dīpitāsye

of the nose on the tip pearl by the illuminated face
splendor

vicitra-ratnābharaṇa-śriyādhye!

amazing and colorful jewels and ornaments with the enriched beauty

vṛnde! numas te caraṇāravindam

O Vṛnde! I offer praṇāma to your feet the lotus flower

(2) O Vṛnde! A gentle smile emanates from your red bimba-fruit-like lips, the luster of the pearl which adorns the tip of your nose illuminates your entire face, and your jeweled ornaments further enhance your extraordinary beauty – I offer *praṇāma* unto your lotus feet.

samasta-vaikuṇṭha-śiromaṇau śrī-

all of the Vaikuṇṭha planets the crown jewel

kṛṣṇasya vṛndāvana-dhanya-dhāmni

of Śrī Kṛṣṇa Vṛndāvana opulent and auspicious in the abode

dattādhikāre vṛṣabhānu-putryā

given dominion of Vṛṣabhānu by the daughter

vṛnde! numas te caraṇāravindam

O Vṛnde! I offer praṇāma to your feet the lotus flower

(3) O Vṛnde! The daughter of Vṛṣabhānu Mahārāja, Śrīmatī Rādhikā, has given you dominion over Śrī Kṛṣṇa's most glorious Śrī Vṛndāvana-dhāma, which is the crown-jewel of all the Vaikuṇṭha planets. I offer *praṇāma* unto your lotus feet.

tvad-ājñayā pallava-puṣpa-bhṛṅga

your by the order blossoming by flowers by bumble-bees

mṛgādibhir mādhaba-keli-kuñjāḥ

by deer and others of Mādhava for pastimes groves

madhvādibhir bhānti vibhūṣyamāṇā

with springtime and the other appears being decorated
seasons very splendid

vṛnde! numas te caraṇāravindam

O Vṛnde! I offer praṇāma to your feet the lotus flower

(4) O Vṛnde! On your order the leaves, flowers, bees, deer, peacocks, parrots, and all the other living entities in Vṛndāvana beautifully decorate the wondrous *kuñjas* where Śrī Mādhava enjoys His playful loving pastimes (*keli-vilāsa*) in the perpetual spring season – I offer *praṇāma* unto your lotus feet.

tvadīya-dūtyena nikuñja-yunor

your because of the message of those who perform pastimes in the groves

atyutkayoḥ keli-vilāsa-siddhiḥ

very enthusiastic amorous pastimes perfection

tvat-saubhagaṁ kena nirucyatām tad

your good fortune by whom? may be described therefore

vṛnde! numas te caraṇāravindam

O Vṛnde! I offer praṇāma to your feet the lotus flower

(5) O Vṛnde! You send your messengers who cleverly make all arrangements so that Śrī Rādhā-Kṛṣṇa can unite for Their *keli-vilāsa*. You yourself also act as messenger, overcoming difficult obstacles to Their meeting. Because you are helping in these *līlās*, Their meetings must be successful! Who in this world could possibly describe your peerless good fortune? Therefore, I worship you and offer *praṇāma* unto your lotus feet.

rāsābhilāṣo vasatiś ca vṛndā-

the rasa dance the desire residence and in Vṛndā-

vane tvad-īśāṅghri-saroja-sevā

vana your of the feet of the lotus service
Lord flower

labhyā ca puṁsām kṛpayā tavaiva

is attainable and by the living entities by the mercy your indeed

vṛnde! numas te caraṇāravindam

O Vṛnde! I offer praṇāma to your feet the lotus flower

(6) O Vṛnde! By your mercy only the devotees attain residence in Śrī Vṛndāvana, render service to the lotus feet of your beloved Śrī Rādhā-Mādhava, and directly enter into the *rāsa-līlā* – I offer *praṇāma* unto your lotus feet.

tvaṁ kīrtiyase sātvata-tantra-vidbhir

you are glorified the Sātvata-tantra by those who know

līlābhidhānā kila kṛṣṇa-śaktiḥ

pastimes by the name indeed of Lord Kṛṣṇa the potency

tavaiva mūrtis tulasī nṛ-loke

your indeed form tulasī in human society

vṛnde! numas te caraṇāravindam

O Vṛnde! I offer praṇāma to your feet the lotus flower

(7) O Vṛnde! In the *bhakti-tantras*, highly expert *paṇḍitas* have declared you to be Śrī Kṛṣṇa's pastime potency (*līlā-śakti*), and in this world you assume the form of the renowned Tulasī tree – I offer *praṇāma* unto your lotus feet.

bhaktyā vihinā aparādha-lakṣaiḥ

of devotion devoid of offenses with thousands

kṣiptāś ca kāmādi-taraṅga-madhye

thrown and of lust ect. of the waves in the midst

kṛpāmayi! tvām śaraṇaṁ prapannā

O merciful one! you shelter attain

vṛnde! numas te caraṇāravindam

O Vṛnde! I offer praṇāma to your feet the lotus flower

(8) O merciful Vṛndā-devī! Devoid of devotion and guilty of unlimited offences, I am being tossed about in the ocean of material existence by the turbulent waves of lust, anger, greed, and other inauspicious qualities. Therefore, I take shelter of you as I offer *praṇāma* unto your lotus feet.

vṛndāṣṭakam yaḥ śṛṇuyāt paṭhed vā

glorifying Vṛndā-devī eight verses who may hear may read or

vṛndāvanādhīśa-padābja-bhṛṅgaḥ

of Vṛndāvana of the royal feet at the a bumble-bee
couple lotuses

sa prāpya vṛndāvana-nitya-vāsaṁ

he attaining at Vṛndāvana eternal residence

tat-prema-sevām labhate kṛtārthaḥ

of Them in pure love seva attains and his spiritual desires are satisfied

(9) Those who, like bumblebees at the lotus feet of the royal couple of Vṛndāvana, hear or recite this *aṣṭaka* describing Vṛndā-devī's glories, will obtain eternal residence in Vṛndāvana where they will become fulfilled, being immersed in loving service to Śrī Śrī Rādhā-Govinda.

Śrī Govardhanāṣṭakam

Śrīla Viśvanātha Cakravartī Ṭhākura

kṛṣṇa-prasādena samasta-śaila-

of Kṛṣṇa by the mercy of all mountains

sāmrajyam āpnoti ca vairiṇo 'pi

sovereignty attains and from the enemy even

śakrasya yaḥ prāpa balim sa sākṣād

Indra who receiving the offerings he directly

govardhano me diṣatām abhīṣṭam

Govardhana Hill my may grant desire

(1) May Govardhana Hill fulfill my deepest desire – to get *darśana* of Śrī Rādhā and Kṛṣṇa's *līlās*. By Śrī Kṛṣṇa's mercy Govardhana became the emperor of all mountains, and received the offerings meant for Indra despite Indra's enmity.

sva-preṣṭha-hastāmbuja-saukumārya-

own dear hand lotus delicateness

sukhānubhūter ati-bhūmi vṛtteḥ

of bliss from the experience abode the earth because of the activity

mahendra-vajrāhatim apy ajānan

of Indra of the the striking even unaware
thunderbolts

govardhano me diṣatām abhīṣṭam

Govardhana Hill my may grant desire

(2) Feeling that softness of his dearest Kṛṣṇa's soft lotus hand when he was being held aloft by Him filled him with so much *ānanda* that he did not even notice Indra's thunderbolts striking his body. May that Govardhana fulfill my desire.

yatraiva kṛṣṇo vṛṣabhānu-putryā

where certainly Kṛṣṇa of Vṛṣabhānu with the daughter

dānam grhītuṁ kalahaṁ vitene

the toll to collect quarrel instigated

śruteḥ sprhā yatra mahaty atah śrī-

of the Vedas desire where great from that Śrī-

govardhano me diṣatām abhīṣṭam

Govardhana Hill my may grant desire

(3) Demanding a road tax, Kṛṣṇa quarreled for several hours at Dān Ghāṭī with the daughter of Vṛṣabhānu Mahārāja. *Rasika-bhaktas* visiting Govardhana are eager to listen to that sweet *prema* quarrel. May that Govardhana fulfill my desire that I also can hear that verbal battle.

snātvā saraḥ svaśu samīra-hastī

having bathed in the lake very quickly of the breeze the elephant

yatraiva nīpādi-parāga-dhūliḥ

where certainly of the and other carrying the pollen
kadamba flower

ālodayan khelati cāru sa śrī-

moving plays pleasantly that Śrī-

govardhano me diṣatām abhīṣṭam

Govardhana Hill my may grant desire

(4) Bathing in Govardhana's lakes which are filled with lotuses and surrounded by *kadamba* and other flowers, the cool, sweet and strong breeze blows over the water, shaking the pollen from the flowers as it blows the flowers against each other. This breeze, mixing playfully with the pollen and fragrance of the flowers, is like an elephant

who covers himself with dust after taking his bath and then plays with his female friends. May that beautiful Govardhana fulfill my desire.

kastūrikābhiḥ śayitaṁ kim atrety
 with fragrant musk sleeping how is it? here thus
ūhaṁ prabhoḥ svasya muhur vitanvan
 transformation of the Lord own repeatedly spreading
naisargika-svīya-śilā-sugandhair
 natural own rocks with fragrances
govardhano me diṣatām abhīṣṭam
 Govardhana Hill my may grant desire

(5) Is the sweet fragrance of Govardhana coming because Kṛṣṇa is sleeping on a bed of musk here? If Kṛṣṇa is not sleeping here, how is this fragrance coming? All of Govardhana's *śilās* are fragrant because the breeze is carrying the fragrance and pollen of the flowers and the fragrance of Kṛṣṇa's *līlās* here with all the *gopīs*. May that Govardhana fulfill my desire.

vaṁśa-pratidhvany-anusāra-vartma
 of the flute echo following path
didṛkṣavo yatra harim hariṇyaḥ
 eager to see where Lord Hari the deer
yāntyo labhante na hi vismitāḥ sa
 going attain not certainly astonished he
govardhano me diṣatām abhīṣṭam
 Govardhana Hill my may grant desire

(6) The deer on Govardhana start running upon hearing the sound of the wind blowing through the holes of all the bamboo trees, thinking that Kṛṣṇa is there playing His flute. Not finding Him, they are astonished and wander here and there searching for Him. May that Govardhana fulfill my desire.

yatraiva gaṅgām anu nāvi rādhām
 where certainly the river following in a boat Śrī Rādhā
ārohya madhye tu nimagna-naukaḥ
 invited to enter in the middle but began to sink
kṛṣṇo hi rādhānugalo babhau sa
 Kṛṣṇa certainly with Rādhā fearfully appeared he
 clinging to Kṛṣṇa's neck
govardhano me diṣatām abhīṣṭam
 Govardhana Hill my may grant desire

(7) In the middle of Mānasī Gaṅgā, Śrī Rādhā was sitting in Kṛṣṇa's boat. When the boat began to sink, She tightly clung to His neck. Together They looked very beautiful. May that Govardhana (who provides the setting for this secret līlā) fulfill my desire.

vinā bhavet kiṁ hari-dāsa-varya-

without there may be how? of Hari of the servants of the best

padāśrayaṁ bhaktir ataḥ śrayāmi

of the lotus feet the shelter pure bhakti therefore I take shelter

yam eva sa-prema nijeśayoḥ śrī-

of whom certainly with prema of my two masters Śrī-

govardhano me diṣatām abhīṣṭam

Govardhana Hill my may grant desire

(8) Without taking shelter of the lotus feet of Govardhana, who is the best of Śrī Hari's servants and who is full of love for Śrī Rādhā-Kṛṣṇa, how will one ever attain *śuddha bhakti*? May that Govardhana fulfill my inner desire and grant me special *prema-sevā* for Śrī Rādhā-Kṛṣṇa when they are meeting in his many *kuñjas*.

etat paṭhed yo hari-dāsa-varya-

this may read who of Hari of the servants of the best

mahānubhāvāṣṭakam ārdra-cetāḥ

with great glories eight verses with melting heart

śrī-rādhikā-mādhavayoḥ padābja-

of Śrī Rādhikā and Mādhava feet lotus

dāsyam sa vinded acireṇa sāksāt

service he may find quickly directly

(9) May that person who reads these eight verses glorifying Śrī Hari's greatest servant, with his heart melting, his voice choking, his hairs standing on end and tears flowing, quickly attain direct service to the lotus feet of Śrī Rādhikā-Mādhava. Govardhana is feeling so many *bhāvas* as he's watching Their *līlās* and, being very kind, he can easily give this *prema*.

