

GOKUL BHAJAN & VEDIC STUDIES

GOKUL BHAJANS

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Dedicated to:

Srila Gurudeva, the Yuga Acharya
Nitya līlā praviṣṭa om viṣṇupāda aṣṭottara-śata śrī srīmad
Bhakti Vedānta Nārāyaṇa Goswāmi Mahārāja

Author and Composer:

Dr. Bhagavati Kānta Dāsa

bkdasa@gmail.com
www.gokulbhajan.com

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No caste, No color, No religion
One God, One Mantra, One Dharma

Hare Krishna Hare Krishna Krishna Krishna Hare Hare
Hare Hare Rama Hare Rama Rama Rama Hare Hare Hare

Preface

Gokul Bhajan & Vedic Studies (GBVS) is a unique non-profit service organization to spread Krishna Consciousness everywhere in this world. It has no affiliation or control by any other organization. Our only goal is to practice pure bhakti under the footsteps of six goswamis and guidance of guru parampara coming under the lineage of Lord Caitanya Mahaprabhu.

GBVS has a unique place in spiritual development. Under the direction and inspiration from Srila Gurudeva Srila Bhaktivedanta Narayana Goswami Maharaja, it is positioned in such a way that children, parents, adults and devotees can all benefit by developing and growing in Krishna Consciousness. Gokul Bhajan gives the guidance to grow from a beginning stage to advanced devotees. The main purpose of this book is to help any one who is interested in developing devotion to Lord Sri Krishna the Supreme Personality of Godhead.

A new aspirant starting from young stage of devotion usually gets attracted to the simple and easy gokul-bhajans, but as one grows, the taste also progresses and eventually appreciates and understand the priceless jewels from our acharyas. Thus, Gokul Bhajan & Vedic Studies is positioned as a “bridge” to develop single pointed devotion (ananya bhakti) to Sri Radha Krishna in stages and also to provide the high form of bhakti following the foot steps of our acharyas.

We hope that this book shall be helpful and fulfill the needs of those who wish to develop single pointed devotion to Lord Sri Krishna with the mercy coming from Lord Sri Caitanya Mahaprabhu.

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PART - 1



GOKUL KIDS

Three Stages of Growth

A Gokul Kid in Gokul Bhajan & Vedic Studies is a representation of progression of any one coming from materialistic platform to enter into the spiritual platform. It represents a soul gradually advancing from basic devotional endeavor to the highly advanced pure form of devotion to Supreme Lord Sri Krishna.

Unlike our modern schools where the primary focus is to get a good job and comfortable living, the Vedic Gurukula system primarily focused in God consciousness and to prepare for the next life. In fact god consciousness was the very goal of every one in the Vedic age and not for making money or make a comfortable living in this life. Most of the Gurukulas in the Vedic age were run under shaded trees.

In our Gokul Bhajan & Vedic Studies, we try to make a balanced life. Keeping the preparation for the next life to be the topmost and ultimate goal as in the Vedic times, we first help to establish a foundation in this life as well. In this aspect the life of Srila Bhakti Vinoda Thakura is an example to keep our material life and spiritual life at balance.

In this modern world, with the influence of Kali Yuga, there are many religions with many books written for common people. They target for this life and enjoy to the fullest extent forgetting the fact that this world is temporary and unreal. They confuse and mislead the people trying to convince with their false philosophy and unfortunate people fall victim to their beliefs. As the Srimad Bhagavatam, the pinnacle of all the Vedic scriptures points out, any religion that is based on satisfying one's selfish desires – even including the desire to achieve moksa or liberation - is a cheating religion and should be thrown out. Only the religion that helps one to develop unmotivated and unalloyed devotion to the Supreme Lord is the real religion, which should be promoted.

Lord Sri Caitanya Mahaprabhu and Six Goswamis who came from the highest spiritual dimension gave us these most rare

jewels of this truth. They propounded and taught us the highest form of devotion that no one ever could give before. Lord Caitanya Mahaprabhu is none other than the Supreme Lord Krishna appeared about 500 years ago. He appeared in the mood of Srimati Radha Rani so that the highest devotion can be brought and taught to us. He also came to inaugurate the Yuga dharma of this Kali Yuga which is chanting the holy names of Lord Sri Krishna.

The following section has been written aiming to help and fulfill the needs of those who wish to develop single pointed devotion to Sri Radha Krishna under the shelter and mercy of Srila Gurdeva. It is presented in simple form so that even a small child should be able to read and understand. No complex slokas or complex language is used. A Gokul Kid can be any one, irrespective of age. It does not actually pertain only to a child.

The three stages described in this book covering the devotional development are:

Growing Stage

This is the stage compared to a plant growing from a seed. A child or aspirant gets attracted to living a disciplined and meaningful life. This attraction comes by their accrued merits (sukrti) due to good deeds performed in their previous lives or due to fortunate association with pure devotees. Then they slowly develop devotion to Sri Radha Krishna.

Budding Stage

At this stage the child or aspirant feels joy in the devotional life and spends more time in perfecting the spiritual activities (sadhana). He understands that this material life is actually miserable and there is no joy in this material world. With one leg in the material life and the other leg extending to the spiritual living, he looks for more help in further spiritual advancement and accepts a guru.

Blooming Stage

This is the advanced stage where the aspirant is now fully engaged in devotion. Even though one may be living in the material world perfectly disposing all the material duties, he/she lives a detached life and does not belong to this world. As they progress further, the interest in material desires completely stops. More than this stage is beyond the scope of this book.

In order to pass the mercy and teachings of Srila Gurudeva to our children, this book is an attempt to do some service and offering to Srila Gurudeva.

We hope that not only the young children but also adults can make use of this book. We suggest each parent give a copy of this book to their children so that they understand the real goal of life and won't get lost in the jungle and clutches of this dangerous modern world under maya.

1. Growing stage



Following are the things when followed by a serious aspirant indicate to be situated in the growing stage. This sadhaka is considered higher than a dharmic or karmic person.

1. Live clean
2. Be selfless and kind to every one
3. Honor elders and parents
4. Be a vegetarian
5. Be disciplined, organized and punctual
6. Have self-control
7. Be free from intoxication
8. Do not gamble
9. No illegal marital relation
10. Never waste time
11. Avoid gossiping
12. Start to Follow Ekadasi Vrata
13. Chant Maha Mantra daily

1. Live Clean

Get up early

One should be trained to get up early in the morning. The modern living is contaminated where the children go to bed late and get up late. In the early morning as the ozone is rich, we should make use of it by using for the real goal – attaining devotion to Lord Krishna

Take Bath Every morning

Many people in this modern world do not take bath regularly and even if they do, they may not take bath in the morning. They spray some perfume and runs to work. This is an animalistic life. In fact Vedic culture says that we should take bath three times a day, one before every meal. What we are asking is that one should take bath at least once a day and that should be in the morning.

Wear Clean Clothes

Every day, one should wear a set of "clean" dresses. They need not be expensive or colorful, but rather simple and pleasing. Our goal should be to live a simple life with highest goal.

2. Be Selfless and Kind to Others

Modern living does not teach us how to live a selfless life or how we should be tolerant and kind to others. Devotional life becomes fruitless if one becomes self-centered and not honoring and not kind to others.

A selfish live indicates animalistic instincts in us. Actual happiness comes only when we give and sacrifice our life to others and not when we run like a dog driven by our uncontrolled desires. A desiring mind is actually a disturbed mind. We should be matured and understand this very fact.

3. Honor Elders and Parents

At this age of Kali, we can see how children neglect elders and parents. Modern living has created so many dumping places to throw their parents when they get old. This was not the case in the Vedic ages where elders were always respected and cared for at their homes. Elders should never be called by their names, but should be always called by some relation. In Vedic times even a wife does not call her husband with name.

Children should never shout at their parents for any reason. You should understand that your parents have given everything for the sake of bringing you up. If you do not give respect to your parents, later when you become parents your children are not going to respect you. This is a simple law of karma.

4. Be a Vegetarian

In this most cruel age of Kali, people even in the name of religion kill innocent animals and eat their flesh to satisfy their tongues. In the Bible, it is said, "Thou shall not kill". We, the human beings are supposed to rule over this world and protect every living being. Instead, we are killing them to satisfy our tongues.

Killing innocent animals to satisfy our tongue or hunger is a demoniac philosophy and any religion supporting these and slaughter houses is a demonic religion. Arguing that one can eat flesh after draining blood is pure cheating. Blood and flesh are inseparable even in tissue level.

As our Vedic scriptures say, every living being has the same soul as ours. Under the same God who created every one, they are all like our brothers and sisters. Unfortunately, due to their previous karma they have taken an inferior body. Which father will allow one to kill the brother or sister and eat just because he/she is dumb and cannot talk like us?

We should understand the cruelty and sin behind eating meat, fish and eggs. If we kill and eat another being, under the very

strict laws of karma, we will be surely punished without any mercy. The responsibility of a human being is to understand the law of karma and control the senses. We are not animals who live by instincts.

So, if I kill an animal and eat, in the next birth I will be born like that same kind of animal and eaten by the same ones that I killed and ate. There is no exception. Even if any religion (most of them are man-made) that is even big but promotes eating meat or fish or egg, simply throw those religions in the trash. As Lord Caitanya proclaimed, any religion that supports killing of animals even for fire sacrifice should be rejected.

Our body is meant to eat only the vegetarian foods. Unlike meat eating animals whose saliva is acidic, our saliva is alkaline. Unlike meat eating animals who have a shorter intestine to digest meat, our intestines are longer to digest vegetarian food. There are so many facts to this.

In fact being a vegetarian has many advantages. Being a vegetarian makes us healthy, have a cleaner and lesser disease prone body, and gives us good thoughts. The gross food we eat has three parts. One nourishes the gross body, another nourishes the mind and the rest goes as waste.

We are what we eat. If we eat flesh, only bad and negative thoughts will come. Cows and elephants who never eat meat live together peacefully whereas the animals who eat meat fight and mostly live in isolation. Eating meat will make one lusty and angry. Eating meat will produce only a dangerous world with greed, lust and wars.

Also producing meat requires so much of water, grazing land (made by cutting forests) and produces unmanageable waste. If every one in this world becomes vegetarian, this world can sustain even 16 times of the current population of the world. Then why do we say we have severe shortage of food? The root of the cause is meat eating! So, if you want to do a favor to you and this entire world, be a strict vegetarian!

One baseless argument that some parents make is, that by feeding their children with meat makes them healthy and strong. Never ever believe this. There are so many creatures like elephant, whales and so on who are so strong and huge compared the meat eating species. In this corrupted age of Kali, every one is in illusion. If your parents tell you wrong things like this, you should explain and correct them! Remember that you are a Gokul Kid!

Eating sattvic food is a must for entering into a devotional life. Sastra says, "ahara suddhau sattva suddhih" – Eating clean and sinless food is the very first thing for devotional awakening.

Disguising themselves as great saints and scholars, many have translated the higher scriptures like Bhagavad Gita wrongly and mislead the common people. While Bhagavan Krishna says that the best food is sattvic food (fruits, vegetables and grains), these impersonalists give wrong propaganda. Even though there are more than two hundred translations of Gita, only a handful have been written by devotees of Lord Krishna. All others are written by impersonalists and non-devotees.

Lord Krishna clearly says that He is very satisfied by our offering of a leaf, flower, water or fruit but with bhakti (BG 9.26). But many translators cheat the common people by describing offering meat in bhakti. They even write that the Kurukshetra war is not real but a symbolism of war against evil. Thus they themselves prove to be the very evil. So we should be very careful of what we read. If we want Krishna bhakti, we should read the "as it is" translations of His dear devotees. Krishna proclaims that only His devotees can really understand His teachings, and no one else.

Arising from the very root of satisfying their tongues and stomachs, meat eaters always come up with all kinds of justifications for supporting their sinful activities. All their arguments are baseless and the entire world is now realizing and trying to become vegetarians. Eating meat is sinful. Meat means "Me-Eat." If I eat you now, you eat me later. No one can escape from this most sinful karma! If one eats meat, there is no

place for Krishna or Krishna Bhakti. Never!

5. Be Organized, Disciplined and Punctual

With our human birth, we should first understand that we cannot live like animals. We have been given the power to differentiate. An animal lives only by instinct and hence the law of karma does not apply to the animals. They do not have a justice system like we do.

We the human beings have rules and regulations because we have a higher purpose in our lives. God has given this rare human body to be used only in achieving the goal of going back to God. Thus we have responsibility and hence whatever we do, we are responsible for the result. We should not waste this rare human birth.

Being born in this world as a human, we automatically inherit responsibilities, debts and duties. We cannot avoid any of these and live like animals. In order to perform our duties, we should have an organized, disciplined life. Without these our duties cannot be performed effectively.

Those who are parents should be the examples by becoming the model. If they themselves are not disciplined, not organized and not punctual, then how can they expect their children to be better? Children copy and inherit the qualities from their parents.

6. Have Self Control

The main challenge behind this growing stage is to get above the animalistic living. Those who have got this human body just after their previous animal birth(s) will have their lives mostly around their instincts and uncontrolled desires to enjoy with their bodies. They are even below the level of basic dharma.

Even otherwise, controlling the senses is not easy. Vedic scriptures tell us about many kinds of self-controls we should have as a human being. The Upadesamrta says in its very first

verse that we should control our speech, mind, anger, and urge of tongue, belly and genitals. But how is it possible?

It comes with proper food (ahara suddhau) and good association. What are the things that our children are exposed to? Their peers at the school, and the TVs and endless video games at the homes, all these pull them. Even their own parents force them by buying them video games as gifts! All these only contribute to the exploitation and away from sense control. We do not understand that our senses can never be satisfied. Pouring more ghee into the fire to satisfy the fire only increases the fire more and more. Lack of self-control makes one spiritually bankrupt.

Peaceful mind and hence peaceful living comes only by sense control because all the senses are attached to our mind. Proper intelligence and discrimination are the key things here. But it requires one to have sufficient mental strength, which usually comes by fasting for Ekadasis and eating those foods, which are conducive to calm our minds. If we eat only the foods that are offered to the deities, they are the best medicine for self-control.

7. Be Free from Intoxication

While this problem is not there for small children, elder children and adults can get trapped in this. Intoxication includes consuming alcohol, tobacco or even coffee or tea. Anything that can affect or stimulate our mind is an intoxicating substance.

In olden days, if any one drinks alcohol, that person will be labelled as worst and barred from the society. No one listened to that person. But in this Kali Yuga, drinking alcohol has come to the public in open tables. Even in churches they use wine in the ceremonies and parents drink in front of their own children. Out of the four bad things to avoid in Krishna Consciousness, intoxication comes next to meat eating. It is very dangerous to our spiritual life.

For elder children, peer pressure from bad friends is a challenge.

For the working adults, association with other workers may trap them. In all the cases, one should use their intelligence and strictly avoid consuming any of these intoxicants.

Consumption of tobacco leads to many health complications such as developing cancer and so on. Even consumption of coffee and tea should be eventually stopped. There are so many people who have become slaves to these petty little things. Consumption of any intoxicant is detrimental to devotional life.

8. Do not Gamble

Gambling takes several meanings here. It includes:

- Engaging in gambling with money
- Engaging in speculations
- Stringy and manipulative

One who has a gambling mind can never live in peace and never can develop devotion. Many people are addict in betting their money in lotteries, casinos, card games and so on.

Even putting money in stocks based on speculation is a kind of gambling. As long as there is any speculation involved, that activity is called gambling. Another but more subtle and worst is to be so stringy and manipulative in saving money. While even a camel can go through the eye of a needle, a miser or a rich man can never enter the kingdom of God as it is often said.

The sadhaka at this stage should feel free from a speculative and gambling mind.

9. No Illegal marital Relation

While this topic is applicable only to the elder children and adults, this topic is very crucial in keeping oneself in Krishna Consciousness. In this modern world, the society is going through major changes due to the influence of western culture and because of which so many disturbances are being caused.

Obstinence and self-control is very important to be exercised until marriage. Any unnecessary contacts with opposite sex should be avoided by all means. Until marriage one should never ever have any physical contact with opposite gender.

10. Never waste time

In this world, there are few things once missed can never be gotten back. One of them is time. Any amount of money can never get it back.

In a day of twenty-four hours we have got, how many hours are we actually using for our goal of reaching our real destination – the spiritual world? If we do a calculation, it is very surprising. Every day, we sleep eight to ten hours and work for eight to ten hours. This gives only four to eight hours remaining. Of this, people have to also use it for maintaining the body, eating, traveling, entertainment, gossiping, watching television, playing games, or even simply busy doing nothing. On the holidays, we go to parties and sleep more. So, where is the time for devotion? Even if we put some time for devotion, we waste it in worshipping devatas (demi gods) instead of Supreme Bhagavan Sri Krishna.

Nowadays every one has a smart phone and we can see them punching on them all day long! They find so many ways to waste time - chatting, texting, playing games and so on. When we ask anyone, they all say that they are very busy. Even if we ask a dog which runs here and there on the street naked is busy. Busy doing what? That is the question! Are we spending our times for the right thing or wasting time on self invented duties?

From the time the sun rises and until it sets, one full day is given to us to use. When the sun sets, it reminds us that another day has been subtracted from our life. Every time we celebrate our birthday, it actually reminds that we have actually wasted another whole year busy doing nothing and have progressed one more year towards our grave yard that is waiting for us.

At our young age, our life span is spent in studying. We get so busy and this takes one-fourth of our life span. No time to spare! Then we get married and work so hard like a donkey to feed the wife, family and home. In the remaining time if any, we try to enjoy the life. No time to spare! Then we work so hard to take care of the children's education and their lives. Then come the grand children who will be dumped on us. Now we get more attached and totally entangled. We will have so many things to take care and thus have so many worries. We cant' sleep at night without sleeping pills. No time to spare!

As we keep wasting more and more time and exploiting our senses and organs, diseases eventually come as unwanted guests. Even if we say "no", they will come. We cannot stop. Then comes the retirement age, but by this time our heart has developed problems, and can't hear without hearing aid and can't see without powerful glasses, and can't drive at night. Blood sugar goes high and so is the blood pressure. Every day we become so busy in catching up the medications and checkups. Some times even checking into a hospital for days. Our organs become weaker as these so called medicines actually try to kill with so many side effects. Now we need more checkups and treatments. We heavily rely on medicines and our shelves are filled with more and more medicines.

Starting from morning we have hourly medications as we age. "Idam sariram parinama pesalam". Our body consisting of hundreds of joints now starts to wear down. The nuts and bolts are about fall down. Even tightening won't work! No medicine will help now and the doctor declares that you now have terminal disease such as cancer or some thing. Now you become panicked and worried that you may die very soon. You can't do anything now. Your days are now really counted! Do we have any time or mood to do any spiritual sadhana as we should have done in our early ages?

While we are healthy now, we should make use of our time and use it only for the real goal. This human birth is like midnight oil given to us to be burnt only for the important thing.

When we leave our body and see Yamaraja face to face one important question will be asked: "How did you use the most rare human body given to you?" What will we say? Will you tell him that you got a double doctorate and spent time on accumulating wealth or to become a CEO? Will he accept our answer? We should be prepared to face this final exam that is sure to come.

Do we have time to think about our next life? No! Instead, we wonder, "I still have more time to live and catchup and enjoy more. I can live a devotional life later when I am about to die". But the fact is that it is too late! We never lived that kind of life and our mind will not co-operate. This is why Prahlad Maharaj tells that one should practice devotion from very young stage. He says: 'Do not waste time! Start your devotional life now!'

11. Avoid Gossiping

Unlike in ancient days where the communication facilities were very minimal, our modern age is filled with so many gadgets that make us like leashed animals. While in olden days gossiping was done at the front of the houses, now it happens via the cell phone, internet or via many kinds of gadgets. It is the same thing! Gossip, gossip and more gossip!

Every one loves gossip. Our ancestors lived a peaceful living having ample time for spiritual endeavors because they had far less distractions. But the people in the modern world are confused, anxious, doubtful, greedy, angry, having no memory and addicted to so many gadgets. Many people waste even whole day just in answering their phone calls. If some one is taking more than five minutes in talking in telephone, it is mostly gossip. There are so many materialistic people who can drag you for hours. When they call you, you can mention that you have to finish your chanting. As soon as you start chanting they will leave you. Hearing maha-mantra is like poison for them. They cannot chant and do not want to chant. There are so many social networks and free telephone times that can literally kill our valuable time and us.

Everyone is attracted to gossiping and love to hear what others are doing or saying. Like soap operas, this is another entertainment to many people. Gossiping is very dangerous to devotion. More you gossip, more you fall down from devotional practices.

Lord Sri Caitanya Mahaprabhu and all the goswamis repeatedly said that this is the biggest danger that can destroy one's bhakti especially when one criticizes Vaishnavas and devotees even by mind. Lord Caitanya compared criticizing Vaishnavas to a wild mad elephant that will uproot and do havoc to your plant of devotion. Our Gurudeva has said about the 3 'C's we should follow: no **C**riticizing, no **C**omplaining but always **C**hant.

Other forms of this gossiping are unnecessary chatting from phones and listening to the soap opera serials broadcasted. Even if they chant and perform sincere worship, as soon as they sit in front of the soap opera, like a newly bathed elephant that throws mud on itself, they spoil all the devotional merit they had just accrued. So, they are back to square one! They cannot progress. Their material desires for sense gratification will never go away.

As the sastras say, one simple way to measure one's spiritual progress is just by looking at how much material desires they still have with them.

The time people spend on gossiping can be nicely used for chanting and other spiritual activities that also calm our mind and soothes our soul. Most of our acharyas chanted 128 rounds every day. As Lord Caitanya Mahaprabhu has declared, without one chanting at least 64 rounds, Lord Krishna does not accept our offerings. It does not matter how well we offer and how tasteful and how carefully they are offered!

So, it is important to use our spare time in chanting the glorious names of Lord Krishna instead of gossiping. Please remember again and again – any form of gossiping is extremely dangerous! It will drastically bring down your interest in chanting. Throw this devil out at any cost.

12. Start to Follow Ekadasi Vrata

Ekadasis are not ordinary days. As the moon passes thru its phases from no moon to full moon and again from full-moon to no-moon, the central focus of our mind also moves along the chakras in a synchronized manner.

As the moon influences our mind and chakras, on Ekadasi days the center of our mind comes either at the Ajna Chakra (behind the eyebrow) or at the Anahata Chakra (in the heart). Here, our mind feels peaceful and at home. Any spiritual endeavor we do on Ekadasi days bring the maximum spiritual benefit and progress.

On the Ekadasi days, we should fast fully or at least avoid eating grains and beans as a bare minimum to observe. It gives Krishna Bhakti (bhakti-janani) and attracts Krishna (krishna-vasati). Padma Purana says that on the Ekadasi day, all the sins from all the three worlds reside in grains and beans. So, on Ekadasi days, we should not eat any grain or bean.

As it is also the day of Lord Hari when He turns to a different side in His sleep, Ekadasi is considered to be very auspicious. A great advantage of fasting on Ekadasi is that one's sins that have been committed are eradicated.

While fasting for Ekadasi eradicates the sins, the real purpose for observing should be to get Krishna Bhakti. Increasing one's faith and love for God must be the real purpose behind. While observing Ekadasi by fasting we should minimize the demands of the body and instead engage our time in the spiritual practices. Every one who is healthy should follow Ekadasi Vrata to the full extent. Any one who is 7 years or older more should fast on the Ekadasi days.

The rule of thumb is to stay away from grains and beans. The diet should be simple and plain and preferably only once in the day. The food one can eat are: All fruits (fresh and dried), all nuts, oils made from nuts - coconut, olives, etc. potatoes, sweet

potatoes, pumpkin, cucumber, squash, lemon, avocado, olives, coconut, buckwheat, sugar, black pepper, fresh salt, fresh turmeric and so on.

Restrictions include tomatoes, eggplants, cauliflower, lettuce, broccoli, bell pepper, peas, chickpeas, spinach, salads, cabbages, leafy herbs and more.

Another possibility is to stay on water alone.

How to fast and observe Ekadasi is given in more details in our web site (gokulbhajan.com) under the EKADASI tab.

13. Daily Chant Maha Mantra

By following all the above-mentioned guidelines, one can come to a stage where the chanting and singing maha-mantra becomes attractive. As the anarthas (unwanted endeavors) die out slowly, the devotion to Lord Krishna sprouts and slowly one comes to the platform of regular chanting.

Chanting for even one hundred rounds occasionally is not a problem. But chanting on a regular basis is not that easy. It requires constant association with advanced devotees and inspiration and mercy from a genuine guru.

The Maha-Mantra given by Lord Sri Caitanya Mahaprabhu is the only means for deliverance in this Kali Yuga. It is not an ordinary mantra like others. While every other mantra has the influence of Kali in this Kali Yuga, this is the only mantra that cannot be touched by Kali.

The Brhan Naradiya Purana and several scriptures proclaim that “for the deliverance in this Kali Yuga, there is no other way, there is no other way, there is no other way, except chanting the holy names of the Lord.”

Lord Sri Caitanya Mahaprabhu who is none other than the combined form of Sri Krishna and Srimati Radha Rani, gave this

mantra freely to every one to chant. When one chants this mantra daily without fail will surely attain the mercy of Lord Krishna.

There are also many misconceptions about what is the real maha-mantra. Some religious sects have even mutilated the maha mantra by adding fictitious syllables. This is very sinful. No one has the authority to mutilate the original maha-mantra or any sacred mantra. If we do, it looses the potency and incurs only sin.

Some sects chant the maha-mantra by starting with “Hare Rama Hare Rama” instead of ‘Hare Krsna Hare Krsna’. They say that Lord Rama came before Krishna. This is from their utter ignorance. Lord Krishna is the Supreme Lord and is always there. As He says in Bhagavad Gita, He is the most original and source of everything.

Some also say that in Ram temple one should start with “Hare Rama” and in Krishna temple we should start with ‘Hare Krishna’. This is utterly baseless. In fact the “Rama” in the maha-mantra represents “Ramana” which is the name of Lord Krishna even though Lord Rama is also included when we chant the full maha-mantra.

Lord Caitanya Mahaprabhu gave the very original maha-mantra as it is ever vibrating in all the spiritual worlds. It is:

**Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rama Hare Rama, Rama Rama Hare Hare**

The syllable “Krsna” in the maha-mantra means “All Attractive” and “Hare” means “The energy of the Lord” who is Srimati Radha Rani. Also we should remember that when we chant the “Rama” we should think ‘Ramana” which means one who gives spiritual bliss.

By chanting this maha-mantra we are crying to the Lord to engage us in serving the Lord. We should not chant it to receive material benefits.

2. Budding stage



Following are the things when followed qualifies one to have reached the budding stage and considered higher than the previous stage.

14. Be a pure sattvic vegetarian – no onion no garlic
15. Avoid eating outside and in open places
16. Have a temple room in your home
17. Every day read Sattvic scriptures
18. Worship Sri Radha Krishna
19. Observe vrata for every Ekadasi
20. Sing bhajan every day
21. Accept a genuine guru and get Hari Nama
22. Wear Tulasi mala and apply tilak every day
23. Chant fixed rounds regularly on japa mala

14. Be a pure Sattvic Vegetarian – No onion no garlic

While becoming a vegetarian is the first step towards spiritual elevation, being a sattvic vegetarian is a must for further progress. It is said that 'We are what we eat'. As stated in our Vedic scriptures, foods are classified into three categories: Sattvic foods - foods in the mode of goodness, Rajasic foods - foods in the mode of passion and Tamasic foods - foods in the mode of ignorance.

Sattvic foods are the first level foods (primary) from the earth. They are fresh, juicy and healthy and come directly from plants and trees. Secondary foods are those come from animals who eat the primary foods. The third level foods, which are the worst and most contaminated as those come from those animals that eat other animals. Examples of first level foods are vegetables, fruits and grains. Examples of secondary foods are the flesh from cows, goats, deers, etc that eat primary foods. Examples of third level foods are the flesh from animals such as lion, tiger and so on who eat secondary foods. For human beings, eating only the first level foods is recommended.

Foods that are too cold, too hot, pungent and spicy are the rajasic foods. They are often cooked for taste and thus eaten for enjoyment. Foods that are decomposed, stored over night, preserved in cans and bottles, stale or rotten are tamasic foods. Meats are in the category of tamasic foods. Among vegetables, onion and garlic are also in the mode of tamasic. They make the brain dull and make one lazy and ignorant. It is also to be noted that when a cooked sattvic food is left more than three hours or by over night it becomes tamasic.

The foods we eat are the very root that gives the quality to our body and mind. Sattvic foods make our body healthier and make our mind calm and peaceful. Rajasic foods cause diseases and make our mind aggressive and greedy. Tamasic foods spoil our body in so many ways including causing chronic and fatal diseases. They also make the mind dull and lazy. We can see

that those species such as cows and elephants who live on sattvic foods live together in peace while those who eat secondary and third level foods do not.

Eating only sattvic foods incur the very minimum sin as trees and plants have the lowest developed nervous system. Eating animals, birds and beasts incur more sin as their nervous systems are more developed and hence suffer from pain when killed. Killing human beings incur the highest sin as their nervous system is highly developed. As cows have the most developed nervous system among animals, killing cows is considered equal to killing a human being.

While killing an animal by a human being is considered as act of violence (himsa), when an animal kills another animal is not considered as sin. The law of karma is applicable only to human beings. It is not applicable for the animals who live by their instincts.

For human beings, even eating sattvic foods incur some sin and hence in the Bhagavad Gita (3.13) Lord Krishna says that only when it is offered to Him and then consumed as prasadam the sins are removed and touched with mercy from the Lord. Eating prasadam causes the organs to be enlightened and gives peace and clear thinking to our minds.

Rajasic foods are spicy, pungent, too hot or too cold, processed or over cooked. These also include flesh from some animals, which are secondary foods. Eating these kinds of foods cause aggressiveness, discomfort and diseases. It agitates our mind and causes uncontrollable desires. These foods are not suitable for spiritual development.

Tamasic foods are the worst. These are often putrified, or preserved overnight, even for days and months. These include processed or preserved or canned foods, flesh of animals, and also certain vegetables such as onion and garlic. These foods make our mind dull and cause laziness and act negatively to our body and mind also causing fatal diseases.

According to the Vedic scriptures, those who eat sattvic foods are elevated to higher levels of consciousness in higher spiritual planets while those who eat rajasic foods will be born again in this world in various forms of species. Those who eat tamasic foods will be pushed down to lower forms of living beings and cause the most downfalls in their spiritual development.

Even when one consumes only vegetables and fruits, there are certain tamasic foods such as onion and garlic to be avoided. Scientists and health advisors may point to some of the good things such as healing properties of these foods. However, they are very dangerous to our mind and in contrary to their claims they make the body to develop bad odors.

Onion and garlic families contain a chemical called Sulphone Hydroxyl, which is highly poisonous. Like DMSO, which is a poison, this chemical has the power of penetrating even the blood-brain-barrier to make the brain dull. This has been proven scientifically. When we perform an ECG after eating onion or garlic, the brain activity is clearly seen affected.

