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Gitavali

Part One Aruṇodaya-kīrtana Kīrtana at Dawn

Song 1

Text 1

udilo aruṇa pūraba bhāge
dwija-maṇi gorā amani jāge
bhakata-samūha loiyā sāthe
gele nāgara-braje

udilaḥ - rises; aruṇa - the morning sun; pūraba - in the east; bhāge - part; dwija-
maṇi - the jewel of the twice-born; gorā - Lord Caitanya; amani - like that; jāge -
awakened;
bhakata - devotees; samūha - group; loiyā - laike; sāthe - in the company; gele -
went; nāgara-braje - to the towns.

As the morning sun rose in the east, Lord Gaura, the jwwel of the twice-born,
awakened. Taking His devotees with Him, He visited the towns and villages.

Text 2

tāthāi tāthāi bājalo khol
ghana ghana tāhe jāñjhera rol
prema ḍhala ḍhala soṇāra aṅga
caraṇe nūpura bāje

tāthāi tāthāi - tathai tathai; bājalaḥ - sounded; khol - thekholas; ghana ghana -
again and again; tāhe - He; jāñjhera - cymbals; rol - sound; prema - love; ḍhala
ḍhala - in ecstasy; soṇāra - golden; aṅga - form; caraṇe - on the feet; nūpura -
anklets; bāje - sound.

"Tāthāi tāthāi", the drums say. The cymbals chime again and again. The anklets
sound. Lord Caitanya's golden form is overcome with ecstatic love.

Text 3

mukunda mādhava jādaba hari
bole re bolo re badana bhori'

miche nida-baṣe gelo re rāti
dibasa śarīra-sāje

mukunda - Mukunda; mādhava - Madhava; jādava - Yādava; hari - Hari; bolaḥ - say; re - O; bolaḥ - say; re - O; badana - mouths; bhori' - filling; miche - false; nida - sleep; baṣe - control; gelaḥ - go; re - O; rati - night; dibasa - day; śarīra - of the body; sāje - dressing and decorating.

He said, "Chant! Filling your mouths, chant, `Mukunda! Mādhava! Yādava! Hari!' You spend your nights uselessly sleeping and your days decorating your bodies.

Text 4

emona durlabha mānaba-deho
paiyā ki koro bhābanā keho
ebe na bhojile jaśodā-suta
cārame poribe lāje

emona - this; durlabha - rare; mānaba - human; dehaḥ - body; paiyā - attaining; ki - what?; koraḥ - do; bhābanā - thinking; kehaḥ - someone; ebe - now; na - not; bhojile - worship; jaśodā-suta - Yasoda's son; cārame - at the end; poribe - will fall; lāje - in embarrassment.

"What will you do, now that you have attained the rare human body? What is your idea? If now you not worship Yaśodā's son, at the end you will fall into embarrassment.

Text 5

udita tapana hoile asta
dina gelo boli' hoibe byasta
tāhe keno ebe alasa hoy
na bhajo hṛdoya-rāje

udita - risen; tapana - sun; hoile - is; asta - the western horizon; dina - day; gelaḥ - gone; boli' - saying; hoibe - will be; byasta - wasted; tahe - in this; kenāḥ - someone; ebe - now; alasa - lazy; hoy - is; na - not; bhajaḥ - worship; hṛdoya - of the heart; rāje - the king.

"The sun rises and then sets. Another day passes. Don't be lazy. Worship the Lord of the heart.

Text 6

jībana anitya jānoha sār
tāne nānā-bidha bipada-bhār
nāmāśroya kori' jatane tumi
thākona āpana kāje

jībana - life; anitya - temporary; jānoha - please know; sāḥ - the best; tāne - manifests; nānā-bidha - various kinds; bipadabhāḥ - of calamities; nāma - of the holy name; āśroya - shelter; kori' - doing; jatane - with enthusiasm; tumi - you; thākona - stay; āpana - in your own; kāje - work.

"Please know that this life is brief and filled with many troubles. Perform your present duties, but also take shelter of the holy name.

Text 7

jībera kalyāṇa-sādhana-kām
jagate āsi' e madhura nām
abidyā timira-tapana-rūpe
hr̥d-gagane birāje

jībera - of the souls; kalyāṇa - auspiciousness; sādhana - attainment; kām - desiring; jagate - in the world; āsi' - coming; e - this; madhura - sweet; nām - name; abidyā - of ignorance; timira - darkness; tapana - of the sun; rūpe - in the form; hr̥t - of the heart; gagane - in the sky; birāje - shines.

"Desiring to bring auspiciousness to the conditioned souls, the sweet holy name has come to this world. Assuming the form of a sun to burn away the darkness of ignorance, it shines in the sky of the heart.

Text 8

kṛṣṇa-nāma-sudhā koriyā pān
jur̥bāo bhakatibinoda prāṇ
nāma binā kichu nāhika āra
caudda-bhubana-mājhe

kṛṣṇa - of Lord Kṛṣṇa; nāma - of the holy name; sudhā - thenectar; koriyā - doing; pān - drinking; jur̥bāaḥ - please cool; bhakatibinoda - of Bhaktivinoda; prāṇ - the life; nāma - the name; binā - without; kichu - something; nāhika - is not; āra - other; caudda-bhubana-mājhe - in the fourteen worlds.

Please drink the nectar of Lord Kṛṣṇa's names and cool the burning life of Bhaktivinoda. In the fourteen worlds nothing is like the holy name.

Song 2

Text 1

jīv jāgo jīv jāgo gauracandra bole
kota nidrā jā-o māyā piśācera kole

jīv - souls; jāgaḥ - wake up; jīv - souls; jāgaḥ - wakeup; gauracandra - Lord Caitanya; bole - says; kota - how long?; nidrā - to sleep; jā-aḥ - you will go; māyā - Māyā; piśācera - of the witch; kole - in the lap.

"Souls, wake up! Souls, wake up!", Lord Caitanya says. "How long will you sleep on the lap of the Māyā witch?"

Text 2

bhojībo boliyā ese somsāra-bhitore
bhuliyā rohile tumi abidyāra bhore

bhojībaḥ - I will worship; boliyā - saying; ese - in this; somsāra-bhitore - material world; bhuliyā - forgetting; rohile - stay; tumi - you; abidyāra - by ignorance; bhore - bewildered.

"You promised, 'I will engage in devotional service.' Now you forget. Bewildered by ignorance, you stay in the world of birth and death.

Text 3

tomāre loite āmi hoinu avatāra
āmi binā bandhu āra ke āche tomāra

tomāre - you; loite - to take; āmi - I; hoinu - am; avatāra - descended; āmi - I; binā - without; bandhu - friend; āra - other; ke - who?; āche - is; tomāra - of you.

"I have descended just to save you. But for Me, who is your friend?"

Text 4

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

enechi auṣadhi - the medicine; māyā - Maya; nāśibāraḥ - to destroy; lāgi' - bringing; hari-nāma - the holy name of Lord Kṛṣṇa; mahā - great; mantra - mantra; laaḥ - please take; tumi - you; māgi' - ask.

"I have brought a great mantra of Lord Kṛṣṇa's names, a mantra that is a medicine to cure material illusion. Ask, and you may take that medicine."

Text 5

bhakatibinoda prabhu-caraṇe porḅiyā
sei hari-nāma mantro loilo māgiyā

bhakatibinoda - Bhaktivinoda; prabhu-caraṇe - at the feet of the Lord; poriyā - falling; sei - this; hari-nāma - holy name of Lord Kṛṣṇa; mantraḥ - mantra; loilaḥ - takes; māgiyā - requesting.

Falling at Lord Caitanya's feet, Bhaktivinoda asks for the medicine that is the mantra of Lord Kṛṣṇa's names. Now he takes that medicine.

Part Two Arati-kīrtana Songs for Arati

Song 1 Śrī Gaura-Govinda-ārati Arati for Lord Caitanya and Lord Kṛṣṇa

Text 1

bhāle gaurā-gadādhara ārati nehāri
nadīyā-pūraba-bhābe jāu bolihāri

bhāle - glorious; gaurā-gadādhara - of Śrī Śrī Gaura-Gadādhara; ārati - the arati; nehāri - gazing; nadīyā - Nadīyā; pūraba - before; bhābe - in ecstasy; jāu - attain; bolihāri - being stunned with wonder.

Gazing at the beautiful ārati of Śrī Śrī Gaura-Gadādhara, I enter the pastimes They enjoyed before coming to Nadīyā. I am stunned with wonder.

Text 2

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

kalpataru - of a kalpataru tree; tale ratna-simhāsanopari - at the base; sabu - all;

sakhī - by the gopīs;beṣṭita - surrounded; kiśora-kiśorī - the youthful divine couple.

Surrounded by the gopīs, the youthful divine couple sit on a jewel throne under a kalpa-vṛkṣa tree.

Text 3

purāṭa-jarḅita kota maṇi-gajamati
jhamaki' jhamaki' labhe prati-aṅga-jyotiḥ

purāṭa - gold; jarḅita - studded; kota - how many?;maṇi - jewels; gajamati - elephant pearls; jhamaki' - shinign; jhamaki' - shining; labhe - attains; prati - of every; aṅga - limb;jyotiḥ - splendor.

How many are Their ornaments of gold, jewels, and elephant-pearls? Their every limb glistens and glistens.

Text 4

nīla nīrada lāgi' bidyut-mālā
duhum aṅga mili' śobhā bhubana-ujālā

nīla - dark; nīrada - raincloud; lāgi' - taking;bidyut - of lightning flashes; mālā - garland; duhum - two;aṅga - bodies; mili' - meeting; śobhā - beauty; bhubana - the three worlds; ujālā - splendor.

They are splendid like a dark raincloud and garland of lightning flashes. Their beauty and glory fills the three worlds.

Text 5

śaṅkha bāje ghaṅṭā bāje bāje karatāla
madhura mṛdaṅga bāje parama rasāla

śaṅkha - conchshell; bāje - sounds; ghaṅṭā - bell; bāje - sounds; bāje - sounds; karatāla - karatalas;madhura - sweet; mṛdaṅga - mrdangas; bāje - sound; parama - very;rasāla - relishable.

The conchshell sounds. The bells sound. The karatālas sound. The sweet mṛdaṅgas sound. It is very relishable and sweet.

Text 6

biśākhādi sakhī-br̥nda duhuṅ guṇa gāowe
priya-narma-sakhī-gaṇa cāmara ḍhulāowe

biśākhā - Viśākhā; ādi - beginning with; sakhī - ofgopīs; br̥nda - multitude;
duhun - the couple; guṇa - virtues;gāowe - sing; priya - pleasing; narma - joking;
sakhī - friends; gaṇa - multitudes; cāmara - camaras;ḍhulāowe - wave.

Viśākhā and the sakhīs sing the glories of the divine couple. With cāmara
whisks the priya-narma-sakhīs fan the divine couple.

Text 7

anaṅga mañjarī cuyā-candana deowe
mālatīra mālā rūpa mañjarī lāgāowe

anaṅga mañjarī - Ananga-manjari; cuyā - fragrances; candana - and sandal paste;
deowe - give; mālatīra - ofjasmineflowerrrs; mālā - garlands; rūpa mañjarī - Rupa-
manjari; lāgāowe - offers.

Anaṅga-mañjarī offers the divine couple fragrances and sandal paste. Rūpa-
mañjarī offers Them jasmine garlands.

Text 8

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

pañca - five; pradīpe - lamps; dhorī' - holding; karpūra - camphor; bāti - lamp;
lalitā - Lalitā;sundarī - beautiful; kore - does; jugala - of the divine couple; ārati -
arati.

Offering a five-fold lamp and a camphor lamp, beautiful Lalitā offers ārati to the
divine couple.

Text 9

debī-lakṣmī-śruti-gaṇa dharaṇī laṭāowe
gopī-jana-adhikāra raowata gāowe

debī - Parvati; lakṣmī - Lakṣmī; śruti-gaṇa - the personified Vedas; dharaṇī - on
the ground; laṭāowe - rollabout; gopī-jana - the gopīs; adhikāra - glory; raowata -
stand; gāowe - sing.

Lakṣmī, Pārvatī, and the Personified Vedas stand and sing the glories of the
gopīs. Then they fall down and roll on the ground in ecstasy.

Text 10

bhakatibinoda rohi' surabhī ki kuñje
ārati-daraśane prema-sukha bhuñje

bhakatibinoda - Bhaktivinoda; rohi' - staying; surabhī ki kuñje - at Surabhi-kunja; āraṭi - of the arati; daraśane - in the sight; prema - of love; sukha - happiness; bhuñje - enjoys.

Staying in Surabhi-kuñja and gazing at this āraṭi, Bhaktivinoda feels great love and bliss.

Song 2
Śrī Gaura-ārati
Arati for Lord Caitanya

Text 1

jaya jaya goracander āratiko śobhā
jāhnabī-taṭa-bane jaga-mana-lobhā

jaya - glory; jaya - glory; goracander - of Lord Caitanya; āratikaḥ - the arati; śobhā - beauty; jāhnabī-taṭa-bane - in the forest by the Gaṅgā's bank; jaga - of the world; mana - the hearts; lobhā - attraction.

The āraṭi ceremony that is going on on the banks of the Gaṅgā to receive Lord Caitanya is so beautiful that it is all-attractive to the minds of all the people in the world.*

Text 2

dakṣiṇe nitāicanda bāme gadādhara
nikaṭe adwaita śrīnibāsa chatra-dhara

dakṣiṇe - on the right; nitāicanda - Lord Nityānanda; bāme - on the left; gadādhara - Gadādhara; nikaṭe - nearby; adwaita - Advaita; śrīnibāsa - Śrīvāsa; chatra - umbrella; dhara - holding.

Advaita Prabhu is nearby. Śrīvāsa is nearby. Śrīvāsa is bearing the umbrella on Lord Caitanya's head.*

Text 3

bosiyāche gorācanda ratna-simhāsane
ārati koren brahmā-ādi deva-gaṇe

bosiyāche - sits; gorācanda - Lord Caitanya; ratna-simhāsane - on a jewel throne; ārati - arati; koren - does; brahmā - Brahmā; ādi - beginning; deva - of demigods; gaṇe - multitude.

To offer ārati-reception to Lord Caitanya, all the demigods have come down, headed by Lord Brahmā.*

Text 4

narahari-ādi kori' cāmara ḍhulāya
sañjaya-mukunda-bāsughoṣa-ādi gāya

narahari - with Narahari; ādi - beginning; kori' - doing; cāmara - camara; ḍhulāya - waving; sañjaya-mukunda - SañjayaMukunda; bāsughoṣa - Vāsu Ghoṣa; ādi - beginning; gāya - sing.

Narahari and other devotees fan the Lord with cāmaras. Sañjaya-Mukunda, Vāsu Ghoṣa, and other devotees sing.

Text 5

śaṅkha bāje ghaṅṭā bāje bāje karatāla
madhura mṛdaṅga bāje parama rasāla

śaṅkha - the conchshell; bāje - sounds; ghaṅṭā - bells; bāje - sound; bāje - sound; karatāla - karatalas; madhura - sweet; mṛdaṅga - mṛdaṅga; bāje - sounds; parama - very; rasāla - relishable.

The conchshell is sounding. Different kinds of bells are also ringing. Cymbals and bells sound all together. The mṛdaṅga vibration is very sweet to hear, very relishable. All these sounds taken together when vibrated are very relishable to hear.*

Text 6

bahu-koṭi candra jini' badana ujjwala
gala-deśe bana-mālā kore jhalamala

bahu - many; koṭi - millions; candra - moons; jini' - defeating; badana - face; ujjwala - splendor; gala-deśe - on the neck; bana - forest; mālā - garland; kore - does; jhalamala - splendor.

The Lord's glorious face defeats many millions of moons. The forest-flower garland on His neck is very glorious.

Text 7

śiba śuka nārada prema gadagada
bhakatibinoda dekhe gorāra sampada

śiba - Śiva; śuka - Śuka; nārada - Nārada; prema - with love; gadagada - with choked up voices; bhakatibinoda - Bhaktivinoda; dekhe - sees; gorāra - of Lord Caitanya; sampada - the glory and opulence.

Śiva, Śukadeva, and Nārada find their voices choked with love. Bhaktivinoda gazes at the glory and opulence of Lord Caitanya.

Song 3 Śrī Jugala-ārati Arati for the Divine Couple

Text 1

jaya jaya rādhā-kṛṣṇa jugala-milana
ārati karowe lalitādi sakhī-gaṇa

jaya - glory; jaya - glory; rādhā-kṛṣṇa - Śrī Śrī Rādhā Kṛṣṇa; jugala-milana - meeting; ārati - arati; karowe - do; lalitādi - headed by Lalita; sakhī-gaṇa - the gopīs.

Glory, glory to the ārati Lalitā and the gopīs offer to Śrī Śrī Rādhā and Kṛṣṇa!

Text 2

madana-mohana rūpa tri-bhaṅga-sundara
pītāmbara sikhi-puccha-cūrṅā-manohara

madana - than Kamadeva; mohana - more charming; rūpa - form; tri-bhaṅga - threefold bending; sundara - handsome; pītāmbara - yellow garments; sikhi-puccha-cūrṅā - peacock feather crown; manohara - charming.

Wearing yellow garments and a charming peacock-feather crown, threefold-bending Kṛṣṇa is more handsome than Kāmadeva.

Text 3

lalita-mādhava-bāme bṛṣabhānu-kanyā
sunīla-basanā gaurī rūpe guṇe dhanyā

lalita - charming; mādhava - Kṛṣṇa; bāme - on the left; bṛṣabhānu-kanyā - Śrī Rādhā; sunīla - blue; basanā - garments; gaurī - fair; rūpe - form; guṇe - in virtue; dhanyā - glorious.

Dressed in blue garments, Her complexion fair, and Her virtues glorious, King Vṛṣabhānu's daughter is on playful Kṛṣṇa's left.

Text 4

nānā-bidha alaṅkāra kore jhālamala
hari-mano-bimohana badana ujjwala

nānā-bidha - various; alaṅkāra - ornaments; kore - does; jhālamala - splendor; hari-mano-bimohana - charming Lord Kṛṣṇa's heart; badana - face; ujjwala - splendor.

Her many ornaments glisten. Her splendid face charms Kṛṣṇa's heart.

Text 5

biśākhādi sakhī-gaṇa nānā rāge gāya
priya-narma-sakhī jata cāmāra ḍhulāya

biśākhādi - headed by Visakha; sakhī-gaṇa - gopī; nānā - various; rāge - ragas; gāya - saing; priya-narma-sakhī - dear joking friends; jata - which; cāmāra - camara; ḍhulāya - wave.

Viśākhā and the other sakhīs sing songs in many rāgas. With cāmāras the priya-narma-sakhīs fan the divine couple.

Text 6

śrī-rādhā-mādhava-pada-sarasija-āṣe
bhakatibinoda sakhī-pade sukhe bhāse

śrī-rādhā-mādhava - of Śrī Rādhā-Kṛṣṇa; pada - feet; sarasija - lotus; āṣe - hope;

bhakatibinoda - Bhaktivinoda; sakhī-pade - at the sakhis' feet; sukhe - in happiness; bhāse - floats.

Yearning to attain the lotus feet of Śrī Śrī Rādhā-Kṛṣṇa, Bhaktivinoda floats in happiness at the gopīs' feet.

Song 4
Śrī Bhoga-ārati
Arati for Offering Food

Text 1

bhaja bhakata-batasala śrī-gaura-hari
śrī-gaura-hari sohi goṣṭha-bihārī nanda-jaśomatī-citta-hārī

bhaja - please worship; bhakata - the devotees; batasala - who loves; śrī-gaura-hari - Lord Caitanya; śrī-gaura-hari - Lord Caitanya; sohi goṣṭha-bihārī - who enkoys pastimes in Vraja; nanda-jaśomatī - of Nanda and Yaśodā; citta - the heart; hārī - enchanting.

Please worship Lord Caitanya, who is Lord Kṛṣṇa with a fair complexion, Lord Kṛṣṇa who loves His devotees, who plays in Vraja, and who charms Nanda's and Yaśodā's hearts.

Text 2

bela ho'lo dāmodara aisa ekhana
bhoga-mandire basi' karaho bhojana

bela - late; ho'lah - is; dāmodara - O Kṛṣṇa; aisaekhana - one; bhoga-mandire - in the dining room; basi' - sitting; karahaḥ - do; bhojana - meal.

"Kṛṣṇa! It's late! Sit down in the dining room and eat."

Text 3

nandera nideśe baise giri-bara-dhārī
baladeba saha sakha baise sārī sārī

nandera - of Nanda; nideśe - by the order; baise - sit; giri-bara-dhārī - Kṛṣṇa, the liufter of Govardhana Hill; baladeba - Balarāma; saha - with; sakha - friends; baise - sit; sārī - in rows; sārī - and rows.

By Nanda's order, Kṛṣṇa sits next to Balarāma. Their friends sit in row after row.

Text 4

śukatā-śākādi bhāji nālītā kusmaṇḍa
ḍāli ḍālnā dugdha-tumbī dadhi mocā-khaṇḍa

śukatā - sukta; śāka - āśka; ādi - beginning with; bhāji - fried vegetables; nālītā - jute-leaf salad; kusmaṇḍa - pumpkin; ḍāli - baskets of fruit; ḍālnā - dāl-cakes; dugdha - in milk; tumbī - squash; dadhi - yogurt; mocā-khaṇḍa - banana flowers.

There are śuktā, śāka, and other vegetables, fried things, jute-leaves, pumpkin, fruit-baskets, dāl-cakes, squash cooked in milk, yogurt, banana flowers, . . .

Text 5

mugdha-borḍā māṣa-borḍā roṭikā ghṛtānna
śaṣkūlī piṣṭaka khīra puli pāyasānna

mugdha-borḍā - mung-dal cakes; māṣa-borḍā - urad dal cakes; roṭikā - capātis; ghṛtānna - rice cooked in ghee; śaṣkūlī - sesame sweets; piṣṭaka - rice-flour sweets; khīra - milk-pudding; puli - cakes floating in milk; pāyasānna - sweet-rice.

. . . mung-dāla cakes, urad-dāl cakes, capātis, rice with ghee, sesame sweets, rice sweets, milk-pudding, cakes floating in milk, sweet-rice, . . .

Text 6

karpūra amṛta-keli rambhā khīra-sāra
amṛta rasālā amla dwādaśa prakāra

karpūra - with camphor; amṛta-keli - amṛta-keli; rambhā - banana; khīra-sāra - cream; amṛta - nectar; rasālā - mangoes; amla - sour; dwādaśa - twelve; prakāra - kinds.

. . . camphor amṛta-keli, bananas, cream, nectar, mangoes, twelve kinds of sour foods, . . .

Text 7

luci cini sarapurī laḍḍu rasābali
b"Plhojana korena kṛṣṇa ho'ye kutūhali

luci - puris; cini - sugar; sarapurī - sarapuris; laḍḍu - laddus; rasābali - rasavali; bhojana - meal; korena - does; kṛṣṇa - Kṛṣṇa; ho'ye - is; kutūhali - happy.

. . . puris, sugar, cream puris, laḍḍus, and rasāvalis. Enjoying this meal, Kṛṣṇa is happy.

Text 8

rādhikāra pakka anna bibidha byañjana
parama ānande kṛṣṇa korena bhojana

rādhikāra - by Śrī Rādhā; pakka - cooked; anna - rice; bibidha - various; byañjana - vegetables; parama - great; ānande - with bliss; kṛṣṇa - Kṛṣṇa; korena - does; bhojana - eating..

Kṛṣṇa very happily eats the rice and different vegetables Rādhā cooked.

Text 9

chale bale laḍḍu khāya śrī-madhumaṅgala
bagala bājāya āra deya hari bolo

chale - tricks; bale - by force; laḍḍu - laddus; khāya - eats; śrī-madhumaṅgala - Śrī Madhumaṅgala; bagala - armpits; bājāya - sounding; āra - also; deya - does; haribolaḥ - Haribol!

By tricks or by force Śrī Madhumaṅgala eats laḍḍus. Then he slaps his armpits and calls out, "Haribol!^"

Text 10

rādhikādi gaṇe heri' nayanera koṇe
tṛpta ho'ye khāya kṛṣṇa jaśodā-bhabane

rādhikā - Rādhā; ādi - beginning; gaṇe - the multitude; heri' - gazing; nayanera - of the eyes; koṇe - from the corners; tṛpta - pleased; ho'ye - become; khāya - eats; kṛṣṇa - Kṛṣṇa; jaśodā-bhabane - in Yaśodā's home.

In Yaśodā's home Kṛṣṇa eats until He is satisfied. From the corners of their eyes, Rādhā and the gopīs gaze at Him.

Text 11

bhojanānte piye kṛṣṇa subāsita bāri

sabe mukha prakhāloya ho'ye sāri sāri

bhojana - the meal; ante - at the end; piye - sips; kṛṣṇa - Kṛṣṇa; subāsita - scented; bāri - water; sabe - all; mukha - mouths; prakhāloya - washing; ho'ye - do; sāri - row; sāri - after row.

At the meal's end Kṛṣṇa sips scented water. In row after row everyone rinses his mouth.

Text 12

hasta-mukha prakhāliyā jata sakha-gaṇe
ānande biśrāma kore baladeba-sane

hasta - hands; mukha - and mouth; prakhāliyā - washing; jata - which; sakha-gaṇe - friends; ānande - happily; biśrāma - rest; kore - do; baladeba-sane - with Balarāma.

After washing their hands and mouths, Kṛṣṇa's friends take a nap with Balarāma.

Text 13

jāmbula rasāla āne tāmbūla-masālā
tāhā kheye kṛṣṇacandra sukhe nidrā gelā

jāmbula - Jāmbula; rasāla - and Rasāla; āne - bring; tāmbūla - betelnuts; masālā - and spices; tāhā - that; kheye - chewing; kṛṣṇacandra - Kṛṣṇa; sukhe - happily; nidrā - to sleep; gelā - goes.

Jāmbula and Rasāla bring betelnuts and spices. Chewing that, Kṛṣṇa happily goes to sleep.

Text 14

bilāsaka śikhi-puccha-cāmara ḍhulāya
apūrba śayyāya kṛṣṇa sukhe nidrā jāya

bilāsaka - Vilāsaka; śikhi-puccha-cāmara - a peacock-feather fan; ḍhulāya - waves; apūrba - peerless; śayyāya - on a bed; kṛṣṇa - Kṛṣṇa; sukhe - happily; nidrā - to sleep; jāya - goes.

As Vilāsaka moves a peacock-feather fan, Kṛṣṇa happily sleeps on a wonderful bed.

Text 15

jaśomatī-ājñā pe'ye dhaniṣṭha-ānīto
śrī-kṛṣṇa-prasāda rādhā bhuñje ho'ye prīto

jaśomatī - of Mother Yaśodā; ajñā - the command; pe'ye - attaining; dhaniṣṭha-
ānītaḥ - brought by Dhaniṣṭhā; śrī-kṛṣṇa - of Śrī Kṛṣṇa; prasāda - the prasadam;
rādhā - Rādhā; bhuñje - eats; ho'ye - becomes; prītaḥ - pleased.

By Mother Yaśodā's command, Rādhā happily eats the Kṛṣṇa-prasādam
Dhaniṣṭhā brings.

Text 16

lalitādi sakhī-gaṇa abaśeṣa pāya
mane mane sukhe rādhā-kṛṣṇa-guṇa gāya

lalitā - Lalitā; ādi - beginning with; sakhī-gaṇa - the gopīs; abaśeṣa - remnants;
pāya - attaining; mane mane - in their hearts; sukhe - happy; rādhā-kṛṣṇa-guṇa -
the glories of Śrī Śrī r-Kṛṣṇa; gāya - sing.

Honoring the remnants of that meal, with happy hearts Lalitā and the gopīs
sing Rādhā and Kṛṣṇa's glories.

Text 17

hari-lilā eka-mātra jāhāra pramoda
bhogārati gāya ṭhākura bhakatibinoda

hari - of Lord Kṛṣṇa; lilā - pastimes; eka - one; mātra - only; jāhāra - of whom;
pramoda - joy; bhoga - of a meal; ārati - arati; gāya - sings; ṭhākura bhakatibinoda -
Bhaktivinoda \Thākura.

Bhaktivinoda \Thākura, whose only joy is Lord Kṛṣṇa's pastimes, sings this ārati
of the Lord's meal.

Part Three
Prasāda-sebāya
Songs for Honoring Prasādam

Song 1

Text 1

bhāi re
śarīra abidyā-jāl jodendriya tahe kāl
jībe phele biṣaya-sāgore
tā'ra madhye jihwā ati lobhamoya su-durmati
tā'ke jeta kaṭhina somsāre

bhāi - brothers; re - O; śarīra - this material body; abidyā - of ignorance; jāl - a trap; joda - material; indriya - senses; tāhe - this; kāl - time; jībe - the soul; phele - throws; biṣaya - of material sense enjoyment; sāgore - into an ocean; tā'ra - of that; madhye - in the midst; jihwā - tongue; ati - very; lobhamoya - greedy; su-durmati - wicked; ta'ke - that; jeta - to control; kaṭhina - difficult; somsāre - in the material world.

O my brothers, this material body is a lump of ignorance, and the senses are a network of paths to death. Somehow we have fallen into this ocean of material sense enjoyment, and of all the senses the tongue is the most voracious and uncontrollable. It is very difficult to conquer the tongue in this world.*

Text 2

kṛṣṇa borṅo doyāmoy karibāre jihwā joy
swa-prasādāna dilo bhāi
sei annāmṛta khāo rādhā-kṛṣṇa guṇa gāo
preme ḍāko caitanya-nitāi

kṛṣṇa - Kṛṣṇa; borṅaḥ - very; doyāmoy - kind; karibāre - to do; jihwā - tongue; joy - conquest; swa - own; prasāda - mercy; anna - food; dilaḥ - gives; bhāi - O brothers; sei - this; anna - food; amṛta - nectar; khāaḥ - eat; rādhā-kṛṣṇa - Rādhā and Kṛṣṇa; guṇa - virtues; gāaḥ - sing; preme - with love; ḍākaḥ - call out; caitanyanitāi - Caitanya - Nitāi.

But You, dear Kṛṣṇa, are very kind to us and have given us such nice prasādam just to control the tongue. Now let us take this prasādam to our full satisfaction and glorify You, Śrī Śrī Rādhā and Kṛṣṇa, and in love call out for the help of Lord Caitanya and Nityānanda.*

Song 2

Text 1

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

bhāi - brothers; re - O; eka-dina - on day; śāntipure - at Santipura; prabhu - Lord; adwaitera - of Advaita; ghare - at the home; dui - the two; prabhu - the Lords; bhojane - to eat; bosilaḥ - sat; śāka - śāka; kori' - did; āswādana - tasting; prabhu - the Lord; bole - said; bhakta-gaṇa - O devotees; ei - this; śāka - śāka; kṛṣṇa - Lord Kṛṣṇa; āswadilaḥ - tasted.

O my brothers, one day, at Lord Advaita's home in Śāntipura, the two Lords sat down to eat. Tasting the śāka, Lord Caitanya said to the devotees, "Lord Kṛṣṇa has tasted this śāka.

