

GOKUL BHAJAN GAUDIYA MATHA

GOKUL BHAVAN

TEMPLE GUIDE

EIGHTH EDITION

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by
Gokul Bhajan Gaudiya Matha

Compiled by:
Dr. Bhagavati Kānta Dāsa

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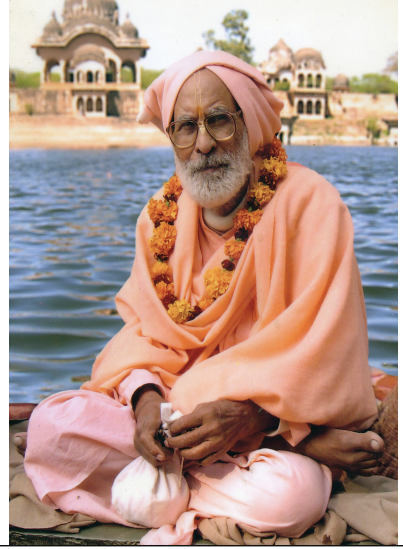
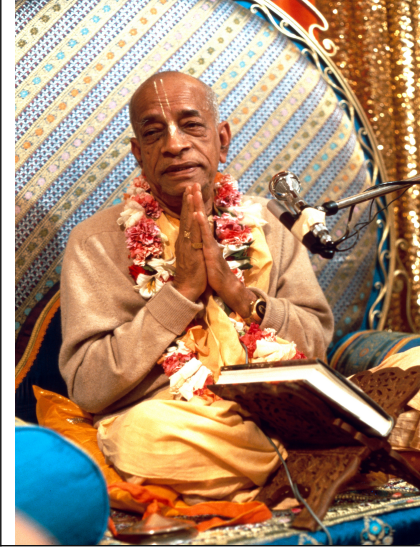
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DEDICATION



om ajnāna timirāndhasya, jñānānjana salākaya
caksur unmimiltam yena, tasmai sri gurave namah

namah om vishnu pādaya, rādhikāyai priyātmane
sri-srimade bhaktivedānta, nārayana iti nāmine

nārayanam gurum vande, saranam bhakta bāndhavam
gaura manobhishtam poornam, radhā dāsyam pradāyakam

rupānugācārya varyam, rūpa manjari preshtakam
patita pāvana bāndhava, yugācārya nārāyanam

sri krishna lilā kathane sudaksham,
audarya-mādhurya gunais ca yuktam

varam varenyam purusham mahāntam,
nārayanam tvam sirasā namāmi

he krishnā karunā sindho, dina bandho jagat pate
gopesha gopikā kānta, rādhā kāntā namo ‘stu te

tapta kāncana gaurāṅgi, rādhe vrindāvaneshvari
vrsabhānu sute devi, pranamāmi hari priye

bhajāmi rādhām aravinda netram,
smarāmi rādhām madhurasmi-tāsyam

vadāmi rādhām karunā bharārdram,
tato mam anyasti gatir na kāpi

bhaktyā vihinā aparādha-laksaiḥ,
ksiptās ca kāmadi-taranga-madhye

krpāmayi tvam saranam prapannā,
vrnde namas te caranāravindam

This book is a result of special inspiration given by Srila Gurudeva Srimad Bhakti Vedanta Narayana Goswami Maharaja. Without his causeless mercy, this would not have been possible.

We dedicate this book as a humble offering at the lotus hands of Srila Gurudeva, the Yuga Acharya Sri Srimad Bhakti Vedanta Narayana Goswami Maharaja and Jagat Guru Srila Bhakti Vedanta Swami Maharaja. We also beg for their forgiveness for any errors or omissions we might have done.

1. INTRODUCTION

The main purpose of this book is to help any one who is interested in following Bhakti Yoga worshipping Sri Sri Radha Krishna Yugala in Their deity forms in all our Gokul Bhavan temples and also at the homes of diksha initiated devotees. This book can be followed only by those who are under the lineage and shelter of Srila Gurudeva the Yuga Acharya Sri Srimad Bhakti Vedanta Narayana Goswami Maharaja following the footsteps of Lord Caitanya Mahaprabhu and the six goswamis.

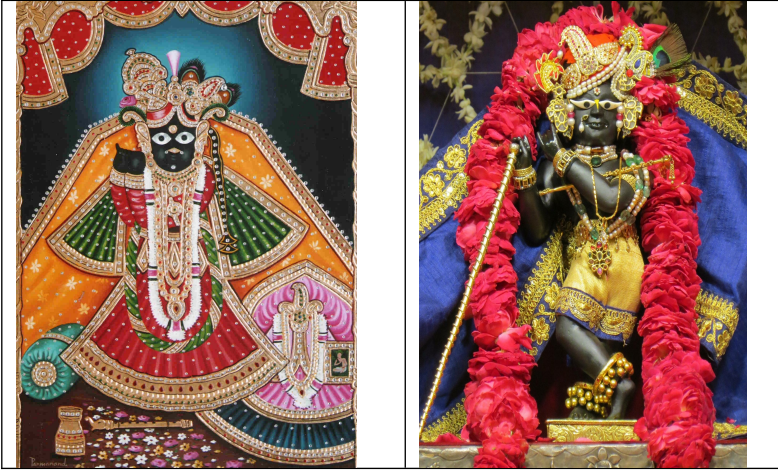
Deities are not idols as many people may think. Those who are in the early stages of deity worship, please read the following special chapter on ‘Truths behind Deity Worship’ to get a thorough understanding of the philosophies behind deities and deity worship.

Deity worship is not for every one. Deity is not an idol. Only the qualified devotees who follow the Vedic Religions are allowed to perform any deity worship. For them, Lord can come in vigraha (deity) form. Vedic scriptures say that Lord is of ‘sac-cid-ananda-vigraha’. It means that Supreme God is eternal, omniscient, and full of knowledge and bliss, and also can appear in deity form (vigraha) out of His causeless mercy.

This book contains prayers and mantras that one can follow as part of their deity worship in all our Gokul Bhavan temples and hope that this book will be very helpful in fulfilling the needs of those who wish to develop single pointed devotion (ananya bhakti) to Sri Sri Radha Krishna Yugala.

2. TRUTH BEHIND DEITY WORSHIP

(Dr. Bhagavati Kanta Dasa)



(Self manifested deities in Vrindavan)

2.1. 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.

2.2. 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.

2.3. 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? Ione 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.

2.4. 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.