Śrī Govardhana-Vāsa-Prārthanā-Daśakam

Śrīla Raghunātha dāsa Gosvāmī

nija-pati-bhuja-daṇḍa-cchatra-bhāvaṁ prapadya

own of the Lord arm handle of an umbrella the state attaining

prati-hata-mada-dhṛṣṭoddaṇḍa-devendra-garva

checked arrogant bold with raised of the the king pride
wepons demigods

atula-prthula-śaila-śreṇi-bhūpa! priyam me

incomparable great mountain series king dear to me

nija-nikaṭa-nivāsaṁ dehi govardhana! tvam

own near residence please give O Govardhana you

(1) O beautiful Govardhana, matchlessly enormous king of mountains! Please bestow upon me my most cherished desire – residence near your side. You took the shape of an umbrella with the arm of your own Lord as the handle, thus pulverising the arrogant pride of Indra who was intoxicated by his own opulence.

pramada-madana-līlāḥ kandare kandare te
 passionate amorous pastimes in every cave of you
racayati nava-yūnor dvandvam asminn amandam
 performs the youthful divine couple in this great
iti kila kalanārthaṁ lagnakas tad-dvayor me
 thus indeed of seeing for the purpose guarantee that of the two of me
nija-nikaṭa-nivāsaṁ dehi govardhana! tvam
 own near residence please give O Govardhana you

(2) O Govardhana! Please grant me a dwelling near your side so that I can easily witness and serve the youthful lovers Śrī Rādhā-Kṛṣṇa as They perform newer and newer secret, amorous *līlās* within your many caves where They become completely maddened from drinking *prema*. You are present and making everything possible.

anupama-maṇi-vedī-ratna-simhāsanorvī-
 incomparable jeweled courtyards jeweled lion-thrones
ruha-jhara-dara-sānu-droṇi-saṅgheṣu raṅgaiḥ
 trees waterfalls caves peaks valleys in the multitudes with happiness
saha bala-sakhibhiḥ saṅkhalayan sva-priyaṁ me
 with Balarāma with friends playing own dear to me
nija-nikaṭa-nivāsaṁ dehi govardhana! tvam
 own near residence please give O Govardhana you

(3) O Govardhana! Please grant me a dwelling near your side for you are very dear to me. If you say to me, “Śrī Rādhā-Kṛṣṇa also perform pastimes at Saṅketa and at other places in the forests, so why don’t you desire to reside there?” I will reply that upon your incomparable pearl-studded altars, on your jewelled *simhāsanas*, below your trees, in your cracks and crevices, upon your crest, and in your multitude of caves, Śrī Kṛṣṇa and Baladeva always enjoy playful sports accompanied by Śrīdāma and the other *sakhās*.

rasa-nidhi-nava-yūnoḥ sākṣiṇīm dāna-keler
 of nectar oceans of the youthful divine couple the witness of the dāna-keli pastime
dyuti-parimala-viddhām śyāma-vedīm prakāśya
 splendor fragrance filled dark courtyard manifesting
rasika-vara-kulānām modam āsphālayan me
 of the best of those expert at relishing pastimes happiness causing of me
nija-nikaṭa-nivāsaṁ dehi govardhana! tvam
 own near residence please give O Govardhana you

(4) O Govardhana! Please grant me residence near your side because, having manifested a lustrous black *vedī* (raised sitting place) with an enchanting scent, you facilitated and witnessed the *dāna-keli* pastime enacted by the youthful lovers Śrī Rādhā-Kṛṣṇa, who Themselves are a treasure-house of delicious *rasa*-mellows. Thus you increase the transcendental pleasure of Śrī Kṛṣṇa’s exalted *rasika* devotees who relish those mellows.

hari-dayitam apūrvam rādhikā-kuṇḍam ātma-
 to Hari dear unprecedented Rādhika’s kuṇḍa own

priya-sakham iha kaṇṭhe narmaṇālingya guptaḥ
 dear friend here on the neck playfully embracing hidden
nava-yuva-yuga-khelās tatra paśyan raho me
 of the youthful divine couple pastimes there seeing in a solitary place of me
nija-nikaṭa-nivāsaṁ dehi govardhana! tvam
 own near residence please give O Govardhana you

(5) O Govardhana! Please grant me residence near your side. The unprecedented Rādhā-kuṇḍa is most dear to Śrī Kṛṣṇa and also your dear friend. Embracing Rādhā-kuṇḍa to your neck in a playful mood, you remain hidden there while watching Śrī Rādhā-Kṛṣṇa enjoy pastimes in Their freshly blossoming youth. That secluded spot is also perfectly suitable for me – I will sit right there and relish Their pastimes with you.

sthala-jala-tala-śaṣpair bhūruhaḥ-chāyayā ca
 land water surface with grasses of trees with the shade and
prati-padam anukālaṁ hanta saṁvardhayan gāḥ
 at every step at the right time indeed nourishing the cows
tri-jagati nija-gotraṁ sārthakaṁ khyāpayan me
 in the three worlds own name meaningful proclaiming of me
nija-nikaṭa-nivāsaṁ dehi govardhana! tvam
 own near residence please give O Govardhana you

(6) O Govardhana! Please grant me residence near your side. You are worshipping Śrī Rādhā-Kṛṣṇa with your nice spacious fields, ponds, streams and waterfalls, forests, fresh grass, and shade-trees, and you are nourishing Śrī Kṛṣṇa's beloved cows whose numbers are thus increasing at every moment. Your very name "Govardhana" (*gāḥ* means cows, and *vardhayati* means to nourish and increase) is successful and renowned throughout the three worlds. If I can reside near you, I will also be able to receive the *darśana* of my *iṣṭadeva* Śrī Kṛṣṇa, who comes to you when He brings His cows out to graze.

sura-pati-kṛta-dīrgha-drohato goṣṭha-rakṣāṁ
 of the demigods of the king done long from the enmity of Vraja protection
tava nava-gr̥ha-rūpasyāntare kurvataiva
 of you new house in the form within doing indeed
agha-baka-ripuṇocair datta-māna! drutaṁ me
 of Aghāsura and Bakāsura by the enemy greatly given honor quickly of me
nija-nikaṭa-nivāsaṁ dehi govardhana! tvam
 own near residence please give O Govardhana you

(7) O Govardhana! Please bestow upon me residence by your side right away. Śrī Kṛṣṇa, the slayer of Aghāsura and Bakāsura, showed you special honour by establishing Vraja beneath you while holding you aloft, thereby turning you into a new home for the Vrajavāsīs and protecting them from Indra's hostility. You are the crown of Vṛndāvana and Kṛṣṇa always takes care of you since you are His dear devotee. Kṛṣṇa's nature is that He is merciful to those who, although unqualified, reside near those whom He honours, so by residing near you I also will certainly obtain Kṛṣṇa's mercy.

giri-nṛpa! hari-dāsa-śreṇī-varyeti nāmā-
 of hills the king of Hari of servants of the the best thus name
 multitudes

mṛtam idam uditam śrī-rādhikā-vaktra-candrāt
 nectar this spoken of Śrī Rādhikā of the mouth from the moon

vraja-nava-tilakatve klṛpta! vedaiḥ sphuṭam me
 of Vraja new as the tilaka marking conceived by the Vedas manifested of me

nija-nikāṭa-nivāsaṁ dehi govardhana! tvam
 own near residence please give O Govardhana you

(8) O Girirāja Mahārāja! From the moon-like face of Śrīmatī Rādhikā the following words have issued: “This hill is the best of those who are known as Haridāsa.” These words from the Śrīmad-Bhāgavatam (10.21.18) have revealed the nectar of your name, and all the Vedas have established you as the fresh *tilaka* of Vraja-maṇḍala. You are such a high-class devotee, so if I stay with you, I will certainly get high-class *bhakti*. Therefore the most desirable place to reside is near your side; please grant me a dwelling there.

nija-jana-yuta-rādhā-kṛṣṇa-maitrī-rasākta-
 own people endowed of Śrī Śrī Rādhā-Kṛṣṇa friendship nectar anointed
vraja-nara-paśu-pakṣi-vrāta-saukhyāika-dātaḥ
 of Vraja of the people animals and birds to the hosts of happiness sole giver

agaṇita-karuṇatvān mām urī-kṛtya tāntam
 immeasurable because of mercy me accepting distressed

nija-nikāṭa-nivāsaṁ dehi govardhana! tvam
 own near residence please give O Govardhana you

(9) O Govardhana! You are absorbed in the *rasa* of friendship towards Śrī Rādhā-Kṛṣṇa who are surrounded by Their *sakhīs* and *sakhās*, and you are the unparalleled source of happiness for the men, women, birds, animals, and all the living entities of Vraja. You are so kind. Kṛṣṇa just touched you and automatically you lifted yourself up to serve Him, becoming weightless on His finger. You fulfill Kṛṣṇa’s desires and protect all Vrajavāsīs, so please accept this most fallen and miserable person and by mercifully bestowing upon me residence near your side, make even poor me a worthy recipient of Śrī Kṛṣṇa’s love.

nirupadhi-karuṇena śrī-śacī-nandanena
 boundless with mercy by the son of Śacī

tvayi kapaṭi-śaṭho ’pi tvat-priyeṇārpito ’smi
 in you a cheater a rascal although your beloved given I am

iti khalu mama योगyogayatām tām agrhṇan
 thus certainly my suitability or unsuitability me not considering

nija-nikāṭa-nivāsaṁ dehi govardhana! tvam
 own near residence please give O Govardhana you

(10) O Govardhana! Although I am a cheater and a rogue, the greatly merciful Śrī Śacī-nandana Kṛṣṇa Caitanya, who is most dear to you, has offered me unto you (so you are therefore obliged to accept me). Without considering whether I am qualified or unqualified, please bestow upon me a residence near your side.

rasada-daśakam asya śrīla-govardhanasya
nectarean ten verses of this Śrīla Govardhana
kṣiti-dhara-kula-bhartur yaḥ prayatnād adhīte
of mountains of the multitudes the king one who with care reads
sa sapadi sukha-de 'smin vāsam āsādyā sākṣāc-
he at once blissful in this residence attaining directly
chubha-da-yugala-sevā-ratnam āpnoti tūrṇam
auspicious of the divine of the the jewel attains quickly
couple service

(11) Whoever ardently meditates on these ten nectarean verses glorifying Śrīla Govardhana, the master of mountains, will obtain blissful residence near Govardhana, thereby very quickly attaining the auspicious jewel of direct service to Śrī Rādhā-Kṛṣṇa.

Śrī Rādhā-Kuṇḍāṣṭakam

Śrīmad Raghunātha dāsa Gosvāmī

vṛṣabha-danuja-nāśān narma-dharmokti-raṅgair
bull demon from the destruction joking of religion words with happiness
nikhila-nija-sakhībhir yat sva-hastena pūrṇam
all own with friends which by His own hand filled
prakaṭitam api vṛndāraṇya-rājñyā pramodais
manifested also of Vṛndāvana by the king with happiness
tad ati-surabhi-rādhā-kuṇḍam evāśrayo me
that very fragrant Rādhā-kuṇḍa indeed the shelter of me

(1) After the killing of Ariṣṭāsura, Śrīmatī Rādhikā and Her *sakhīs* exchanged many joking words with Śrī Kṛṣṇa concerning the necessary atonement for one who has committed the offence of killing a bull. As a result, the queen of Vṛndāvana, Śrīmatī Rādhikā, and Her *sakhīs* joyfully excavated and filled Śrī Rādhā-kuṇḍa with their own hands. May that immensely fragrant Rādhā-kuṇḍa be my shelter.

vraja-bhuvi mura-śatroḥ preyasīnām nikāmair
in the land of Vraja of the adversary of Mura of the beloveds by the desires
asulabham api tūrṇam prema-kalpa-drumam tam
rare even quickly of prema the desire tree that
janayati hṛdi bhūmau snātur uccaiḥ priyam yat
creates in the heart in the land of a bather greatly dear which
tad ati-surabhi-rādhā-kuṇḍam evāśrayo me
that very fragrant Rādhā-kuṇḍa indeed the shelter of me

(2) In the land of the hearts of those who bathe in Rādhā-kuṇḍa, a desire tree of the superlative *prema*, which is not attainable even for Kṛṣṇa's principal queens in Dvārakā, will arise. May that supremely charming Rādhā-kuṇḍa be my shelter.

agha-ripur api yatnād atra devyāḥ prasāda-
of Aghāsura the enemy even with great care here of His queen of mercy

prasara-kṛta-kaṭākṣa-prāpti-kāmaḥ prakāmam
 manifestation done sidelong glance attainment desire voluntarily

anusarati yad uccaiḥ snāna-sevānubandhais
 follows which greatly bathing service in relation

tad ati-surabhi-rādhā-kunḍam evāśrayo me
 that very fragrant Rādhā-kunḍa indeed the shelter of me

(3) For the pleasure of Śrīmatī Rādhikā, even Śrī Kṛṣṇa Himself, yearning to attain Her merciful sidelong glance, regularly bathes in Rādhā-kunḍa, carefully observing all the appropriate rituals. May that supremely enchanting Rādhā-kunḍa be my shelter.

vraja-bhuvana-sudhāmśoḥ prema-bhūmir nikāmaṁ
 of Vraja of the land of the nectar moon of pure love the land exceedingly

vraja-madhura-kiśorī-mauli-ratna-priyeva
 in Vraja sweet of girls the crown jewel beloved as if

paricitam api nāmnā yac ca tenaiva tasyās
 known also by name which and by this indeed of Her

tad ati-surabhi-rādhā-kunḍam evāśrayo me
 that very fragrant Rādhā-kunḍa indeed the shelter of me

(4) May that supremely enchanting Rādhā-kunḍa, which the moon of Vraja, Śrī Kṛṣṇa, loves as much as He loves the crown-jewel amongst the sweet girls of Vraja, Śrīmatī Rādhikā, and which He has made known by the name of Rādhikā Herself, be my shelter.

api jana iha kaścid yasya sevā-prasādaiḥ
 even a person here one of which of service by the mercy

praṇaya-sura-latā syāt tasya goṣṭhendra-sūnoḥ
 of pure love the celestial vine may be of that of the prince of Vraja

sapadi kila mad-īśā-dāsyā-puṣpa-prasasyā
 at once certainly of my queen of the service flower celebrated

tad ati-surabhi-rādhā-kunḍam evāśrayo me
 that very fragrant Rādhā-kunḍa indeed the shelter of me

(5) The mercy obtained by serving Rādhā-kunḍa makes the desire-creeper of *prema* for the prince of Vraja sprout and is celebrated for bearing the flower of service to my *svāminī* Śrīmatī Rādhikā. May that supremely charming Rādhā-kunḍa be my shelter.

taṭa-madhura-nikuñjāḥ klṛpta-nāmāna uccair
 on the shore charming groves fashioned names greatly

nija-parijana-vargaiḥ saṁvibhajyāśritās taiḥ
 own associates with the groups having divided sheltered by them

madhukara-ruta-ramyā yasya rājanti kāmyās
 of bumblebees with the charming of which are splendidly delightful
 sounds manifested

tad ati-surabhi-rādhā-kunḍam evāśrayo me
 that very fragrant Rādhā-kunḍa indeed the shelter of me

(6) Gloriously manifest on the banks of Rādhā-kunḍa are eight *kuñjas* named after

Rādhikā's principal *sakhīs*.¹ Filled with the sweet humming of bumblebees, these *kuñjas* act as stimuli for the amorous pastimes of the Divine Couple. The lotus feet of that Rādhikā, who sends Kṛṣṇa to enjoy in all the different *kuñjas*, are desired by everyone. May that supremely enchanting Rādhā-kuṇḍa be the shelter of my life.

tata-bhuvi vara-vedyām yasya narmāti-hṛdyām
 of the on the excellent in the of which by joking very charming
 shore ground courtyard words
madhura-madhura-vārtām goṣṭha-candrasya bhaṅgyā
 very sweet words of the moon of Vraja with crookedness
prathayati mitha īsā prāṇa-sakhyālibhiḥ sā
 manifests mutually the queen with Her dear friends She
tad ati-surabhi-rādhā-kuṇḍam evāśrayo me
 that very fragrant Rādhā-kuṇḍa indeed the shelter of me

(7) Situated on an exquisite dais on the bank of Rādhā-kuṇḍa and accompanied by Her beloved *sakhīs*, our *svāminī* Śrīmatī Rādhikā charmingly engages in sweet, joking words with Śrī Kṛṣṇa, the moon of Vraja. These playful verbal exchanges are enhanced by the suggestion of so many innuendoes. May that Rādhā-kuṇḍa be the shelter of my life.

anudinam ati-raṅgaiḥ prema-mattāli-saṅghair
 every day with great happiness with prema intoxicated of friends with multitudes
vara-sarasija-gandhair hāri-vāri-prapūrṇe
 excellent lotus fragrance charming waters filled
viharata iha yasmin dam-patī tau pramattau
 enjoy pastimes here in which the divine couple they intoxicated
tad ati-surabhi-rādhā-kuṇḍam evāśrayo me
 that very fragrant Rādhā-kuṇḍa indeed the shelter of me

(8) May that very charming and especially fragrant Rādhā-kuṇḍa, where intoxicated with love the Divine Couple and the *sakhīs* daily cavorts with great joy in the water so fragrant with exquisite lotus flowers, be the sole shelter of my life.

avikalam ati devyāś cāru kuṇḍāṣṭakam yaḥ
 faultless great of Queen beautiful of the lake eight verses one who
paripāṭhati tadyollāsi-dāsyārpitātmā
 reads of Her splendid service offered self
aciram iha śarīre darśayaty eva tasmai
 at once here in this body reveals indeed to him
madhu-ripur ati-modaiḥ śliṣyamāṇām priyām tām
 of Madhu the enemy with great happiness being embraced beloved Her

¹ On the eastern bank is the *kuñja* known as Citrā-sukhada, on the southeastern side is Indulekhā-sukhada, on the southern bank is Campakalatā-sukhada, on the southwestern side is Raṅgadevī-sukhada, on the western bank is Tuṅgavidyā-sukhada, on the northwestern side is Sudevī-sukhada, on the northern bank is Lalitā-sukhada, and on the northeastern side is the *kuñja* known as Viśākhā-sukhada.