Text 2

henō śāka āswādane kṛṣṇa-prema aise mane
sei preme koro āswādana
jaḍa buddhi parihari' prasāda-bhojana kori'
hari hari bolo sarba-jana

henāḥ - like this; śāka - śāka; āswādane - in tasting; kṛṣṇa-prema - pure love for Lord Kṛṣṇa; aise - ayyains; mane - in the heart; sei - that; preme - love; koraḥ - do; āswādana - tasting; jaḍa - material; buddhi - conceptions; parihari' - defeating; prasāda-bhojana - eating prasadam; kori' - doing; hari hari - Hari! Hari!; bolaḥ - say; sarba-jana - everyone.

"Tasting śāka like this makes pure love for Kṛṣṇa rise in the heart. Please taste that love. Renouncing all material misconceptions, everyone please taste prasādam and chant, `Hari!
Hari!' "

Song 3

Text 1

bhāi re
śacīra aṅgane kabhu mādhābendra purī prabhu

prasādānna korena bhojana
khāite khāite tā'ra ailo prema su-durbāra
bole śuno sannyāsīra gaṇa

bhāi - brothers; re - O; śacīra - of Śacī; aṅgane - in the courtyard; kabhu - when; mādhabendra purī - Madhavendra Puri; prabhu - the Lord; prasādānna - prasadam food; korena - did; bhojana - eating; khāite - to eat; khāite - to eat; tā'ra - of that; ailaḥ - was; prema - love; su-durbāra - irresistible; bale - by the power; śunaḥ - please hear; sannyāsīra - of sannyasis; gaṇa - O host.

O my brothers, O sannyāsīs, please listen. When, eating and eating, he honored the Lord's prasādānna in Mother Śacī's courtyard, Mādhabendra Purī became overwhelmed with ecstatic love.

Text 2

mocā-ghaṇṭa phula-borḡi ḡāli ḡālnā caccorḡi
śacī mātā korilo randhana
ta'ra śuddha bhakti heri' bhojana korilo hari
sudhā-sama e anna-byañjana

mocā-ghaṇṭa - banana flowers; phula-borḡi - dal cakes; ḡāli - baskets of fruit; ḡālnā - dal cakes; caccorḡi - spicy vegetables; śacī - Śacī; mātā - Mother; korilaḥ - did; randhana - coking; ta'ra - of that; śuddha - pure; bhakti - devotion; heri' - seeing; bhojana - eating; korilaḥ - did; hari - Lord Kṛṣṇa; sudhā-sama - like nectar; e - this; anna - rice; byañjana - and vegetables.

Mother Śacī cooked banana flowers, dāl cakes, and caccorḡi spicy vegetables. Seeing her pure devotion, Lord Kṛṣṇa ate her rice and vegetables, which were delicious like nectar.

Text 3

joge jogī pāya jāhā bhoge āja ha'be tāhā
hari boli' khao sabe bhāi
kṛṣṇera prasāda-anna tri-jagata kore dhanya
tripurāri nāce jāhā pāi

joge - by yoga; jogī - the yogis; pāya - attaining; jāhā - whom; bhoge - by eating; āja - now; ha'be - will be; tāhā - of that; hari - Hari!; boli' - saying; khaaḥ - please eat; sabe - everyone; bhāi - O my brothers; kṛṣṇera - of Lord Kṛṣṇa; prasāda-anna - the prasadam food; tri-jagata - the three worlds; kore - does; dhanya - glory; tripurāri - Lord Śiva; nāce - dances; jāhā - which; pāi - attaining.

What the yogīs obtain by practicing yoga will today be obtained by eating. O

my brothers, please chant "Hari!" and eat Kṛṣṇa-prasādam. The three worlds glorify Kṛṣṇa-prasādam. When he obtains it, Lord Śiva dances.

Song 4

Text 1

bhāi re
śrī-caitanya nityānanda śrībāsādi bhakta-bṛnda
gaurīdāsa paṇḍitera ghare
luci cini khīra sāra miṭhāi pāyasa āra
piṭhā-pānā āswādana kore

bhāi - brothers; re - O; śrī-caitanya - Śrī Caitanya; nityānanda - Nityānanda; śrībāsa - Śrīvāsa; ādi - beginning; bhakta - devotees; bṛnda - multitude; gaurīdāsa paṇḍitera - of gaurīdāsa Paṇḍita; ghare - at the home; luci - puris; cini - sugar; khīra - milk; sāra - cream; miṭhāi - sweets; pāyasa - sweet-rice; āra - and; piṭhā - sweet cakes; pānā - nectar drinks; āswādana - tasted; kore - did.

Lord Caitanya, Lord Nityānanda, Śrīvāsa, and a host of devotees enjoyed puris, sugar, milk, cream, sweet-rice, sweet-cakes, sweets, and nectar drinks at Gaurīdāsa Paṇḍita's home.

Text 2

mahāprabhu bhakta-gaṇe parama-ānanda-mane
ājñā dilo korite bhojana
kṛṣṇera prasāda-anna bhojane ho-iyā dhanya
kṛṣṇa boli' ḍāke sarba-jana

mahāprabhu - Lord Caitanya; bhakta-gaṇe - with the devotees; parama-ānanda-mane - blissful at heart; ājñā - order; dilaḥ - gave; korite - top do; bhojana - eating; kṛṣṇera - of Lord Kṛṣṇa; prasāda-anna - the prasadam food; bhojane - eating; ho-iyā - doing; dhanya - fortunate; kṛṣṇa - Kṛṣṇa; boli' - saying; ḍāke - called out; sarba-jana - everyone.

With a joyful heart Lord Caitanya commanded the devotees to eat. Eating the Kṛṣṇa-prasādam food, the fortunate devotees called out, "Kṛṣṇa!"

Song 5

Text 1

bhāi re
eka-dina nīlācale prasāda-sebana-kāle
mahāprabhu śrī-kṛṣṇa-caitanya
bolilena bhakta-gaṇe khecarāṇna śuddha-mane
sebā kori' hao āja dhanya

bhāi - brothers; re - O; eka-dina - one day; nīlācale - in Jagannātha Puri; prasāda - prasadam; sebana - of honoring; kāle - at the time; mahāprabhu - Mahāprabhu; śrī-kṛṣṇa-caitanya - Śrī Kṛṣṇa Caitanya; bolilena - said; bhakta-gaṇe - to the devotees; khecarāṇna - khicari; śuddha-mane - with a pure heart; sebā - honor; kori' - doing; hao - may be; āja - today; dhanya - fortunate and glorious.

O my brothers, one day, in Jagannātha Purī, at the time of honoring prasādam, Śrī Kṛṣṇa Caitanya Mahāprabhu said to the devotees, "By honoring this khicari with pure hearts, you have today become fortunate and glorious.

Text 2

khecarāṇna piṭhā-pāna apūrba prasāda nānā
jagannātha dilo tomā sabe
ākaṇṭha bhojana kori' bolo mukhe hari hari
abidyā-durita nāhi rabe

khecarāṇna - khicari; piṭhā - sweets; pāna - nectar drinks; apūrba - wonderful; prasāda - prasadam; nānā - various; jagannātha - Lord Jagannātha; dilāḥ - has given; tomā - to you; sabe - all; ākaṇṭha - up to the necks; bhojana - eating; kori' - doing; bolāḥ - say; mukhe - with the mouth; hari - Hari; hari - Hari; abidyā - ignorance; durita - and sin; nāhi - not; rabe - speak.

"Lord Jagannātha has given you this khicari and these wonderful sweets, nectar drinks, and other wonderful kinds of prasādam. Eat up to your necks and chant "Hari! Hari!" Then sin and illusion will not say to you a single word.

Text 3

jagannātha-prasādāṇna biriñci-śambhura manya
khāile prema hoibe udoya
emona durlabha dhana paiyācho sarba-jana
jaya jaya jagannātha jaya

jagannātha - of Lord Jagannātha; prasāda - prasadam; anna - food; biriñci - by

Brahmā; śambhura - and Śiva; manya - honored; khāile - eat; prema - love; hoibe - will be; udoya - arisal;
emona - this; durlabha - rare; dhana - wealth; paiyāchaḥ - attained; sarba - all; jana - people; jaya - glory; jaya - glory; jagannātha - to Lord Jagannātha; jaya - glory.

"Brahmā and Śiva worship Lord Jagannātha's prasādam. When a person eats it, ecstatic spiritual love rises within him. Now all of you have attained this rare treasure. Glory, glory, glory to Lord Jagannātha!"

Song 6

Text 1

bhāi re
rāma-kṛṣṇa go-caraṇe jaibena dūra bane
eta cinti' jaśodā rohiṇī
khīra sāra chānā nanī du'jane khāowano āni'
bātsalye ānanda mane gaṇi'

bhāi - brothers; re - O; rāma-kṛṣṇa - Balarāma and Kṛṣṇa; gaḥ - the cows; caraṇe - herding; jaibena - went; dūra - faraway; bane - in the forest; eta - this; cinti' - thinking; jaśodā - Yaśodā; rohiṇī - and Rohiṇī; khīra - milk; sāra - cream; chānā - curds; nanī - butter; du'jane - two people; khāowanah - feed; āni' - bringing; bātsalye - out of parental love; ānanda - bliss; mane - withheart; gaṇi' - considering.

O my brothers, thinking, "Herding the cows, Balarāma and Kṛṣṇa have gone far into the forest," with joyful hearts Yaśodā and Rohiṇī brought milk, cream, curds, and butter for
Them to eat.

Text 2

bayasya rākhāla-gaṇe khāya rāma-kṛṣṇa-sane
nāce gāya ānanda-antore
kṛṣṇera prasāda khāya udara bhoriyā jāya
āra deo āre deo kore

bayasya - friends; rākhāla-gaṇe - cowherd boys; khāya - eating; rāma-kṛṣṇa-sane - with Balarāma and Kṛṣṇa; nāce - dance; gāya - singing; ānanda-antore - with joyful hearts; kṛṣṇera - of Lord Kṛṣṇa; prasāda - the prasādam; khāya - eating; udara - belly; bhoriyā - filling; jāya - glory; āra - more; deaḥ - give; āre - more; deaḥ - give; kore - do.

Accompanied by Balarāma and Kṛṣṇa, with joyful hearts the cowherd friends

eat, sing, and dance. Eating Lord Kṛṣṇa's prasādam, the boys fill their bellies. Then they say, "Give us more. Give us more."

Part Four Śrī Nāgara-kīrtana Kīrtana in the City

Song 1

Text 1

nadiyā-godrume nityānanda mahājana
pātiyāche nāma-haṭṭa jībera karaṇa

nadiyā - in Nadiya; godrume - in Godruma; nityānanda - Nityānanda; mahājana - the great soul; pātiyāche – has established; nāma - of the holy name; haṭṭa - a marketplace; jībera - the souls; karaṇa - for the purpose.

In Nadiyā's Godruma the great soul Lord Nityānanda has opened a marketplace to sell the holy name to the conditioned souls.

Text 2

(śraddhābān jana he śraddhābān jana he)
prabhura ājñāya bhāi māgi ei bhikhā
bolo kṛṣṇa bhajo kṛṣṇa koro kṛṣṇa-śikhā

śraddhābān - faithful; jana - people; he - O; śraddhābān - faithful; jana - people; he - O; prabhura - of the Lord; ājñāya - by the order; bhāi - O my brothers; māgi - I be; ei - this; bhikhā - charity; bolāḥ - please chant; kṛṣṇa - Kṛṣṇa; bhajaḥ - worship; kṛṣṇa - Kṛṣṇa; korāḥ - do; kṛṣṇa - of Lord Kṛṣṇa; śikhā - learning and teaching.

(O faithful people, O faithful people,) O my brothers, by the Lord's command I ask this charity of you: Please chant, "Kṛṣṇa!", worship Kṛṣṇa, and learn and teach about Kṛṣṇa.

Text 3

aparādha-śūnya ho'ye loha kṛṣṇa-nāma
kṛṣṇa mātā kṛṣṇa pitā kṛṣṇa dhana prāṇa

aparādha - offenses; śūnya - without; ho'ye - doing;loha - accept; kṛṣṇa-nāma - the holy names of Lord Kṛṣṇa; kṛṣṇa - Kṛṣṇa;mātā - mother; kṛṣṇa - Kṛṣṇa; pitā - father; kṛṣṇa - Kṛṣṇa; dhana - wealth;prāṇa - life.

Chant Kṛṣṇa's name without offense. Accept Kṛṣṇa as your mother. Accept Kṛṣṇa as your father. Accept Kṛṣṇa as your wealth and your life.

Text 4

kṛṣṇera soṁsāra koro chārṅi' anācāra
jibe doyā kṛṣṇa-nāma sarba-dharma-sāra

kṛṣṇera - of Kṛṣṇa; soṁsāra - world; koraḥ - do; chārṅi' - renouncing; anācāra - sins; jibe - to the souls;doyā - mercy; kṛṣṇa - of Kṛṣṇa; nāma - the holy name; sarba-dharam-sāra – the essence of all religion.

Give up all sins. Make Kṛṣṇa your whole world. Be merciful to all souls. Chant Kṛṣṇa's names. That is the essence of all religion.

Song 2

Text 1

gāya gorā madhur sware
hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare

gāya - singing; gorā - Lord Caitanya; madhuḥ - sweet;sware - voice; hare kṛṣṇa hare kṛṣṇa
kṛṣṇa kṛṣṇa hare hare rāma hare rāma rāma rāma hare - the mahā-mantra.

With a sweet voice Lord Caitanya sings, "Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare."

Text 2

gṛhe thāko, bane thāko, sadā hari bole ḍāko
sukhe duḥkhe bhulo nā'ko, badane hari-nām koro re

gṛhe - at home; thāko, - stay; bane - in the forest;thāko, - stay; sadā - always;

hari - Hari; bole - say; dākaḥ - out loud; sukhe - in happiness; duḥkhe - in distress; bhulaḥ - forget; nā'ko, - don't; badane - on the mouth; hari-nām - the name of Lord Hari; koraḥ - do; re - Oh.

Stay at home or stay in the forest, but always call out, "Hari!" Either in happiness or distress, never forget to place in your mouth Lord Hari's holy names.

Text 3

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

māyā - of illusions; jāle - in the trap; baddha - bound; hoye - is; āchaḥ - is; miche - false; kāja - work; lo'ye - accept; ekhona - one; cetana - consciousness; pe'ye, - attaining; rādhā-mādhava - Rādhā-Kṛṣṇa; nām - names; bolaḥ - chant; re - Oh.

You were caught in Māyā's trap. Your work was only illusion. Aware of that, please chant Rādhā and Mādhava's names.

Text 4

jībana hoilo śeṣa, na bhojilo ḥṛṣikeśa
bhaktibinodopadeśa, ek-bār nām-rase mātō re

jībana - life; hoilaḥ - is; śeṣa, - at the end; na - not; bhojilaḥ - worshiped; ḥṛṣikeśa - Lord Kṛṣṇa; bhaktibinoda - of Bhaktivinoda; upadeśa - the teaching; ek-bāḥ - onetime; nām-rase - the nectar of the holy name; mātāḥ - intoxicated; re - Oh.

Your life is ending. You did not worship Kṛṣṇa, the master of the senses. Bhaktivinoda's teaching is: "Just once become drunk on the nectar of the holy name."

Song 3

Text 1

ek-bār bhābo mane
āśā-baśe bhrami' hethā, pā'be ki sukha jībane
ke tumi kothāy chile, ki korite hethā ele
kibā kāj kore' gele, jā'be kothā śarīra-patane

ek - one; bāḥ - time; bhābaḥ - think; mane - in your heart; āśā - of desire; baśe - under the control; bhrami' - wandering; hethā, - here; pā'be - will attain; ki - what?;

sukha - happiness; jībane - inlife; ke - who?; tumi - you; kothāy - from where?;
chile, - come;ki - what; korite - to
do; hethā - here; ele - come; kibā - what?;kāj - work; kore' - does; gele, - gone; jā'be
- will go; kothā - where?; śarīra - when the body; patane - falls.

Just once, think in your heart. As you wander in this life in the grip of material desires, what happiness do you find? Who are you? From where have you come? How did you come here? How will you leave. When this body falls away, where will you go?

Text 2

keno sukha duḥkha bhoya, ahamtā-mamatā-moya
tuccha jaya-parajaya, krodha himsā dweṣa anya-jane
bhakatibinoda koya, kori gorā-padaśroya
cid-ānanda-rasa-moya, hao rādhā-kṛṣṇa-nāma-gāne

kenah - why?; sukha - happiness; duḥkha - distress;bhoya, - fear; ahamtā - false ego; mamatā - false possessiveness;moya - consisting; tuccha - insignificant; jaya - victory; parajaya - and defeat; krodha - anger; himsā - violence;dweṣa - hatred; anya-jane - for other people; bhakatibinoda - Bhaktivinoda;koya, - says; kori - taking; gorā - of Lord Caitanya; pada - of the feet; āśroya - shelter; cid-ānanda-rasa-moya, - full of blissful spiritual nectar; haah - please do; rādhā-kṛṣṇa - of Rādhā and Kṛṣṇa; nāma - the names; gāne - songs.

Why do you experience pleasure, pain, fear, pathetic victory and defeat, anger, violence, and hatred for others? All these come from material thoughts of "I" and "mine". Bhaktivinoda says: Please take shelter of Lord Caitanya's feet and become filled with the nectar of spiritual bliss as you sing the names of Rādhā and Kṛṣṇa.

Song 4

Text 1

rādhā-kṛṣṇa bol bol bolo re sobhāi
(ei) śikhā diyā saba nadiyā
phirche nece' gaur-nitāi
(miche) māyāra boṣe jāccho bese'
khaccho hābuḍubu bhāi

rādhā-kṛṣṇa - Rādhā-Kṛṣṇa; bol - chant; bol - chant; bolah - chant; re - O; sobhāi - everyone; ei - this; śikhā - teaching;diyā - giving; saba - all; nadiyā - Nadiyā; phirche - go; nece' - dance; gaur-nitāi - Gaura-Nitāi; miche - false; māyāra - of Maya;boṣe - under the control; jāccho bese' khaccho hābuḍubu -

tossed to and fro by the waves; bhāi - O brothers.

Please chant, "Rādhā-Kṛṣṇa!"

Lord Caitanya and Lord Nityānanda, while dancing in the streets of Nadiyā, said, "All of you please chant: Rādhā-Kṛṣṇa! Why are you washed away by the waves of Māyā? The whole day and night you are full of anxieties. Why are you struggling in the ocean of Māyā, sometimes drowning and sometimes coming up?*

Text 2

(jīb) kṛṣṇa-dās e biśwās
korle to' ar duḥkho nāi
(kṛṣṇa) bolbe jabe pulak habe
jhorbe āṅkhi boli tāi

jīb - the individual soul; kṛṣṇa-dāḥ - a servant of Lord Kṛṣṇa; e - this; biśwāḥ - faith; korle - do; to' - that; aḥ - or; duḥkhaḥ - suffering; nāi - not; kṛṣṇa - Kṛṣṇa; bolbe - say; jabe - when; pulak - hairsstanding erect; habe - will be; jhorbe - flowing of tears; āṅkhi - in the eyes; boli - say; tāi - that.

"Believe that you are servants of Lord Kṛṣṇa. As soon as you come to that point, immediately all your troubles will cease.* Chant `Kṛṣṇa!' Tears will fill your eyes, and the hairs of your body will stand erect.

Text 3

(rādhā) kṛṣṇa bolo saṅge colo
ei-mātra bhikhā cāi
(jaya) sakala bipoda bhaktibinoda
bole jakhona o-nāma gāi

rādhā - Rādhā; kṛṣṇa - Kṛṣṇa; bolāḥ - say; saṅge - in association; colaḥ - go; ei-mātra - this only; bhikhā - charity; cāi - I wish; jaya - victory; sakala - all; bipoda - calamity; bhaktibinoda - Bhaktivinoda; bole - says; jakhona - what; onāma - the holy names; gāi - saing.

"Whenever I chant `Rādhā-Kṛṣṇa!' I become free of all kinds of dangers. Simply chant Hare Kṛṣṇa and follow me, so your struggle for existence in this material world will cease."* This Bhaktivinoda says.

Refrain

gāya gorācanda jībera tore
hare kṛṣṇa hare

gāya - sings; gorācanda - Lord Caitanya; jībera - of the souls; tore - deliverance;
hare - Hare; kṛṣṇa - Kṛṣṇa; hare - Hare.

To deliver the conditioned souls, Lord Caitanya sings, Hare! Kṛṣṇa! Hare!"

Text 1

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

He sings, "Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare
Rāma Rāma Rāma Hare Hare."

Text 2

eka-bāra bolo rasanā ucchaiḥ-sware
(bolo) nandera nandana jaśodā-jīvana
śrī-rādhā-ramaṇa prema-bhare

eka - one; bāra - time; bolāḥ - chant; rasanā - tongue; ucchaiḥ-sware - with a loud
voice; (bolo) - chant; nandera - of Nanda; nandana - the son; jaśodā-jīvana - the
life of Yaśodā; śrī-rādhā-ramaṇa - the lover of Rādhā; prema-bhare - with great
love.

"Just once with great love make your tongues loudly chant: `Nanda-nandana
(son of Nanda)! Yaśodā-jīvana (life of Yaśodā)! Śrī Rādhā-ramaṇa (lover of Śrī
Rādhā)!"

Text 3

(bolo) śrī-madhūsudana gopī-prāṇadhana
muralī-badana nṛtya kore
(bolo) agha-nisūdana pūtanā-ghātana
brahma-vimohana ūrdhwa-kore

bolāḥ - chant; śrī-madhūsudana - killer of Madhu; gopī-prāṇadhana - life of the
gopīs; muralī-badana - flutist; nṛtya - dance; kore - do; (bolo) - chant; agha-
nisūdana - killer of Agha; pūtanā-ghātana - killer of Putana; brahma-vimohana -
bewilderer of Brahmā; ūrdhwa-kore - raising your hands.

"Raising your hands, chant: `Śrī Madhūsudana (killer of Madhu)! Gopī-

prāṇadhana (life of the gopīs)! Muralī-vadana(flute-player)!', and dance. Chant, `Agha-nisūdana (killer of Agha)! Pūtanā-ghātana (killer of Pūtanā)! Brahma-vimohana (bewilderer of Brahmā)!

Song 6

Text 1

aṅga-upaṅga-astra-pārṣada-saṅge
nāco-i bhāba-mūrati gorā raṅge

aṅga - associates; upaṅga - servitors; astra - weapons; pārṣada - confidential companions; saṅge - in the association of; nāco-i - dances; bhāba - of ecstatic love; mūrati - the form; gorā - Lord Caitanya; raṅge - with joy.

Accompanied by His associates, servants, weapons, and confidential companions, Lord Caitanya, who is ecstatic love personified, joyfully danced.

Text 2

gā-ota kali-yuga-pābana nāma
bhrama-i śacī-suta nadiyā-dhāma

gā-ota - sings; kali-yuga-pābana - the purifier of the Kali-yuga; nāma - name; bhrama-i - wanders; śacī-suta - Śacī'sson; nadiyā-dhāma - in the abode of Nadiya.

Wandering in the abode of Nadiyā, Lord Caitanya, who is Saci's son and the purifier of the Kali-yuga, sings:

Text 3

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

"Hare Haraye Namaḥ Kṛṣṇa Yādavāya Namaḥ Gopāla Govinda Rāma Śrī Madhusūdana!"

Song 7

Refrain

hare kṛṣṇa hare
"Hare! Kṛṣṇa! Hare!"

Text 1

nitāi ki nāma eneche re
(nitāi) nāma eneche nāmera hāṭe
śraddhā-mūlye nāma diteche re

nitāi - Lord Nityānanda; ki - what?; nāma - name;eneche - brought; re - O;
(nitāi) - Lord Nityānanda; nāma - name;eneche - brought; nāmera - of the name;
hāṭe - in the marketplace;
śraddhā - of faith; mūlye - for the price; nāma - the name; diteche - gives; re - Oh.

What name did Nityānanda bring? Nityānanda brought a name to the marketplace. Asking only the price of faith, He sells that name.

Text 2

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

"Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare."

Text 3

(nitāi) jībera daśā malina dekhe
nāma eneche braja theke re
e nāma siba jape pañca-mukhe re
(madhura e hari-nāma)
e nāma brahmā jape catur-mukhe re
(madhura e hari-nāma)
e nāma nārada jape bīṇā-tantre re
(madhura e hari-nāma)
e nāmābhāse ajāmilo baikuṅṭhe gelo re
e nāma bolte bolte braje calo re
(bhaktibinoda bole)

nitāi - Lord Nityānanda; jībera - of the souls; daśā - the condition; malina - sinful; dekhe - sees; nāma - name; eneche - brings; braja - Vraja; theke - from; re - O; e - this; nāma - name; siba - Śiva; jape - chants; pañca-mukhe - five mouths; re - O; (madhura - sweet; e - thus; hari - of Lord Kṛṣṇa; nāma - name; e - O; nāma - name; brahmā - Brahmā; jape - chants; catur-mukhe - four mouths; re - O; (madhura - sweet; e - this; hari-nāma) - name of Lord Kṛṣṇa;
e - this; nāma - name; nārada - Nārada; jape - chants; bīṇā-tantre - with his vina; re - O; (madhura - sweet; e - thus; hari-nāma) - name of Lord Kṛṣṇa; e - this; nāma - of the name; ābhāse - the reflection; ajāmilaḥ - Ajāmila; baikuṅṭhe - in Vaikuṅṭha;

gelaḥ - went; re - O; e - this; nāma - name; bolte - chants; bolte - chants; braje - in Vraja; calaḥ - go; re - O;(bhaktibinoda - Bhaktivinoda; bole - says.

Seeing the sinful state of the fallen souls, Lord Nityānanda brought the holy name from the realm of Vraja. With his five mouths Śiva chants this holy name. (Lord Kṛṣṇa's name is sweet!) With his four mouths Brahmā chants this holy name. (Lord Kṛṣṇa's name is sweet!) Playing his vīṇā, Nārada chants this holy name. (Lord Kṛṣṇa's name is sweet!) By chanting a dim reflection of this holy name, Ajāmila went to Vaikuṅṭha. (Lord Kṛṣṇa's name is sweet!) (Bhaktivinoda says,) "Chant this holy name and go to the spiritual world of Vraja."

Song 8

Refrain

hari bole modera gaura elo

hari - Hari; bole - said; modera - with joy; gaura - Lord Caitanya; elaḥ - came. Joyfully chanting, "Hari!", Lord Caitanya came.

Text 1

elo re gaurāṅgacānda preme elothelo
nitāi-adwaita-saṅge godrume paśilo

elaḥ - went; re - Oh; gaurāṅgacānda - Lord Caitanya; preme - with love; elothelaḥ - overcome; nitāi-adwaita-saṅge - in the company of Nityānanda and Advaita; godrume - Godruma; paśilaḥ - entered.

Overcome with ecstatic love, Lord Caitanya entered Godruma with Nityānanda and Advaita.

Text 2

saṅkīrtana-rase mete nāma bilāilo
nāmera hāṭe ese preme jagat bhāsāilo

saṅkīrtana - of saṅkīrtana; rase - with the nectar; mete - intoxicated; nāma - the name; bilāilaḥ - gave; nāmera - of the name; hāṭe - in the marketplace; ese - this; preme - love; jagat - the world; bhāsāilaḥ - made float.

Intoxicated by tasting the nectar of the holy name, He entered the marketplace of the holy name and gave the holy name away for free. He made the whole world float in ecstatic love.

Text 3

godruma-bāsira āja duḥkha dūre gelo
bhakta-bṛnda-saṅge āsi' hāṭa jagailo

godruma - of Godruma; bāsīra - of the residents; āja - now; duḥkha - sufferings; dūre - far away; gelaḥ - gone; bhaktabṛnda-saṅge - in the association of the devotees; āsi' - coming; hāṭa - the marketplace; jagailaḥ - awakened.

Today the sufferings of Godruma's people have fled far away. Accompanied by His devotees, the Lord has awakened the marketplace of the holy name.

Text 4

nadiyā bhramite gorā elo nāmera hāṭe
gaura elo hāṭe saṅge nitāi elo hāṭe

nadiyā - in Nadiyā; bhramite - wandering; gorā - Lord Caitanya; elaḥ - goes; nāmera - of the holy name; hāṭe - the marketplace; gaura - Lord Caitanya; elaḥ - went; hāṭe - in the marketplace; saṅge - in the company; nitāi - Lord Nityānanda; elaḥ - goes; hāṭe - in the marketplace.

Wandering in Nadiyā, Lord Caitanya entered the marketplace of the holy name. When Lord Caitanya entered that marketplace, Lord Nityānanda entered the marketplace with Him.

Text 5

nāce mātoyārā nitāi godrumera māṭhe
jagat mātāya nitāi premera mālasāṭe

nāce - dance; mātoyārā - wild; nitāi - Lord Nityānanda; godrumera - of Godruma; māṭhe - in the fields and pastures; jagat - the world; mātāya - making wild; nitāi - Lord Nityānanda; premera - of love; mālasāṭe - slapping His arms.

Wild with ecstasy, Lord Nityānanda dances in Godruma's pastures and fields. Clapping His arms in ecstatic love, Lord Nityānanda makes the whole universe wild with ecstasy.

Text 6

(torā dekhe jā're)
adwaitādi bhakta-bṛnda nāce ghāṭe ghāṭe
palāya duranta kali porōiyā bibhrāṭe

tora - you; dekhe - look; jā're - whom; adwaitādi - headed by Advaita Acārya; bhakta-bṛnda - the devotees; nāce - dance; ghāṭe - at ghata; ghāṭe - after ghata; palāya - flees; duranta - ferocious; kali - Kali; porōiyā - falling; bibhrāṭe - into calamity.

(Everyone come and look!) Led by Advaita, the devotees dance at ghāṭa after ghāṭa. Finding himself in grave danger, ferocious Kali-yuga has fled far away.

Text 7

ki sukhe bhāsilo jība gorācandera nāṭe
dekhiyā śuniyā pāsaṅḍira buke phāṭe

ki - why?; sukhe - in bliss; bhāsilah - float; jība - the souls; gorācandera - of Lord Caitanya; nāṭe - the dancing; dekhiyā - seeing; śuniyā - hearing; pāsaṅḍira - of the blasphemers; buke - the heart; phāṭe - breaks.

Why did every soul float in bliss? Seeing and hearing of Lord Caitanya's dancing, even the blasphemers found their hearts break with ecstatic love.

Part Five
Śrīman Mahāprabhura śata-nāma
A Hundred Names of Lord Caitanya

Song 1

Refrain

nadiyā-nagare nitāi nece' nece' gāya re

nadiyā - of Nadiyā; nagare - in the towns; nitāi - Lord Nityānanda; nece' - dancing; nece' - and dancing; gāya - sang; re - Oh.

Dancing and dancing in Nadiyā's towns, Lord Nityānanda sang:

One

Text 1

jagannātha-suta mahāprabhu biśwambhara
māyāpura-śaśī nabadvīpa-sudhākara

O Lord Caitanya, O son of Jagannātha Miśra (Jagannātha-suta), O great Lord (Mahāprabhu), O maintainer of the worlds (Viśvambhara), O moon of Mayapura (Māyāpura-śaśī), O nectar moon of Navadvīpa (Navadvīpa-sudhākara)!