2.5. 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 maha-mantra 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).

2.6. 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.

2.7. SUMMARY

- 1) As a jiva born in the material world, we cannot see God with material eyes.

- 2) A deity is not an Idol. Idols are material objects and deities are spiritual because they are installed using powerful and sacred mantras. The sastras say that deities are Bhagavan Himself.
- 3) A deity can be made of stone, wood, metal, earth, paint, sand, the mind or jewels.
- 4) One should worship only installed deities. Idols should not be worshipped.
- 5) Only Vedic religions can have deity worship. Others cannot worship deities.
- 6) Any religion promoting “Fear of God,” should not worship God in deity form as they are not qualified. Those prophets will instruct them to stay away from deity worship.
- 7) Deity worship helps to get engaged in higher form of devotion. It helps to re-build our eternal ‘loving relation’ to God.
- 8) To worship deities, one should have surrendered to an authorized guru and initiated. Otherwise the Lord does not accept the services.
- 9) Deity Seva will take one closer to God and they can see the Lord in their deities if they worship right.
- 10) We see in the history that even the Lord Himself self-manifested as deities.

2.8. IMPORTANT QUESTIONS

Q1: My deities were brought from India to here in this country. The deities were installed in India. Should I have to re-install again?

Answer: Yes, the deities need to be re-installed. It is said that when an installed deity is taken across the ocean, the installation becomes void. Also as mostly the custom officials (who often eat meat) touch the deities the installation is further weakened. So, the answer is: Yes, they must be re-installed.

Q2: Is it true that the deities need to be re-installed after several years?

Answer: Yes, after 12 years it is said that the deities need to be re-installed. This is also observed as Kumbhabhishekam in all the temples including Jaganath Puri when the deity is re-made or re-installed.

Q3: What can I do if I am going for a long vacation and cannot carry the deities with me?

Answer: As we have personally requested the Lordship to manifest as deity in our home, it is our responsibility to perform worship every single day. The best way when you are going in vacation is to take the deities also with you and serve them. Otherwise you can leave the deities at the home of another devotee who can take care of them for you and do the puja until your return.

The last option is that you can put the deities to long sleep (using the sayana mantra) in the deity room, and when you return back from vacation you can wake them up. The first

and second methods are preferred. However, if it is not feasible, then the last method can be used.

Q4: What to do when a woman cannot worship the deity during the monthly period?

Answer: During the monthly period, woman cannot enter the temple room or worship the deities or even go near Tulasi. During the period, do not wake up the deities and no worship except chanting can be done. In case if it happens during the day time when the deities are already in the temple room woken up and receiving service, ask your husband, father or mother or your child to put the deities to sleep at night. In case if some one else can do the regular worship, let that person perform the worship.

Q5: What to do when there is any eclipse?

Answer: No eclipse affects Krishna deities. We may see that in some temples the pujari even ties the eyes of the deities with a cloth, and no worship is done. This is the process of Vaidhi bhakti. However, in the line of Lord Gauranga, we do not do this. The eclipse affects only us, and not the Lord. So, we should not expose ourselves to the eclipse, and not to eat any food and after eclipse we have to take bath. Otherwise normal worship can be followed.

Q6: How does the Saucham (Theettu) affect the deity worship?

Answer: The theettu affects the deity worship in several ways. It starts as soon as one hears or encounters the event in person. Either a birth, or a girl coming to age or death occurs in the family, the theettu occurs. When it is directly related to any of the family member, the theettu will be for 21 days for hari-nama devotee, but only 16 days for diksha

initiated devotee. For an un-initiated, it will be 41 days. For these many days one should not touch the deities or perform any deity service or visit any temple. If one has taken vana-prastha or sanyasa, the theetu is only for 3 days.

3. HOME TEMPLE



3.1. HAVING A HOME TEMPLE

Lord Krishna and His pure devotees are so kind that they allow us to worship them through their pictures and in the form of deities. Worshipping deities is not allowed in many religions due to their non-vedic origin and hence not qualified to do so as it involves following many strict rules. So their prophets prohibited worshipping God through deities. Deity worship is allowed only in vedic based religions as explained in the previous chapter.

Offering our devotion to the Lord through a deity is similar to using a mailbox to post our letter. You can't mail a letter by dropping it in any arbitrary box. Instead, you must use an authorized mailbox from the postal department.

Similarly, when we worship the Lord through pictures or deities installed by sacred mantras, Lord Krishna accepts our worship. It should be understood that deities are not idols. We should not worship idols.

Setting up an altar at home means receiving the Lord and His pure devotees as our most honored guests in our home. Where will we set up the altar? An ideal place would be a clean separate room, well lit, and free from household disturbances. Also we would not seat our highly honored guests in our home and then ignore them. So we should make our altar accessible. If any family wishes, we from Gokul Bhajan can make an altar for your home as a free service.

Following is the list of essential items for a home temple in gaudiya style. Until proper deities are placed, pictures can be used instead:

1. A picture of your initiated guru
2. A picture of Srila Gurudeva
3. A picture of Srila Prabhupada
4. A picture of guru parampara
5. A picture of Lord Chaitanya and His associates, the Pancha-Tattva.
6. Deities of Sri Caitanya and Sri Sri Radha-Krishna
7. Sleeping place for the deities for the night
8. An altar cloth
9. Small metal (silver or copper) cups - one for each deity or picture
10. A special plate for offering food
11. A small bell
12. Incense and incense holder
13. A fan made of peacock feathers
14. A chamara

When setting up a home temple, we should also make sure that when we are in the temple room, our only focus should be on the Lordship and Gurus. So,

1. Never place any picture or items of dead relatives
2. Never place any picture of family members, relatives political leaders, or any other persons

The very first worship goes to the spiritual master. The spiritual master is the representative and dear most servant of Sri Sri Radha Krishna. As the spiritual master has been empowered by the Lord, he deserves the same respect as we give to Lord Krishna. Sri guru establishes the Sambandha (the relation) to the Lord and links the disciple with Sri Radha Krishna and teaches the process of bhakti yoga. He is the ambassador to Lord Krishna in this material world. When a president sends an ambassador to a foreign country, the ambassador receives the same respect as that given to the president, and the ambassador's words are as authoritative as the president's. Similarly, we should respect the spiritual master as we would to Supreme Lord Sri Krishna.