In 1950s when commercial airplanes were first used, due to lack of computers and advanced instruments in those days, quick responses were crucial for the pilots. As they knew the harmful effect of onion and garlic, the chief officer used to check and ban any pilots who ate onion or garlic in the last 72 hours of flight. Even when we join a simple yoga club they tell us to stop eating onion and garlic. Even when one has spiritually advanced after many months of regulated sadhana, eating just a little of onion or garlic damages everything, It is that dangerous!

15. Avoid eating outside and in open places

It is often said, 'you are what you eat' which mainly mentions about our mind. In every food we eat, there is a subtle constituent that comes from the way the food was prepared. Foods absorb the thoughts of the person who cooked the food. This means when any food is prepared by a person who has sinful or negative thoughts, their thoughts will be absorbed in the

food. Even if the food appears to be sattvic, if the cooking is not done around good and positive thoughts, that food should not be consumed, as it will affect our mind negatively.

This is the reason we should avoid eating outside in restaurants and public places. Instead, we should prepare the foods with devotion to Lord Krishna, offer to Him and then have the remnant from the Lord. It is called prasadam. As we offer to the Lord, it becomes the most purified food called prasadam. Prasadam is free of any sinful reactions and will make our mind attracted to higher spiritual development.

We should also avoid eating food in open places that are visible to non-devotees or animals. If you are traveling consume the prasadam in a closed place with other devotees and families. Also never eat in the temple room in front of the deities even if it is prasadam.

16. Have a temple room in your home

Every one who aspires to progress spiritually must have a temple room at their home. This temple room should be the main focus of the entire home. In many houses, a small space is given in the kitchen for the Lord, but a better option is to give a dedicated room. This room can also have all the spiritual books and storage place to keep the items used in the worship.

In the temple room, if you can get a nice set of deities and installed for worship that will be the best. But in order to worship installed deities one should have taken proper initiation under a genuine guru. Only an initiated devotee is allowed to serve any installed deities.

Every morning, noon and evening we should offer naivedyam (sattvic foods), water and flowers to the deities. We should also sit in the room and be with the Lord, meditating, singing or reading scriptures. The more time we spend in the temple room and with our deities the more tremendous lift we will get in our devotional life.

17. Every day Read Sattvic scriptures

One question that often comes to many is: “There are so many scriptures. Which scriptures should I read?”

Like the classification of foods that we covered earlier, Vedic scriptures are also divided into three divisions. Sattvic, Rajasic and Tamasic Scriptures. Those who are in sattvic mode will naturally get attracted to the sattvic scriptures and those who are in rajasic mode will naturally get attracted to the rajasic scriptures. Those who are in tamasic mode will have natural attraction to the tamasic scriptures.

Of the eighteen puranas, Vishnu Purana, Naradiya Purana, Padma Purana, Garuda Purana, Varaha Purana, and Srimad Bhagavata Purana are the sattvic puranas. Brahmanda Purana, Brahmavaivarta, Markandeya Purana, Bhavishya Purana, Vamana Purana, and Brahma Purana are the rajasic puranas. Matsya Purana, Kurma Purana, Linga Purana, Shiva Purana, Skanda Purana, and Agni Purana are the tamasic puranas.

Only the reading of sattvic scriptures can slowly lead one towards Lord Krishna and eventually bestows the rare divine love. Among all the sattvic puranas, Srimad Bhagavatam is considered as the topmost and is actually a suddha-sattvic purana – the purest of all and situated above all the sattvic puranas. It is the only one called Maha-Purana. When one regularly reads Srimad Bhagavatam, pure devotional love for Lord Krishna will manifest.

Reading rajasic scriptures lead one to perform actions oriented worship including rituals and dharmic activities. Impelled by their mode of passion, they pray primarily for satisfying selfish desires. Similar to the result of rajasic food it brings them back to this same world. Thus, the focus of rajasic scriptures is just to give comfortable living in this world and in other brahmandas, but not to uplift one to higher spiritual worlds.

Tamasic scriptures do not even provide correct understanding of the facts. In fact, they even explain the opposite of sattvic puranas. Reading tamasic scriptures should be avoided at any cost for those who are desiring Krishna bhakti.

Those puranas that are related to Lord Sri Hari are the sattvic puranas, and those that are related Lord Brahma and other gods in action are the rajasic puranas. Those that are related to Lord Siva are the tamasic puranas.

According to Padma Purana (236.21), "... among these puranas, Sattvic Puranas lead one to liberation, Rajasic puranas do not cause anything good but the tamasic puranas lead one to hell."

Like we have seen that foods and scriptures are categorized by their modes of nature, it will be surprising to see that even the religions of the worlds are also categorized in the same way.

Those religions that torture and kill others and instill fear of god are the tamasic religions. They are attracted by the false believes which are in the tamasic mode and do opposite of what sattvic religions say. While the sattvic religions say not to kill cows, the tamasic religions tell to kill cows. We also see religions that are primarily based on satisfying ones selfish desires. They are the rajasic religions. Their worship will be self-centered and with passion and opulence.

It is very important that one should be attracted to the sattvic puranas. Beyond all the sattvic puranas is Srimad Bhagavatam. Lord Caitanya declared that we do not have to read any other purana or scripture except Srimad Bhagavatam, which is the most nectarian of all. He said even if we lost all the vedas, upanishads and puranas but just have Srimad Bhagavatam, we have not lost anything at all. Sri Caitanya Caritamrta is even higher and is considered as the cream of Srimad Bhagavatam.

Every day, we should make it compulsory to read at least a verse from Srimad Bhagavatam or Srimad Bhagavad Gita. It is a pity that in this age of Kali, no one has time to spare for the spiritual benefit. However, even if one reads a verse or even a line from

these scriptures will get great benefit for one's spiritual development.

18. Worship Sri Radha Krishna

In this world, we find very few who are interested in living a life following the laws of dharma. These include those who work and serve for the humanity. They say that 'Nara' seva is 'Narayana' seva. They are performing the seva thinking of reaping the results of their punyas as rewards.

Even higher than that are those who are karma yogis. They perform religious duties but without expecting any results back. They offer all the results to Lord Krishna. Even higher than karma yogis are the jnana yogis who renounce all the activities and devote their lives in meditation and try to understand God by their own intellect. Even though Lord Krishna says that one cannot understand Him via any knowledge, they still try to do so.

Out of such jnanis hardly one - one in a million - gets liberation (mukti). However, out of those who are liberated it is extremely difficult to find a real bhakta of Lord Krishna!

We may ask the question as why that is so. The simple reason is that while every one is selfishly seeking for their benefit, a Krishna bhakta is doing the opposite. While the dharmis, karmis, and jnanis have selfish motives to receive favors, a Krishna bhakta in contrast gives himself to the Lord (atma-nivedana). He does not aspire for any benefit for himself. He is in unconditional love with the Lord and engages his entire life and soul only to serve, satisfy and make the Supreme Lord happy expecting nothing in return.

A pure bhakta of Lord Krishna possesses 'ananya bhakti' which means that they take only Sri Radha Krishna in their hearts and no one else. While all other forms of gods are also actually the angas of Lord Krishna, all serving Him, these devotees do not worship them. They only offer respects to demi-gods from far. For them Sri Radha Krishna Yugala becomes the only one

always in their heart, in their thoughts and in their worships. This kind of sentiment is extremely difficult to obtain except by the mercy of pure unalloyed devotees of Lord Sri Krishna.

Some may even argue as why can't we worship Lord Narayana, or forms of Lord Vishnu? The answer is simple. Unlike common people know, all these are actually the expansions of Lord Krishna. Worshipping these expansions is only a preliminary stage and is propounded only by the four sampradayas.

In Srimad Bhagavatam, up to canto 9 it presents Lord Vishnu and Lord Narayana as the supreme. Each canto as we go up gives another higher step in vaidhi bhakti and so on, but when coming to canto 10 it over turns everything. There it says 'Krsnas Tu Bhagavan Svayam' and all others so far covered (up to canto 9) are actually His expansions and thus preparing for the ultimate truth. Lord Caitanya Mahaprabhu's teachings further clear any doubts in this.

Some may ask what is wrong in worshipping Lakshmi Devi. For those who wish to get devotion to Sri Radha Krishna, worshipping Lakshmi Devi should also be avoided. It is said in the sastras that even though Lakshmi Devi comes from Srimati Radha Rani, when one has inclination to worship Laxmi Devi, Radha Rani turns Her face away!

As we also see in Vrindavan (in Baelvana), Lakshmi Devi is still performing tapas to enter to be part of the rasa leela. Lakshmi Devi was never part of any rasa leela with Krishna. There are so many high tattvas that one should hear from advanced devotees. These are not to be discussed with the public.

Sri Raghunatha Dasa Goswami, one of the six goswamis under Sri Caitanya Mahaprabhu, in his Manasa Siksha (text 4) writes that he does want to worship even Sri Lakshmi Narayana and the reasons are very deeper. Vaikuntha is not the desired destination for a pure Krishna Bhakta.

19. Observe Vrata for every Ekadasi

In the previous stage (Growing Stage), we mentioned to start observing Ekadasi. But in this stage (Budding Stage), the sadhaka without fail observe every single Ekadasi.

Ekadasi means the eleventh day of the phase of the moon. This day is very special for several reasons. As mentioned before, moon has a direct influence on our mind. When the moon travels thru different phases, the center of our mind also travels thru the different chakras in our body. Of the chakras in our body, the ajnana-chakra that is located at the middle of our eyebrows, and the anahata-chakra, which is located at the heart, are very special for the spiritual development. On the day of Ekadasi, the mind's concentration comes either of these two chakras. The mind and soul feel at home at these two chakras. Any endeavor we do on this day has tremendous effect on one's spiritual development.

As per a provision arranged by Lord Hari for the papa-purusha (the personality of sins in all the worlds) on the day of Ekadasi, all the sins reside in grains and beans and hence we should never eat grains and beans on the day of Ekadasi.

As this day is very special to Lord Hari, Ekadasi day is also called 'Hari Vāsa', 'Madhava Titi', 'Bhakti Janani' and 'Krishna Vasati'. By observing this vrata - for the sake of developing Krishna Bhakti - one becomes highly elevated in their spiritual development.

There are many ways one can follow Ekadasi. Complete fasting without even sleeping for the Ekadasi night but singing Krishna bhajans all night is the top most way of following Ekadasi. The next way is to abstain from eating anything or even drinking water but sleeping at night. Another way is just to drink water alone. If one cannot follow that strictly, one can simply eat the allowed vegetables and fruits but strictly avoiding grains and beans.

Following Ekadasi gives many benefits:

- Bhakti and Devotion develops
- Sins are washed away
- Develops will power
- Makes our body and mind healthy
- Toxins are flushed out and extra fats burned out
- Gives clear thinking and increases concentration power
- Body works on curing diseases

It is also possible to give the punyas of observing Ekadasi to any others such as the ancestors who passed away, or even to the living persons. However, when following the Ekadasi, if the goal is to obtain only Krishna Bhakti, that will be the best of any other reasons. At this budding stage of devotion, a sadhaka should be aware of this.

20. Sing bhajan and kirtan every day

As one spiritually advances, performing hari bhajans becomes the root of every day life. It is also the basis for temple worship at home. Of the nine angas of bhakti, hearing hari-kathas and singing bhajans and kirtans come very first. Without these, constant remembrance of Lord Hari is not possible.

As a routine, every day one should perform bhajans for Sri Radha Krishna. A real Gokul Kid at this stage feels immense pleasure and great satisfaction when singing bhajans every day – morning and night. When singing bhajans, it is better to use instruments such as kartal and/or mirudanga. Even playing a very simple instrument such as kartal makes the bhajan enriched. While singing the bhajans for the Lord, the love and feeling in separation from Him is the topmost bliss which makes the Lord also very happy.

21. Accept a genuine guru and get Hari Nama

In fact, without accepting a guru, whatever endeavors one may perform won't be perfect. It is the spiritual master who brings light in our devotional life. Otherwise the devotion does not progress and bear the expected fruit.

When one approaches and surrenders to a genuine guru, the very first thing he provides is an initiation into chanting hari nama. He gives the maha-mantra in the right ear where the pingala nadi runs through.

Many people often ask this question: Do we really need a guru to reach Krishna? Krishna belongs to every one. Why can't I do it by myself – kind of a self-service? But what we do not understand is that we have not even seen or know about the spiritual world. We are like a frog in a well trying to understand the ocean.

Even in this material world, no one learned even the a-b-c-d by oneself. Some one had to teach always. If we want to learn music, we seek for a guru; in fact, we look for some one who is coming in a famous succession. For our medical problem, we consult a doctor, sometimes for second or even third opinion. But when it comes to spiritual path, we foolishly argue that we can do it ourselves without any guide. It is actually the EGO that makes one to ask these kinds of questions.

Even though one may chant without accepting a guru, only the chanter who has been initiated gets the real benefit. Otherwise it brings only sukrti. Srila Gurudeva says that one may chant for millions of lives without taking initiation from any guru but has no real benefit. Along with the initiation, the guru gives the seed of bhakti and the connection (sambandha) to Lord Krishna. It is with that single connection we commune with the Lord. Chanting without initiation is like connecting a bulb to an electric socket that has no connection to the real electricity station! There is no real use except for its show. So, when one feels that the time has come, should pray for getting a genuine guru. Only an authorized guru can give sambandha to the Lord.

If one cannot surrender to a guru, Krishna cannot be obtained. The ego of jivas thinking that there is no need to surrender to a guru is a very fundamental defect of all the baddha jivas. Unless one overcomes from this ego and self-prestige, Krishna stands far away. We must remember the very fact that even when the Supreme Lord comes down, he takes up a guru as a way of

teaching us that every one needs to accept a guru.

Guru comes from the spiritual world. He does not belong to this mundane material world. He either comes directly from the spiritual world or empowered by the Lord to become a guru. The guru comes from the spiritual world does the pulling while the empowered guru pushes us up. Guru is the only one who has the whip that can wake us up from the sleep of spiritual ignorance. It is due to the mercy of the supreme lord that He sends His associates to this world or engages His dear devotees.

Also another question may come in. Who is more important - the guru or the Lord? The scriptures say: 'Krishna krpa guru miley, Guru krpa krishna miley.' With the mercy of Lord Krishna one gets a Guru and with the mercy of a Guru one gets Lord Krishna. It is like a catch-twenty-two. Both need to help together. But we simply ignore this truth due to our own ignorance.

Guru means one who drives away the darkness of ignorance by bringing the knowledge of light. He also must be a spiritual master coming in an un-broken lineage as a chain. In a chain, even if one link (guru) breaks (falls down), the chain becomes useless. In the modern world, it is extremely difficult to find a genuine spiritual master. In the Kali Yuga, as the scriptures say, most of the gurus are fake.

The only way to get a genuine spiritual master is to genuinely cry to the Lord from our heart. If we are genuine, Krishna will send us a genuine spiritual master. If we are not genuine or our heart has interests in anything other than Krishna, He will send a fake guru. So, the intention or the root desire in our hearts decides if one gets a genuine guru or not. As most of the people have different intention other than the Lord, they end up in getting only fake gurus.

How to identify if one is a genuine spiritual master. Lord has given a yardstick for that. If any one posing as guru has even the slightest inclination to wealth (kanaka), women (kamini) or fame (pratishta), he should be considered fake. We have heard even

renounced sanyasis falling down due to association with women. The last and the most important one where many fake gurus fail is pratishta. Pratishta is the desire to get fame, name, accumulate disciples, make many buildings and temples and so on. Even renounced sanyasis may not be free from this defect.

Guru business is growing in this Kali Yuga. If any one reaches out to give initiation to grow and be an emperor, you can blindly reject him as fake. A genuine guru will never be interested in taking any disciples by his own will. Then how can one get initiation? It is only by begging and crying. For example, in the case of Srila Bhakti Siddhanta Sarasvati Thakur, he even decided to kill himself because his guru refused to take any disciples. Only because of this determination the guru bestowed his mercy and initiated him.

Now another question comes up. How can I know who is a genuine spiritual master? The answer is very simple. When a student gets ready a guru will manifest. Looking for a guru by us should not be in our endeavor. We simply cry to the Lord and it is then His duty to send one for us. When Lord Krishna connects us with him, our heart will automatically run to him. You cannot stop it because it is a spiritual connection. Nothing in this world has the power to break that connection.

Another question comes then. Should that guru coming from an authorized sampradaya? This is a question many used to argue. The sastras such as Padma Purana say that one should get a guru coming only in one of the four sampradayas. Everything outside these four paramparas is not real initiations, but may be just a preparation to eventually get into one of these four sampradayas. That is the reason even though Sri Caitanya Mahaprabhu came down from Svetadwipa (the part of Goloka higher than Vaikuntha), He took initiation under Brahma Madhva sampradaya.

We should also realize the greatness of Sri Caitanya Mahaprabhu under whom the six goswamis served and propagated Prema Bhakti to Sri Radha Krishna. While all the four authorized sampradayas start from the realms of

Brahmanda aiming for liberation, Lord Sri Caitanya came to give something that none of the four sampradayas can give.

All the four sampradayas have Lord Sri Krishna as the root. Sri Lakshmi Devi the consort of Lord Vishnu is the head of Sri parampara. Lord Brahma is the head of Brahma sampradaya. Lord Siva is the head of Rudra sampradaya. Four kumaras are the head of kumara sampradaya. However one fundamental truth behind all these four sampradays is that they all are mainly confined only at the Brahmanda level. The highest destination bestowed by these four paramparas is only mukti (liberation) in Vaikuntha. This is not the goal of Brahma Madhva Gaudiya sampradaya.

Lord Sri Caitanya does not belong to any Brahmanda. He comes from the topmost place higher than Vaikuntha. So, he need not take initiation under any Brahmanda based sampradayas as above. But He did take initiation from one of the sampradayas (Brahma Sampradaya) of this Brahmanda in order to satisfy the rule mentioned in Padma Purana. This also clearly proves that taking a shelter under a genuinely authorized sampradaya is necessary. Only then the genuine seed of bhakti can be given to us. Only those seeds coming from the original can give the right fruit. Fake seeds never sprout or do not give the right fruit. It does not matter how much water we pour (chanting) but the pure bhakti will not arise.

So, in summary, we understand that we need a genuine guru to guide us in devotion and to reach the spiritual world of Sri Radha Krishna that is higher than Vaikuntha. We also understand that only if we genuinely cry for a spiritual master we can get a real guru who will be from any of the authorized sampradayas.

22. Wear Tulasi and apply tilak every day

Holy tulasi is not an ordinary plant. People who think that tulasi is just a plant are actually ignorant. tulasi has a spiritual origin that is way high than one can even understand. Irrespective of what the scientists say about the glorious medicinal and pollution

control effects of tulasi, we should take them just as side-benefits and the spiritual benefits are the most important for us.

The scriptures say that Tulasi Devi is one of the expansions of Srimati Radha Rani who is eternally serving Lord Hari. Thus, she has the origin from the highest spiritual world. Out of her causeless mercy and compassion on the fallen souls, tulasi Devi manifested as the holy tulasi plant on this earth so that we can worship her very easily and gets devotional progress to serve Lord Krishna. Lord Krishna always consults her to bestow any favors to the jivas.

Wearing a tulasi mala, also called kanti mala, brings so much of auspiciousness. It is said in the scriptures that those who wears tulasi mala will never be taken to the world of Yamaraja. Yamadhutas can never enter near the houses of those who care and worship holy tulasi. She grows in the places where Hari bhakti is present. It is also a known fact that at the place where Jesus Christ was crucified, magically so many holy tulasi plants appeared. She appears wherever there is devotion to Lord Hari.

Wearing a tulasi mala given by a guru gives the maximum protection and mood to worship Lord Krishna. Wearing a tulasi mala can be compared to a crude example of a dog with collar tag of its owner. These dogs are not like the street dogs that may be killed and thrown out by the town management. On the other hand, even if the collar dogs are roaming out they will be given back to the owner.

While the main purpose of wearing tulasi mala is for spiritual benefits, it also has several other side benefits. It has been found that wearing tulasi brings down the blood pressure and makes our mind calm and peaceful. A spiritually advancing soul who wears tulasi mala naturally gets bestowed with highest devotion to Lord Krishna. One who has taken initiation under a guru should wear tulasi without fail around the neck all the times.

Similar to wearing tulasi mala, wearing tilak is also a very important aspect in spiritual progress. All the holy scriptures declare that similar to wearing tulasi, those who wear tilak also

will never go to the jurisdiction of Yamaraja. Yama dhutas cannot go near any one who wears tilak on their forehead. Lord Sri Caitanya Mahaprabhu told that if one does not wear tilak on the forehead, that person is considered as nothing but a dead body – a corpse!

In this modern world, some times wearing tilak marks on our body may have to be silenced. One example is the public schools and the other is where we work in the offices. In those situations, one can simply have just one round of tulasi mala or have it hanging long under the top garment so that tulasi is not visible to others. For tilak, one can use just the holy water by chanting the Ganga mantra and make the mark of the tilak. If a sadhaka wears the tulasi mala given by a genuine spiritual master and applies tilak obtains immense benefits in their spiritual progress. They provide the best mood for chantings and singing bhajans.

23. Chant fixed rounds regularly on japa mala

The sadhaka at this stage should clearly understand that obtaining Krishna Bhakti is extremely difficult. This bhakti is not to be confused with the chaya-bhakti – the bhakti yoga that general people know about. Chaya-Bhakti means shadow of real devotion. They are not the real bhakti but only a reflection.

Even great gods are not able to get Krishna Bhakti. It can be obtained only by the mercy of pure devotees of Sri Radha Krishna. Even Lord Krishna does not give this. Only His pure devotees can give but they are extremely difficult to find!

Sastras say that when a soul possessing Krishna Bhakti is born in a family, all the ancestors living in the different worlds will dance in ecstasy because this single Krishna Bhakta will liberate all of them – in fact 7, 14 or even 21 generations! It is like a whole village getting liberated. Such is the power of a Krishna Bhakta!

However, growing this plant of Krishna Bhakti is not at all easy. This needs daily watering called 'Chanting'. Regular chanting is

like regular watering. If we do not chant daily, this plant will die. So every day one must chant fixed rounds of maha-mantra as prescribed by the spiritual master who gave the maha-mantra.

There are several rules to be followed when chanting the maha-mantra on the beads and here are few important ones to follow:

- Sit straight when chanting on beads
- Chant each syllable aloud and clear
- Think only about Lord and His pastimes
- With attention, hear what you chant
- Never keep beads or bag to touch floor
- Keep the beads always inside chanting bag
- Do not take beads or bag to unclean places like bathrooms
- Beads & Bag should not go below the navel
- Avoid chanting the beads out of the bag
- Never touch beads with left hand
- Keep index finger out of the bag
- Never chant on the crown bead
- Chanting near tulasi Devi is the best

Now a question: Can I chant many rounds all one time and then leave it in rest for some days? The answer is no. Like a plant that needs water regularly, one must chant regularly every day. While chanting more rounds grow the bhakti plant big and tall, regular chanting is a must to keep it alive. As the sadhaka advances further, chanting sixty-four rounds daily on beads will come naturally. Lord Caitanya has repeatedly told that Lord Krishna will never accept any offering unless the devotee chants at least sixty-four rounds daily!

One should be also very careful not to commit any Vaishnava aparadhas. Committing aparadhas will literally stop the interest in chanting.

3. *Blooming stage*



Following are the things when followed qualifies one to have reached the blooming stage and considered higher than all the previous stages described earlier.

24. Get diksha from a genuine guru
25. Develop ananya bhakti to Radha Krishna
26. Worship Radha Krishna deities daily
27. Eat only the prasadam
28. Observe Ekadasi to the fullest extent
29. Associate with high-class devotees
30. Hear Srimad Bhagavatam every day
31. Listen to Hari Kathas every day
32. Adapt to a life full of chanting, bhajans and kirtans
33. Go to sleep and wake up thinking Guru & Krishna

24. Get diksha from a genuine guru

When entering into this advanced stage of devotion, the soul of the sadhaka hangers to surrender to a spiritual master fully – by body, by mind and by word. As intimately serving and accepting personal instructions from a genuine guru is very important to advance spiritually, the sadhaka at this stage formally accepts and takes diksha initiation from a guru.

Getting a formal diksha initiation involves much more commitment than just getting hari-nama initiation. Hari-nama initiation gives the authority to chant along with the seed of bhakti. When diksha is taken, the guru takes full responsibility of the disciple. He also burns all the sins of the disciple.

During diksha, the initiating guru gives several mantras (usually nine) and also provides a sacred threads for the men. The disciple owes to follow several daily routine duties such as the following:

- Worship one's guru as the very first thing at every worship
- Chant all the diksha mantras (sandhya mantras) at proper times – in the morning at sunrise, in the mid-noon and at the sunset.
- Formally worship installed deities of Sri Caitanya, Sri Radha and Krishna at home.
- Offer naivedyam to the deities at least three times daily and eats only the prasadam which is the remnant and mercy from Lord
- Regularly read scriptures and associate with high class devotees
- Avoid mixing with worldly minded people
- Solely serve to the instructions given by the guru

25. Develop ananya bhakti to Radha Krishna

Unlike most of the people have their understanding of devotion, there are several levels of bhakti and Krishna Bhakti is way

higher than any one can imagine. Usually people worship gods (devatas) for any of the following reasons:

- 1) Asha (to satisfy one's material desires)
- 2) Bhaya (out of fear of punishment)
- 3) Kartavya Buddhi (Mundane rituals)

All the religions we see in this world have one or more, or combinations of the above as the main root. However, 'Krishna Bhakti' also called 'pure-bhakti' and does not come under any of the above but is beyond all these. It has no conditional reason as above but is based only upon pure love to Sri Radha Krishna. This unconditional love, with the only aim of serving Sri Radha Krishna Yugala and make Them happy, is called Raga Bhakti. It does not have even a tinge of selfishness.

While other worshippers are in the mode of receiving favors including moksha, Krishna Bhaktas are only in the mode of giving everything to Krishna. While all the other forms of bhakti involve vaidhi sadhana (strict following of rituals), the raga marga does not have such restrictions and is propounded only in the line of Lord Sri Caitanya. No other parampara can bestow this form of pure love. However, one can progress to Raga bhakti only by following Vaidhi Bhakti first.

Scriptures say that out of millions of dharmis, one may become a karma yogi and out of millions of such yogis one becomes a jnani (jnana yogi). Out of millions of such jnanis, one may get mukti (liberated). But even in millions of muktas, it is extremely rare to find a pure Krishna Bhakta. So, developing anayna bhakti is the pinnacle of Krishna Bhakti Yoga and is extremely rare.

In this Kali Yuga, people get degraded more by worshipping siddhas whose main goal is to get yogic power. Siddhas come in many names as babas and so on. There are so many babas. Some even call themselves with designation of 'Bhagavan'. Just because they perform some cheap tricks to fool the people, the ignorant people run to them. Getting thrilled by their cheap tricks these people even surrender and worship those siddhas. No one can save them.

One who is attracted to siddhis follows the mystic yoga systems such as kundalini yoga. They utter the om and get thrilled by the results. When one becomes more serious, they undergo proper initiation and practice with the help of a siddha and push the kundalini sakti from the muladhara to all the way to the sahasrara. When one takes this route, there is no devotion to Krishna. When they come to the stage of 'dharana' (before the samadhi stage), Krishna throws the ashta-siddhi on them. It is like throwing a dog-bone to a dog that gets attracted to it and forgets everything. Once this happens they declare themselves as God and they can never ever get Krishna! So, be very careful. If you want Krishna, then you should not even think about these siddhas or babas even in dream.

At this stage, the devotee will realize that worship of any other gods (called devatas) except Supreme Lord Sri Krishna is actually dangerous. People worship devatas due to their selfish desires and ignorance. It is not authorized to worship any devatas. The only one to worship is Supreme Lord Krishna. We also see many hindus worship spirits and ghosts which is very degraded.

As Lord Krishna says in Bhagavad Gita, when one worships any devata, all the prayers actually reach Sri Krishna, as He is the only recipient. But the worshipper does not go to Krishna. This is clearer in Srimad Bhagavatm. When you post your tax to the local agency, it eventually reaches the main treasury of the government and you the taxpayer do not go there!

There are many who mislead the people by writing that one can worship any devata or spirits, and like all rivers flowing to the same ocean every one will reach the same place. This is not correct. Spiritual dimension has unlimited destinations and extremely difficult to understand or realize. What they are referring to as ocean is the 'brahman', which is nothing but the effulgence coming from Bhagavan Sri Krishna. Reaching Brahman is like doing spiritual-suicide that all the Hindus and Buddhists want to do. The real spiritual abodes actually start after and beyond brahma-jyoti. The abodes of devatas are situated even before this Brahman realization. When one

merges in Brahman, he loses his identity and consciousness and becomes void (nirvana). Do not wish to go there unless you really want to kill yourself, your soul! Merging in Brahman is like spiritual suicide.

And what about those who worship any devata but with intense ananya bhakti? As Lord Krishna says in Bhagavad Gita, all those who worship devatas, spirits or ghosts will reach the abodes of those devatas, spirits or ghosts. Only those who worship Sri Krishna will reach Him and do not return to the material world. All others will eventually have to come back to the earth again. What a waste!

Does that mean that we should blaspheme the devatas? No. Devatas are the servants serving in the government under Lord Krishna executing the tasks of managing the brahmandas. In our brahmanda, their head quarter is heaven, also called Indra Loka. Lord Indra is like the chief minister and Lord Brahma is like the president. They are the ones who run the world. There are 330 million such devatas in our brahmanda. In other brahmandas, the structure and the number of devatas running them may be different.

Any soul who performs pious activities is given chance to stay there in the heaven as a reward but they all have to come back when those punyas are exhausted. It is like going to Hawaii for a luxury vacation and when the money runs out, we have to return back! Any elevated soul can become a devata and serve the Lord from the heaven.

We give devatas proper respect but keep them away from our worship of Sri Radha Krishna yugala. Never think about devatas. They are like office workers and have assigned duties. They do not need our worship unless you want any selfish favors from them. Also remember that like office workers who get retirement, these devatas also get retirement! For example when muchukunda worked as the army chief for Lord Indra, when he retired, his post has been now given to Lord Kartikeya.

Our worships, dandavats, singings, bhajans, chantings all should

be only for our eternal Sri Radha Krishna yugala. Once you get the taste of ananya bhakti to Sri Krishna, which comes only by the association and mercy from pure devotees of Krishna, you will never be able to think about anyone else!

Now a very important question arises. Yes, it is agreed that we should not worship any devatas. Then what about the pure bhaktas and associates of Lord Krishna? Can we worship them? The answer is surprisingly 'Yes'. In fact, worshipping the pure devotees of Lord Krishna is even better than worshipping Lord Krishna. Why is that so?

Volumes of scriptures have been revealed on this. Unlike devatas, these bhaktas are in the heart of Lord Krishna. Devatas have their works and associated 'honorary' positions. But a Krishna bhakta does not have or want any possession at all, except his unlimited love of devotion to the Lord.

Lord Krishna has declared that His dear bhaktas are superior to Himself and He secretly worships His own dear bhaktas. It includes Lord Siva. In Srimad Bhagavatam it is mentioned that Lord Siva is the very first Vaishnava (vaishnavanam yadha sambhuh). We also hear that Krishna even worshipped Lord Siva in Dwaraka in pretense to get a son as to give honor.