(9) To that devotee who, in a resolute mood of aspiring to serve Śrīmatī Rādhikā, reads this charming prayer describing Śrī Rādhā-kuṇḍa, even in their present body Śrī Kṛṣṇa will quickly grant them *darśana* of not only His beloved Rādhikā, but also of Their many variegated amorous pastimes. Witnessing these pastimes and envisioning himself serving Yugala-kīśora in various ways, such a devotee will feel immense jubilation.

Śrī Yamunāṣṭakam

Śrīla Rūpa Gosvāmī

bhrātur antakasya pattane 'bhipatti-hāriṇī

of her brother Yamarāja in the realm approaching removing

prekṣayāti-pāpino 'pi pāpa-sindhu-tāriṇī

by the sight very sinful even of sins of the ocean crossing

nīra-mādhurībhir apy aśeṣa-citta-bandhinī

of her waters with sweetness even all hearts charming

mām punātu sarvadāravinda-bandhu-nandinī

me may purify always of the lotuses of the friend the daughter

(1) May Yamunā-devī, the daughter of the sun-god Sūrya (the friend of the lotuses), always purify me. She saves those who touch her from going to the realm of her brother Yamarāja, and merely seeing her exonerates even greatly wicked people from the ocean of their sinful deeds. The sweetness of her waters captivates everyone's heart.

hāri-vāri-dhārayābhimāṇḍitoru-khāṇḍavā

charming waters with the stream decorated great Khāṇḍava forest

punḍarīka-maṇḍalodyad-aṇḍajālī-tāṇḍavā

of lotus flowers in the circle rising of birds hosts dancing

snāna-kāma-pāmarogra-pāpa-sampad-andhinī

bathing desiring degraded fierce of sins the multitude blinding

mām punātu sarvadāravinda-bandhu-nandinī

me may purify always of the lotuses of the friend the daughter

(2) Yamunā-devī adorns Indra's massive Khāṇḍava forest with her enchanting current, and upon her blooming white lotuses, wagtails and other birds are always dancing. Simply desiring to bathe in her crystalline waters pardons one from even the greatest of sins. May that Yamunā-devī, the daughter of Sūrya-deva, always continue to purify me.

śīkarābhimṛṣṭa-jantu-durvipāka-mardinī

by a drop touched of the people sinful reactions crushing

nanda-nandanāntaraṅga-bhakti-pūra-vardhinī

of Nanda for the son confidential of bhakti the flood increasing

tīra-saṅgamābhilāṣi-maṅgalānubandhinī

on her bank to reside desiring auspiciousness containing

mām punātu sarvadāravinda-bandhu-nandinī

me may purify always of the lotuses of the friend the daughter

(3) Sprinkling a single drop of her water upon oneself frees one from the reaction to

even the most heinous crime. ❀ She increases the flow of *rāgānugā-bhakti* for Nandanandana within one's heart ❀ and benedicts anyone who simply desires to reside on her banks. ❀ May that Yamunā-devī, the daughter of Sūrya-deva, always purify me.

dvīpa-cakravāla-juṣṭa-sapta-sindhu-bhedinī

islands a range of endowed seven oceans dividing

śrī-mukunda-nirmitoru-divya-keli-vedinī

of Śrī Mukunda manifested great divine pastimes witnessing

kānti-kandalībhir indranīla-vṛnda-nandinī

of splendour an abundance of sapphires a host rebuking

mām punātu sarvadāravinda-bandhu-nandinī

me may purify always of the lotuses of the friend the daughter

(4) ❀ Yamunā-devī is so inconceivably powerful that although she flows through the seven oceans which surround the earth's seven giant islands, she never merges into them as ordinary rivers do. ❀ Being an intimate witness to Śrī Mukunda's wonderful pastimes, she makes those pastimes arise in the hearts of those who take shelter of her. ❀ Her dark, shimmering beauty defeats that of even a precious blue sapphire. ❀ May that Yamunā-devī, the daughter of Sūrya-deva, always purify me.

māthureṇa maṇḍalena cāruṇābhimaṇḍitā

of Māthura the circle enchanting decorated by

prema-naddha-vaiṣṇavādhva-vardhanāya paṇḍitā

by love bound of the vaiṣṇavas the path for increasing expert

ūrmi-dor-vilāsa-padmanābha-pāda-vandinī

of wave of the arms playful of Padmanābha to the feet worships

mām punātu sarvadāravinda-bandhu-nandinī

me may purify always of the lotuses of the friend the daughter

(5) ❀ Ornamented by the supremely enchanting land of Mathurā-maṇḍala, ❀ Yamunā-devī skilfully inspires *rāgānugā-bhakti* in the hearts of the loving Vaiṣṇavas who bathe in her waters. ❀ With her waves which are like playful arms she worships Śrī Padmanābha's lotus feet. ❀ May that Yamunā-devī, the daughter of Sūrya-deva, always purify me.

ramya-tīra-rambhamāṇa-go-kadamba-bhūṣitā

charming banks of lowing cows the herds decorated by

divya-gandha-bhāk-kadamba-puṣpa-rāji-rūṣitā

celestial fragrance possessing kadamba trees flowers multitudes covered by

nanda-sūnu-bhakta-saṅgha-saṅgamābhinandinī

of Nanda of the son of bhaktas by the touch delighted

mām punātu sarvadāravinda-bandhu-nandinī

me may purify always of the lotuses of the friend the daughter

(6) ❀ ❀ Yamunā-devī's supremely charming banks are further beautified by the celestial fragrance emanating from the flowers of the *kadamba* trees which grace them and by the presence of the herds of lowing cows. ❀ She is especially delighted when devotees of

the son of Nanda assemble on those banks. ॐ May that Yamunā-devī, the daughter of Sūrya-deva, always purify me.

phulla-pakṣa-mallikākṣa-haṁsa-lakṣa-kūjitā
expanding wings royal swans thousands warbling

bhakti-viddha-deva-siddha-kinnarāli-pūjitā
in bhakti absorbed, the Devas, Siddhas and Kinnaras worshipped

tīra-gandhavāha-gandha-janma-bandha-randhinī
at the bank of the breeze the fragrance of birth bondage destroying

mām punātu sarvadāravinda-bandhu-nandinī
me may purify always of the lotuses of the friend the daughter

(7) ॐ Hundreds and thousands of warbling swans glide on the fragrant waters of Yamunā-devī, ॐ who is worshipable to demigods, Siddhas, Kinnaras, and humans whose hearts are dedicated to the service of Śrī Hari. ॐ Anyone who is touched by her gentle breezes is released from the cycle of birth and death. ॐ May that Yamunā-devī, the daughter of Sūrya-deva, always purify me.

cid-vilāsa-vāri-pūra-bhūr-bhuvah-svar-āpinī
transcendental splendour of waters flood Bhūr Bhuvah and Svar attaining

kīrtitāpi durmadoru-pāpa-marma-tāpinī
singing her glories even terrible great sins the heart torturing (buns to ashes)

ballavendra-nandanāṅgarāga-bhaṅga-gandhinī
of the king of the gopas of the son of the scented ointments waves fragrant

mām punātu sarvadāravinda-bandhu-nandinī
me may purify always of the lotuses of the friend the daughter

(8) ॐ Yamunā-devī distributes transcendental knowledge throughout the three worlds known as Bhūr, Bhuvah, and Svar as she flows through them. ॐ Singing her glories burns to ashes the reactions of even the greatest of sins. ॐ She has become supremely fragrant due to the sandal-paste from the body of Ballavendra-nandana which melts in her waters as He enjoys His water-play. ॐ May that Yamunā-devī, the daughter of Sūrya-deva, always purify me.

tuṣṭa-buddhir aṣṭakena nirmalormi-ceṣṭitām
happy intelligence with this aṣṭaka splendid waves moved

tvām anena bhānu-putri! sarva-deva-veṣṭitām
you by this of the sun-god O daughter! all by the demigods surrounded

yaḥ stavīti vardhayasva sarva-pāpa-mocane
one who prays please increase all of sins in deliverance

bhakti-pūram asya devi! puṇḍarīka-locane
of bhakti the flood of Him O queen, lotus eyes

(9) He Sūrya-putri! Devi! O Yamune, whose powerful waves are very purifying and who is surrounded by all the demigods! For those persons of satisfied intelligence who recite this prayer, please increase their current of *bhakti* for the lotus-eyed Śrī Kṛṣṇa who liberates people from all their sins – this is my supplication at your feet.

Śrī Lalitāṣṭakam

Śrīla Rūpa Gosvāmī

rādhā–mukunda–pada–sambhava–gharma–bindu–
 of Rādhā and Mukunda from the feet produced of perspiration drops

nirmañchanopakaraṇī–kṛta–deha–lakṣām
 for worship become an instrument whose body

uttuṅga–sauhrda–viśeṣa–vaśāt pragalbhām
 exalted love specific from the abundance bold

devīm guṇaiḥ su–lalitām lalitām namāmi
 Devī with virtues very charming to Lalitā I offer praṇāma

(1) I offer *praṇāma* unto the haughty Śrī Lalitā-devī who is charmingly endowed with many beautiful, sweet qualities (*sulalitā*). She has natural expertise in all arts (*lalitā*), thus her *sevā* self-manifests. She wipes away the glittering drops of perspiration which appear upon the lotus feet of Śrī Rādhā and Mādhava when They meet; and she is perpetually immersed in the most elevated mellow of *sauhrda-rasa*, or undivided absorption in fulfilling the heart's desire of her intimate friend Śrīmatī Rādhikā.

rākā–sudhā–kīraṇa–maṇḍala–kānti–daṇḍi–
 of the full moon the nectar effulgence circle splendor rebukes

vaktra–śriyaṁ cakita–cāru–camūru–netrām
 of the face the beauty frightened beautiful of the doe eyes

rādhā–prasādhana–vidhāna–kalā–prasiddhām
 of Rādhā of decoration activity in the art celebrated

devīm guṇaiḥ su–lalitām lalitām namāmi
 Devī with virtues very charming to Lalitā I offer praṇāma

(2) I offer *praṇāma* unto Śrī Lalitā-devī whose beautiful face mocks the brilliance of the full moon, whose eyes are ever-restless like those of a startled doe, who is famous for her extraordinary expertise in the art of dressing Śrīmatī Rādhikā, and who is the treasure-house of unlimited feminine qualities.

lāsyollasad–bhujaga–śatru–patatra–citra–
 dance splendid peacock tail wonderful

paṭṭāṁśukābharāṇa–kañculikāñcitāṅgīm
 silk garments ornaments bodice decorated body

gorocanā–ruci–vigarhaṇa–gaurimāṇaṁ
 of gorocanā splendor condemnation fair complexion

devīm guṇaiḥ su–lalitām lalitām namāmi
 Devī with virtues very charming to Lalitā I offer praṇāma

(3) I offer *praṇāma* unto Śrī Lalitā-devī whose body is adorned with a splendid *sārī* as brilliant as the multi-coloured tail-feathers of an ecstatically dancing peacock, whose breast is covered with an exceedingly attractive blouse (*kañculi*), whose hair part is decorated with shimmering red vermilion, and who wears various necklaces and other jeweled ornaments. Her golden complexion defeats that of even *gorocanā* [bright golden

pigment that comes when rain-water from *svatī-nakṣatra* hits the head of a qualified cow] and she possesses innumerable good qualities.

dhūrte vrajendra-tanaye tanu suṣṭhu-vāmyam
 to the rascal of the king of Vraja to the son do expertly contrariness
mā dakṣiṇā bhāva kalaṅkini lāghavāya
 don't gentle and submissive become O unchaste one for being taken lightly
rādhe giram śṛṇu hitām iti śikṣayantīm
 O Rādhē words please hear auspicious thus instructing
devīm guṇaiḥ su-lalitām lalitām namāmi
 Devī with virtues very charming to Lalitā I offer praṇāma

(4) I offer *praṇāma* unto Śrī Lalitā-devī, the charming treasure-house of all good qualities, who instructs Śrīmatī Rādhikā in this way: “O Kalaṅkini (unchaste one)! Rādhe! Listen to my good instructions which are favorable for you! Vrajendra-nandana is very crafty (*dhūrta*). Don't display Your mood of gentle submission (*dakṣiṇā-bhāva*) to Him; instead, in all circumstances be contrary.”

rādhām abhi-vraja-pateḥ kṛtam ātmajena
 Rādhā to of Vraja of the king done by the son
kūṭam manāg api vilokya vilohitākṣīm
 trick slightly even seeing red eyes
vāg-bhaṅgibhis tam acireṇa vilajjayantīm
 of words with waves Him at once embarrasses
devīm guṇaiḥ su-lalitām lalitām namāmi
 Devī with virtues very charming to Lalitā I offer praṇāma

(5) I offer *praṇāma* unto the abode of all good qualities, the supremely charming Śrī Lalitā-devī, who, upon hearing Śrī Kṛṣṇa speak even a few sly words to Śrīmatī Rādhikā, immediately becomes furious and shames Kṛṣṇa with her biting, sarcastic remarks, “You are so truthful and simple-hearted, and such a chaste lover!”