This section on Radha Krishna temple worship is based on the teachings of Lord Sri Caitanya Mahaprabhu who came to give us the highest devotion called Pure Bhakti for Lord Sri Krishna, which none of the four Sampradayas can give.

The sampradayas can't even understand the position of Goloka and hence they cannot give Vraja Bhakti. Vraja Bhakti is based on unalloyed and unconditional love only to make Sri Radha Krishna yugala happy. Krishna bhaktas reject even the highest stage of liberation bestowed by any

of the sampradayas. While even the Mukti Devi as a maid servant begs a Pure Krishna Bhakta ready to serve at his command, the pure Krishna Bhakta avoids her from even coming near to him!

3.2. LET US NOT WASTE OUR LIFE

We are so fortunate that it is only about 5,000 years ago Lord Krishna appeared and only 500 years ago Lord Caitanya appeared. Everything is so fresh and only a fool will waste this most rare human birth and the most rare fortune of being part of this Radha Krishna worship!

This handbook contains all the necessary prayers and mantras to worship Sri Radha Krishna Yugala along with Lord Sri Caitanya Mahaprabhu in a home temple. All the mantras and bhajans are organized in the same sequence starting from entering the temple in the very early morning (at brahma-muhurta time which is one hour and thirty six minutes before the sunrise) to wake up the deities and goes all the way until the deities are put to sleep at night. In between, the prayers we use at the offering times are also included. We hope you can follow and progress in devotion to Sri Sri Radha Krishna.

It is very important to have a pleasing and humble serving mood when engaged in devotional service. One thing that most of us forget is that all the services we do to our deities is on-behalf our guru deva. Only guru-deva can serve the Lordship directly.

So, when we perform any service such as giving bath, dressing, decorating, offering flowers and garlands, ornaments, offering naivedyam and so on, our mood should be that Sri Guru is actually performing the services and we are only assisting him. This mood is very important and

one should never think that Lord is directly reachable to us bypassing guru. This is the greatest mistake many of us do and result in seva-aparatha due to which the real fruit of devotion does not come.

3.3. THE SIXTY-FOUR LIMBS OF BHAKTI

In the Dasa Mula Tattva, Sri Bhaktivinoda Thakura says that out of the 64 angas of bhakti, following ten angas are the beginning of devotional service, and must be practiced. They are:

1. Accepting a bonafide spiritual master
2. Receiving initiation and instructions from him
3. Obeying the orders of the spiritual master with faith and devotion
4. Following in the footsteps of previous acharyas
5. Inquiring about devotional service from the spiritual master
6. Renouncing material enjoyment for the sake of Krsna
7. Living in a pastime place of Krishna (or visiting regularly)
8. Accepting only minimum to maintain the body
9. Observing holy days like Ekadasi, Janmashtami, etc
10. Respecting sacred trees (tulasi, banyan, dhatri)

A further ten are important to support the spiritual life:

1. Giving up association with non-devotees
2. Not instructing and accepting unfit disciples
3. Should not be over enthusiastic in costly endeavors that cannot be maintained or managed
4. Rejecting all non-devotional books, but studying only devotional scriptures
5. Should be simple and straight forward and not be careless or neglect in daily dealings

6. Equipoise in loss and gain, especially not grieving in loss
7. Neither worshipping not disrespectful to demi-gods and other religious scriptures
8. Not giving distress or pain, by mind, words or actions to other living entities
9. Not committing seva aparatha (offenses in devotional service)
10. Avoid nama-aparatha (offenses to the holy names) which also includes vaishnava ninda (criticizing devotees of Lord Krishna)

Of all the above twenty items, as per ‘Dasa Mula Tattva’, taking shelter of a bona-fide spiritual master, receiving initiation and instructions from him, and serving him are the most important things. The reason is that the guru to whom one has surrendered will take care of the disciple and deliver to the Lord.

Hari Bol!

Note: All the prayers and bhajans used in this book are available on our Gokul Bhajan web as audio tracks. To play or download the audio tracks, please do the following:

- 1) Go to gokulbhajan.com
- 2) Click on BHAJANS
- 3) Look for T-series (Temple bhajans)

4. MORNING WORSHIP

4.1. PREPARING OURSELVES

4.1.1 GET UP EARLY IN THE MORNING

The time one gets up in the morning shows their mode of material nature. Sattvic people, who are in the mode of goodness, will easily wake up very early in the morning about 3 or 4 am. The Rajasic people, who are in the mode of passion, will wake up only after seeing the sun. The tamasic people who are in the mode of ignorance are always sleepy and lazy, and will get up very late.

In order to perform deity worship, one must be sattvic. Others (rajasic and tamasic) won't have even proper faith and sraddha in deity worship. However, by associating with sattvic people and eating only sattvic foods (vegetarian foods) and also completely avoiding tamasic foods such as onion and garlic, one can slowly develop sattvic nature. The Sulphonic Hydroxyl, a poisonous substance found in onion and garlic, penetrates the brain-blood cell barrier and makes the brain dull and causes laziness. It is proven that those who eat animal products and/or eat onion and garlic will develop tamasic nature.

Deity worship is meant for the sattvic people because they have advanced in their spiritual progress. As all the western religions are based on rajasic or tamasic moods, deity worship is not recommended for them.

The best time to perform the morning worship is during the Brahma Muhurta. It starts 2 muhurtas before the sunrise. Each muhurta is 48 minutes. So, the Brahma Muhurta starts 1 hour and 36 minutes before sunrise. Suppose the sun rises

at 6 am on a day, the brahma muhurta time will be from 4:24 am – 6 am. So, if we get up at 4 am, finish morning duties and take bath (full bath) and then start the deity worship, we should be able to finish it within the brahma muhurta time.

Many people find it very difficult to get up early in the morning. The secret to getting up early is, to eat a very light meal at night before going to sleep. It is also very important to have a fixed time to go to sleep and to get up.

4.1.2 FINISH MORNING DUTIES

When you get up, first brush up your teeth and finish your nature calls before you take bath. This is very important. If one is not able to have easy bowel movement, they can eat figs or prunes soaked in honey and drink plenty of water before going to bed on the previous night. Then they can have an easy bowel movement.

Some devotees hurry up to take bath without evacuation and after finishing the puja they hurry up to empty their bowl. This is not good. As per the sastra, those who are engaged in deity worship must take bath every time they go for their bowel movement.

4.1.3 TAKE FULL HEAD BATH

Many people think that taking bath means simply washing their body and not the head and hair. Every day morning one should take full head bath.

