

Lyrics

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Maṅgalācaraṇa

**om ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmlītaṁ yena tasmai śrī-gurave namaḥ**

I offer my respectful obeisances unto my spiritual master, who has opened my eyes, which were blinded by the darkness of ignorance, with the torchlight of knowledge.

Srī Rūpa Praṇāma
**śrī-caitanya-mano-'bhīṣṭaṁ sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ dadāti sva-padāntikam**

When will Srīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?

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

I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaiṣṇavas and unto the six Gosvāmīs, including Srīla Rūpa Gosvāmī, Srīla Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī, Jīva Gosvāmī, and their associates. I offer my respectful obeisances unto Advaita Acārya Prabhu, Srī Nityānanda Prabhu, Srī Caitanya Mahāprabhu, and all His devotees, headed by Srīvāsa Thākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa, Srīmatī Rādhārānī, and all the gopīs, headed by Lalitā and Viśākhā.

Śrīla Prabhupāda Praṇati
**nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine**

I offer my respectful obeisances unto His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, who is very dear to Lord Kṛṣṇa, having taken shelter at His lotus feet.

**namas te sārāsvate deve gaura-vāṇī-pracāriṇe
nirviṣeṣa-śūnyavādi-pāścātya-deśa-tāriṇe**

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

Śrīla Bhaktisiddhānta Sarasvatī Praṇati
**nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktisiddhānta-sarasvatīti nāmine**

I offer my respectful obeisances unto His Divine Grace Bhaktisiddhānta Sarasvatī, who is

very dear to Lord Kṛṣṇa, having taken shelter at His lotus feet.

**śrī-vārṣabhānavī-devī-dayitāya kṛpābdhaye
kṛṣṇa-sambandha-vijñāna-dāyine prabhava namaḥ**

I offer my respectful obeisances to Śrī Vārṣabhānavī-devī-dayitā dāsa [another name of Śrīla Bhaktisiddhānta Sarasvatī], who is favored by Śrīmatī Rādhārāṇī and who is the ocean of transcendental mercy and the deliverer of the science of Kṛṣṇa.

**mādhuryojjvala-premāḍhya-śrī-rūpānuga-bhaktida
śrī-gaura-karuṇā-śakti-vigrahāya namo 'stu te**

I offer my respectful obeisances unto you, the personified energy of Śrī Caitanya's mercy, who deliver devotional service which is enriched with conjugal love of Rādhā and Kṛṣṇa, coming exactly in the line of revelation of Śrīla Rūpa Gosvāmī.

**namas te gaura-vāṇī-śrī-mūrtaye dīna-tāriṇe
rūpānuga-viruddhāpasiddhānta-dhvānta-hāriṇe**

I offer my respectful obeisances unto you, who are the personified teachings of Lord Caitanya. You are the deliverer of the fallen souls. You do not tolerate any statement which is against the teachings of devotional service enunciated by Śrīla Rūpa Gosvāmī.

Śrīla Gaurakīśora Praṇāti
**namo gaura-kīśorāya sākṣād-vairāgya-mūrtaye
vipralambha-rasāmbhode pādāmbujāya te namaḥ**

I offer my respectful obeisances unto Gaura-kīśora dāsa Bābājī Mahārāja [the spiritual master of Śrīla Bhaktisiddhānta Sarasvatī], who is renunciation personified. He is always merged in a feeling of separation and intense love of Kṛṣṇa.

Śrīla Bhaktivinoda Praṇāti
**namo bhaktivinodāya sac-cid-ānanda-nāmine
gaura-śakti-svarūpāya rūpānuga-varāya te**

I offer my respectful obeisances unto Saccidānanda Bhaktivinoda, who is transcendental energy of Caitanya Mahāprabhu. He is a strict follower of the Gosvāmīs, headed by Śrīla Rūpa.

Śrīla Jagannātha Praṇāti
**gaurāvirbhāva-bhūmes tvaṁ nirdeṣṭā saj-jana-priyaḥ
vaiṣṇava-sārvabhaumaḥ śrī-jagannāthāya te namaḥ**

I offer my respectful obeisances to Jagannātha dāsa Bābājī, who is respected by the entire Vaiṣṇava community and who discovered the place where Lord Caitanya appeared.