But Krishna Bhaktas always think that they are the lowest in bhakti to Krishna. When Narada Muni was searching for the best bhakta, Lord Siva told, "I am not a great bhakta, but Prahlad is superior to me."

One should position himself as the servant of the servant of the servant of the dear bhakta of Lord Krishna. When one satisfies a Krishna bhakta, Lord Krishna becomes happy. But if we try to worship Krishna directly, He is not happy. These are the secrets of Krishna Bhakti.

So, as a summary, do not worship devatas who have work and position, but worship the pure bhaktas of Sri Radha Krishna as part of worshipping Sri Radha Krishna yugala!

26. Worship Radha Krishna deities Daily

Not every religion allows people to perform deity worship. In all the non-vedic religions, deity worship is strictly prohibited, as they are not qualified. Even when some attempted as we see from the history, the prophets prohibited them to worship. Deity worship is not for every one. Many Hindus do not even know the difference between a deity and an idol.

It is a shame that people even refer to the deities of the temples as idols. Deities and idols are not the same. Idols should not be worshipped. Even though it is impossible to make anything closer to the Supreme God, deities are made as per sastric rules and installed by powerful mantras begging the Lord to make presence for worship.

Once a deity is installed, it is same as the Lord because His power is manifested in the deity and hence can be used to serve and develop closer relation to the Lord. As we use our post box, anything we offer to the deity directly reaches the Lord. Worshipping deities at home is a very special thing, which comes only by the mercy of the Supreme Lord.

At this stage of bhakti, the sadhaka makes the deity worship as the main part of the daily schedule. In the morning, after taking bath and wearing tilak marks at twelve places on the body, the worship starts from the early morning and goes on in intervals until the night when the deities are put to sleep. Following are the main activities of deity worship at home:

- Waking Guru and Deities
- Offering Seat, Acamanam and Danta to them
- Giving bath and dressing the deities
- Worshipping the Guru before worshipping the deities
- Mangala Arati for the deities
- Worshipping Tulasi Devi
- Offering Bhogas to the deities and then to guru
- Singing Bhajans for the deities
- Putting the deities to sleep

Always remember that all the worship should be done on-behalf of gurudeva. Our mood should be that we worship thru our gurudeva. Never think that we can approach Krishna directly.

27. Eat only the prasadam

We have seen that what we eat becomes our body and mind. It is important to note that the type of food we eat influences the state of mind. When food is cooked, the impression of the person who cooks gets absorbed in the food.

This is very subtle to understand. We even see in the history as how soldiers were fed with milk taken when the cows were made angry. As the anger of the cows gets into the milk the soldiers who drink the milk fight in great anger.

Eating foods cooked by materialists or cooked by non-devotees will surely spoil our devotion that we might have developed with great care and sadhanas for months. While it is very important to eat only vegetarian sattvic foods, for an advanced bhakta, eating only offered prasadam becomes a norm and the rule.

A sadhaka at this stage should eat only the prasadam offered to the deities and then to Sri Guru. When we offer naivedyam to the deities, it becomes maha prasadam. Prasadam means mercy of the Lord. When we offer the maha prasadam to Sri Guru and all the associates and servants of the Lord before we take, it becomes Maha Maha Prasadam.

We do not 'eat' prasadam but 'honor' the prasadam by consuming. We should not waste prasadam and should not consume prasadam directly in front of the deities.

Some times when we travel we may not be able to get prasadam to eat as we may not take our deities with us. In that case, one can obtain pure fruits and vegetables, offer to the Lord mentally and then consume.

28. Observe Ekadasi to the fullest extent

At this stage, the sadhakas make fasting for ekadasi a topmost priority. At this blooming stage, it gives so much of pleasure for the sadhakas to observe all the Ekadasis. They always look for the ekadasi days to come. From the following levels of observing, they will choose to observe the higher levels:

- Taking only fruits, vegetables and water
- Taking only water
- Not even drinking water
- No water and no sleep on Ekadasi night

At this stage, the sadhakas strongly hold that the only reason they observe is to develop devotion to Sri Radha Krishna Yugala. While there are so many wonderful side benefits of observing Ekadasi, getting Krishna Bhakti becomes the one and the only reason to observe Ekadasi.

29. Associate with high class devotees

Unlike other yogas such as Karma Yoga and Jnana Yoga, entering into Bhakti Yoga is very easy. There is no pre-qualification required. However, maintaining to advance in Bhakti Yoga is the most difficult thing!

The quality and personality of a person depends on the persons he is associating with. It is sometimes said in plain words that when a calf associates with a pig, it also eats stool as the pig does. So, it is extremely important that we associate only with advanced devotees in order to keep our devotional life progressing.

Regular satsanga and bhajans we perform is like the water we pour to grow the creeper of bhakti. As one cannot grow a plant without water, we cannot grow our devotion without associating with advanced devotees and hearing from them. They will give all the aspirations, mercy and help. Sastras proclaim that even a moment of association with a pure devotee (sadhu) has tremendous spiritual benefit.

30. Hear Srimad Bhagavatam every day

Srimad Bhagavatam is not an ordinary scripture. It is full of nectar. Once one develops taste to on Srimad Bhagavatam, any other scripture will appear tasteless. Lord Sri Caitanya declared that even if we lost all the scriptures but we just have Srimad Bhagavatam, we do not miss anything at all.

Veda Vyasa was the literary incarnation of Sriman Narayana. After he compiled all the four vedas, wrote mahabharat and all the puranas, he felt miserable. Deciding to kill himself, he meditated on his spiritual master Narada Muni who appeared before him and saw the pathetic condition of his disciple.

Seeing the condition, Narada Muni told the reason for his miserable condition. “O, Vyasa, you wrote many scriptures, but they are not perfect. They are all subjected to the three modes of nature (sattvic, rajasic and tamasic). When you wrote any purana you declared that the primary deity of that purana alone as the topmost. Even though you wrote in such a way to instill faith in the worshippers, you actually cheated the whole world. To rectify this mistake, I order you to meditate on Bhagavan Sri Krishna and write a separate purana about Him alone. There you specifically mention that you are revealing this Bhagavatam as the topmost and to nullify all your previous scriptures. You will be then freed from this miserable condition.”

Hearing the instruction from his gurudeva Sri Narada Muni, Vyasa Deva sat in meditation and revealed Srimad Bhagavatam. Thus, the Srimad Bhagavatam was revealed at the very matured stage of Veda Vyasa and is the most pure scripture.

All other puranas become insignificant in front of Srimad Bhagavatam. Following the order of Lord Caitanya Mahaprabhu, we should listen to Srimad Bhagavatam every day. It could be a chapter; it could be a verse or even a line or phrase. Every home should have a copy of Srimad Bhagavatam, which is Sri Krishna Himself.

As Srimad Bhagavatam itself boldly declares that most of the mundane religions in this world are nothing but cheating religions, because the root of their worship is selfishness and not unconditional love for Lord Krishna. All the so-called religions deal only with dharma, karma, jnana or combinations of these. Pure Krishna bhakti has nothing to do with any of these. In fact, if one has even a little inclination to any of those religions, Krishna Bhakti does not arise or stay in the heart!

There are two kinds of Bhagavatam:

- (1) the grandh bhagavatam, which is the scripture itself,
- (2) the bhagavat bhagavatam, which are the hearts of pure devotees.

It is said that Srimad Bhagavatam should be only heard from such a maha bhagavat and should not read by ourselves. Also it is said that we should not hear it from any one reciting as a profession making money and fame out of it. It will be like drinking the milk touched by a poisonous snake.

While one should only hear Srimad Bhagavatam from advanced devotees and not to read by ourselves, then how can we engage in hearing it every day? The compromise is that we can read the grandha as if we are hearing from the maha bhagavat who has given to us. We should not think that we are reading by ourselves.

At this blooming stage, the sadhaka finds hearing Srimad Bhagavatam a permanent part of his daily routine and feels immense happiness. It is declared in Srimad Bhagavatam itself that when one hears Srimad Bhagavatam, Lord Krishna is automatically sucked into his heart.

31. Listen to Hari Katha every day

Of the nine angas of bhakti, the sravanam, which means hearing the glories, qualities, holy names and pastimes of Lord, is very important. It is the very first and super most of all the angas.

Sravanam then feeds to the kirtanana and smarana and subsequently other angas of bhakti. When a sadhaka comes to this blooming stage, he does not want to spend even a single moment without hearing hari-kathas.

Hearing hari-katha directly from a sadhu gives the best result. However, if we do not have such a rare facility, one can listen to the recorded lectures and bhajans from the advanced bhaktas. Our web site also hosts the recorded lectures of great acharyas and gurus.

32. Adopt to chanting, bhajans and kirtans

As mentioned in the previous sections, chanting is the most important aspect of devotional life following the line of Lord Caitanya Mahaprabhu who came to initiate the yuga dharma of chanting and performing the nama sankirtan yajna in this kali yuga.

From the very auspicious sravanam (described above), the kirtan automatically follows. The sadhaka at this stage fully engages in chanting (at least sixty four rounds) and engaged in singing bhajans and kirtans every day. The words, “bhajan” and “bhakti” have the same root “bhaj” which means bhakti.

Every morning when the sadhaka is routinely performing worship at home with bhajans and kirtans starting with guru vandana and then followed by proper deity worship, they feel bliss and ecstasy. But without a guru and initiation, this will not stay for long.

One may ask this question: “How do I know that I am really advancing spiritually, and how do I know if my chanting is even working?” A simple yardstick is this.

- 1) Do you feel that your desires for material sense enjoyment have subsided?
- 2) Do you enjoy sitting in front of your deities all the time forgetting everything in this world and talking to them as a mad person and cry?

- 3) Do you feel pleasure in discussing about Sri Radha Krishna and singing for them?
- 4) Do you feel delighted when seeing the devotees of Lord Krishna?
- 5) Do you feel that you can sacrifice anything including all your valuable times even important duties just to meet and be with the dear devotees of Lord Krishna and hear from their lotus lips?

If you perceive any of these changes, then your devotional activities including your chanting are really working.

The chanting and the emotion we feel with the Lord are not connected with this material world and hence naturally they will cut you off from all the traces of our desire to enjoy anything in this material world. This is bound to happen.

33. Go to sleep and wake up thinking Guru & Krishna

At the end of the day, after putting the deities to sleep in the puja room, the sadhaka goes to sleep. But how? Only by thinking about his guru and Krishna. He feels indebtedness for getting another day in his life that could be engaged in serving Sri Guru, Krishna and His devotees.

He brings a sweet pastime of Lord Krishna in his heart and feel a strong separation from Him. He utters in his heart that Lord Krishna is the one and the only goal and destination for him – no one else.

He utters the sweet names of the Lord and in his mind sings the maha-mantra in his mind in any tune he likes, or with no tune at all. He would let that stay always in his mind at the background while going to sleep.

If you also do like this, Goloka is not far from you! You will live in eternal bliss with Sri Radha Krishna serving them permanently. Our real sweet home is actually there – not here in this perishable and miserable material world.

PART – 2



GOKUL BHAJANS

(Composer: Dr. Bhagavati Kanta Dasa)

1. GURU & VAISHNAVAS

E-00. Arati Yuga Guru Narayana Ki

ārati yuga guru nārāyaṇa ki
ārati ārati mangala murati ... (arati)

janma maraṇa samudra nihanti
jayati jayati jagat guru jayati
rāga bhakti jagatau dadhāti
ramaṇa manjari rādhika dāsi ... (arati)

tewāri pūra arbhuda janani
triloka mahā bhāga-vata ki
dayāla rupa ramaṇa sundari
durlabha rādhā-dāsyam dadhāti ... (arati)

mahā-prabhu-gaṇa pārsada vasati
mahā-mantra rāsa vilāsinī
amṛta vāṇīya madhūrya premī
ānanda rasika guru-jana krīdati ... (arati)

E-01. Yellām Gurudev

Yellām Gurudev, Yenakkellām Gurudev
Yellai-yillā Jagat Gurudev ... (Yellām)

Kālai-yilum Mālai-yilum
Karuththāi Yentha Vezhai-yilum
KaruNai-yulla Guruvai
Chiram Thāzhthi Pāduvom ... (Yellām)

Radhai-in Preeyamām
Ramana Manjari Perumām
Yirakka-mulla Devanām
Enthan Sontha Moolamām ... (Yellām)

Gaura Deva Sevane
Kānjana Devi Nesame
Kodi Kodi Janmamum
Kidaikkumo Nam Gurudev ... (Yellām)

Rāja Rāja Ranjini
Ramana Devi Sundari
Rādhā Krishna Sevaiyai
Nalgum Deva Manjari ... (Yellām)

E-12. Guru Deva Jaya Guru Deva

Guru Deva Jaya Guru Deva
Saranam Saranam Pada Padma
Amrta Vaniya Prema Katha
Sri Jaya Narayana Deva (Guru)

Kuruksheetra Samarangana Gita
Viveka Samudga Bhagavad Gita
Vyasa Viracita Bharat Katha
Visva Mangala Punya Katha (Guru)

Kavi Kokila Valmiki Viracita
Dharmika Sunita Rama Katha
Sukamuni Bhashita Bhagavata
Sikhara Prema Krishna Katha (Guru)

Sri Krishna Caitanya
Prabhu Nityananda
Sri Advaita Gadadhara Srivasadi
Gaura Bhakta Vrinda

E-54. Saranam Saranam Guru Deva

Saranam Saranam Guru Deva
Sarvam Saranam Guru Deva
Pankaja Padam Saranam Saranam
Saranam Saranam Guru Deva ... (Saranam)

Patita Pavana Guru Deva
Bandham Kandana Guru Deva
Parama Sad Guruve Parabhakti Bhava
Bhakta Prasarpana Guru Deva ... (Saranam)

Radhika Priyame Guru Deva
Raksaka Rupame Guru Deva
Prema Svarupa Parama Niranjana
Paradhara Karana Guru Deva ... (Saranam)

Karuna Sagara Guru Deva
Karunya Deva Guru Deva
Dharani Vimocana Dayavara Pitave
Dina Dayala Guru Deva ... (Saranam)

E-71. Guru Devam Vandam

Gurudevam vandam saranāra vindam
Pankaja pādam ādhāra vindam ... (Guru)

Samsāra cedanam sarva mangalam
Samala vimochanam sambanda moolam ... (Guru)

Anurakti bhāvam ati shreya sāram
Abhayam udāta dayāla rupam ... (Guru)

Caitanya devam saranāra vindam
Pankaja pādam bhajanāra vindam ... (Caitanya)

Kārunya rupam kanaka varNanam
Kaliyuga kshema avatāra vesham ... (Caitanya)

Sankirtanam marma mantira dhānam
Sarva jagata prema vitaraNam ... (Caitanya)

E-83. Saranam Gurudeva

Saranam Guru Deva - Tava
Saranam Guru Deva
Pankaja Padam Saranam (2)
Saranam Guru Deva

Jagata Rakshaka - Jana
Janma Vināshaka
Sarva Pāpa Vimochana (2)
Saranam Guru Deva

Shreya Dayātaka - Gopi
Sevā Dāyaka
Sarva Mangala Rupaka (2)
Saranam Guru Deva

Tewari Pur Uditha - Gaura
Narayana Deva
Sarva Jagata Sadguru (2)
Saranam Guru Deva

E-84. Enthan Gurudeva Enthan Gurudeva

Enthan gurudeva, enthan gurudeva, enthan gurudeva
Enthan gurudeva, enthan guru, enthan gurudeva

Goloka sundari gopiyar nEsamE enthan gurudeva
Komala shyamala govindan sonthamE enthan gurudeva

Rammiya rupame ramana manjari enthan gurudeva
Radhika ramana sevakame entum enthan gurudeva

Aththanai thevarum unthan idame enthan gurudeva
Anantham pongida arathippom enthan gurudeva

E-87. Gurudeva Mama Gurudeva

guru devā mama guru devā
guru devā mama guru devā
patita pāvana guru devā
pādam saraṇam guru devā

goloka vāsini guru devā
krṣṇā kāntanā guru devā
karuṇā sāgarā guru devā
pādam saraṇam guru devā

bhakti bhoṣanā guru devā
bhakta bāndhavā guru devā
parama-da-yālana guru devā
pādam saraṇam guru devā

amruta vāṇiye guru devā
ānanda rūpame guru devā
prema rasikā guru devā
pādam saraṇam guru devā

F-01. Gurudeva Jaya Gurudeva

Gurudeva Jaya Gurudeva
Gurudeva JayJay Gurudeva! ... (Guru)

Patita Pāvanā Gurudeva
Pādam Saranam Gurudeva
Sādahana Moolame Gurudeva
Sad-Guruve Gurudeva ... (Guru)

Karuṇā Sāgara Gurudeva
Krishna Kāntana Gurudeva
Janma Mardana Gurudeva
Jagad-Guruve Gurudeva ... (Guru)

Goloka Vāsini Gurudeva
Gopika Kanyā Gurudeva
Radhika Priyame Gurudeva
Ramana Manjari Gurudeva ... (Guru)

F-24. Jagat Upaya Karana

Jagat-upaya karaṇa
Bhavatu Mahat taraṇa
Pankaja padam saraṇam - tava
Pankaja padam saraṇam

Mama nāvika pati guru devā
Mama nāvika pati guru devā .. (Jagat)

Janana Maraṇa bhaya
Bhuvana Mamata vena
Manoratha hantita nityam
Manoratha hantita nityam

Mama nāvika pati guru devā
Mama nāvika pati guru devā .. (Jagat)
Ramaṇa sriya priya
Kamana seva kara
Daya para pāvana tāram
Daya para pāvana tāram

Mama nāvika pati guru devā
Mama nāvika pati guru devā .. (Jagat)

F-41. Gurudeva Mama Gurudeva (2)

Gurudevā mama guru devā
Bhagavati kānta dāsā guru devā
Dayāla rupā mama guru devā
Kripā suvatā mama guru devā ... (gurudevā)

Āpad bāndavā mama guru devā
Kripaṇa māyi mama guru devā
Karuṇā sāgarā mama guru devā
Bhakti sārā mama gurudevā ... (gurudevā)

Rādhika dāsi mama guru devā
Nārāyaṇa priya mama guru devā
Rāga sampada mama guru devā
Kavithā sārā mama guru devā ... (gurudevā)

Kirtana priyā mama guru devā
Ramaṇa maṅjari priya guru devā
Neela maṅjari priya guru devā
Prema poshakā mama guru devā ... (gurudevā)

Ramaṇa maṅjari dāsi guru devā
Param guru nārāyana priya sevā
Tava pada saranam mama guru devā
Nava kishori dāsi seva kamaṇā ... (gurudevā)

2. GAURA NITAI

E-47. Gauranga Avataram

Gauranga Avataram - Maha Prabhu
Kaliyuga Varadaram ... (Gauranga)

Saci Tanayam Sri Caitanya Devam
Candira Sobhana Swarna Deham ... (Gauranga)

Radha Krishnam Samgata Rupam
Rakshaka Bhava Prema Swarupam ... (Gauranga)

Govinda Nama Kirtana Mulam
Kaliyuga Taraka Mantira Danam .. (Gauranga)

E-55. Gaura Raja Singam

Gaura Rāja Singam Avatharithār
Avatharithār Nava Deepathile ... (Gaura)

Kali Yuga Dharmam Thannai Parappidave
Parappidave Nāmam Thuthithidave ... (Gaura)

Ulagam Vuyyave Nal Vazhi Koduthār
Vazhi Koduthār Nāma Kirtanam Seithār ... (Gaura)

Hari Nāma Manthirathai Vāri Azhithār
Vāri Azhithār Prabhu Karunai Seithār ... (Gaura)

E-71. Guru Devam Vandam

Gurudevam vandam saranāra vindam Pankaja pādam ādhāra vindam	... (Guru)
Samsāra cedanam sarva mangalam Samala vimochanam sambanda moolam Anurakti bhāvam ati shreya sāram Abhayam udāta dayāla rupam	... (Guru) ... (Guru)
Caitanya devam saranāra vindam Pankaja pādam bhajanāra vindam	... (Caitanya)
Kārunya rupam kanaka varNanam Kaliyuga kshema avatāra vesham	... (Caitanya)
Sankirtanam marma mantira dhānam Sarva jagata prema vitaraNam	... (Caitanya)

E-72. Adi Sri Caitanya Deva

Ādi Sri Caitanya Devā Arbhuta Bālanā Saci Sutā, Arbhuta Bālanā Saci Suta	... (Ādi)
Sundara Keshavā Saccidānandā Sri Krishna Caitanyā Radhika Bhāvanā Rakshaka Rupenā Rāja Simha Caitanyā	... (Ādi)
Nāma Sankiran Nagara Kirtan Navadwip Mandala Nartana Kirtan Patita Pāvana Parama Deva Parirpoornā Caitanya	... (Ādi)

E-95. Caitanya Deva Namō Namō

Caitanya Devā Namō Namō
Sarva Rakshakā Namō Namō
Sankirtana Maya Prema Purushā
Saci Suta Bālā Namō Namō ... (Caitanya)

SwarNa VarNo Namō Namō
Chanda Nāngadā Namō Namō
Sanyāsa Krt Samah Sāntah
Sānti ParāyaNah Namō Namō ... (Caitanya)

Radhika Bhāvanā Namō Namō
Rakshaka Rupakā Namō Namō
Rādhā Krishnā Samgata Rupā
Rāja Sinhāve Namō Namō ... (Caitanya)

Kānchana Dehā Namō Namō
Krishnā Govindā Namō Namō
Kaliyuga Tāra Mantira Dhāna
KāruNya Devā Namō Namō ... (Caitanya)

E-98. O Gauranga O Krsna Gauranga

O Gaurangā! O Krishnā Gaurangā
Sri Caitanyā Gaurangā (O Gaur)

Sarva Raksha Devane, Saci Suta Bālāne
Svarna Deha Rupane, Simha Rāja Garjane. ... (O Gaur)

Theena Da Yālāne, Tāra Mantra Devane
Deva Deva Devarum, Pottum Para Moolame (O Gaur)

Nama San Keertanam, Nagara Nal Nātiyam
Vāna Mazhai Pol Kangal, Pongum Thiru Kolame.(O Gaur)

Raja Su Sundarā, Ramya Rupa Shobanā
Radhā Krishnā Samgata, Prema Dhāna Devatā..(O Gaur)

F-02. Nitai Nitai Gaura Hari

Nitai Nitai Gaura Hari
Nitai Nitai Gaura Hari
Nitai Gaura Saraṇa Gati
Nitai Nitai Gaura Hari ... (Nitai)

Saci Suta Bāla Hari
Sarva Jiva Tāra Gati
Navadwipa Chandra Hari
Navarādhā Mana Kori ... (Nitai)

Prema Dhāna Prabhu Hari
Priya Bhakti Poṣa mati
Harināma bhaja Hari
Kalidharma Yuga Gati ... (Nitai)

F-29. Maha Prabhu Tava Pada Saranam

mahā prabhu tava pada saranam
vande 'ham sarvam tava saranam
rādhā manyatam rasa kupam
vande 'ham sarvam tava saranam ... (maha)

ati suddha bhāvam anuseelam
vande 'ham sarvam tava saranam
saci suta bālam daya rupam
vande 'ham sarvam tava saranam ... (maha)

sankir-tana mayam dana mulam
vande 'ham tava pada saranam
sundara devam ati zobham
vande 'ham sarvam tava saranam ... (maha)

mandira dānam yuga kshemam
vande 'ham sarvam tava saranam
chandira udayam nawad-wipam
vande 'ham sarvam tava saranam ... (maha)

vande 'ham sarvam tava saranam...

3. RADHA KRISHNA

E-02. Giri Varada Jaya Giri Varada

Giri Varadā Jaya Giri Varadā Jaya
Jaya Jaya Giri Varadā
Govardhana Dhara Giri Varadā Jaya
Jaya Jaya Giri Varadā

Nanda Kiśorā Giri Varadā Jaya
Jaya Jaya Giri Varadā
Sundara Rūpa Giri Varadā Jaya
Jaya Jaya Giri Varadā

Gokula Nandana Giri Varadā Jaya
Jaya Jaya Giri Varadā
Govinda Mādhava Giri Varadā Jaya
Jaya Jaya Giri Varadā

Rādhā Ramaṇā Giri Varadā Jaya
Jaya Jaya Giri Varadā
Rāsa Vilolā Giri Varadā Jaya
Jaya Jaya Giri Varadā

E-03. Giridharam Manoharam

Giridharam Manoharam Sudhākaram Su-Mohanam
Giridharam Manoharam Sudhākaram Su-Mohanam
Vrindā Vanadhara Shreya Śobhanam(Giri)

Giridharam Manoharam Sudhākaram Su-Mohanam
Gopī Vallabham Govinda Govinda Mādhavam
Madhuragāna Mohanam Madanabāla Sundaram (Giri)

Giridharam Manoharam Sudhākaram Su-Mohanam
Gokul Jīvanam Govinda Govinda Nāyakam
Govardhana Adbhutam Kṛṣṇa Līla Khelanam(Giri)

Giridharam Manoharam Sudhākaram Su-Mohanam
Nanda Nandanam Govinda Govinda Keśavam
Sundarīyah Kāntanam Sakala Sura Pālanam (Giri)

E-04. Gokula Balaka Gopi Jeevana

Gokula Bālakā Gopi Jivanā
Gopāla Govindā Go Vardhanā ...(Gokula)

Nārāyanā Hari Nārāyanā
Nara Hari Rūpa Sri Nārāyanā ...(Gokula)

Navaneeta Chorā Nanda Nandanā
Mādhavā Yādavā Madhu Sūdanā ...(Gokula)

Nārāyanā Hari Nārāyanā
Jaya Hari Giri Dhāri Nārāyanā ...(Gokula)

E-05. Gokula Balakam Govinda Madhavam

Gokula Bālakam Govinda Mādhavam
Hari Gopālam
Gopika Nāyakam Govardhana Dharam
Krishna Gopālam (Gokula)

Murali Gānanam Manmatha Sundaram
Mohana Gopālam
Madana Mohita Megha Varnam
Mānasa Gopālam (Gokula)

Ambuja Nayanam Adbhuta Natanam
Ānanda Gopālam
Rādhika Lolam Rāsa Leelam
Ramya Gopālam (Gokula)

Sundara Vadanam Sujaya Hāsanam
Syamala Gopālam
Pankaja Puṣpa Prema Madhuram
Parama Gopālam ... (Gokula)

E-06. Gokula Nandana Jaya Krishna

Gokula Nandana Jaya Krishnā
Govinda Mādhavā Sri Krishnā ... (Gokula)

Mohana Krishnā Jaya Krishnā
Murali Gānana Sri Krishnā ... (Gokula)

Gopi Krishnā Jaya Krishnā
Govardhana Dhara Sri Krishnā ... (Gokula)

Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rama Hare Rama, Rama Rama Hare Hare

E-07. Gokula Ramana Govinda Bala

Gokula Ramanā Govinda Bālā
Govardhana Dhara Giri Varadā ... (Gokula)

Nandanana Jaya Nandanana
Yamuna Nadi Teerā
Jaya Nartana Nartana Adi-Nartana
Jaya Jaya Para Bhavanā ... (Gokula)

Chandanana Jaya Chandanana
Sarva Pari Pālā
Jaya Sundara Sundara Ati-Sundara
Jaya Jaya Giri Dharanā ... (Gokula)

Vandanā Bhava Vandananā
Vrindā Vana Dhārā
Jaya Vardhana Vardhana Go-Vardhana
Jaya Jaya Vraja Bharanā] ... (Gokula)

E-08. Gokulathil Meendum Kannan

Gokulathil Meendum Kaṇṇan Pirakka Māttānā
Konchi Konchi Kuzhalūthi Mayakka Māttānā ... (Gokul)

Ampuliyai Kettu Adam Pidikka Māttānā
Maṇṇai Vunda Vāyil Viṇṇai [Ch: *Kāta Māttānā*] ... (Gokul)

Gopiyarai Veṇṇaikkāha Kencha Māttānā
Kenchi Avan Nali Nadanam [Ch: *Āda Māttānā*] ... (Gokul)

Kādu Sent(r)u Mādu Kantai Meikka Mātānā
Kāzhianin Talaiyil Nadam [Ch: *Āda Māttānā*] ... (Gokul)

Govardhana Malaiyai Avan Thūkka Māttānā
Tūki Avan Kudaiyai Pola [Ch: *Pidikka Māttānā*] ... (Gokul)

E-09. Gopala Govinda Nanda Nandana

Gopālā Govinda Nanda Nandanā Gokula Nāyakā Go-Vardhanā	... (Gopala)
Gopi Jana Mana Murali Mohanā Govindā Mādhava Madhu Sudanā	... (Gopala)
Pāpa Vimocana Patita Pāvanā Pankaja Locanā Bhakta Pālanā	... (Gopala)
Venu Vilolā Vijaya Bālanā Yadavā Mādhavā Madhu Sudanā	... (Gopala)
Hare krsna hare krsna krsna krsna Hare Rama hare Rama Rama Rama	... (Gopala)

E-10. Govinda Govinda Radhey Govinda

Govindā Govindā Rādhey Govindā Govindā Govindā Hare Govindā Govindā Govindā Krishnā Govindā	... (Govinda)
Nandanā Bālanā Nanda Bālanā Nartana Sundarā Madhu Sudanā Madhavā Kesavā Krishnā Govindā	... (Govinda)
Bālakā Sundarā Bāla Sundarā Pankaja Locanā Bhakta Pālanā Pāndava Rakshakā Krishnā Govindā...	(Govinda)

E-11. Govinda Madhava Jaya Gopal

Govinda Mādhavā Jaya Gopāl
Krishna Kesavā Sri Gopāl
Govardhana Dhara Jaya Gopal
Gokula Bālā Sri Gopal ... (Govinda)

Mohana Ramanā Jaya Gopāl
Murali Gānanā Sri Gopāl
Ramyaka Bālā Jaya Gopāl
Rādhā Ramanā Sri Gopāl ... (Govinda)

E-13. Jaya Janardana

Jaya Janārdana Krishnā Gite Nāyakā
Jeeva Jeevanā Krishnā Rādhey Mādhavā
Sarva Pālanā Krishnā Syāma Sundarā
Sundarānanā Krishnā Sobha Vanditā ... (Jaya)

Amala Kāncana Krishnā Adi Kesavā
Antar Ātmana Krishnā Ānanda Rupā
Yamunā Jeevanā Krishnā Vadana Sundarā
Yasodā Nandanā Krishnā Vimala Mādhavā ... (Jaya)

Kadamba Kānanā Krishnā Kamsa Mokshakā
Kamala Locanā Krishnā Kāliya Mardanā
Garuda Vāhanā Krishnā Kodhai Nāyakā
Gokul Jeevanā Krishnā Gana Nandanā ... (Jaya)

E-14. Jaya Radha Ramana

Jaya Rādhā Ramaṇa! Jaya Śrī Hari Govindā
Jaya Hari Śrī Hari Gopāl, Jaya Jaya Śrī Nāthā ... (Jaya)

Yaśomati Nandana Śrī Hari, Yamunā Naṭa Cāri
Ānanda Rūpa Śyāma! Ananta Śayi Śayanā ... (Jaya)

Pankaja Locana Śrī Hari, Pītambara Dhāri
Bhuvana Mohana Rāma! Pāpa Ati Haraṇā ... (Jaya)