Text 2

śacī-suta gaura-hari nimāi-sundara
rādhā-bhāba-kānti-ācchādita naṭa-bara

O son of Śacī (Śacī-suta), O fair Kṛṣṇa (Gaura-hari), O handsome Nimāi

(Nimāi-sundara), O Lord covered by the splendor of Rādhā's ecstatic love (Rādhā-bhāva-kānti-ācchādita), O best of dancers (Naṭa-vara)!

Text 3

nāmānanda capala bālaka māṭṭ-bhakta
brahmāṇḍa-badana tarkī kautukānurakta

O Lord who finds bliss in the holy names (Nāmānanda), O Lord who was a restless child (Capala-bālaka), O Lord devoted to Your mother (Māṭṭ-bhakta), O Lord who held the universe in Your mouth (Brahmāṇḍa-vadana), O best of logicians (Tarkī), O playful Lord (Kautukānurakta)!

Two

Text 4

bidyārthi-urūpa caura-dwayera mohana
tairthika-sarvasva grāmya-bālikā-kriḍana

O moon of scholars (Vidyārthi-udupa), O Lord who bewildered two thieves (Caura-dwayera mohana), O treasure of a pilgrim (Tairthika-sarvasva), O child who teased the village girls (Grāmya-bālikā-kriḍana)!

Text 5

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

O Lord who gave a great blessing to Goddess Lakṣmī (Lakṣmī prati bora-dātā), O mischievous child (Uddhata-bālaka), O Lord who removed Śacī's grief at the loss of her husband and son (Śrī Śacira pati-putra-śoka-nibāraka)!

Text 6

lakṣmī-pati pūrba-deśa-sarba-kleśa-hara
digvijayi-darpa-hārī viṣṇupriyeśvara

O husband of Lakṣmī (Lakṣmī-pati), O Lord who removed all sufferings from the land of East Bengal (Pūrva-deśa-sarva-kleśa-hara), O Lord who removed the Digvijayī Paṇḍita's pride (Digvijayi-darpa-hārī), O Lord of Viṣṇupriyā (Viṣṇupriyeśvara)!

Three

Text 7

ārja-dharma-pāla piṭṭ-gayā-piṇḍa-dātā
purī-śiṣya madhwācārja-sampradāya-pātā

O protector of the true religion (Ārya-dharma-pāla), O Lord who at Gayā

offered piṇḍa for Your father (Pitr-gayā-piṇḍa-dātā), O disciple of Ísvara Purī (Purī-śiṣya), O protector of Madhvācārya's sampradāya (Madhvācārya-sampradāya-pātā).

Text 8

kṛṣṇa-nāmonmatta kṛṣṇa-tattwa-adhyāpaka
nāma-saṅkīrtana-juga-dharma-prabartaka

O Lord wild by chanting Lord Kṛṣṇa's holy names (Kṛṣṇa-nāmonmatta), O teacher of the truth about Lord Kṛṣṇa (Kṛṣṇa-tattvādhyāpaka), O Lord who preaches Nāma-saṅkīrtana, the religion of the age (Nāma-saṅkīrtana-yuga-dharma-pravartaka)!

Text 9

advaita-bāndhaba śrīnibāsa-gṛha-dhana
nityānanda-prāṇa gadādhara jīvana

O friend of Advaita (Advaita-bāndhava), O wealth of Śrīvāsa's home (Śrīnivāsa-gṛha-dhana), O life of Nityānanda (Nityānanda-prāṇa), O life of Gadādhara (Gadādhara-jīvana)!

Four

Text 10

antardvīpa-śaśadhara sīmanta-bijoya
godruma-bihārī madhyadvīpa-lilāśroya

O moon of Antardvīpa (Antardvīpa-śaśadhara), O glory of Sīmantadvīpa (Sīmanta-vijaya), O Lord who enjoys pastimes in Godruma (Godruma-vihārī), O Lord who enjoys pastimes in Madhyadvīpa (Madhyadvīpa-lilāśraya)!

Text 11

koladvīpa-pati ṛtudvīpa-maheśvara
jahnu-modadruma-rudradvīpera īśvara

O master of Koladvīpa (Koladvīpa-pati), O master of Ṛtudvīpa (Ṛtudvīpa-maheśvara), O master of Jahnudvīpa, Modadrumadvīpa, and Rudradvīpa (Jahnu-modadruma-rudradvīpeśvara)!

Text 12

navakhaṇḍa-raṅganātha jāhnabī-jīvana
jagāi-mādhāi-ādi-durbṛtta-tāraṇa

O master of the nine islands of Navadvīpa (Navakhaṇḍa-raṅganātha), O life of Goddess Gaṅgā (Jāhnabī-jīvana), O deliverer of the sinners beginning with Jagāi

and Mādhāi (Jagāi-
mādhāi-ādi-durbṛtta-tāraṇa)!

Five

Text 13
nagara-kīrtana-simha kājī-uddharāṇa
śuddha-nāma-pracāraka bhaktārti-haraṇa

O lion of kīrtana in the city (Nagara-kīrtana-simha), O deliverer of the Kazi (Kājī-uddharāṇa), O preacher of the pure holy name (Śuddha-nāma-pracāraka), O Lord who removes the devotees' sufferings (Bhaktārti-haraṇa)!

Text 14
nārāyaṇī-kṛpā-sindhu jībera niyantā
adhama-parṅuyā-daṇḍī bhaktadoṣa-hantā

O Lord who was an ocean of mercy to Nārāyaṇī (Nārāyaṇī-kṛpā-sindhu), O master of all souls (Jībera niyantā), O Lord who punished the degraded students (adhama-parṅuyā-daṇḍī), O Lord who removes the devotees' faults (Bhakta-doṣa-hantā)!

Text 15
śrī-kṛṣṇa-caitanyacandra bhāratī-tāraṇa
paribrāja-śiromaṇi utkala-pāvana

O Śrī Kṛṣṇa Caitanyacandra (Śrī Kṛṣṇa Caitanyacandra), O deliverer of Keśava Bhāratī (Bhāratī-tāraṇa), O crest-jewel of parivrājaka-sannyāsīs (Parivrāja-śiromaṇi), O purifier of Orissa (Utkala-pāvana)!

Six

Text 16
ambu-liṅga-bhūbaneśa-kapoteśa-pati
khīra-cora-gopāla-darśana-sukhī jati

O master of Ambuliṅga, Bhuvaneśvara, and Kapoteśvara (Ambu-liṅga-bhūbaneśa-kapoteśa-pati), O Lord delighted to see Kṣīracora-Gopāla (Kṣīra-cora-gopāla-darśana-sukhī), O best of sannyāsīs (yati)!

Text 17
nirdaṇḍī-sannyāsī sārbabhauma-kṛpāmoya
swānanda-āswādānandī sarba-sukhāśroya

O Lord whose sannyāsa-daṇḍa was broken (Nirdaṇḍī-sannyāsī), O Lord merciful to Sārvabhauma (Sārvabhauma-kṛpāmaya), O Lord who taste You own transcendental bliss

(Svānandāsvādānandī), O resting place of all bliss (Sarva-sukhāśraya)!

Text 18

purāṭa-sundara bāsudeva-trāṇa-kartā
rāmānanda-sakhā bhaṭṭa-kula-kleśa-hartā

O handsome Lord splendid like gold (Purāṭa-sundara), O deliverer of Vāsudeva (Vāsudeva-trāṇa-kartā), O joy of Rāmānanda (Rāmānanda-sakhā), O Lord who removed all troubles from Bhaṭṭa's family (Bhaṭṭa-kula-kleśa-hartā).

Seven

Text 19

bauddha-jaina-māyāvādi-kutarka-khaṇḍana
dakṣiṇa-pāvana bhakti-grantha-uddharaṇa

O Lord who breaks into pieces the illogical arguments of the Buddhists, Jains, and Māyāvādīs (Bauddha-jaina-māyāvādi-kutarka-khaṇḍana), O Lord who delivered the southern provinces (Dakṣiṇa-pāvana), O Lord who rescued some important scriptures describing devotional service (Bhakti-grantha-uddharaṇa)!

Text 20

ālāla-darśanānandī rathāgra-nartaka
gajapati-trāṇa devānanda-uddhāraka

O Lord delighted to see Alālanātha (Alāla-darśanānandī), O Lord who danced before the Rathayātrā chariot (Rathāgra-nartaka), O deliverer of Mahārāja Pratāparudra (Gajapati-trāṇa), O deliverer of Devānanda (Devānanda-uddhāraka)!

Text 21

kuliyā-prakāśe duṣṭa parṇuyāra trāṇa
rūpa-sanātana-bandhu sarba-jīva-prāṇa

O Lord who, appearing in Kuliyā-grāma, delivered the wicked students (Kuliyā-prakāśe duṣṭa parṇuyāra trāṇa), O friend of Rūpa and Sanātana Gosvāmīs (Rūpa-sanātana-bandhu), O life of all living entities (Sarva-jīva-prāṇa)!

Eight

Text 22

ṛṇḍābanānanda-mūrti balabhadra-saṅgī
jabana-uddhārī bhaṭṭa-ballabhera raṅgī

O Lord whose form is the bliss of Ṛṇḍāvana (Ṛṇḍāvanānanda-mūrti), O companion of Balabhadra (Balabhadra-saṅgī), O deliverer of the yavanas (Yavana-uddhārī), O Lord

pleased with Vallabha Bhaṭṭa (Bhaṭṭa-vallabhera raṅgī)!

Text 23

kāśī-bāsi-sannyāsī-uddhārī prema-dātā
markaṭa-bairāgi-daṇḍī ā-caṇḍāla-trātā

O Lord who delivered the sannyāsīs of Vārāṇasī (Kāśī-vāsi-sannyāsī-uddhārī),
O giver of spiritual love (Prema-dātā), O Lord who punished the monkey-like
pseudo-sannyāsīs
(Markaṭa-vairāgi-daṇḍī), O Lord who delivered everyone, even down to the
caṇḍālas (Acaṇḍāla-trātā)!

Text 24

bhaktera gauraba-kārī bhakta-prāṇa-dhana
haridāsa-raghunātha-svarūpa-jīvana

O Lord who honors the devotees (Bhaktera gauraba-kārī), O life and treasure of
the devotees (Bhakta-prāṇa-dhana), O life of Haridāsa, Raghunātha dāsa, and
Svarūpa Dāmodara (Haridāsa-
raghunātha-svarūpa-jīvana)!

Text 25

nadīyā-nāgare nitāi nece' nece gāya re
bhakatibinoda tā'ra parḷe rāṅgā-pāya re

nadīyā-nāgare - in the twons of Nadīyā; nitāi - Lord Nityānanda; nece' -
dancing; nece - and dancing; gāya - sang; re - O; bhakatibinoda - Bhaktivinoda; tā'ra
- of Him; parḷe - falls down; rāṅgā-pāya - at the reddishfeet; re - Oh.

Dancing and dancing in Nadīyā's towns, Lord Nityānanda sang these names.
Bhaktivinoda falls down before His reddish feet.

Song 2

Text 1

jaya godruma-pati gorā
nitāi-jīvana adwaitera dhana
bṛndābana-bhāba-bibhora
gadādhara-prāṇa śrīvāsa-śaraṇa
kṛṣṇa-bhakta-mānasa-corā

Glory to Lord Caitanya, who is the master of Godruma (Godruma-pati), fair
(Gorā), the life of Nityānanda (Nitāi-jīvana), the wealth of Advaita (Adwaitera
dhana), overcome with the ecstatic love of Vṛndāvana (Bṛndābana-bhāba-bibhorā),
the life of Gadādhara (Gadādhara-prāṇa), the shelter of Śrīvāsa (Śrīvāsa-śaraṇa),
and the thief who has stolen the Kṛṣṇa-

devotees' hearts (Kṛṣṇa-bhakta-mānasa-corā).

Song 3

Text 1

kali-yuga-pāvana biśwambhara
gauḍa-citta-gagana śāśadhara

Lord Caitanya is the purifier of the Kali-yuga (Kali-yuga-pāvana), the maintainer of the worlds (Viśvambhara), the moon in the sky of the hearts of the people of Gauḍa-deśa (Gauḍa-citta-gagana śāśadhara), . . .

Text 2

kīrtana-bidhātā para-prema-dātā
śacī-suta puraṭa-sundara

. . . the original author of saṅkīrtana (Kīrtana-vidhātā), the giver of spiritual love (Para-prema-dātā), Śacī's son (Śacī-suta), and splendid like gold (Puraṭa-sundara).

Song 4

Text 1

śrī-kṛṣṇa-caitanya advaita prabhu nityānanda
gadādhara śrīnibāsa murāri mukunda
swarūpa-rūpa-sanātana purī rāmānanda

Glory to Śrī Kṛṣṇa Caitanya, Lord Advaita, Lord Nityānanda, Gadādhara, Śrīvāsa, Murāri Gupta, Mukunda, Svarūpa Dāmodara, Rūpa Gosvāmī, Sanātana Gosvāmī, Ísvara Purī, and Rāmānanda Raya!

Part Six

Śrī Kṛṣṇera Viṁśottara-śata-nāma A Hundred and Twenty Names of Lord Kṛṣṇa

Song 1

Refrain

nagare nagare gorā gāya

nagare - in town; nagare - after town; gorā - Lord Caitanya; gāya - sings.
In town after town Lord Caitanya sings:

One

Text 1

jaśomatī-stanya-pāyī śrī-nanda-nandana
indranīla-maṇi braja-janera jībana

O infant who drank at Yaśodā's breast (Yaśomatī-stanya-pāyī), O son of Nanda (Śrī Nanda-nandana), O Lord splendid like sapphires (Indranīla-maṇi), O life of Vraja's people (Braja-janera jībana)!

Text 2

śrī-gokula-niśācarī-pūtanā-ghātana
duṣṭa-tṛṇābarta-hantā śakāṭa-bhañjana

O Lord who killed the Pūtanā witch in Gokula (Śrī Gokula-niśācarī-pūtanā-ghātana), O killer of the Tṛṇāvarta demon (Duṣṭa-tṛṇābarta-hantā), O Lord who broke the cart (Śakāṭa-bhañjana)!

Text 3

nabanīta-cora dadhi-haraṇa-kuśala
jamala-arjuna-bhañjī gobinda gopāla

O butter-thief (Navanīta-cora), O child expert at stealing yogurt (Dadhi-haraṇa-kuśala), O child who broke the Yamala-arjuna trees (Yamalārjuna-bhañjī), O Lord who pleases the cows, land and senses (Govinda), O protector of the cows (Gopāla)!

Two

Text 4

dāmodara bṛndābana-go-batsa-rākhāla
batsāsūrāntaka hari nija-jana-pāla

O child whose belly was bound by a rope (Dāmodara), O protector of the cows and calves in Vṛndāvana (Bṛndābana-go-batsa-rākhāla), O killer of Vatsāsura (Vatsāsūrāntaka), O Lord who takes away all that is inauspicious (Hari), O Lord who protect Your devotees (Nija-jana-pāla)!

Text 5

baka-śatru agha-hantā brahma-bimohana
dhenuka-nāśana kṛṣṇa kālīya-damana

O enemy of Bakāsura (Baka-śatru), O killer of Aghāsura (Agha-hantā), O Lord who bewildered Brahmā (Brahma-vimohana), O killer of Dhenukāsura (Dhenuka-nāśana), O all-attractive Lord (Kṛṣṇa), O Lord who subdued Kālīya (Kālīya-damana)!

Text 6

pītāmbara śikhi-piccha-dhārī veṇu-dhara
bhāṇḍīra-kānana-līla dāvānala-hara

O Lord dressed in yellow garments (Pītāmbara), O Lord who wears a peacock-feather (Śikhi-piccha-dhārī), O Lord who plays the flute (Veṇu-dhara), O Lord who enjoys pastimes in Bhāṇḍīravana (Bhāṇḍīra-kānana-līla), O Lord who swallowed a forest-fire (Dāvānala-hara)!

Three

Text 7

naṭa-bara guhā-cara śarata-bihārī
ballabī-ballabha deba gopī-bastra-hārī

O best of dancers (Naṭa-vara), O Lord who wanders in caves (Guhā-cara), O Lord who enjoys pastimes in autumn (Śarata-bihārī), O beloved of the gopīs (Ballavī-vallabha), O splendid and playful Supreme Personality of Godhead (Deva), O Lord who stole the gopīs' garments (Gopī-vastra-hārī)!

Text 8

jagya-patnī-gaṇa-prati karuṇara sindhu
govardhana-dhṛk mādhaba braja-bāsi-bandhu

O ocean of mercy for the yajña-patnīs (Yajña-patnī-gaṇa-prati karuṇara sindhu), O lifter of Govardhana Hill (Govardhana-dhṛk), O husband of the goddess of fortune (Mādhava), O friend of Vraja's residents (Vraja-vāsi-bandhu)!

Text 9

indra-darpa-hārī nanda-rakhitā mukunda
śrī-gopa-ballabha rāsa-kṛīḍa pūrṇānanda

O Lord who removed Indra's pride (Indra-darpa-hārī), O protector of Nanda (Nanda-rakṣitā), O giver of liberation (Mukunda), O beloved of the gopas (Śrī Gopa-vallabha), O Lord who enjoys the rāsa-dance pastime (Rāsa-kṛīḍa), O Lord

filled with bliss (Pūrṇānanda)!

Four

Text 10

śrī-rādhā-ballabha rādhā-mādhava sundara
lalitā-biśākhā-ādi-sakhī-prāṇeśwara

O beloved of Rādhā (Śrī Rādhā-vallabha), O husband of Rādhā (Rādhā-Mādhava), O handsome Lord (Sundara), O master more dear than life for Lalitā, Viśākhā, and the other sakhīs (Lalitā-Viśākhā-ādi-sakhī-prāṇeśvara)!

Text 11

naba-jaladhara-kānti madana-mohana
bana-mālī smeramukha gopī-prāṇadhana

O Lord splendid like a new raincloud (Nava-jaladhara-kānti), O Lord more charming than Kāmadeva (Madana-mohana), O Lord decorated with a forest-garland (Vana-mālī), O smiling Lord (Smera-mukha), O life of the gopīs (Gopī-prāṇadhana)!

Text 12

tri-bhaṅgī muralī-dhara jāmuna-nāgara
rādhā-kuṇḍa-raṅga-netā rasera sāgara

O Lord whose form bends in three places as You dance (Tri-bhaṅgī), O player of the flute (Muralī-dhara), O hero who enjoys pastimes by the Yamunā (Yāmuna-nāgara), O Lord who enjoys pastimes by Rādhā-kuṇḍa (Rādhā-kuṇḍa-raṅga-netā), O ocean of nectar (Rasera sāgara)!

Five

Text 13

candrāvalī-prāṇa-nātha kautukābhilāṣī
rādhā-māna-sulampaṭa milana-prayāsī

O master more dear than life for Candrāvalī (Candrāvalī-prāṇa-nātha), O playful Lord (Kautukābhilāṣī), O rake who makes Rādhā jealous and angry (Rādhā-māna-sulampaṭa), O Lord who meets Rādhā (Milana-prayāsī)!

Text 14

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

O Lord who gave the gift of the Mānasa-gaṅgā (Mānasa-gaṅgāra dānī), O thief of flowers (Prasūna-taskara), O rake who teases the gopīs (Gopī-saha haṭha-kārī), O master of Vraja's forests (Vraja-vaneśwara)!

Text 15

gokula-sampada gopa-duḥkha-nibāraṇa
durmada-damana bhakta-santāpa-haraṇa

O wealth of Gokula (Gokula-sampada), O Lord who removes the gopas' sufferings (Gopa-duḥkha-nibāraṇa), O Lord who subdues the wicked (Durmada-damana), O Lord who removes the devotees' sufferings (Bhakta-santāpa-haraṇa)!

Six

Text 16

sudarśana-mocana śrī-śaṅkhacūḍāntaka
rāmānuja śyāma-cānda muralī-bādaka

O Lord who delivered the vidyādhara Sudarśana (Sudarśana-mocana), O killer of Śaṅkhacūḍa (Śrī Śaṅkhacūḍāntaka, O younger brother of Balarāma (Rāmānuja), O dark moon of Vraja (Śyāma-candra), O Lord who plays the flute (Muralī-bādaka)!

Text 17

gopī-gīta-śrotā madhusūdana murāri
ariṣṭa-ghātaka rādhā-kuṇḍādi-bihārī

O Lord who hears the gopīs' songs (Gopī-gīta-śrotā), O killer of the Madhu demon (Madhusūdana), O enemy of the Mura demon (Murāri), O killer of Ariṣṭāsura (Ariṣṭa-ghātaka), O Lord who enjoys pastimes at Rādhā-kuṇḍa and other places (Rādhā-kuṇḍādi-vihārī)!

Text 18

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

O killer of Vyomāsura (Vyomāntaka), O lotus-eyed Lord (Padma-netra), O killer of Keśi (Keśi-nisūdana), O playful Lord (Raṅga-krīḍa), O killer of Kaṁsa (Kaṁsa-hantā), O killer of Kaṁsa's wrestlers (Malla-praharaṇa)!

Seven

Text 19

basudeba-suta bṛṣṇi-baṁśa-kīrti-dhwaja
dīna-nātha mathureśa debakī-garbha-ja

O son of Vasudeva (Vasudeva-suta), O flag that proclaims the glory of the Vṛṣṇi dynasty (Vṛṣṇi-vamśa-kīrti-dhvaja), O master of the poor (Dīna-nātha), O master of Mathurā (Mathureśa), O Lord born from Devakī's womb (Devakī-garbha-ja)!

Text 20

kubjā-kṛpāmoya biṣṇu śauri nārāyaṇa
dwārakeśa naraka-ghna śrī-jadu-nandana

O Lord merciful to Kubjā (Kubjā-kṛpāmaya), O all-pervading Lord (Viṣṇu), O descended of King Śūrasena (Śauri), O resting-place of all living entities (Nārāyaṇa), O master of Dwārakā (Dwārakeśa), O killer of Narakāsura (Naraka-ghna), O descendent of King Yadu (Śrī Yadu-nandana)!

Text 21

śrī-rukmiṇī-kānta satyā-pati sura-pāla
pāṇḍaba-bāndhaba śiśupālādīra kāla

O beloved of Śrī Rukmiṇī (Śrī Rukmiṇī-kānta), O husband of Satyā (Satyā-pati), O protector of the demigods (Sura-pāla), O kinsman of the Pāṇḍavas (Pāṇḍaba-bāndhava), O all-devouring time for Śiśupāla and the demons (Śiśupālādīra kāla).

Eight

Text 22

jagadīśa janārdana keśabārta-trāṇa
sarba-abatāra-bīja biśwera nidāna

O master of the worlds (Jagadīśa), O Lord who removes the devotees' sufferings (Janārdana), O master of Brahmā and Śiva (Keśava), O Lord who saves the devotees from distress (Arta-trāṇa), O seed of all incarnations (Sarvāvatāra-bīja), O origin of the universes (Viśva-nidāna)!

Text 23

māyeśwara jogeśwara brahma-teja-dhāra
sarbātmāra ātmā prabhu prakṛtira pāra

O master of Māyā (Māyeśvara), O master of yoga (Yogeśvara), O master of spiritual power (Brahma-teja-dhāra), O soul of all souls (Sarvātmātmā), O supreme master (Prabhu), O Lord beyond the material world (Prakṛti-pāra)!

Text 24

patita-pābana jagannātha sarbeśwara
bṛndābana-candra sarba-rasera ākara

O purifier of the fallen (Patita-pāvana), O master of the universes (Jagannātha),
O controller of all (Sarveśvara), O moon of Vṛndāvana (Vṛndāvana-candra), O
mine that produces the
jewels of all the rasas (Sarva-rasākara)!

Text 25

nagare nagare gorā gāya
bhakatibinoda tachu pāya

nagare - in town; nagare - after town; gorā - Lord Caitanya; gāya - sings;
bhakatibinoda - Bhaktivinoda; tachu - of Him; pāya - at the feet.

In town after town Lord Caitanya sings these names. Bhaktivinoda falls at His
feet.

Song 2

Text 1

kṛṣṇa gobinda hare
gopī-ballabha śaure

O all-attractive Lord (Kṛṣṇa), O Lord who pleases the cows, land, and senses
(Govinda), O Lord who removes all that is inauspicious (Hari), O beloved of the
gopīs (Gopī-vallabha), O
descendent of King Śūrasena (Śauri)!

Text 2

śrīnibāsa dāmodara śrī-rāma murāre
nanda-nandana mādhaba nṛsimha kamsāre

O resting-place of Goddess Lakṣmī (Śrīnivāsa), O child whose belly was bound
with a rope (Dāmodara), O supreme enjoyer (Śrī Rāma), O killer of the demon
Mura (Murāri), O son of Nanda (Nanda-nandana), O husband of Goddess Lakṣmī
(Mādhava), O half-man half-lion (Nṛsimha), O enemy of Kamsa (Kamsāri)!

Song 3

Text 1

rādhā-ballabha mādhaba śrī-pati mukunda
gopinātha madana-mohana rāsa-rasānanda
anaṅga-sukhada-kuñja-bihārī gobinda

O beloved of Rādhā (Rādhā-vallabha), O husband of the goddess of fortune (Mādhava and Śrī-pati), O giver of liberation (Mukunda), O master of the gopīs (Gopinātha), O Lord more charming than Kāmadeva (Madana-mohana), O Lord who happily tastes the nectar of the rāsa-dance (Rāsa-rasānanda), O Lord who enjoys amorous pastimes in the forest (Anaṅga-sukhada-kuñja-vihārī), O Lord who pleases the cows, land, and senses (Govinda)!

Song 4

Text 1

rādhā-mādhava kuñja-bihārī
gopī-jana-ballabha giri-bara-dhārī
jaśodā-nandana braja-jana-rañjana
jamunā-tīra-bana-cārī

Śrī Rādhā-Mādhava have Their loving pastimes in the groves of Vṛndāvana (Kuñja-vihārī). "Gopī-jana-vallabha" means "one who attracts and reciprocates loving pastimes with the gopīs". "Giri-vara-dhārī" is Kṛṣṇa's name in the pastime of lifting Govardhana Hill. "Yaśodā-nandana" is the son of Yaśodā. "Vraja-jana-rañjana" means the attractive darling of the inhabitants of Vṛndāvana ". He is always playing in the groves (vana) of the bank (tīra) of the Yamunā River. Therefore Kṛṣṇa is also known as "Yāmuna-tīra-vana-cārī".*

Song 5

Text 1

rādhā-ballabha rādhā-binoda
rādhā-mādhava rādhā-pramoda

O beloved of Rādhā (Rādhā-vallabha), O Lord who enjoys pastimes with Rādhā (Rādhā-vinoda), O husband of Rādhā (Rādhā-mādhava), O delight of Rādhā (Rādhā-pramoda)!

Text 2

rādhā-ramaṇa rādhā-nātha
rādhā-baraṇāmoda
rādhā-rasika rādhā-kānta
rādhā-milana-moda

O lover of Rādhā (Rādhā-ramaṇa), O master of Rādhā (Rādhā-nātha), O delight

of Rādhā (Rādhā-varaṇāmoda), O Lord delighted by Rādhā (Rādhā-rasika), O beloved of Rādhā (rādhā-kānta), O Lord who enjoys meeting Rādhā (rādhā-milana-moda)!

Song 6

Text 1

jaya jaśodā-nandana kṛṣṇa gopāla gobinda
jaya madana-mohana hare ananta mukunda

O son of Yaśodā (Yaśodā-nandana), O all-attractive Lord (Kṛṣṇa), O protector of the cows (Gopāla), O pleasure of the cows land, and senses (Govinda), glory to You! O Lord more charming than Kāmadeva (Madana-mohana), O Lord who takes away all that is inauspicious (Hari), O limitless Lord (Ananta), O giver of liberation (Mukunda), glory to You!

Text 2

jaya acyuta mādhaba rāma bṛndābana-candra
jaya muralī-badana śyāma gopī-janānanda

O infallible Lord (Acyuta), O husband of the goddess of fortune (Mādhava), O supreme enjoyer (Rāma), O moon of Vṛndāvana (Vṛndāvana-candra), glory to You! O flute-player (Muralī-vadana), O dark Lord (Śyāma), O bliss of the gopīs (Gopī-janānanda), glory to You!

Part Seven Śrī Nāma-kīrtana Chanting of the Holy Names

Song 1

Text 1

jaśomatī-nandana braja-baro-nāgara
gokula-rañjana kāna
gopī-parāṇa-dhana madana-mano-hara
kāliya-damana-bidhāna

O son of Yaśodā (Yaśomatī-nandana), O great hero of Vraja (Vraja-vara-nāgara), O delight of Gokula (Gokula-rañjana), O Kṛṣṇa (Kāna), O life and wealth of the gopīs (gopī-prāṇa-dhana), O Lord more charming than Kāmadeva (Madana-manohara), O subduer of Kāliya (Kāliya-damana-vidhāna)!

Text 2

amala-hari-nāma amiya bilāsa
vipina-purandara nabīna nāgara-bora
vaṁśī-badana su-bāsā

O Lord whose holy name is splendid and pure (Amala-hari-nāma), O Lord whose pastimes are nectar (Amiya-bilāsa), O king of the forest (Vipina-purandara), O best of youthful heroes (Navīna-nāgara-vara), O Lord who plays the flute (Vaṁśī-vadana), O Lord dressed in splendid garments (Suvāsā)!

Text 3

braja-jana-pālana asura-kula-nāśana
nanda-godhana-rākho-wālā
govinda mādhaba nabanīta-taskara
sundara nanda-gopālā

O protector of Vraja's people (Vraja-jana-pālana), O killer of the demons (Asura-kula-nāśana), O protector of Nanda's cows (Nanda-godhana-rākho-wālā), O Lord who pleases the cows, land, and senses (Govinda), O husband of the goddess of fortune (Mādhava), O butter-thief (Navanīta-taskara), O handsome Lord (Sundara), O cowherd son of Nanda (Nanda-gopālā)!

Text 4

jāmuna-taṭa-cara gopī-basana-hara
rāsa-rasika kṛpāmoya
śrī-rādhā-ballabha bṛndāvana-naṭa-bara
bhakatibinoda-āśroya

O Lord who walks on the Yamunā's banks (Yāmuna-taṭa-cara), O thief of the gopīs' garments (gopī-vasana-hara), O enjoyer of the nectar rāsa-dance (Rāsa-rasika), O merciful Lord (Kṛpāmaya), O beloved of Śrī Rādhā (Śrī Rādhā-vallabha), O Lord who dances in Vṛndāvana (Vṛndāvana-naṭa-vara), O shelter of Bhaktivinoda (Bhaktivinodāśraya)!

Song 2

Text 1

doyāl nitāi caitanya bole nāca re āmāra mana
nāca re āmāra mana nāca re āmāra mana

doyāl - merciful; nitāi - Nityānanda; caitanya - Caitanya; bole - say; nāc - dance; re - O; āmāra - my; mana - heart.

Chanting, "Merciful Caitanya and Nityānanda!", dance, O my heart! Dance, O my heart! Dance, O my heart!