Śrī Vaiṣṇava Praṇāma
**vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ**

I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfill the desires of everyone, and they are full of compassion for the fallen conditioned souls.

Śrī Gaurāṅga Praṇāma
**namo mahā-vadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ**

O most munificent incarnation! You are Kṛṣṇa Himself appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden color of Śrīmatī Rādhārāṇī, and You are widely distributing pure love of Kṛṣṇa. We offer our respectful obeisances unto You.

Śrī Pañca-tattva Praṇāma
**pañca-tattvātmakaṁ kṛṣṇaṁ bhakta-rūpa-svarūpakam
bhaktāvatāraṁ bhaktākhyam namāmi bhakta-śaktikam**

I offer my obeisances unto the Supreme Lord, Kṛṣṇa, who is no different from His features as a devotee, devotional incarnation, devotional manifestation, pure devotee, and devotional energy.

Śrī Kṛṣṇa Praṇāma
**he kṛṣṇa karuṇā-sindho dīna-bandho jagat-pate
gopeśa gopikā-kānta rādhā-kānta namo 'stu te**

O my dear Kṛṣṇa, ocean of mercy, You are the friend of the distressed and the source of creation. You are the master of the cowherd men and the lover of the gopīs, especially Rādhārāṇī. I offer my respectful obeisances unto You.

Sambandhādhideva Praṇāma
**jayatām suratau paṅgor mama manda-mater gatī
mat-sarvasva-padāmbhojau rādhā-madana-mohanau**

Glory to the all-merciful Rādhā and Madana-mohana! I am lame and ill advised, yet They are my directors, and Their lotus feet are everything to me.

Abhidheyādhideva Praṇāma
**dīvyad-vṛndāraṇya-kalpa-drumādhaḥ
śrīmad-ratnāgāra-siṁhāsana-sthau
śrīmad-rādhā-śrīla-govinda-devau
preṣṭhālībhiḥ sevyamānau smarāmi**

In a temple of jewels in Vṛndāvana, underneath a desire tree, Śrī Śrī Rādhā-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my most humble obeisances unto Them.

Prayojanādhideva Praṇāma
**śrīmān rāsa-rasārambhī vaṁśī-vaṭa-taṭa-sthitaḥ
karṣan veṇu-svanair gopīr gopīnāthaḥ śrīye 'stu naḥ**

Śrī Śrīla Gopīnātha, who originated the transcendental mellow of the rāsa dance, stands on

the shore in Vamśīvaṭa and attracts the attention of the cowherd damsels with the sound of His celebrated flute. May they all confer upon us their benediction.

Śrī Rādhā Praṇāma

**tapta-kāñcana-gaurāṅgi rādhe vṛndāvaneśvari
vṛṣabhānu-sute devī praṇamāmi hari-priye**

I offer my respects to Rādhārāṇī, whose bodily complexion is like molten gold and who is the Queen of Vṛndāvana. You are the daughter of King Vṛṣabhānu, and You are very dear to Lord Kṛṣṇa.

Pañca-tattva Mahā-mantra

**(jaya) śrī-kṛṣṇa-caitanya prabhu nityānanda
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda**

Srī Caitanya Mahāprabhu is always accompanied by His plenary expansion Srī Nityānanda Prabhu, His incarnation Srī Advaita Prabhu, His internal potency Srī Gadādhara Prabhu, and His marginal potency Srīvāsa Prabhu. He is in the midst of them as the Supreme Personality of Godhead.

Hare Kṛṣṇa Mahā-mantra

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

Gurvaṣṭaka

(1)

**saṁsāra-dāvānala-līḍha-loka-
trāṇāya kārūṇya-ghanāghanatvam
prāptasya kalyāṇa-guṇārṇavasya
vande guroḥ śrī-caraṇāravindam**

The spiritual master is receiving benediction from the ocean of mercy. Just as a cloud pours water on a forest fire to extinguish it, so the spiritual master delivers the materially afflicted world by extinguishing the blazing fire of material existence. I offer my respectful obeisances unto the lotus feet of such a spiritual master, who is an ocean of auspicious qualities.