vātsalya-vṛnda-vasatīm paśupāla-rājñyāḥ
 of parental love of the abundance the abode of the cowherds of the queen
sakhyānuśikṣaṇa-kalāsu guruṁ sakhīnām
 of friendship by instruction in the arts teacher of friends
rādhā-balāvaraja-jīvita-nirviśeṣām
 of Rādhā of the younger the life without distinction
 Brother of Balarāma
devīm guṇaiḥ su-lalitām lalitām namāmi
 Devī with virtues very charming to Lalitā I offer praṇāma

(6) I offer *praṇāma* unto the supremely charming Śrī Lalitā-devī, who possesses all divine qualities; who is also the recipient of Yaśodā-devī's parental affection; the *guru* of all the *sakhīs*, instructing them in the art of friendship; and the very life of both Śrīmatī Rādhikā and the younger brother of Baladeva.

yām kām api vraja-kule vṛṣabhānu-jāyāḥ
 whom someone even of Vraja in the community of the daughter of Vṛṣabhānu
prekṣya sva-pakṣa-padavīm anuruddhyamānām
 seeing own of the party the path obstructing
sadyas tad-iṣṭa-ghaṭanena kṛtārthayantīm
 at once of her the desire with the attainment desires fulfilled
devīm guṇaiḥ su-lalitām lalitām namāmi
 Devī with virtues very charming to Lalitā I offer praṇāma

(7) I offer *praṇāma* unto the supremely charming Śrī Lalitā-devī, the treasure-house of all good qualities. Upon seeing any young maiden anywhere in Vraja and discerning that she is inclined towards her *priya-sakhī* Śrīmatī Rādhikā, Lalitā immediately tells Rādhā that She must accept this person in Her own party (*sva-pakṣa*). Rādhā obeys Lalitā, who thus fulfills that maiden's desires.

rādhā-vrajendra-suta-saṅgama-raṅga-caryām
 of Rādhā and Vrajendra-suta meeting pastime
varyām viniścitavatīm akhilotsavebhyaḥ
 best considered of all festivals
tām gokula-priya-sakhī-nikuramba-mukhyām
 her of Gokula of the dear friends of the multitudes the first
devīm guṇaiḥ su-lalitām lalitām namāmi
 Devī with virtues very charming to Lalitā I offer praṇāma

(8) I offer *praṇāma* unto Śrī Lalitā-devī, the embodiment of all divine virtues and the foremost of all the favorite *sakhīs* of Gokula. Her primary task is providing pleasure for Śrī Rādhā-Govinda by arranging Their meetings – this delightful *sevā* surpasses the enjoyment of all the best festivals combined together.

nandan amūni lalitā-guṇa-lālitāni
 enjoying these of Lalitā qualities charming
padyāni yaḥ paṭhati nirmala-dṛṣṭir aṣṭau
 verses one who reads pure vision eight
prītyā vikarṣati janam nija-vṛnda-madhye
 with love pulls person own community into the midst
taṁ kīrtidā-pati-kulojjvala-kalpa-vallī
 Her of Kīrtidā of the in the splendid desire vine
 husband family

(9) If a person with a cheerful and pure heart recites this *aṣṭaka* in praise of Lalitā-devī, he will be affectionately brought into Śrīmatī Rādhikā's own group of *sakhīs*. Lalitā-devī is superbly ornamented with beauty, grace and charm, and, along with Śrīmatī Rādhikā, is the effulgent wish-fulfilling creeper (*kalpa-vallī*) of Vṛṣabhānu Mahārāja's family that winds around the *kalpa-vṛkṣa* of Kṛṣṇa.

Śrī Gāndharvā-Samprārthanāṣṭakam

Śrīla Rūpa Gosvāmī

vṛndāvane viharator iha keli-kuñje

in Vṛndāvana enjoying pastimes here in the pastime-grove

matta-dvipa-pravara-kautuka-vibhrameṇa

maddened elephant excellent enthusiastic with pastimes

sandarśayasva yuvayor vadanāravinda-

please reveal of the youthful couple lotus face

dvandvaṁ vidhehi mayi devi! kṛpām prasīda

pair please give to me O queen mercy please be kind

(1) O Devī Rādhikē! You and Śrī Kṛṣṇa are constantly enjoying Your ambrosial amorous pastimes in the leafy pleasure-groves of Vṛndāvana, like the intoxicated king of elephants sporting with his queen elephant. Therefore, O Gāndharvikē! Be pleased with me and mercifully grant me *darśana* of Your and Your beloved Kṛṣṇa's lotus-like faces.

hā devi! kāku-bhara-gadgadayādya vācā

O queen choked with emotion stammering with words

yāce nipatya bhuvi daṇḍavad udbhaṭārtiḥ

I beg falling down on the ground like a stick distressed

asya prasādam abudhasya janasya kṛtvā

of him kindness foolish person doing

gāndharvike! nija-gaṇe gaṇanām vidhehi

O Gāndharvikē own associates of the counting please do

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

śyāme! ramā-ramaṇa-sundaratā-variṣṭha-

O beautiful one of the goddess the husband handsomeness greater
of fortune

saundarya-mohita-samasta-jagaj-janasya

by handsomeness enchanted all the worlds of the person

śyāmasya vāma-bhuja-baddha-tanuṁ kadāham

Śyāma left arm bound form when? I

tvām indirā-virala-rūpa-bharām bhajāmi?

You than the goddess distant beauty abundance I worship
of fortune

(3) He Śyāme! Your Master is even more charming than Nārāyaṇa Bhagavān and His beauty enchants the entire creation. You are always in His arm's embrace on His left side, and Your beauty can never be equalled, even by that of Lakṣmī-devī. When will I properly worship Your beauty?

tvām pracchadena mudirac-chavinā pidhāya
 You with a cape splendid as a cloud covering

mañjīra-mukta-caraṇām ca vidhāya devī!
 ankle-bells silent feet and making O queen

kuñje vrajendra-tanayena virājamāne
 in the forest of the king of Vraja with the son shining

naktam kadā pramuditām abhisārayiṣye?
 at night when? jubilant will I lead to the meeting

(4) O Devī Rādhike! When will I become Your *sakhī*, and, pleasing You by dressing Your transcendental form in a raincloud-coloured *sārī* and removing the anklets from Your feet, lead You away to a gorgeous *kuñja* for a nocturnal rendezvous with Śrī Nanda-nandana?

kuñje prasūna-kula-kalpita-keli-talpe
 in the forest of flowers made pastime on the bed

saṁviṣṭayor madhura-narma-vilāsa-bhājoh
 entered sweet joking words pastimes enjoying

loka-trayābharaṇayoś caraṇāmbujāni
 worlds of the three the two ornaments lotus feet

saṁvāhayiṣyati kadā yuvayor jano 'yam?
 will I massage when? of You both person this

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

tvat-kuṇḍa-rodhasi vilāsa-pariśrameṇa
 of Your lake on the bank from pastimes with fatigue

svedāmbu-cumbi-vadanāmburuha-śriyau vām
 perspiration kissing lotus faces handsomeness You both

vṛndāvaneśvari! kadā taru-mūla-bhājau
 O queen of Vṛndāvana when? of a tree at the root being

saṁvījayāmi camarī-caya-cāmareṇa?
 will I fan with a camarī fan

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

līnām nikuñja-kuhare bhavatīm mukunde
entered in the depths of the forest You Mukunda

citraiva sūcitavatī rucirākṣi! nāham
Citrā certainly indicated O beautiful-eyed one not I

bhugnām bhruvaṁ na racayeti mṛṣā-ruṣām tvām
with bent eyebrows don't do indeed false anger You

agre vrajendra-tanayasya kadā nu neṣye?
in the presence Of the king of Vraja of the son when? indeed will I pacify

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

vāg-yuddha-keli-kutuke vraja-rāja-sūnuṁ
of words battle in the transcendental pastime of Vraja of the king the son

jitvonmadām adhika-darpa-vikāsi-jalpām
defeating intoxicated very proud manifested joking words

phullābhir ālibhir analpam udīryamāṇa-
blossoming by friends great spoken

stotrām kadā nu bhavatīm avalokayiṣye?
praises when? indeed You will I see

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

yaḥ ko 'pi suṣṭhu vṛṣabhānu-kumārikāyāḥ
who whoever nicely of the daughter of King Vṛṣabhānu

samprārthanāṣṭakam idaṁ paṭhati prapannaḥ
eight appeals this reads surrendered

sā preyasā saha sametya dhṛta-pramodā
She Her lover with meeting held joy

tatra prasāda-laharīm urarī-karoti
of him mercy waves accepts

(9) Any surrendered soul who with great faith recites these eight appeals to the daughter of Vṛṣabhānu Mahārāja will receive direct *darśana* of Her accompanied by Her beloved Śrī Kṛṣṇa and feel the waves of Her happiness shower upon him.

Śrī Rādhikāṣṭakam (1)

Śrīla Rūpa Gosvāmī

diśi diśi racayantīm sañcaran-netra-lakṣmī-
 in all directions doing moving of the eyes splendor
vilasita-khuralībhiḥ khañjarīṭasya khelām
 splendid with actions of a khañjana bird pastimes
hṛdaya-madhupa-mallīm ballavādhīśa-sūnor
 heart bumblebee jasmine flower of the king of the gopas of the son
akhila-guṇa-gambhīrām rādhikām arcayāmi
 all virtues deep Śrīmatī Rādhikā I worship

(1) I worship that Śrīmatī Rādhikā, whose restless eyes, moving like flocks of *khañjarīṭa* birds (wagtails), playfully wander in all directions, constantly searching out Her prey, Śrī Kṛṣṇa. Upon sighting Him, like an expert hunter She casts the arrows of Her provocative, sidelong glances. She is the jasmine flower for the bumblebee Śrī Kṛṣṇa. Just as the jasmine elates the bumblebee, She gives great joy to Śrī Kṛṣṇa's heart, completely making Him Hers. She is very mysterious with Her countless deep qualities.

pitur iha vṛṣabhānor anvavāya-praśastim
 of Her father here King Vṛṣabhānu of the family glory
jagati kila samaste suṣṭhu vistārayantīm
 in the world indeed all indeed spreading
vraja-nṛpati-kumāram khelayantīm sakhībhiḥ
 the prince of Vraja laying with friends
surabhiṇi nija-kunḍe rādhikām arcayāmi
 fragrant in her own lake Śrīmatī Rādhikā I worship

(2) I worship that Śrīmatī Rādhikā, who wonderfully increases the fame of Vṛṣabhānu Mahārāja's dynasty here in Vraja and throughout the world by inducing the prince of Vraja to give up His royal behavior and openly sport in a carefree manner with Her and all the *sakhīs* in Her fragrant *kunḍa*.

śarad-upacita-rākā-kaumudī-nātha-kīrti-
 in autumn increased of the full moon the moonlight of the Lord glory
prakara-damana-dīkṣā-dakṣiṇa-smera-vaktrām
 great overpowering beginning expert smiling face
naṭad-aghābhīd-apāṅgottuṅgitānaṅga-raṅgām
 dancing the killer of Aghāsura sidelong glances great amorous desires dancing arena
kalita-ruci-taraṅgām rādhikām arcayāmi
 manifested splendor waves Śrīmatī Rādhikā I worship

(3) I worship that Śrīmatī Rādhikā, whose smiling, blooming lotus face expertly belittles the vast glory of the brilliant *śarad* full moon, the lord of the night-blooming *kumud* lotus, and diminishes the beauty of all the other *gopīs* [just as *guru* by *dīkṣā* cuts the pride of his disciple]; whose pure amorous desires are aroused by Aghābhīd Śrī Kṛṣṇa's dancing sidelong glances; and who is endowed with waves of beauty, grace and charm.

vividha-kusuma-vṛndotphulla-dhammilla-dhātī-
 various flowers hosts blossoming decorated braided hair violently attacked
vighaṭita-mada-ghūrṇat keki-piccha-praśastim
 broken with joy prancing of a peacock feathers glory
madhuripu-mukha-bimbodgīrṇa-tāmbūla-rāga-
 of Kṛṣṇa the mouth bimba fruit emanated betelnuts red
sphurad-amala-kapolām rādhikām arcayāmi
 manifested splendid cheeks Śrīmatī Rādhikā I worship

(4) I worship that Śrīmatī Rādhikā, whose braided hair, beautifully adorned with clusters of many varieties of fully blossomed flowers, forcibly attacks and reproaches the fame of the tail-feathers of an intoxicated, dancing peacock; whose pure, unblemished cheeks are reddish and very lustrous from the juice of the *tāmbūla* remnants from Madhuripu Śrī Kṛṣṇa's bimba-fruit lips.

amalina-lalitāntaḥ sneha-siktāntaraṅgām
 splendid of Lalitā in the heart love sprinkled in the heart
akhila-vidha-viśākhā-sakhya-vikhyāta-śīlām
 all kinds of Viśākhā friendship famous character
sphurad-aghahid-anargha-prema-māṇikyā-peṭīm
 manifesting the killer Aghāsura of priceless prema of rubies treasure chest
dhṛta-madhura-vinodām rādhikām arcayāmi
 manifesting sweetness pastimes Śrīmatī Rādhikā I worship

(5) I worship that Śrīmatī Rādhikā, whose heart is always saturated with Lalitā-sakhī's pure, unrestrained affection; whose sublime nature is made more famous due to sharing intimate friendship with Viśākhā-sakhī; who is a treasure-chest wherein She conceals the glistening, priceless ruby of Aghahid Śrī Kṛṣṇa's *prema*; who bathes and dresses in Her own beauty and sweetness (Her different *bhāvas* for Śrī Kṛṣṇa).

atula-mahasi vṛndāraṇya-rājye 'bhiṣiktām
 peerless in glory in the kingdom of Vṛndāvana forest enthroned
nikhila-samaya-bhartuḥ kārtikasyādhidevīm
 of all auspicious times of the Lord of Kārttika The presiding deity
aparimita-mukunda-preyasī-vṛnda-mukhyām
 countless of Mukunda of beloveds of the multitudes the first
jagad-aga-hara-kīrtim rādhikām arcayāmi
 in the universe sins removing fame Śrīmatī Rādhikā I worship

(6) I worship that Śrīmatī Rādhikā, who is enthroned as the queen of the incomparable festive and supreme abode, Śrī Vṛndāvana; who is the presiding goddess of Kārttika, the king of months; who is the foremost of Śrī Kṛṣṇa's innumerable beloveds; and whose fame, which destroys sins, instills desire to serve Kṛṣṇa.