Text 2

(emon doyāl to nāi he māra kheye prema deya)

(ore) aparādha dūre jābe pā'be prema-dhana

(o nāme aparādha-bicāra to nāi he)

(takhon) kṛṣṇa-nāme ruci ha'be ghucibe bandhana

emon - this; doyāl - merciful; taḥ - that; nāi - not; he - O; māra - a beating; kheye - experiences; prema - love; deya - gives; ore - Oh; aparādha - offense; dūre - far away; jābe - goes; pā'be - will attain; prema - of ecstatic love; dhana - the treasure; aḥ - and; nāme - in the name; aparādha - offense; bicāra - consideration; taḥ - of You; nāi - not; he - Oh takhon - then; kṛṣṇa-nāme - holy name of Lord Kṛṣṇa; ruci - love; ha'be - will be; ghucibe - will destroy; bandhana - bondage.

(O my heart, no one is merciful like Caitanya and Nityānanda. Even when attacked, They gave ecstatic spiritual love to Their attackers.)

(O heart,) soon your offenses will flee far away. Soon you will attain a great treasure of spiritual love.

(Caitanya and Nityānanda do not take offenses seriously.)

(Then) you will fall in love with Kṛṣṇa's name. Your bonds to this material world will be broken.

Text 3

(kṛṣṇa-nāme anurāga to ha'be he)

(takhona) anāyāse sa-phala ha'be jībera jībana

(kṛṣṇa-rati binā jībana to miche he)

(śeṣe) bṛndābane rādhā-śyāmera pā'be daraśana

(gaura-kṛpā ha'le he)

kṛṣṇa - of Lord Kṛṣṇa; nāme - for the name; anurāga - love; taḥ - you; ha'be - will be; he - Oh; takhona - then; anāyāse - easily; sa-phala - successful; ha'be - will be; jībera - of the soul; jībana - the life; kṛṣṇa-rati - love for Lord Kṛṣṇa; binā - without; jībana - life; taḥ - you; miche - false; he - Oh; śeṣe - at the end; bṛndābane - in Vṛndāvana; rādhā-śyāmera - of Śrī Śrī r-Kṛṣṇa; pā'be - you will attain; daraśana - the sight; gaura - of Lord Caitanya; kṛpā - the mercy; ha'le - will be; he - Oh!

(O heart, you will fall in love with Kṛṣṇa's name.)

(Then) you will easily attain the goal of life.

(O heart, without love for Kṛṣṇa, life is false.)

(At the end) you will see Rādhā and Kṛṣṇa in Vṛndāvana.

(O heart, you will attain Lord Caitanya's mercy.)

Song 3

Text 1

hari bolo hari bolo hari bolo bhāi re
hari-nāma aniyāche gaurāᅅga-nitāi re
(modera duᅅkko dekhe re)

hari - Hari!; bolah - chant; bhāi - brotjers; re - O; hari-nāma - the naems of Lord Hari; aniyāche - brought; gaurāᅅga-nitāi - Lord Caitanya and Lord Nityānanda; re - Oh; modera - of us; duᅅkkaᅅ - the sufferings; dekhe - saw; re - Oh.

Chant, "Hari!" Chant, "Hari!" Chant, Hari!", O my brothers.

Ah! Lord Caitanya and Lord Nityānanda brought us the holy name of Lord Hari.

(Ah! They saw our sufferings.)

Text 2

hari-nāma binā jībera anya dhana nāi-re
hari-nāme śuddha ha'lo jagāi-mādhāi re
(barᅅo pāpī chilo re)

hari-nāma - the holy name of Lord Hari; binā - without; jībera - of the soul; anya - another; dhana - wealth; nāi-re - isnot; hari-nāme - the holy name of Lord Hari; śuddha - pure; ha'lah - is; jagāi-mādhāi - Jagai and Madhai; re - ah!; barᅅaᅅ - great; pāpī - sinners; chilah - were; re - Ah!

Ah! For the soul nothing is a precious treasure but the names of Lord Hari.

Ah! The holy names of Lord Hari purified even Jagāi and Mādhāi.

(Ah! They were great sinners.)

Text 3

miche māyā-baddha ho'ye jībana kātāi re
(āmi āmāra bole re)
āśā-baᅅe ghure ghure āra kothā jāi re
(āśāra ᅅeᅅa nāi re)

miche - false; māyā - by Māyā; baddha - bound; ho'ye - Iam; jībana - life; kātāi - cut; re - O; āmi - I; āmāra - mine; bole - says; re - Oh; āśā - of desires; baᅅe - under the control; ghure - going; ghure - and going; āra - other; kothā - where?; jāi - I go; re - Oh; āśāra - of desires; ᅅeᅅa - end; nāi - not; re - Oh.

Ah! I am shackled by Māyā. My life will soon be cut off.

(Ah! StillI declare, "It is I." and "It is mine.".)

Ah! In the grip of many desires, I wander and wander in circles. Where will I go now?

(Ah! My desires have no end.)

Text 4

hari bo'le deo bhāi āśāra mukhe chāi re
(nirāᅅa to sukho re)
bhoga-mokha-bāᅅchā cārᅅi' hari-nāma gāi re
(śuddha-sattwa ho'ye re)

hari - Hari; bole - chant; deaᅅ - give; bhāi - O my brothers; āśāra - of material desires; mukhe - in the face; chāi - a pile of ashes; re - Oh; nirāᅅa - freedom from material desires; taᅅ - that;

sukhaᅅ - happiness; re - Oh; bhoga - for sense gratification; mokha - and

liberation; bāñch - the desire; a - cārṅi' - renouncing; hari-nāma - the holynames of Lord Hari; gāi - I sing; re - Oh; śuddha - pure; sattwa - goodness; ho'ye - I am; re - Oh.

Chant, "Hari!", O my brothers. Material desires are worthless like a pile of ashes.

(Ah! Real happiness is freedom from material desires.)

Ah! Turning away from desires for sense pleasure or impersonal liberation, I chant the names of Lord Hari.

(Ah! Now I stand in pure goodness.)

Text 5

nāceye-o nāmera guṇe o saba phala pāi re

(tuccha phale prayāsa cherṅe re)

binoda bole jāi lo'ye nāmera bālāi re

(nāmera bālāi cherṅe re)

nāceye-aḥ - I dance; nāmera - of the name; guṇe - the virtues; aḥ - and; saba - all; phala - results; pāi - I attain; re - Oh; tuccha - insignificant; phale - results; prayāsa - struggle; cherṅe - I stop; re - Oh; binoda - Bhaktivinoda; bole - says; jāi - I go; lo'ye - I take; nāmera - of the holynome; bālāi - obstacles; re - Oh; nāmera - of the name; bālāi - obstacles; cherṅe - I renounce; re - Oh.

Ah! Inspired by the glory of the holy name, I dance. Now I attain all that is good.

(Ah! I renounce the struggle to gain pathetic, worthless things.)

Bhaktivinoda says: Ah! Now I remove all obstacles that stop the holy name.

(Ah! I renounce all obstacles to the holy name.)

Song 4

Text 1

bolo hari bolo (3 times)

manera ānande bhāi bolo hari bolo

bolo hari bolo (3 times)

janame janame sukhe bolo hari bolo

bolaḥ - chant; hari - Hari; manera - of the heart; ānande - in bliss; bhāi - O brothers; janame janame - birth after birth; sukhe - happily.

Chant, "Hari!" Chant! (3 times)

O my brothers, with joy in your hearts chant, "Hari!" Chant!

Chant, "Hari!" Chant! (3 times)

Birth after birth happily chant, "Hari!" Chant!

Text 2

bolo hari bolo (3 times)

mānaba-janma pe'ye bhāi bolo hari bolo

bolo hari bolo (3 times)

sukhe thāko duḥkhe thāko bolo hari bolo

mānaba - human; janma - birth; pe'ye - attained; bhāi - O mybrothers; sukhe - in happiness; thākaḥ - stay; duḥkhe - indistress; thākaḥ - stay.

Chant, "Hari!" Chant! (3 times)

O my brothers, now that you have attained this human birth, chant, "Hari!" Chant!

Chant, "Hari!" Chant! (3 times)

In happiness or in suffering, chant, "Hari!" Chant!

Text 3

bolo hari bolo (3 times)

sampade bipade bhāi bolo hari bolo

bolo hari bolo (3 times)

gṛhe thāko bane thāko bolo hari bolo

kṛṣṇera soṁsāre thāki' bolo hari bolo

sampade - in prosperity; bipade - in calamity; bhāi - brothers; bolāḥ - chant; gṛhe - at home; thākaḥ - stay; bane - in the forest; thākaḥ - stay; kṛṣṇera - of Kṛṣṇa; soṁsāre - in the world;

thāki' - staying.

Chant, "Hari!" Chant! (3 times)

O my brothers, in good fortune or in calamity, chant, Hari!" Chant!

Chant, "Hari!" Chant! (3 times)

Stay at home, or stay in the forest, but chant, "Hari!" Chant! As long as you stay in this world that belongs to Lord

Kṛṣṇa, chant, "Hari!" Chant!

Text 4

bolo hari bolo (3 times)

asat-saṅga chārṅi' bhāi bolo hari bolo

bolo hari bolo (3 times)

baiṣṇaba-caraṇe porṅi' bolo hari bolo

asat-saṅga - bad association; chārṅi' - shunning; bhāi - brothers; baiṣṇaba-caraṇe - feet of the Vaisnavas; porṅi' - falling down.

Chant, "Hari!" Chant! (3 times)

Shun the wicked, O my brothers, and chant, "Hari!" Chant!

Chant, "Hari!" Chant! (3 times)

Bow down before a true Vaiṣṇava's feet and chant, Hari!" Chant!

Text 5

bolo hari bolo (3 times)

gaura-nityānanda bolo (3 times)

gaura-gadādhara bolo (3 times)

gaura-adwaita bolo (3 times)

Chant, "Hari!" Chant! (3 times)

Chant, "Gaura-Nityānanda!" (3 times)

Chant, "Gaura-Gadādhara!" (3 times)

Chant, "Gaura-Advaita!" (3 times)

Song 5

Text 1

(hare) haraye namaḥ kṛṣṇa jādabāya namaḥ
jādabāya mādhabāya keśabāya namaḥ
gopāla gobinda rāma śrī-madhusūdana
rādhā-gobinda bolo (4 times)

hare - Hari; haraye - to Lord Hari; namaḥ - obeisances; kṛṣṇa - Kṛṣṇa; jādabāya - to the descendent of King Yadu; namaḥ - obeisances; mādhabāya - to the husband of the goddess of fortune; keśabāya - to the master of Brahmā and Śiva; namaḥ - obeisances; gopāla - O protector of the cows; gobinda - O delight of the cows, land, and senses; rāma - O supreme enjoyer; śrī-madhusūdana - O killer of Madhu; rādhā-gobinda - O Śrī Śrī Rādhā-Kṛṣṇa; bolāḥ - chant.

(Hari!) Obeisances to Lord Hari! Obeisances to Lord Kṛṣṇa, the descendent of Mahārāja Yadu! Obeisances to Lord Kṛṣṇa, who is the husband of the goddess of fortune, the master of Brahmā and Śiva, and the descendent of Mahārāja Yadu! O Gopāla! O Govinda! O Rāma! O Śrī Madhusūdana! Chant, "Rādhā-Govinda!" (4 times)

Text 2

gobinda gobinda gobinda bolo
rādhā-gobinda bolo (4 times)
guru-kṛpā jale nāśi' biṣaya-anala
rādhā-gobinda bolo (4 times)

gobinda - Govinda; bolāḥ - chant; rādhā-gobinda - Rādhā Govinda; guru - of the spiritual master; kṛpā - the mercy; jale - with the water; nāśi' - destroying; biṣaya - of materialistic life; anala - the fire.

Chant, "Govinda! Govinda! Govinda!"

Chant, "Rādhā-Govinda!" (4 times)

With the water of the spiritual master's mercy, extinguish the blazing fire of materialism!

Chant, "Rādhā-Govinda!" (4 times)

Text 3

kṛṣṇete arpiyā deha-gehādi sakala
rādhā-gobinda bolo (4 times)
ananya-bhābete citta koriyā sarala
rādhā-gobinda bolo (4 times)

kṛṣṇete - to Kṛṣṇa; arpiyā - offering; dehagehādi - beginning with body and home; sakala - all; rādhā-gobinda - Rādhā Kṛṣṇa; bolāḥ - chant; ananya-bhābete - with pure love; citta - heart; koriyā - doing; sarala - sincere.

Surrender to Lord Kṛṣṇa your body, home, and all else!

Chant, "Rādhā-Govinda!" (4 times)

In your heart love Him purely and truly!
Chant, "Rādhā-Govinda!" (4 times)

Text 4

rūpānuga baiṣṇabera piyā pada-jala
rādhā-gobinda bolo (4 times)
daśa aparādha tyaji' bhukti-mukti-phala
rādhā-gobinda bolo (4 times)

rūpānuga - a follower of Śrīla Rūpa Gosvāmī; baiṣṇabera - of a Vaiṣṇava; piyā - drinking; pada - from the feet; jala - the water; daśa - ten; aparādha - kinds of offenses; tyaji' - renouncing; bhukti - of material sense gratification; mukti - and impersonal liberation; phala - the fruits.

Drink water that has washed the feet of a pure Vaiṣṇava
follower of Śrīla Rūpa Gosvāmī!

Chant, "Rādhā-Govinda!" (4 times)

Turn from the ten offenses! Turn from material sense gratification and
impersonal liberation!

Chant, "Rādhā-Govinda!" (4 times)

Text 5

sakhīra caraṇa-reṇu koriyā sambola
rādhā-gobinda bolo (4 times)
swarūpete braja-bāse hoiyā śītala
rādhā-gobinda bolo (4 times)

sakhīra - of the gopīs; caraṇa - of the feet; reṇu - the dust; koriyā - doing; sambola - wealth; swarūpete - in the original form; braja - in Vraja; bāse - in residence; hoiyā - being; śītala - cool.

Make the dust of the gopīs' feet Your treasure and your wealth.

Chant, "Rādhā-Govinda!" (4 times)

Extinguish the blazing fire of materialism. Cool and refreshed, manifest your
original spiritual form, and live always in Vraja!

Chant, "Rādhā-Govinda!" (4 times)

Part Eight Śrī Nāmāṣṭaka Eight Songs Glorifying the Holy Name

Song 1

(Lalita-rāga, Eka-tālā and Daśakuśī)

Text 1

śrī-rūpa-badane śrī-saci-kumāra
swa-nāma-mahimā koralo pracāra

śrī-rūpa - of Śrīla Rūpa Gosvāmī; badane - through the mouth; śrī-saci-kumāra - Lord Caitanya; swa - own; nāma - of the holy name; mahimā - the glory; koralaḥ - did; pracāra - preaching.

Through Śrīla Rūpa Gosvāmī's mouth Lord Caitanya preached the glories of His own holy names.

Text 2

jo nāma so hari kachu nāi bheda
so nāma satya-miti gāyati beda

jaḥ - which; nāma - name; saḥ - that; hari - Lord Kṛṣṇa; kichu - something; nāi - not; bheda - different; saḥ - that; nāma - name; satya - true; miti - knowledge; gāyati - sing; beda - the Vedas.

Lord Kṛṣṇa is not different from His name. This truth the Vedas sing.

Text 3

sabu upaniṣaḍa ratna-mālā-dyuti
jhakamaki' caraṇa-samīpe
maṅgala-ārati koro-i anukhaṇa
dwi-guṇita-pañca-pradīpe

sabu - all; upaniṣaḍa - the Upaniṣads; ratna - jewels; mālā - necklaces; dyuti - splendor; jhakamaki' - shine; caraṇa - feet; samīpe - near; maṅgala-ārati - maṅgala-ārati; koro-i - do; anukhaṇa - at every moment; dwi-guṇita - doubled; pañca - five; pradīpe - with lamps.

With two times five lamps, moment after moment the Upaniṣads, glistening like jewel necklaces, offer maṅgala-ārati to the feet of the holy name.

Text 4

caudda bhūbana māha deba-nara-dānaba
bhāga jākora balabāna
nāma-rasa-pīyūṣa pibo-i anukhaṇa
chorāta karama-geyāna

caudda - fourteen; bhūbana - worlds; māha - within; deba - demigods; nara - humans; dānaba - demons; bhāga - goodfortune; jākora - of whom; balabāna - powerful; nāma - of the name; rasa-pīyūṣa - nectar; pibo-i - drink; anukhaṇa - moment after moment; chorāta - turning away; karama - from karma; geyāna - and jñāna.

Turning away from karma (fruitive work) and jñāna (impersonal speculation), the most fortunate demigods, humans, and demons in the fourteen worlds drink the nectar of the holy name moment after moment.

Text 5

nitya mukta punaḥ nāma-upāsanā
satata koro-i sāma-gāne
goloke baithata gā-owe nirantara
nāma-biraha nāhi jāne

nitya - eternal; mukta - liberated; punaḥ - again; nāma-upāsanā - worship of the holy name; satata - always; koro-i - do; sāma - of the Sāma Veda; gāne - with songs; goloke - in Goloka; baithata - staying; gā-owe - sing; nirantara - always; nāma - from the name; biraha - separation; nāhi - not; jāne - know.

Singing songs from the Sāma Veda, the eternally liberated souls always worship the holy name in Goloka. They never know separation from the holy name.

Text 6

sabu-rasa-ākara hari iti dwy-akhara
sabu-bhābe karolun āsroya
nāma caraṇe parḡi bhaktibinoda kohe
tuyā pade māgoḥun niloya

sabu - all; rasa - nectar; ākara - source; hari - Ha-ri; iti - thus; dwy - two; akhara - syllables; sabu - all; bhābe - love; karolun - I do; āsroya - shelter; nāma - the holy name; caraṇe - at the feet; parḡi - I fall; bhaktibinoda - bhaktivinoda; kohe - says; tuyā - of You; pade - at the feet; māgoḥun - I beg; niloya - residence.

With all love I take shelter of the two syllables "Ha-ri", which are a spring from which all nectar flows. Falling at the feet of the holy name, Bhaktivinoda says, "I beg for a home at Your feet."

Song 2

Text 1

jaya jaya hari-nāma cid-ānandāmṛta-dhāma
para-tattwa akhara-ākāra
nija-jane kṛpā kori' nāma-rūpe abatori'
jibe doyā korile apāra

jaya - glory; jaya - glory; hari-nāma - Oname of Lord Hari; cid - spiritual; ānanda - bliss; amṛta - nectar; dhāma - abode; para-tattwa - supreme truth; akhara - of syllables; ākāra - in the form; nija-jane - to Your own people; kṛpā - mercy; kori' - doing; nāma-rūpe - in the form of the name; abatori' - descending; jibe - to the conditioned souls; doyā - mercy; korile - does; apāra - limitless.

O holy name of Lord Hari, O abode of the nectar of spiritual bliss, O Supreme Truth manifest in a form of syllables, glory, glory to You! O Lord, being kind to the devotees, You descended to this world. You give limitless mercy to the fallen souls.

Text 2

jaya hari kṛṣṇa rāma jaga-jana-su-biśrāma
sarba-jana-mānasa-rañjana
muni-bṛnda nirantara je nāmera samādara
kori' gāya bhoriyā badana

jaya - glory; hari - Hari; kṛṣṇa - Kṛṣṇa; rāma - Rāma; jaga - of the universe; jana - of the people; su-biśrāma - relief; sarba-jana - all people; mānasa - hearts; rañjana - delighting; muni-bṛnda - sages; nirantara - always; je - which; nāmera - of the name; samādara - worship; kori' - doing; gāya - sing; bhoriyā - filling; badana - mouths.

"O Hari! O Kṛṣṇa! O Rāma! O shelter of the world's people! O delight of every heart! Glory to You!" Filling their mouths, the sages worship and praise the holy name in this way.

Text 3

ohe kṛṣṇa-nāmakhara tumi sarba-śakti-dhara
jībera kalyāṇa-bitaraṇe
tomā binā bhaba-sindhu uddhārite nāhi bandhu
āsiyācho jība-uddharaṇe

ohe - O; kṛṣṇa - of Lord Kṛṣṇa; nāma - of the holy name; akhara - syllables; tumi - You; sarba-śakti-dhara - possessing all power; jībera - of the souls; kalyāṇa - auspiciousness;

bitaraṇe - giving; tomā - of You; binā - without; bhaba - of material life; sindhu - from the ocean; uddhārite - to deliver; nāhi - not; bandhu - friend; āsiyāchaḥ - is; jība - the conditioned souls; uddharaṇe - for delivering.

O syllables of Lord Kṛṣṇa's holy name, You have all power to bless the conditioned souls. No one but You can deliver the souls from the ocean of birth and death.

Text 4

āche tāpa jībe jata tumi saba koro hata
helāya tomāre eka-bāra
ḍāke jadi kono jana ho'ye dīna-akiñcana
nāhi dekhi' anya pratikāra

āche - is; tāpa - suffering; jībe - to the souls; jata - which; tumi - You; saba - all; koraḥ - do; hata - destroyed; helāya - disrespectfully; tomāre - to You; eka - one; bāra - time; ḍāke - calls out; jadi - if; konaḥ - certain; jana - person; ho'ye - is; dīna - poor; akiñcana - without anything; nāhi - not; dekhi' - I see; anya - another; pratikāra - remedy.

If a poor person once chants Your syllables, even disrespectfully, You kill all his sufferings. I do not see any remedy but You.

Text 5

taba swalpa-sphūrta pāya ugra-tāpa dūre jāya
liṅga-bhaṅga hoyā anāyāse
bhakatibinoda koya jaya hari-nāma joya
parṇe thāki tuyā pada āse

taba - of You; swalpa - very slight; sphūrta - manifestation; pāya - attaining; ugra

- horrible; t̥apa - sufferings; d̥ure - faraway; j̥āya - go; liṅga - subtle body; bhaṅga - breaking; hoyā - is; an̥āyāse - easily; bhakatibinoda - Bhaktivinoda; koyā - is; jayā - glory; harināma - O holy name of Lord Hari; joyā - glory; par̥be - I fall; th̥āki - I stay; tuyā - of You; pada - at the feet; āse - go.

When You are even only slightly manifest, the most horrible sufferings flee far away, and the subtle body, which keeps the soul bound in the material world, is easily broken. Bhaktivinoda says, "O holy name of Lord Hari, glory to You! Glory to You!" I approach Your feet and bows down before them. There I stay.

Song 3

(Bibhāsa-rāga, Eka-tālā)

Text 1

biśwe uḍita nāma-tapana
abidyā-bināśa lāgi'
chor̥gata saba māyā-bibhaba
sādhu tāhe anurāgī

biśwe - in the world; uḍita - risen; nāma - of the holy name; tapana - the sun; abidyā - ignorance; bināśa - destruction; lāgi' - accepting; chor̥gata - abandoning; saba - all; māyā - of Māyā; bibhaba - power; sādhu - devotee; tāhe - in Him; anurāgī - love.

Rising in this world, the sun of the holy name destroys all ignorance. Turning from māyā's glories, the saintly devotees fall in love with the holy name.

Text 2

hari-nāma-prabhākara abidyā-timira-hara
tomāra mahimā kebā jāne
ke heno paṇḍita-jana tomāra m̥āhātmya-gaṇa
uccaiḥ-sware sakala bākhāne

hari - of Lord Hari; nāma - of the holy name; prabhākara - the sun; abidyā - of ignorance; timira - the darkness; hara - removing; tomāra - of You; mahimā - glory; kebā - who?; jāne - knows; ke - who?; henaḥ - like; paṇḍita-jana - learned person; tomāra - of You; m̥āhātmya-gaṇa - the many glories; uccaiḥ-sware - with a loud voice; sakala - all; bākhāne - explain.

O sun of Lord Hari's holy name, O destroyer of darkness and ignorance, who knows Your glories? Who is the learned person able to loudly explain all Your glories?

Text 3

tomāra ābhāsa pahilohi bhāya
e bhaba-timira kabalita-prāya

tomāra - of You; ābhāsa - the reflection; pahilohi - first; bhāya - shines; e - this;
bhaba - of material existence; timira - darkness; kabalita - devours; prāya - almost.

O sun of the holy name, when You first dimly appear on the horizon, the
darkness of repeated birth and death is almost completely devoured.

Text 4

acire timira nāṣiyā prajñāna
tattwāndha-nayane korena bidhāna

acire - quickly; timira - darkness; nāṣiyā - destroying; prajñāna - knowledge;
tattwa - truth; andha - blind; nayane - eyes; korena - does; bidhāna - arrangement.

Quickly destroying the darkness, You place transcendental knowledge on eyes
that had been blind to the truth.

Text 5

sei to' prajñāna biśuddha bhakati
upajāya hari-biṣayiṇī mati

sei - that; to' - You; prajñāna - knowledge; biśuddha - pure; bhakati - devotion;
upajāya - is born; hari - to Lord Hari; biṣayiṇī - in relation; mati - thoughts.

That knowledge gives birth to pure devotional service and to meditation on
Lord Hari.

Text 6

e adbhuta-līlā satata tomāra
bhakatibinoda jāniyāche sāra

e - this; adbhuta - wonderful; līlā - pastimes; satata - always; tomāra - of You;
bhakatibinoda - Bhaktivinoda; jāniyāche - explains; sāra - the essence.

Bhaktivinoda again and again explains Your wonderful pastimes.

Song 4

Text 1

jñānī jñāna-joge koriyā jatane
brahmera sākhāt kore
brahma-sākhāt-kāra aprārabdhā-karma
sampūrṇa jñānete hare

jñānī - a jnani; jñāna-joge - by jnana-yoga; koriyā - doing; jatane - with great struggle; brahmera – of Brahman; sākḥāt - direct; kore - does; brahma-sākḥāt-kāra - direct appearance of Brahman; aprārabdha-karma - karmic reactions that have not yet manifested results; sampūrṇa - full; jñānete - knowledge; hare - removes.

Performing jñāna-yoga with a great struggle, a jñānī may come to realize impersonal Brahman. That perfect knowledge of Brahman removes from the jñānī all past karmic reactions that had not yet begun to bear fruit.

Text 2

tabu to' prārabdha nāho hoyā khāya
phala-bhoga binā kabhu
brahma-bhūta jība phala-bhoga lāgi'
janama-maraṇa labhu

tabu to' - then; prārabdha - begun to bear fruit; nāhaḥ - not; hoyā - is; khāya - destruction; phala - fruit; bhoga - experiencing; binā - without; kabhu - when; brahma-bhūta - realizing Brahman; jība - the soul; phala-bhoga - experiencing the fruits; lāgi' - accepting; janama - birth; maraṇa - and death; labhu - attains.

However, the karmic reactions that had begun to bear fruit are not destroyed by realizing Brahman, Those karmic reactions are destroyed only by experiencing the results they bring. Thus, to experience those karmic results, the Brahman-realized soul must take birth and die again and again.

Text 3

kintu ohe nāma tabe sphūrti ha'le
ekānti janera āro
prārabdhāprārabdha kichu nāhi thāke
bede gāya baro baro

kintu - however; ohe - O; nāma - holy name; tabe – of You; sphūrti - the manifestation; ha'le - is; ekānti - one whose only goal; janera - of a person; āraḥ - another; prārabdha - begun; aprārabdha - not begun; kichu - something; nāhi - not; thāke - stays; bede - the Vedas; gāya - sing; baro barāḥ - again and again.

However, O holy name, the moment You appear before a sincere devotee, his karmic reactions, whether or not they have begun to bear fruit, can no longer stay with him. This the Vedas sing again and again.

Text 4

tomāra udoye jībera hṛdoya
sampūrṇa śodhita hoyā
karma-jñāna-bandha saba dūre jāya
anāyāse bhāba-khoya

tomāra - of You; udoye - in the manifestation; jībera - of the soul; hṛdoya - in the heart; sampūrṇa - completely; śodhita - purified; hoyā - is; karma-jñāna-bandha - the bonds of karma and jnana; saba - all; dūre - far away; jāya - go; anāyāse - easily; bhāba - of material existence; khoya - destruction.

O sun of the holy name, when You rise on the horizon, the living entity's heart is at once purified, the shackles of karma (fruitive work) and jñāna (impersonal speculation) are thrown far away, and the repetition of birth and death is easily destroyed.

Text 5

bhakatibinoda bahu tule' koya
nāmera niśāna dharo
nāma-ḍaṅka-dhwani koriyā jāibe
bheṭibe muralī-dharo

bhakatibinoda - Bhaktivinoda; bāhu - arms; tule' - raising; koya - does; nāmera - of the holy name; niśāna - the flag; dharaḥ - holding; nāma - of the holy name; ḍaṅka - of the drum; dhwani - the sound; koriyā - doing; jāibe - you will go; bheṭibe - you will meet; muralī-dharaḥ - He who plays the flute.

Raising his arms, Bhaktivinoda says, "Take up the banner of the holy name. Sound the drum of the holy name. In this way you will meet the flute-player Kṛṣṇa."

Song 5

(Lalita-Bibhāsa-rāga, Eka-tālā)

Text 1

hari-nāma tuyā aneka swarūpa
jaśodā-nandana ānanda-bardhana
nanda-tanoya rasa-kūpa

hari-nāma - O holy name of Lord Hari; tuyā - of You; aneka - many; swarūpa - forms.

O holy name of Lord Hari, You have many forms, such as: Yaśodā-nandana (the son of Yaśodā), Ananda-bardhana (full of bliss), Nanda-tanaya (Nanda's son), Rasa-kūpa (a reservoir of nectar), . . .

Text 2

pūtanā-ghātana tṛṇābarta-hāna
śakata-bhañjana gopāla
muralī-badana agha-baka-mardana

gobardhana-dhārī rākhāla

. . . Pūtanā-ghātana (the killer of Pūtanā), Tṛṇāvarta-hāna (the killer of Tṛṇāvarta), Śakata-bhañjana (the breaker of the cart), Gopāla (protector of the cows), Muralī-vadana (flute-player), Agha-baka-mardana (killer of Agha and Baka), Govardhana-dhārī (lifter of Govardhana Hill), Rākhāla (cowherd boy), . . .

Text 3

keśi-mardana brahma-bimohana
surapati-darpa-bināśī
ariṣṭa-pātana gopī-bimohana
jāmuna-pulina-bilāsī

. . . Keśi-mardana (killer of Keśi), Brahma-vimohana (who bewildered Brahmā), Surapati-darpa-bināśī (who destroyed Indra's pride), Ariṣṭa-pātana (killer of Ariṣṭa), Gopī-vimohana (who charms the gopīs), Yāmuna-pulina-vilāsī (who enjoys pastimes on the Yamunā's banks), . . .

Text 4

rādhikā-rañjana rāsa-rasāyana
rādhā-kuṇḍa-kuñja-bihārī
rāma kṛṣṇa hari mādhaba narahari
matsyādi-gaṇa-abatārī

. . . Rādhikā-rañjana (who delights Rādhā), Rāsa-rasāyana (who enjoys the rāsa dance), Rādhā-kuṇḍa-kuñja-vihārī (who enjoys pastimes in the forests surrounding Rādhā-kuṇḍa), Rāma (the supreme enjoyer), Kṛṣṇa (all-attractive), Hari (He who removes all that is inauspicious), Mādhaba (the goddess of fortune's husband), Narahari (He who manifested a form of half-man half-lion), Matsyādi-gaṇāvatārī (the origin of Matsya and a host of other incarnations), . . .