(2)

**mahāprabhoḥ kīrtana-nṛtya-gīta-
vāditra-mādyan-manaso rasena
romāñca-kampāśru-taraṅga-bhājo
vande guroḥ śrī-caraṇāravindam**

Chanting the holy name, dancing in ecstasy, singing, and playing musical instruments, the spiritual master is always gladdened by the sankirtana movement of Lord Caitanya Mahāprabhu. Because he is relishing the mellows of pure devotion within his mind, sometimes his hair stands on end, he feels quivering in his body, and tears flow from his eyes like waves. I offer my respectful obeisances unto the lotus feet of such a spiritual master.

(3)

**śrī-vigrahārādhana-nitya-nānā-
śṛṅgāra-tan-mandira-mārjanādau
yuktasya bhaktāś ca niyuñjato 'pi
vande guroḥ śrī-caraṇāravindam**

The spiritual master is always engaged in the temple worship of Sri Sri Radha and Kṛṣṇa. He also engages his disciples in such worship. They dress the Deities in beautiful clothes and ornaments, clean Their temple, and perform other similar worship of the Lord. I offer my respectful obeisances unto the lotus feet of such a spiritual master.

(4)

**catur-vidha-śrī-bhagavat-prasāda-
svādv-anna-tṛptān hari-bhakta-saṅghān
kṛtvaiva tṛptiṁ bhajataḥ sadaiva
vande guroḥ śrī-caraṇāravindam**

The spiritual master is always offering Kṛṣṇa four kinds of delicious food [analyzed as that which is licked, chewed, drunk, and sucked]. When the spiritual master sees that the devotees are satisfied by eating bhagavat-prasāda, he is satisfied. I offer my respectful obeisances unto the lotus feet of such a spiritual master.

(5)

**śrī-rādhikā-mādhavayor apāra-
mādhurya-līlā guṇa-rūpa-nāmnām
prati-kṣaṇāsvādana-lolupasya
vande guroḥ śrī-caraṇāravindam**

The spiritual master is always eager to hear and chant about the unlimited conjugal pastimes of Radhika and Madhava, and Their qualities, names, and forms. The spiritual master aspires to relish these at every moment. I offer my respectful obeisances unto the lotus feet of such a spiritual master.

(6)
**nikuñja-yūno rati-keli-siddhyai
yā yālibhir yuktir apekṣaṇīyā
tatrāti-dākṣyād ati-vallabhasya
vande guroḥ śrī-caraṇāravindam**

The spiritual master is very dear, because he is expert in assisting the gopis, who at different times make different tasteful arrangements for the perfection of Radha and Kṛṣṇa's conjugal loving affairs within the groves of Vrndavana. I offer my most humble obeisances unto the lotus feet of such a spiritual master.

(7)
**sākṣād-dharitvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī-caraṇāravindam**

The spiritual master is to be honored as much as the Supreme Lord, because he is the most confidential servitor of the Lord. This is acknowledged in all revealed scriptures and followed by all authorities. Therefore I offer my respectful obeisances unto the lotus feet of such a spiritual master, who is a bona fide representative of Sri Hari [Kṛṣṇa].

(8)
**yasya prasādād bhagavat-prasādo
yasyāprasādān na gatiḥ kuto 'pi
dhyāyan stuvāms tasya yaśas tri-sandhyam
vande guroḥ śrī-caraṇāravindam**

By the mercy of the spiritual master one receives the benediction of Kṛṣṇa. Without the grace of the spiritual master, one cannot make any advancement. Therefore, I should always remember and praise the spiritual master. At least three times a day I should offer my respectful obeisances unto the lotus feet of my spiritual master.

Prema-dhvani

(Obeisances & Respects)

jaya nitya-līlā-praviṣṭa om viṣṇu-pāda paramahaṁsa parivrājakācārya aṣṭottara-śata śrī śrīmad abhaya caraṇāravinda bhaktivedānta svāmī mahārāja prabhupāda—kī jaya.