4.1.4 MAKING TILAK PASTE

Then with gopi chandan, we should apply tilak on 13 places on our body. However, before doing so, follow these first:

1) Make achamaniam water by reciting following mantra by touching the tip of middle finger without nail touching the water:

*Om Gange ca yamune caiva, Godāvari saraswati
Narmade sindho Kāveri, Jale smin sannidhim kuru*
Then say 10 times: *Klim krishnaya namaha*

2) Take a drop or two on your left palm, and throw it out at left side (cleaning the place at left side)

3) Take a drop or two on your right palm, and throw it out at right side (cleaning the place at right side).

4) Take a drop or two on your right palm, and throw it out at the backside (cleaning the place at the back)

5) Then take few drops in your right palm, and saying “Om Keshavaya Namah”, sip (drink) it.

6) Take few drops in your right palm again, and saying “Om Narayanaya Namah”, sip (drink) it.

7) Take few drops in your right palm again, and saying “Om Madhavaya Namah”, sip (drink) it.

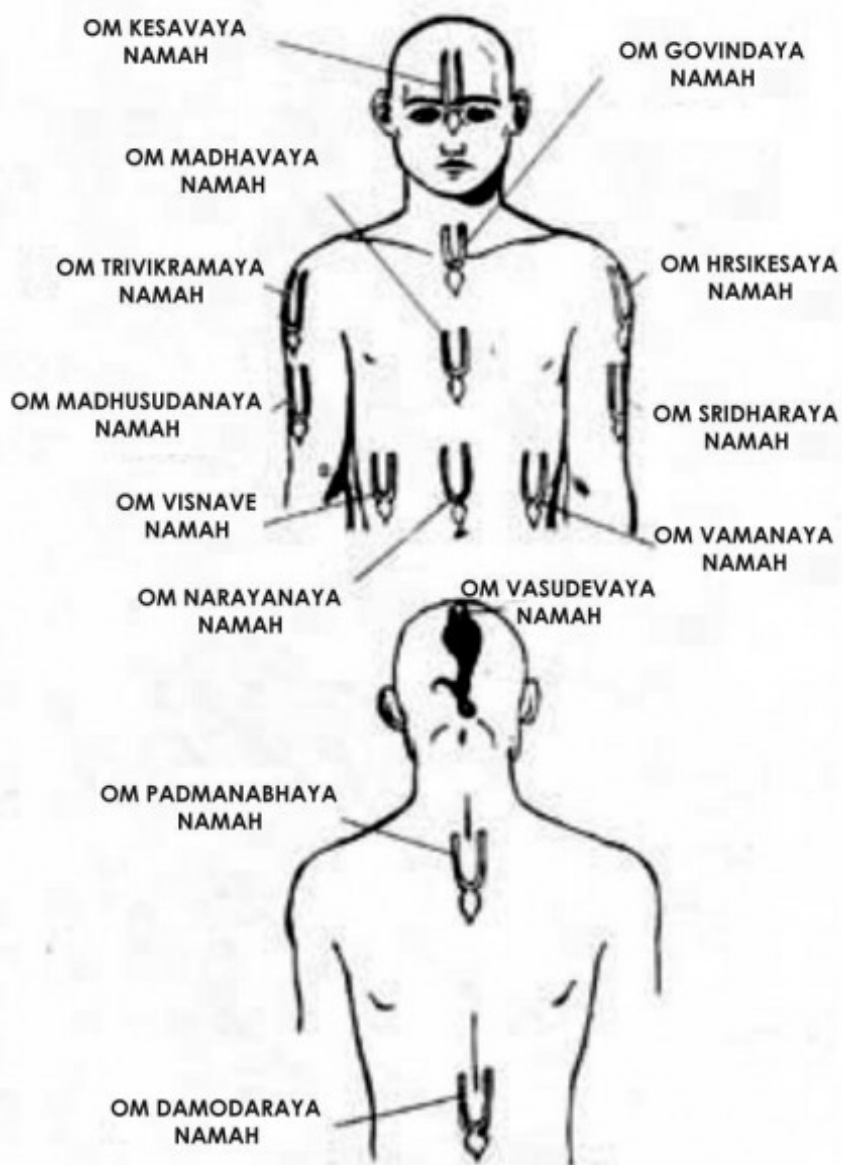
8) Now take few drops in your left palm and rub your palms together to clean your hands.

9) Now we are ready to make gopi chandan paste. Pour some water in the middle of your palm and using a gopi chandan stick, or ball or rocks, make a paste of gopi chandan at your left palm.

4.1.5 APPLY TILAK ON THE BODY

Then as shown in the diagram by chanting the names of Lord Krishna as below in the order, apply tilak on your body.

1. Om Kesavaya Namah
2. Om Narayanaya Namah
3. Om Madhavaya Namah
4. Om Govindaya Namah
5. Om Vishnave Namah
6. Om Madhusudanaya Namah
7. Om Trivikramaya Namah
8. Om Vamanaya Namah
9. Om Sridharaya Namah
10. Om Hrsikeshaya Namah
11. Om Padmanabhaya Namah
12. Om Damodaraya Namah
13. Om Vasudevaya Namah



4.1.6 WEAR CLEAN SIMPLE CLOTHES

It is very important that one wears a clean washed dress every time they do the puja. Avoid bright colors, especially blue and yellow. The dress should be simple. Do not wear anything that was made of wool, skin or hairs of animals.

4.1.7 RECITE YOUR DIKSHA MANTRAS

This time is the best to recite your Diksha Mantras. Each diksha mantra should be chanted 10 times each using your right hand placed under the top dress or a towel. Make sure that you keep your right hand just under the heart when chanting.

4.1.8 PREPARING FOR THE WORSHIP

It is very important that before entering the puja room we have all the things listed below are ready. On the previous day when the deities were put to sleep, you should have taken out the plate and all the small water cups that you offered to each of the deities:

- Wash the metal plate and the water cups
- Collect fresh flowers for the puja and purify the flowers by sprinkling water by reciting the following mantra:

puṣpe puṣpe mahā-puṣpe
supuṣpe puṣpa-sambhave
puṣpa-cayāvakīrṇe ca
hum phat svāhā

- Pick tulasi leaves or manjaris. When picking them from Tulasi Devi, first clap your hands gently for few times near Tulasi Devi and then tell this mantra:

om tulasi amṛta janmāsi
sadā tvam kesava priya
kesavārthe vicinvāmi
varadā bhava sobhane

“O Tulasi devi. You came from nectar when churning milk ocean. You are very dear to Lord Kesava. I pick your leaves to worship Him. Please bestow success in my worship.”