Yamunā Jīvana Śrī Hari, VrindāVana-Chāri
YaduKula Varadā Kṛṣṇā! Vamśi Dhara Vadanā ... (Jaya)

Sitā Nāyaka Śrī Hari, Sarva Bhaya Hāri
Śyāmala Sundara Rūpa, Jaya Jaya Śrī Kṛṣṇā! ... (Jaya)

E-15. Kanna Kanna Va Va va

Kaṇṇā Kaṇṇā Vā Vā Vā
Kar Muhil Vaṇṇā Nee Vā Vā ... (Kaṇṇā)

Veṇṇai Vuṇṇum Kaṇṇā Vā
Viṇṇai Kāttida Nee Vā Vā ... (Kaṇṇā)

Gopiyar Konchum Kaṇṇā Vā
Gokula Bālane Nee Vā Vā ... (Kaṇṇā)

Nanda Kumārā Kaṇṇā Vā
Nartanam Ādiye Nee Vā Vā ... (Kaṇṇā)

E-16. Krishna Govinda

Krishnā Govindā - Jaya
Govindā Gopālā

Govinda Gopalā Govardhana Dhārā
Gopika Jeevana Gokula Nāyakā ... (Krishna)

Mohana Kesavā Mohita Sobhanā
Manmatha Sundara He-Madhu Sūdanā... (Krishna)

Yasoda Bālakā Yamuna Teeratā
Yādavā Mādhavā Yadukula Pālakā ... (Krishna)

Kesava Mādhavā Gokula Ranjanā
Kāliya Mardanā Kamsa-ni Sūdanā ... (Krishna)

E-17. Krishna Govinda Jaya Gopala

Krishna Govinda Jaya Gopālā
Vrindā Vana Dhara Giri Dharā
Rādheeka Mohana Ramaneeyā
Rūpa Mano-Hara Bhāvanā ... (Krishna)

Mohana Murali Gāna Vilolā
Madana Sundara Sri Dharā
Bhāgavata Priya Param-Dhāmā
Bhakta Jana Gaṇa Pāvanā ... (Krishna)

Hare Krishna Hare Krishna
Krishna Krishna Hare Hare
Hare Rama Hare Rama
Rama Rama Hare Hare ... (Krishna)

E-18. Krishna Kanhaiya Jaya Gopal

Krishnā Kanhaiyā Jaya Gopāl
Kanhaiyā Lālā Sri Gopāl
Jaya Gopāl Jaya Jaya Gopāl
Jaya Jaya Mādhavā Sri Gopāl ... (Krishna)

Yasoda Nandanā Jaya Gopāl
Yamunā Teerā Sri Gopāl
Gokula Rakshakā Jaya Gopāl
Govardhana Dhara Sri Gopāl ... (Krishna)

Nandana Bālā Jaya Gopāl
Navanita Chorā Sri Gopāl
Ksheera Sayanā Jaya Gopāl
Krishnā Kesavā Sri Gopāl ... (Krishna)

E-19. Kuvalaya Dala Neela Varna

Kuvalaya Dala Neela Varṇa Jaya Jaya Kṛṣṇā
Gaura Varṇa Mangala Maya Jaya Jaya Rādhey ... (kuvalaya)

Kamala Nayana Madana Hari Girivara Dhāri
Kṛṣṇa Veṇi Subha Purṇa Jaya Jaya Rādhey ... (kuvalaya)

Madhura Maya Vrajavara Sri Yauvana Dhāri
Maṇi Maya Su-Sundari Vrajavana Rāṇi ... (kuvalaya)

Sasi Vadana Mohana Peetām-bara Dhāri
Sundara Srivraja Vana Vrindāvana Devi ... (kuvalaya)

E-20. Madhava Mamani Manivarna

Mādhava Māmaṇi Maṇivarnā
Madana Mohanā Madhusūdanā

Padma Hastā Paripuraṇā
Pankaja Locanā Parapurushā

Kesi Mardanā Gopāla
Kesava Jayahari Hari Krishṇā

Gopi Nandanā Govindā
Gokula Vāsā Go-vatsalā

Rādhā Vallabhā Hey Ranjanā
Rāsa Rasikā Ramaṇeeyā

E-21. Madhura Gāna Mohana

Madhura Gāna Mohanā Nayana Bhāṣaṇā
Megha Varṇa Śobhanā Bhuvana Jīvana

Dwārakā Pālakā Dīna Dayālā
Bhakta Jana Jīvanā Patita Pāvanā (Ch: Madhura)

Sarva Pāpa Mocanā Sac-Cid Ānandā
Śaśi Vadana Keśavā Sarva Rakṣakā.....(Ch: Madhura)

Rāma Rāma Rāghavā Sītā Nāyakā
Ramya Līla Vallabhā Rādhe Mādhavā ... (Ch: Madhura)

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

E-22. Mohana Madhusudana

Mohanā Madhu Sūdanā
Gānanā Hari Kesavā - Giri Dhara
Mohanā Madhu Sūdanā ... (Mohana)

Nandanā Vraja Bālanā
Mādhavā Gaṇa Ranjanā - Hari Hara
Nandanā Vraja Bālanā ... (Mohana)

Syamalā Jaya Sobhanā
Sarva Loka Sundarā - Sri Dhara
Syamalā Jaya Sobhanā ... (Mohana)

E-23. Kannan Vanthana

Kaṇṇan Vanthānā, Kathaigal Chonnānā
Pullankulal Oothi Yennai
Mayakka Vanthānā

Thannan Thannānā Thananan Thannānā
Thannan Thanna Thananan Thannā
Thannan Thannanā

Kaṇṇan Vanthānā, Kavithai Thanthānā
Veṇṇai Yellām Thirudi Avan
Thinna Vanthānā

Thannan Thannānā Thananan Thannānā
Thannan Thanna Thananan Thannā
Thannan Thannanā

E-24. Muralimano Madhava

Muralimano Mādhava Madana-Mohanā
Govardhana Giridharā Gopi-Jeevanā

(Chorus: Always)

Sri Krishnā Jaya Krishnā Krishnā Krishnā
Sri Rāmā Jaya Rāmā Rāmā-Rāmā

.....

Rupamano Vamsivada Nanda-Nandanā
Gokuljana Gopināthā Syama-Sundarā

Maheswari Rameswari Bharatiswari
Kriyeswari Kshameswari Kananeswari

Sureswari Sukheswari Sasaneswari
Vrajeswari Gaveswari RadheRadhe Sri

E-25. Namō Namō Namō Nanda Nandanā

Namō Namō Namō Nanda Nandanā
Jaya Hari Hari Hari Hari Keṣavā ... (Namō)

Gokul Jana Gopi Gana Nāyakā
Jaya Hari Hari Hari Hari Keṣavā ... (Namō)

Giri Dhara Bhakta Jana Jeevanā
Jaya Hari Hari Hari Hari Keṣavā ... (Namō)

Vamsi Vada Madana Mana Mohanā
Jaya Hari Hari Hari Hari Keṣavā ... (Namō)

Tulasi Dhara Kamala Iva Locanā
Jaya Hari Hari Hari Hari Keṣavā ... (Namō)

E-26. Nanda Bala Gopi Natha

Nanda Bālā Gopī Nāthā
Sundarā Deva Devā... Sundarā Deva Devā!
..... (Nanda)

Mādhavā Madhu Sūdanā
Mohanā Ma-noharā, Mohanā Ma-noharā!
..... (Nanda)

Govindā Hari Gopālā
Gokula Priya Rāma, Gokula Priya Rāmā!
..... (Nanda)

Rāsa Rāja Ramya Bālā
Rādhikā Ramaṇīyā, Rādhikā Ramaṇīyā!
..... (Nanda)

E-28. Nandana Nandana Jaya Gopal

Nandana Nandana Jaya Gopāl
Navanita chorā Sri Gopāl
Govinda Mādhavā Jaya Gopāl
Krishnā Kesavā Sri Gopāl ... (Nandana)

Yasoda Bālanā Jaya Gopāl
Yamunā Jeevana Sri Gopāl
Gokula Rakshakā Jaya Gopāl
Giri Govardhana Sri Gopāl ... (Nandana)

Pankaja Locanā Jaya Gopāl
Bhakta Bhojanā Sri Gopāl
Sri Gopal Jaya Jaya Gopāl
Sundara Ramanā Sri Gopāl ... (Nandana)

E-29. Nanda Nandana Jaya Krishna

Nanda Nandana Jaya Kṛṣṇa Sundara Bālā Śrī Kṛṣṇa, Śrī Kṛṣṇa	... (Nanda)
Harihara Sundara Jaya Kṛṣṇa Giridhara Bālā Śrī Kṛṣṇa, Śrī Kṛṣṇa	...(Nanda)
Rādhika Mohana Jaya Kṛṣṇa Ramaṇiya Nayanā Śrī Kṛṣṇa, Śrī Kṛṣṇa	...(Nanda)
Govinda Dāmodara Kṛṣṇa Gopikā Lolā Śrī Kṛṣṇa, Śrī Kṛṣṇa]	...(Nanda)

E-30. Radha Ramana Rasa Vilola

Rādhā Ramanā Rāsa Vilolā Megha Varnā Sasi Vadanā	... (Rādhā)
Venu Vinodanā Vrindā Vanadhara Yamunā Jeevana Yadu Varadā	... (Rādhā)
Kāliya Mardanā Kamsa Nisudanā Karunā Sagarā Giri Varadā	... (Rādhā)

E-31. Radhika Ramana Ramya Nayana

Rādhika Ramaṇā Ramya Nayanā Nanda Nandana Kṛṣṇahe, Nanda Nandana Kṛṣṇahe(Rādhika)
Gopikā Prāṇā Gokula Dharaṇā Govinda Rāmā Kṛṣṇahe, Govinda Rāmā Kṛṣṇahe(Rādhika)
Mohita Muralī Madhura Vadanā Mohana Madanā Kṛṣṇa He, Mohana Madanā Kṛṣṇa He(Rādhika)

E-32. Radhey Nama Tarakam

Radhey Nāma Tārakam Sadā Japo Re
Krishna Nāma Gānanam Sada Bhajo Re ... (Radhey)

Krishna Nāma Tārakam Sada Japo Re
Radhey Nāma Gānanam Sada Bhajo Re ... (Radhey)

Sada Japo Re.. Sada Bhajo Re
Sada Bhajo Re.. Sada Japo Re ... (Radhey)

Hare krsna hare krsna krsna krsna hare hare
Hare rama hare rama rama rama hare hare

E-36. Sundara Lali

Sundara Lāli Nandana Pyāri
Bhānu Dulāri Karuṇā Māyi ... (Sundara)

Vrindā Vanadhara Vraja Jana Pyāri
Vrindā Sakhī Gaṇa Ramaṇiya Māyi ... (Sundara)

Govinda Dāmo-Dara Vara Pyāri
Gokula Ranjana Premaya Māyi ... (Sundara)

Vraja Vara Nāgara Ramaṇā Pyāri
Rāsa Vinoda Rādhikā Māyi ... (Sundara)

E-37. Sundara Ramaṇa Govinda

Sundara Ramaṇā Govindā
Śrīdhara Mādhava Parandhāmā ... (Sundara)

Śrī Hari Jaya Hari Gopāla
(Su) Gokula Mohana Manoharā ... (Sundara)

Śrī Harī Mādhavā, Śrīdhara Hari Gopāla
Śrī Rādhā Vallabhā, Govindā! Jaya Hari ... (Sundara)

Vamśi Vadanā Sundarā, Keśavā Hari Gopāla
Vrindā Vana Jana Mohanā, Śrī Rādhā Jīvana ... (Sundara)

E-38. Swagatam Krishna

(pitāmbara dharam priya sakhi gaṇam sahitam
pādmambuja paramam purusham mahāntam
rādhā ramaṇam ramyam manoharam
rāsa vilāsam swagātam kṛṣṇā)

Swāgatam Krishnā Swāgatam Kṛṣṇā
Swāgatam Su Swāgatam Swāgatam Kṛṣṇā ... (Swāgatam)

Adi Kesavam Swāgatam Krishnā
Ananda Vardhanam Swāgatam Kṛṣṇā ... (Swāgatam)

Moha Sundaram Swāgatam Kṛṣṇā
Nanda Nandanam Swāgatam Kṛṣṇā ... (Swāgatam)

Murali Mohanam Swāgatam Kṛṣṇā
Madana Bālanam Swāgatam Kṛṣṇā ... (Swāgatam)

Radhe Mādhavam Swāgatam Kṛṣṇā
Ramya Sobhanam Swāgatam Kṛṣṇā ... (Swāgatam)

Gopi Nāyakam Swāgatam Kṛṣṇā
Gokul Jeevanam Swāgatam Kṛṣṇā ... (Swāgatam)

E-39. Vanamali Giridhari

Vana-māli Giri dhāri
Vadhu vrndā vana cāri ... (Vana)

Pitām-bara hara dhāri
Priya vraja citta hāri ... (Vana)

Bhakta-koti bhaya hāri
Vraja kanyā vesa hāri ... (Vana)

Mano-hara vamsi dhāri
Muralidharā he-murāri ... (Vana)

E-40. Yamuna Teera Yadu Varada

Yamunā Teerā Yadu Varadā Yādava Mādhavā He Ramaṇā!(Yamunā)
Vrindā Vana Dhara Govindā Vāmanā Keśavā He Ramaṇā!(Yamunā)
Gokula Nandana Gopālā Gopikā Kānta He Ramaṇā!(Yamunā)
Muralī Gānana Madhu-sūdana Madana Mohana He Ramaṇā!(Yamunā)

E-41. Yasoda Nandana Jaya Govinda

Yasoda Nandanā Jaya Govindā Yādava Mādhavā Hare Mukundā	... (Yasho)
Vraja-Vara Nāgara Yamuna Teerā Vrindā-Vana Dhara Hare Govindā	... (Yasho)
Mohana Murali Gāna Vilolā Manjula Bālā Nanda Dulālā	... (Yasho)
Nartana Sundara Ramaniyā Madhura Vadana Gopāla	... (Yasho)
Pāndava Rakshakā Paripāla Bhuvana Mohana Parandhāmā	... (Yasho)

E-42. Yathanai Koti Janmangalo

Yathanai Koti Janmangalo
Yathanai Koti Maranangalo ... (Yathanai)

Yathanai Yathanai Uravugalo
Yathanai Yathanai Pirivugalo ... (Yathanai)

Yathanai Yathanai Vyādigalo
Yathanai Yathanai Thuyarangalo] ... (Yathanai)

Yathanai Yathanai Svargangalo
Yathanai Yathanai Narakangalo ... (Yathanai)

Yathanai Yathanai Daivangalo
Yathanai Yathanai Lokangalo ... (Yathanai)

Nanda Gopāla Unnai Yallāl
Bandham Yaduvum Yanakku Vundo ... (Yathanai)

E-43. Yathanai Yathanai

Yathanai Yathanai Janmaṅgal Eduthum
Enna Bhayan Kaṅṅā!
Athanai Attanai Janmatilum En
Kaṅṅanai Kāṅene!
(Chorus: see below) ... (Yathanai)

Āyar Pādiyil Avatharithe Nī
Arputhaṅgal Seithāi
Gopiyar Koncha Gokulam Ponga
Govinai Nī Meithāi!]
(Chorus: see below) ... (Yathanai)

Chorus:

Kṛṣṇā Govindā Govinda Govindā
Govinda Gopālā!
Vrindāvana-dhara Sundara Bālā
Nandana Gopālā

E-44. Vandanam Vandanam

Vandanam Vandanam Nanda Gopālam
Nartana Sobham Navanita Choram

Komala Kāntam Syamala Rupam
Govinda Rāmam Gokula Deepam

Sundara Bālam Nanda Kumāram
Indira Jālam Girivara Tāram

Yamunā Teeram Yadukula Suram
Yasoda Bālam Karuṇā Sāram

E-45. Nandanā O' Nandanā

Nandanā O' Nandanā
Manda Hāsa Madhu Vadanā
Sundaranā Madhu Sūdanā
Śrīdhara Giri Dharaṇā

Gopika Bālā Gokula Ramaṇā
Govardhana Dhara Giri Varadā

Pankaja Puśpa Locananā
Yamunā Nadi Tīrā

Ati Adbhuta Nartana Jaya Vardhana
Jaya Dhara Para Bhavanā

E-48. Kripa Karo O' Radhe

Kripā Karo O' Rādhe ...Kripā Karo O' Rādhe ...
Ah... ah... ah...ah... Kripā Karo O' Rādhe

Goloka Sundari Kṛṣṇa Manohari
Komala Kāncana Rādhe
Ah... ah... ah... ah... Kripā Karo O' Rādhe

Vṛṣabhānu Nandini Bhuvana Iswarī
Vrajavara Devī Rādhe
Ah... ah... ah... ah... Kripā Karo O' Rādhe

Śrīhari Mohini Barṣāṇa Vāsini
Vrindāvana Jana Rādhe
Ah... ah... ah... ah... Kripā Karo O' Rādhe

E-49. Muralidhara Jaya Muralidhara

Muralidharā Jaya Muralidharā
Mohana Sundarā Muralidharā(Murali)

Gokula Vāsā Muralidharā
Gopī Manoharā Muralidharā(Murali)

Karuṇā Sāgarā Muralidharā
Kāmini Kāntā Muralidharā(Murali)

Giridhara Bālā Muralidharā
Kṛṣṇā Govindā Muralidharā(Murali)

E-52. Vrindavana Nandana Lala

Vrindāvana nandana lālā
Śringāra susundara bālā
Keśi vata līlā dhārā
Vamśivaṭa Veṇu gānā

Nanda nanda nanda nandanam - nīla
Megha maṇi mohana sundaram(Vrindāvana)

Giri-dhāri vamśi- dhāri pītāmbara paṭa dhāri
Govardhana vana dhāri Śrī hari(Vrindāvana)

Kuvalaya sundarā goloka nandanā
Gopī jana vallabhāho ho ho..!(Vrindāvana)

E-53. Govinda Jaya Govinda

Govindā Jaya Govindā, Gokula Nandana Govindā
Vrindā Vanadhara Govindā, Vraja Jana Balā Govindā

Yamunā Tīrā Govindā, Yadu Kula Śūrā Govindā
Gopī manohara Govindā, Kṛṣṇā Ramā Govindā]

Nanda Kiśorā Govindā, Nartana Balā Govindā
Sundara Ramaṇā Govindā, Śrī Jaya JayaGovindā

E-57. Giridhara Balam Gopalam

Giridhara Bālam Gopālam
Govinda Rāmam Keśavam
Komazha Kāntam Arbhudam
Krishnam Vande Jagat Padam(Giri)

Murali Manohara Sundaram
Mukundā O' Madhu Sūdhanam
Vrindā Vanapura Vāsanam
Krishnam Vande Jagat Padam(Giri)

Gokula Manjuḷa Manmatham
Govindā Adi Shobhanam
Gopika Lolam Mangalam
Krishnam Vande Jagat Padam(Giri)

Viṣamaya Kāliya Nartanam
Krishnā O' Nanda Nandanam
Viṣama Kesi Martanam
Krishnam Vande Jagat Padam(Giri)

E-61. Lala Lala Nanda Lala

Lālā Lālā Nanda Lālā
Bālā Bālā Gopālā

Bambam Bola Bambam Bola
Bambam(bam) Bambambam Bambam Bola

Chorā Chorā Mākhan Chorā
Merā Merā Dāmodarā

Bambam Bola Bambam Bola
Bambam(bam) Bambambam Bambam Bola

E-63. Pankaja Vadanam

Pankaja Vadanam Paramānandam
Parimala Ādi Nātham

Vrindā Vanadhara Varada Pālana
Giridhara Bāla Shobam...

Ambuja Nayanam Ananta Sayanam
Aravindam Ānandam

Murali Gānana Vrindā Vāsana
Manmana Mohana Vesham...

Kānjana Rādham Karunā Seelam
Komala Gopi Kāntham

Gokula Jeevana Govinda Bālana
Gopi Jana Mana Moham...

E-64. O Shyamala O Sundara

O' Shyamalā, O' Sundarā
Cita Chorā Nanda Nandanā] ... (O Shyamala)

O' Mādhavā, Madhusūdhanā
Man Mana Mohanā Manmatā] ... (O Shyamala)

O' Keshavā, Giri Vardanā
Gopi Kāntā Yadhu Nandanā] ... (O Shyamala)

O' Vāmanā Vamsi Dhāraṇā
Vana Mālā Hari Govindā!] ... (O Shyamala)

E-65. Jeevitha Padahu – Ailasa

Jeevitha Padahu Karai Seraṅum... Ailasā.. Oi Ailasā!

Gokula Bālā O' Govardanā
Gopika Kāntā O' Giri Vardanā
Komala Shyāmā Hari Govindā (Gokula)

Kamsa Vimochanā Nārāyaṇā
Kāliya Mardanā Nata Vardanā
Gāna Vinodā Hari Govindā (Gokula)

Rādhika Ramanā Mana Mohanā
Ramyaka Bālā O' Madhusūdanā
Rāsa Vilolā Hari Govindā (Gokula)

E-66. Goloka Lokam Aduthe

Goloka Lokam Āduthe
Gokula Gānam Pāduthe
Govinda Bālam Leelamellām,
Āh..āh...Ānandam ... (Goloka)

Gānam, Mazhai Meham – Naru
Pullānkulal Geetham (2)

Nādam Nadi Teeram – Nalla
Thohai Mayil Natanam (1)

Vrindavana-mellām Ānandame
Vrindavana-mellām Ānandame ... (Goloka)

Bālam, Gopālam – Manda
Hāsam Madhu Vadanam]

Moham, Mana Moham – Gopi
Kāntam Madhu Sūdanam

Vrindavana-mellām Ānandame (2) ... (Goloka)

E-67. O Nandana Nanda Nandana

O Nandanā Nanda Nandanā
Manda Hāsa Madhu Vadanā ... (O Nandana)

Manmana Mohanā Mani Varnanā
Manjula Bala O Madhu Sudhana
Yadhukula Surā O Yadhu Nandanā
Yamunā Nadikula Nata Vardanā ... (O Nandana)

Gokula Ramanā Govardhanā
Kalindi Vanamālā Hari Govindā
Gopika Kānta O Giri Vardanā
Kāliya Mardana Ati Nartanā (O Nandana)

E-70. Kār Muhil Varna Kanna

Kār Muhil Varna Kannā - Gana
Gopiyar Konchum Ramana
Narum VeingKulal Gānathin Yellai
Veroru Thevanum Yanakkillai [Kār..] ... (Kār)

Ānirai Meikkum Kannā - Nee
Ānanda Gokula Mannā
Arum Gopiyar Nenjangal Pongum
Ānantha Geethangal Yengum [Ānirai...] ... (Kār)

Maragatha Mānicka Madanā – Mana
Mohana Kānta Vadanā
Vana Mālaiyin Shobana Lolam
Manampongum Ānantha Leelam [Maragatha..] ... (Kār)

E-72. Radha Madan Mohan

Rādhā madan mohan, jaya rādhā madan mohan
Rādhā rādhā rādhā ramanā (2)
Rādhā madan mohan, jaya rādhā madan mohan (Rādhā)

Kumari kadal oram - nal kottāram ooril
Kovil kondu arul koorum (2)
Rādhā madan mohan, jaya rādhā madan mohan (Rādhā)

Vrinda vana rāNi - vraja nanda rājanudan
Gaura sri hari guru devum (2)
Rādhā madan mohan, jaya rādhā madan mohan (Rādhā)

Kummi pādiduvOm - kOI āttam ādiduvOm
Krishna premai pongidave
Ādi makilnthiduvOm, ādi makilnthiduvOm ... (Rādhā)

E-73. Gopi Jana Mana Lola

Gopi Jana Mana Lola – Giri
Govardhana Dhara Bala
Gokula Navanita Chora, Krishna Govinda Rama
Lala Lala Lala, Lala O' Nanda Lala (Gopi)

Maragatha Mamani Varna
Mana Mohana Murali Gana]
Kaliya nartana Vasha, Kamsa Mardana Bala

Lala Lala Lala, Lala O' Nanda Lala (Gopi)

Radhika Ramana Lola
Rasa Rāsa Vinoda Bala]
Yamuna Nadhikula Tira, Yashoda Nandana Bala (Gopi)

E-74. Sundara Sundara Shyama Sundara

Sundarā Sundarā Shyama Sundarā
Chandira Shobhanā Sarva Mohanā

Gokula Ranjanā Gopi Jeevanā
Govindā Keshavā Koti Sundarā

Manjula Bālanā Manda Hāsanā
Madhura Venu Gānanā Madhu Sudhanā

Nandana Nandanā Nātya Lolanā
Madhavā Yadhavā Man Manoharā

E-75. Krishna Govinda Giridhari

Krishnā Govindā Giridhāri
Gokula Vana Jana Sukhadhāri ... (Krishna)

Sobhana Sundarā Jayadhāri
Sarva Suragana Avatāri ... (Krishna)

Pankaja Lochanā Bhayahāri
Patita Pāvana Paradhāri ... (Krishna)

Radhika Mohanā Rasadhāri
Ramaniya Bhajamana Vasihāri ... (Krishna)

E-76. Chinna Chinna Gopala

Chinna Chinna Gopala
Sundara Bala Gopala
Vrindavana Dhara Nanda Bala
Giri Dhara Gopala ... (Chinna)

Nanda Nandana Gopala
Navanita Chora Gopala
Manmata Vadana Murali Gana
Madana Gopala ... (Chinna)

Govinda Rama Gopala
Gopi Jana Mana Gopala
Gokula Jeevana Gopika Lola
Krishna Gopala ... (Chinna)

E-78. Raja Ganam Pādum

Rāja Gānam Pādum Enthan Kannan Nee - Arum
Rādhai Ullam Kollai Konda Kallvan Nee ... (Raja)

Nenjam Niraya Mazhalai Pesum Ponmaṇi
Nanda Bhavanam Mahizha Thavazhum Bāla Kaṇmaṇi

Āyar Pādi Kulaththil Udiththa Amuthan Nee - Nal
Ānir Meikkum Azhahu Jālam Thanithani ... (Raja)

Kallam Vaithu Veṇṇai Thirudum Kallvan Nee
Thullum Gopi Nenjam Kavarntha Nanda Bālan Nee

Yamunai Oram Odi Ādum Azhahan Nee – Narum
Amutha Gānam Pozhiyum Bāla Kannan Nee ... (Raja)

E-79. Radha Ramana O Nandana

Radha Ramana O Nandana
Ramyaka Bala Hey Nandana
O Nandana Oho Nandana
Nanda Kishora Hey Nandana ... (Radha)

Gokula Bala O Nandana
Gopika Lola Hey Nandana
O Nandana Oho Nandana
Nanda Kishora Hey Nandana ... (Radha)

Yamuna Tira O Nandana
Yadhava Sura Hey Nandana
O Nandana Oho Nandana
Nanda Kishora Hey Nandana ... (Radha)

Giridhara Bala O Nandana
Krishna Keshava Hey Nandana
O Nandana Oho Nandana
Nanda Kishora Hey Nandana ... (Radha)

O Nandana O Nandana...