108 glories to the wandering mendicant and topmost swanlike devotee, the great preceptor, who has entered the eternal pastimes, His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, who has taken shelter at the feet of Lord Viṣṇu)

jaya om viṣṇu-pāda paramahaṁsa parivrājakācārya aṣṭottara-śata śrī śrīmad bhaktisiddhānta sarasvatī gosvāmī mahārāja prabhupāda—kī jaya.

108 glories to the wandering mendicant and topmost swanlike devotee, the great preceptor, His Divine Grace Srila Bhaktisiddhānta Sarasvatī Gosvami Maharaja Prabhupada, who has taken shelter at the feet of Lord Viṣṇu

śrīla gaurakiśora dāsa bābājī mahārāja kī - jaya

All glories to Śrīla Gaurakiśora dāsa Bābājī.

sac-cid-ānanda bhaktivinoda ṭhākura kī – jaya

All glories to Sac-cid-ānanda Bhaktivinoda Ṭhākura.

śrī jagannātha dāsa bābājī mahārāja kī – jaya

All glories to Śrī Jagannātha dāsa Bābājī Mahārāja.

śrīla rūpa sanātana bhaṭṭa-raghunātha śrī-jīva gopāla-bhaṭṭa dāsa raghunātha ṣaḍ-gosvāmī kī – jaya

All glories to the six Gosvāmīs of Vṛndāvana: Śrīla Rūpa, Sanātana, Raghunātha Bhaṭṭa, Śrī Jīva, Gopāla Bhaṭṭa, and Raghunātha dāsa Gosvāmī.

nāmācārya śrīla haridāsa ṭhākura—kī jaya.

All glories to the Nāmācārya Śrīla Haridāsa Ṭhākura.

ananta koṭi vaiṣṇava-vṛnda—kī jaya.

All glories to the unlimited millions of Vaiṣṇavas.

prem-se kaho śrī-kṛṣṇa-caitanya prabhu nityānanda śrī advaita, gadādhara, śrīvāsādi gaura-bhakta-vṛnda—kī jaya.

Call out with love the names Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Śrī Gadādhara, Śrīvāsa and all the devotees of Lord Caitanya.

**śrī śrī rādhā-kṛṣṇa, gopa-gopīnatha, śyāma-kuṇḍa, rādhā-kuṇḍa giri-govardhana—
kī jaya.**

All glories to Rādhā and Kṛṣṇa, the Lord of the gopas and gopis. All Glories to Śyāma-kuṇḍa, Rādhā-kuṇḍa and Govardhana Hill.

vṛndāvana dhāma—kī jaya.

All glories to the abode of Śrī Vṛndāvana-dhāma.

māyāpur-navadvīpa dhāma—kī jaya.

All glories to the abode of Śrī Māyāpur and Navadvīpa dhāma.

puruṣottama-kṣetra jagannatha-purī-dhāma-kī jaya.

All glories to the land of the Supreme Person, the abode of Jagannātha Purī.

dvārakā-dhāma kī – jaya.

All glories to the abode of Dvārakā.

gaṅgā-mayā—kī jaya.

All glories to mother Gaṅgā.

yamunā-mayā—kī jaya.

All glories to mother Yamunā.

bhakti-devī—kī jaya.

All glories to bhakti, devotional service to the Lord

tulasī-devī—kī jaya.

All glories to Tulasī-devī.

śrī hari-nāma-saṅkīrtana-yajña—kī jaya.

All glories to the sacrifice of congregational chanting of the holy name of Hari.

samāveta bhakta-vṛnda—kī jaya.

All glories to the assembled devotees.

nitāi-gaura-premānande hari-haribol!

Chant the names “Hari! Hari!” in the ecstasy of love for Nitāi and Gaura!

Nṛsimha prayers

(1)

**namas te narasiṁhāya
prahlādāhlāda-dāyine
hiraṇyakaśīpor vakṣaḥ-
śilā-ṭaṅka-nakhālaye**

I offer my obeisances to Lord Narasimha, who gives joy to Prahlada Maharaja and whose nails are like chisels on the stone like chest of the demon Hiranyakasipu.