Text 5

gobinda bāmana śrī-madhusūdana
jādaba-candra bana-mālī
kāliya-śātana gokula-rañjana
rādhā-bhajana-sukha-śālī

. . . Govinda (He who delights the cows, land, and senses), Vāmana (the dwarf-incarnation), Śrī Madhusūdana (the killer of Madhu), Yādava-candra (the moon of the Yādavas), Vana-mālī (He who wears a forest garland), Kāliya-śātana (the subduer of Kāliya), Gokula-rañjana (the delight of Gokula), Rādhā-bhajana-sukha-śālī (the blissful object of Śrī Rādhā's worship), . . .

Text 6

ity-ādika nāma swarūpe prakāma
bārōuka mora rati rāge
rūpa-swarūpa-pada jāni' nija-sampada

bhaktibinoda dhorī' māge

ity - yhus; ādika - beginning; nāma - names; swarūpe - original form; prakāma - enough; bārūka - may increase; mora - my; rati - love; rāge - with love; rūpa-swarūpa-pada - at the feet of Śrīla Rūpa Gosvāmī and Śrīla Svarūpa Dāmodara Gosvāmī; jāni' - knowing; nijasampada - own good fortune; bhaktibinoda - Bhaktivinoda; dhorī' - grasping; māge - begs.

Fully aware of what is for his own benefit, Bhaktivinoda grasps the feet of Śrīla Rūpa Gosvāmī and Śrīla Svarūpa Dāmodara Gosvāmī and begs, "I pray that I may fall more and more deeply in love with these holy names of the Lord."

Song 6

(Bibhāsa-rāga, Jhāmpi-lophā)

Text 1

bācyā o bācaka dui swarūpa tomāra
bācyā taba śrī-bigraha cid-ānandākāra

bācyā - the person indicated by the name; aḥ - and; bācaka - the name itself; dui - two; swarūpa - forms; tomāra - of You; bācyā - vacyā; taba - of You; śrī-bigraha - the form; cid-ānandākāra - spiritual, eternal, and blissful.

O Lord, "vācyā" and "vācaka" are Your two natures. "Vācyā" is Your spiritual, eternal, blissful form.

Text 2

bācaka swarūpa taba śrī-kṛṣṇādi nāma
barṇa-rūpī sarba-jība-ānanda-biśrāma

bācaka - vācaka; swarūpa - form; taba - of You; śrī-kṛṣṇādi - beginning with Śrī k; nāma - names; barṇarūpī - consisting of syllables; sarba-jība - all souls; ānanda - of bliss; biśrāma - delight.

"Vācaka" refers to Your many holy names, which have the name Śrī Kṛṣṇa as the first amongst them. Consisting of various syllables, these names delight the living entities.

Text 3

ei dui swarūpe taba ananta prokāśa
doyā kori' deya jībe tomāra bilāsa

ei - these; dui - two; swarūpe - natures; taba - of You; ananta - limitless; prokāśa - manifestations; doyā - mercy; kori' - doing; deya - to be given; jībe - to the souls;

tomāra - of You; bilāsa - the pastimes.

Manifesting these two natures in endless ways, You mercifully give Your pastimes to the conditioned souls.

Text 4

kintu jāniyāchi nātha bācaka-swarūpa
bācyāpekha doyāmoya ei aparūpa

kintu - however; jāniyāchi - I know; nātha - O Lord; bācaka-swarūpa - the name; bācyā - the person identified by the name; āpekha - in relation to; doyāmoya - merciful; ei - this; aparūpa - wonderful and beautiful.

Still, O my Lord, I know that Your holy name is more merciful than Your form. It is very wonderful and very beautiful.

Text 5

nāma nāmī bheda nāi bedera bacana
tabu nāma nāmī ho'te adhika koruṇā

nāma - the name; nāmī - the person identified by the name; bheda - difference; nāi - not; bedera - of the Vedas; bacana - the words; tabu - of You; nāma - name; nāmī - and the form described by the name; ho'te - than that; adhika - more; koruṇā - merciful.

The Vedas affirm that Your form and Your name are not different. Still, Your name is more merciful than Your form.

Texts 6 and 7

kṛṣṇe aparādhī jadi nāme śraddhā kori'
prāṇa bhori' ḍāke nāma rāma kṛṣṇa hari

aparādha dūre jāya ānanda sāgare
bhāse sei anāyāse rasera pāthāre

kṛṣṇe - against Lord Kṛṣṇa; aparādhī - an offender; jadi - of; nāme - the name; śraddhā - faith; kori' - doing; prāṇa - life; bhori' - bearing; ḍāke - calls out; nāma - O name; rāma - O Rāma; kṛṣṇa - O Kṛṣṇa; hari - O Hari; aparādha - offenses; dūre - far away; jāya - go; ānanda - of bliss; sāgare - in the ocean; bhāse - floats; sei - he; anāyāse - easily; rasera - of nectar; pāthāre - in the ocean.

If a person who has offended Lord Kṛṣṇa spends his life faithfully calling out the Lord's names, names like Rāma, Kṛṣṇa, and Hari, then that person's offenses will go far away. That person will easily float in an ocean of nectar, in an ocean of bliss.

Text 8

bigraha-swarūpa bācye aparādha kori'

śuddha-nāmāśroye sei aparādha tori

bighraha-swarūpa - the form; bācyē - described by the name; aparādha - offense; kori' - doing; śuddha - purely; nāma - of the holy name; āśroye - shelter; sei - he; aparādha - offenses; tori - crosses beyond.

A person who commits offenses against the Lord's form will cross beyond those offenses by purely taking shelter of the Lord's holy name.

Text 9

bhakatibinoda māge śrī-rūpa-carāṇe
bācaka-swarūpa nāme rati anukhaṇe

bhakatibinoda - Bhaktivinoda; māge - begs; śrī-rūpacarāṇe - at the feet of Śrīla Rūpa Gosvami; bācaka-swarūpa - the Lord's identity as His name; nāme - for the name; rati - love; anukhaṇe - moment after moment.

At Śrīla Rūpa Gosvāmī's feet Bhaktivinoda begs, "May I love the Lord's holy name at every moment."

Song 7

(Lalita-jhiṅjhiṭa-rāga, Eka-tālā)

Text 1

ohe hari-nāma taba mahimā apāra
taba pade nati āmi kori bāra bāra

ohe - O; hari-nāma - holy name of Lord Hari; taba - of You; mahimā - the glories; apāra - limitless; taba - of You; pade - at the feet; nati - bowing down; āmi - I; kori - do; bāra bāra - again and again.

O holy name of Lord Hari, Your glories have no end. Again and again I bow down at Your feet.

Text 2

gokulera mahotsaba ānanda-sāgora
tomāra carāṇe par̥ḡi hoiyā katora

gokulera - of Gokula; mahotsaba - great festival of bliss; ānanda-sāgora - ocean of bliss; tomāra - of You; carāṇe - at the feet; par̥ḡi - I fall; hoiyā - being; katora - unhappy.

O festival of Gokula, O ocean of bliss, I, who am very unhappy, fall down before Your feet.

Text 3

tumi kṛṣṇa pūrṇa-bapu rasera nidāna
taba pade porōi' taba guṇa kori gāna

tumi - You; kṛṣṇa - of Lord Kṛṣṇa; pūrṇa-bapu - the full form; rasera - of nectar; nidāna - the origin; taba - of You; pade - at the feet; porōi' - falling; taba - of You; guṇa - the virtues; kori - I do; gāna - songs.

You are Lord Kṛṣṇa Himself. You are His form in all fullness. You are the spring from which streams of nectar flow. Falling down before Your feet, I sing of Your glories.

Text 4

je kore tomāra pade ekānta āśroya
tā'ra ārti-rāṣi nāṣa koroho niścoya

je - who; kore - does; tomāra - of You; pade - at the feet; ekānta - exclusive; āśroya - shelter; tā'ra - of him; ārti-rāṣi - the many sufferings; nāṣa - destruction; korohaḥ - You do; niścoya - without doubt.

You destroy the sufferings of anyone who takes shelter of Your feet alone. That is certain.

Text 5

sarba aparādha tumi nāṣa koro tā'ra
nāma-aparādhābaddhi nāṣaho tāhāra

sarba - all; aparādha - offenses; tumi - You; nāṣa - destruction; koraḥ - do; tā'ra - of him; nāma - to the holy name; aparādha - offenses; ābaddhi - up to the limit; nāṣaḥ - You destroy; tāhāra - of him.

You destroy all his offenses, up to his offenses to the holy name.

Text 6

sarba-doṣa dhauta kori' tāhāra ḥṛdoya
siṁhāsane baise tumi parama āśroya

sarba - all; doṣa - faults; dhauta - purification; kori' - doing; tāhāra - of him; ḥṛdoya - the heart; siṁhāsane - on the throne; baise - sit; tumi - You; parama - supreme; āśroya - shelter.

Cleansing all his impurities, You, the supreme shelter, sit on a throne in his heart.

Text 7

ati-ramya cid-ghana-ānanda-mūrtimāna
raso vai saḥ boli' beda kore toyā gāna

ati-ramya - very delightful; cit - spiritual; ghana - intense; ānanda - bliss;
mūrtimāna - having a form; rasaḥ - nectar; vai - indeed; saḥ - He; boli' - saying;
beda - the Vedas; kore - do; toyā - of You; gāna - songs.

Your form is spiritual, eternal, blissful, and very beautiful. By saying, "raso vai saḥ" (He is the reservoir of all pleasure), the Vedas sing Your glories.

Text 8

bhaktibinoda rūpa-goswāmī-caraṇe
māgaye sarbadā nāma-sphūrṭi sarba-khaṇe

bhaktibinoda - Bhaktivinoda; rūpa-goswāmī-caraṇe - at the feet of Śrīla Rūpa Goswāmī; māgaye - begs; sarbadā - always; nāma - of the holy name; sphūrṭi - the manifestation; sarba - at every; khaṇe - moment.

At Śrīla Rūpa Goswāmī's feet Bhaktivinoda begs that the holy name may appear before him at every moment.

Song 8

(Maṅgala-bibhāsa-rāga, Eka-tālā)

Text 1

nārada muni bājāya bīṇā
rādhikā-ramaṇa-nāme
nāma amani udita hoyā
bhakata-gīta-sāme

nārada muni - Narada Muni; bājāya - sounds; bīṇā - vina; rādhikā-ramaṇa-nāme - the names of Śrī Rādhā's lover; nāma - name; amani - this; udita - risen; hoyā - is; bhakata-gīta-sāme - the songs of the devotee.

Nārada Muni, the great soul, plays a stringed instrument called a vīṇā, vibrating the sound Rādhikā-ramaṇa, which is another name for Kṛṣṇa. As soon as he strokes the strings, all the devotees begin responding, making a very beautiful vibration.*

Text 2

amiya-dhārā bariṣe ghana
srabaṇa jugala giyā
bhakata-jana saghane nāce
bhoriyā āpana hiyā

amiya - of nectar; dhārā - a flood; bariṣe - showers; ghana - intense; srabaṇa - hearing; jugala - the divine couple; giyā - singing; bhakata-jana - the devotees;

saghane - again and again; nāce - dance; bhoriyā - filling; āpana - own; hiyā - heart.

Accompanied by the stringed instrument, the singing seems like a shower of nectar, and all the devotees dance in ecstasy to the fullest extent of their satisfaction.*

Text 3

mādhurī-pūra āsabo paśi'
mātāya jagata-jane
keho bā kānde keho bā nāce
keho māte mane mane

mādhurī-pūra - flood of nectar; āsabo paśi' - touching; mātāya - intoxicated; jagata-jane - the people of the universe; kehaḥ - someone; ba - or; kānde - weeps; kehaḥ - someone; bā - or; nāce - dances; kehaḥ - someone; māte - intoxicated; mane mane - at heart.

While dancing, they appear madly intoxicated with ecstasy, as if drinking the beverage called mādhurī-pūra. Some of them cry, some of them dance, and some of them, although unable to dance publicly, dance within their hearts.*

Text 4

pañca-badana nārade dhori'
premera saghana rola
kamaśana nāciyā bole
bolo bolo hari bolo

pañca-badana - Śiva; nārade - Nārada; dhori' - embracing; premera - with love; saghana - again and again; rola - goes; kamaśana - Brahmā; nāciyā - dancing; bole - says; bolaḥ - chant; bolaḥ - chant; hari - Hari!; bolaḥ - chant.

Lord Śiva embraces Nārada Muni and begins talking in an ecstatic voice, and seeing Lord Śiva dancing with Nārada, Lord Brahmā also joins, saying, "All of you kindly chant, Haribol! Haribol!"*

Text 5

sahasrānana parama-sukhe
hari hari boli' gāya
nāma-prabhābe mātilo biśwa
nāma-rasa sabe pāya

sahasrānana - Indra; parama-sukhe - with great happiness; hari - Hari; hari - Hari; boli' - saying; gāya - sings; nāma - of the name; prabhābe - by the power; mātilaḥ - become intoxicated; biśwa - the world; nāma-rasa - by the nectar of the holy name; sabe - everyone; pāya - attaining.

The king of heaven, Indra, also gradually joins with great satisfaction and begins dancing and chanting, "Haribol! Haribol!" In this way, by the influence of the transcendental vibration of the holy name of God, the whole universe becomes ecstatic.*

Text 6

śrī-kṛṣṇa-nāma rasane sphuri'
pūrā'lo āmāra āśā

śrī-rūpa-pade jācaye ihā
bhakatibinoda dāsa

śrī-kṛṣṇa-nāma - the holy name of Lord Kṛṣṇa; rasane - on the tongue; sphuri' - appearing; pūrā'laḥ - fulfilled;āmāra - of me; āśā - the desire; śrī-rūpa-pade - at the feet of Śrīla Rūpa Gosvāmī; jācaye - I beg; ihā - this; bhakatibinoda dāsa - Bhaktivinoda dāsa.

Bhaktivinoda \Thākura says, "When the universe becomes ecstatic, my desire is satisfied. I therefore pray unto the lotus feet of Rūpa Gosvāmī that this chanting of harer nāma may go on nicely like this.*

Part Nine Śreyo-nirṇaya The Best Welfare

Song 1

Text 1

kṛṣṇa-bhakti binā kabhu nāhi phalodoya
miche saba dharmādharma jībera upādhimoya

kṛṣṇa-bhakti - devotional service to Lord Kṛṣṇa;binā - without; kabhu - something; nāhi - not; phala - result; udoya - arisal; miche - false; saba - all; dharma - piety; adharmā - and sin; jībera - of the soul;upādhi - of material designations; moya - consisting.

A life without devotional service is wasted. Piety and sin are only illusions. They are artificial things placed over the soul.

Text 2

joga-jāga-tapo-dhyāna sannyāsādi brahma-jñāna
nānā-khaṇḍa-rūpe jībera bandhana-kāraṇa hoyā

joga - yoga; jāga - yajnas; tapaḥ - asuterities; dhyāna - meditati;on sannyāsa - sannyasa; ādi - beginning with; brahma-jñāna - knowledge of impersonal Brahman; nānā - various; khaṇḍa - parts; rūpe - in the form; jībera - of the soul; bandhana - bondage; kāraṇa - the cause; hoyā - are.

When meant to lead to knowledge of impersonal Brahman, yoga, yajñas, austerities, meditation, sannyāsa, and other activities are only many shackles that bind the soul.

Text 3

binodera bākya dharo nānā khaṇḍa tyāga koro
nirupādhi kṛṣṇa-preme hṛdoye deho āsroya

binodera - of Bhaktivinoda; bākya - the words; dharāḥ - please take; nānā - various; khaṇḍa - parts; tyāga - renunciation;koraḥ - do; nirupādhi - without material designations; kṛṣṇa-preme - pure love for Lord Kṛṣṇa; hṛdoye - in the

heart;deho āśroya - take shelter.

Listen to Bhaktivinoda's words. Turn from all these. In your heart take shelter of pure love for Lord Kṛṣṇa, love that is beyond the artificial designations of this world.

Song 2

Text 1

āra keno māyā-jāle parṅitecho jība-mīna
nāhi jāno baddha ho'ye ro'be tumi cira-dina

āra - and; kenāḥ - why?; māyā - of Maya; jāle - in thenet; parṅitechāḥ - fallen;
jība - of the soul; mīna - fish;nāhi - not; jānaḥ - know; baddha - bound; ho'ye - is;
ro'be - will stay; tumi - you; cira-dina - for a long time.

O jīva, why have you become like a fish fallen into Māyā's net? You do not know that you will be trapped in that net for a very long time.

Text 2

ati-tuccha bhoga āṣe bandī ho'ye māyā-pāṣe
rohile bikṛta-bhābe daṇḍya jathā parādhīna

ati - very; tuccha - insignificant; bhoga - pleasure;āṣe - desire; bandī - bound;
ho'ye - are; māyā-pāṣe - in Maya's net;rohile - stay; bikṛta - unnatural; bhābe -
condition; daṇḍya - to be punished; jathā - as; para - on others; adhīna -
dependent.

Yearning to taste pathetic pleasures, you remain trapped in Māyā's net. Your life is unnatural. You are sick at heart. Dependent on others, you are punished again and again.

Text 3

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

ekhona - one; bhakati - of devotional service; bale - by the power; kṛṣṇa-prema
- of love for Lord Kṛṣṇa; sindhu - of the ocean; jale - in the water; krīḍā - playing;
kori' - doing; anāyāse - easily; thākaḥ - stay; tumi - you; kṛṣṇaon LordKṛṣṇa;
adhīna - dependent.

By the power of devotional service, you will be set free. Playing in the ocean of love for Kṛṣṇa, you will take shelter of Kṛṣṇa and be His servant.

Song 3

Text 1

pīriti sac-cid-ānande rūpabatī nārī
doyā-dharma-ādi guṇa alaṅkāra saba tāhāri

pīriti - love; sac-cid-ānande - eternal and full of knowledge and bliss; rūpabatī - beautiful; nārī - woman; doyā - mercy; dharma - piety; ādi - beginning; guṇa - virtues; alaṅkāra - ornaments; saba - all; tāhāri - on her.

Love for the eternal, blissful, all-knowing Supreme Personality of Godhead is a beautiful woman decorated with ornaments of mercy, piety, and other virtues.

Text 2

jñāna tā'ra paṭṭa-śāṭī joga-gandha-paripāṭi
e sabe śobhita satī kore kṛṣṇa-mana curi

jñāna - knowledge; tā'ra - of her; paṭṭa-śāṭī - silk garment; joga - yoga; gandha-paripāṭi - perfume; e - this; sabe - all; śobhita - beautiful; satī - saintly; kore - does; kṛṣṇa-mana - of

Lord Kṛṣṇa's heart; curi - steals.

Knowledge is her silk garment. Yoga is her perfume. Very beautiful, she charm's Lord Kṛṣṇa's heart.

Text 3

rūpa binā alaṅkāre kibā śobhā e soṁsāre
pīriti-bihīna guṇe kṛṣṇa na tuṣite pāri

rūpa - nbeauty; binā - without; alaṅkāre - ornaments; kibā - how?; śobhā - beauty; e - this; soṁsāre - in the world; pīriti - love; bihīna - without; guṇe - virtue; kṛṣṇa - Kṛṣṇa; na - not; tuṣite - pleases; pāri - is able.

How can ornaments make an ugly girl beautiful in this world? If a person has virtues but no love, how can he please Lord Kṛṣṇa?

Text 4

bānarīra alaṅkāra śobhā nā hoyā tā'ra
kṛṣṇa-prema binā tathā guṇe nā ādara kori

bānarīra - of a monkey; alaṅkāra - ornament; śobhā - beauty; nā - not; hoyā - is; tā'ra - of her; kṛṣṇa-prema - love for Lord Kṛṣṇa; binā - without; tathā - so; guṇe - virtue; nā - not; ādara - honor; kori - I do.

Ornaments do not make a monkey beautiful. In the same way, I do not honor virtues when love for Lord Kṛṣṇa is absent.

Song 4

Text 1

nirākāra nirākāra koriyā citkāra
keno sādhakera śānti-bhaṅgo bhāi bāra bāra

nirākāra - formless; nirākāra - formless; koriyā - doing; citkāra - screaming; kenāḥ - why?; sādhakera - of the devotees; śānti - peace; bhaṅgaḥ - breaking; bhāi - O brother; bāra - again; bāra - and again.

Again and again screaming, "Formless! Formless!", why do you break the devotees' peace, O my brothers?

Text 2

tumi ja' bujhecho bhāla tai lo'ye kāto kāla
bhakti binā phalodoya tarke nāhi jāno sāra

tumi - you; jā' - - which; bujhechaḥ - know; bhāla - good; tai - that; lo'ye - accept; kātaḥ - cut; kāla - time; bhakti - devotionalservice; binā - without; phala - results; udoya - arisal; tarke - in logic; nāhi - not; jānaḥ - know; sāra - best.

You think you know the truth, but you are only wasting time. Please know that if devotional service is absent, then logic and argument cannot bring anything that is good.

Text 3

sāmānya tarkere bale bhakti nāhi āswādile
janama hoilo bṛthā nā korile su-bicāra

sāmānya - ordinary; tarkere - by logic; bale - by the power; bhakti - devotional service; nāhi - not; āswādile - onerelishes; janama - birth; hoilaḥ - is; bṛthā - useless; nā - not; korile - does; su-bicāra - proper understanding.

Using only ordinary logic, you could not taste the sweetness of devotional service. Your lives are wasted. You could not understand the truth.

Text 4

rūpāsroye kṛṣṇa bhaji' jadi hari-preme maji
tā' hole alabhya bhāi ki koribe bolo āra

rūpāsroye - in the shelter of Śrīla Rupa Gosvami; kṛṣṇa - Lord Kṛṣṇa; bhaji' - worshipping; jadi - if; hari-preme - love for Lordx Kṛṣṇa; maji - I plunge; tā' - that; hole - say; alabhya - unattainable; bhāi - O brothers; ki - what; koribe - youwill do; bolaḥ - say; āra - other.

If I take shelter of Śrīla Rūpa Gosvāmī, worship Lord Kṛṣṇa, and dive into the nectar of love for Lord Kṛṣṇa, what will I not attain? What do you say to that?

Song 5

Text 1

keno āra koro dweṣa bideṣi-jana-bhajane
bhajanera liṅga nānā nānā deṣe nānā jane

kenāḥ - why?; āra - and; koraḥ - do; dweṣa - hatred; bideṣi - of other countries; jana - of people; bhajane - of worship; bhajanera - ofworship; liṅga - signs; nānā - various; nānā - various; deṣe - countries; nānā - various; jane - people.

Why do you dislike the way foreigners worship the Lord? Different people in different countries have different ways of worship.

Text 2

keho mukta-kacche bhaje keho hātu gārōi' pūje
keho ba nayana mudi' thāke brahma-arādhāne

kehaḥ - some; mukta-kacche - Buddhists; bhaje - worship; kehaḥ - some; hātu -

knees; gārōi' - bowing; pūje - worship; kehaḥ - some; ba - or; nayana - eyes; mudi' - closing; thāke - stay; brahma-arādhāne - worshipping Brahman.

Some worship as Buddhists. Others kneel down when they worship. Others close their eyes and worship the impersonal Brahman.

Text 3

keha jogāsane pūje keho saṅkīrtana maje
sakala bhajiche sei eka-mātro kṛṣṇa-dhane

keha - some; jogāsane - yoga postures; pūje - worship; kehaḥ - some; saṅkīrtana - sankirtana; maje - dive; sakala - all; bhajiche - worship; sei - this; eka-mātraḥ - one only; kṛṣṇa - Kṛṣṇa; dhane - treasure.

Other sit in yoga postures and worship. Others dive into saṅkīrtana. All worship the same Supreme Person, the same treasure, the same Lord Kṛṣṇa.

Text 4

ata eba bhrātr-bhābe thāko sabe su-sad-bhābe
hari-bhakti sādho sadā e jībane bā maraṇe

ata eba - therefore; bhrātr-bhābe - as brothers; thākaḥ - stay; sabe - all; su-sad-bhābe - with ecstatic love; hari-bhakti - devotion to Lord Kṛṣṇa; sādhaḥ - desire; sadā - always; e - this; jībane - in life; bā - or; maraṇe - in death.

Everyone should be brothers. Everyone should serve Lord Kṛṣṇa with great love, both throughout life and at the moment of death.

Song 6

Text 1

bhaja re bhaja re āmāra mana ati manda
(bhajana binā gati nāi re)
(bhaja) braja-bane rādhā-kṛṣṇa-caraṇārabinda
(jñāna-karma parihari' re)
(bhaja) (braja-bane rādhā-kṛṣṇa)

bhaja - worship; re - O; āmāra - my; mana - mind; ati - very; manda - slow; bhajana - worship; binā - without; gati - destination; nāi - not; re - O; bhaja - worship; braja-bane - the forests of Vraja; rādhā-kṛṣṇa-caraṇārabinda - the lotus feet of Śrī Śrī Rādhā-Kṛṣṇa; jñāna-karma - jnana and karma; parihari' - renouncing.

Worship! Worship, O my slow mind!

(Without worshipping the Lord, you will not attain the goal of life.)

(Worship) the lotus feet of Śrī Śrī Rādhā-Kṛṣṇa in the forests of Vraja!

(Ah! Renounce jñāna and karma.)

(Worship) (Śrī Śrī Rādhā-Kṛṣṇa in the forests of Vraja)

Text 2

(bhaja) gaura-gadādhara-dwaita guru-nityānanda
(gaura-kṛṣṇe abheda jene' re)
(guru-kṛṣṇa-preṣṭha jene' re)
(smara) śrīnibāsa haridāsa murāri mukunda
(gaura-preme smara smara re)
(smara) (gaura-preme smara smara re)
(smara) (śrīnibāsa-haridāse)

bhaja - worship; gaura-gadādhara-dwaita - Kāmsa, Gadādhara, and Advaita;
guru-nityānanda - Guru Nityānanda; (gaura-kṛṣṇe - Gaura-Kṛṣṇa; abheda - not
different; jene' - know; re) - O; (guru-kṛṣṇa-preṣṭha - dear to guru and Kṛṣṇa; jene' -
know; re) - O; (smara) - remember; śrīnibāsa - Śrīvāsa; haridāsa - Haridāsa; murāri -
Murāri; mukunda - Mukunda; gaura-preme - with love for Lord Caitanya; smara -
remember.

(Worship) Lord Caitanya, Lord Nityānanda, Lord Advaita, and Lord
Gadādhara.

(Know that Lord Caitanya is not different from Lord Kṛṣṇa.)

(Know that the spiritual master is most dear to Lord Kṛṣṇa.)

(Remember) Śrīvāsa, Haridāsa \Thkura, Murāri Gupta, and Mukunda.

(Filled with love for Lord Caitanya, remember them. Remember them!)

(Remember) (Śrīvāsa, Haridāsa \Thkura, and the others.)

Text 3

(smara) rūpa-sanātana-jība-rāghunātha-dwandwa
(kṛṣṇa-bhajana jadi korbe re)
(rūpa-sanātane smara)
(smara) rāghaba-gopāla-bhaṭṭa-swarūpa-rāmānanda
(kṛṣṇa-prema jadi cāo re)
(swarūpa-rāmānande smara)

smara - remember; rūpa-sanātana-jība-rāghunātha-dwandwa - Rūpa, Sanātana,
Jīva, the two Rāghunāthas; kṛṣṇa-bhajana - worship of Lord Kṛṣṇa; jadi - of; korbe
- you will do; re - Oh; smara - remember; rāghaba-gopāla-bhaṭṭa-swarūpa-
rāmānanda - Rāghava-, Gopāla Bhaṭṭa, Svarūpa, and Rāmānanda; kṛṣṇa-prema -
love for Lord Kṛṣṇa; jadi - if; cāo - you desire; re) - Oh.

(Remember) Rūpa Gosvāmī, Sanātana Gosvāmī, Jīva Gosvāmī, and the two
Rāghunāthas

(if you wish to worship Lord Kṛṣṇa.)

(Remember Rūpa and Sanātana.)

(Remember) Rāghava Paṇḍita, Gopāla Bhaṭṭa, Svarūpa Dāmodara, and
Rāmānanda Rāya

(if you yearn to fall in love with Lord Kṛṣṇa.)

(Remember Svarūpa Dāmodara and Rāmānanda Rāya.)

Text 4

(smara) goṣṭhi-saha karṇapūra sena śibānanda
(ajasra smara smara re)
(goṣṭhi-saha karṇapūre)
(smara) rūpānuga sādhu-jana bhajana-ānanda
(braje bāsa jadi cāo re)

rūpānuga sadhu smara)

smara - remember; goṣṭhi-saha - with his associates; karṇapūra - Kavi-karnapura; sena śibānanda - Śivananda Sena; ajasra - always; smara - remember; rūpānuga - the followers of Rupa Gosvami; sādhu-jana - saintly devotees; bhajana-ānanda - the bliss of devotional service; (braje - in Vraja; bāsa - residence; jadi - if; cāhaḥ - you desire.

(Remember Kavi-karṇapūra, Śivānanda Sena, and their associates.

(Always remember them. Remember them.)

(Kavi-karṇapūra and his associates.)

(Remember) Rūpa Gosvāmī's saintly followers who taste the bliss of devotional service

(if you yearn to live in Vraja.)

(Remember Rūpa Gosvāmī's saintly followers.)

Song 7

Text 1

bhābanā bhābanā mana tumi ati duṣṭa

(biṣaya-biṣe āche he)

kāma-krodha-lobha-moha-madādi-abiṣṭa

(ripura baṣe āche he)

bhābanā - think; mana - O heart; tumi - You; ati - very; duṣṭa - wicked; biṣaya - of material sense pleasures; biṣe - in the poison; āche - are; he - Oh; kāma - lust; krodha - anger; lobha - greed; moha - illusion; mada - madness; ādi - beginning with; abiṣṭa - surrounded; ripura - of your enemies; baṣe - in the control; āche - are; he - Oh.

Think! Think, O my heart! You are very wicked.

(You drink the poison of sense pleasures.)

You are surrounded by lust, anger, greed, illusion, madness, and a host of faults.

(You are in the grip of my enemies.)

Text 2

asad-bārtā-bhukti-mukti-pipāsā-ākṛṣṭa

(asat-kathā bhalo lāge he)

pratiṣṭhāṣā-kuṭināṭi-śaṭhatādi-piṣṭa

(sarala to' ho'le nā he)

ghireche tomāre bhāi e saba ariṣṭa

(e saba to' śatru he)

asad - not good; bārtā - news; bhukti - sense gratification; mukti - impersonal liberation; pipāsā - thirst; ākrṣṭa - attracted; asat-kathā - bad talks; bhalo - good; lāge - accept; he - O; pratiṣṭhā - fame; āṣā - desire; kuṭināṭi - crooked diplomacy; śaṭhatā - cheating; ādi - beginning with; piṣṭa - crushed into powder; sarala - honest; to' - you; ho'le - are; nā - not; he - O; ghireche - surround; tomāre - you; bhāi - O my brother; e - these; saba - all; ariṣṭa - calamities; e - they; saba - all; to' - your; śatru - enemies; he - Oh.

You thirst after sense pleasure, impersonal liberation, and mindless gossip.

(You think mindless gossip is very pleasant.)
Crooked diplomacy, cheating, hankering for fame, and a host of other faults
crush you into powder.
(You are not honest.)
All these dangers now surround you, O my brother.
(They are all your enemies.)