While chanting the mantra for picking tulasī (cayana-mantra), pick the leaf that is joined with the stem, or else pick soft mañjarīs (flower buds) that are joined with the leaves and stem. Each leaf is to be picked with the right hand, individually and very carefully, so that Tulasī-devī will not experience any kind of pain. After picking her leaves, beg for forgiveness for disturbing her.

The best way to offer tulasi is as manjari. Manjari is the budding flower (not blossomed) of Tulasi. Pick it up along with two leaves at the bottom.

When picking Tulasi leaves or manjari, never use the index finger or fingernails. Just nib them with the finger part and not our nails touching them.

The incense, lighter, chamara, peacock feather fan and all the other items we need for puja should be already in the puja room.

It is important that the pujari or devotee performing the pujas has taken Diksha initiation under the lineage of Srila Gurudeva Yuga Acharya Srila Narayana Maharaja.

4.2. WAKING UP THE DEITIES



4.2.1 ENTERING THE TEMPLE ROOM (T-01)

so ‘sāv adabhra-karuṇo bhagavān vivrddha
prema-smitena nayanāmburuham vijrmbhan

(Sri Bhagavan, who is supreme and primeval, is unlimitedly merciful. I pray that He will benedict me with His smiling glance by opening His lotus eyes)

utthāya viśva-vijayāya ca no viṣādam
mādhvyā girāpanayatāt puruṣaḥ purāṇaḥ

(He can uplift the entire cosmic creation and remove our grief and sorrow by the sweet words of instruction emanating from His lotus mouth)

deva prapannārtti-hara prasādam kuru keśava
avalokana-dānena bhūyo mām pārayācyuta

(O Kesava, O infallible one, O remover of the distress of the surrendered souls! Kindly bestow mercy upon me by again awarding Your transcendental glance)

jaya jaya krpāmaya jagatera nātha
sarva jagatere kara śubha drṣṭi-pāta

(O Bhagavan! All glories, all glories unto You, the merciful Lord of the universe! Please cast Your auspicious glance upon all the world)

[Now sitting in front of the altar, chant your diksha mantras 10 times each as instructed by your guru who gave the mantras]

4.2.2 WAKING GURU AND DEITY (T-02)

[Ring the bell and wake up Sri Guru and then Guru Parampara by reciting the following mantra while touching their lotus feet]

uttiṣṭhotttiṣṭha śrī guro
tyaja nidrām krpāmaya

Then place the photos of Guru and Guru Parampara on the altar by reciting the mantra:

idam asanam aim gurave namah

[Ring the bell and wake up Sri Gauranga by reciting the following mantra while touching His lotus feet]

uttiṣṭhotttiṣṭha gaurāṅga
jahi nidrām mahāprabho
śubha-drṣṭi pradānena
trailokya-mangalam kuru

[Then place the deity or photo of Lord Gauranga on the altar by reciting the mantra:]

idam asanam klim gaurāya namah

[Ring the bell and wake up Sri Sri Radha Krishna Yugala by reciting the following mantra while touching Their lotus feet]

go-gopa-gokulānanda
yaśodānanda vardhana
uttiṣṭha rādhayā sārddham
prātar āsīj jagat-pate

[Then place the deity of Sri Radha Rani and then Sri Krishna on the altar by reciting the mantra:]

idam asanam srī klim rādhā kṛṣṇāpyām namah

4.2.3. OFFERING ACAMANAM AND DANTA (T-03)

[Say the following mantras and offer acamaniyam water to Sri Guru and Guru Parampara, then to Lord Gauranga, and then to Sri Radha Krishna. Throw the water into the throw-out pot:]

idam ācamaniyam aim gurave namah
idam ācamaniyam klim gaurāya namah
idam ācamaniyam srī klīm rādhā kṛṣṇābhyām namah

[Say the following mantras and offer danta (stick to brush teeth) to Sri Guru and Guru Parampara, then to Lord Gauranga, and then to Sri Radha Krishna.]

esa danta-kāṣṭhah aim gurave namah
esa danta-kāṣṭhah klīm gauraya namah
esa danta-kāṣṭhah srī klīm rādhā kṛṣṇābhyām namah

[Offer water again to Sri Guru, Lord Gauranga and Sri Sri Radha Krishna deities to wash their mouths and pour the water into the throw-out pot.

Then offer a towel to to Sri Guru, Lord Gauranga and Sri Sri Radha Krishna deities to wipe their mouths.]

4.2.4 MANGALACHARANAM (T-00)

vande 'ham sri-guroh sri-yuta-pada-kamalam sri-gurun
vaishnavams ca

sri-rupam sāgrajātam saha-gana-raghunāthānvitam tam sa
jivam

sādvaitam sāvadhutam parijana-sahitam krishna-caitanya-
devam

sri-rādha-krishna-pādān saha-gana-lalitā- sri-
visākhānvitāms ca

om ajnāna timirānthasya jñānānjana salākayā
caksur unmilitam yena tasmai sri gurave namah

nama om visnu pādāya rādhikāyai priyātmane
sri srimad bhaktivedānta nārāyana iti nāmine

nama om vishnu-pādāya krsna-preshthāya bhu-tale
srimate bhaktivedānta-svāmin iti nāmine

namas te sarasvate deve gaura-vāni-pracārine
nirvisesha-sunyavādi-pāścātya-desā-tārīne

nama om vishnu-pādāya krsna-preshthāya bhu-tale
srimate bhaktisiddhānta-sarasvati iti nāmine

sri-vārsabhānavi-devi-dayitāya kripābdhaye
krsna-sambandha-vijnāna-dāyīne prabhave namah

mādhuryojjvala-premādhya-sri-rupānuga-bhaktida
sri-gaura-karunā-sakti-vigrahāya namo 'stu te

namas te gaura-vāni-sri-murtaye dina-tārine
rupānuga-viruddhāpa siddhānta-dhvānta-hārine

namo gaura-kisorāya sākshad-vairāgya-murtaye
vipralambha-rasāmbhode pādāmbujāya te namah

namo bhakti vinodāya sac-cid-ānanda-nāmine
gaura-sakti-svarupāya rupānuga-varāya te

gaurā virbhāva-bhumes tvam nirdeshtā sajjana-priyah
vaishnava-sārvabhaumah shri-jagannāthāya te namah