E-80. Adiduvom Nam Padiduvom

(Thannānan Thannā Thannāna - thanna
Thannānan Thannā Thannāna
Thannānan Thannā Thannāna
Thannānan Thannā Thannāna)

Ādiduvom nām pādiduvom - nalla
Ānantha kummi ādiduvOm
YashOda bālan mahimai pādi
Arputhamāhave ādiduvOm ... (Ādiduvom)

Vrinthāvana kOkulatthil - nam
Sundara bālan vanthānadi
Irelu IOkam pOttidave - avan
Vinthaikal pala seithānadi ... (Ādiduvom)

GOparkaludan govina meitthu
GOkulam thalaikka vanthānadi
GOvardana malaiyai piditthu
GOkulam mahila seithānadi ... (Ādiduvom)

GOpiyar koncha gOkulam ponga
Kārmega vannan vanthānadi
Kāliyan thalaiyil pātham vaitthu
Llilaikal pala seithānadi ... (Ādiduvom)

Ālilai kannan nam sontham - antha
Arputa bālan nam bantham
Avanai thavira enakku vEru
Yethuvum entumE vENDāmadi ... (Ādiduvom)

E-81. Krishna Govinda Namō Namō

Krishnā Govindā Namō Namō
Keshavā Madhavā Namō Namō
Gitā Nāyakā Namō Namō
Giridhara Bālā Namō Namō

Mohana Sundarā Namō Namō
Murali Gānanā Namō Namō
Nandana Bālā Namō Namō
Navanīta Chorā Namō Namō

Vamsi Vadanā Namō Namō
Vaikuntha Nāthā Namō Namō
Vrindāvana Dharā Namō Namō
Vrajavara Bālā Namō Namō

Ambuja Lochanā Namō Namō
Arbuta Bālanā Namō Namō
Ānanda Rupā Namō Namō
Acyuta Bālā Namō Namō

Kāliya Nartanā Namō Namō
Kamsa Mardanā Namō Namō
Karunā Sāgarā Namō Namō
Krishnā Keshavā Namō Namō

E-82. Jagannāth Jagannāth Jaya Jagannāth

Jagannāth Jagannāth Jaya Jagannāth
Sri Jaya Madhavā Jaya Jagannāth
Jagannāth Jagannāth Jaya Jagannāth
Yadhava Jeevanā Jaya Jagannāth ... (Jagan)

Caitanyā Bhushita Jaya Jagannāth
Sankita Priyane Jaya Jagannāth
Subhadrā Sacate Jaya Jagannāth
Sundara Devā Jaya Jagannāth ... (Jagan)

Neela Mādhavā Jaya Jagannāth
Leela Lolanā Jaya Jagannāth
Balaram Sahita Jaya Jagannāth
Patita Pāvanā Jaya Jagannāth ... (Jagan)

Kamala Nayanā Jaya Jagannāth
Kārunya Devā Jaya Jagannāth
Koti Sundarā Jaya Jagannāth
Krishnā Govindā Jaya Jagannāth ... (Jagan)

E-85. Krishnam Govinda Balam

kriṣṇam govinda bālam
kāraṇam sarva moolam
kriṣṇam gokula bālam
kāntanam mānasa śobham ... (krishnam)

mohanam murali gānam
manjula mandana hāsam
kriṣṇam gokula bālam
kāntana natavara veṣam ... (krishnam)

gopam sundara roopam
giridhara lobhana leelam
kriṣṇam gokula bālam
gokula ānanda bhāvam ... (krishnam)

madhuram atisuka sāram
manmata sundara veṣam
kriṣṇam govinda bālam
gopi jana mana lolam ... (krishnam)

E-88. Nanda Bala Gopala

nanda bālā gopālā
navanita chorā giridhārā
nandanā chandanā, chandanā nandanā
nanda nanda yasho mati vraja nanda nandanā ... (nanda)

manda hāsā madhu-vadanā
mānasa kāntā manmatanā
manmatanā madhu-vadanā, madhu-vadanā manmatanā
manmaya mano-hara madhu maya sundarā ... (nanda)

ramya bālā ranjanā
rāsa rājā vraja kunjanā
ranjananā kunjananā, kunjananā ranjananā
rāsa leela vraja gopi rādhika ranjanā ... (nanda)

E-90. Vrindavana Pura Sundara Lali

vrindāvana pura sundara lāli
vrṣabhānu nandini nandana pyāri
vraja jana hari-mana sarva hāri
vara para sukha-dhara rādhā nāmi

neelāmbara dhara vesa vihāri
peethāmpara dhara cittati chori
nātya rucira natavara sundari
mānini rādhā madana mohini

ramyaka rūpiṇi rādhika devi
ramaṇa sundari rāsa vilāsini
yasomati vatsala vraja-vana ishwari
yamunā chāri mana dhara khori

kāmīni mohini kāncana dehini
krṣṇa kamani giridhara mānasi
komala syāmala shobhana rāṇi
krṣṇa kānti karuṇā māyi

goloka vāsini gopi-si-romaṇi
krṣṇa shakti prema halādini
bhagavata kānti tavajana dāsi
pāda kamalam krpā yāsi

E-92. Yamunai Nadhi Oram

Yamunai Nadhi Oram, Yathanai Kolam Engum Ānanthme, O.. O.. O.., Engum Ānanthame	... (Yamunai)
Mādu Meikkum Kannan, Māya Mani Vannan Ādum Azhaginile, O.. O.. O.. Ādum Azhaginile	... (Yamunai)
Thaen Soriyum Kāttil, Puzhzhinangal Pāttil Māngal Mayilgalume, O.. O.. O.. Māngal Mayilgalume	... (Yamunai)
Yathanai Gopi, Athanai Kannan, Enne Arbhudame O.. O.. O.. Enne Athisayamo	... (Yamunai)

E-93. Giri Dhāri Jaya Giri Dhāri

Giri Dhāri Jaya Giri Dhāri Govardhana Dhara Giri Dhāri	
Vrindā Vanadhara Giri Dhāri Vraja Jana Vaśikara Giri Dhāri(Giri)
Gokula Nandana Giri Dhāri Govinda Mādhava Giri Dhāri	
Rādhā Ramaṇā Giri Dhāri Rasīka Bāla Giri Dhāri(Giri)

E-94. Premadam Ca Me

Krishna Govindam Gopi Nāyakam Gokul Jeevanam Gopa Sākhyatam	
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Premadam ca me kāmadam ca me
Vedanam ca me vaibhavam ca me
Jeevanam ca me jeevitam ca me
Daivatam ca me deva na 'param ... (Prema)

Nanda Nandanam Nalina Sundaram
Nātya Shobhanam Nava Vichāranam
Murali Gānanam Madhura Bhāvanam
Nayana Lochanam Nāda Bheejanam ... (Prema)

Padma Nābhanam Prema Kāntanam
Parama Chetanam Bhakta Bhoshanam
Bandha Chedanam Purushottamam
Bhuvana Rakshakam Pari Pālanam ... (Prema)

Manda Hāsanam Madana Mohanam
Māya Leelanam Madhu Sudhanam
Meha Varnanam Man-Manoharam
Moola Tāranam Mantra Rupakam ... (Prema)

E-97. Yamunai Nadhi Theerathile

Yamunai Nadhi Theerathile,
Ezhil Pongum Rupathile
Yashodā Bālan Vanthāndi
Ange, Yashodā Bālan Vanthu, Sirithu Nintāndi ... (Yamunai)

Thannā Thananan Thannā Thannā Thannā
Thananan Thannā Thannānā
Thananan Thannā Thannā Thannānā
Thannā, Thanan Thannā Thannā Thannānā ... (Yamunai)

Than Mohanappul-lānkulalai ,
Vāyil Vaithu Oothi Ennai
Kollai Kondu Thirudi Vittāndi
Avan, Kollai Kondu Ithayathaye, Thiridi Vittāndi ... (Yamunai)

E-99. Aham Bhiksu Vrindavane

Aham Bhiksu Vrindāvane,
Yamunā Teere Vrindāvane
Govardane Vrindavane
Gokula Dhāmne Vrindāvane (Aham)

Rādha Kunde Shyama Kunde,
Ratna Kunde Brahma Kunde
Lalitā Kunde Vishākhā Kunde
Vrindā Kunde Uddhavā Kunde (Aham)

Nikunja Vane Nidhu Vane,
Nātya Kāliya Daman Vane
Kusuma Vane Kishori Vane
Gocharan Vane Gokul Vane (Aham)

Seva Kunje Imli Kunje,
Cheer Ghate Brahmara Ghate
Kesi Ghāte Nanda Gaon
Kishori Ghāte Varsāne (Aham)

F-03. Syamasundarā Syamali Mohana

Syamasundarā Syamali Mohana

Vrindavanā, Sri Vrindavanā Jaya
Sree DhāraNa Sri Madhu Sudhana
Sree DhāraNa Sri Madhu Sudhana

Sri Hari Jaya Hari, Vrindavana Jana Mohan...

Manmana Mohana...
Madana Vilolana , Govinda

Manmana Mohana...
Madana Vilolana , Govinda

Sri Hari Jaya Hari,
Vrindavana Jana Mohan.. ... (Syama)

F-04. Gopala Govinda

Gopālā Govindā – Krishnā Govardhana Giri Rājā	... (Gopālā)
Gokula Nāyakā, Gopi Jana Vallabhā	... (Gopālā)
Radhika Mohanā, Rasika Bālana	... (Gopālā)
Pankaja Lochanā, Bhakta Paripālana	... (Gopālā)
Manmata Sundarā, Manjula Bālana	... (Gopālā)

F-05. O Radhey, Jaya Radhey

O Radhe Jaya Radhe Mahā Rāni Subha Radhe	... (O Radhe)
Madan Mohana Priya Radhe Jagan Mohini Sri Radhe	
Vrindāvana Jana Radhe Vrshabhanu-su Sutā Radhe	... (O Radhe)
Paramdhāmana Prema Radhe Para Sakhi Gana Priya Radhe	
Rasa Leelana Vraja Radhe Ramya Bhajamana Daya Radhe	... (O Radhe)

F-06. Kummiyadippom Thozhiare

(Thannanan Thannā Thannāna - thanna
Thananan Thannā Thannāna
Thananan Thananan Thannāna
Thannā Thannā Thannāna)

Kummiyadippom Thozhiare - Nam
Govindan Nāmangal Pādiduvom
Gokula Nāthan Nam Gopālan
Kārmuhil VarNanai Pādiduvom ... (Kummi)

Āyar pādiyil Arputham Seitha
Māyanai Nāmume Pādiduvom
Mā Yashoda Madiyil Thavazhntha
Seyanai Yenrume Pādiduvom ... (Kummi)

Sundara Bālanām Nanda Gopāl Nam
Bhandhamadi Avan Thanjamadi
Indira Lokamum Vendām Intha
Thanthira Kāran Thān Sonthamadi ... (Kummi)

Manmata Mohana Bālanadi Avan
Mantha Hāsa Madhu-Soodanadi
Mangalam Pongave Pādiye Manam
Pongave Kummi Ādiduvom ... (Kummi)

F-07. Radha Ramana Bol Hari Bol

Radha Ramana Bol Hari Bol
Radha Ramana Bol Hari Bol
Radha Radha Bol, Radha Ramana Bol ... (Radha)

Radha Madana Mohana Bol
Radha Madana Mohana Bol
Radha Radha Bol, Radha Ramana Bol ... (Radha)

Radha Govinda Madhava Bol
Radha Govinda Madhava Bol Bol
Radha Radha Bol, Radha Ramana Bol ... (Radha)

F-08. Bol Radhe Bol

Bol Radhe Bol , Bol Krishna Bol ... (Bol)
Bol Bol Bol - Radha , Ramana Bol Hari Bol ... (Bol)
Bol Bol Bol - Radha , Madana Bol Hari Bol ... (Bol)
Bol Bol Bol - Radha , Mohana Bol Hari Bol ... (Bol)

F-09. Govinda Govinda

Govindā Govindā
Gokula Nandana Gopālā

Vrindāvana Dhara Nanda Bālā
Giridhara Bālā Gopālā ... (Govinda)

.....

Nannannā Nānanā
Nannana Nannan Nananānā

Nannā Nannā Nananānā
Nananna Nanna Nananānā)

.....

Yashoda Nandana Gopālā
Yamunā Teerā Gopālā

Vrindavana Dhara Nanda Bālā
Giridhara Bālā Gopālā .. (Govinda)

Nanda Nandana Gopālā
Navanidha Chorā Gopālā

Vrindāvana Dhara Nanda Bālā
Giridhara Bālā Gopālā ... (Govinda)

Rādhā Ramanā Gopālā
Ramyaka Bālā Gopālā

Vrindāvana Dhara Nanda Bālā
Giridhara Bālā Gopālā ... (Govinda)

F-10. Gopi Natha Gopi Natha

śyāmam hiranya-paridhim vanamālya-barha-
dhātu-pravāla-nata-vesham anavratāmse
vinyasta-hastam itarena dhunānam abjam
karnotpalālaka-kapola-mukhābja-hāsam

Gopi Nāthā! Gopi Nāthā!
Gokulvana Jana Gopi Nāthā!
Govindā Hari Gopi Nāthā
Gokula Mani Gopi Nāthā ... (Gopi)

Brahmā Mohita Gopi Nāthā
Brindā Sevita Gopi Nāthā
Braja Bālanā Gopi Nāthā
Prema Kāntanā Gopi Nāthā ... (Gopi)

Shyama Sundarā Gopi Nāthā
Shymali Mohanā Gopi Nāthā
SreegaNo Vatsa Gopi Nāthā
Sreedharā Nanda Gopi Nāthā ... (Gopi)

Kāliya Nartanā Gopi Nāthā
Kānchana Nesanā Gopi Nāthā
Govardana Dhara Gopi Nāthā
Krishnā Govindā Gopi Nāthā ... (Gopi)

F-11. Madan Mohan Azhakai Kandu

madan mohan azhakaik kaṇḍu ādiduvome
jagan mohan puhazhai enRum pādiduvome
ādiduvome nām pādiduvome
ānantha sāharaththil mūzhhiduvome ... (madan)

rāthaiyudan kolam koṇḍa māya kaṇṇanai
keethamudan gaṇamudan thozhuthiduvome
ādiduvome nām pādiduvome
ānantha sāharaththil mūzhhiduvome ... (madan)

veinkulai oothukinta veṇu nāthanai
vāi maṇakka nā makizha pūjai seivome
ādiduvome nām pādiduvome
ānantha sāharaththil mūzhhiduvome ... (madan)

ambuja nayana maṇi meka varṇanin
apayam tharum pāthankalil saraṇadaivome
ādiduvome nām pādiduvome
ānantha sāharaththil mūzhhiduvome ... (madan)

F-12. Gokula Ramana Gopal Ramana

Gokula Ramanā Gopālā Ramanā
Gopi-Manohara Govinda Ramanā ... (Gokula)

Gāna Vinodhana Giridhāri Ramanā
Kānjana Rādhā Kāntana Ramanā ... (Gokula)

Manmata Vadanā Mādhavā Ramanā
Mohana Murali Gānana Ramanā ... (Gokula)

Manjula Bālanā Sobhanā Ramanā
Komala Sundarā Syamala Ramanā ... (Gokula)

Kāliya Nartana Kamaniya Ramanā
Koti Prabhāsura Govinda Ramanā ... (Gokula)

F-13. Vrindavana Nanda Bala

Vrindavana Nanda Bālā
Vrindavana Nanda Bālā – GaNa
Giridhari Govinda Devā ... (Vrindavana)

Sringara Mohana Shobhā
Sringara Mohana Shobhā – Pari
Peethampara Dhara Veshā.. ... (Vrindavana)

Gokula Ranjana Bālā
Gokula Ranjana Bālā – Konchum
Gopi Jana Mana Lolā ... (Vrindavana)

Yamuna Nadhi Kula Teerā
Yamuna Nadhi Kula Teerā – Vamsi
Vadana VarNa Vana Mālā ... (Vrindavana)

Pongum Rasa Paramdhāmā
Pongum Rasa Paramdhāmā – Tri
Bhanga Neela MaNi Dehā ... (Vrindavana)

F-14. Kuckoo Kuckoo Koovuthadi

Kuckoo Kuckoo Koovuthadi
Chocki Chocki Pāduthadi
Ter Kadamba Gānamadi
Deva Devanai Theduthadi ... (Kuckoo)

Thicki Kiligal Pesuthadi
Thogai Mayilum Aaduthadi
Thāvara Malargal Choriyuthadi
Deva Devanai Theduthadi ... (Kuckoo)

Thulli Megam Mooduthadi
Killum Thental Veesuthadi
Pullinam Māngal Vāduthadi
Kollum Devanai Theduthadi ... (Kuckoo)

Sakhi Yenthan Chitthamellām
Vicki Vicki Eānguthadi
Nanda Bālanai Nāduthadi
Sundara Devanai Theduthadi ... (Kuckoo)

F-15. Vrindavana Malika Giridhari Ca

Vrindāvana Mālikā, Giridhāri Ca
Sringāra Mohanā, Yamunā Tirā ... (Vrinda)

Sundara Nandanā, Gopālā Sutā
Indira Mamata, Mardana Surā ... (Vrinda)

Vedeshu Durlabhā, Varadā O Bālā
Bhakteshu Bhāvanā, Sulabha'durā ... (Vrinda)

Haridāsa RupeNā, KaruNā Sāharā
Girirāja adbhutā, SaraNā Gatā ... (Vrinda)

F-16. Krishna Gopala Bal

Krishnā! Gopāla Bāl
O Nandanā!
Govindā! Gopāla Bālā ... (Krishna)

Gokula Vāsā Gopālā
Gopika Lolā Giridhārā ... (Krishna)

GāNa vi-Vinodā Gopālā
Kānjana Lolā Giridhārā ... (Krishna)

Mohana Madanā Gopālā
Mohini Kāntā Giridhārā ... (Krishna)

F-17. Gokul Vana Vara Dhari

Gokul Vana Vara Dhāri
Gopi Jana Mana Hāri
Vrindā Vana Giri Dhāri
Sundaresu Chittha Hāri ... (Gokul)

Nata Vara Vesha Dhāri
Navana Vinoda Vāri
Nandana Sundara Bāri
Nikunja Vana Vihāri ... (Gokul)

Mohana Murali Dhāri
Madana Sobhana Hāri
GopigaNa Vastra Hāri
Govindā SuguNa Dhāri ... (Gokul)

Peetām Bara Patta Dhāri
Priya Bhakta Prema Dhāri
Kālindi Yamuna Chāri
Krishnā Govindā Hari ... (Gokul)

F-18. Gokul Vanamo Gopi Janamo

Gokul Vanamo Gopi Janamo
Gokul Janamo Radhe Manamo ... (Gokul)

Vrindā Vanamo Bhandir Vanamo
Bhadra Vanamo Bahul Vanamo ... (Gokul)

Khadir Vanamo Kumuda Vanamo
Kāmya Vanamo Tāla Vanamo ... (Gokul)

Madhu Vanamo Loha Vanamo
Mahā Vanamo Bilva Vanamo ... (Gokul)

F-19. Krishna Krishna Shyama

Krsna Krsna Shyama, Shyamala Rama
Radhey Shyama, Radhey Shyama ... (Krsna)

Vrindavana Bala, Nanda Dulala
Megha Shyama, Megha Shyama ... (Krsna)

Vrindavana Natha, Sundara Deva
Srihari Shyama, Srihari Shyama ... (Krsna)

Vrindavana Dhama, Murali Gana
Mohana Shyama, Mohana Shyama ... (Krsna)

F-26. Gokulvana Ganathile

Gokulvana Gānathile Thannān Thannānā
Govindanin Pārvaileyile Thinnān Thinnānā
Ponguthadi Yithayamellām Thannān Thannānā
Kiranguthadi Chitthamellām Thinnān Thinnānā ... (Gokul)

Sonthamillai Bandhamillai Thannān Thannānā
Thanjamintha Govindane Thinnān Thinnānā

Manjumuhil Manivarnan Thannān Thannānā
Konchum-Madhu Sudhanane Thinnān Thinnānā... (Gokul)

Unavumillai Vurakkamillai Thannān Thannānā
Vunarvumillai Voottamillai Thinnān Thinnānā

Koni-nirkkum Govindanin Thannān Thannānā
Kola-ezhil Kānumpothu Thinnān Thinnānā ... (Gokul)

Go-vazharkkum Govindanai Thannān Thannānā
Kolamittu Koopiduvom Thinnān Thinnānā

Nā-manakka Pādiduvom Thannān Thannānā
Namakkevarum Thevaiyillai Thinnān Thinnānā. ... (Gokul)

F-31. Janamillatha Ulagathile

Janamillātha Ulagathile Yanakkidam Vendum
Dhanamillātha Ulagathile
Yanakkidam Vendum, Yanakkidam Vendum

Kālaiyilum Mālaiyilum Pādida Vendum
Sri Rādhā Krishnā Nāmangalai
Pādida Vendum, O Pādida Vendum

Pasiyillātha Ulagathile Yanakkidam Vendum
Thuyillātha Ulagathile
Yanakkidam Vendum, Yanakkidam Vendum

Gānamalai Rāgathile Ādida Vendum
Sri Rādhā Krishnā Ganathile
Ādida Vendum, O ādida Vendum

Ninaivillātha Ulagathile Yanakkidam Vendum
Kanavillātha Ulagathile
Yanakkidam Vendum, Yanakkidam Vendum

Kālaiyilum Mālaiyilum Koodida Vendum
Sri Rādhā Krishnā Leelaiyile
Koodida Vendum, O Koodida Vendum

F-33. Gokul Vana Jeevana

Gokul Vana Jeevana, Gopi Jana Madhava
Gopi Jana Jeevana, Gokul Vana Madhava

Madhur Gana Sundara, Mathura Jana Yadhava
Vrinda Vana Keshava, Sringa Rasu Shyamala

Nanda Nanda Nandana, Nava Rasa Lochana
Yamuna Nadhi Tirana, Yadhu Kula Surana

F-34. Sri Krishnan Namangalai Padungkal

Sri krishnan nāmangalai pādungal - avan
Seitha mahā leelaigalai kelungkal
Brindāvana kāttukkulle odungal - avan
Oothum pullānkulalai kelungkal ... (Sri)

Nanda rāja bālanai pottungal - avan
Thavalntha idam anaiththum pārkkā odungal
Yashodā bālan puhāl pādungal - avan
Vennai unda leelaikalai kelungkal ... (Sri)

kokulathin komaniyai pādungal - avan
Gopiyudan konchiyathai kelungal
Singāra rājanai nādungal - antha
Sringāra kannanudan ādungal ... (Sri)

Mādu meittha māyanai pādungal - avan
Mantha hāsa mugathai kāna odungal
Kāttu malar sudum kannanai nādungal - avan
Aadum alahai pārkkave odungal ... (Sri)

Hari nāma manthirathai pādungal - avan
Kuriya nal geethaiyinai pottungal
Um vālvai ippothe mātungal - avan
Nāmangalai vāi manakka pādungal ... (Sri)

F-35. Madan Mohan Azhakai Parungal

madan mohan azhagai pārungal - avan
gltangalai thinamum pādungal
rāthaiyudan kādchi tharubavan - avan
pāthangkalin arulai nādungal (madan)

kumari karaiyil kvil kondavan - arum
karunai yulla rāthai māthavan
kolamudan nadanam seibavan - avan
kokulaththai mahizha vaithavan (madan)

neela mani varnam kondavan - nammai
leelaikalāl mayakka vaippavan
kuzhal voothi konjum kesavan - avan
pukazh pādi bhakthan āhungal (madan)

konjum mani salankai aninthavan - nam
nenjam makiza keetam pādungkal
thanjsam enru vantha pakthanai - than
sonthamenru kāththuk kolbavan (madan)

F-37. Radhe Krishna Radhe Krishna

Rādhe Kṛṣṇā Rādhe Kṛṣṇā Syama Rādhe
Syama Kṛṣṇa Syama Kṛṣṇā Rādhe Rādhe! ... (Rādhe)

Bāla Kṛṣṇā Gana Kṛṣṇā Rādhe Rādhe
Leela Kṛṣṇā Gopi Kṛṣṇā Rādhe Rādhe ... (Rādhe)

Māya Kṛṣṇā Moha Kṛṣṇā Rādhe Rādhe
Nanda Kṛṣṇā Chanda Kṛṣṇā Rādhe Rādhe ... (Rādhe)

Vamsi Kṛṣṇā Veṇu Kṛṣṇā Rādhe Rādhe
Vraja Kṛṣṇā Rama Kṛṣṇā Rādhe Rādhe ... (Rādhe)

Kanu Kṛṣṇā Chori Kṛṣṇā Rādhe Rādhe
Gopa Kṛṣṇā Hari Kṛṣṇā Rādhe Rādhe ... (Rādhe)

F-39. Jaya Radha Madana Mohan

Jaya rādha madana mohan,
Jaya rādha madana mohan

Jaya rādha, jaya rādha jaya rādha madana mohan
Jaya ho, jaya ho, jaya ho, jaya ho..

Sampana ānu kulā, Sanātana ishta devā ... (Jaya)

Karunā sindhu rādha, Krsnā madana mohan ... (Jaya)

Amrita rasana rādha, Ananda ratna madanā ... (Jaya)

Jaya rādha, jaya rādha jaya rādha madana mohan (2)

Jaya ho, jaya ho, jaya ho, jaya ho.. (2)

F-40. Yenna Sevai Seyya Vendum

yenna sevai seyya vendum
yenna sevai seyya vendum - nān yentum
yenna sevai seyya vendum - rādhe ramanā
yenna sevai seyya vendum ... (yenna)

kālai vezhai ezhuppidavo - neengal
gantha neeril kuzhit-thidavo
ā dai thannai māththidavo - nalla
kodi thuṇi aṇinththidavo ... (yenna)

kālai nantāi pidiththidavo - gantha
mālai thannai thoduththidavo
pālai nantāi kāicchidavo - narum
pāl pongal oottidavo ... (yenna)

sāma raththai veesidavo - ungal
kolankazhai thuthithidavo
pādal ontai padaiththidavo - athai
gāna mudan pādidavo ... (yenna)

pon salangai soottidavo - arum
pon oonchal āttidavo
pattu meththai seithidavo - neengal
palli kondu thoonkidavo ... (yenna)

F-43. Sangita Priya Krishna

sangita priya krishnā (2)
sarajita nayanā,
sangita priya krishnā ... (sangita)

manmana madhu vadanā (2)
manmatā madhu sudhanā
manmana madhu vadanā ...(sangita)

vrindā vana dharaṇā (2)
vraja jana mana haraṇā
vrindā vana dharaṇā ...(sangita)

govar dhana dharaṇā (2)
govindā hari haranā
govar dhana dharaṇā ...(sangita)

F-46. Naigeria Dese Osun Madhye

nigeria dese, osun madhye
Tlobhu nagare, gokul bhavane
gurudeva karune, gaura sahite
rādha madana, mohana bhavane ... (nigeria)

kaliyuga dharme, kirtana mahime
koti sundara, saci sute
rādhika bhāvana, svarṇa dehe
rakshaka rūpe, rasa kūpe ... (nigeria)

goloka vāse, gopi kānte
giridhara vese, gopa sahite
rasika deve, ramya mayite
rādhā madana mohana deve ... (nigeria)

hare krsna, hare krsna, krsna krsna, hare hare
hare rama, hare rama, rama rama, hare hare ... (nigeria)

F-47. Nigeria Dese Oyo Madhye

..... (Ibadan Temple)
nigeria dese, Oyo madhye
ibadan nagare, gokul bhavane

F-48. America Dese Carolina Madhye

..... (North carolina Temple)
america dese, carolina madhye
cāry nagare, gokul bhavane

F-49. Bhārata Dese, Dakshina Madhye

..... (Kanyakumari Temple)
bhārata dese, dakshina madhye
kumari nagare, gokul bhavane

F-50. Nigeria Dese, Lāgos Madhye

..... (Lagos Temple)
nigeria dese, lāgos madhye
badāgry nagare, gokul bhavane

F-51. Maranthu Pochuthe

maRanthu pOcchuthE ayyA(ammA) maRanthu pOcchuthE
maRanthu maRanthu maRanthu eIIAm maRanthu pOcchuthE
kOdi-kOdi jenmamum maRanthu pOcchuthE
kOla kaNNan banthamum maRanthu pOcchuthE ... (maRanthu)

mAya thEviyin marma pOrvaiyil
maraNa janana kArmangkaL maRanthu pOcchuthE
kAyam nAnenta mAya mOkaththil
Ayak kaNNan azhahumE maRanthu pOcchuthE ... (maRanthu)

pAva ulahilE jananam seythathum
pukazh paNam maNNilE Asai koNdathum
nAn Ennenta garva pOkaththil
kAnak kaNNnan kulalumE maRanthu pOcchuthE... (maRanthu)

kAdu sentu nithamum mAdu mEithidum
gOkul mAyak kaNNanum maRanthu pOcchuthE
thEdi Odi nAdidum kOdi kOpiyar
pAdi Aadum Attamum maRanthu pOcchuthE ... (maRanthu)

rAtha mAthavan nam ramya suntharan
Athi kEshavan nam ariya nanthanan
kOla mOhanan nam mathura nAyakan
kAlam kAlamAi maRanthu pOcchuthE ... (maRanthu)

4. GOKUL KIDS ENGLISH

G-01. Vrindavan Mein Banshi Bajaye

(by: Shivani Kulkarni)

Vrindavan mein banshi bajaye
aayo natkat nandalala...
Aayo natkat nandalala..
aayo natkat nandalala (2)

Madana Mohana
Giridhari Keshava (2)
Radhika Mohana Ramaniya
Gokul dham ki nandalala (2)

Radhakanta Govardhana dhari (2)

G-03. Devaki Nandana (Rap)

(by Ram and Vivek)

[Chorus]
Devaki Nandana, Radha Madhava
Brindavana Vanamali
Krishna Mohana, Madhava Kesava
Madhusudana Vanamali

[Verse 1]
Ayyo, My soul is yearning, to 'scape this pain that is burning
calling Krishna's grace when I wake up in the morning
singing maha mantra just to rid me of my karma
asking father whether I've fulfilled my own dharma
but Kali Yuga avataram's coming, no escape from
or stopping the sinning, so I can't run away from

theres always a time you think of ending your life
You try to find a new life so you sing to the night
its a lone song spoken to God and thats peaceful
does Krishna care enough, give hope to these people?
but your faith's getting tested, you wonder if He's there
are my prayers getting answered, does he even care?
and you start to despair, I see the stressing in the air
but there'll never be a time where we're never to exist
its a cycle of death, this mortal body dismissed
Man is made by belief. He believes, so he is, this is

[Chorus]

Devaki Nandana, Radha Madhava
Brindavana Vanamali
Krishna Mohana, Madhava Kesava
Madhusudana Vanamali
Padma Hastham, Padma Nabham, Para Bramham Paramam
Kamala Nayanam, Kamala Natham, Hare
Krishnam Krishnam

Krishna Nee Begane Baro

[Verse 2]

Five thousand years back, in the kurukshetra
Krishna , you laid the path to liberation.
Never submit to the maya of the senses
A pure existence is in Krishna consciousness.
Nineteen years passed, and Im wondering
Wondering about this world that Im living in.
Paramatma, show me the way to moksha
And cleanse me from my misgivings and actions.
I pray to you, with the highest devotion
The strongest emotion, without hesitation.
Vasudeva, where ever you are
Listen to my prayers and please answer my call.
Cuz Im on a search for the Ultimate Truth
And my guider is you, the only Absolute Truth.

[Chorus]

[Verse 3]

They say theres something between this sacred silence and bliss
so you burn away my body just my soul exists
but we're puppets on strings playing material things
being born as a beggar, the next day as a king
O king of dharma Krishna only you know good action
Karma biting my back this is actions reaction
but living on this earth I finding it lacking compassion
and evil factions wage war, quick to killing and action
crusaders from the past replaced by modern invaders
terrorists and cowards hide in caves and they hate us
you really think God's fine with killing and suicide
mixed up in a melting pot, our paths to collide
Hindus, Christians, Muslims, and Jews
theres more in this life than what differ in views,
so let us sing for our God and in this rap that I wrote
Let's praise his all til we drop, just his name from our throats,
CMON

[Chorus]

Devaki Nandana, Radha Madhava
Brindavana Vanamali
Krishna Mohana, Madhava Kesava
Madhusudana Vanamali
Padma Hastham, Padma Nabham, Para Bramham Paramam
Kamala Nayanam, Kamala Natham, Hare
Krishnam Krishnam

Krishna Nee Begane Baro

G-04. I am a little Gokul Kid

I am a little Gokul Kid
I am a little flower to my Krishna
I worship my Gurudeva (2)
Who can take me to Goloka ... (I am)

I do chant my Krishna Nama
I do offer sweet rice Bhoga
I do sing nice bhajana Geeta (2)
I do take maha maha Prasada ...(I am)

I don't care for Jnana Karma
I don't want Paramatma Bhrahman
I don't want any Ashta Siddhi (2)
I don't want any Bhukti Mukti ... (I am)

Krishna is my Mata Pita
Krishna is my Prana Natha
I love Krishna I love Krishna (2)
I give my very life to Krishna ... (I am)

G-05. Gurudeva O' Gurudeva

Gurudeva, O' Gurudeva
I have some questions Gurudeva!
Gurudeva my Gurudeva
I want to know these Gurudeva! ... (Guru)

Am I the body Gurudeva?
Am I the mind O' Gurudeva?
Who am I O' my Gurudeva?
What is this world O' Gurudeva? ... (Guru)

Why should one die my Gurudeva?
Where do they go O' Gurudeva?
Why do they get old Gurudeva?
Why can't they live ever Gurudeva? ... (Guru)

Where did I come from Gurudeva?
Where will I go my Gurudeva?
What should I do O' Gurudeva?
I want to know these Gurudeva! ... (Guru)

G-06. Let us go, let us go!

Let us go, Let us go, Let us go
Krishna is calling us Let us Go..
Calling with His little flute, Let us go, Let us go
To His sweet Goloka Let us go! ... (Let)

Come to play with Govinda, Let us go
Take all the cows to herd Let us Go..
Pack the lunch to eat with Him, Let us go, Let us go
Milk all His little cows, Let us go! ... (Let)

Come to play in Yamuna, Let us go
Run around the Govardan Let us Go..
Sing with Him, Play with Him, Let us go, let us go
Dance with Him forever Let us go! ... (Let)

G-07. Where can you hide from me?

Where can you hide from me?
Where can you run from me? .. Krsna
I will find You I will,
I will catch You I will
Where can you hide from me?] .. Krsna ... (Where)

You come from Goloka
Way high from Vaikuntha .. Krsna
All the Vishnus come from You,
You are not avatar!
Where can you hide from me? .. Krsna ... (Where)

You hide as Paramatma
In the heart of Jivatma! .. Krsna
Even great rishis yogis,
Can't find You O' Krishna!
Where can you hide from me? .. Krsna ... (Where)

You shine as bright Brahman
Who comes from You Bhagavan! .. Krsna
Blinded like a fly to fire,
Jnanis run and kill them Krishna!
Where can you hide from me? .. Krsna ... (Where)

G-08. Maya Maya Maya

Maya Maya Maya
Catch me Maha Maya
Anyone calls for Krishna
Block and hold me Maya! (Maya)

I say I have work, I say I am sick!
I say I have guest, Array I want rest! (Maya)

I say I am driving, I say I am shopping!
I say body paining, Array it is raining! (Maya)

O my Mother Maya, How I thank you Maya
So I gave my daughter, your name O' Maya! (Maya)

O my Maha Maya, Yoga Maya Chaya!
When you have me Maya, Why Krishna? Haya! (Maya)

G-09. No to Vaikuntha!