Text 3

e saba na cher6e kise pā'be rādhā-kṛṣṇa
(jatane chār6o chār6o he)
sādhū-saṅga binā āra kothā taba iṣṭa
(sādhū-saṅga koro koro he)
baiṣṇaba-caraṇa maja ghucibe aniṣṭa
(eka-bāra bhebe' dekho he)

e - these; saba - all; na - not; cher6e - renounce;kise - how?; pā'be - you will
attain; rādhā-kṛṣṇa - Rādhā-Kṛṣṇa; jatane - with a great effort; chār6aḥ - renounce;
he - Oh; sādhū-saṅga - the association of devotees; binā - without; āra - or; kothā -
where?; taba - of you; iṣṭa - desired; sādhū-saṅga - association of devotees; koraḥ -
do; he - Oh; baiṣṇaba-caraṇa - the feet of the Vaiṣṇavas; maja - dive; ghucibe - will
destroy; aniṣṭa - not desired;eka - one; bāra - one; bhebe' - think; dekhaḥ - see; he -
Oh.

If you do not turn from all these, how will you attain Śrī Śrī Rādhā-Kṛṣṇa?
(Struggle to give them up! Give them up!)
Without associating with devotees, how will you attain your desire?
(Associate with devotees! Associate with them!)
Dive before the feet of the Vaisnavas. Then you will destroy all your faults.
(Just once think of all this. Look at all this.)

Part Ten Śrī Rādhāṣṭaka Eight Songs Glorifying Śrī Rādhā

Song 1

Texts 1 and 2

rādhikā-caraṇa-padma sakala-śreyera sadma
jatane je nāhi āradhilo
rādhā-padmaṅkita-dhāma bṛndābana jāra nāma
taha je nā āsroya korilo

rādhikā-bhāba-gambhira citta jeba mahā-dhira

gaṇa-saṅge na koilo jībane
kemone se śyāmānanda rasa-sindhu-snānānanda
labhibe bujhoḥa eka-mane

rādhikā-carāṇa-padma - the lotus feet of Śrī Rādhā; sakala-śreyera - of all that is good; sadma - the abode; jatane - with care; je - which; nāhi - not; āradhilaḥ - worshiped; rādhā - of Rādhā;

padma - lotus; aṅkita - marked; dhāma - abode; bṛndābana - Vṛndāvana; jāra - of whom; nāma - the name; taha - of You; je - which; nā - not; āśroya - shelter; korilaḥ - does; rādhikā - for Rādhā; bhāba - love; gambhira - deep; citta - heart; jeba - who; mahā-dhīra - very saintly; gaṇa - multitudes; saṅge - association; na - not; koilaḥ - does; jībane - in life; kemone - how?; se - he; śyāmānanda - of Lord Kṛṣṇa; rasa - nectar; sindhu - ocean; snāna - bathing; ānanda - bliss; labhibe - will obtain; bujhoḥa - please know; eka-mane - with one mind.

How can a person who in this life did not earnestly worship Śrī Rādhā's lotus feet, the abodes of all auspiciousness, did not take shelter of Śrī Rādhā's lotus abode, which bears the name

Vṛndāvana, and did not associate with the great souls who deeply love Rādhā joyfully bathe in the nectar ocean of love for Lord Kṛṣṇa? Please know this with a single heart.

Text 3

rādhikā ujjwala-raser ācārja
rādhā-mādhāba-śuddha-prema bicārja

rādhikā - Śrī Rādhā; ujjwala - splendid; raseḥ - of the rasa; ācārja - the ācārya; rādhā-mādhāba - Śrī Śrī Rādhā-Kṛṣṇa; śuddha - pure; prema - love; bicārja - to be considered.

Śrī Rādhā is the teacher of ujjwala-rasa. Now we will consider the topic of pure love for Śrī Śrī Rādhā-Kṛṣṇa.

Text 4

je dhorilo rādhā-pada parama jatane
se pāilo kṛṣṇa-pada amūlya-ratane

je - who; dhorilaḥ - holds; rādhā-pada - Śrī Rādhā's feet; parama - with great; jatane - care; se - he; pāilaḥ - attains; kṛṣṇa-pada - Lord Kṛṣṇa's feet; amūlya - priceless; ratane - jewel.

Anyone who earnestly takes shelter of Śrī Rādhā's feet will attain the priceless jewel that is Lord Kṛṣṇa's feet.

Text 5

rādhā-pada binā kabhu kṛṣṇa nāhi mile
rādhāra dāsīra kṛṣṇa sarba-bede bole

rādhā-pada - Śrī Rādhā's feet; binā - without; kabhu - when; kṛṣṇa - Kṛṣṇa; nāhi - not; mile - meets; rādhāra - of Rādhā; dāsīra - of the maidservant; kṛṣṇa - Kṛṣṇa; sarba-bede - all the Vedas; bole - say.

Without first taking shelter of Śrī Rādhā's feet, one will never meet Lord Kṛṣṇa. Lord Kṛṣṇa is the property of Śrī Rādhā's maidservants. This all the Vedas say.

Text 6

chorato dhana-jana kalatra-suta-mita
chorato karama geyāna
rādhā-pada-paṅkaja madhurata sebana
bhakatibinoda paramāṇa

chorataḥ - renouncing; dhana - wealth; jana - and followers; kalatra - wife; suta - children; mita - friends; chorataḥ - renouncing; karama - karma; geyāna - jnana; rādhā-pada-paṅkaja - Śrī Rādhā's lotus feet; madhurata - sweet; sebana - service; bhakatibinoda - Bhaktivinoda; paramāṇa - testimony.

Renouncing wealth, followers, wife, children, and friends, and turning away from karma and jñāna, Bhaktivinoda vows to dedicate his life to the sweet service of Śrī Rādhā's lotus feet.

Song 2

Text 1

birajara pare śuddha-parabyoma-dhāma
tad-upari śrī-gokula-bṛndāraṇya-nāma

birajara - the Viraja river; pare - beyond; śuddha-parabyoma-dhāma - the pure spiritual abode; tad-upari - above that; śrī-gokula-bṛndāraṇya-nāma - named Śrī Gokula Vṛndāvana.

On the farther shore of the Virajā River is the pure spiritual sky, and above that sky is the world named Śrī Gokula Vṛndāvana.

Text 2

bṛndābana-cintāmaṇi cid-ānanda-ratna-khani
cinmoya apūrba-daraśana
tahi mājhe camatkāra kṛṣṇa-banaspati-sāra
nīlamaṇi tamāla jemona

bṛndābana - Vṛndāvana; cintāmaṇi - cintamani; cit - spiritual; ānanda - bliss; ratna - jewels; khani - abode; cinmoya - spiritual; apūrba - wonderful and unprecedented; daraśana - sight; tahi - there; mājhe - in the midst; camatkāra - wonderful; kṛṣṇa - Kṛṣṇa; banaspati-sāra - the best of trees; nīlamaṇi - sapphire; tamāla - tamal; jemona - like.

Vṛndāvana is made of cintāmaṇi jewels. It is filled with the jewels of spiritual bliss. Everything there is spiritual. It is very wonderful to see. In the middle of that abode is

wonderful Kṛṣṇa, who is like a glorious sapphire tamāla tree.

Text 3

tahe eka swarṇamoyī latā sarba-dhāma-jayī
uṭhiyāche parama-pābanī
hlādinī-śaktira sāra mahā-bhāba nāma jāra
tribhūbana-mohana-mohinī

tahe - there; eka - one; swarnamoyī - golden; latā - vine; sarba-dhāma-jayī - most glorious; uṭhiyāche - grows; parama-pābanī - most pure; hlādinī-śaktira - pleasure potency; sāra - best; mahā-bhāba - great ecstasy; nāma - name; jāra - of whom; tribhūbana-mohana - the person who charms the three worlds; mohinī - charms.

On that tree grows a most effulgent and pure golden vine, a vine that is the Lord's hlādinī śakti (pleasure potency), a vine that bears the name "Mahā-bhāva" (greatest ecstasy of love), a vine that charms the person who charms the three worlds.

Text 4

rādhā-nāme paricita tuṣiyā gobinda-cita
birājaye parama ānande
sei latā-patra-phula lalitādi-sakhī-kula
sabe mili' bṛkhe dṛḍha bandhe

rādhā-nāme - by the name Rādhā; paricita - known; tuṣiyā - pleasing; gobinda-cita - Kṛṣṇa's heart; birājaye - is gracefully present; parama ānande - with great bliss; sei - this; latā - of the vine; patra - the leaves; phula - and flowers; lalitādi-sakhī - the friends beginning with Lalitā; kula - multitudes; sabe - all; mili' - meeting; bṛkhe - on the tree; dṛḍha - firm; bandhe - embrace.

Also known by the name "Rādhā", that vine joyfully pleases Lord Kṛṣṇa's heart. That vine's flowers and leaves, which are Lalitā and the other gopīs, all tightly embrace that tree.

Text 5

latāra paraśe praphulla tamāla
latā chāri' nāhi rahe kono kāla

latāra - of the vine; paraśe - by the touch; praphulla - blossomed; tamāla - the tamala tree; latā - the vine; chāri' - leaving; nāhi - not; rahe - stays; konaḥ - any; kāla - time.

Touched by the vine, the tamāla tree bears flowers. Not for a moment will that vine ever leave.

Text 6

tamāla chāriyā latā nāhi bāñche
se latā milana sadā-kāla jāce

tamāla - the tamala tree; chāriyā - leaving; latā - the vine; nāhi - not; bāñche - desires; se - that; latā - vine; milana - meeting; sadā-kāla - always; jāce - requests.

That vine never desires to leave the tamāla tree. The vine always prays to stay with that tree.

Text 7

bhakatibinoda milana doñhāra
nā cāhe kakhona binā kichu āra

bhakatibinoda - Bhaktivinoda; milana - meeting; doñhāra - of Themboth; nā - not; cāhe - desires; kakhona - at any time; binā - without; kichu - something; āra - other.

Bhaktivinoda desires to meet that divine couple. He does not desire anything

else.

Song 3

Text 1

ramaṇī-śiromaṇi bṛṣabhānu-nandinī
nīla-basana-paridhānā
chinna-puraṭa jini' barṇa-bikāśinī
baddha-kabarī hari-prāṇa

ramaṇī - of beautiful girls; śiromaṇi - the crest jewel; bṛṣabhānu-nandinī - King Vṛṣabhānu's daughter; nīla - blue; basana - garments; paridhānā - wearing; chinna-puraṭa - molten gold; jini' - defeating; barṇa-bikāśinī - complexion; baddha - bound; kabarī - braids; hari - of Lord Kṛṣṇa; prāṇa - the life-breath.

King Vṛṣabhānu's daughter is the crest jewel of all beautiful girls. Dressed in blue garments, Her braids gracefully tied, and Her fair complexion conquering molten gold, She is Lord Kṛṣṇa's life.

Text 2

ābharāṇa-maṇḍitā hari-rasa-panḍitā
tilaka-suśobhita-bhālā
kañculikācchāditā stana-maṇi-maṇḍitā
kajjala-nayanī rasālā

ābharāṇa - with ornaments; maṇḍitā - decorated; hari-rasa-panḍitā - learned in the nectar of Lord Kṛṣṇa; tilaka - tilaka; suśobhita - glorious; bhālā - forehead; kañculika - by a bodice; ācchāditā - covered; stana - breast; maṇi - jewels; maṇḍitā - decorated; kajjala - mascara; nayanī - eyes; rasālā - delightful and charming like nectar.

Gracefully decorated with ornaments, Her forehead graceful with tilaka, Her jewel breasts gracefully covered by a bodice, and Her eyes gracefully decorated with mascara, She is delightful and charming like nectar.

Text 3

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

sakala - all; tyajiyā - renouncing; se - this; rādhā-carāṇe - Śrī Rādhā's feet; dāsī - a maidservant; ho'ye - become; bhaja - worship; parama-jatane - with great earnestness.

Renouncing everything, I will become a maidservant and earnestly worship Śrī Rādhā's feet.

Text 4

saundarja-kiraṇa dekhiyā jañhāra
rati-gaurī-lilā garba-parihāra

saundarja - of beauty; kiraṇa - effulgence; dekhiyā - seeing; jañhāra - of whom;

rati-gaurī-līlā - Rati, Gauri, and Lila; garba - rpide; parihāra - removal.

Gazing at the splendor of Rādhā's beauty, Rati, Gaurī, and Līlā find all their pride taken away.

Text 5

śacī-lakṣmī-satyā saubhāgya bolane
parājita hoyā jānhāra caraṇe

śacī-lakṣmī-satyā - of saci, Satya, and Lakṣmī; saubhāgya - the good fortune; bolane - increase; parājita - defeated; hoyā - is; jānhāra - of whom; caraṇe - at the feet.

At Rādhā's feet the good fortune of Śacī, Lakṣmī, and Satyā are defeated.

Text 6

kṛṣṇa-baśīkāre candrābalī-ādi
parājaya māne hoiyā bibādī

kṛṣṇa - Lord Kṛṣṇa; baśīkāre - to bring under control; candrābalī-ādi - headed by Candravali; parājaya - defeat; māne - in jealous pride; hoiyā - being; bibādī - dispute.

Competing with Rādhā to conquer Kṛṣṇa, Candrāvalī and her friends are defeated.

Text 7

hari-doyitā rādhā-caraṇa prayāsī
bhakatibinoda śrī-godrūma-bāsī

hari - of Lord Kṛṣṇa; doyitā - beloved; rādhā-caraṇa - ŚrīRādhā's feet; prayāsī - earnestly strives; bhakatibinoda - Bhaktivinoda; śrī-godrūma-bāsī - a resident of Śrī Godrūma.

Bhaktivinoda, who lives at Śrī Godrūma, strives to attain Śrī Rādhā's feet, which are so dear to Lord Kṛṣṇa.

Song 4

Text 1

rasika-nāgarī- gaṇa-śiromaṇi
kṛṣṇa-preme sara-hamsī
bṛṣabhānu-rāja śuddha-kalpa-ballī
sarba-lakṣmī-gaṇa-amśī

rasika - who taste nectar; nāgarī-gaṇa - of heroines; śiromaṇi - the crest jewel; kṛṣṇa-preme - love for Lord Kṛṣṇa; sara-hamsī - a graceful female swan; bṛṣabhānu-rāja - of King Vṛṣabhānu; śuddha - pure; kalpa-ballī - desire vine; sarba - all; lakṣmī-gaṇa - goddesses of fortune; amśī - the parts.

Śrī Rādhā is the crest jewel of all amorous girls expert at tasting nectar. She is a graceful swan in the lake of pure love for Lord Kṛṣṇa. She is a pure kalpa-latā vine grown from King

Vṛṣabhānu. All goddesses of fortune are parts of Her.

Text 2

rakta paṭṭa-bastra niṭamba-upari
khudra-ghaṅṭi dule tā'ya
kuca-jugopari dhuli' muktā-mālā
citta-hārī śobhā pāya

rakta - red; paṭṭa-bastra - silk cloth; niṭamba - hips; upari - over; khudra - small; ghaṅṭi - bells; dule - dangles; tā'ya - of Her; kuca - breasts; juga - pair; upari - over; dhuli' - dangling; muktā-mālā - necklave of pearls; citta - the heart; hārī - enchanting; śobhā - beauty; pāya - attaining.

On Her hips a red silk garment and small tinkling bells, and over Her breasts a necklace of pearls, beautiful Rādhā charms Lord Kṛṣṇa's heart.

Text 3

sarasija-bara- karṇikā-samāna
atiśoya kāntimatī
kaiśora-amṛta tāruṇya-karpūra
miśra-smitādhara satī

sarasija - of lotus flowers; bara - the best; karṇikā - the whorl; samāna - like; atiśoya - very; kāntimatī - splendidly beautiful; kaiśora - of youth; amṛta - the nectar; tāruṇya - of youth; karpūra - the camphor; miśra - mixed; smita - miling; adhara - lips; satī - graceful.

She is splendidly beautiful, like the whorl of the most graceful lotusflower. On Her smiling lips are the nectar of youth's beginning and the camphor of youth's fullness.

Text 4

banānte āgata braja-pati-suta
parama-cañcala-bore
heri' śaṅkhākula nayana-bhaṅgite
āharete staba kore

bana - of the forest; ante - at the end; āgata - arrived; braja - of Vraja; pati - of the king; suta - the son; parama - most; cañcala - restless and mischievous; bore - best; heri' - seeing; śaṅkhā - with anxieties; ākula - filled; nayana - eyes; bhaṅgite - crooked; āharete - worship; staba - prayers; kore - does.

Seeing Him come from the forest's edge, She worshiped Vraja's prince with many prayers spoken by the anxious, restless, mischievous, crooked glances from the corners of Her eyes.

Text 5

brajera mahilā- gaṇera parāṇa
jaśomatī-priya-pātrī
lalita-lalitā- snehete praphulla-
śarīrā lalita-gātrī

brajera - of Vraja; mahilā - of the women; gaṇera - of the multitudes; parāṇa - the life; jaśomatī-priya - dear to Yasoda; pātrī - the object; lalita - playful and graceful; lalitā - of

Lalita; snehete - by the love; praphulla - blossomed; śarīrā - body; lalita - graceful; gātrī - with limbs.

She is the life of Vraja's women and the object of Yaśodā's affection. Because of graceful Lalitā's love, every limb on Her body blossoms with perfect beauty and grace.

Text 6

biśākhāra sane bana-phula tuli'
gāṅṭhe baijayantī mālā
sakala-śreyasī kṛṣṇa-bakhaḥ-sthitā
parama-preyasī bālā

biśākhāra - of Visakha; sane - in the company; bana - forest; phula - flower; tuli' - picking; gāṅṭhe - strings; baijayantī - vaijayanti; mālā - garland; sakala-śreyasī - best of all; kṛṣṇa-bakhaḥ - on Kṛṣṇa's chest; sthitā - situated; parama-preyasī - most dear; bālā - girl.

Accompanied by Viśākhā, She picks forest flowers and makes a Vaijayantī garland. The best and most dear of all the gopīs, She rests on Lord Kṛṣṇa's chest.

Text 7

snigdha-beṇu-rabe druta-gati jāi'
kuñje peye naṭa-bore
hasita-noyanī namra-mukhī satī
karṇa kaṇḍūyana kore

snigdha - dear; beṇu - flute; rabe - sound; druta-gati - quickly; jāi' - goes; kuñje - forest; peye - attains; naṭa-bore - the best of dancers; hasita - smiling; noyanī - eyes; namra-mukhī - bowed head; satī - saintly; karṇa - ears; kaṇḍūyana - scratching kore.

Hearing the sweet sound of the flute, She runs to the forest and finds Kṛṣṇa, the best of dancers. Her eyes smiling and Her head shyly lowered, She scratches Her ear.

Text 8

sparśiyā kamala bāyu su-śītala
kore jabe kuṇḍa-nīra
nidāghe tathāya nija-gaṇa saha
tuṣāya gokula-bīra

sparśiyā - touching; kamala - lotus; bāyu - breeze; su-śītala - cool; kore - does; jabe kuṇḍa - of the lake; nīra - water; nidāghe - in summer; tathāya - there; nija-gaṇa - associates; saha - with; tuṣāya - pleases; gokula-bīra - Gokula's hero.

Touching the lotus flowers, a breeze cools Her lake in the hot summer. Accompanied by Her friends, there She pleases Gokula's hero.

Text 9

bhakatibinoda rūpa-raghunāthe
kohaye caraṇa dhori'
heno rādhā-dāsyā sudhīra-sampada

kabe dibe kṛpā kori'

bhakatibinoda - Bhaktivinoda; rūpa-raghunāthe - Rup and Raghunatha; kohaye - says; caraṇa - the feet; dhoṛi' - grasping; henaḥ - like this; rādhā-dāsyā - service to Śrī Rādhā; sudhīra - of the saintly; sampada - the treasure; kabe - when; dibe - will give; kṛpā - mercy; kori' - doing.

Grasping their feet, Bhaktivinoda says to Śrīla Rūpa Gosvāmī and Śrīla Raghunātha Gosvāmī, "When will you kindly give me direct service to Śrī Rādhā, service that is the great treasure sought by the saints?"

Song 5

Text 1

mahābhāba-cintāmaṇi udbhābita-tanu-khāni
sakhī-pati-sajjā prabhābatī
kāruṇya-tāruṇya āra lābaṇya-amṛta-dhārā
tāhe snātā lakṣmī-jayī satī

mahābhāba - of ecstatic love; cintāmaṇi - udbhābita - manifested; tanu - body; khāni - jewel mine; sakhī-pati-sajjā - decorated by Her friends; prabhābatī - splendid; kāruṇya - mercy; tāruṇya - youth; āra - and; lābaṇya - beauty; amṛta-dhārā - streams of nectar; tāhe - in that; snātā - bathed; lakṣmī-jayī - defeating Lakṣmī; satī - saintly.

Śrī Rādhā is a cintāmaṇi jewel of ecstatic love. Her form is a treasury of precious jewels. Dressed and decorated by Her friends, She is glorious. Bathing in the nectars of compassion, youth, and luster, She eclipses the goddess of fortune Lakṣmīdevī.

Text 2

lajjā paṭṭa-bastra jāra saundarja kunkuma-sāra
kasturī-citrita kalebara
kampāśru-pulaka-raṅga stambha-sweda-swara-bhaṅga
jādyonmāda naba-ratna-dhara

lajjā - shyness; paṭṭa-bastra - garment; jāra - of whom; saundarja - beauty; kunkuma-sāra - kunkuma; kasturī - with musk; citrita - pictures; kalebara - body; kampa - trembling; āśru - tears; pulaka - hairs erect; raṅga - ecstasy; stambha - stunned; sweda - perspiration; swara - voice; bhaṅga - broken; jādyā - stunned; unmāda - madness; naba - nine; ratna - jewels; dhara - wearing.

Her dress is composed of various kinds of silken garments, which may be compared to Her natural shyness. Her beauty is more and more enhanced, being decorated with kunkuma, which is compared to beauty itself, and with blackish musk, which is compared to conjugal love. Thus Her body is decorated with different colors. The kunkuma is red and the musk is black. Her ornaments embody the natural symptoms of ecstasy: trembling, tears, jubilation, stunning, perspiration, faltering of the voice, body redness, madness, and dulness. In this way the entire body is bedecked with these nine different jewels.*

Text 3

pañca-bimśati-guṇa phula-mālā su-śobhana
dhīrādhīrā bhāba-paṭṭa-bāsā
pihita-māna-dhammillā saubhāgya-tilakojjwalā
kṛṣṇa-nāma-jaśaḥ-karṇollāsā

pañca-bimśati-guṇa - 25 qualities; phula-mālā - flower garland; su-śobhana - beauty;

dhīrādhīrāsober and restless bhāba-paṭṭa-bāsā - the garment of ecstasy; pihita - hidden; māna - jealous anger; dhammillā - braids; saubhāgya - good fortune; tilaka - tilaka; ujjwalā - splendor; kṛṣṇa-nāma - of Lord Kṛṣṇa's holy name; jaśaḥ - glory; karṇa - of the ear; ullāsā - joy.

The beauty of Her body is enhanced by Her twenty-five transcendental qualities, which hang as a flower garland on Her body. The ecstasy of love for Kṛṣṇa is known as dhīra and adhīra, sober and restless. Such ecstasy constitutes the covering of Śrī Rādhā's body, and it is adorned by camphor. Her transcendental anger toward Kṛṣṇa is embodied as the arrangement of the hair on Her head, and the tilaka of Her great fortune shines on Her beautiful forehead. The earrings of Śrī Rādhā are the holy names of Kṛṣṇa, as well as the hearing of His name and fame.*

Text 4

rāga-tāmbūlita-oṣṭha kauṭilya-kajjala-spaṣṭa
smita-karpūrita narma-śīlā
kīrti-jaśa-antaḥ-pure garba-khaṭṭopari sphure
dulita prema-baicittya-mālā

rāga - red; tāmbūlita - betelnuts; oṣṭha - lips; kauṭilya - black; kajjala - mascara; spaṣṭa - manifest; smita - smile; karpūrita - camphor; narma - playful and joking; śīlā - ntaure; kīrti-jaśa - glory and fame; antaḥ-pure - in the inner rooms; garba - pride; khaṭṭa - bed; upari - on; sphure - manifest; dulita - manifest; prema-baicittya-mālā - the garland of prema-vaicittya.

Her lips are always reddish due to the betelnut of ecstatic affection for Kṛṣṇa. The black ointment around Her eyes is Her tricky behavior with Kṛṣṇa brought about by love. Her joking with Kṛṣṇa and gentle smiling is the camphor with which She is perfumed. She sleeps in Her room with the aroma of pride, and when She lies down in Her bed, the transcendental variety of Her loving ecstasies is like a jeweled locked in the midst of Her necklace of separation.*

Text 5

prāṇaya-roṣa-kañculī- pihita stana-jugmakā
candrā-jayī kacchapī-rabinī
sakhī-dwaya-skhande līlā- karāmbujārpaṇa-śīlā
śyāmā śyāmāmṛta-bitaraṇī

prāṇaya - of love; roṣa - anger; kañculī - bodice; pihita - covered; stana-jugmakā - breasts;

candrā - moon; jayī - defeating; kacchapī - vina; rabinī - playign; sakhī - friends; dwaya - two; skhande - on the shoulders; līlā - pastime; kara - hand; ambuja - lotus flower; arpaṇa-śīlā - placing; śyāmā - beautiful; śyāma - of Kṛṣṇa; amṛta - nectar; bitaraṇī - giving.

Her transcendental breasts are covered by Her sari in the form of affection and anger toward Kṛṣṇa. She has a stringed instrument known as a kacchapī-vīṇā, which is the fame and fortune that actually dries up the faces and breasts of the other gopīs. She always keeps Her hands on the shoulder of a gopī friend, who is compared to Her youthful beauty, and although She is highly qualified with so many spiritual assets, She is nonetheless affected by the Cupid known as Kṛṣṇa. Thus She is defeated.*

Text 6

e heno rādhikā-pada tomādera su-sampada
dante tṛṇa jāce taba pāya
e bhaktibinoda dīna rādhā-dāsyāmṛta-kaṇa
rūpa-raghunātha deho tāya

e henaḥ - in this way; rādhikā-pada - Śrī Rādhā's feet; tomādera - of You; su-sampada - treasure; dante - teeth; tṛṇa - straw; jāce - begs; taba - of You; pāya - attaining; e - this;
bhaktibinoda - Bhaktivinoda; dīna - poor; rādhā - to Rādhā; dāsyā - of service; amṛta - nectar;
kaṇa - drop; rūpa-raghunātha - O Rupa and Raghunatha; dehaḥ - please give; tāya - to him.

Śrī Rādhā's feet are your treasure. Placing a straw between his teeth, poor Bhaktivinoda prays, "O Śrīla Rūpa Gosvāmī, O Śrīla Raghunātha dāsa Gosvāmī, please give me a drop of the nectar of direct service to Śrī Rādhā."

Song 6

Text 1

baraja-bipine jamunā-kūle
mañca manohara śobhita phule

baraja - of Vraja; bipine - in the forest; jamunā-kūle - on the Yamuna's bank; mañca - on a platform; manohara - beautiful; śobhita - beautiful; phule - flowers.

On the Yamunā's bank in Vraja's forest is a beautiful platform graceful with many flowers.

Text 2

banaspati-latā tuṣaye āṅkhi
tad-upari kata ḍākaye pākhi

banaspati - trees; latā - and vines; tuṣaye - please; āṅkhi - eyes; tad-upari - above them; kata - how many?; ḍākaye - call; pākhi - birds.

There the trees and vines delight the eyes. How many birds sing there?

Text 3

malaya-anila bahaye dhīre
ali-kula madhu lobheya phīre

malaya - Malaya; anila - breeze; bahaye - blows; dhīre - gentle; ali-kula - bees;

madhu - honey; lobhaye - greedily; phīre - fly.

A fragrant Malaya breeze gently blows. Greedy for honey, many bees fly.

Text 4

bāsantīra rāka urupa tadā
kaumudī bitore ādare sadā

bāsantīra - of spring; rāka - the full moon; urupa - stars; tadā - then; kaumudī - moonlight; bitore - spreads ādare - worships; sadā - always.

The springtime moon and stars gloriously shine.

Text 5

emata samaye rasika-bara
ārambhilo rāsa muralī-dhara

emata samaye - at that time; rasika-bara - the best of rasikas; ārambhilaḥ - began; rāsa - rasa dance; muralī-dhara - the flute player.

At that time the flute-player expert at tasting nectar pastimes began the rāsa dance.

Text 6

śata-kotī-gopī mājhetē hori
rādhā-saha nāce ānanda kori'

śata - hundreds; kotī - millions; gopī - gopīs; mājhetē - in the midst; hori - doing; rādhā-saha - with Rādhā; nāce - dances; ānanda - blossom; kori' - doing.

Surrounded by hundreds and millions of gopīs, Kṛṣṇa joyfully danced with Rādhā.

Text 7

mādhava-mohinī gāiyā gīta
harilo sakala jagata cita

mādhava - Kṛṣṇa; mohinī - charming; gāiyā - singing; gīta - songs; harilaḥ - charmed; sakala - all; jagata - of the world; cita - the hearts.

Singing many songs, Śrī Rādhā, the enchantress of Lord Kṛṣṇa, charmed the hearts of all the worlds.

Text 8

stābara-jāṅgama mohilā satī
hārāolo candrā-balīra mati

stābara - stationary; jāṅgama - and moving; mohilā - charmed; satī - saintly girl; hārāolaḥ - removes; candrābalīra - of Candravali; mati - the pride.

She charms all moving and unmoving beings. She removes Candravali's pride.

Text 9

mathitā baraja- kiśora-mana
antarita hoyā rādhā takhana

mathitā - churning; baraja - of Vraja; kiśora - of the youth; mana - the heart; antarita - vanished; hoyā - is; rādhā - Rādhā; takhana - then.

After churning the heart of Vraja's young Kṛṣṇa, Rādhā suddenly vanishes.

Text 10

bhakatibinoda paramāda gaṇe
rāsa bhāṅgala (aji) rādhā-bihane

bhakatibinoda - Bhaktivinoda; paramāda - calamity; gaṇe - perceives; rāsa - rasa dance; bhāṅgala - breaks;(aji) - now; rādhā - of Rādhā; bihane - in the absence.

Bhaktivinoda sees a great calamity has come. In Rādhā's absence, the rāsa dance breaks.

Song 7

Text 1

śata-koti gopī mādhaba-mana
rākhite nārilo kori' jatana

śata - hundreds; koti - and millions; gopī - of gopīs; mādhaba - of Kṛṣṇa; mana - the heart; rākhite - to protect;nārilaḥ - not; kori' - doing; jatana - effort.

Earnestly trying, hundreds and millions of gopīs have no power to calm Kṛṣṇa's heart.

Text 2 beṇu-gīte ḍāke rādhikā-nāma

esa esa rādhe ḍākoye śyāma

beṇu - of the flute; gīte - the song; ḍāke - calls; rādhikā-nāma - Rādhā's name; esa - this; esa - this;rādhe - Rādhā; ḍākoye - calls; śyāma - Kṛṣṇa.

Playing the flute, Kṛṣṇa calls Rādhā's name, saying, Rādhā! Come here! Come here!"

Text 3 bhaṅgiyā śrī-rāsa- maṅḍala tabe

rādhā-anbeṣaṇe calaye jabe

bhaṅgiyā - breaking; śrī-rāsa- - of the rasa dance; maṅḍala - the circle; tabe - then; rādhā - Rādhā; anbeṣaṇe - searching; calaye - goes; jabe - when.