vānchā-kalpa tarubhyas ca krpā-sindhubhya eva ca
patitānām pāvanebhyo vaishna vebhyo namo namah

namo mahā-vadānyāya krsna-prema-pradāya te
krsnāya krsna-caitanya-nāmne gaura-tvishe namah

he krishna karunā-sindho dina-bandho jagat-pate
gopesa gopikā-kānta rādhā-kānta namo 'stu te

tapta-kāncana-gaurāṅgi radhe vrindāvanesvari
vrishabhānu-sute devi pranamāmi hari-priye

jayatām suratau pangor mama manda-mater gati
mat-sarvasva-padāmbhojau rādhā-madana-mohanau

divyad-vrindāranya-kalpa-drumādhah
srīmad-ratnāgāra-simhāsana-sthau

sri sri rādhā-srīla-govinda-devau
preshthā libhīh sevya mānau smarāmi

srīmān rāsa-rasārambhi vamsi-vata-tata-sthitah
karshan venu-svanair gopir gopināthāh sriye 'stu nah

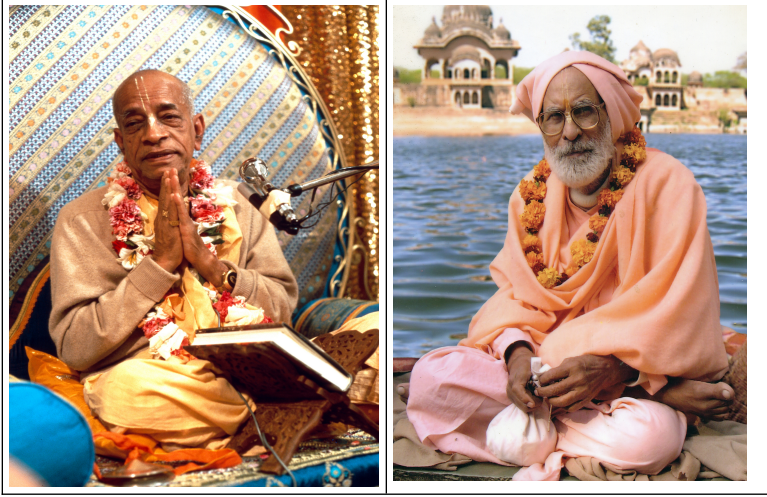
vṛndāyai tulasī-devyai priyāyai keśavasya ca
kṛṣṇa-bhakti-prade devī satya vatyai namo namaḥ

panca-tattvātmakam krishnam bhakta-rupa-svarupakam
bhaktāvatāram bhaktākhyam namāmi bhakta-saktikam

jaya sri-krishna-caitanya prabhu nityānanda
sri-advaita gadādhara srivāsādi-gaura-bhakta-vrinda

hare krsna hare krsna, krsna krsna hare hare
hare rama hare rama, rama rama hare hare

4.3. GURU PUJA



When ready to proceed to Guru Puja, remember the following sloka:

*prathamam tu gurum puṇyāṁ
tatas caiva mamārcanam
kurvan siddhim avāpnoti hy
anyathā nispṛaḥ bhavet* (Hari Bhakti Vilasa 4.344)

[Lord Kṛṣṇa says, “One must always worship one's guru first and only then worship Me. When one follows this gets perfection, but if one neglects this process, everything will be fruitless.”]

4.3.1 GURUVASHTAKAM (T-04)

saṁsāra-dāvanala-līḍha-loka-
trāṇāya kārūṇya-ghanāghanatvam
prāptasya kalyāṇa-guṇārṇavasya
vande guroḥ śrī-caraṇāra vindam

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

mahāprabhoḥ kīrtana-nṛtya-gīta-
vāditra-māḍyan-manaso rasena
romāñca -kampāśru-taraṅga-bhājo
vande guroḥ śrī-caraṇāra vindam

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

śrī-vigrahārādhana-nitya-nānā-
śṛṅgāra-tan-mandira-mārjanāḍau
yuktasya bhaktāś ca niyuñjato 'pi
vande guroḥ śrī-caraṇāra vindam

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

catur-vidha-śrī-bhagavat-prasāda-
svādv-anna-tṛptān hari-bhakta-saṅghān
kṛtvaiva tṛptim bhajataḥ sadaiva
vande guroḥ śrī-caraṇāra vindam

(The spiritual master is always offering Kṛṣṇa four kinds of delicious food [analyzed as that which is licked, chewed, drunk, and sucked – actually: Rupa Madhuri, Leela Madhuri, Venu Madhuri and Prema Madhuri]. When the spiritual master sees that the devotees are satisfied by honoring bhagavat-prasada, he is satisfied. I offer my respectful obeisances unto the lotus feet of such a spiritual master)

śrī-rādhikā-mādhavayor apāra-
mādhurya-līlā guṇa-rūpa-nāmnām
prati-kṣaṇāsvādana-lolupasya
vande guroḥ śrī-caraṇāra vindam

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

nikuñja-yūno rati-keli-siddhyai
yā yālibhir yuktir apekṣaṇīyā
tatrāti-dākṣād ati-vallabhasya
vande guroḥ śrī-caraṇāra vindam

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

sākṣād-dharitvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī-caraṇāra vindam

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

yasya prasādād bhagavat-prasādo
yasyāprasādān na gatiḥ kuto 'pi
dhyāyan stuvaṁś tasya yaśas tri-sandhyam
vande guroḥ śrī-caraṇāra vindam

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

śrīmad-guror aṣṭakam etad uccair
brāhme muhūrte paṭhati prayatnāt
yas tena vṛndāvana-nātha sāksāt
sevaiva labhyā januṣo 'nta eva

(One who, with great care and alteration, loudly recites this beautiful prayer to the spiritual master during the Brahma-muhurta obtains direct service to Kṛṣṇa, the Lord of Vṛndavana, at the time of his death)

vande guroḥ śrī-caraṇāra vindam (4)

(jaya) gurudevā jaya guru devā
gurudevā jaya guru devā
jaya prabhupādā jaya prabhupādā
jaya prabhupādā śrīla prabhupādā

(jaya) guru parampara, jaya guru parampara
guru parampara jaya guru parampara

4.3.2 WORSHIPPING GURU PARAMPARA (T-05)

sujanārbuda-rādhita-pāda-yugaṁ
yuga-dharma-dhurandhara-pātra-varam
varadābhaya-dāyaka-pūjya-padaṁ
praṇamāmi sadā prabhupāda-padam