(2)

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

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

(3)

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

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

(4)

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

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

(5)

**ugram vīram mahā-viṣṇum
jvalantaṁ sarvato mukham
nṛsimhaṁ bhiṣaṇam bhadraṁ
mṛtyor mṛtyuṁ namāmy aham**

My obeisances unto the ferocious and powerful, the great Viṣṇu, the fiery one, who's faces are on all sides, the fearful one, Nrsimha, who causes the death of even death personified.

Tulasī praṇāma & pradakṣiṇa mantras

**vṛndāyai tulasī-devyai priyāyai keśavasya ca
kṛṣṇa-bhakti-prade devi satyavatyai namo namaḥ**

I offer my repeated obeisances unto Vṛndā, Śrīmatī Tulasī-devī, who is very dear to Lord Keśava. O goddess, you bestow devotional service to Kṛṣṇa and you possess the highest truth.

**yāni kāni ca pāpāni
brahma-hatyādikāni ca
tāni tāni praṇāsyanti
pradakṣiṇah pade pade**

By the circumambulation of Tulasī Devī all the sins that one may have committed are destroyed at every step, even the sin of killing a brāhmaṇa.

Bhāgavatam prayers

Om̐ namo bhagavate vāsudevāya

Om̐. I offer my obeisances to the Supreme Lord Vāsudeva.

**nārāyaṇaṁ namaskṛtya
naraṁ caiva narottamam
devīm̐ sarasvatīm̐ vyāsaṁ
tato jayam udīrayet**

Before reciting this Śrīmad-Bhāgavatam, which is the very means of conquest, one should offer respectful obeisances unto the Personality of Godhead, Nārāyaṇa, unto Nārāyaṇa Rṣi, the supermost human being, unto mother Sarasvatī, the goddess of learning, and unto Śrīla Vyāsadeva, the author.

**naṣṭa-prāyeṣv abhadreṣu
nityaṁ bhāgavata-sevayā
bhagavaty uttama-śloke
bhaktir bhavati naiṣṭhikī**

By regular attendance in classes on the Bhāgavatam and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact.

Prasāda śloka

**mahā-prasāde govinde
nāma-brahmaṇi vaiṣṇave
svalpa-puṇyavatām rājan
viśvāso naiva jāyate**

O King, for those who have amassed very few pious activities, their faith in mahā-prasāda, in Śrī Govinda, in the Holy Name, and in the Vaiṣṇava is never born.

Śikṣāṣṭaka

(1)

ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ
śreyaḥ-kairava-candrikā-vitarāṇaṁ vidyā-vadhū-jīvanam
ānandāmbudhi-varḍhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ
sarvātma-snapanam paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam

(2)

nāmnām akāri bahudhā nija-sarva-śaktis
tatrārpitā niyamitaḥ smaraṇe na kālaḥ
etādṛśī tava kṛpā bhagavan mamāpi
durdaivam īdṛśam ihājani nānurāgaḥ

(3)

trṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ

(4)

na dhanam na janam na sundarim
kavitam va jagad-isa kamaye
mama janmani janmaniśvare
bhavatad bhaktir ahaituki tvayi

(5)

ayi nanda-tanuja kiṅkaram
patitam mam viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūli-sadrśam vicintaya

(6)

nayanaṁ galad-aśru-dhārayā
vadanam gadgada-ruddhayā girā
pulkair nicitam vapuḥ kadā
tava nāma-grahaṇe bhaviṣyati

(7)

yugāyitam nimeṣeṇa
cakṣuṣā prāvṛṣāyitam
śūnyāyitam jagat sarvam
govinda-viraheṇa me

(8)

āliṣya vā pāda-ratam pinaṣtu mam
adarśanān marma-hatam karotu vā
yathā tathā vā vidadhātu lampaṭo
mat-prāṇa-nāthas tu sa eva nāparaḥ

1) Glory to the sri-krsna-sankirtana, which cleanses the heart of all the dust accumulated for years and extinguishes the fire of conditional life, of repeated birth and death. This sankirtana movement is the prime benediction for humanity at large because it spreads the rays of the benediction moon. It is the life of all transcendental knowledge. It increases the ocean of transcendental bliss, and it enables us to fully taste the nectar for which we are always anxious.