hari-pada-nakha-koṭi-prṣṭha-paryanta-sīmā-
 of Hari of the feet of the nails of the tips surface boundary limit

tatam api kalayantīm prāṇa-koter abhīṣṭam
 surface also considering life millions desired

pramudita-madirākṣī-vṛnda-vaidagdhya-dīkṣā-
 jubilant charming eyes group expertise beginning

gurum ati-guru-kīrtim rādhikām arcayāmi
 teacher very great fame Śrīmatī Rādhikā I worship

(7) I worship that Śrīmatī Rādhikā, who considers just the outermost extremity of the very edge of the tips of Śrī Kṛṣṇa's toes to be millions of times dearer than Her own life. Indeed, Śrī Kṛṣṇa is Her very life and She knows nothing other than Him. Famous as the supreme initiating guru for the joyful *gopīs* whose beautiful eyes are intoxicated with prema, She instructs them in the arts of cleverly serving Kṛṣṇa.

amala-kanaka-paṭṭodghrṣṭa-kāśmīra-gaurīm
 pure gold in a pestle crushed kuṅkuma fair complexion

madhurima-laharībhiḥ samparītām kiśorīm
 sweetness with eaves surrounded girl

hari-bhuja-parirabdhām labdha-romāñca-pāliṁ
 of Hari by the arms embraced attained hairs standing erect in joy multitude

sphurad-arūṇa-dukūlām rādhikām arcayāmi
 manifesting red garments Śrīmatī Rādhikā I worship

(8) I worship that Śrīmatī Rādhikā, whose fair complexion resembles saffron which has been ground upon a slab of pure gold; whose youthful pastimes are filled with endless waves of sweetness; whose hairs stand on end in bliss upon being embraced by Śrī Kṛṣṇa; whose dress is the colour of the rising sun.

tad-amala-madhurimṇām kāmam ādhāra-rūpaṁ
 of Her pure of the sweetnesses indeed of a great reservoir the form

paripāṭhati varīṣṭhaṁ suṣṭhu rādhāṣṭakam yaḥ
 reads excellent nicely eight prayers glorifying Śrī Rādhā one who

ahima-kiraṇa-putrī-kūla-kalyāṇa-candraḥ
 of the Yamunā, the daughter of the sun-god on the banks the moon

sphuṭam akhilam abhīṣṭam tasya tuṣṭas tanoti
 manifested all desires of him satisfied does

(9) Those who lovingly and deeply recite this wonderful Rādhāṣṭakam, which embodies Śrīmatī Rādhikā's pure sweetness, will please the moon of all auspiciousness, Śrī Kṛṣṇa-candra, who is playing on the banks of the Yamunā with Śrīmatī Rādhikā. Kṛṣṇa Himself will cause the lotus flower of the desire to serve Śrīmatī Rādhikā to bloom in their hearts.

Śrī Rādhikāṣṭakam (2)

Śrīmad Raghunātha dāsa Gosvāmī

rasa-valita-mṛgākṣī-mauli-māṇikyā-lakṣmīḥ
 with nectar filled doe eyes crown ruby splendor
pramudita-mura-vairi-prema-vāpī-marālī
 delighted of Muravairi Kṛṣṇa prema pond swan
vraja-vara-vṛṣabhānoḥ puṇya-gīrvāṇa-vallī
 in Vraja exalted of Mahārāja Vṛṣabhānu pious celestial vine
snapayati nija-dāsyē rādhikā mām kadā nu
 may bathe own in service Śrī Rādhikā me when? indeed

(1) Śrīmatī Rādhikā is the brilliant jewel in the crown of *rasika* maidens. She is the swan which floats upon the pond of Śrī Kṛṣṇa's joy-filled *prema*, and is the paramount wish-fulfilling creeper of Vṛṣabhānu Mahārāja's piety. When will that Śrīmatī Rādhikā bathe me in Her service?

sphurad-arūṇa-dukūla-dyotitodyan-nitamba-
 splendid red silk glistening rising hips
sthalam abhi-vara-kāñci-lāsyam ullāsayanti
 area on excellent sash dancing splendidly manifest
kuca-kalasa-vilāsa-sphīta-muktā-sara-śrīḥ
 breasts waterpots pastimes great of pearls necklace beauty
snapayati nija-dāsyē rādhikā mām kadā nu
 may bathe own in service Śrī Rādhikā me when? indeed

(2) Around Śrīmatī Rādhikā's shapely hips which are splendorously covered with a radiant, reddish silken cloth, an excellent golden chain dances; and upon Her water-pot-like breasts rests a magnificent pearl necklace. When will that Śrīmatī Rādhikā bathe me in Her service?

sarasija-vara-garbhākharva-kāntiḥ samudyat-
 lotus excellent whorl large beauty rising
taruṇima-ghanasārāśliṣṭa-kaiśora-sīdhuḥ
 youthfulness camphor embraced of youth nectar
dara-vikasita-hāsyā-syandi-bimbādhara-grā
 slightly blossomed smile trickling bimba lips tip
snapayati nija-dāsyē rādhikā mām kadā nu
 may bathe own in service Śrī Rādhikā me when? indeed

(3) Śrīmatī Rādhikā's effulgence is like that of the whorl (*kārnika*) of an exquisite budding lotus flower; Her pre-adolescence is like nectar mixed with the fleetingly fragrant camphor of Her early teen age, and Her slightly smiling bimba-fruit-like lips display a touch of *hāsyā-rasa* (humor). When will that Śrīmatī Rādhikā bathe me in Her service?

ati-caṭulataram taṁ kānanāntar milantaṁ
 very restless Him within the forest meeting
vraja-nṛpati-kumāram vīkṣya śaṅkākulākṣī
 the prince of Vraja seeing with fear filled eyes
madhura-mṛdu-vacobhiḥ saṁstutā netra-bhaṅgyā
 sweet with gentle words flattered of the eyes with crooked motions
snapayati nija-dāsyē rādhikā mām kadā nu
 may bathe own in service Śrī Rādhikā me when? indeed

(4) Unexpectedly meeting the whimsical prince of Vraja in the forest, Śrīmatī Rādhikā beholds Him with apprehensive eyes. Then, with Her sweet, soft words and crooked glances, She elicits an intimate exchange with Him. When will that Śrīmatī Rādhikā bathe me in Her service?

vraja-kula-mahilānām prāṇa-bhūtākhilānām
 of Vraja of the people of the girls the life become of all
paśupa-pati-grhiṇyāḥ kṛṣṇa-vat prema-pātram
 of the cowherds of the leaders of the wives Kṛṣṇa like of love the object
su-lalita-lalitāntaḥ sneha-phullāntarātmā
 very charming of Lalitā in the heart love blossoming within self
snapayati nija-dāsyē rādhikā mām kadā nu
 may bathe own in service Śrī Rādhikā me when? indeed

(5) Śrīmatī Rādhikā is the very life of all the Vraja maidens. Like Śrī Kṛṣṇa, She is the fortunate recipient of Śrī Yaśodā's affection, and Her heart is bursting with the charming intimate affection of Lalitā-sakhī. When will that Śrīmatī Rādhikā bathe me in Her service?

niravadhi sa-viśākhā śākhi-yūtha-prasūnaiḥ
 limitless with Viśākhā trees of the multitudes with the flowers
srajam iha racayantī vaijayantīm vanānte
 a garland here makes Vaijayantī in the outskirts of the forest
agha-vijaya-varoraḥ preyasī śreyasī sā
 of the subduer of Aghāsura excellent chest beloved best She
snapayati nija-dāsyē rādhikā mām kadā nu
 may bathe own in service Śrī Rādhikā me when? indeed

(6) Śrīmatī Rādhikā embodies the supreme auspiciousness; She resides in Śrī Vṛndāvana always accompanied by Viśākhā-sakhī with whom She prepares *vaijayantī* garlands made from the flowers of the various trees and is therefore most dear to the wonderful chest of Śrī Kṛṣṇa, the subduer of the Agha demon (Agha-Vijaya). When will that Śrīmatī Rādhikā bathe me in Her service?

prakaṭita-nija-vāsaṁ snigdha-veṇu-praṇāḍair

manifested own fragrance charming of the flute with the sounds

druta-gati-harim ārāt prāpya kuñje smitākṣī

quickly gone to Hari near attaining in the forest smiling whose eyes

śravaṇa-kuhara-kaṇḍūṁ tanvatī namra-vaktrā

of the ears of the openings scratching doing lowered face

snapayati nija-dāsyē rādhikā mām kadā nu

may bathe own in service Śrī Rādhikā me when? indeed

(7) With the sound of His charming flute, Śrī Kṛṣṇa reveals His presence within a *kuñja*, and She quickly runs to Him. Catching sight of Him, with smiling half-closed eyes, She lowers Her head and, on some pretext, scratches Her ear. When will that Śrīmatī Rādhikā bathe me in Her service?

amala-kamala-rāji-sparśi-vāta-praśīte

splendid of lotuses rows touching breeze cool

nija-sarasi nidāghe sāyam ullāsinīyam

own at the lake in the hot summer in the evening jubilant She

parijana-gaṇa-yuktā krīḍayantī bakāriṁ

of friends with hosts accompanied playing with the enemy of the Baka demon

snapayati nija-dāsyē rādhikā mām kadā nu

may bathe own in service Śrī Rādhikā me when? indeed

(8) On summer nights in the waters of Her own *kuṇḍa*, cool due to the gentle breeze which caresses the many spotless lotuses there, She very joyfully engages Śrī Kṛṣṇa in water-sports in the company of Lalitā and Her other *sakhīs*. When will that Śrīmatī Rādhikā bathe me in Her service?

paṭhati vimala-cetā mṛṣṭa-rādhāṣṭakam yaḥ

reads pure heart sweet eight prayers glorifying Śrī Rādhā one who

parihṛta-nikhilāśā-santatiḥ kātaraḥ san

abandoned all hopes multitude afflicted being

paśupa-pati-kumāraḥ kāmam āmoditas taṁ

of the gopas of the king the son of His own accord pleased that person

nija-jana-gaṇa-madhye rādhikāyās tanoti

own people of the multitudes in the midst of Śrī Rādhā does

(9) Śrī Kṛṣṇa will become so pleased with that person of pure heart and mind who, abandoning all hopes and aspirations other than *rādhā-dāsyā*, humbly recites this pure Rādhikāṣṭakam that He will grant them entrance into Śrīmatī Rādhikā's eternal entourage.

Śrī Kṛṣṇa-Candrāṣṭakam

(Midday Pastimes, Govinda Līlāmṛta 17.50–58, as chanted by the male parrot Śuka)

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī

ambudāñjanendra-nīla-nindi-kānti-ḍambaraḥ

of clouds añjana sapphires belittling splendor who possesses the abundance

kuṅkumodyad-arka-vidyud-amśu-divyad-ambaraḥ

kuṅkuma rising sun lightning beams of light shining who wears the garments

śrīmad-aṅga-carcitendu-pītanākta-candanaḥ

beautiful limbs anointed camphor saffron anointed who wears the sandalwood

svāṅghri-dāsyā-do 'stu me sa ballavendra-nandanaḥ

His feet of the the may to me He of the of the who is the son
own service giver become cowherd men king

(1) Śrī Kṛṣṇa's effulgent bodily complexion defeats the luster of a fresh monsoon cloud, *añjana* (collyrium used to line the eyes), and blue sapphire; His yellow cloth is more effulgent than *kuṅkuma*, the rising sun, and a flash of lightning; and His entire form is anointed with *candana* mixed with camphor and saffron. May that Śrī Kṛṣṇa, son of the king of the cowherd men, bestow upon me the service of His lotus feet.

gaṇḍa-tāṇḍavāti-paṇḍitāṇḍajeśa-kuṇḍalaś

on the cheeks in dancing very expert shark-shaped who wears earrings

candra-padma-śaṇḍa-garva-khaṇḍanāsyā-maṇḍalah

moon a collection of lotuses pride destruction the orb of His face

ballavīṣu vardhitātma-gūḍha-bhāva-bandhanaḥ

amongst the gopīs increased concealed within the self by the love who is bound

svāṅghri-dāsyā-do 'stu me sa ballavendra-nandanaḥ

His feet of the the may to me He of the of the who is the son
own service giver become cowherd men king

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

nitya-navya-rūpa-veśa-hārda-keli-ceṣṭitaḥ

eternal youthful beautiful form mode of dress love pastimes who endeavors

keli-narma-śarma-dāyi-mitra-vṛnda-veṣṭitaḥ

amorous pastimes joking words pleasure giving of boyfriends the assembly who is surrounded

svīya-keli-kānanāmśu-nirjitendra-nandanaḥ

His own pastime-forest rays defeated the heavenly Nandana gardens of Lord Indra

svāṅghri-dāsyā-do 'stu me sa ballavendra-nandanaḥ

His feet of the the may to me He of the of the who is the son
own service giver become cowherd men king

(3) Śrī Kṛṣṇa's beauty, attire, ornaments, and love-laden jolly pastimes are all forever fresh and new. When playing, He is always surrounded by His friends who give Him happiness with their joking words. The rays of light emanating from His play-garden, Śrī Vṛndāvana, defeat Indra's heavenly Nandana garden. May that Śrī Kṛṣṇa, son of the

king of the cowherd men, bestow upon me the service of His lotus feet.

prema-hema-maṇḍitātma-bandhutābhinanditaḥ
of pure love the gold decorated His own friendship who is delighted

kṣauṇi-lagna-bhāla-loka-pāla-pāli-vanditaḥ
the earth touching foreheads of the planets protectors multitudes who is praised

nitya-kāla-sṛṣṭa-vipra-gauravāli-vandanaḥ
daily done to the brāhmaṇas reverence the groups who offers prayers

svāṅghri-dāsyā-do 'stu me sa ballavendra-nandanaḥ
His feet of the the may to me He of the of the who is the son
own service giver become cowherd men king

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

līlayendra-kāliyoṣṇa-kāmsa-vatsa-ghātakas
easily Indra Kāliya angry Kāmsa Vatsāsura who is the killer

tat-tad-ātma-keli-vṛṣṭi-puṣṭa-bhakta-cātakas
by all these His own pastimes the shower nourished whose devotees are like *cātaka* birds

vīrya-śīla-līlayātma-ghoṣa-vāsi-nandanaḥ
heroism nature by līlās His own of the cowherd residents who is the delighter

svāṅghri-dāsyā-do 'stu me sa ballavendra-nandanaḥ
His feet of the the may to me He of the of the who is the son
own service giver become cowherd men king

(5) Śrī Kṛṣṇa effortlessly cooled the heat of Indra and Kāliya-nāga, He easily killed Kāmsa and Vatsāsura, the raindrops of His playful pastimes such as smashing the pride of Indra nourishes His *cātaka*-bird devotees, and He delights the Vrajavāsīs with His valour, His pure nature and His unalloyed pastimes. May that Śrī Kṛṣṇa, son of the king of the cowherd men, bestow upon me the service of His lotus feet.