Breaking the rāsa-dance circle, Kṛṣṇa goes searching for Rādhā.

Text 4 dekhā diyā rādhe rākhoha prāṇa

boliyā kāndaye kānane kāna

dekhā - sight; diyā - giving; rādhe - tp Rādhā; rākhoha - save; prāṇa - life; boliyā - saying; kāndaye - weeps; kānane - in the forest; kāna - Kṛṣṇa.

Calling out, "Rādhā! Please let Me see You! Please save My life!", Kṛṣṇa weeps in the forest.

Text 5

nirjana kānane rādhāre dhari'

miliyā paraṇa jurāya hari

nirjana - secluded; kānane - in the forest; rādhāre - of Rādhā; dhari' - holding; miliyā - meeting; paraṇa - life; jurāya - cools; hari - Kṛṣṇa.

Meeting in a secluded forest, Kṛṣṇa embraces Rādhā. Now His feverish life has become cool.

Text 6 bole tuñhu binā kāhāra rāsa
tuñhu lāgi' mora baraja-bāsa
bole - says; tuñhu - You; binā - without; kāhāra - how?; rāsa - rasa dance; tuñhu
- You; lāgi' - taking; mora - of Me; baraja-bāsa - home in Vraja.
Kṛṣṇa says, "How can there be a rāsa dance without You? I stay in Vraja only
for Your sake."

Text 7 e heno rādhikā- caraṇa-tole
bhakatibinoda kāndiyā bole
e henaḥ - in this way; rādhikā- - of Śrī Rādhā; caraṇa-tole - the soles of nthe
feet; bhakatibinoda - Bhaktivinoda; kāndiyā - weeping; bole - says.
Standing before Śrī Rādhā's feet, Bhaktivinoda says,

Text 8 tuyā gaṇa-mājhe āmāre gaṇi
kiñkorī koriyā rākho āpani
tuyā - of You; gaṇa-mājhe - among teh associates; āmāre - me; gaṇi - counting;
kiñkorī - maidservant; koriyā - making; rākhaḥ - keep; āpani - own.
"Counting me among Your entourage, please make me Your maidservant."

Song 8

Text 1
rādhā-bhajane jadi mati nāhi bhelā
kṛṣṇa-bhajana taba akāraṇa gelā
rādhā-bhajane - worship of Rādhā; jadi - if; mati - mind; nāhi - not; bhelā - is;
kṛṣṇa-bhajana - worship of Kṛṣṇa; taba - your; akāraṇa - suddenly; gelā - goes.
If you do not wish to worship Rādhā, then the worship of Kṛṣṇa will suddenly
flee from you.

Text 2 ātapa rohita sūraya nāhi jāni
rādhā-birahita mādhaba nāhi māni
ātapa - sunlight; rohita - without; sūraya - sun; nāhi - not; jāni - I know; rādhā-
birahita - without Rādhā; mādhaba - Kṛṣṇa;
nāhi - not; māni - I know.
I know the sun does is never without sunlight. I know Kṛṣṇa is never without
Rādhā.

Text 3 kebala mādhaba pūjaye sa ajñānī
rādhā anādara koro-i abhimānī
kebala - alone; mādhaba - k; pūjaye - worship; sa - that; ajñānī - fool; rādhā -
Rādhā; anādara - without worship; koro-i - does; abhimānī - proud.
Anyone who worships Kṛṣṇa without Rādhā is a fool. Anyone who disrespects
Rādhā is arrogant.

Text 4 kabañhi nāhi korobi tāñkora sañga
citte icchasi jadi braja-rasa-rañga

kabañhi - at any time; nāhi - not; korobi - will do; tāñkora - of him; sañga - association; citte - in the heart; icchasi - you desire; jadi - if; braja - of Vraja; rasa - nectar; rañga - pastimes.

Please never associate with such persons, if in your heart you wish to taste the nectar of Vraja.

Text 5

rādhikā-dāsī jadi hoyā abhimāna
śīghra-i milā-i taba gokula-kāna

rādhikā-dāsī - Rādhā's maidservant; jadi - if; hoyā - is; abhimāna - idea; śīghra-i - quickly; milā-i - meet; taba - of you; gokula-kāna - Gokula's Kṛṣṇa.

If you think of yourself as Rādhā's maidservant, you will quickly meet Gokula's Kṛṣṇa.

Text 6 brahmā śiba nārada śruti nārāyaṇī
rādhikā-pada-raja pūjaye māni'

brahmā - Brahma; śiba - Siva; nārada - Narada; śruti - the Vedas; nārāyaṇī - Lakṣmi; rādhikā-pada - Rādhā's feet; raja - dust; pūjaye - worship; māni' - honoring.

Brahmā, Śiva, Nārada, Lakṣmī, and the Vedas personified all worship the dust of Rādhā's feet.

Text 7 umā ramā satyā śacī candrā rukmiṇī
rādhā-abatāra sabe - āmnāya-bāṇī

umā - Paravati; ramā - Lakṣmi; satyā - Satyabhama; śacī - Sacī; candrā - Candrāvalī; rukmiṇī - Rukmiṇī; rādhā-abatāra - incarnations of Śrī Rādhā; sabe - all; āmnāya - of the Vedas; bāṇī - the words.

Pārvatī, Lakṣmī, Satyabhāmā, Śacī, Candrāvalī, and Rukmiṇī are all incarnations of Śrī Rādhā. This the Vedas say.

Text 8 heno rādhā-paricarjā jāñkara dhana
bhakatibinoda tāñ'ra māgaye caraṇa

henaḥ - like this; rādhā-paricarjā - worship of Rādhā; jāñkara - of whom; dhana - wealth; bhakatibinoda - Bhaktivinoda; tāñ'ra - of him; māgaye - begs; caraṇa - the feet.

Bhaktivinoda begs to stay at the feet of persons whose only treasure is the worship of Śrī Rādhā.

Text 1

bhojana-lālase rasane āmāra
śunoha bidhāna mora
śrī-nāma-jugala- rāga-sudhā-rasa
khāiyā thākoha bhora

bhojana - for pleasures; lālase - yearning; rasane - O tongue; āmāra - my;
śunoha - please hear; bidhāna - way; mora - of me; śrī-nāma - the holy name;
jugala - for the divine couple; rāga - love; sudhā-rasa - nectar; khāiyā - tasting;
thākoha - please stay; bhora - intoxicated.

O tongue always yearning to taste pleasures, please hear my words. Please always be intoxicated by tasting beautiful names full of nectar love for the divine couple.

Text 2 naba-sundara-pīyūṣa rādhikā-nāma
ati-miṣṭa manohara tarpaṇa-dhāma

naba - new; sundara - beautiful; pīyūṣa - nectar; rādhikā-
nāma - Śrī Rādhā's name; ati-miṣṭa - very sweet; manohara - charming; tarpaṇa - of
pleasure; dhāma - the abode.

Śrī Rādhā's name is very sweet nectar. It is new, beautiful, and charming. It is the home of pleasures.

Text 3 kṛṣṇa-nāma madhurādbhuta gāḍha dugdhe
atība jatane koro miśrita lubdhe

kṛṣṇa-nāma - Kṛṣṇa's name; madhura - sweet; adbhuta - wonderful; gāḍha -
thick; dugdhe - milk; atība - great; jatane - with care; koraḥ - do; miśrita - mixed
together; lubdhe - desiring.

Lord Kṛṣṇa's name is wonderfully sweet condensed milk. With great care and eager desire, please mix together the nectar of Rādhā's name and the milk of Kṛṣṇa's name.

Text 4 surabhi rāga hima ramya tānhi āni'
aharaha pana koro sukha jāni'

surabhi - fragrance; rāga - love; hima - ice; ramya - delightful; tānhi - in that;
āni' - bringing; aharaha - day after day; pana - drinking; koroḥ - do; sukha -
happily; jāni' - knowing.

Into this drink then place the delightful fragrant ice of passionate love. Day after day, please happily drink this nectar.

Text 5 nāhi rabe rasane prākṛta pipāsā
adbhuta rasa tuyā pūrāoba āśā

nāhi - not; rabe - will stay; rasane - on the tongue; prākṛta - material; pipāsā -
desire; adbhuta - wonderful; rasa - nectar; tuyā - of you; pūrāobaḥ - will fulfill; āśā -
desires.

Material thirst will no longer stay on your tongue. This wonderful nectar will fulfill all your desires.

Text 6 dāsa-raghunātha-pade bhaktibinoda
jāco-i rādhā-kṛṣṇa-nāma pramoda

dāsa-raghunātha-pade - at the feet of Raghunatha dasa Gosvami; bhaktibinoda - Bhaktivinoda; jāco-i - begs; rādhākṛṣṇa - of Śrī Śrī Rādhā-Kṛṣṇa; nāma - names; pramoda - bliss.

At Śrīla Raghunātha dāsa Gosvāmī's feet Bhaktivinoda begs for the bliss of Śrī Śrī Rādhā-Kṛṣṇa's holy names.

Part Eleven Śikṣāṣṭaka Eight Instructions

Song 1

(Jāmphī-lophā)

Text 1

pita-baraṇa kali-pābana gorā
gāoyāi aichana bhāba-bibhora

pita - fair; baraṇa - complexion; kali - of the Kali-yuga;
pābana - the purifier; gorā - Lord Caitanya; gāoyāi - sings;
aichana - is; bhāba - by ecstasy; bibhora - agitated.

Overcome with ecstatic love, fair Lord Caitanya, who purifies the Kali-yuga, sings:

Text 2 citta-darpaṇa-parimārjana-kārī
kṛṣṇa-kīrtana jaya citta-bihārī

citta - of the mind; darpaṇa - the mirror; parimārjana - cleaning; kārī - doing;
kṛṣṇa-kīrtana - the chanting of Kṛṣṇa; jaya - glory; citta - in the heart; bihārī - pastimes.

"Let there be all victory for the chanting of the holy name of Lord Kṛṣṇa, which can cleanse the mirror of the heart.*

Text 3 helā-bhāba-dāba-nirbāpana-bṛtti
kṛṣṇa-kīrtana jaya kleśa-nibṛtti

helā-bhāba - of material existence; dāba - the forest fire; nirbāpana - extinguishing; bṛtti - activity; kṛṣṇa-kīrtana - chanting of Kṛṣṇa; jaya - glory; kleśa - sufferings; nibṛtti - stopping.

"Let there be all victory for the chanting of the holy name of Lord Kṛṣṇa, which stops the miseries of the blazing fire of material existence.*

Text 4

śreyah-kumuda-bidhu-jyotsnā-prakāśa
kṛṣṇa-kīrtana jaya bhakti-bilāsa

śreyah - of good fortune; kumuda - lotus; bidhu - moon; jyotsnā - moonlight;
prakāśa - shining; kṛṣṇa-kīrtana - chanting
Kṛṣṇa; jaya - glory; bhakti-bilāsa - pastimes of devotionalservice.

"Let there be all victory for the chanting of the holy name of Lord Kṛṣṇa, which is the waxing moon that spreads the white lotus of good fortune for all living beings* and brings the pastimes of devotional service.

Text 5 biśuddha-bidyā-badhū-jībana-rūpa
kṛṣṇa-kīrtana jaya siddha-swarūpa

biśuddha - pure; bidyā - knowledge; badhū - girl; jībana - life; rūpa - form;
kṛṣṇa-kīrtana - chanting Kṛṣṇa; jaya - glory; siddha-swarūpa - perfect form.

"Let there be all victory for the chanting of the holy name of Lord Kṛṣṇa, which is the life and soul of all education* and the form of all perfection.

Text 6 ānanda-payo-nidhi-bardhana-kīrti
kṛṣṇa-kīrtana jaya plābana-mūrti

ānanda - of bliss; payo-nidhi - the ocean; bardhana - increasing; kīrti - glory;
kṛṣṇa-kīrtana - chanting Kṛṣṇa; jaya - glory; plābana - a flood; mūrti - the form.

"Let there be all victory for the chanting of the holy name of Lord Kṛṣṇa, which expands the blissful ocean of transcendental life.*

Text 7 pade pade pīyūṣa-swāda-pradātā
kṛṣṇa-kīrtana jaya prema-bidhātā

pade pade - step after step; pīyūṣa - of nectar; swāda - the taste; pradātā - giving;
kṛṣṇa-kīrtana - chanting Kṛṣṇa; jaya - glory; prema - love; bidhātā - giving.

"Let there be all victory for the chanting of the holy name of Lord Kṛṣṇa, which gives a cooling effect to everyone, enables one to taste full nectar at every step,* and brings ecstatic spiritual love."

Text 8

bhaktibinoda-swātma-snāpana-bidhāna
kṛṣṇa-kīrtana jaya prema-nidāna

bhaktibinoda - of Bhaktivinoda; swātma - the self; snāpana - bathing; bidhāna - activity; kṛṣṇa-kīrtana - chanting Kṛṣṇa; jaya - glory; prema-nidāna - the abode of love.

Let there be all victory for the chanting of the holy name of Lord Kṛṣṇa, which is the abode of ecstatic spiritual love, and which now bathes the soul of Bhaktivinoda.

Song 2

Text 1

tunhu doyā-sāgora tārayite prāṇī
nāma aneka tuyā śikhāoli āni'

tunhu - You; doyā - of mercy; sāgora - an ocean; tārayite - to deliver; prāṇī - the living entities; nāma - the holy name;
aneka - many; tuyā - of You; śikhāoli - teach; āni' - bringing.

O Supreme Lord, O ocean of mercy, to deliver the living entities, You teach them about Your many holy names.

Text 2 sakala śakati de-i nāma tohāra
grahaṇe rākholi nāhi kāla-bicāra

sakala - all; śakati - power; de-i - give; nāma - ;tohāra - of You; grahaṇe - in accepting; rākholi - protect; nāhi - not; kāla - time; bicāra - considerations.

O Lord, You have invested all Your potencies in those names, and therefore there are no hard and fast rules for remembering them.*

Text 3 śrī-nāma-cintāmaṇi tohāri samāna
biśwe bilāoli koruṇā-nidāna

śrī-nāma-cintāmaṇi - the contamani jewel of the holy name; tohāri - in You; samāna - equal; biśwe - to the world; bilāoli - give; koruṇā-nidāna - ocean of mercy.

O Lord, Your holy name is like a cintāmaṇi jewel. O Lord, You mercifully give Your holy name to the whole world.

Text 4 tuyā doyā aichana parama udārā
atiśoya manda nātha bhāga hāmāra

tuyā - of You; doyā - mercy; aichana - attained; parama - great; udārā - generosity; atiśoya - great; manda - fool; nātha - O Lord; bhāga - fortune; hāmāra - of me.

O Lord, You are very kind and generous. Still, I am an unlucky fool.

Text 5 nāhi janamalo nāme anurāga mora
bhakatibinoda-citta duḥkhe bibhora

nāhi - not; janamalaḥ - splendidly manifest; nāme - for the holy name; anurāga - love; mora - of me; bhakatibinodacitta - Bhaktivinoda's heart; duḥkhe - with sadness; bibhora - overcome.

I never fell in love with Your holy name. That is why Bhaktivinoda's heart is overcome with grief.

Song 3

Text 1

śrī-kṛṣṇa-kīrtane jadi mānasa tohāra
parama jatane tañhi labha adhikāra

śrī-kṛṣṇa-kīrtane - in chanting Kṛṣṇa; jadi - if; mānasa - the mind; tohāra - of you; parama - great; jatane - effort; tañhi - in that; labha - attainment; adhikāra - qualified.

If you make a great effort in your heart to chant Lord Kṛṣṇa's holy name, then you will become qualified to chant.

Text 2 tṛṇādhika hīna dīna akiñcana chāra
āpane mānobi sadā chārōi' ahañkāra

tṛṇa - a blade of grass; adhika - more; hīna - insignificant; dīna - low; akiñcana - without anything; chāra - ashes; āpane - own; mānobi - you will think; sadā - always; chārōi' - renouncing; ahañkāra - false ego.

Then You will turn away from false ego. Then you will think yourself more fallen and lowly than a blade of grass, less important than a pile of ashes.

Text 3 bṛkha-sama khamā-guṇa korbi sādhana
pratihimsā tyaji' anye korobi pālana

bṛkha - tree; sama - like; khamā - tolerance; guṇa - virtue; korbi - do; sādhana - practice; pratihimsā - violence; tyaji' - renouncing; anye - to others; korobi - do; pālana - protection.

Then you will be more tolerant than a tree. Turning from violence, you will protect others.

Text 4 jībana-nirbāhe āne udbega nā dibe
para-upakāre nija-sukha pāsaribe

jībana - life; nirbāhe - in the course; āne - to others; udbega - distress; nā - not; dibe - you will give; paraupakāre - helping others; nija-sukha - own happiness; pāsaribe - you will forget.

In the course of your life you will never give trouble to others. Forgetting your own happiness, you will help others.

Text 5 hoile-o sarba-guṇe guṇī mahāśoya
prathiṣṭhāśā chārōi' koro amānī hṛdoya

hoile-aḥ - is; sarba-guṇe - all virtues; guṇī - virtuous; mahāśoya - saintly; prathiṣṭhā - for fame; āśā - the desire; chārōi' - renouncing; koraḥ - do; amānī - humble; hṛdoya - heart.

Then you will become saintly. You will have all virtues. Turning from the desire for fame, you will be humble.

Text 6 kṛṣṇa-adhiṣṭhāna sarba-jībe jāni' sadā
korobi sammāna sabe ādare sarbadā

kṛṣṇa - of Lord Kṛṣṇa; adhiṣṭhāna - the home; sarbajībe - in all living entities; jāni' - knowing; sadā - always; korobi - you will do; sammāna - respect; sabe - to all; ādare - with honor; sarbadā - always.

Aware that Lord Kṛṣṇa makes His home in every living entity, You will always give all respects to others.

Text 7 dainya doyā anye māna pratiṣṭhā-barjana
cāri-guṇe guṇī ho-i' koroho kīrtana

dainya - humbleness; doyā - mercy; anye - to others; māna - respect; pratiṣṭhā - honor; barjana - without; cāri - four; guṇe - good qualities; guṇī - virtuous; ho-i' - be; korohaḥ - please do; kīrtana - kīrtana.

Possessing the four virtues humility, mercy, respect to others, and not desiring respect for oneself, please chant the holy names.

Text 8 bhakatibinoda kadi' bole prabhu-pāya
heno adhikāra kabe dibe he amāya

bhakatibinoda - Bhaktivinoda; kadi' bole - says; prabhu-pāya - at the Lord's feet; henaḥ - like this; adhikāra - qualities; kabe - when; dibe - will give; he - Oh; amāya - to me.

Approaching the Lord's feet, Bhaktivinoda says, "O Lord, when will You make me qualified in these ways?"

Song 4

(Jāmphī-lophā)

Text 1

prabhu taba pada-juge mora nibedana
nāhi māgi deha-sukha bidyā dhana jana

prabhu - O Lord; taba - of You; pada-juge - at the feet; mora - of me; nibedana - request; nāhi - not; māgi - I ask; deha - of the body; sukha - happiness; bidyā - knowledge; dhana - wealth; jana - followers.

O Lord, I place this prayer at Your feet: I do not pray for the happiness of this material body, nor for knowledge, wealth, or followers.

Text 2 nāhi māgi swarga āra mokha nāhi māgi
na kori prārthanā kono bibhūtira lāgi'

nāhi - not; māgi - I request; swarga - Svargaloka; āra - or; mokha - liberation; nāhi - not; māgi - I ask; na - not; kori - I do; prārthanā - request; konaḥ - something; bibhūtira - power; lāgi' - in relation to.

I do not pray for Svargaloka. I do not pray for impersonal liberation. I do not pray for any kind of power or opulence.

Text 3 nija-karma-guṇa-doṣe je je janma pāi
janme janme jeno taba nāma-guṇa gāi

nija - own; karma - karm; guṇa - virtues; doṣe - faults; je je - whatever; janma - birth; pāi - I attain; janme - birth; janme - after birth; jenaḥ - like; taba - of You; nāma - the name; guṇa - and qualities; gāi - I sing.

Wherever I may take my birth because of my past good and bad deeds, I pray that I will always sing, birth after birth, Your holy names and the descriptions of Your holy qualities.

Text 4 ei mātra āsā mama tomāra caraṇe
ahoitukī bhakti hṛde jāge anukhaṇe

ei - this; mātra - only; āsā - desire; mama - my; tomāra - of You; caraṇe - at the feet; ahoitukī - valueless; bhakti - devotional service; hṛde - in the heart; jāge - will

awaken; anukhaṇe - at every moment.

My only wish is the unmotivated devotion to Your feet may awaken in my heart moment after moment.

Text 5 biṣaye je prīti ebe āchaye āmāra
sei-mata prīti ha-uka caraṇe tomāra

biṣaye - for sense objects; je - what; prīti - love; ebe - now; āchaye - is; āmāra - of me; sei-mata - in this way; prīti - love; ha-uka - may be; caraṇe - for the feet; tomāra - of You.

As I now love material sense objects, so may I love Your feet.

Text 6 bipade sampade taha thākuka sama-bhābe
dine dine bṛddhi ha-uka nāmera prabhābe

bipade - in calamity; sampade - in good fortune; taha - that; thākuka - may be; sama-bhābe - equality; dine - day; dine - afterday; bṛddhi - increase; ha-uka - may be; nāmera - of the name; prabhābe - power.

In prosperity and in calamity may my love for You remain unchanged. By the power of Your holy name may my love for You increase day after day.

Text 7 paśu-pakhī ho'ye thāki swarge bā niroye
taba bhakti rahu bhaktibinoda-hṛdoye

paśu - beast; pakhī - bird; ho'ye - may be; thāki - stay; swarge - in Svarga; bā - or; niroye - in hell; taba - for You; bhakti - devotion; rahu - may be; bhaktibinoda - of Bhaktivinoda; hṛdoye - in the heart.

I may become a bird or a beast. I may live in heaven or hell. I only wish that devotion to You will always stay in Bhaktivinoda's heart.

Song 5

(Choṭa Daśakuśī)

Text 1
anādi karama-phale porṅi bhabārṇaba-jale
toribaṇe na dekhi upāya
e-biṣaya-halāhale dibā-niśi hiyā jwale
mana kabhu sukha nāhi pāya

anādi - beginningless; karama - of karma; phale - fruit; porṅi - falling; bhāba - of birth and death; arṇaba - of the ocean; jale - in the water; toribaṇe - to cross over; na - not; dekhi - I see; upāya - a way; e-biṣaya - of material sense objects; halāhale - poison; dibā - day; niśi - and night; hiyā - the heart; jwale - burns; mana - mind; kabhu - when; sukha - happiness; nāhi - not; pāya - attains.

Due to my past fruitive activities I have fallen into this ocean of nescience and I do not see any means of getting out of this great ocean. It is just like an ocean of poison. As soon as one takes some pungent food, it burns the heart. Similarly, as we try to be happy by sense enjoyment, it becomes the opposite - 3}the cause of

burning the heart. That burning sensation goes on twenty-four hours, day and night, and on account of this my mind is not at all in satisfaction. I am always making plans - 3}by the hundreds and thousands - 3}how I will be happy, but actually all of this gives me only trouble, day and night, for twenty-four hours.*

Text 2 āsā-pāśa-śata-śata kleśa deya abirata
prabṛtti-ūrmira tāhe khelā
kāma-krodha-ādi choya bātapār6e deya bhoya
abasāna hoilo āsi' belā

āsā - of desires; pāśa - ropes; śata-śata - hundred4reds and hundreds; kleśa - troubles; deya - given; abirata - withoutstop; prabṛtti - action; ūrmira - waves; tāhe - in that; khelā - playing; kāma-krodha
ādi - beginning with lust and anger; choya - six; bātapār6e - thieves; deya - given; bhoya - fear; abasāna - opportunity;hoilaḥ - is; āsi' - taking; belā - was.

It is exactly like the waves of the ocean always passing one another. That is my position. Besides that there are so many thieves and rogues. Especially they are six in number: lust, anger, envy, and illusion. In so many ways they are always present, and I am afraid of them.*

Text 3 jñāna-karma ṭhuga dui more pratāriyā loi
abaśeṣe phele sindhu-jale
e heno samaye bandhu tumi kṛṣṇa kṛpā-sindhu
kṛpā kori' tolo more bale

jñāna - jnana; karma - and karma; ṭhuga - thugs;dui - two; more - me; pratāriyā - cheating; loi - accept;abaśeṣe - end; phele - thrown; sindhu-jale - into the ocean; e - this;henaḥ - like; samaye - at the time; bandhu - friend; tumi - You; kṛṣṇa - O Kṛṣṇa; kṛpā - of mercy; sindhu - ocean; kṛpā - mercy;kori' - doing; tolaḥ - pick up; more - me; bale - with strength.

In this way my life is becoming advanced, and I am coming to the end. Although this is my position, still two kinds of activities - 3}mental speculation and fruitive activities - 3}are cheating me. They are misleading me. After misleading me they bring me to the seashore and push me down into the sea. In this circumstance, my dear Kṛṣṇa, You are the only friend. Now I have no strength to get out of this ocean of nescience, so I request, I pray unto Your lotus feet, that by your strength You kindly pick me up.*

Text 4 patita-kiṅkore dhori' pāda-padma-dhūli kori'
deho bhaktibinode āśroya
āmi taba nitya-dāsa bhuliyā māyāra pāśa
baddha ho'ye āchi doyāmoya

patita - fallen; kiṅkore - servant; dhori' - picking up; pāda-padma-dhūli - dust of the lotus feet; kori' - doing;dehaḥ - body; bhaktibinode - Bhaktivinoda; āśroya - shelter; āmi - I;taba - of You; nitya-dāsa - eternal servant; bhuliyā - forgetting; māyāra - of Maya; pāśa - the ropes; baddha - bound;ho'ye - am; āchi - am; doyāmoya - merciful.

After all, I am Your eternal servant, so, somehow or other I have fallen into this ocean, so You kindly pick me up and fix me as one of the dust of Your lotuys feet. Bhaktivinoda \Thākura entertreats: Kindly give me shelter on Your lotus feet.

Actually I am your eternal servant,. Somehow or other I forget you and I am now fallen in the network of Māyā. My dear Lord, I am entangled in this way. Kindly save me.*

Song 6

(Choṭa Daśakuśī Lophā)

Text 1

aparādha-phale mama citta bhelo bajra-sama
tuyā nāme na labhe bikāra
hatāśa hoiye hari taba nāma ucca kori'
borṅo duḥkhe ḍāki bāra bāra

aparādha - of offenses; phale - by the fruits; mama - of me; citta - heart; bhelaḥ - was; bajra - thunderbolt; sama - like; tuyā - of You; nāme - in the name; na - not; labhe - attained; bikāra - ecstasy; hata - destroyed; āśa - hopes; hoiye - is; hari - O Kṛṣṇa; taba - of You; nāma - name; ucca - loud; kori' - doing; borṅaḥ - did; duḥkhe - suffering; ḍāki - I call out; bāra - again; bāra - and again.

Because of my past offenses, my heart became like a thunderbolt. I had no ecstatic love for Your holy name. Now my hopes are all destroyed. In great distress I call Your name again and again.

Text 2 dīna doyāmoya koruṅā-nidāna
bhāba-bindhu dei rākhoha parāṅa

dīna - to the poor; doyāmoya - merciful; koruṅānidāna - origin of mercy; bhāba-bindhu - ocean of birth and death; dei - please give; rākhoha - please save; parāṅa - life.

O Lord merciful to the poor! O origin of all of mercy! Please save my life! Please rescue me from this ocean of birth and death!

Text 3 kabe tuyā nāma-uccaraṅe mora
nayane jharabo daradara lora

kabe - when?; tuyā - of You; nāma-uccaraṅe - calling out the name; mora - of me; nayane - in the eyes; jharabaḥ - falls; daradara - again and again; lora - tears.

When will my eyes be beautified by filling with tears that constantly glide down as I chant Your holy Name?*

Text 4 gadgada-swara kaṅṭhe upajabo
mukhe bolo ādha ādha bāhirābo

gadgada - faltering; swara - sound; kaṅṭhe - in the voice; upajabaḥ - born; mukhe - in the mouth; bolaḥ - chant; ādhaādha - babb;ing; bāhirābaḥ - outside.

When will my voice falter as I chant Your holy name?

Text 5 pulake barabo śarīra hāmāra
sweda-kampa-stambha habe bāra bāra

pulake - hairs standing up; barabaḥ - will be; śarīra - on the body; hāmāra - my;
sweda - perspiration; kampa - trembling; stambha - being stunned; habe - will be;
bāra bāra - asain and again.

When will the hairs of my body stand erect in transcendental happiness, and when will perspiration, trembling, and being stunned be manifested on my body as I chant Your holy name?

Text 6 bibarṇa-śarīre hārāobuṅ jñāna
nāma-samāśroye dharobuṅ parāṇa

bibarṇa - turning pale; śarīre - body; hārāobun - will be; jñāna - knowledge;
nāma-samāśroye - taking shelter of the holy name; dharobun - I will maintain;
parāṇa - my life.

When will I turn pale and I fall unconscious as I keep my life under the shelter of Your holy name?

Text 7 milabo hāmāra kiye aiche dina
rowe bhaktibinoda mati hīna

milabaḥ - will meet; hāmāra - of me; kiye - when; aiche - will be; dina - day;
rowe - stays; bhaktibinoda - Bhaktivinoda; mati - intelligence; hīna - without.

Foolish Bhaktivinoda cries out, "O Lord, when will that day be mine?"

Song 7

Text 1

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

gāite gāite - singing and singing; nāma - the holy name; ki - what?; daśā - condition; hoilaḥ - is; kṛṣṇa-nityadāsa - the eternal servant of Lord k; mui - I; hṛdoye - in the heart; sphurilaḥ - manifested.

What became of me, as I chanted and chanted the holy name? In my heart I realized, "I am an eternal servant of Kṛṣṇa."

Text 2 jānilān māyā-pāśe e jaḍa-jagate
gobinda-birohe duḥkha pāi nānā-mate

jānilān - I understood; māyā-pāśe - in the ropes of Maya; e - this; jaḍa - dead and inert; jagate - material world; gobinda - from Lord Kṛṣṇa; birohe - separation; duḥkha - suffering; pāi - I attain; nānā-mate - in various ways.

I realized that, caught in Māyā's trap in this dead material world, and separated from Kṛṣṇa, I was suffering in many different ways.

Text 3 āra je soṃsāra mora nāhi lāge bhālo
kānhā jāi kṛṣṇa heri - e cintā biśālo

āra - or; je - who; soṃsāra - material world; mora - of me; nāhi - not; lāge - I

attain; bhālah - good; kānhā - where?; jāi - I go; kṛṣṇa - Kṛṣṇa; heri - see; e - this; cintā - anxiety; biśālah - great.

I did not think anything in this world was good. Where will I go to see Kṛṣṇa?" That was my constant thought.

Text 4 kāndite kāndite ānkhi-bariśoya
barṣā-dhārā heno cakhe hoilo udoya

kāndite - weeping; kāndite - and weeping; ānkhi - eyes;
bariśoya - shower; barṣā-dhārā - torrential rains; henaḥ - like that; cakhe - in the eyes; hoilah - was; udoya - arisal.

I wept and wept. A great monsoon of tears rose in my eyes.