No to Vaikuntha
Never to Vaikuntha
Only Goloka - Krishna
Only to Goloka! ... (No)

In Vaikuntha,
I can't play with You
I can't laugh with You
I can't eat with You! ... (No)

In Vaikuntha
I can't dance with You
I can't joke with You
I can't run with You! ... (No)

In Goloka,
I can play with You
I can laugh with You
I can eat with You! ... (No)

In Goloka
I can dance with You
I can joke with You
I can run with You! ... (No)

G-10. No One Falls From Vaikuntha!

Prelude:

[Yad gatvaa na nivartante
Tad dhaama paramam mama..] (2)

No one falls from Vaikuntha
No one falls from Goloka
Krishna taught us the Vedanta
Gita and Guru's Siddhanta ... (No one)

Blind men in this Kali Yuga
Lead with very wrong Vedanta
Say no to their Siddhanta
Follow Sri Guru parampara ... (No one)

Born from the belly of Maha Vishnu
Baddha Jivas come to Tatastha
We haven't seen our Pita Krishna
As we looked at the Maha Maya ... (No one)

Krishna sends from Goloka
His own dears to Brahmanda
They don't fall from their Dhama
They come to take us to Goloka ... (No one)

G-12. Once upon a time I was a happy soul

Once upon a time, I was a happy soul
Then upon a time, looked at maya whole
Wanted to enjoy her wild, became-her very child
Came to this world, came to this world!

I was eating meat, arguing it was neat
I was drinking wine, saying it was fine
Going to party and club, Gossiping all the while
Thinking it was cool, thinking it was cool

Blinded by my greed, blinded by my brain
I was gambling cold, making so much gold
Saints when came and told, never to eat that stool
I told them in bold, no you are fool

Eat and sleep and mate, offend that I hate
Cat and dog and hog, all they do the same
Serving to my sense, serving to my mind
Wasted all my life, wasted all my life

Why I looked at her, I am sick at here
How I go back home, and be happy there
Saints told me once, the way to home
Is to cry for Him and, He will take us home!

Hare Krsna Hare krsna, Krsna Krsna Hare Hare
Hare Rama Hare Rama, Rama Rama Hare Hare

G-14. What is the use of my education

What is the use of my education?
What is the use of my distinction?
If I don't chant, if I don't sing,
What is the use of my very living? ... (what)

What is the use of my six figure job?
What is the use of serving that Bob?
If I don't chant, if I don't sing,
What is the use of my very living? ... (what)

What is the use of my luxury home?
What is the use of my great nice car?
If I don't chant, if I don't sing.
What is the use of my very living? ... (what)

What is the use of my great honor?
What is the use of my great beauty?
If I don't chant, if I don't sing,
What is the use of my very living? ... (what)

G-15. I am in a cool paradise

I am in a cool (fool's) paradise
I am in a cool (fool's) paradise
I am in a, I am in a...
I am in a cool (fool's) paradise(I am)

I chat on my, many many phones
I surf-internet, so many times
I watch youtube, I watch my tube...
I watch many late cool movies!...(I am)

I have my facebook, upto the tip
I have whatsapp way to my gossip
I chat I chat, gossiping all day...
I spent all time wonderful way!...(I am)

I eat dead and micro-waved food
I drink soda, for my tongue's good
I eat and drink, I eat and drink...
Sitting on the couch all my day... (I am)

Watching sports and soap, is my life
Without it how I spend my very life?
No time no time, really no time
Even for my own home work too...(I am)

Just because guruji asked me to chant
I just touch on my tiny little beads
I wish I chant, I wish one day
Before the day that I will die...(I am)

G-16. Jesus Christ was very beaten

Jesus Christ was very beaten
For the gospel he was preaching
Haridas Thakur was all beaten
For the nama he was chanting ... (Jesus)

Once Lord Siva was touring
Sat on His Nandi and going
Whatever He was then doing
All the people were blaming ... (Jesus)

People respect those are cheating
They do blame who is genuine
They don't have a pot for holding
God's mercy when it's pouring .. (Jesus)

Never give up your chanting
Never give up your serving
People may be all scolding
Never worry, you are golden! .. (Jesus)

G-17. I have a mall of all the Gods

I have a mall of all the gods
I have a home with so many gods
I have a mall, I have a mall
I have a mall with all the gods

If one god doesn't work for me
I do bring and add more god
I have crores of gods to choose from
And I have Lord Jesus too

I have a god to remove my vigna
So I live like king jagana
I have gods to change my karma
So I don't worry this janma

I have baba and mama gods
Who eat meat so I am not odd
If gods eat meat and do drink wine
Why can't I kill for my tongue

Laxmi durga ganesh puja
Saraswati satya narayan puja
Reciting sahasra nama in bold
I ask wealth and health and gold

I must enjoy now not then
As much I can before I die
Hell and heaven are only in our mind
Foolish people don't know this!

Why should I worship Lord Krishna
Who does not give what 'I' want
Why should I go to his bhakta
Who wastes time by chant and chant!

G-19. Where can I run from You?

Where can I run from You?
Where can I go from You?] .. Krsna

You will get me You will,
You will grace me You will
Where can I run from You?] .. Krsna ... (Where)

I am caught by Your maya
Because I am fallen jiva] .. Krsna
Even great fallen sinners
Get the mercy from You!
Where can I run from You?] .. Krsna ... (Where)

You live in goloka
I fell from Your tatastha] .. Krsna
Dying thru my janma karma
I am sick of janma bandha
Where can I run from You?] .. Krsna ... (Where)

I cry and cry for You
Trying to serve for You] .. Krsna
You are my only way,
I don't have any way!
Where can I run from You?] .. Krsna ... (Where)

G-20. Today is great thanks giving day

Today is great thanks giving day!
Tomorrow ready for black Friday!
Turkey is cooking in hot oven!
Looking for black sales O haven! ... (Today)

I will buy a fur coat for the winter
And a purse of genuine leather
Eat nice kentucky chicken and steak
Thank the Lord in special prayer ... (Today)

Oh fool, Oh fool, Oh Oh fool..
Thou shall not kill or harm any soul
How can Father hear your prayer
You kill'n eat His son and daughter ... (Today)

Oh fool, Oh fool, Oh Oh fool..
Every living being has a soul
Who will save you Oh big fool?
Yama when throws you in river of stool?...(Today)

Oh fool, Oh fool, Oh Oh fool..
Who will save you Oh big fool?
You will cry as that animal in pain
Yama when throws you in oil in flame? ... (Today)

Oh fool, Oh fool, Oh Oh fool..
How will you understand Oh big fool?
God made fruits nuts grain and green
Offer and thank Him eat no sin! ... (Today)

Shut up!
Hare Krsna Hare Krsna,
Krsna Krsna Hare Hare
Hare Rama Hare Rama,
Rama Rama Hare Hare!

G-21. Happy new year (Rap)

(Party People - dancing)

Happy new year, Happy new year
Happy happy happy, happy new year!

Drink and dance, drink and dance
Drink the wine and eat the meat
Happy happy happy, happy new year!.

(Devotees)

Do you know death is coming surely here?
What did you do to save your self oh dear?
How many years you've seen oh dear
Not many more you understand very clear?

Lord Gaura came to teach the prayer
Don't waste time as death is near!
Did you chant during all these years?
Not many years come should be in tears!

(Party People - dancing)

Happy new year, Happy new year.....

(Devotees)

Year comes year goes as you drink beer
We are born we will die very damn sure!
We should chant sure our daily prayer
Will you get human birth again for sure?

New Year wishes are only for a year,
There is no guarantee not for ever!
Chant Lord's name as a vow this year,
You will be HAPPY and happy FOR-EVER!

All (dancing)

Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rama Hare Rama, Rama Rama Hare Hare!

G-22. Once upon a time there was a man of wise

Once upon a time, there was a man of wise
Then upon a time, dreamed a life that nice
Working all the day, harder every way
Saving all the wage, for that happy day!... (Once)

Went to uncle john, in his rural ville
Asked to keep his wage, later get it all
Every week and then, saved his wage away
Thinking for the then, coming happy day!

Oh now he was old, felt that he would die
Went to uncle john, asked his money that day
Oho oho there, something happened bad
Trusted friend john, ran away too sad! ... (Once)

When the wise man knew, that his friend flew
Cried and cried and cried, didn't know what to do
All his years work, all his savings hard,
Gone with no no trace, died of broken heart!

Like that foolish man, like an ass we work
Greedy all the way, make a massive wealth
Yama when comes for sure, have to go in bare
Leaving all we have, not a penny there! ... (Once)

Live a simple life, happy you will feel
Spend the day and night, chant and sing by soul
Real wealth is that, really really cool
All that comes with us, otherwise you are fool!

Only if we chant, every single day
Only if we sing, Lord in every way
When we leave this world, all these come sure
For that real life, happy happy ever! ... (Once)

Hare Krishna, Hare Krishna, Krishna Krishna Hare Hare
Hare Rama Hare Rama, Rama Rama Hare Hare

G-23. Once upon a time there was a black crow

Once upon a time, there was a black crow
Then upon a time, saw a white swan
Flying every day, eating every way
Lived a happy life, until saw the swan!

Black crow went to swan, cried & told in brief
Best is swan in white, worst is crow in black
Wished it were white, happy it would be then
Wishing to be a swan, cried and cried in grief!

Aha but that swan, told it was too sad
Seeing a parakeet, lost its happy mood
Para keet it saw, had more colors
Just its white color, was a big curse!

Then the crow and swan, met the parakeet
Told that they were sad, happy was the keet
Wished if they were, born with more colors
Life would have been, happy for ever!

But the para-keet, told it was too sad
Seeing a pea cock, made its mind go mad
He said that the peacock, was a happy galore
With its nice wings, dances in color(s)

Then the crow and swan, with the para-keet
Went and met the peacock, deep in the forest
They said that the peacock, sure was the best
Wishing that they too, were born like that

But the peacock told, it was too sad
Born with great beauty, was a big curse
Every moment then, living in fear
That it soon be caught, for its nice feather!

Looking at the crow, peacock told in tears

Born as black crow, was the best of all
Flying all the day, eating every way
With no no no fear, happy every day! (Once)

If one is content, with what he has got
He's a happy man, in all the three worlds
Greed that makes the mind, mad and mad and bad
Drives the happiness, far and far away

Thank the Lord for, what he has given
Sing the Lord for, mercy he showered
Chant his holy names, for his love for sure
Real happy life, surely ever there!

Hare Krishna Hare Krishna
Krishna Krishna Hare Hare
Hare Rama Hare Rama,
Rama Rama Hare Hare

G-24. Once upon a time there was a Yogi

Once upon a time, there was a yogi saint
Then upon a time, sat under a tree
Doing great tapas, in his yogic river
Tamed his body mind, got siddhic power!

Once he was in trance, a crow was on that tree
In its native way, it sang with sweet voice
When it sang in tune, ka ka ka ka kee
Made the saint to wake, broke his trance in piece!

The yogi got anger, yelled at poor crow
Don't you know me? I am a yogi saint
As you broke my trance, I will curse you now
Yogi stared at crow, the crow burned to ash! ... (Once)

After he was angry, then he became hungry
Took his begging bowl, went to a village far
Standing front of a home, yelling for some food
Thinking in his heart, mighty power he got!

Saw a woman in home, deep in her prayers
Singing Lord's names, she was in tears
Seeing no no food, coming in the near
Yogi yelled at loud, stared at her in anger! ... (Once)

Woman came to sense, told the angry saint
I am not that crow, that you burnt to ash
Only when I am done, after serving my Lord
I can come to you, you should so wait

When the yogi heard, what the woman told
Wondered how this poor, woman knew that crow
Being in shame of his, lowly little power
Ran away from there, never to see him ever! ... (Once)

Yogis jnanis sidhis, are not Krishna's dear
Because what they want, is name and power
They may have name, they may have power
Those are like poison, to the love of Lord!

Hare Krishna Hare Krishna
Krishna Krishna Hare Hare
Hare Rama Hare Rama
Rama Rama Hare Hare!

G-25. Once upon a time there was a Parrot in Cage

Once upon a time, there was a parrot in a cage
Then upon a time, a wise man came and bought
Taking it to his home, giving it all his time
Making the cage the best, so good and shine!

For the parrot's fair, cleaned the cage with care
For the parrot's galore, painted the cage with color
For the parrot's beauty, covered the cage with gold
Sprayed with costly scents, wiped with silken cloth (Once)

Days and days went by, even a week was gone
While the cage looked great, the parrot became weak
Aho, aho ho! Two weeks gone by!
So very sad, the parrot had died! (Once)

Neighbors ran and came, when the wiseman cried
Shocked to see the parrot, with no food it died
They asked the wise man, did he ever feed it
Wise man then cried, 'I didn't feed the parrot' (Once)

Like the caged parrot, we the soul live
Like that foolish man, we care only body
Wearing gold jewels, wearing colored dresses
We think of only body, forgetting our soul (Once)

The Soul wants the food, that is love of God
Without that very love, it can't live at all
Only goal in life, is to make our soul
Connected to that Lord, and happy forever (Once)

Hear the Lord's stories, and make the soul happy
Sing the Lord's names, and make the soul in bliss
Chant the names of Lord, the soul will bathe in love
That love of Lord, is the food for our soul

Hare Krsna Hare Krsna
Krsna Krsna Hare Hare
Hare Rama Hare Rama
Rama Rama Hare Hare

G-26. Once upon a time there was a Frog in the Well

Once upon a time, there was a frog in the well
Then upon a time, a sparrow came to that well
Living at bottom of well, eating jumping sleeping
The frog lived along, believed the well was world ... (Once)

When the sparrow told, that his well is not world
Frog then yelled at her, "No no you are a fool"
One day the angry bird, flew to bottom of well
Brought the frog out, letting to see the truth!

When the frog saw, what was standing so tall
The bird then told the frog, that it was a hill
When the frog saw, what was shining so large
The bird then told the frog, that it was the sea ... (Once)

When the frog saw, what were dancing in colors
The bird then told the frog, that they were the flowers
When the frog saw, what were tall and green
The bird then told the frog, that they were the trees

Bird then asked the frog, if he believed the bird
The frog in shame told, he was the real fool
The bird then asked the frog, if to return to well
The frog then told the bird, no no I am not! ... (Once)

Scriptures from the Lord, tell us all the truths
It is we the fool, don't believe them all
When a guru comes, shows the mighty worlds
Then we see the truth, clear and in color!

Hare krsna hare krsna, Krsna krsna hare hare
Hare rama hare rama, Rama rama hare hare

G-27. Once upon a time there was a race in Heaven

(Based on Padma Purana)

Once upon a time, there was a race in heaven
Then upon that time, gods came for the run
Whoever flew around, all the worlds once
And returned first, would be worshipped first! (Once)

Wanting to be the first, and be worshipped first
All the gods ran, it was a great sight!
All the 33 crore gods, lined up to the sun
Indra head of the gods, even wanted to run!

Chandra vayu agni, varuna ganesha mitra
Surya kartik kubera, vasus sakra rutra
Every one with machines, flying over the clouds
Heaven was full of roar, shaking all the worlds (Once)

Ganesha on his rat, not even able to sit
Tried to run the race, but not moving a bit
Greedy to be the first, could not go a feet
Ran on leg with belly, thinking of a trick!

Thinking of any trick, Narada muni came
Ganesha asked the muni, was there a way to win
Narada told Ganesh, chanting 'rama' nama
Nine times means, going around the worlds! (Once)

Ganesha did the same, won the great race
Defeated all the gods, got the worship first
Kartik too wanted, to be the first god
But failed by the trick, of his own brother!

Every heavenly god, greedy for the name
Every heavenly god, greedy for the fame
Why should the mighty god, fight for His glory
Why should even He, run a race in fury

(Once)

Look at how the supreme, Lord thinks of Him
Look at what the supreme, Lord does from Him

Krishna became a driver, to his dear friend
Washed the legs of guests, others feel offend
Krishna even carried, draupadi's foot wear
Worshipped dust of feet, of the gopis dear

Did my sweet Lord, hanker for any honor?
Did my sweet Lord, hanker for any fame?
Did my Lord ever, run a race to win?
Do you see the real, god of all the gods?

Hare krsna hare krsna, krsna krsna hare hare
Hare rama hare rama, rama rama hare hare!

G-28. Once upon a time there was an orphan dog

Once upon a time, there was an orphan dog
Then upon a time, a man took her to home
Feeding bathing and patting, giving all the care
The man loved his dog, that was cute and fair!

Days and weeks and months, years now have gone
Then the cute dog, became old and sick
Costing too much then, to keep her still alive
Master thought and thought, what could be done!

One day the master took, old dog in his car
Covering her eyes, drove it too way far
Reaching a dead beach, letting her to run
Before the dog saw, master left and ran!

When the covering fell, dog then there found
That her master was, no where to find
Hoping to go to home, waving her little tail
Waited for her master, sitting there ever!

Without food and sleep, tears filling in eyes
Ran to each who came, waving her little tail
Seeing all the ones, none was her master
Hoping still one day, he would surely come

Days and months gone, even a year went
Master never came, but she had the hope
Aho sick and old, one day fell and died
A sweeper took her body, threw it in the trash!

Like that poor dog, we are in this life
Real master is, sitting in our heart
Calling us everyday, weeping with real love
Waiting for us to take, to His sweet home!

G-29. Once upon a time there was a great King

Once upon a time, there was a great king
Then upon a time, on his death bed
Scared of facing death, scared of dying alone
Asked his four queens, who could die with him ... (Once)

First queen told the king, she couldn't go with him
Because she had to stay, and be here with the things
Second queen told the king, she couldn't die with him
Hiding she had to marry, another after king

Third queen told the king, that she was like a friend
She promised that for sure, she'll come for his last rites
Fourth queen told the king, who was neglected and ill
She'll surely die with him, go with him even to hell ... (once)

Who is the first queen, she's the body that we care
Who is the second queen, the wealth that we have
Body can never come, with us when we die
Wealth will change hands, as soon as we say bye

Who is the third queen, relations and the friends
Who will come with flowers, and leave after funeral rites
Fourth queen we ignored, paramatma with us soul
Will be the one that, we should have prayed well ... (Once)

Only nishta in our heart, for our guru deva
Takes us out this world, give us the feet of Lord
Surrender with our heart, get his shower of mercy
That will take us far, out of the great misery

O my guru deva, O my guru deva
I am at your door, begging for your grace
I have no strength, without your will
Just a dust at your feet, make me sing and dance

G-30. Ignorance and Knowledge

(Raga: Ragupathy Raghava Raja Ram)

'I am this body' is ignorance
'I am a spirit soul' is the knowledge!
'I am the master' is ignorance
'I am a servant' is the knowledge

'Worlds came from nothing' is ignorance
'They came from Krishna' is the knowledge
'World is for mine' is ignorance
'Krishna is its owner' is the knowledge

'Animals have no soul' is ignorance
'All souls are divine' is the knowledge
'Eating meat' is very ignorance
'Honoring prasadam' is the knowledge

'Krishna came from maya' is ignorance
'Maya is His servant' is the knowledge
'Krishna is avatar' is ignorance
'He is the supreme' is the knowledge

'We have one life' is ignorance
'We had many lives' is the knowledge
'Worshiping demigods' is ignorance
'Worshiping Krishna' is the knowledge

'Praying for our sake' is ignorance
'Giving us to Krishna' is the knowledge
'Living for myself' is ignorance
'Living for Krishna' is the knowledge

Hare krishna hare krishna
Krishna krishna hare hare
Hare rama hare rama
Rama rama hare hare

G-32. Krishna went to a Gopi's House

1)

Krishna went to a gopi's house
With his little dear friends
To steal butter in that house!

2)

Gopis tied a temple bell
On the top of butter pot
To catch Krishna when it rings

3)

Krishna when He came to steal
Saw the butter pot with bell
Wondered it would sound when He steals

4)

Krishna told the temple bell
Not to sound when He steals
Bell said it won't ring when he steals

5)

Krishna brought a grinding stone
Climbed and reached the butter pot
Bell didn't ring, Krishna smiled

6)

But when Krishna tried to eat
Bell rang loud ding ding dong
Krishna yelled, 'Why did you ring?'

7)

Bell told Krishna, 'O my Lord!
When You stole I didn't ring
But when you eat I must ring!'

8) Gopis came and caught the thief
Tied and covered with a shawl
Took and to complain to His mom!

9)
Krishna went to a gopi's house
With his little dear friends
To steal butter in that house!

10)
Krishna Krishna Krishna hey
Krishna the butter thief!
Krishna Krishna Krishna oh hey!

5. SPECIALS

H-18. Goloka Ashtakam

Mangalam Srī Gurum Sūka Pādam
Mānasam Deham Cit Arpaṇam
Sambandham Dadātum Te Arbhutam
Saranam Sri Gurum Pāda Saraṇam

Ananya Sevakam Ātmani Vedanam
Kāruṇya Kalpa Taravo Rupam
Durjana Loka Patita Pāvanam
Durlabha Krsna Prema Bhoshaṇam

Svarna Varṇam Saci Suta Bālam
Sveta Dwipam Sat-cid-ānandam
Yugeta Dharmam Krsna Nāmam
Dadātum Krsna Caitanya Devam

Vrindā Vanam Ca Navadwipa Lokam
Harihara Leelana Arputa Desam
Mathurādi Mānasi Man Mantiram
Ksetara Lokam Sahasira Vāsam

Hari Dāsā Giri Rājā Govardhanam
Hari Pāda Sri Rādhā Kundanam
Yadhu Rājā Yamun 'ādi Teeranam
Yasomati Nandanam Su Nandanam

Radhikā Devi Kalāna Svarupam
Bhoovika Vrindā Kāruṇya Svābham
Haripāda Sevam Kālana Nityam
Sridhara Nesam Hari Bhakti Rupam

Koti Sundaram Goloka Vāsam
Gopi Manoharam Govinda Bālam
Madana Shobanam Mandhana Hāsam
Vadana Murali Gāna Varshaṇam

Goloka Sundari Kanyaka Sākhyam
Krsna Mohini Giridhara Snekam
Vrishabānu Kritida Arbuta Sutam
Varshāna Vāsini Vrajarasa Moolam

H-19. 54 Names of Lord Nityananda

- 1 Ādi guruve namaḥ
- 2 Ādi seṣāye namaḥ
- 3 Ananga manjari mūlā namaḥ
- 4 Anḍa dharuṇā namaḥ
- 5 Ānanda rūpiṇe namaḥ
- 6 Ananta sarpa rūpiṇe namaḥ
- 7 Avadhūta parivrājā namaḥ
- 8 Akincana devā namaḥ

- 9 Balarāmane namaḥ
- 10 Balvala mardana devā namaḥ
- 11 Bhakti dāyaka namaḥ
- 12 Bāla kṛṣṇa bhrātr namaḥ
- 13 Bhuvana rakṣakā namaḥ

- 14 Caitanya sevikā namaḥ
- 15 Caitanya pārṣadā namaḥ
- 16 Caitanya priyame namaḥ

- 17 Dayāla puruṣotamane namaḥ
- 18 Dahi cida iṣhta devā namaḥ
- 19 Dhenuka mardana devā namaḥ

- 20 Eka danḍa kaṇḍayati namaḥ
- 21 Eka chakra jāta namaḥ
- 22 Eka kuṇḍala tāriṇe namaḥ

- 23 Gokula krīḍalu namaḥ
- 24 Gokula rāmāye namaḥ
- 25 Guru mūlame namaḥ

- 26 Hala dhāriṇe namaḥ

- 27 Harināma pracārakā namaḥ
28 Haridāsa pārṣadā namaḥ
- 29 Jagai māthāi rakṣakā namaḥ
30 Jagad anḍa mūlame namaḥ
- 31 Kārunya devā namaḥ
32 Karuṇā sindhuve namaḥ
33 Kṛṣṇa mitra namaḥ
- 34 Lakṣmaṇāye namaḥ
- 35 Narottoma dhanya namaḥ
36 Neela varna veṣayā namaḥ
37 Nityānanda prabhuve namaḥ
38 Nirmala bhakti tāriṇe namaḥ
- 39 Pancatattva sambhūya namaḥ
40 Paripurṇa devā namaḥ
41 Prema ūnmatta devā namaḥ
- 42 Ragunātha dāsa dayālane namaḥ
43 Rādhā Kṛṣṇa sevane namaḥ
44 Rakṣaka rūpiṇe namaḥ
45 Rāga Bhakti dhāriṇe namaḥ
- 46 Sarva rakṣakā namaḥ
47 Sarva vallabhā namaḥ
48 Sankarṣaṇāya namaḥ
- 49 Trīṇi viṣṇave namaḥ
- 50 Vasudhā Jāhnava pataye namaḥ
51 Veerabhadhra pitāye namaḥ
52 Vraja bhakti dhāyīne namaḥ
53 Vrindāvana rāmāye namaḥ
54 Vanamāla dhāriṇe namaḥ

H-25. Caitanya Ashtottata Sata 108 names

1. Ādi purushāya namaḥ
2. Advaidāchāryā asthita devā namaḥ
3. Antaryāmine namaḥ
4. Avadhūta priyā namaḥ
5. Achandāla dhayāla namaḥ
6. Ānanta devā namaḥ
7. Ātma vimochna tāriṇe namaḥ
8. Akinchana bhakta priyā namaḥ
9. Bhāgavata vatsā namaḥ
10. Bhakta vatsalā namaḥ
11. Bhakti dhāna devā namaḥ
12. Bhakti bhāva svarupā namaḥ
13. Brahmā pūṣita devā namaḥ
14. Cakra dhārine namaḥ
15. Caitanya devā namaḥ
16. Chandkāsi dandayati namaḥ
17. Danda dhārine namaḥ
18. Gaura varṇa rūpane namaḥ
19. Guru priyā namaḥ
20. Gopāla bhatta dayālā namaḥ
21. Gangā tīra utpanna devā namaḥ
22. Gangā snāna priyā namaḥ
23. Narottama prema tāyine namaḥ
24. Gaura nārāyaṇa devā namaḥ
25. Haridāsa priyā namaḥ
26. Kaliyuga rakshaka devā namaḥ
27. Kāsi mardika devā namaḥ
28. Harināma ātmane namaḥ
29. Harināmam vasata devā namaḥ
30. Haridāsa dayānidhiye namaḥ
31. Jagannātha priyā namaḥ
32. Jagat anda tarumūlā namaḥ
33. Jagai sambhajati devā namaḥ
34. Jiva asraya mūlā namaḥ
35. Jitendra sahate namaḥ
36. Jarikanda leela devā namaḥ

37. Jagannātha putrā namaḥ
38. Jagannātha astotra viracita devā namaḥ
39. Lakshmipriyā pathaye namaḥ
40. Leela sanyāsa devā namaḥ
41. Kānchana varṇa dehā namaḥ
42. Karunā sāgarā namaḥ
43. Krishnāya namaḥ
44. Kanja lochana devā namaḥ
45. Kārunya svarupine namaḥ
46. Kāshmiri garvita nāsane namaḥ
47. Kanyakumari pariyata devā namaḥ
48. Krishna prema udātta devā namaḥ
49. Mahābhāva vittane namaḥ
50. Mahā-ānanta rupine namaḥ
51. Madhura bhāvanā namaḥ
52. Mādhurya bhāvam dadhātum devā namaḥ
53. Mahā bhāgavata priyā namaḥ
54. Mādhāi niyayuti namaḥ
55. Mahājana devā namaḥ
56. Māyāpūr utpanna devā namaḥ
57. Māyavāda nāsine namaḥ
58. Nityānanda priyane namaḥ
59. Nāma sankīrtana priyā namaḥ
60. Nawadwīpa dhāmne namaḥ
61. Nanda nandanā namaḥ
62. Nimāi panditā namaḥ
63. Nadiyā desa nāyakā namaḥ
64. Nārada muni priyā namaḥ
65. Pancha tattva mūlame namaḥ
66. Patīta pāvana devā namaḥ
67. Prema purushottamā namaḥ
68. Pūri dhām nivasita namaḥ
69. Prabodānanda rakshakā namaḥ
70. Prema vrksha poshakā namaḥ
71. Paripūrṇa rupā namaḥ
72. Prema bhakti karsitā namaḥ
73. Rupa sanātana priyā namaḥ
74. Rāmananda sakhā namaḥ
75. Rādhika bhāvane namaḥ
76. Rudrādi sevitha devā namaḥ

77. Rādhā kṛsnā samgatā namaḥ
78. Ratha nātaka devā namaḥ
79. Rāja simha rūpine namaḥ
80. Saci sutā namaḥ
81. Svetatdwipa vāsine namaḥ
82. Sanyāsa mukuta devā namaḥ
83. Sarva jiva rakshakā namaḥ
84. Sunyavāda maraka devā namaḥ
85. Sarvabhaumā dandayati namaḥ
86. Sasi sundara devā namaḥ
87. Sankirtana priyā namaḥ
88. Sad-bhuja dhārine namaḥ
89. Sanyāsa kṛt bhāvanā namaḥ
90. Shānti parāyaṇa devā namaḥ
91. Sikshāshtakam vidhatta devā namaḥ
92. Sarva dayānidhi devā namaḥ
93. Sarva sāstra mūlame namaḥ
94. Sad goswami priya devā namaḥ
95. Sarva devārchita paramane namaḥ
96. Sarva sampradāya chatra dhāriṇe namaḥ
97. Saccidānanda rūpā namaḥ
98. Sankara advaita kaṇḍa rukna devā namaḥ
99. Tāra manthra dhāna devā namaḥ
100. Taraṇi upāyate namaḥ
101. Tribhuvana devā namaḥ
102. Uttama ati devā namaḥ
103. Vaishnava priyā namaḥ
104. Visnupriyā pathaye namaḥ
105. Vishvarupa anujā namaḥ
106. Vedānta hrdayā namaḥ
107. Venkata bhatta anugrahā namaḥ
108. Vrindāvana prāṇā namaḥ

PART - 3



COLLECTED

1. RADHA KRISHNA

D-13. Jaya Radha Ramana Hari Bol

Jaya Radha Ramana Haribol
Jai Jai Radha Ramana Haribol

Haribol Haribol
Jai Jai Radha Ramana Haribol

Jaya Syam Bole Radhe Jaya Syam Bole Radhe

Hare Krishna Hare Krishna
Krishna Krishna Hare Hare
Hare Rama Hare Rama
Rama Rama Hare Hare

D-18. Krishna Nee Begane

Krishna nee Begane baro..
Krishna nee Begane baro..