kuñja-rāsa-keli-sīdhu-rādhikādi-toṣaṇas
in the groves the rāsa dance with the nectar Rādhikā and oth. who satisfies

tat-tad-ātma-keli-narma-tat-tad-āli-poṣaṇaḥ
all these own for sport jokes all these girlfriends who is the nourisher

prema-śīla-keli-kīrti-viśva-citta-nandanaḥ
love good of the the the minds of the who gives delight
character pastimes fame entire universe

svāṅghri-dāsyā-do 'stu me sa ballavendra-nandanaḥ
His feet of the the may to me He of the of the who is the son
own service giver become cowherd men king

(6) Śrī Kṛṣṇa pleases Śrīmatī Rādhikā and the *gopīs* with the nectar of His pastimes in the *kuñjas* and with the *rāsa-līlā*, He nourishes them with His jokes and tricks, and He delights the hearts of everyone with His supernatural *prema*, character, playfulness, and

fame. May that Śrī Kṛṣṇa, son of the king of the cowherd men, bestow upon me the service of His lotus feet.

rāsa-keli-darśitātma-śuddha-bhakti-sat-pathaḥ

by the rāsa-līlā shown His own pure devotional service the eternal path

svīya-citra-rūpa-veśa-manmathāli-manmathaḥ

His own amazing form and dress of cupids multitudes who is the cupid

gopikāsu netra-koṇa-bhāva-vṛnda-gandhanaḥ

among the gopīs of the eyes the corner heaps of ecstasies who hints

svāṅghri-dāsyā-do 'stu me sa ballavendra-nandanaḥ

His feet of the the may to me He of the of the who is the son
own service giver become cowherd men king

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

puṣpa-cāyi-rādhikābhimarṣa-labdhi-tarṣitaḥ

She who picks flowers Rādhikā the touch by the attainment who is pleased

prema-vāmya-ramya-rādhikāsyā-dṛṣṭi-harṣitaḥ

of love crookedness charming of Rādhikā the face by the sight jubilant

rādhikorasīha lepa eṣa hāri-candanaḥ

on the breasts of Rādhikā here ointment He who is the sandalwood

svāṅghri-dāsyā-do 'stu me sa ballavendra-nandanaḥ

His feet of the the may to me He of the of the who is the son
own service giver become cowherd men king

(8) Śrī Kṛṣṇa is always greedy to obtain the touch of Śrīmatī Rādhikā as She goes to pick flowers; because Rādhikā is so attractive due to Her loving crookedness, He is always jubilant upon obtaining Her *darśana*; He is like enchanting sandal paste which adorns Rādhikā's breast. May that Śrī Kṛṣṇa, son of the king of the cowherd men, bestow upon me the service of His lotus feet.

aṣṭakena yas tv anena rādhikā-suvallabham

by these eight verses who indeed with these to Rādhikā who is very dear

saṁstavīti darśane 'pi sindhujādi-durlabham

praises with full attention in the sight even Lakṣmī and so on difficult to achieve

taṁ yunakti tuṣṭa-citta eṣa ghoṣa-kānane

to him engages of satisfied mind He in the forest of the cowherds

rādhikāṅga-saṅga-nanditātma-pāda-sevane

of Rādhikā the limbs by the contact delighted His own feet in the service

(9) By singing this *aṣṭaka*, whoever prays to Śrī Kṛṣṇa, who is the love of Rādhikā's heart and whose *darśana* is not possible even for the celestial goddesses headed by Lakṣmī, will please not only Him, but also Rādhikā and Her companions, and Kṛṣṇa will engage such a devotee in the service of His lotus feet in Śrī Vṛndāvana.

Śrī Rādhikāṣṭakam (3)

(Midday Pastimes, Govinda Līlāmṛta 17.59-67, as chanted by the female parrot śārī)

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī

kuṅkumākta-kāñcanābja-garva-hāri-gaura-bhā

with kuṅkuma covered golden lotus flower pride removing golden who is splendid

pītanāñcitābja-gandha-kīrti nindi-saurabhā

with saffron marked of the lotus sweet fame belittling who has the pleasant fragrance
flower aroma

ballaveśa-sūnu-sarva-vāñchitārtha-sādhikā

of the cowherd men of the king of the Son all that which is desired for the purpose who fulfills

mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā

to me Her own of the lotus feet the giver of service may become Rādhikā

(1) Śrīmatī Rādhikā's bodily complexion snatches away the pride of a golden lotus flower tinged with *kuṅkuma*, Her bodily fragrance reproaches the fame of a fragrant lotus sprinkled with saffron powder, and She fulfills all the desires of the prince of Vraja, Śrī Kṛṣṇa. May that Śrīmatī Rādhikā always bestow upon me the service of Her lotus feet.

kauravinda-kānti-nindi-citra-paṭṭa-śāṭikā

of coral the splendor chastising colorful who wears silken garments

kṛṣṇa-matta-bhṛṅga-keli-phulla-puṣpa-vāṭikā

Kṛṣṇa maddened bumblebee pastimes blossomed flower who is a garden

kṛṣṇa-nitya-saṅgamārtha-padma-bandhu-rādhikā

with Kṛṣṇa daily union for the purpose the friend of the lotuses who is the worshipper

mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā

to me Her own of the lotus feet the giver of service may become Rādhikā

(2) Śrīmatī Rādhikā's dazzling, colorful silk *śārī* defeats the splendour of coral; She is a garden of all varieties of blooming flowers which attract the maddened bumblebee Śrī Kṛṣṇa who comes to play amongst Her flowers, and She worships the sun-god in order to meet with Kṛṣṇa eternally. May that Śrīmatī Rādhikā always bestow upon me the service of Her lotus feet.

saukumārya-sṛṣṭa-pallavāli-kīrti-nigrahā

with youthful delicacy provided of budding flowers the fame who negates

candra-candanotpalendu-sevya-śīta-vigrahā

the moon candana lotus and worshipable cool whose form
camphor by

svābhimarṣa-ballavīśa-kāma-tāpa-bādhikā

Her own by the touch of the Lord of gopīs of kāma the heat who dispels

mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā

to me Her own of the lotus feet the giver of service may become Rādhikā

(3) Śrīmatī Rādhikā's softness defeats the fame of delicate budding flowers; Her body's coolness is worshipable for the moon, sandalwood-paste, the lotus, and camphor; and Her touch dispels the heat of Gopī-jana-vallabha Śrī Kṛṣṇa's amorous desires. May that Śrīmatī Rādhikā always bestow upon me the service of Her lotus feet.

viśva-vandya-yauvatābhivanditāpi yā ramā
 by the universe adored by the multitude who is reveren- even She of the goddess
 of young gopīs tially worshipped who of fortune

rūpa-navya-yauvanādi-sampadā na yat-samā
 beauty praiseworthy youthfulness and so with the not to whom who is
 forth opulences equal

śīla-hārda-līlayā ca sā yato 'sti nādhikā
 of nature of pure love by lilās and She from whom there is not anyone greater

mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā
 to me Her own of the lotus feet the giver of service may become Rādhikā

(4) Although Lakṣmī-devī is honoured by all the worshipable damsels of the universe, the opulence of her great beauty and ever-fresh youthfulness is overshadowed by that of Śrīmatī Rādhikā. Nor can Lakṣmī-devī surpass Her by her natural loving and playful disposition. May that Śrīmatī Rādhikā always bestow upon me the service of Her lotus feet.

rāsa-lāsyā-gīta-narma-sat-kalāli-panḍitā
 in the rāsa dance singing joking transc. in all arts who is expert

prema-ramya-rūpa-veśa-sad-guṇāli-maṇḍitā
 love beautiful form dress and divine by qualities who is decorated
 ornaments

viśva-navya-gopa-yoṣid-ālito 'pi yādhikā
 by the universe to be of cowherd women than the even who is the best
 praised multitude

mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā
 to me Her own of the lotus feet the giver of service may become Rādhikā

(5) Śrīmatī Rādhikā is expert in all the celestial arts of the *rāsa-līlā*, like dancing, singing, and joking; She is adorned with supernatural *prema*, enchanting beauty, wonderful dresses and ornaments, and all divine virtues; and She is the topmost youthful maiden of Vraja. May that Śrīmatī Rādhikā always bestow upon me the service of Her lotus feet.

nitya-navya-rūpa keli-kṛṣṇa-bhāva-sampadā
 eternal youthful beauty pastimes of Kṛṣṇa love who is endowed with the opulences

kṛṣṇa-rāga-bandha-gopa-yauvateṣu kampadā
 of Kṛṣṇa by love with bonds to the young gopīs who causes trembling

kṛṣṇa-rūpa-veśa-keli-lagna-sat-samādhikā
 of Kṛṣṇa beautiful garments pastimes attached divine who is engaged in meditation
 form and ornaments

mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā
 to me Her own of the lotus feet the giver of service may become Rādhikā

(6) Śrīmatī Rādhikā, by Her ever-fresh beauty, ever-fresh playfulness, and ever-fresh wealth of affection, causes all the young maidens of Vraja, who are bound in love to Śrī Kṛṣṇa, to tremble in anxiety; and She is immersed in *samādhī* upon Śrī Kṛṣṇa's beauty, attire, and playful pastimes. May that Śrīmatī Rādhikā always bestow upon me the service of Her lotus feet.

sveda-kampa-kaṇṭakāśru-gadgadādi-sañcitā-
perspiring trembling hairs standing on end tears choked voice and so on who has accumulated

marṣa-harṣa-vāmatādi-bhāva-bhūṣaṇāñcitā
impatience joy crookedness and of ecstatic with the who is marked
others moods ornaments

kṛṣṇa-netra-toṣi-ratna-maṇḍanāli-dādhikā
of Kṛṣṇa the eyes delighting with jewels ornaments who wears

mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā
to me Her own of the lotus feet the giver of service may become Rādhikā

(7) Śrīmatī Rādhikā in divine ecstasy manifests perspiration, hairs standing on end, trembling, tears, and a choked voice; She is adorned with indignation, joy, and contrariness; and She wears splendid jewel-studded ornaments which delight Śrī Kṛṣṇa's eyes. May that Śrīmatī Rādhikā always bestow upon me the service of Her lotus feet.

yā kṣaṇārdha-kṛṣṇa-viprayoga-santatoditā-
She who half a moment Kṛṣṇa by separation extended arisen

neka-dainya-cāpalādi-bhāva-vṛnda-moditā
many of suffering restlessness and more ecstasies multitudes who is excited

yatna-labdha-kṛṣṇa-saṅga-nirgatākhilādhikā
with great endeavor attained of Kṛṣṇa association gone all mental anguish

mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā
to me Her own of the lotus feet the giver of service may become Rādhikā

(8) Śrīmatī Rādhikā, upon being separated from Śrī Kṛṣṇa for even half a moment, becomes distressed by the ever-arising feelings of Her own lowliness and great restlessness; and She is relieved of all Her mental anguish upon meeting Kṛṣṇa through the intense efforts of one of Their messengers. May that Śrīmatī Rādhikā always bestow upon me the service of Her lotus feet.

aṣṭakena yas tv anena nauti kṛṣṇa-vallabhām
by these eight verses whoever indeed with these glorifies to Kṛṣṇa who is dear

darśane 'pi śailajādi-yoṣid āli-durlabhām
in sight even Pārvatī and others of women for multitudes very difficult to attain

kṛṣṇa-saṅga-nanditātma-dāsyā-sīdhu-bhājanam
of Kṛṣṇa by the association delighted Her own service of the nectar the recipient

taṁ karoti nanditāli-saṅcayāśu sā janam
to him She makes jubilant sakhīs in the assembly quickly She that person

(9) Śrīmatī Rādhikā, whose darśana is rarely attained even by Pārvatī-devī and other goddesses, who gives great pleasure to Her *sakhīs*, who Herself becomes elated upon meeting with Śrī Kṛṣṇa, and who is Kṛṣṇa's dearest lover, very quickly makes that person who prays to Her singing this *aṣṭaka* a recipient for the nectar of Her service.

Śrī Nanda-Nandanāṣṭakam

An ancient prayer by an unknown Vaiṣṇava author

sucāru-vaktra-maṇḍalam sukarṇa-ratna-kuṇḍalam

sucarcitāṅga-candanam namāmi nanda-nandanam

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

sudīrgha-netra-paṅkajam śikhi-śikhaṇḍa-mūrdhajaṁ

anaṅga-koṭi-mohanam namāmi nanda-nandanam

(2) I offer *praṇāma* to Śrī Nanda-nandana, whose elongated eyes are beautiful like a fully-bloomed lotus, the top of whose head is exquisitely adorned with peacock feathers, and who enchants millions of Cupids (Kāmadevas).

sunāsikāgra-mauktikam svacchanda-danta-paṅktikam

navāmbudāṅga-cikkaṇam namāmi nanda-nandanam

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

kareṇa veṇu-rañjitam gatī-karīndra-gañjitam

dukūla-pīta śobhanam namāmi nanda-nandanam

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

tri-bhaṅga-deha-sundaram nakha-dyuti-sudhākaram

amūlya-ratna-bhūṣaṇam namāmi nanda-nandanam

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

sugandha-aṅga-saurabha-murovirāji-kaustubham

sphurac chrī-vatsa-lāñchanam namāmi nanda-nandanam

(6) I offer *praṇāma* to Śrī Nanda-nandana, whose body exudes an extraordinarily enchanting fragrance and upon whose broad chest the Kaustubha gem shines together with the mark of Śrīvatsa.

vṛndāvana-sunāgaram vilāsānuga-vāsasam

surendra-garva-mocanam namāmi nanda-nandanam

(7) I offer *praṇāma* to Śrī Nanda-nandana, Vṛndāvana's expert lover who dresses in a manner that enhances His charming, playful pastimes, and who pulverised the pride of Indra.

vrajāṅganā-sunāyakam sadā sukha-pradāyakam

jagan-manah pralobhanam namāmi nanda-nandanam

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

śrī-nanda-nandanāṣṭakam paṭhed yah śraddhayānvitah

tared bhavābhim dustaram labhet tad-aṅghri-yugmakam

(9) Whoever regularly recites this Śrī Nanda-nandanāṣṭakam with deep faith will easily cross the seemingly insurmountable ocean of material existence and attain eternal residence at the lotus feet of Śrī Nanda-nandana.