2) O my Lord, Your holy name alone can render all benediction to living beings, and thus You have hundreds and millions of names, like Krsna and Govinda. In these transcendental names You have invested all Your transcendental energies. There are not even hard and fast rules for chanting these names. O my Lord, out of kindness You enable us to easily approach You by Your holy names, but I am so unfortunate that I have no attraction for them.

3) One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige, and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly.

4) O almighty Lord, I have no desire to accumulate wealth, nor do I desire beautiful women nor do I want any number of followers. I only want Your causeless devotional service, birth after birth.

5) O son of Maharaja Nanda (Krsna), I am Your eternal servitor, yet somehow or other I have fallen into the ocean of birth and death. Please pick me up from this ocean of death and place me as one of the atoms at Your lotus feet.

6) O my Lord, when will my eyes be decorated with tears of love flowing constantly when I chant Your holy name? When will my voice choke up, and when will the hairs of my body stand on end at the recitation of Your name?

7) O Govinda! Feeling Your separations I am considering a moment to be like twelve years or more. Tears are flowing from my eyes like torrents of rain, and I am feeling all vacant in the world in Your absence.

8) I know no one but Krsna as my Lord, and He shall remain so even if He handles me roughly by His embrace or makes me brokenhearted by not being present before me. He is completely free to do anything and everything, for He is always my worshipful Lord, unconditionally

9) If anyone recites or hears these eight verses of instruction by Sri Caitanya Mahaprabhu, his ecstatic love and devotion for Krsna increase day by day.

Dāmodarāṣṭaka

(1)

namāmīśvaram śac-cid-ānanda-rūpaṁ
lasat-kuṇḍalaṁ gokule bhrājamaṇam
yaśodā-bhiyolūkhalād dhāvamānaṁ
parāmrṣṭam atyantato drutya gopyā

(2)

rudantaṁ muhur netra-yugmaṁ mṛjantaṁ
karāmbhoja-yugmena sātāṅka-netraṁ
muhuḥ śvāsa-kampa-trirekhāṅka-kaṇṭha-
sthita-graivaṁ dāmodaraṁ bhakti-baddham

(3)

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

(4)

varam deva mokṣaṁ na mokṣāvadhim vā
na canyaṁ vṛṇe ‘haṁ vareṣād apiha
idaṁ te vapur nātha gopāla-bālaṁ
sadā me manasy āvirāstāṁ kim anyaiḥ

(5)

idaṁ te mukhāmbhojam atyanta-nīlair
vṛtaṁ kuntalaiḥ snigdha-raktaś ca gopyā
muhūś cumbitaṁ bimba-raktādharaṁ me
manasy āvirāstāṁ alaṁ lakṣa-lābhaiḥ

(6)

namo deva dāmodarānanta viṣṇo
prasīda prabho duḥkha-jālābdhi-magnaṁ
kṛpā-drṣṭi-vṛṣṭyāti-dīnaṁ batānu
gṛhāṇeṣa mām ajñam edhy akṣi-drṣyaḥ

(7)

kuverātmajau baddha-mūrtyaiva yadvat
tvayā mocitau bhakti-bhājau kṛtau ca
tathā prema-bhaktim svakāṁ me prayaccha
na mokṣe graho me ‘sti dāmodareha

(8)

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

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

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

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

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

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

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

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

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

Ṣaḍ-gosvāmy-aṣṭaka

(1)

kr̥ṣṇotkīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī
dhīrādīra-jana-priyau priya-karau nirmatsarau pūjītau
śrī-caitanya-kṛpā-bharau bhuvī bhuvo bhāravahantāarakau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

(2)

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

(3)