Begane baro.. Mukha vanne toro..
Begane baro.. Mukha vanne toro.. ... (Krishna)

Kasi Pitambara kaiyalli kolalu
Maiyolu pusida Srigandha ghamma ... (Krishna)

Kalalandige gejje Nilada bahuli
Nilavarnane natyavadutta Baro ... (Krishna)

Udiyalli udigejje Beralalli ungura
Koralolu hakida Vaijayanti mala ... (Krishna)

Tayige bayalli Jagavanne torida
Jagadodharaka namma Udupi Sri Krishna ... (Krishna)

D-21. Narayan Narayan Jaya Jaya Govinda

Narayana Narayana Jay Jay Govinda Hare
Narayana Narayana Jay Jay Gopala Hare

Govinda Hare Gopala Hare
Jay Jay Govinda Hare Jay Jay Gopala Hare

Jay Jay Govinda Hare Jay Jay Gopala Hare
Jay Jay Govinda Hare Jay Jay Gopala Hare

Narayana Narayana Jay Jay Govinda Hare
Narayana Narayana Jay Jay Gopala Hare

Govinda Hare Jay Jay Gopala Hare
Jay Jay Govinda Hare Jay Jay Gopala Hare

Narayana Narayana Narayana Narayana Narayana
Narayana Narayana Narayana Narayana Narayana

D-22. Neela Megha Syamala

Nila Megha Syamala Rupa Gopala
O Nityananda Swarupa Sundara ...(Nila)

Deva Deva Devaki Bala Gopala
Devadi Deva Giri-dhara ...(Nila)

Sankaradi Sevita Krishna Gopala
Sankha Cakra Dharan?a Sri-dhara ...(Nila)

Rasa Lila Rasika Rama Gopala
Radhikadi Ramana Kesava ...(Nila)

D-28. Vana Mali Vasu Deva

Vana Māli Vāsu Devā
Jagan Mohana Rādhā Ramanā
Sasi Vadana Sarajija Nayanā
Madan Mohana Rādhā Ramanā ... (Vana)

Vanamali Vasudeva (2)

Giri Dhāri Gokula Ramanā
Hari Murali Rādhā Ramanā
Nata Vasana Sobhita Madanā
Rasa Keli Rādhā Ramanā ... (Vana)

Vanamali Vasudeva (2)

Yadhu Surā Yamuna Tirā
Yasomati Suta Rādhā Ramanā
Mathu Madhura Manmana Bhavanā
Madhu Sudana Rādhā Ramanā ... (Vana)

Vanamali Vasudeva (2)

Radha Ramana...

D-29. Govinda Mero Hai

Govind Mero Hai, Gopala Mero Hai
Sri Radha Ramana Nandalal Mero Hai ... (Govind)

Prema Sarovara Prem Ko, Bharyo Rahe Din Rain
Jahan Sri Radhe Pag Dhare, Shyam Dhare Do Nain... (Govind)

Chalo Sakhi Wahan Chaliye, Jahan Basat Bijraj
Gauras Bechan Hum Chale, Ek Panth Do Kaaj ... (Govind)

Brindavana So Van Nahin, Nandagaon So Gaon
Banshi Vat So Vat Nahin, Krishna Naam So Naam ... (Govind)

Yah Anuragi Cheta Ki, Ghati Samjhe Nahin Koi
Jyoh Jyoh Bhude Shyam Mein, Tyoh Tyoh Ujval Hoye ...(Govind)

Nainan Ki Kari Kothri, Putri Deo Bhichayein
Palkan Ki Chik Daal Ke, Shyama Ko Le Uchkaye ... (Govind)

D-32. Acyutam Kesavam

Achyutam Keshavam Krishna Damodaram,
Rama narayanam Janakivallabham,

Kaun kehte hain Bhagvan aate nahi
Tum Meera ke jaise bulate nahi ... (Achyutam)

Kaun kehte hain Bhagvan khaate nahi,
Ber Shabri ke jaise khilate nahi ... (Achyutam)

Kaun kehte hai Bhagvan Sote nahi,
Maa Yashoda ke jaise sulate nahin ... (Achyutam)

Kaun kehte hai Bhagvan naachte nahi,
Gopiyan ki tarah tum nachaate nahin ... (Achyutam)

D-34. Giridhara Gopala

Giridhara gopālā
Bālā giridhara gopālā

Shyāmala sharira kaustubha hāra
Pitāmbara-dhara prabho murāre ... (giridhara)

Nanda sukumāra mana-mohanā-kāra
Brindāvana-cara tulasi-hāra ... (giridhara)

giridhara gopālā kamsa vidara
mirā mānasa saro-vihāra ... (giridhara)

D-36. Zara Itna Batade Kahna

Oh Kānhā Oh Kānhā
Zara Sunjānā Zara Sunjānā

Zarā itnā batāde Kānhā, Terā rang kālā kyun
Tu kālā ho kar bhi, Jag se nirāla kyun(Zara itna)
Oh Oh

Meine kāli rāt mein janam liya, Aur kāli gāy ka dudh piya
Meri kāmlī bhi kāli hai, Isiliye kāla hoon(Zara itna)
Meine kāli nāg par nrtya kiya Aur kāli nāg ko nāth liya

Nāgo ka rāng kāla, Isiliye kāla hoon(Zara itna)
Oh Oh

Sakhi roz hi ghār mein bhulati hain, Aur makhan mishri khilati
hain
Sakhion ka mann kāla, Isiliye kāla hoon(Zara itna)
Sakhi nayno mein kajra lagati hain, Aur nayno mein humko
basāti hain
Kajre ka rāng kāla, Isiliye kāla hoon (Zara itna)

D-37. Zara Itna Batade Kahna

Enna thavam seidhanai yashoda
Yengum nirai parabhrammam
Ammāvenr-azhaikka (enna)

Eerezhu bhuvanangal padaithavanai
Kaiyil yendhi seerātti
Pālootti tālātta nee (enna)

Sanakādiyar thava yogam seidhu varundhi
Sādhattadai punita mādhe elithil pera (enna)

Bhramanum indranum manadil porāmai kolla
Vuralil katti vāi potti kenjavaitthāi thāye (enna)

D-39. Swagatam Krishna Saranagatam

Swāgatam krishnā saranāgatam krishnā
Madhurāpuri sadanā mridu vadanā madhusudana iha

Boga thāptha sulabhā supushpa gandha kalapā,
Kasthuri thilaka mahithā mama kantha nanda gopa kandha
Mushtikāsura chanoora malla,
Madhu soodhanā, kuvalayapeeda,

Mardhana, kālinga narthana,
Gokula rakshana, sakala sulakshana,
Deva sishta jana pāla, sankalpa kalpa,
Kalpa satha koti samprabhava,

Dheera, muni jana vihara madana sukumāra,
Daithya samhāra deva,
Madhura madhura rathi sahasa,
Sahasa vruja yuvathi jana mānasa poojitha.

D-40. Swagatam Krishna Su

Swāgatam Krishna,
Su Swāgatam Krishna

Swāgatam, Su Swāgatam
Saranāgatam Krishna

Mathurapuri Krishna,
Madhusudana Krishna

D-41. Radhe Kishori

Radhe Kishori Dayā Karo (Radhe lāduli Krpā karo) Dayā Karo Rādhe Dayā Karo	... (Radhe)
Ham te deenan koyi jag mein Bān dayā ki tanak dharo	... (Radhe)
Sadā dhari deenanupe shyamā Yeh vishwās jo man hi kharo	... (Radhe)
Vishama vishay vishu jwāl māl mein Vividu tāpp tāpanu ju jaro	... (Radhe)
Kaba hu barusāogi karunā Yehi baroso man hi dharo	... (Radhe)
Kaba hu toh dā rogi charanan Mamase ichā yehi-i dharo	... (Radhe)
Kaba hu toh vicharogi mo man Madhu barusā jhar jharani jharo	... (Radhe)
Dās tumāro ās aur ki Haro vimukh gatti ko jhagado	... (Radhe)
Radhe Kishori Daya Karo (3)	... (Radhe)

D-43. Rara Venu Gopala Bala

Pallavi:

Rārā Venugopa Bāla Rājita Sadguna Jaya Sheela

Anupallavi:

Sārasāksha Nera Memi Mārubbāri Korvalerā

Charanam 1:

Nandagopālā Ne Nendu Pojālā Nee

Vindu Rārā Sadamalamadito Mudamala Raganā Keduruga

Gadiyara

... (Rāravenu)

Charanam 2:

Palumā Runugā Ravamuna Nin Pilachina Palukavu Nalugakurā

Karivarada Marimarina Adharamugro Larakani Karamuga

... (Rāravenu)

Charanam 3:

Rā Nagadara Rā Murahara Rā Bhavahara Rāverā

Ee Maguvanu Ee Lalalanu Ee Sogasini Chekorā

Korikalim Pondā Dendamu Neeyanda Cherenu Neechenta

Maruvakurā Karamulache Marimari Ninu Sharanane dara

... (Rāravenu)

D-45. Ghanana Ghana Ghana

ghanana ghana ghana shyām barsat
tulsi hasi ghanshyaam bheejat
chalat atpat girat latpat
uthat chatpat mudat chhatpat
kari hatheli bund nirkhat
dekhi motin hasat parkhat
bund bikharat, mobhe surat
kabahu kheejat kabahun reejhat
tulsi hasi ghana shyām bheejat ... (ghanana)

Kānha kilkat nanduri damkat
chhipat dāmini palak jhapkat
chhan chhananananana meha barsat
jhan jhananananana nupur bājat
charan chumat meggha harshat
chhui sakat nahi gagan tarsat
tulsi hasi Ghana shyām bheejat ... (ghanana)

Begi dhāvat chakita hāri
bhuwana bhuwanākara tāri
nām le yashoda pukāri
kit gayo lalnā bihāri
dikhi parat ho preet bāndhi
kānh bhijat dekhi reejhat
tulsi hasi ghana shyām bheejat (ghanana)

Har harāye der lāgavat
god le achrā udāvat
shyām machlat pun munāvat
bhichal jā jal hāth āvat
māthu ko rahi rahi chakāvat
bhui na dotat kachu na mānat
tulsi hasi ghana shyām bheejat ... (ghanana)

D-46. Julām Kar Dāre Ri Yāh

julām kar dāre ri yāh, kāri kāmar ware ne
Yah kāri kāmar ware ne,
Yah kāri kāmar ware ne.

Mathurā mein yeh prakat bhaye hein (2)
arararararārā
gokul mein bhaje nagare ri,
yah kāri kāmar ware ne
julām kar dāre ri yāh, kāri kāmar ware ne

Pehredār sab soye gaye hein (2)
arararararārā
jake āp hi khul gaye tāre ri,
yah kāri kāmar ware ne
julām kar dāre ri yāh kāri kāmar ware ne

Laivat dev chale gokul ko (2)
arararararārā
yamunā ne charan pakādi ne,
yah kāri kāmar ware ne
julām kar dāre ri yāh kāri kāmar ware ne

Kar singhār putna āyi (2)
arararararārā
rakh chan mein kān andhkāre ni,
yah kāri kāmar ware ne
julām kar dāre ri yāh kāri kāmar ware ne

Yah kāri kamar ware ne, kāri kamar ware ne
Julām kar dāre ri yāh kāri kāmar ware ne

D-47. Radhe Jhulana Padharo

Radhe jhulāna padhāro jhuki āye badarā
jhuki āye badarā, ghir āye badarā
rādhe jhulāna padhāro jhuki āye badarā

Ese mān nahi kije hata chodore ali
tum to parama syāni vrsabhān ki lāli
rādhe jhulāna padhāro jhuki āye badarā

Sājo solāh singār dāro naynana kajarā
pahino pachrang sāri upar shyām chadara
rādhe jhulāna padhāro jhuki āye badarā

Tero rasika pritām maga jovatu khado
radhā jāhān-pagu dhāre syamā nayanā dhare
radhe jhulāna padhāro jhuki āye badarā

Dāri resāma dori jāpe jhule rādhā gori
jāki baiyyā gori gori pahine hari chudiyān
rādhe jhulana padhāro jhuki aye badarā

jhuk āye badarā, ghir āye badarā
rādhe jhulana padhāro jhuki aye badar

D-48. Yamuna Teera Vihari

Yamunā Theera Vihāri, Brindāvana Sanchāri
Govardana Giridhāri, Gopāla Krishna Murāri

Prema Hrudaya Sanchāri, Bālakrishna Kanhāyee
Govardana Giridhāri, Gopāla Krishna Murāri

Radha Se Thohāri, Murali Gāna Vihāri
Govardhana Giridhāri, Gopāla Krishna Murāri

D-50. Thaye Yashoda

thāye yashoda unthan āyar - kulatthudhitha
māyan gopālakrishnan seiyum jālatthai keladi ... (thāye)

thayyale keladi unthan payyanai polave
intha vayyagatthil oru pillai
ammammā nān kandathillai ... (thāye)

kālinil silambu konja (kannan) kaivalai kulunga
mutthu mālaigal asaiya theru vāsaliil vanthān
vānorgal ellām migizha mānidar ellām pugazha
neela varna kannan ivan narthanam ādinān

bālan entru thāvi anaitthen adi yashoda
aāaittha ennai mālaiyittavan pol vāyil mutthamittāndee
bālan alladi unmaghan jālam migha seivathellām
nālu pergal ketka cholla nānamigha vāguthadi (thāye)

munthānāi anthi neratthil sonthamudan kitte vandhu
vinthaigal palavum seithu vilaiyādinān
panthala vāgilum vennai thanthāl thān viduven entru
mundhukilai thottizhutthu porādinān

antha vāsudevan ivan thān (adi) yasodha
mainthan-enteduth-thanaitthu madimel vaitthu
sundara mugatthai pārkkum velayile vāi thiranthu
indhira jālam polave eerezhulagam kānpitthān (thāye)

D-52. Krishnam Kalaya Sakhi Sundaram

Krishnam kalaya sakhi sundaram ... bāla
Krishnam kalaya sakhi sundaram (Krishnam)

Krishnam kathavisaya trishnam jagatprabha
Vishnum surārigana jishnum sadā bāla (Krishnam)

Shringāra rasabhara sangeeta sāhitya
Gangāla harikela sangam sadā bāla (Krishnam)

Artham sheetilikrtā nartam sri nārayana
Teertha parama purushārtham sadā bāla (Krishnam)

D-57. Hey Murali Sridhara

Hey Muralee Sreedhara
Radhe Krishna Radhe Shyam
Keshava Madhava Yādava Nandana
Radhe Krishna Radhe Shyam ... (Hey)

Nanda Nandana Radhe Shyam
Navaneeta Chorā Radhe Shyam
Keshava Madhava Yādava Nandana
Radhe Krishna Radhe Shyam ... (Hey)

Bhaktavatsala Radhe Shyam
Bhāgavata Priya Radhe Shyam
Keshava Madhava Yādava Nandana
Radhe Krishna Radhe Shyam ... (Hey)

Panduranga Radhe Shyam
Pandarinātha Radhe Shyam
Keshava Madhava Yādava Nandana
Radhe Krishna Radhe Shyam ... (Hey)

D-59. Madhava Madhusudana

Radhe Radhe (2)
Radha Manas Chandrama

Madhava Madhusudana Yadava Yadu Nandana
Radhe Radhe.....

Nanda Ananda Nandana Vrindavana Jana Ranjana
Radhe Radhe.....

D-60. Jhula Jhule Radha Damodara

jhulā jhule rādhā dāmodara vrndāvana mein
kaisi cchāyi hariyāli āli kunjana mein ... (jhulā)

ita nandan ko dulāro, uta bhānu ki dulāri
jodi lāge āti pyāri, basi nainana mein ... (jhulā)

vrndāvana mein, āli kunjana mein
jhulā jhule rādhā dāmodara vrndāvana mein
yamunā ke kula, pahari surānga dulāla
kaise khila rādhe phula, āli kadamana mein ... (jhulā)
vrndāvana mein, āli kunjana mein
jhulā jhule rādhā dāmodara vrndāvana mein
gaura syāma ranga, ghana dāmini ke sanga
bhai ānkhiyan apanga, cchabi bhari man mein ... (jhulā)

vrndāvana mein, āli kunjana mein
jhulā jhule rādhā dāmodara vrndāvana mein
rādhe mukha aur, naina syāma ke cakora
sakhi anu prema dora, lagi caranana mein ... (jhulā)

vrndāvana mein, āli kunjana mein ... (jhulā)

D-62. Kannanin Namankalai

Mohana kannan devaki mainthan
Kathaiyai kelunklen, en kanmani selvankale

Mayan peyarai manthiram enru
Thinamum sollunkalen, antha kannanin namangkalai

kannanin namangkalai neengkal
Thinamum sollunkalen

Avani matham rohini nalil kannan piranthanam
Mani vanna piranthanam
Anthamaya kannan kokulam senru
Anbil valarnthanam – avan anbil valarnthanam

Ayar padi pillaikalodu vambukal seithanam - thinam
Vennaiyum neyyum thirudi thinru vedikkai seithanam
Avan vedikkai seithanam

kannanin namangkalai neengkal
Thinamum sollunkalen

Yamunai karaiyil palakarodu pasuvai meiththanam
Oru kunrai eduththu gokulam thannil kudai pidiththanam
Avan kudai pidiththanam

Pambin thalaiyil pathankal adi palathum kandavanam
Anthamala krishnan leelaikal pada padal pala varumam
Padal pala varumam, athil kanneer ponki varumam

kannanin namangkalai neengkal,
Thinamum sollunkalen

D-63. Sri Radha Vallabha Kunja Bihari

Sri Radha Vallabha kunja bihari
Kunja bihari, govardhana dhari
Kunja bihari, murali dhari ... (Sri)

Kunja bihari, rasa vihari
Kunja bihari, murali dhari ... (Sri)

Sri radha vallabha vinoda vihari
vinoda vihari radha rasa vihari
vinoda vihari murali dhari ... (Sri)

Kunja vihari radha ramana vihari
Kunja bihari, govardhana dhari ... (Sri)

Haribol, haribol, haribol, haribol ... (Sri)

Hare krsna hare krsna, Krsna krsna hare hare
Hare rama hare rama, Rama rama hare hare
Radhe radhe govinda govinda radhe

D-64. Mohana Muralidhara

Mohana...
Mohana Muralidhara | Mohana Muralidhara

Krishna! Govinda Krishna | Krishna! Govinda Krishna
Manamohana Mohana
Krishna Muralidhara | Mohana Muralidhara
Mohana Muralidhara! | Mohana Muralidhara

Kanha! Gopala
Manamohana Mohana
Krishna Muralidhara | Mohana Muralidhara

Krishna! Gopala
Manamohana Mohana

Krishna Muralidhara
Mohana Muralidhara!

Krishna! Govinda Krishna
Manamohana Mohana
Krishna Muralidhara | Mohana Muralidhara

D-65. Jai Vittala

Jai Jai Vitthale Hari Narayana
Vitthala Hari Vitthala
Vitthala Hari Vitthala

Vitthala Hari Vitthala
Jai Jai Vitthale Hari Narayana

Panduranga Vitthale Hari Narayana
Purandara Vitthale Hari Narayana
Hari Narayana Bhajo Narayana

Bhajo Narayana Shriman Narayana
Shriman Narayana Satya Narayana

Jai Jai Vitthale Hari Narayana
Vitthala Hari Vitthala

D-66. Bala Gopala

Bala Gopala (2)
Pyre Murari Mohe Nanda Lala
Nandalala (3) Mohe Nandalala

Krishna Govinda Govinda Gopala
Jaya Murali Manohara Nandalala

2. SITA RAM BHAJANS

C-01. Bhaja Ramam

Bhaja Ramam Bhaja Ramam
Bhajare Manasa Bhaja Ramam

Kalyana Ramam Bhaja Ramam
Kodanda Ramam Bhaja Ramam

Pattabhi Ramam Bhaja Ramam
Pavana Ramam Bhaja Ramam

C-02. Sita Ram Kahiye

Sita Ram Sita Ram Sita Ram Kahiye
Jahi Vidhi Rakhe Ram Tahi Vidhi Rahiye

Mukh Me Ho Ram Naam, Ram Seva Haath Me
Tu Akela Naahi Pyare, Ram Tere Saath Me

Vidhi Ka Vidhan Jaan, Haani Laabh Sahiye
Jahi Vidhi Rakhe Ram, Tahi Vidhi Rahiye .. (Sita Ram)

Hare Krishna Hare Krishna,
Krishna Hare Krishna Hare
Hare Rama Hare Rama
Rama Rama Hare Hare

C-03. Jaya Raghu Nandana Jaya Siya Ram

Jaya Raghu Nandana Jaya Siya Ram
Bhaja mann pyare Jaya Siya Ram

Adi Ram Anandaha Ram
Sat cit Oru Anandaha Ram

Hanumanukki swami Ram
Dhina ikke Hari Ram ... (Jaya)

Mariyatha Purushottama Ram
Purana Brahmha Sanatana Ram ... (Jaya)

Jaya Siya Ram Jaya Jaya Jaya Siya Ram...

C-04. Kausalya supraja Ramacandra

Kausalya supraja Ramacandra
Sita manohara Ragha vendra

Dina dayala Pari purna krpala
Jay-jay bhakta mandara Raghavendra

Ananda sagara Murali dhara
Nilambari Radhe Syama Venu gopala

Nanda yasoda Ananda kisora
Jay-jay Gokula bala jaya Bala gopala

Ananda sayana Adi narayana
Saccid ananda Sri Satya narayana

Bhava-bhaya harana jaya Vandita carana
Raghu kula tilaka Sri Raja locana

Narayana Hari Narayana
Narayana Hari Narayana

C-05. Payoji Maine Rama Ratna

Payoji Maine Rama Ratana Dhana Payo

Vastu Amolika Di Mere Sataguru
Kirpa Kar Apnayo Payoji Maine
Kirpa Kar Apnayo(Payoji)

Janam Janam Ki Punji Payi
Jag Mein Sabhi-khovayo Payoji Maine
Jag Mein Sabhi-khovayo(Payoji)

Kharca Na Khute Chor Na Lute
Din Din Badhata Samayo Payoji Maine
Din Din Badhata Samayo(Payoji)

Sat Ki Nav Kevatiya Satguru
Bhava-sagar Taravayo Payoji Maine
Bhava-sagar Taravayo(Payoji)

Mira Ke Prabhu Giridhara Nagar
Harasa Harasa Jasa Gayo Payoji Maine
Harasa Harasa Jasa Gayo(Payoji)

Payoji Maine Rama Ratana Dhana Payo

C-06. Mere Man Mai Hai Ram

Mere Man Mai Hai Ram, Mere Tan Mai Hai Ram
Rom Rom Mai Ram Samya Tera Nam Re,
Mere Sanso Me Tera Hi Nam Re

Jase Chanda Me Hai Ram Jaise Suraj Me Hai Ram
Ambar Taro Me Samaya Tera Nam Re
Mere Sanso Me Tera He Nam Re ... (Mere)

Jase Bhalini Ke Ram, Jase Meera Ke Hai Shyam
Nar Nari Me Samaya Tera Nam Re
Mere Sanso Me Tera He Nam Re ... (Mere)

Jaise Ganaga Mai Hai Ram, Jaise Yamuna Mai Hai Shyam
Kan Kan Me Samaya Tera Nam Re
Mere Sanso Me Tera Hi Nam Re ... (Mere)

Jase Seeta Ke Hai Ram Jase Radhe Ke Hai Shyam
Paate Paate Mai Samaya Tera Nam Re,
Mere Sanso Me Tera Hi Nam Re ... (Mere)

C-07. Rama Bhakta Jaya Anjaneya

Rama Bhakta Jaya Anjaneya
Jaya Bala Bhima Kapisvara(Rama)

Lankayai Dahanam Seida Maha Vira
Muligai Malaiyal Vuyir Katta Dhira

Rama Namam Sollum Vanara sura(Rama)

C-08. Rama Raghava

Rama Raghava Jaya Sita Nayaka
Rama Raghava Jaya Sita Nayaka

Rama Raghava Rajiva Locana
Kamita Phalada Kari Varada(Rama)

Krishna Kesava Jaya Gopi Madhava
Krishna Kesava Ambuja Locana
Vancita Phalada Yadu Varada (Rama)

C-09. Sri Ramacandra Raghu Ramacandra

Sri Ramacandra Raghu Ramacandra
Raghu Ramacandra Bhagavan
Sri Dhanya Dhanya Sitapi Rama
Sudhir Atma Rupa Rama

Janaki Ramana Raghava
Vimala Virya Surya Kula Jata
Sri Rama Rama Raghu Vira Rama
Karunartra Netra Rama ... (Sri)

Moutika Harana Bhusita Bhuvana
Soundaryatma Jaya Rama
Ananda Rupa Nigamanta Sara
Nikhilatma Rupa Rama ... (Sri)

C-10. Sri Ramacandra Kripalu Bhaja Mana

Sri Ramacandra Kripalu Bhaja Mana
Harana Bhava Bhaya Darunam

Nava Kanja Locana Kanja Mukha Kara
Kanja Pada Kanjarunam (Sri)

Kandarpa Aganita Amita Chabi
Nava Nila Nirada Sundaram

Pata Pita Manahu Tadita Ruci Suci
Naumi Janaka Sutavaram (Sri)

Bhaja Dina Bandhu Dinesa
Danava Daitya Vamsa Nikandanam

Raghu Nanda Ananda kanda Kausala
Canda Dasaratha Nandanam (Sri)

Sira Mukuta Kundala Tilaka
Caru Udara Anga Vibhusanam

Ajanubhuja Sara Chapa Dhara
Sangrama Jita Khara dushanam (Sri)

Iti Vadati Tulasi Dasa
Sankara Sesha Muni Mana Ranjanam

Mama Hridaya Kanja Nivasa Kuru
Kamadi Khala Dala Ganjan (Sri)

3. ASHTAKAMS & SPECIALS

H-01. Acyutashtakam

- 1 Acyutam keśavam rāma nārāyaṇam
Kṛṣṇa dāmodaram vāsudevam harim
Śrīdharam mādhavam gopikā vallabham
Jānakī nāyakam rāmachandram bhaje
- 2 Acyutam keśavam satya bhāmādhavam
Mādhavam Śrīdharam rādhikā-rādhitam
Indirā mandiram cetasā sundaram
Devakī nandanam nandanam samdadhe
- 3 Viṣṇave jīṣṇave śankhiṇe cakriṇe
Rukmiṇī rāgiṇe jānakī jānaye
Vallavī vallabhā yārcitā yātmane
Kamsa vidhvamsine vamsīne te namah
- 4 Kṛṣṇa govinda he rāma nārāyaṇa
Śrīpate vāsu devārjita Śrīnidhe
Acyutā-nanta he mādhaba adhokṣaja
Dwarakā nāyaka, Draupadī rakṣaka
- 5 Rākṣasa kṣobita sītayā śobhito
Daṇḍakāraṇya bhū puṇyatā kāraṇa
Lakṣmaṇa-nānvito vānarai sevito
Agastya sampūjito rāghavah pātu mām
- 6 Dhenukāriṣṭako niṣṭa kṛd veśiṇām
Keṣīha kamsa hṛd vamsīkā vādakah
Putanā gopakah surajā khelano
Bāla gopālakah pātu mām sarvada
- 7 Vidyu da-dyotavān prasphura dvāśasam
Prāvṛdam bodhavat prollasad vighram
Vanyayā Mālayā śobhito-rastalam
Lohitānghri dvayam vārijākṣham bhaje

- 8 Kuncitai kuntalai brāja mĀnānanam
Ratna maulim lasat kuṇḍalam gandayo
Hāra keyurakam kankaṇa projvalam
Kinkiṇi manjulam Śyāmalam tam bhaje

H-02. Bala Mukuntashtakam

Karāra vindena padāra vindam
Mukhāra vinde vini-veśa-yantam
Vaṭasya patrasya puṭe śayānam
Bālam mukundam manasā smarāmi

Samhr̥tya lokān vaṭa patra madhye
Śayāna mādyanta vihīna rūpam
Sarveś varam sarva hitā vatāram
Bālam mukundam manasā smarāmi

Indīvara śyāmala-komalāngam
Indrādi devār cita pāda padmam
Santāna kalpadrumamāśritānām
Bālam mukundam manasā smarāmi

Lambā lakam lambita hāra yaṣṭim
Śringāra līlān kita-danta panktim
Bimbā dharam cāru viśāla netram
Bālam mukundam manasā smarāmi

Śikyeni dhāyādya payo dadhīni
Bahir gatāyām vraja-nāyi kāyām
Bhuktvā yatheṣṭam kapaṭena suptam
Bālam mukundam manasā smarāmi

Kalinda jānta sthita kāli yasya
Phaṇāgra range naṭana priyantam
Tatpucca hastam śaradindu vaktram
Bālam mukundam manasā smarāmi

Ulūkhale baddhamudāra śauryam
Uttunga yugmār-juna bhanga līlam
Uṭpulla padmā yata cāru netram
Bālam mukundam manasā smarāmi

Ālokya mātur mukhamā dareṇa
Stanyam pibantam sarasīru hāksam
Saccin mayam devam ananta rūpam
Bālam mukundam manasā smarāmi (4)

H-16. Krishnashtakam

vasudeva sūtam devam kamsa chaṇura mardanam
devaki paramānandam kṛṣṇam vande jagad-gurum || 1 ||

atasi pushpā sankāsham hāra nūpura śobhitam
ratna kankaṇa keyūram kṛṣṇam vande jagad-gurum || 2 ||

kutīlālaka samyuktam pūrṇa-chandra nibhānanam
vilasat kundala-dharam devam kṛṣṇam vande jagad-gurum || 3 ||

hare kṛṣṇā hare kṛṣṇā, kṛṣṇā kṛṣṇā hare hare
hare rāmā hare rāmā, rāmā rāmā hare hare

mandāra gandha samyuktam chāruhāsam chatur-bhujam
barhi pinchhāva chudāṅgam kṛṣṇam vande jagad-gurum || 4 ||

uṭphulla padmā-patrāksham nīla jīmuta sannibham
yādavānām śiro-ratnam kṛṣṇam vande jagad-gurum || 5 ||

rukmiṇi keli samyuktam pītambara sushobhitam
avāpta tulasi gandham kṛṣṇam vande jagad-gurum || 6 ||

hare kṛṣṇā hare kṛṣṇā, kṛṣṇā kṛṣṇā hare hare
hare rāmā hare rāmā, rāmā rāmā hare hare

gopikānām kuchad-vandva kumkumānkita vakṣaśam
shrīniketam maheṣvāsam kṛṣṇam vande jagad-gurum || 7 ||

shrīvatsāṅkam mahoraskam vanamāla virājitam
shankha-chakra dharam devam kṛṣṇam vande jagad-gurum ||
8 ||

krṣṇāṣṭaka midam punyam pratā-rutthayā yah pathet
koti-janma krītam pāpam smaraṇena vināṣyati

krṣṇam vande jagad-gurum, krṣṇam vande jagad-gurum
krṣṇam vande jagad-gurum, krṣṇam vande jagadgurum

H-21. Prema Dhama Deva Stotram (18)

(1)

deva-siddha-mukta-yukta-bhakta-vrnda-vanditaṁ
pāpa-tāpa-dāva-dāha-dagdha-duḥkha-khaṇḍitam
krṣṇa-nāma-sīdhu-dhāma-dhanya-dāna-sāgaram
prema-dhāma-devam eva naumi gaura-sundaram

(2)

svaṛṇa-koṭi-darpaṇābha-deha-varṇa-gauravaṁ
padma-pārijāta-gandha-vanditāṅga-saurabham
koṭi-kāma-mūrcchitāṅghri-rūpa-rāsa-raṅgaram
prema-dhāma-devam eva naumi gaura-sundaram