Śrī Rādhā-Kṛpā-Kaṭākṣa-Stava-Rāja

Spoken by Śiva to Gaurī in the Urdhvamnāya-tantra

munīndra-vṛnda-vandite tri-loka-śoka-hāriṇī

the great sages host of offering prayers of the three worlds grief dispel

prasanna-vaktra-pankaje nikuñja-bhū-vilāsini

blooms with joy Your face lotuslike in the kuñjas of Vraja You delight in pastimes

vrajendra-bhānu-nandini vrajendra-sūnu-saṅgate

of the king of Vraja of Vṛṣabhānu the daughter of the king of Vraja of the son associated

kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam?

when will You make here me Your merciful slidelong glance fit to receive

(1) ❀ O Śrīmatī Rādhikā – Śukadeva, Nārada, Uddhava, and all the topmost munis are always offering *vandanā* (prayers) to Your lotus feet. Remembering You and praying for

Your *sevā* miraculously removes all the miseries, sins, and offenses of the three spheres. ❀ Your joyful face blooms like a lotus and You delight in pastimes in the *kuñjas* of Vraja. ❀ You are the daughter of Vṛṣabhānu Mahārāja and are the dearly beloved of Brajendra-nandana, with whom You always perform *vilāsa* – ❀ when, oh when will You bestow upon me Your merciful sidelong glance?

aśoka-vṛkṣa-vallarī-vitāna-maṇḍapa-sthite

aśoka tree creepers canopy bower who dwell in

pravāla-vāla-pallava-prabhāruṇāṅghri-komale

reddish coral newly-sprouted splendid tinge of feet soft
leaves the rising sun

varābhaya-sphurat-kare prabhūta-sampadālaye

boon of fearlessness appear from whose hands profuse opulences abode of

kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam?

when will You make here me Your merciful sidelong glance fit to receive

(2) ❀ You dwell in a bower made of creepers climbing upon *aśoka* trees. ❀ Your soft lotus feet are like lustrous red coral, newly-sprouted leaves, and the rising sun. ❀ Your lotus hands are always eager to fulfill the cherished aspiration of Your devotees and to grant the benediction of fearlessness. You are the abode of profuse divine treasures and opulences – ❀ O Śrīmatī Rādhike, when, oh when will You bestow upon me Your merciful sidelong glance?

anaṅga-raṅga-maṅgala-prasaṅga-bhaṅgura-bhruvām

Cupid delights auspicious by contact of crookedly bending eyebrows

sa-vibhramam sa-sambhramam dṛg-anta-bāṇa-pātanaiḥ

with flirtatious amorous gestures with delusion of the eyes from the corners arrows shooting

nirantaram vaśī-kṛta-pratīti-nanda-nandane

for all eternity bring into subjection whole-hearted surrender of Nanda-nandana

kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam?

when will You make here me Your merciful sidelong glance fit to receive

(3) ❀ In the immensely auspicious drama enacted with loving playfulness (*prema-vilāsa*) on the amorous battlefield, ❀ Your eyebrows curving like bows suddenly unleash the arrows of Your side-long glances, ❀ piercing Nanda-nandana with amorous delusion and bringing Him into reverential submission. In this way He eternally comes under Your complete control – ❀ O Rādhike, when, oh when will You bestow upon me Your merciful sidelong glance?

taḍit-suvarṇa-campaka-pradīpta-gaura-vigrahe

like lightning gold campaka flowers shining fair-complexioned body

mukha-prabhā-parāsta-koṭi-śāradendu-maṇḍale

face splendour eclipsed of millions autumnal moons halo

vicitra-citra-sañcarac-cakora-śāva-locane

with various expressions wonderful restless like Cakora birds young eyes

kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam?

when will You make here me Your merciful sidelong glance fit to receive

(4) ❀ The glistening, fair complexion of Your limbs is like lightning, gold, and *campaka* flowers. ❀ The shining brilliance of Your face defeats even the effulgence of millions of autumnal full moons. ❀ Your eyes, restless like *cakora* birds, display astonishingly new and wonderful expressions at every moment – ❀ O Śrīmatī Rādhike, when, oh when will You bestow upon me Your merciful sidelong glance?

madonmadāti-yauvane pramoda-māna-maṇḍite
intoxicated with passion very youthful delightful jealous anger who are decorated with

priyānurāga-rañjite kalā-vilāsa-panḍite
of the beloved loving affection charmed by in 64 arts of loving affairs who are expert

ananya-dhanya-kuñja-rājya-kāma-keli-kovide
of incomparable opulent kuñjas in the realm amorous pastimes who are skilful in

kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam?
when will You make here me Your merciful sidelong glance fit to receive

(5) ❀ You are intoxicated with the beauty of Your own youth and are always adorned with Your pre-eminent ornament, Your delightful sulking mood (*māna*). ❀ You take delight in Your darling's love for You, and are supremely expert in the art of loving affairs. ❀ In the incomparable realm of wonderful *kuñjas*, You are the most learned in all of love's novelties – ❀ O Śrīmatī Rādhike, when, oh when will You bestow upon me Your merciful sidelong glance?

aśeṣa-hāva-bhāva-dhīra-hīra-hāra-bhūṣite
of unlimited emotions (hāva, bhāva, dhīra etc.) diamond necklace who are adorned with

prabhūta-śāta-kumbha-kumbha-kumbhi kumbha-sustani
high, plump like golden jugs or cranial globes of a charging, mad elephant whose breasts

praśasta-manda-hāsyā-cūrṇa-pūrṇa-saukhya-sāgare
acclaimed mild smile like aromatic powder full of bliss who are like an ocean

kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam?
when will You make here me Your merciful sidelong glance fit to receive

(6) ❀ You are adorned with all Your various deep emotions [*bhāva*, *hāva*, *helā*, *dhīra* etc.] for Kṛṣṇa which shine on Your person like a diamond necklace. ❀ Your lovely breasts are like twin golden jugs and the cranial globes of a charging, mad elephant (Jaya-nandinī, the wife of Indra's elephant-carrier Airāvata). ❀ Displaying Your acclaimed mild smile, You are like an ocean overflowing with divine bliss – ❀ O Rādhike, when, oh when will You bestow upon me Your merciful sidelong glance?

mṛṇāla-vāla-vallārī taraṅga-raṅga-dor-late
lotus stems fresh creepers like in the waves swaying whose arms-vines

latāgra-lāsyā-lola-nīla-locanāvalokane
of creepers like tips dancing restless blue eyes flash a glances

lalal-lulan-milan-manojña mugdha-mohanāśrite
with sportive frolic when meeting Your charm entices Mohana who resorts to the shelter

kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam?
when will You make here me Your merciful sidelong glance fit to receive

(7) ❀ Your soft arms are like fresh, delicate lotus stems elegantly swaying in the waves. ❀ Just as a creeper dances in a gust of wind, Your restless bluish eyes flash an enthralling glance. ❀ Your charm entices Madana Mohana Himself to follow after You, and when meeting, You steal away His mind and then give Him shelter in His spellbound condition – ❀ O Śrīmatī Rādhike, when, oh when will You bestow upon me Your merciful sidelong glance?

suvarṇa-mālikāñcita-tri-rekha-kambu-kaṇṭhage

pure golden necklace adorned with three-lined conchshell whose neck is like

tri-sūtra-maṅgalī-guṇa-tri-ratna-dīpti-dīdhiti

three cords auspicious colors of three with jewels glistening

sa-lola-nīla-kuntala prasūna-guccha-gumphite

swaying to and fro black tresses flower blossoms with clusters of which are woven

kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam?

when will You make here me Your merciful sidelong glance fit to receive

(8) ❀ Your neck, as beautiful as a lovely conch, is decorated with golden necklaces and marked with three lines. ❀ Ornaments made with glistening jewels of three colors swing from Your *trisūtra* (three auspicious cords tied around the neck of a newly-married bride). ❀ Your black tresses, which are woven with clusters of colorful flower blossoms, sway to and fro – ❀ O Rādhike, when, oh when will You bestow upon me Your merciful sidelong glance?

nitamba-bimba-lambamāna-puṣpa-mekhalā-guṇe

whose hips rounded dangling of flowers decorated with garlands

praśasta-ratna-kiṅkiṇī-kalāpa-madhyā mañjule

excellent of jewels with jingling bells a belt on whose waist enchanting

karīndra-śuṇḍa-daṇḍikāvaroha-saubhagoruke

of elephants of the king like the trunk taper with beauty whose thighs

kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam?

when will You make here me Your merciful sidelong glance fit to receive

(9) ❀ Your rounded hips are decorated with dangling flower garlands ❀ and tiny tinkling jewel-bells hang from the flower belt on Your charmingly slender waist. The jingling of those gem-bells is exceedingly enchanting. ❀ Your beautiful thighs taper like the sloping trunk of the king of elephants – ❀ O Śrīmatī Rādhike, when, oh when will You bestow upon me Your merciful sidelong glance?

aneka-mantra-nāda-mañju-nūpurā-rava-skhalat

various types of mantras sounds captivating anklebells sing swinging

samāja-rāja-haṁsa-vaṁśa-nikvaṇāti-gaurave

of a flock royal swans of a family warbling very excellent

vilola-hema-vallārī-vidāmbi-cāru-caṅkrame

of swaying golden creepers mocks Your beauty as You walk along

kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam?

when will You make here me Your merciful sidelong glance fit to receive

(10) ✽ Your captivating golden anklebells sweetly resound with a host of Vedic mantras, ✽ resembling the warbling of a flock of royal swans, ✽ and as You walk along, the beauty of Your limbs mocks the grace of undulating golden creepers – ✽ O Śrīmatī Rādhike, when, oh when will You bestow upon me Your merciful sidelong glance?

ananta-koṭi-viṣṇu-loka-namra-padmajārcite

unmilited and countless inhabitants of Vakuṇṭhas bowing down by Padmaja who are worshiped

himādrijā-pulomajā-viriñcajā-vara-prade

daughter of Hima-vat daughter of Puloman daughter of Viriñca boon who bestows unto

apāra-siddhi-rddhi-digdha-sat-padāṅgulī-nakhe

an infinite variety of perfections prosperity anointed with transc. of the toes whose nails

kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam?

when will You make here me Your merciful sidelong glance fit to receive

(11) ✽ Unlimited millions inhabitants of Vakuṇṭha planets bow down before You. You are worshiped by Padmaja (Lord Brahmā, who was born from the lotus). ✽ Śrī Pārvatī (daughter of Hima-vat, king of snowy mountains), Śrī Śacī (daughter of Puloman, father-in-law of Indra), and Sarasvatī (daughter of Viriñca, Lord Brahmā) all worship and attain benedictions from You. ✽ Meditation on even one of Your toenails grants an infinite variety of perfections – ✽ O Śrīmatī Rādhike, when, oh when will You bestow upon me Your merciful sidelong glance?

makheśvari kriyeśvari svadheśvari sureśvari

of sacrifices mistress of all actions... of the sacrificial offerings... of the demigods...

tri-veda-bhāratīśvari pramāṇa-śāsaneśvari

of the three Vedas of the words... of spiritual principles of the enforcement...

rameśvari kṣameśvari pramoda-kānaneśvari

of Rāmā-devī... of Kṣamā-devī... delightful of the forest mistress

vrajeśvari vrajādhipe śrī rādhike namo 'stu te

of Vraja owner of Vraja maintainer Oh Śrī Rādhike! obeisances to You

(12) ✽ You are the mistress of all kinds of sacrifices (especially of the topmost *yugala-milana-yajña*); of all actions (since You are the root of all potencies – *mūla-śakti-tattva*); of the mantras uttered at *yajñas* and of the sacrificial offerings presented to the demigods; of all the demigods; ✽ of the words of the three Vedas; of the enforcement of all scriptural principles; ✽ of Śrī Rāmā-devī (the goddess of fortune); of Śrī Kṣamā-devī (the goddess of forgiveness); and especially of the delightful *kuñjas* in Vṛndāvana. ✽ When will You mercifully make me Your *dāsī* and grant me the qualification to render service in Your amorous pastimes with the prince of Vraja? Oh Śrīmatī Rādhike, owner (*adhikārinī* – *vrajeśvarī*) and maintainer (*vrajādhipe*) of Vraja! I offer *praṇāmas* unto You time and again.

itīmam adbhuṭam-stavaṁ niśamya bhānu-nandinī

this mine wonderful prayer hearing of Vṛṣabhānu daughter

karotu santataṁ janam kṛpā-kaṭākṣa-bhājanam

make always person of Your merciful sidelong glance object of

bhavet tadaiva-sañcita-tri-rūpa-karma-nāśanam
 should then certainly accumulated three kinds of karma destroyed

bhavet tadā vrajendra-sūnu-maṇḍala-praveśanam
 should then of Vraja of the king of the son circle entrance to

(13) He Vṛṣabhānu-nandinī! Upon hearing this wonderful prayer, please make me the perpetual object of Your merciful glance. Then, by the influence of Your mercy, may all the reactions to my *karma* be destroyed and, realising my internal identity as a *mañjarī*, may I enter the circle of Śrīmatī Rādhikā's *sakhīs* to participate in Śrī Vrajendra-sūnu's eternal pastimes.

Jaya Jaya Sundara Nanda-Kumāra

from Gītāvalī by Śrīla Rūpa Gosvāmī, Song 3

[vasanta-rāga]

Refrain: ***jaya jaya sundara nanda-kumāra***
 all glories O beautiful son of Nanda

saurabha-saṅkaṭa-vṛndāvana-taṭa-vihita-vasanta-vihāra
 fragrance full of Vṛndāvana in the area performed springtime pastimes

All glories to You, O beautiful son of Nanda! You engage in Your *vasanta* pastimes in Vṛndāvana, which is fragrant with flowers.

abhinava-kuṭmala-guccha-samujjvala-kuñcita-kuntala-bhāra
 new buds clusters splendid curling hair abundance

pranayi-janerita-candana-sahakṛta-cūrṇita-vara-ghanasāra
 affectionate people thrown candana with powdered excellent camphor

(1) You look very beautiful with Your curling hair decorated with a brilliantly shining crown made of sprigs of fresh new leaves. Your body colored with *candana* and red powdered dyes thrown by Your beloveds defeats the beauty of a fresh rain-cloud.

caṭula-dṛg-añcala-racita-rasoccala-rādhā-madana-vikāra
 restless eyes corners created of nectar motions of Rādhā of amorous desires transformations

bhuvana-vimohana-mañjula-nartana-gati-valgita-maṇi-hāra
 the worlds enchanting charming dancing movements charming of jewels necklaces

(2) Your restless sidelong glance causes *anurāginī* Śrī Rādhikā to undergo the ecstatic transformations of unlimited amorous desires. Your exquisite dancing charms the whole universe while causing Your necklace to sway to and fro on Your chest.

adhara-virājita-mandatarā-smita-locita-nija-parivāra
 on the lips shines a very gentle smile observed own associates

nija-vallabha-jana-suhṛt-sanātana-citta-viharad-avatāra
 own dear devotees taken Sanātana in the heart enjoys pastimes incarnations

(3) The sweet gentle smile on Your lips incites greed in the *gopīs'* hearts. You are the eternal well-wisher of Your beloved devotees and You descend to play in their hearts. [Or: You are always playing in the heart of my dearest *guru* and friend, Sanātana Gosvāmī.]