(His lotus feet are served in devotion by multitudes of high, virtuous souls; he is the establisher of the religion of the age (as Sri Kṛṣṇa-sankīrtana); he is the presiding monarch—the universal society of the pure devotees that are the true ‘kings’ or guides of all); and he is the fulfiller of the most cherished desires of those who dispel fear (for all souls). I make my obeisance unto the lotus feet of that illustrious great soul, worship-able by one and all—perpetually do I make my obeisance unto the radiance emanating from the toenails of the holy feet of my lord Prabhupada).

bhajanorjita sajjana-saṅgha-patiṁ
patitādhika-kāruṇikaika-gatiṁ
gati-vañcita-vañcakācintya-padaṁ
praṇamāmi sadā prabhupāda-padam

(He is the leader of the fortunate souls blessed with the treasure of internal pure devotion; he is greatly merciful upon the fallen souls, being their only shelter; and his inconceivable holy feet are the shelter for the deceivers, by deceiving them. I make my obeisance unto his lotus feet—perpetually do I make my obeisances unto the radiance emanating from the toenails of the holy feet of my lord)

atikomala-kāñcana-dīrgha-tanuṁ
tanu-nindita-hema-mṛṇāla-madam
madanārbuda-vandita-candra-padaṁ
praṇamāmi sadā prabhupāda-padam

(I make my obeisance unto his divine, charming yet commanding lofty form of golden hue. That beautiful figure shames the mad ecstasy of golden lotus stems. Venerated by tens of millions of Cupids, the moons of the toenails of my Worshipful Divine Master reveal the beauty of his

lotus feet. Perpetually do I make my obeisance unto that effulgence emanating from the toenails of the holy feet of my lord)

nija-sevaka-tāraka-rañji-vidhum
vidhutāhita-huñkṛta-simha-varam
varaṇāgata-bālīśa-śanda-padam
praṇamāmi sadā prabhupāda-padam

(Like the moon that delights the stars, he is surrounded by his circle of personal servitors, making their hearts bloom in divine ecstasy. The malicious non-devotees are made to flee in panic by the sound of his thunderous roar, and the simple, inoffensive souls attain the ultimate fortune by accepting his lotus feet. I make my obeisance unto him; perpetually do I make my obeisance unto the brilliance emanating from the toenails of the holy lotus feet of my lord)

vipulīkṛta-vaibhava-gaura-bhuvam
bhuvaneṣu vikīrtita gaura-dayam
dayanīya-gaṇārpita-gaura-padam
praṇamāmi sadā prabhupāda-padam

(He has revealed the vast, magnificent beauty of Sri Gaura Dhama; he has broadcast the tidings of the supreme magnanimity of Sri Gauranga throughout the whole universe; and in the hearts of the fit recipients of his grace, he has firmly established the lotus feet of Sri Gaura. I make my obeisance unto him; perpetually do I make my obeisance unto the effulgence emanating from the toenails of the holy feet of my lord)

cira-gaura-janāśraya-viśva-gurum
guru-gaura-kiśoraka-dāśya-param
paramāḍṛta-bhaktivinoda-padam
praṇamāmi sadā prabhupāda-padam

(He is the eternal shelter and the Universal Guru for the souls surrendered unto Sri Gauranga. Absorbed in the service of his Gurudeva, Sri Gaura Kisora, he wholeheartedly adores Sri Bhaktivinoda Thakura. I make my obeisance unto him; perpetually do I make my obeisance unto the effulgence emanating from the toenails of the holy feet of my lord)

raghu-rūpa-sanātana-kīrti-dharam
dharanī-tala-kīrtita-jīva-kavim
kavirāja-narottama-sakhya-padam
praṇamāmi sadā prabhupāda-padam

(He is the illustrious personality to raise the flag that sings the glory of Sri Rupa, Sanatana, and Sri Raghunatha. His glory is sung throughout the world as non-different from the powerful personality of brilliant erudition, Sri Jiva. And he has won the renown of being one with the hearts of Srila Kṛṣṇadāsa Kaviraja and Thakura Narottama. I make my obeisance unto him; perpetually do I bow down to the brilliance emanating from the toenails of the holy feet of my Divine Master)

krpayā hari-kīrtana-mūrti-dharam
dharanī-bhara-hāraka-gaura janam
janakādhika-vatsala-snigdha-padam
praṇamāmi sadā prabhupāda-padam

(Bestowing his grace upon all souls, he is Hari-kirtana incarnate. As the associate of Sri Gaura, he relieves Mother Earth of the burden of offences committed upon her. And he is so gracious that his endurance of all beings excels that of even a father. I make my obeisance unto him — the mine of all these qualities; perpetually do I bow down to the effulgence emanating from the toenails of the holy feet of my Divine Master)

śaraṇāgata-kiṅkara kalpa-tarum
taru-dhik-kṛta-dhīra-vadānya-varam
varadendra-gaṇārcita-divya-padam
praṇamāmi sadā prabhupāda-padam

(Like a wish-fulfilling tree for his surrendered servitors (he fulfills their heart's aspiration), even a tree is shamed by his magnanimity and forbearance. And great personalities who are competent to confer boons—they, too, worship his lotus feet. I make my obeisance unto him; perpetually do I bow down to the radiance emanating from the toenails of the holy feet of my Divine Master)

parahamśa-varaṁ-paramārtha-patirṁ
patitoddharāṇe kṛta-veśa-yatim
yati-rāja-gaṇaiḥ-parisevya-padaṁ
praṇamāmi sadā prabhupāda-padam

(The crown-jewel of the paramahamsas, the Prince of the treasure of the supreme perfection of life, Sri Kṛṣṇa-prema, he accepted the robes of a mendicant sannyasi just to deliver the fallen souls. The topmost tridandi sannyasis attend his lotus feet. I make my obeisance unto him; perpetually do I bow down to the effulgence emanating from the toenails of the holy feet of my Divine Master)

vṛṣabhānu-sutā-dayitānucaraṁ
caraṇāśrita-reṇu-dharas-tam-aham
mahad-adbhuta-pāvana-śakti-padaṁ
praṇamāmi sadā prabhupāda-padam