śrī-gaurāṅga-guṇānuvarṇana-vidhau śraddhā-saṁṛddhy-anvītau
pāpottāpa-nikṛntanau tanu-bhṛtām govinda-gānāmṛtaiḥ
ānandāmbudhi-varḍhanaika-nipuṇau kaivalya-nistāarakau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

(4)

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

(5)

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

(6)

saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ kālāvasānī-kṛtau
nidrāhāra-vihārakādi-vijītau cātyanta-dīnau ca yau
rādhā-kṛṣṇa-guṇa-smṛter madhurimānandena sammohītau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

(7)

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

(8)

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

1) I offer my respectful obeisances unto the six Gosvamis, namely Sri Rupa Gosvami, Sri Sanatana Gosvami, Sri Raghunatha Bhatta Gosvami, Sri Raghunatha dasa Gosvami, Sri Jiva Gosvami, and Sri Gopala Bhatta Gosvami, who are always engaged in chanting the holy name of Krsna and dancing. They are just like the ocean of love of God, and they are popular both with the gentle and with the ruffians, because they are not envious of anyone. Whatever they do, they are all-pleasing to everyone, and they are fully blessed by Lord Caitanya. Thus they are engaged in missionary activities meant to deliver all the conditioned souls in the material universe.

2) I offer my respectful obeisances unto the six Gosvamis, namely Sri Rupa Gosvami, Sri Sanatana Gosvami, Sri Raghunatha Bhatta Gosvami, Sri Raghunatha dasa Gosvami, Sri Jiva Gosvami, and Sri Gopala Bhatta Gosvami, who are very expert in scrutinizingly studying all the revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings. Thus they are honored all over the three worlds and they are worth taking shelter of because they are absorbed in the mood of the gopis and are engaged in the transcendental loving service of Radha and Krsna.

3) I offer my respectful obeisances unto the six Gosvamis, namely Sri Rupa Gosvami, Sri Sanatana Gosvami, Sri Raghunatha Bhatta Gosvami, Sri Raghunatha dasa Gosvami, Sri Jiva Gosvami, and Sri Gopala Bhatta Gosvami, who are very much enriched in understanding of Lord Caitanya and who are thus expert in narrating His transcendental qualities. They can purify all conditioned souls from the reactions of their sinful activities by pouring upon them transcendental songs about Govinda. As such, they are very expert in increasing the limits of the ocean of transcendental bliss, and they are the saviors of the living entities from the devouring mouth of liberation.

4) I offer my respectful obeisances unto the six Gosvamis, namely Sri Rupa Gosvami, Sri Sanatana Gosvami, Sri Raghunatha Bhatta Gosvami, Sri Raghunatha dasa Gosvami, Sri Jiva Gosvami, and Sri Gopala Bhatta Gosvami, who kicked off all association of aristocracy as insignificant. In order to deliver the poor conditioned souls, they accepted loincloths, treating themselves as mendicants, but they are always merged in the ecstatic ocean of the gopis' love for Krsna and bathe always and repeatedly in the waves of that ocean.

5) I offer my respectful obeisances unto the six Gosvamis, namely Sri Rupa Gosvami, Sri Sanatana Gosvami, Sri Raghunatha Bhatta Gosvami, Sri Raghunatha dasa Gosvami, Sri Jiva Gosvami, and Sri Gopala Bhatta Gosvami, who were always engaged in worshiping Radha-Krsna in the transcendental land of Vrndavana where there are beautiful trees full of fruits and flowers which have under their roots all valuable jewels. The Gosvamis are perfectly competent to bestow upon the living entities the greatest boon of the goal of life.

6) I offer my respectful obeisances unto the six Gosvamis, namely Sri Rupa Gosvami, Sri Sanatana Gosvami, Sri Raghunatha Bhatta Gosvami, Sri Raghunatha dasa Gosvami, Sri Jiva Gosvami, and Sri Gopala Bhatta Gosvami, who were engaged in chanting the holy names of the Lord and bowing down in a scheduled measurement. In this way they utilized their valuable lives and in executing these devotional activities they conquered over eating and sleeping and were always meek and humble enchanted by remembering the transcendental qualities of the Lord.