(3)

prema-nāma-dāna-janya-pañca-tattvakātmakaṁ
sāṅga-divya-pāṛśadāstra-vaibhavāvatārakam
śyāma-gaura-nāma-gāna-nṛtya-matta-nāgaram
prema-dhāma-devam eva naumi gaura-sundaram

(4)

śānti-puryadhīśa-kalyadharmaduḥkha-duḥsaham
jīva-duḥkha-hāna-bhakta-saukhyadāna-vigraham
kalyaghaugha-nāśa-krṣṇa-nāma-sīdhu-saṅcaram
prema-dhāma-devam eva naumi gaura-sundaram

(5)

dvīpa-navya-gāṅga-baṅga-janma-karma-darsitaṁ
śrīnivāsa-vāsa-dhanya-nāma-rāsa-harṣitam
śrī haripriyeśa-pūjyadhī-śacī-purandaram
prema-dhāma-devam eva naumi gaura-sundaram

(6)

śrī śacī-dulāla-bālya-bāla-saṅga-cancalam
ākumāra-sarva-śāstra-dakṣa-tarka-maṅgalam
chātra-saṅga-raṅga-digjigīṣu-darpa-saṁharam
prema-dhāma-devam eva naumi gaura-sundaram

(7)

varjya-pātra-sārameya-sarpa-saṅga-khelanaṁ
skandha-vāhi-caura-tīrtha-vipra-citra-līlanam
kṛṣṇa-nāma-mātra-bālya-kopa-śānti saukaraṁ
prema-dhāma-devam eva naumi gaura-sundaram

(8)

snāna-gāṅga-vāri-bāla-saṅga-raṅga-khelanaṁ
bālikādi-pārihāsyā-bhaṅgi-bālya-līlanam
kūta-tarka-chātra-śikṣakādi-vāda-tatparaṁ
prema-dhāma-devam eva naumi gaura-sundaram

(9)

śrī nimai-panḍiteti-nāma-deśa-vanditaṁ
navya-tarka-dakṣa-lakṣa-dambhi-dambha-khaṇḍitam
sthāpitārtha-khaṇḍa-khaṇḍa-khaṇḍitārtha-sambharaṁ
prema-dhāma-devam eva naumi gaura-sundaram

(10)

śloka-gāṅga-vandanārtha-digjigīṣu-bhāṣitaṁ
vyatyalaṅkṛtādi-doṣa-tarkitārtha-dūṣitam
dhvasta-yukti-ruddha-buddhi-datta-dhīmadādarāṁ
prema-dhāma-devam eva naumi gaura-sundaram

(11)

sūtra-vṛtti-ṭippanīṣṭa-sūkṣma-vācanādbhutaṁ
dhātu-mātra-kṛṣṇa-śakti-sarva-viśva-sambhṛtam
ruddha-buddhi-panḍitaugha-nānya-yukti-nirdharaṁ
prema-dhāma-devam eva naumi gaura-sundaram

(12)

kṛṣṇa-dṛṣṭi-pāta-hetu-śavdakārtha-yojanaṁ
sphoṭa-vāda-śrīkhalaika-bhitti-kṛṣṇa-bīkṣaṇam
sthūla-sūkṣma-mūla-lakṣya-kṛṣṇa-saukhya-sambharaṁ
prema-dhāma-devam eva naumi gaura-sundaram

(13)

prema-raṅga-pāṭha-bhaṅga-chātra-kāku-kātarāṁ
chātra-saṅga-hasta-tāla-kīrtanādyā-sañcaram
kṛṣṇa-nāma-sīdhu-sindhu-magna-dik-carācaram
prema-dhāma-devam eva naumi gaura-sundaram

(14)

ārya-dharma-pāla-labdha-dīkṣa-kṛṣṇa-kīrtanaṁ
lakṣa-lakṣa-bhakta-gīta-vādyā-divyā-nartanam
dharma-karma-nāśa-dasyu-duṣṭa-duṣkr̥toddharaṁ
prema-dhāma-devam eva naumi gaura-sundaram

(15)

mleccha-rāja-nāma-bādha-bhakta-bhīti-bhañjanaṁ
lakṣa-lakṣa-dīpa-naiśa-koṭi-kaṇṭha-kīrtanam
śrī-mṛdaṅga-tāla-vādyā-nṛtya-kāji-nistaraṁ
prema-dhāma-devam eva naumi gaura-sundaram

(16)

lakṣa-locanāśru-varṣa-harṣa-keśa-kartanaṁ
koṭi-kaṇṭha-kṛṣṇa-kīrtanādhyā-daṇḍa-dhāranam
nyāsi-veśa-sarva-deśa-hā-hutāśa-kātaraṁ
prema-dhāma-devam eva naumi gaura-sundaram

(17)

śrī-yatīśa-bhakta-veśa-rāḍha-deśa-cāranam
kṛṣṇa-caitanyākhyā-kṛṣṇa-nāma-jīva-tāranam
bhāva-vibhramātma-matta-dhāvamāna-bhūdharaṁ
prema-dhāma-devam eva naumi gaura-sundaram

(18)

śrī-gadādharaḍi-nityānanda-saṅga-varadhanam
advayākhyā-bhakta-mukhyā-vāñchitārtha-sādhnam
kṣetravāśa-sābhilāśa-mātr̥toṣa-tatparaṁ
prema-dhāma-devam eva naumi gaura-sundaram

H-31. Bhaja Govindam

1

bhaja govindam bhaja govindam
govindam bhaja muudhamate
samprāpte sannihite kāle
nahi nahi rakshati dukriñ karane

2

mudha jahiihi dhanā gama trishhnām
kuru sadbuddhim manasi vitrishhnām
yallabhase nijakarmo pāttam
vittam tena vinodaya chittam

3

nārii stanabhara nābhii deshām
drishhtvā māgā mohā veshām
etan māmsāvasādi vikāram
manasi vichintaya vāram vāram

4

nalini dalagata jalamati taralam
tadvaj jivitam atishaya chapalam
viddhi vyādhyabhi māna grastam
lokam shokahatam cha samastam

5

yāvad vitto pārjana saktah
stāvan nija pari vāro raktah
pashchāj jivati jarjara dehe
vārtām koapi na prichchhati gehe

6

yāvat pavano nivasati dehe
tāvat prichchhati kushalam gehe
gatavati vāyau dehāpāye
bhāryā bibhyati tasmin kāye

7

bālas tāva tkriidā saktah
taruna stāvat tarunii saktah
vridhdha stāvach chintāsaktah
pare brahmani koapi na saktah

8

kāte kāntā kaste putrah
samsāro ayamatiiva vichitrah
kasya tvamkah kuta āyātah
tattvam chintaya tadiha bhrātah

9

satsangatve nis sangatvam
nis sangatve nir mohatvam
nir mohatve nishchala tattvam
nishcala tattve jiivan muktih

10

vayasigate kah kāma vikārah
shushhke niire kah kāsārah
kshiine vitte kah parivārah
gnyāte tattve kah samsārah

11

mā kuru dhana jana yauvana garvam
harati nimeshhāt kālah sarvam
māyā mayamidam akhilaM hitvā
brahma padam tvam pravisha viditvā

12

dinayā minyau sāyam prātah
shishirava santau punarā yātah
kālah kriidati gachchhat yāyuh
tadapi na mujncaty āshāvāyuh

13 (this can be skipped)

dvādasha majnjari kābhira sheshhah
kathito vaiyā karanas yaishhah
upadesho bhuudvid yānipunaih
shriimach chhankara bhagavach chharanarih

14

kāte kāntā dhana-gata chintā
vātula kim-tava nāsti niyantā
trijagati sajjana samgati raikā
bhavati bhavār-nava tarane naukā

15

jatilo mundii lujnchhita keshah
kāshhāyāmbara bahukrita veshhah
pashyannapi-cana pashyati muudhah
udarani-mittam bahukrita veshhah

16

angam galitam palitam mundam
dashaṇavi hiinam jātam tundam
vriiddho yāti grihiitvā dandam
tadapi na mujncaty āshāpindam

17

agre vahnih prishhthe bhānuh
rātrau chubukasam arpita jānuh
karatala bhiksha starutala vāsah
tadapi na mujncaty āshā-pāshah

18

kurute gangā sāgara gamanam
vratapari pālanam athavā dānam
gyānavi hinah sarvama tena
muktim na bhajati janmashatena

19

sura mandira taru muula nivāsah
shayyā bhuutalam ajinam vāsah
sarva parigraha bhoga tyāgah
kasya sukham na karoti virāgah

20

yogara-tovā bhogara-tovā
sanganarato vā sangaviihinah
yasya brahmani ramate chittam
nandati nandati nandatyeva

21

bhagavad giitā kijinchida dhiitā
gangā jalalava kanikā piitā
sakridapi yena murāri samarchā
kriyate tasya yamena-na charchā

22

punarapi jananam punarapi maraNam
punarapi jananii jathare shayanam
iha samsāre bahudus-tāre
kripayā apāre pāhi murāre

23

rathyā charpata virachita kanthah
punyā punya vivarjita panthah
yogii yogani yojita chitto
ramate bālon mattava deva

24

kastvam koaham kuta āyātah
kā me jananii ko-me tātah
iti pari-bhāvaya sarvama-sāram
vishvam tyaktvā svapna vichāram

25

tvayi mayi chānya traiko vishhnuh
vyartham kupyasi mayyasa hishnhuh
bhava samachittah sarvatra-tvam
vājñchha-syachirād-yadi vishhnutvam

26

shatrau mitre putre bandhau
mā kuru yatnam vighraha sandhau
sarva sminnapi pashyāt mānam
sarvatrot srija bhedā gnyānam

27

kāmam krodham lobham moham
tyaktvā (a)tmānam bhāvaya ko aham
ātma gnyāna vihiinā muudhāh
te pachyante narakani guudhāh

28

geyam giitā nāma sahasram
dhyeyam shrii-pati ruupama-jasram
neyam sajjana sange chittam
deyam diinaja-nāya cha vittam

29

sukhatah kriyate rāmā bhogah
pashchād dhanta shariire rogah
yadyapi loke maranam sharanam
tadapi na mujnchati pāpā charanam

30

artham anartham bhāvaya nityam
nāsti-tatah sukha leshah satyam
putrādapi dhana bhājām bhiitih
sarvatr-aishhā vihiā riitih

31

prānā yāmam pratyā hāram
nityā nitya viveka vichāram
jāpya sameta samādhivi dhānam
kurvava dhānam mahadava dhānam

32

guru-charanām-buja nirbhara bhakatah
samsārā-dachi rādbhava muktah
sendriya-mānasa niyamā-devam
drakshyasi nija hridayastham devam

33

muudhah kashchana vaiyā karano
dukrijn karanādh yayana dhurinah
shriimach chhamkara bhagavach chhishhyai
bodhita āsich chhodhita karanah

34

bhaja govindam bhaja govindam
govindam bhaja muudhamate
nāma smaranā danyamu pāyam
nahi pashyāmo bhavatarane

H-34. Guru Brahma Guru Vishnu

- 1 Guru Brahma Guru Vishnuh
Guru Devo Maheshwarah
Guru Sākshat Param Brahma
Tasmai Sri Gurave Namah
- 2 Dhyana Moolam Guru Murti
Puja Moolam Guru Padam
Mantra Moolam Guru Vākyaṃ
Moksha Moolam Guru Kripa
- 3 Akhanda Mandalākaram
Vyāptam Yena Charā charam
Tat Padam Darshitam Yena
Tasmai Sri Gurave Namah
- 4 Mana thaha Jagannātha
Madguru Sri Jagat Guru
Madātmā Sarva Bhutātmā
Tasmai Sri Gurave Namah
- 5 Gyāna Shakti Samarudham
Tatwa Mālā Vibhushtam
Bhukti Mukti Pradata Ca
Tasmai Sri Gurave Namah
- 6 Sthāvaram Jangamam Vyāptam
Yat Kinchit Sacharā Charam
Tat Padam Darshitam Yena
Tasmai Sri Gurave Namah
- 7 Chin Mayam Vyāpitam Sarvam
Trai Lokyam Sacharā Charam
Tat Padam Darshitam Yena
Tasmai Sri Gurave Namah
- 8 Chaitanyam Ṣāshvatam Ṣāntam
Vyomateetaha Niranjanaha
Bindu Nāda Kāla Teetaha
Tasmai Sri Gurave Namah

PART - 4

TRUTH BEHIND DEITY WORSHIP

4.1. Background

Many years back when I was wandering in the pursuit of finding the real truth, I tried going to various religions. There I was told the following which greatly baffled me:

- One can kill animals because they *don't have soul*
- God of Bible is *jealous* on other gods
- One has only one life to live - *no re-incarnation*
- One should be always *fearful* to God
- *Eternal* hell for sinners
- Satan (Evil) is *as powerful* as God
- One should not worship God through *deities*

For this article I chose the last topic on deity worship. It is a highly debated topic across many religions and is very complex to understand and hence surely not meant for every one. Whenever we mention about deity worship to other people, they immediately jump and comment, "Oh, you are an idol worshipper!" As this topic is so deep and difficult to explain, due to their close mindset, we simply walk away from them without answering. The reality is contrary to what they say. All the religions in fact worship idols in one way or other. Surely they also worship money as the idol.

Christians use the cross for their worship. Muslims use Mecca and the two stones inside the Kappa called Hajar-Al-Aswat. Scholars have found that originally they worshipped moon-god (Lord Siva has crescent moon on his head) and many say that the stone could be a siva linga surrounded by many other holy shrines. They also worship the foot prints of the prophet Ibrahim. Jews worship the holy wall.

As of now, it is said that there are at least 200 popular religions in this world. Most of the religions flatly condemn idol worship. Why is that? Please read on with an open mind...

If we see all the religions of this world, they can be classified into two categories:

- (1) Vedic Religions
- (2) Non-Vedic Religions

Truths behind Vedic religions are not man-made. They are eternal truths and revealed through holy saints in their trance. Even when those scriptures become extinct or destroyed, saints will come and reveal them again and again. For example the Bhagavad Gita we have now is about 5,000 years old, but in Gita itself Lord Krishna says that millions of years ago He taught the same thing to the Sun god Vivasvan.

So, these sastras that carry absolute truth are eternally present in the akash and are very vast. Depending on the kind of world in any universe, predetermined sastras are destined to appear. What sastras are to be manifested depends on the intelligence and level of the plane of existence. They are revealed via great saints in their trance – not made up. The recent saint who revealed this to our world is called Veda Vyasa. These sastras won't mention any specific time as when they were revealed, because they are eternal. Usually after they are revealed, as the time goes by, these scriptures get mutilated and mis-interpreted by human beings. In Bhagavad Gita, Lord Krishna says that every yuga after yuga He has to come down again and again to re-establish the eternal truth and dharma.

The Non-Vedic religions are way different from Vedic religions. Mostly they have only very little and basic spiritual philosophies. These followers are mostly meat eaters and killing innocent animals in the name of their religions. They may even claim that the animals don't have souls. Their scriptures are man-made or compiled from what some heard from their founders or from others. They give just a handful of water from the vast ocean of

truth and say that what they have in their hand is the full ocean! They say, 'don't worry about where you were before, who you are, karma or incarnation.' They don't even bother about fully knowing about god (prayojana), our relations to Him (sambandha) and why we came here in this world and what is our duty (abhideya). They give a very short note as what needs to be followed so that they go to heaven to enjoy, or eternally go to hell. These are temporary and rudimentary religions that do not have full truth and often make ignorant people so fanatic.

Unlike Vedic religions, all the Non-Vedic religions have a beginning. If anything has a beginning, it will surely have an ending. All the Non-Vedic religions will have an ending in some way or other, and will be replaced by different faiths as we go. We have seen this in the history. But Vedic truths are eternal with no beginning and hence no ending ever.

4.2. Every Soul is Evolving thru Levels

Every soul has a way of evolving until it reaches perfection and gets liberated. Non-Vedic religions are very basic and are meant to bring up a soul from a basic level to the next level, taking them only for temporary heavenly enjoyments. They are like elementary schools. In the elementary school they do not teach the children to deal with acids and sophisticated experiments. They even tell the children that using acids is dangerous and should never do it. However, the truth is that when they go to college, they will be doing all these experiments. If they do not do it, they cannot even graduate!

In the same way, deity worship is meant only for the spiritually advanced souls. Scriptures say that if there is no deity worship for the qualified, that religion is not really complete. It is said in the sastras that those who are not qualified are not to worship deities. Instead, they are taught just to do good karma. As we see clearly, they are mostly found to be inclined and interested only in their material benefits such as wealth, health, politics, sports, comfort, fame, beauty and so on. The consoling truth is

eventually after so many births they will gradually evolve and become perfect. But it could be a long way to go.

4.3. Deity is not an Idol

The history says that in the early days, people in the Middle East as nomads used to carry stones as their idols of their gods and also use them as supporting for cooking. Scholars say that they worshipped moon god. Even now we can see that their religious events are based on the phase of the moon. As they were nomads wandering through the deserts, these stones became heavy to carry. So, later they decided to use just dried dates as their idols for their worship. Then another problem came. Small children mistakenly took those dates and ate them (the gods!) when they became hungry. So the prophet who appeared then strictly prohibited them to deal with idols altogether. Many religions say that it is impossible to make a form of God who is way beyond our understanding and imagination. Even if we make the best we can, they say, that it will be an insult to the God.

But in contrary to what they say, we are part and parcel of the Supreme Lord and are His ever-beloved children. Only due to our own fault of desiring to enjoy the maya, we are fallen down into this material world. The only way to remember our supreme and real parent, the Supreme God, is to somehow try to feel closer to Him so that we can 're-connect' to Him. Yes, it is a fact that we can never see Him with our material eyes or senses. However by making an object to worship similar to a photo of one's father, the feeling to connect to him can be re-established. This is exactly the way of seeing God via a deity.

It is also a big misunderstanding that people say that there are different gods for different religions. Supreme God is only one, but in His kingdom He has so many servants called devatas or angels. That one Supreme God can be called by different names. As He is the supreme god, there is no question of "envious" to other gods. In fact if God says that He is envious of

other Gods, He is not the supreme god at all! How can be the supreme God envy as He is supposed to be the most powerful and origin of everything?

Also as Supreme God, He is the most merciful father and mother. So, how can He become angry on His own children. Just because our dear child makes some mistakes, we do not put our dear children who fully depend on us, in to an eternal hell. If God does it, we do not want such a God! Lord Krishna, the Supreme God is so merciful that He says that He is ready to come in the form of a deity and accept our loving service and eventually take us back to be with Him. We are all His dear children. We may be punished sometimes for mistakes we commit. However as a loving father, He will never throw us in 'eternal' hell.

Many religions promote the idea of "Fear of God." This is wrong. Real religions will encourage loving God, not to be afraid of God. In fact, this "fear versus love" is the very fundamental difference and revealing the truth behind deity worship! Who is a sinner? lone who, in the name of religion, kill and eat flesh of innocent animals are the real sinners. Surely they need to be afraid of God and hence they can never worship God using deities. Deity worship is meant for worshipping with love, not with fear!

Now here is an example. A child with her heart filled with so much of love to her parents, draws few circles and lines to make a picture of her father and mother. The same way, a devotee makes a deity about his/her father, the God. No one expects the picture drawn by the child, or the deity made by the devotee, to be perfectly matching the real person. It is just impossible! But when the child gives that little picture of her parents, the parents feel so happy! They do not complain that they don't look like in the picture and become 'angry.'

What really happens is that this funny looking picture ends up in their offices as the most valuable thing for them! They proudly show it to other colleagues in the office and say, "See! My child drew this. That is me!" Then the friends would say, "Oh, it is so

cool and very nice" even if the picture has only a big circle for head and two tiny circles for eyes and so on. Why? Because there is love involved! Out of love, parents and the child forget how good the picture is. That picture is just a representation of love!

People in general are also so ignorant about idols and deities. I have seen many times, even Hindus who used to go to temples regularly, say the most horrible word 'idol' for the installed deities! They are very ignorant. They say, "O I visited the Balaji temple and the idol is so beautiful!" What they do not know is that unknowingly they are making a terrible aparadha (offense) by calling the installed deity of Lord Balaji as an idol. They have no clue on the difference between idol and deity!

Idol should never be worshipped. What is the difference between an idol and a deity? An idol is material, but the deity is spiritual even though they appear same to our material eyes. God by His unlimited power manifests in the deities installed using proper mantras with love.

It is a fact that we can never make a replica form of God. Never! We can't even see our own soul and how can we see God? However, God is so merciful that, to the serious devotees He comes down as a deity out of His causeless mercy. He readily appears in 'vigraha' (deity) form to accept our services and re-build our original loving relation to go back to Him.

Even if the deity is carved by following all the rules and regulations, we can never make the deity anywhere near close to the Lord! So the priest who installs a deity actually 'begs' the Lord so that the Lord can come down in the deity form to accept our service. The vigraha form of Lord actually gets manifested due to His mercy than due to the mantras that beg Him to come down!

Serving a deity is actually the training before getting to the spiritual world, so that later we can serve the Lord. Every jiva is a servant of the Lord. Only when we have a deity, we can do any direct service. As it is said in the sastras, any religion that does

not have deity worship is only a commercial and political entity and cannot bestow real devotion to God.

Even when a deity is worshipped, there are three modes they are worshipped with. People in tamasic mode worship demi-gods and spirits. The 'kali (durga)' worship supported by Rama Krishna Paramahansa, and Swami Vivekananda for example is tamasic. It is said that Swami Vivekananda even ate cow meat, which is a deadly sin. The sastras say that when one eats a cow, he will be tortured in the hell as many million years as there were hairs on that cow.

Lord Caitanya Mahaprabhu condemned this kind of tamasic worship. Even many people who call themselves as pandits, when they translate high scriptures like Bhagavad Gita, they inject their own tamasic ideas. Once I was reading the Gita by Swami Cid Bhavananda where he was explaining the Gita verse 9.26 that goes as 'patram pusham phalam toyam..' Lord Krishna is describing that only the sattvic foods are to be offered to Him. But the so-called author brought the subject about Kannappa Nayanar (a hunter) who gave meat to Lord Siva. Here, even though Kannappa Nayanar had deep devotion to Lord Siva, the worship was tamasic.

If you happen to go to the famous kali temple in Calcutta you will see how cruelly so many goats are beheaded and their blood flows like a stream of river. While many think that people like Swami Vivekananda or Rama Krishna Paramahansa did great service to the humanity, actually they were the ones who spoiled the very root of Sanatan Dharma, or Jaiva Dharma, the eternal dharma of jivas.

4.4. Deity worship is only for the qualified

If you see the history, Lord Krishna manifested Himself as deities to very advanced devotees. There are many such self-manifested deities. Swami Haridasa, who lived at the time of Emperor Akbar, was given the deity called Banke Bihari in

Nidhuvan, by the Supreme Lord Sri Radha Krishna Himself. We can still see this deity and the holy places where it happened. When Sripad Ramanujacharya called his deity as "vaa yen chella pillai" (meaning 'come my dear child'), the deity ran to him and embraced! We can still see this place of history. The Radha Raman deity of Sri Gopala Bhatta Goswami was self-manifested. We also see in the history that deities even talked and walked. Sakshi Gopal deity from Vrindavan walked all the way to Vidya Nagara of South India. So, when Supreme Lord Krishna Himself is supporting deity worship fully, then what is wrong in deity worship?

If the Lord is omnipresent (situated everywhere) and omnipotent (powerful to do anything), then how can it be difficult for Him to come in a form for us so we can connect with Him? We have fallen into this material world, and it is His mercy with which He helps us to connect back to Him via deity worship. In the most authentic Holy Scripture Srimad Bhagavatam (11.27.12), it is said that a deity of the Lord can appear in eight varieties of objects - stone, wood, metal, earth, paint, sand, the mind or jewels (*śailī dāru mayī lauhī, lepyā lekhyā ca saikatī, mano mayī maṇi mayī, pratimāṣṭa vidhā smṛtā*).

We also see in history where muslim invaders in India encountered many events that blew their ignorant beliefs. When the Arcot Nawab called Ali Khan invaded South India in 1740 AD and stole the golden deity from Adi Kesava temple of Thiruvattar in Tamil Nadu, his chief queen suddenly encountered serious and mysterious illness with no cure at all. Then the deity appeared in the dream to the Nawab and demanded him to return the archa-vigraha (the deity he stole) back to the temple or else his queen would face death. The Nawab immediately returned the golden deity. The queen's illness vanished without a trace. With his strong faith in the deity, the Nawab donated many gifts including a very large golden crown to the deity. He fully believed that Adi Kesava deity in the temple was the 'Allah', the almighty God and hence named the mandap he built as a donation as 'Allah Mandap'. This mandap (small segment of the temple) can be seen even today.

We even hear that in the Holy Mecca they worship a deity resembling the Linga of Lord Siva surrounded with several other small deities as well. This indeed concurs with what the scholars are now saying that the moon god that they worshipped before, and also now, is indeed Lord Siva who has the crescent moon on his head.

The very important fact that we should remember is that, deity worship is not meant for every one, especially when one thinks that God is formless (nirakar), or believe that one should be afraid of God. If one does not want to connect to God by 'love' but with 'fear', then deity worship is surely not for them. This is the main reason that many modern religions based on fear discourage worshipping deities. They call them idols.

Let us now recollect that funny picture by the child who drew and gave it to his parents. While that parent felt so happy for that tiny cartoon of him drawn by his dear child, just think about what would happen if the same thing was done by one of his servants who has relation with 'fear' to his boss? Let us say this servant also paints a cartoon of his boss and gives it to his master and says, "O boss. This is you!" What will happen? Surely, his job will be finished in that very same moment and will be fired! Why? A servant has a relation with his master in the mood of **fear** (not of love) and hence he can't do that.

So, any religion that has 'Fear of God' in their core, can never worship God in deity form. That was the reason their prophets forbade them to worship deities.

In contrast, highly advanced devotees even literally talk to the deities. We have so many historical evidences on this. Srila Vamsi Babaji was talking to his deities all the times. The Sakshi Gopala deity in Vrindavan talked and walked behind His dear devotee. As no surprise, we see an account of our Srila Gurudeva talking to Sri Radha Krishna deity in Mathura and the deity responded back and people witnessed.

When a deity gets installed, it becomes same as the Lord Himself! How can one understand this? Those who are not

elevated will think that it is an idol. But to see the Lord in the deity form, we need spiritual eyes. For that, one must have surrendered to an authentic and qualified Guru from an authorized sampradaya. Only an authentic guru can open our eyes and give spiritual vision.

As deity worship is a very high topic, the prophets or founders of any non-vedic religion would not recommend worshipping deities. Those followers call advanced devotees of Supreme Lord Krishna as idol worshippers! Let them say and the Krishna devotees do not care because the devotees have seen the truth.

4.5. Qualification to worship deity

After associating in satsang programs, some people slowly develop interest in having a personal deity at their homes and start worshipping. For example, several from our group had asked us to bring deities from Vrindavan. Just because they showed interest, we usually bring and give. But there are also rules and regulations that come with this.

If the deity is not installed by proper procedure, it is actually an idol, and hence in theory they should not be worshipped. Any worship of such un-installed deities should be followed by at least invoking with mantras requesting the Lordship to temporarily manifest to accept our service. When we invoke, the Paramatma residing in our heart temporarily takes the seat in the un-installed deity and accepts our offerings. But there are caveats. In Caitanya Caritamrta it is said that Lord Krishna does not accept any offering from:

- (1) Un-initiated devotees, and
- (2) Without tulasi on the naivedyam.

Now let us see about the rules to worship installed deities. It is said in many scriptures that unless one has taken diksha (where sacred mantras to worship are given by a guru in secret), the devotee is not qualified to worship deities. So, in order to invoke

the Lord onto the un-installed deity, one should have received at least hari-nama, a basic initiation which is also important for effective chanting. By taking hari-nama, one pledges the guru that he/she will chant prescribed number of rounds of mahamantra daily.

Without proper initiation, it is not practical to chant even few rounds every day! Chanting without initiation does not give real benefit though it gives sukriti (punya). It is like the dummy bullets fired in the Hollywood studios by the actors. Those chantings make good sounds (sukriti) but do not hit any target (bhakti).

4.6. Deity Installation Process

Deity installation is very involved. That is why it is meant only for advanced devotees. First, we have to understand that a deity must be obtained from a silpi who studied and knows how to carve a deity and also lives in a holy place and should be a devotee of Lord Krishna.

The silpi sastra describes about many lakshanas and rules in carving the deities. However, even a very advanced silpi may have defect in making deities.

The full procedure followed in the temples takes three full days to complete the installation. Of course when a pure devotee wishes to install a deity, Lord appears in the deity without the need of a rigorous rituals. But we cannot imitate pure devotees. What we do normally for home temple is very simplified and takes only about 3 hours instead of 3 days. The priest who performs the deity installation is supposed to follow strict vrata (austerity) and until the entire process is done, he cannot eat or even drink a single drop of water!

Here is a list of procedures formally performed when installing a deity.

1) First, a Vaishnava homa (fire sacrifice) is performed. This is a lengthy process asking for mercy from the Vaishnava acharyas and gurus.

2) The would be deity will be then given a ritual bath with pancagavya (milk, ghee, yoghurt, cowdung and cow urine) with mantras to remove any defect by the Silpi, as after all he is a human who can make mistakes. This is called Silpi Dosa Nivrti. The bath is called Silpi Dosa Snana. Then the deity is offered with five upacaras (special offerings).

3) Then the eyes of the deity will be opened. This is called Netronmilinam. This is done with a black paint (kajal) reciting the mantra called raksohanam mantra. For opening left and right eye we have different mantras.

4) After this, auspicious articles such as rice, flowers, fruits, yoghurt, ghee and incense are offered. Then we offer ghee lamp, mirror, fragrant oil, turmeric, cloth, sandal paste and chamara. This step is called AdhivAsa.

5) We will then do Kautaka Bandhanam and Sayanadivasa. After that Dvara Puja and Mandapa Sthapana are performed which is then followed by Sodasopacara (which itself is very lengthy procedure), and then the prana pratishtha is done.

6) The Prana Pratishtha is the final and very important step. This is where the priest meditates on the Lord to appear in his heart and then from the heart transfers to the deity. By touching the heart of the deities with durva grass the priest chants important and powerful mantras behind a screen, and begs the Lord to appear in deity form with His prana (spiritual power) to accept offerings.

Then the priest gives a name to the deity. Once this is done, the Lord 'permanently' moves into the deity with the given name. From now onwards the deity worship must be done as it is done in the temple.

Then everyday, the disciple who has been initiated should do these:

- 1) Wake up the deities
- 2) Give seat, achamana water
- 3) Perform Mangala Arati, Offer flowers, and garlands
- 4) Worship Tulasi Devi
- 5) Cook naivedyam and offer fruits
- 6) Offer noon Bhoga
- 7) Evening naivedyam and perform bhajans
- 8) Night bhoga, and night bhajans
- 9) Put them to sleep and ask for forgiveness

When having a home temple, the devotee should have the same mood as in a temple. For every offering he/she should recite the mantras given by Sri Guru at the time of initiation.