Jaya Jaya Ballava-Rāja-Kumāra

from *Gītāvalī* by Śrīla Rūpa Gosvāmī, Song 35

[bhairava-rāga]

Refrain:

jaya jaya ballava-rāja-kumāra

all glories of the cowherd king O son

rādhā-vakṣasi harimaṇi-hāra

of Rādhā on the breast of sapphires O necklace

O prince of the *gopas*, O sapphire necklace on Rādhā's breast, all glories, all glories to You!

apaghana-ghaṭita-ghuṣṛṇa-ghanasāra

on the body manifested kuṅkuma and camphor

piñcha-khacita-kuñcita-kaca-bhāra

peacock feather studded curling hair

(1) O Lord anointed with *kuṅkuma* and camphor, O Lord whose curling hair is decorated with a peacock feather...

rādhā-dhṛti-hara-muralī-tāra

of Rādhā the peacefulness taking of the flute the music

nayanāñcala-kṛta-madana-vikāra

of the eyes from the corners created of amorous love emotion

(2) O Lord whose flute-music robs Rādhā of Her peaceful composure, O Lord whose sidelong glance arouses Rādhā's desire...

rasa-rañjita-rādhā-parivāra

by sweet love delighted of Rādhā the friends

kalita-sanātana-citta-vihāra

performed of Sanātana in the heart pastimes

(3) O Lord whose sweet love delights Rādhā's friends, O Lord who enjoys pastimes in Sanātana Gosvāmī's heart...

(Kṛṣṇa) Deva! Bhavantam Vande

from *Gītāvalī* by Śrīla Rūpa Gosvāmī, Song 24

[dhanāśrī-rāga]

Refrain:

(kṛṣṇa) deva! bhavantam vande

O Kṛṣṇa! O Lord! to You I bow down

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

my mind to the bumblebee place own feet lotus honey

O Bhagavān Śrī Kṛṣṇa! I am offering a prayer to You. Please let the bee of my mind be offered the nectarean honey of Your lotus feet. In other words, please let it have a taste of the *rasa* of those lotus feet so that it will then never be attracted to anything else!

yadyapi samādhiṣu vidhir api paśyati na tava nakhāgra-marīcim
 although in the trance of meditation Brahmā even sees not of You of the nails of the tips the effulgence

idam icchāmi niśamya tavācyuta tad api kṛpādbhuta-vīcim
 this I desire hearing of You O Acyuta nevertheless of mercy wonderful waves

(1) Although Brahmā in full *samādhi* cannot catch a glimpse of even a ray of the effulgence from the tips of Your toe-nails, still he Acyuta! having heard of the waves of Your astonishing mercy, I long to receive Your grace.

bhaktir udañcati yadyapi mādharma! na tvayi mama tila-mātrī
 devotion arises although O Mādhava not for You of me even a sesame seed

paramēśvaratā tad api tavādhika-durghaṭa-ghaṭana-vidhātṛ
 supreme power nevertheless of You greater the impossible possible creating

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

ayam avilolatayādyā sanātana! kalitādbhuta-rasa-bhāram
 this with steadiness today O Sanātana! attained wonderful of nectar abundance

nivasatu nityam ihāmṛta-nindini-vindan madhurima-sāram
 may reside eternally here nectar rebuking finding sweetness the best

(3) He Sanātana! Because Your lotus feet are filled with such wonderful *rasa*, let the bee of my mind always reside unwaveringly in that nectar which puts everything else to shame, for they are the essence of all sweetness – this is my only prayer.

Śrī Śrī Rādhikā Pāda-Padme Vijñapti

from *Gītāvalī* by Śrīla Rūpa Gosvāmī, Song 14

[bhairavī-rāga]

Refrain:

rādhe! jaya jaya mādharma-dayite!

O Rādhe! all glories of Mādhava O beloved!

gokula-taruṇī-maṇḍala-mahite

in Gokula of the girls by the community worshiped

O Śrīmatī Rādhike! O beloved of Mādhava! O You whose glories are sung by the young maidens of Gokula-maṇḍala! All glories to You! All glories to You!

dāmodara-rati vardhana-veśe!

for Dāmodara love increasing dress

hari-niṣkuṭa-vṛndā-vipineśe!

of Hari in the garden of Vṛndāvana forest O queen!

(1) From the effulgence of the tips of Your toes to the top of Your head, Your artistic dress and entire appearance increase Dāmodara's loving attachment for You! O queen of the forest of Vṛndāvana! O pleasure garden of Śrī Hari!

vṛṣabhānūdadhī-nava-śaśi-lekhe!

of Vṛṣabhānu from the ocean the new crescent moon

lalitā-sakhi guṇa-ramita-viśākhē!

of Lalitā friend qualities delighted Viśākhā

(2) Just as the moon was produced from the churning of the Milk Ocean, You have arisen like the new moon from the ocean of Vṛṣabhānu Mahārāja's affection for You. O dear-most friend of Lalitā! O You who have captivated the heart of Your intimate *sakhī* Viśākhā with Your charming (*lalita*) qualities of friendship, kindness and loyalty to Kṛṣṇa!

karuṇām kuru mayi karuṇā-bharite!

mercy please do to me with mercy full

sanaka-sanātana-varṇita-carite!

Sanaka and Sanātana described virtues and pastimes

(3) O Karuṇa-mayī, all-compassionate one! Even *naiṣṭhika-brahmacārīs* like Sanaka and Sanātana (who have described Your *aṣṭa-kālīya-līlā* in the Vedas, as well as Bhīṣmadeva and Śukadeva Gosvāmī) meditate on Your transcendental qualities and character. O Śrī Rādhē! Bestow Your kindness upon me!

Śrī Maṅgala-gītam

Śrī Gīta Govinda by Jayadeva Gosvāmī

[gurjarī-rāga, niḥsāra-tāla]

Refrain:

rādhē-kṛṣṇa govinda gopāla

nanda-dulāla yaśodā-dulāla

jaya jaya deva hare

śrita-kamalā-kuca-maṇḍala! dhr̥ta-kuṇḍala! e

who rests of Kamalā upon the globe-like breasts! whose ears decorated with earrings! He!

kalita-lalita-vanamālā! jaya jaya deva! hare

who wears a charming garland of forest flowers! may You be triumphant! He Deva! He Hari!

(1) He You who take shelter of the round breasts of Śrī Rādhājī! Whose ears are decorated with earrings and Who wears an enchanting garland of forest flowers. He Hari! May You be triumphant.

He Deva! He Hari! He You who revel in pastimes with the full breasts of Kamalā! He You whose ears are adorned with ornaments! He You who are decorated with an elegant garland! May You be victorious!

dina-maṇi-maṇḍala-maṇḍana! bhava-khaṇḍana! e

of the sun planet You are the ornament! who cut loose the bondage of material existence He!

muni-jana-mānasa-haṁsa! jaya jaya deva! hare

in the lake of the sages' hearts You are the swan! may You be triumphant! He Deva! He Hari!

(2) He Deva! He Hari! You are the ornament of the sun planet! He You who cut loose the bondage of material existence! You are the swan who sports in the Mānasa Sarovara lake of the sages' hearts! May You be triumphant! May You be triumphant!

kālīya-viṣa-dhara-gañjana jana-rañjana! e
the pride of the venomous Kālīya serpent who pulverize O delight of the people! He!

yadu-kula-nalina-dineśa! jaya jaya deva! hare
of the Yadu dynasty the lotus You are the sun that causes to bloom!...

(3) He Deva! He Hari! You who pulverize the pride of the venomous snake, Kālīya. You whose pastime it is to fill the hearts of Your own dearest associates with endless joy. He You are the sun that causes the lotus of the Yadu dynasty to bloom! May You be triumphant! May You be triumphant!

madhu-mura-naraka-vināśana! garuḍāsana! e
He Madhusūdana! He Murari! of the Narakāsura He Killer! who ride upon Garuḍa! He!

sura-kula-keli-nidāna! jaya jaya deva! hare
who are the cause of the demigods' delightful recreation!...

(4) He Deva! He Hari! He Madhusūdana! He Murari! He Killer of the demon, Narakāsura! He You who ride upon Garuḍa! He You who are the cause of the demigods' delightful recreation! May You be triumphant! May You be triumphant!

amala-kamala-dala-locana! bhava-mocana! e
whose wide eyes just like the petals of an immaculate lotus flower! You bestow emancipation from the sorrow of material existence! He!

tri-bhuvana-bhavana-nidhāna! jaya jaya deva! hare
of the three worlds You are the foundation! may You be triumphant! He Deva! He Hari!

(5) He Deva! He Hari! He You whose wide eyes are just like the petals of an immaculate lotus flower! You bestow emancipation from the sorrow of material existence. You are the foundation of the three worlds. May You be triumphant! May you be triumphant!

janaka-sutā-kṛta-bhūṣaṇa! jita-dūṣaṇa! e
You decorate Sītā-devī, the daughter of Mahārāja Janaka! You are victorious over the Dūṣaṇa! He!

samara-śamita-daśakaṇṭha! jaya jaya deva! hare
You make peace by killing the ten-headed Rāvaṇa in battle! may You be triumphant! He Deva! He Hari!

(6) He Deva! He Hari! You decorate Sītā in Your Rāma incarnation. You are victorious over the *rākṣasa* called Dūṣaṇa and You make peace by killing the ten-faced Rāvaṇa in battle. May You be triumphant! May You be triumphant!

abhinava-jaladhara-sundara! dhṛta-mandara! e
whose complexion is as lustrous as a fresh raincloud! He Holder of the Mandara mountain! He!

śrī-mukha-candra-cakora! jaya jaya deva! hare
You are attached to the moon-like face of Śrī Rādhā! He Cakora! may You be triumphant! He Deva! He Hari!

(7) He Śyāmasundara! You whose complexion is as lustrous as a fresh raincloud! He Holder of the Mandara mountain! As a *cakora* bird pines for the moon, You are incessantly attached to the moon-like face of the Supreme Goddess of Fortune, Mahā-Lakṣmī Śrī Rādhā! He Hari! He Deva! May You be triumphant! May You be triumphant!

tava carañe praṇatā vayam iti bhāvaya e
 at Your lotus feet we have surrendered thus thinking of us He!

kuru kuśalam praṇateṣu jaya jaya deva! hare
 please grant auspiciousness upon the souls who have surrendered before You ...

(8) He Bhagavān! We have surrendered at Your lotus feet. May You confer auspiciousness upon the souls who have surrendered unto You by blessing them with the gift of *prema-bhakti*. He Deva! He Hari! May You be triumphant! May You be triumphant!

śrī-jayadeva-kaver idaṁ kurute mudam
 Śrī Jayadeva of the poet this may bestow transcendental bliss

maṅgalam-ujjala-gītaṁ jaya jaya deva! hare
 auspicious brilliantly effulgent song may You be triumphant! He Deva! He Hari!

(9) May this charming, radiant and melodious *maṅgalācarāṇa* composed by Śrī Jayadeva Kavi increase Your happiness or may it bestow bliss upon the devotees who hear and recite Your glorious qualities. May You be triumphant! May You be triumphant!

Examples of popular sanskrit metres

– guru (a long syllable); ∪ laghu (a short syllable); ° guru or laghu

anuṣṭubh: ° ∪ ∪ ∪ ∪ / ∪ — — ∪ (odd) ∪ ∪ ∪ ∪ / ∪ — ∪ ∪ (even)
 rād-hā-cin-tā ni-ve-śe-na yas-ya-kān-tir vi-lo-pi-tā

bhujāṅga-prayāta: ∪ — — ∪ — — / ∪ — — ∪ — —
 nā-mā-mīś-va-raṁ-sac ci-dā-nan-da-rū-paṁ

mālinī: ∪ ∪ ∪ ∪ ∪ — — / — ∪ — — ∪ — —
 ni-jā-ni-ka-ṭa-ni-vā-saṁ de-hi-go-var-dha-na-tvam

pañca-cāmara: ∪ — — ∪ — — ∪ — — / ∪ — — ∪ — — ∪ — —
 kā-dā-kā-riṣ-ya-sī-hā-mām kṛ-pā-kā-ṭāk-ṣa-bhā-jā-nam

rathoddhatā: ∪ — — ∪ — — / ∪ ∪ ∪ — — ∪ — —
 śyā-ma-sun dā-ra-śi-khaṇ-dā-śe-kha-ra

śārdūla-vikrīḍita: — — — — ∪ — — ∪ — — ∪ — — / — — ∪ — — ∪ — —
 vān-de-rū-pa-sa-nā-ta-nau-ra-ghu-yu-gau śrī-jī-va-go-pā-lā-kau

śikhariṇī: ∪ — — — — — — / ∪ ∪ ∪ — — — — ∪ — —
 bha-je-nit-yā-nan-daṁ bha-jā-nā-ta-rū-kan-daṁ-ni-rā-vā-dhi

srag-dharā: — — — — — — / ∪ — — ∪ — — ∪ — — / — — — —
 vān-de-'ham-śrī-gu-roḥ-śrī yu-ta-pa-dā-ka-ma-lam śrī-gu-rūn-vaiṣ-ṇa-vāms-ca

toṭaka: ∪ ∪ — — ∪ — — / ∪ ∪ — — ∪ — —
 pra-ṇa-mā-mi-sa-dā pra-bhu-pā-dā-pa-dam

tūṇaka: — — ∪ — — / — — ∪ — — / — — ∪ — — / — — ∪ — —
 mām-pu-nā-tu sar-vā-dā-ra vin-dā-ban-dhu nan-dī-nī

or: — — ∪ — — — — / — — ∪ — — — —
 mah-ya-māt-ma-pā-dā-pad-ma dās-ya-dās-tu-rād-hi-kā

upajāti: ° — — ∪ — — — — / ∪ ∪ — — — —
 vān-de-gu-roḥ-śrī ca-ra-ṇā-ra-vin-dam

vasanta-tilakā: — — — — ∪ — — ∪ — — / ∪ ∪ — — — —
 de-vīm-gu-ṇaiḥ-su-lā-li-tām lā-li-tām-nā-mā-mi