Text 5 nimeṣe hoilo mora śata-juga-sama
gobinda-biroha āra sahite akhama

nimeṣe - moment; hoilah - was; mora - of me; śata-jugasama - like a hundred yugas; gobinda-biroha - in separation from Kṛṣṇa; āra - or; sahite - to tolerate; akhama - unable.

My Lord Govinda, because of separation from You, I consider even a moment a great millennium.* I have no power to bear being separated from You.

(Daśakuśī)

Text 6

śūnya-dharā-tala caudike dekhiye
parāṇa udāsa hoyā
ki kori ki kori sthira nāhi hoyā
jībana nāhika roya

śūnya-dharā-tala - a desert; caudike - fourteen; dekhiye - seeing; parāṇa - life; udāsa - indifferent; hoyā - is; ki - what?; kori - I do; sthira - steady; nāhi - not; hoyā - am; jībana - life; nāhika - not; roya - stays.

Seeing the fourteen worlds are like a great desert, I no longer wish to maintain my life. What will I do? What will I do? I am not peaceful. My life will not stay.

Text 7 braja-bāsi-gaṇa mora prāṇa rākha

dekhāo śrī-rādhā-nāthe

bhakatibinoda- minati māniyā

lāohe tāhāre sāthe

braja-bāsi-gaṇa - O residents of Vraja; mora - my; prāṇa - life; rākha - save; dekhāḥ - show; śrī-

rādhā-nāthe - the Lord of Rādhā; bhakatibinoda- - of Bhaktivinoda; minati - the prayer; māniyā - considering; lāohe - accept; tāhāre - his; sāthe - company.

O residents of Vraja, please save my life. Please show me Rādhā's master. Please grant Bhaktivinoda's prayer. Please accept him in your company.

Text 8

śrī-kṛṣṇa-biroha āra sahite nā pāri

parāṇa chārṅite āra dina dui cāri

śrī-kṛṣṇa-biroha - separation from Lord Kṛṣṇa; āra - or;
sahite - to tolerate; nā - not; pāri - I am able; parāṇa - life; chārṅite - to leave; āra -
and; dina - days; dui - two; cāri - or four.

I have no power to bear this separation from Lord Kṛṣṇa. In two or four days I
will give up this life.

(Daśakuṣī) Text 9

gāite gobinda-nāma upajilo bhāba-grāma
dekhilān jamunāra kūle
bṛṣabhānu-sutā-saṅge śyāma-naṭa-bara-raṅge
bāmśarī bājāya nīpa-mūle

gāite - sing; gobinda-nāma - Lord Kṛṣṇa's names; upajilaḥ - wasborn; bhāba-
grāma - ecstasies; dekhilān - I saw; jamunāra - of the Yamuna; kūle - on the bank;
bṛṣabhānu-sutā-
saṅge - with Rādhā; śyāma - dark; naṭa-bara-raṅge - best of dancers; bāmśarī - flute;
bājāya - plays; nīpa-mūle - under a kadamba tree.

As I chanted Lord Kṛṣṇa's names, ecstasy rose in my heart. Then I saw dark
Lord Kṛṣṇa, the best of dancers. Rādhā at His side, He played a flute under a
kadamba tree by the Yamunā's bank.

Text 10 dekhiyā jugala-dhana asthira hoilo mana
jñāna hārā hoinu takhona
kata-khaṇa nāhi jāni jñāna-lābha hoilo māni
āra nāhi bhelo daraśana

dekhiyā - seeing; jugala-dhana - the glorious divine couple; asthira - unsteady;
hoilaḥ - became; mana - heart; jñāna - knowledge; hārā - removal; hoinu - i was;
takhona - then; kata-khaṇa - in a moment; nāhi - nothing; jāni - I knew; jñāna-
lābha - attainment of consciousness; hoilaḥ - was; māni - I think; āra - or; nāhi -
not; bhelaḥ - gone; daraśana - sight.

As I gazed at the glorious divine couple, my heart became unsteady. Then I lost
consciousness. How long was I unconscious? I don't know. When I became
conscious again, the vision had gone.

(Jāmbhī Lophā)

Text 11 sakhi go kemate dharibo parāṇa
nimeṣa hoilo jugera samāna

sakhi gaḥ - O gopī; kemate - how?; dharibaḥ - I will maintain; parāṇa - life;
nimeṣa - a moment; hoilaḥ - was; jugera - of ayuga; samāna - like.

O sakhi, how will I maintain my life? Every moment has become like a yuga!

(Daśakuṣī)

Text 12 śrabaṇera dhārā ānkhi-bariṣoya
śūnya bhelo dharā-tala
gobinda-birohe prāṇa nāhi rohe
kemone bāñcibo bolo

śrabaṇera - of Sravanma; dhārā - floods; ānkhi-
bariṣoya - rain from the eyes; śūnya - desert; bhelaḥ - gone;
dharā-tala - the earth; gobinda-birohe - separation from Kṛṣṇa; prāṇa - life; nāhi -
not; rohe - maintain; kemone - how?;
bāñcibo+ will stay alive; bolāḥ - please tell.

The desert is now gone. The monsoon from my eyes floods the earth like the

floods in the month of Śrāvaṇa.

Text 13 bhakatibinoda asthira hoiya
punaḥ nāmāśroya kori'
ḍāke rādhā-nātha diyā darśana
prāṇa rakho nahe mari

bhakatibinoda - Bhaktivinoda; asthira - unsteady; hoiya - being; punaḥ - again;
nāmāśroya - shelter of the holynome; kori' - doing; ḍāke - calls out; rādhā-nātha -
O master of Rādhā; diyā - to be guven; darśana - sight; prāṇa - life; rakhaḥ -
pleasesave; nahe - not; mari - I die.

Becoming unsteady, Bhaktivinoda again takes shelter of the holy name. He calls
out, "O master of Rādhā! Please show Yourself to me! Please save my life, so I will
not die!"

Song 8 (a)

(Daśakuṣī)

Text 1
bandhu-gaṇa śunoha bacana mora
bhābete bibhora thākiye jakhona
dekha deya citta-cora

bandhu-gaṇa - O friends; śunoha - please hear; bacana - words; mora - my;
bhābete - by ecstatic love; bibhora - agitated; thākiye - staying; jakhona - where;
dekha - see; deya - give; citta-cora - the thief of my heart.

O friends, please hear my words. When I am agitated with ecstatic love, the
thief of my heart shows Himself to me.

Text 2 bicakhana kori' dekhite cāhile
hoya āṅkhi-agocara
punaḥ nāhi dekhi' kāndaye parāṇa
duḥkhera nāhi thāke ora

bicakhana - thought; kori' - doing; dekhite - to see; cāhile - I desire; hoyā - is;
āṅkhi - to the eyes; agocara - invisible; punaḥ - again; nāhi - not; dekhi' - I see;
kandaye - I weep; parana - life; duḥkhera - of suffering; nāhi - not; thāke - stays;
ora - Oh.

Suddenly my eyes see Him no longer. I yearn to see Him. I weep. I cannot keep
this life of suffering.

Text 3 jagatera bandhu sei kabhu more loya sātha
jathā tathā rākhu more āmāra sei prāṇa-nātha

jagatera - of the universe; bandhu - friend; sei - He; kabhu - ever; more - to me;
loya - attaining; sātha - with; jathā - as; tathā - so; rākhu - may protect; more - me;
āmāra - of me; sei - He; prāṇa-

nātha - the master of life.

Will He who is the friend of the whole world ever accept me as one of His companions? He may do what He likes to me. He is always the master of my life.

Text 4 darśana-ānanda-dāne sukha deya mora prāṇe
bole more prāṇaya-bacana
punaḥ adarśana diyā dagdha kore mora hiyā
prāṇe mora māre prāṇadhana

darśana - sight; ānanda - bliss; dāne - in giving; sukha - happiness; deya - gives; mora - of me; prāṇe - the life; bole - says; more - to me; prāṇaya - of love; bacana - words; punaḥ - again; adarśana - not seeing; diyā - giving; dagdha - burned; kore - does; mora - of me; hiyā - the heart; prāṇe - life; mora - of me; māre - dies; prāṇadhana - the treasure of my life.

Allowing me to see Him, He brings bliss to my life. Then He speaks words of love. Then, becoming invisible again, He sets my heart on fire. In this way He who is the treasure of my life kills me.

Text 5 jāhe tā'ra sukha hoyā sei sukha mama
nije sukhe duḥkhe mora sarbadāi sama

jāhe - in whom; tā'ra - of Him; sukha - happiness; hoyā - is; sei - that; sukha - happiness; mama - of me; nije - own; sukhe - happiness; duḥkhe - in suffering; mora - of me; sarbadāi - always; sama - the same.

His happiness is my happiness. To me my own happiness and suffering are both the same.

Text 6 bhakatibinoda sañjoge bijoge
tāhe jāne prāṇeswara
tā'ra sukhe sukhi sei prāṇa-nātha
se kabhu na hoyā para

bhakatibinoda - Bhaktivinoda; sañjoge - in meeting; bijoge - in separation; tāhe - in that; jāne - I know; prāṇeswara - the master of life; tā'ra - of Him; sukhe - in happiness; sukhi - happy; sei - this; prāṇanātha - master of life; se - He; kabhu - ever; na - not; hoyā - is; para - other.

In meeting or in separation, Bhaktivinoda knows Kṛṣṇa is the master of his life. Kṛṣṇa's happiness is his happiness. Kṛṣṇa is the master of his life. There will never be anyone else.

Song 8 (b)

(Daśakuṣi)

Text 1
joga-pīṭhopari-sthita aṣṭa-sakhī-subeṣṭita
bṛndāraṇye kadamba-kānane
rādhā-saha bamśī-dhārī biśwa-jana-citta-hārī
prāṇa mora tāhāra caraṇe

joga-pīṭhopari-sthita - staying in the yoga-pīṭha; aṣṭa-sakhī - by eight friends; subeṣṭita - surrounded; bṛndāraṇye - in Vṛndāvana; kadamba-kānane - in kadamba forest;

rādhā-saha - with Rādhā; bāṁsī-dhārī - playing the flute; biśwa - of the world; jana - of the people; citta - the hearts;

hārī - charming; prāṇa - life; mora - of me; tāhāra - of Him; caraṇe - the feet.

Staying in the yoga-pīṭha in a kadamba grove in Vṛndāvana, surrounded by the eight sakhīs, and with Rādhā at His side, Lord Kṛṣṇa, who charms the hearts of the whole world, plays the flute. I place my life at His feet.

Text 2 sakhī-ājñā-mata kori doṅhāra sebana

pālya-dāsī sadā bhābi doṅhāra caraṇa

sakhī - of the sakhīs; ājñā - the order; mata - following; kori - I do; doṅhāra - of the divine couple; sebana - service; pālya-

dāsī - a maidservant; sadā - always; bhābi - I remember; doṅhāra - of the divine couple; caraṇa - the feet..

Following the sakhī's commands, I serve the feet of the divine couple. I, Their maidservant, always meditate on the divine couple's feet.

Text 3 kabhu kṛpā kori' mama hasta dhoṛi'

madhura bacana bole

tāmbūla loiyā khāya dui jane

mālā loya kutūhale

kabhu - when; kṛpā - mercy; kori' - doing; mama - of me; hasta - hand; dhoṛi' - holding; madhura - sweet; bacana - words; bole - speak; tāmbūla - betelnuts; loiyā - accepting; khāya - chew; dui - two; jane - persons; mālā - garland; loya - accepting; kutūhale - with joy.

Sometimes They hold my hand and speak sweet words. Very happily They accept the garlands I offer and chew the betelnuts I bring.

Text 4 adarśana hoyā kakhona ki chale

nā dekhiyā doṅhe hoyā jwale

adarśana - not seeing; hoyā - is; kakhona - sometimes; ki - what?; chale - by a trick; nā - not; dekhiyā - seeing; doṅhe - the divine couple; hoyā - is; jwale - burns.

Sometimes They play a trick and I cannot see Them. Not seeing Them, I burn with fever.

Text 5 jekhane sekhane thākuka du' jane

āmi to' caraṇa-dāsī

milane ānanda birohe jātanā

sakala samāna bāsi

jekhane - who; sekhane - they; thākuka - may stay; du' - two; jane - persons; āmi - I; to' caraṇa-

dāsī - the maidservant of Their feet; milane - in meeting; ānanda - bliss; birohe - in separation; jātanā - torment; sakala - always; samāna - the same; bāsi - I stay.

I am always the maidservant at Their feet. The joy of meeting Them and the agony of separation from Them are all the same to me.

Text 6 rādhā-kṛṣṇa prāṇa mora jībane maraṇe
more rākhi' māri' sukhe thākuka du' jane

rādhā-kṛṣṇa - Rādhā-Kṛṣṇa; prāṇa - life; mora - ofme; jībane - in life; maraṇe - in death; more - to me; rākhi' - protecting; māri' - killing; sukhe - in happiness; thākuka - may stay; du' - two; jane - persons.

Rādhā and Kṛṣṇa are my life. Whether I live or die, whether They save me or kill me, I pray They will always be happy.

Text 7 bhakatibinoda āna nāhi jane
porōi nija-sakhī pāya
rādhikāra gaṇe thākiyā satata
jugala-carāṇa cāya

bhakatibinoda - Bhaktivinoda; āna - another; nāhi - not; jane - knows; porōi - I fall; nija-sakhī - own friend; pāya - attaining; rādhikāra - of Rādhā; gaṇe - in the group; thākiyā - staying; satata - always; jugala - of the divine couple; carāṇa - the feet; cāya - desires.

Bhaktivinoda knows nothing but Them. Falling down before them, she joins the sakhīs. Always staying in Rādhā's group, she desires only the feet of the divine couple.

Part Twelve

Śrī Godruma-candra-bhajanopadeśa

Advice to Worship the Moon of Godruma

Text 1

yadi te hari-pāda-saroja-sudhā-
rasa-pāna-param̐ hṛdayam̐ satatam
parihṛtya grham̐ kali-bhāva-mayam̐
bhaja godruma-kānana-kuñja-vidhum

yadi - if; te - of you; hari-pāda-saroja-sudhā - the nectar of Lord Kṛṣṇa's lotus feet; rasa - nectar; pāna - drinking; param̐ - intent; hṛdayam̐ - heart; satatam - always; parihṛtya - renouncing; grham̐ - home; kali-bhāva-mayam̐ - consisting of Kali-yuga; bhaja - worship; godruma - of Godruma; kānana - of the forests; kuñja - in the groves; vidhum - the moon.

O friend, if you desire to drink the nectarean beverage of service to the lotus feet of Lord Hari, and if your home has become a fortress for the age of quarrel and an impediment to your devotional service, then just give up such a home and worship Lord Caitanya, who is like a moon shining in the groves of Godruma forest.

Text 2

dhana-yauvana-jīvana-rājya-sukham
na hi nityam anukṣaṇa-nāśa-param
tyaja grāmya-kathā-sakalam viphalam
bhaja godruma-kānana-kuñja-vidhum

dhana - wealth; yauvana - youth; jīvana - life; rājya - kingdom; sukhām - happiness; na - not; hi - indeed; nityam - eternal; anukṣaṇa - at every moment; nāśa-param - destruction; tyaja - renounce; grāmya-kathā-sakalam - gossip; viphalam - useless.

O friend, please consider this: wealth, youth, royal happiness, and the very existence of this material body are all temporary and liable to be destroyed at any moment. Give up all attachment to them and abandon all fruitless chattering about material news and affairs. Just worship Lord Caitanya, who is like a moon shining in the groves of Godruma forest.

Text 3

ramaṇī-jana-saṅga-śikhām ca sakhe
carama bhayadam puruṣārtha-haram
hari-nāma-sudhā-rasa-matta-matir
bhaja godruma-kānana-kuñja-vidhum

ramaṇī-jana - with women; saṅga - association; sukham - happiness; ca - and; sakhe - friend; carama - at the end; bhayadam - fearful; puruṣārtha - the goal of life; haram - removing; hari - of Lord Kṛṣṇa; nāma - of the name; sudhā-rasa - with the nectar; matta - intoxicated; matir - heart.

O friend, the happiness of female association robs one of the real goal of life and in the end places one in a very fearful condition. Just give up that so-called happiness and become intoxicated by the nectar of the holy names of Lord Hari. Worship Lord Caitanya, who is like a moon shining in the groves of Godruma forest.

Text 4

jaḍa-kavya-raso na hi kavya-rasaḥ
kali-pāvana-gaura-raso hi rasaḥ
alam anya-kathādy anuśīlanayā
bhaja godruma-kānana-kuñja-vidhum

jaḍa - material and dull; kavya - poetry; raso - nectar; na - not; hi - indeed; kavya-rasaḥ - nectar poetry; kali - Kali-yuga; pāvana - purifying; gaura - of Lord Caitanya; raso - nectar; hi - indeed; rasaḥ - nectar; alam - greatly; anya - other; kathā - talks; ady - beginning with; anuśīlanayā - following.

So-called nectarean poetry describing dull material topics is not at all sweet. The actual nectar is in the glorification of Lord Caitanya, the purifier of Kali-yuga.

What is the use of studying these dull, material poems? Just give them up and worship Lord Caitanya, who is like a moon shining in the groves of Godruma forest.

Text 5

vṛṣabhānu-sutānvita-vāma-tanuṁ
yamunā-taṭa-nāgara-nanda-sutam
muralī-kala-gīta-vinoda-param
bhaja godruma-kānana-kuñja-vidhum

vṛṣabhānu-sutā - Śrī Rādhā; anvita - with; vāma - left; tanuṁ - body; yamunā-taṭa - on the Yamuna's bank; nāgara - hero; nanda-sutam - Kṛṣṇa; muralī - of the flute; kala - sweet; gīta - music; vinoda - pastimes; param - devoted.

Lord Caitanya is actually that same Supreme Personality who appeared as the son of Mahārāja Nanda. He was fond of playing the flute sweetly. With Śrīmatī Rādhārāṇī on His left side, He enjoyed charming and delightful pastimes on the banks of the Yamunā River. O friend, please worship that Supreme Person, who is like a moon shining in the groves of Godruma forest.

Text 6

hari-kīrtana-madhya-gataṁ sva-janaīḥ
pariveṣṭita-jāmbunadābha-harim
nija-gauḍa-janaika-kṛpā-jaladhīm
bhaja godruma-kānana-kuñja-vidhum

hari-kīrtana - in the chanting of Lord Kṛṣṇa's holy names; madhya - in the middle; gataṁ - gone; sva-janaīḥ - with His devotees; pariveṣṭita - surrounded; jāmbunada - golden; ābha - splendor; harim - Kṛṣṇa; nija - own; gauḍa - of West Bengal; jana - people; eka - one; kṛpā - mercy; jaladhīm - ocean.

Surrounded by His own associates, Lord Caitanya chanted the holy names of Lord Hari and became the exclusive ocean of mercy spreading love of God to the residents of Bengal. Just worship that Lord Caitanya, who is like a moon shining in the groves of Godruma forest.

Text 7

gīrīrāja-sutā-parivīta-grhaṁ
nava-khaṇḍa-patiṁ yati-citta-haram
sura-saṅgha-nutaṁ priyayā sahitaṁ
bhaja godruma-kānana-kuñja-vidhum

gīrīrāja-sutā - by the Gaṅgā; parivīta - surrounded; grhaṁ - home; nava-khaṇḍa-patiṁ - the master of Navadvīpa; yati - of the sannyasis; citta - the hearts; haram - charming; sura-saṅgha - by the demigods; nutaṁ - glorified; priyayā - beloved;

sahitam - with.

Lord Caitanya enchants the minds of those in the renounced order of life and He is the master of Navadvīpa, His own abode, which is surrounded by the river Ganges. He stays there with His consort Śrīmatī Viṣṇupriyā-devī and receives the worship and prayers of the demigods and devotees. Just worship that Lord Caitanya, who is like a moon shining in the groves of Godruma forest.

Text 8

kali-kukkura-mudgara-bhāva-dharam
hari-nāma-mahaṣadha-dāna-param
patitārta-dayārdra-su-mūrti-dharam
bhaja godruma-kānana-kuñja-vidhum

kali - of Kali-yuga; kukkura - of the dog; mudgara - with a stick; bhāva - feature; dharam - manifesting; hari-nāma - of Lord Kṛṣṇa's name; maha - great; aṣadha - medicine; dāna - gift; param - devoted; patita - fallen; ārta - distress; dayā - with mercy; ardra - melting; su-mūrti-dharam - manifesting a glorious form.

Out of compassion for their sufferings of the conditioned souls, the Supreme Lord has assumed the beautiful form of Lord Caitanya. Chasing away the dog of Kali-yuga with a stick, Lord Caitanya continually administers the supreme medicine of the chanting of Lord Hari's holy names. Just worship that Supreme Person, who is like a moon shining in the groves of Godruma forest.

Text 9

ripu-bāndhava-bheda-vihīna-dayā
yad abhikṣṇam udeti mukhābja-tatau
tam akṣṇam iha vraja-rāja-sutaṁ
bhaja godruma-kānana-kuñja-vidhum

ripu - enemies; bāndhava - friends; bheda - difference; vihīna - without; dayā - mercy; yad - what; abhikṣṇam - at every moment; udeti - rises; mukha - mouth; abja-tatau - lotus; tam - that; akṣṇam - not black; iha - here; vraja-rāja-sutaṁ - the prince of Vraja.

Lord Śrī Kṛṣṇa's lotus face always displays mercy for all living entities, regardless of whether they consider themselves the friends of the Lord or His enemies. For this reason the merciful son of Vraja's king has now appeared as the golden-complexioned Lord Caitanya. Just worship that Lord Caitanya, who is like a moon shining in the groves of Godruma forest.

Text 10

iha copaniṣat-parigīta-vibhur
dvija-rāja-sutaḥ puraṭābha-hariḥ
nija-dhāmani khelati bandhu-yuto
bhaja godruma-kānana-kuñja-vidhum

iha - here; ca - and; upaniṣat - by the Upanisads; parigīta - sung; vibhur - glory;
dvija-rāja-sutaḥ - son of the king of brāhmaṇas; puraṭa - gold; ābha - splendor;
hariḥ - chamring; nijadhāmani - in His own abode; khelati - enjoys pastimes;
bandhu-yuto - with His associates.

Lord Caitanya is glorified by all the Upanisads, and the splendor of His complexion has eclipsed the glory of gold. He has appeared as the son of Jagannātha Miśra, the best of brāhmaṇas, and He performs pastimes with His associates in His own abode of Navadvīpa. Just worship that Lord Caitanya, who is like a moon shining in the groves of Godruma forest.

Text 11

avatāra-varaṁ paripūrṇa-kalaṁ
para-tattvam ihātma-vilāsa-mayam
vraja-dhāma-rasāmbudhi-gupta-rasaṁ
bhaja godruma-kānana-kuñja-vidhum

avatāra-varaṁ - the best of incarnations; paripūrṇa-kalaṁ - perfect and complete; para-tattvam - the Supreme Truth; iha - here; ātma - own; vilāsa-mayam - with pastimes; vraja-dhāma - in the abode of Vraja; rasa - of nectar; ambudhi - ocean; gupta - hidden; rasaṁ - nectar.

All incarnations of the Personality of Godhead are simultaneously present in the form of Lord Caitanya, the best of incarnations. Lord Caitanya is the Absolute Truth, and He is intent on performing His own transcendental pastimes. He continually tastes the ocean of nectar that is the confidential mellows of pure love of God exchanged by the residents of Vrajabhūmi. Just worship that Lord Caitanya, who is like a moon shining in the groves of Godruma forest.

Text 12

śruti-varṇa-dhanādi na yasya kṛpā-
janane balavad-bhajanena vinā
tam ahaituka-bhāva-pathā hi sakhe
bhaja godruma-kānana-kuñja-vidhum

śruti - learning; varṇa - noble birth; dhana - wealth; ādi - beginning; na - not; yasya - of whom; kṛpā - mercy; janane - in the birth; balavad - powerful; bhajanena - by worship; vinā - without; tam - Him; ahaituka - unmotivated; bhāva - love; pathā - path; hi - indeed; sakhe - O friend.

If one does not have intense devotional service, then scholarship, noble birth,

wealth, or any other material asset will not help one attain the mercy of Lord Caitanya. O friend, for this reason please become free from all material motives and with great devotion worship Lord Caitanya, who is like a moon shining in the groves of Godruma forest.

Text 13

api nakra-gatau hrada-madhya-gataṁ
kam amocayad āṛta-janaṁ tam ajam
avicintya-balaṁ śiva-kalpa-taruṁ
bhaja godruma-kānana-kuñja-vidhum

api - also; nakra - to the crocodiles; gatau - in the path;
hrada - lake; madhya - middle; gataṁ - gone; kam - whom?; amocayad - delivered;
āṛta - distressed; janaṁ - people; tam - Him; ajam - unborn; avicintyabalaṁ -
inconceivable power; śiva-kalpa-taruṁ - an auspicious desire tree.

Lord Caitanya is the same Personality of Godhead who formerly delivered the elephant Gajendra from the crocodile's attack in the middle of the lake, and who also delivered Gajapati Mahārāja Pratāparudra from the ferocious crocodile of material existence. Just worship that Lord Caitanya, who is full of inconceivable potencies, and who appears like an auspicious desire-tree, and who is like a moon shining in the groves of Godruma forest.

Text 14

surabhīndra-tapaḥ-parituṣṭa-manā
vara-varṇa-dharo harir āvirabhūt
tam ajasra-sukhaṁ muni-dhairya-haraṁ
bhaja godruma-kānana-kuñja-vidhum

surabhīndra - of Surabhindra; tapaḥ - by the austerities; parituṣṭa - satisfied;
manā - heart; vara-varṇa-dharo - appearing in the best varṇa; harir - Kṛṣṇa;
āvirabhūt - appeared; tam - Gom.; ajasrasukhaṁ - blissful; muni-dhairya-haraṁ -
stealing away the sages' peaceful composure.

Satisfied at heart by Surabhīndra's austerities, Lord Hari appeared as a golden-complexioned brāhmaṇa known as Lord Caitanya and refuted the conclusions of the impersonalists. Just worship that Lord Caitanya, who is full of eternal transcendental bliss and who is like a moon shining in the groves of Godruma forest.

Text 15

abhilāṣa-cayaṁ tad-abheda-dhiyam
aśubhaṁ ca śubhaṁ tyaja sarvam idam
anukūlatayā priya-sevanāyā
bhaja godruma-kānana-kuñja-vidhum

abhilāṣa-cayaṁ - desires; tad-abheda-dhiyam - not different; aśubham - inauspicious; ca - and; śubham - auspicious; tyaja - renounce; sarvam - all; idam - this; anukūlatayā - favorable; priya-sevanāyā - by serving the beloved.

O friend, please reject all varieties of material desires and also reject the impersonalists' conception of the living entity's oneness with the Supreme Godhead. Give up all so-called auspicious and inauspicious material activities and just engage in the pure and favorable loving service of Lord Caitanya, who is like a moon shining in the groves of Godruma forest.

Text 16

hari-sevaka-sevana-dharma-paro
hari-nāma-rasāmṛta-pāna-rataḥ
nati-dhainya-dayā-para-māna-yuto
bhaja godruma-kānana-kuñja-vidhum

hari - of Lord Kṛṣṇa; sevaka - of the servants; sevana - service; dharma - religion; paro - devoted; hari-nāma - of Lord Kṛṣṇa's holy name; rasāmṛta - nectar; pāna - drinking; rataḥ - devoted; nati-dhainya - to the meek and humble; dayā-para - merciful; māna-yuto - honoring.

O friend, be humble, meek, full of compassion for the fallen souls, and respectful to all. Just worship the devotees of Lord Hari and always drink the nectar of Lord Hari's holy names. In this way worship Lord Caitanya, who is like a moon shining in the groves of Godruma forest.

Text 17

vada yādava mādharma kṛṣṇa hare
vada rāma janārdana keśava he
vṛṣabhānu-sutā-priya-nātha sadā
bhaja godruma-kānana-kuñja-vidhum

vada - say; yādava - descendent of Yadu; mādharma - husband of the goddess of fortune; kṛṣṇa - all-attractive; hare - remover of all that is inauspicious; vada - say; rāma - the supreme enjoyer; janārdana - he who removes distress; keśava - the master of Brahma and Siva; he - O; vṛṣabhānu-sutā-priya-nātha - the dear lover of Śrī Rādhā; sadā - always.

O friend, just call out the names of the Personality of Godhead, saying: "O Yādava, O Mādharma, O Kṛṣṇa, O Hari, O Rāma, O Janārdana, O Keśava, O dear master of the daughter of King Vṛṣabhānu!" Continually worship Lord Caitanya, who is like a moon shining in the groves of Godruma forest.

Text 18

vada yāmuna-tīra-vanādri-pate
vada gokula-kānana-puñja-rave
vada rāsa-rasāyaṇa gaura-hare
bhaja godruma-kānana-kuñja-vidhum

vada - say; yāmuna-tīra - by the Yamuna's bank; vana - in the forests; adri - and hills; pate - master; vada - say; gokula-kānana-puñja - in the forests of Gokula; rave - sound; vada - say; rāsa-rasāyaṇa - the nectar of the rasadance; gaura-hare - Gaura-hari.

Please call out: "O Kṛṣṇa, O master of Govardhana Hill, Vṛndāvana, and the banks of the Yamunā! O Lord who appears like a brilliant sun shining in the forests of Gokula! O Lord who relishes the transcendental pastime of the rāsa dance! O Lord Caitanya, O fair-complexioned Lord Hari!" In this way just worship Lord Caitanya, who is like a moon shining in the groves of Godruma forest.

Text 19

cala gaura-vanam nava-khaṇḍa-mayaṁ
paṭha gaura-hareś caritāni mudā
luṭha gaura-padānkita-gāṅga-taṭam
bhaja godruma-kānana-kuñja-vidhum

cala - go; gaura-vanam - to Lord Caitanya's forest; navakhaṇḍa-mayaṁ - consisting of nine parts; paṭha - read; gaura-hareś - of Lord Caitanya; caritāni - the pastimes; mudā - happily; luṭha - roll about; gaura-pada - by Lord Caitanya's footprints; ānkita - marked; gāṅga-taṭam - the Ganges' banks.

Go to Lord Caitanya's forest, known as the nine islands of Navadvīpa, read about Lord Caitanya's pastimes with great delight, and roll about on the bank of the Ganges, which is marked with Lord Caitanya's footprints. In this way worship Lord Caitanya, who is like a moon shining in the groves of Godruma forest.

Text 20

smara gaura-gadādhara-keli-kalam
bhava gaura-gadādhara-pakṣa-caraḥ
śṛṇu gaura-gadādhara-cāru-kathām
bhaja godruma-kānana-kuñja-vidhum

smara - remember; gaura-gadādhara-keli-kalam - the pastimes of Gaura-Gadādhara; bhava - become; gaura-gadādhara - of Gaura-Gadādhara; pakṣa-caraḥ - a follower; śṛṇu - hear; gaura-gadādhara-cāru-kathām - the beautiful descriptions of Gaura-Gadādhara.

Remember the transcendental pastimes of Gaura-Gadādhara, become a devotee of Gaura-Gadādhara, and hear the pleasing instructions of Gaura-Gadādhara.

Worship Lord Caitanya, who is like a moon shining in the groves of Godruma forest.