7) I offer my respectful obeisances unto the six Gosvamis, namely Sri Rupa Gosvami, Sri Sanatana Gosvami, Sri Raghunatha Bhatta Gosvami, Sri Raghunatha dasa Gosvami, Sri Jiva Gosvami, and Sri Gopala Bhatta Gosvami, who were sometimes on the bank of the Radha-kunda lake or the shores of the Yamuna and sometimes at Vamsivata. There they appeared just like madmen in the full ecstasy of love for Krsna, exhibiting different transcendental symptoms in their bodies, and they were merged in the ecstasy of Krsna consciousness.

8) I offer my respectful obeisances unto the six Gosvamis, namely Sri Rupa Gosvami, Sri Sanatana Gosvami, Sri Raghunatha Bhatta Gosvami, Sri Raghunatha dasa Gosvami, Sri Jiva Gosvami, and Sri Gopala Bhatta Gosvami, who were chanting very loudly everywhere in Vrndavana, shouting, "Queen of Vrndavana, Radharani! O Lalita! O son of Nanda Maharaja! Where are you all now? Are you just on the hill of Govardhana, or are you under the trees on the bank of the Yamuna? Where are you?" These were their moods in executing Krsna consciousness.

Rādhikā-stava

(refrain)

**rādhe jaya jaya mādharma-dayite
gokula-taruṇī-maṇḍala-mahite**

(1)

**dāmodara-rati-varadhana-veśe
hari-niṣkuṭa-vṛndā-vipineśe**

(2)

**vṛṣabhānūdadhī-nava-śaśī-lekhe
lalitā-sakhī guṇa-ramitā-viśākhē**

(3)

**karuṇām kuru mayi karuṇā-bharite
sanaka-sanātana-varṇita-carite**

(Refrain) O Radha! O beloved of Madhava! O You who are worshiped by all the young girls of Gokula! All glories unto You! All glories unto You!

1) You who dress Yourself in such a way as to increase Lord Damodara's love and attachment for You! O queen of Vrndavana, which is the pleasure grove of Lord Hari!

2) O new moon that has arisen from the ocean of King Vrsabhanu! O friend of Lalita! O You who make Visakha loyal to You due to Your wonderful qualities of friendliness, kindness, and faithfulness to Krsna!

3) O You who are filled with compassion! O You whose divine characteristics are described by the great sages Sanaka and Sanatana! O Radha, please be merciful to me!

Daśavatāra-stotra

(1)

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

(2)

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

(3)

vasati daśana-śikhare dharāṇī tava lagnā
śāśini kalaṅka-kaleva nimagnā
keśava dhṛta-sūkara-rūpa jaya jagadīśa hare

(4)

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

(5)

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

(6)

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

(7)

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

(8)

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

(9)

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

(10)

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

(11)

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

(12)

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

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

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

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

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

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

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

7) O Kesava! O Lord of the universe! O Lord Hari, who have assumed the form of Ramacandra! All glories to You! In the battle of Lanka You destroy the ten-headed demon Ravana and distribute his heads as a delightful offering to the presiding deities of the ten directions, headed

by Indira. This action was long desired by all of them, who were much harassed by this monster.

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

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

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

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

12) O Lord Krsna, I offer my obeisances unto You, who appear in the forms of these ten incarnations. In the form of Matsya You rescue the Vedas, and as Karma You bear the Mandara Mountain on Your back. As Varaha You lift the earth with Your tusk, and in the form of Narasimha You tear open the chest of the daitya Hiranyakasipu. In the form of Vamana You trick the daitya king Bali by asking him for only three steps of land, and then You take away the whole universe from him by expanding Your steps. As Parasurama You slay all of the wicked ksatriyas, and as Ramacandra You conquer the raksasa king Ravana. In the form of Balarama You carry a plow with which You subdue the wicked and draw toward You the River Yamuna. As Lord Buddha You show compassion toward all the living beings suffering in this world and at the end of the Kali-yuga You appear as Kalki to bewilder the mlecchas [degraded low-class men].