(He is the dear most intimate follower of the Divine Daughter of Sri Vṛṣabhanu, and I know myself as the most fortunate by taking the dust of his holy feet upon my head. I make my obeisance unto his invincible, wondrously purifying lotus feet—perpetually do I bow down to the brilliance emanating from the toenails of the holy feet of my Divine Master)

praṇamāmi sadā prabhupāda-padam
praṇamāmi sadā prabhupāda-padam

jaya bhakti siddhanta srila prabhupada
jaya bhakti siddhanta srila prabhupada

jaya prabhupada jaya prabhupada
jaya jagat guru srila prabhupada

4.3.3. YUGA ACHARYA SRILA NARAYANA GOSWAMI ASHTAKAM (H-40)

sṛī rādhika priyamana ramaṇa varam
vara dāyaka kinkari śreya janam
jana gopika dhāsyaka prema mayam
praṇamāmi yuga guru pāda padam

O Gurudeva! You are very dear to Smt Radha Rani serving as ramana manjari and you are the only one who can mercifully bestow your disciples the greatest fortune to serve as the servants of the maid servants of Smt Radha Rani with prema. Please accept my obeisances unto your lotus feet.

ati komala kāncana gopi padam
pada sevaka bhākyam dadhāta param
para gokula jana mana dāsyā dharam
praṇamāmi yuga guru pāda padam

Only by your mercy your disciples can even receive the extreme fortune of serving the lotus feet of Smt Radha Rani who has a wonderful golden color, and also to serve Her dear associates and maid servants in goloka vrindavan. Please accept my obeisances unto your lotus feet.

nija nesaka bhajamana bhāva mayam
maya kāruṇi bhakta bhāndha varam
vara manjari bhāvana dāsyā dhayam
praṇamāmi yuga guru pāda padam

O Gurudeva! Your merciful nature of lovingly taking care of your disciples, and transmitting your mood to them, is the cause of igniting and nourishing the prema of serving the servants of the maid servants of Smt Radha Rani. Please accept my obeisances unto your lotus feet.

rasa rāsa rasīka ramya citam
cita bhoṣaka amruta vāṇi dharam
dharāṇi para utthama sādhu janam
praṇamāmi yuga guru pāda padam

You are always immersed in the rasika pastimes of Smt Radha Rani and Sri Krishna. This bhava bhakti is transmitted to your disciples through your nectarian hari kathas. Being in the position of utthama bhakti, your association is the pinnacle of mercy on your disciples to receive raga bhakti. Please accept my obeisances unto your lotus feet.

mama nāvika pati gurum sarva gatim
gati tavapada sevaka yāsyā karam
karuṇā maya jagatguru caraṇa bhuvam
praṇamāmi yuga guru pāda padam

O Gurudeva! Please be the captain of my boat of my spiritual life. Without your control on me, I will be lost like wavering boat on the endless ocean in the dark not knowing where to go. I surrender everything completely at your divine lotus feet. Only your mercy can save me. Please accept my obeisances unto your lotus feet.

srī rūpa sanātana varga varam
vara vāmana vikrama sakhya gaṇam
gaṇa bhakti prajñāna parama gurum
praṇamāmi yuga guru pāda padam

You come in the line of rupanuga from srila rupa goswami, srila sanatan goswami and other goswamis. You have loving friendship with srila vamana maharaj and srila trivikrama maharaj. We are so fortunate to have srila bhakti prajñana kesava maharaja as our param gurudeva. Please accept my obeisances unto your lotus feet.

mama guru nārayaṇa swāmi padam
pada mangala rupa gātya caram
saraṇāgata rāga bhakti dharam
praṇamāmi yuga guru pāda padam

The lotus feet of you, my gurudeva srila narayana goswami maharaja, is so auspicious that I am unlimitedly fortunate to take your lotus feet as my shelter. I know that in all the three worlds no one except you can bestow me the raganuga bhakti. Please accept my obeisances unto your lotus feet.

jagat swāmi maharaj siksha gurum
guru vātsala bhāvaka śreya bhavam
bhava bhagavati kānti yāsyā yatim
praṇamāmi yuga guru pāda padam

Accepting srila swami maharaja as your siksha guru, you took his loving order to bestow raga bhakti to the fortunate souls. Your affection to disciples is immense. But, this fallen bhagavati kanta has no merit and is begging at your lotus feet to get a tiny drop of your mercy. Please shower your mercy that will make this fallen soul to taste a tiny drop of the ocean of prema bhakti.

pranamāmi yuga guru pāda padam (4)

jaya gurudevā jaya gurudevā
gurudeva jaya gurudeva
jaya prabhupada jaya prabhupada
jagat guru srila prabhupada

4.4. WORSHIPPING THE DEITIES

śrī kṛṣṇa caitanya prabhu nityānanda
śrī advaita gadādhara śrīvāsādi gaura bhakta vrinda

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

4.4.1 MANGALA ARATI (T-06)

[With flowers, deepa, incense, cloth, chamara waving in circles]

maṅgala śrī guru-gaura maṅgala mūrati
maṅgala śrī rādhā-kṛṣṇa-yugala-pīriti

(Glories to the auspicious forms of Sri Guru and Gaura, and all glories to Sri Radha-Kṛṣṇa's auspicious amorous love.)

maṅgala niśānta-līlā maṅgala udaye
maṅgala ārati jāge bhakata-hṛdaye

(All glories to Their auspicious nisanta-lila which heralds the end of night and Their auspicious awakening, bringing auspiciousness to all! Glories to mangala-arati, which awakens a sphurti of that nisanta-lila within the devotees' hearts!)

tomāra nidrāya jīva nidrita dharāya
tava jāgaraṇe viśva jāgarita haya

(While You sleep, the jivas lie sleeping deep in their ignorance, but upon Your rising, the whole world awakens! [Meaning, if You manifest in their hearts, then all tattva and all siddhanta will be revealed to them.])

śubha dr̥ṣṭi kara ebe (prabhu) jagatera prati
jāguka hṛdaye mora sumaṅgalā rati

(Prabhu! Please shower Your kind glance upon the world now. Awaken in my heart that most auspicious rati)

mayūra śukādi sārī kata pīkarāja
maṅgala jāgara-hetu kariche virāja

(The peacocks, parrots, suka, sari, and cuckoos (by Vrnda-devi's order) are singing the reasons for Your auspicious awakening)

sumadhura dhvani kare jata śākhī-gaṇa
maṅgala śravaṇe bāje madhura kūjana

(Sitting on the branches of the trees, all the birds sing their supremely sweet morning melodies which resound throughout the forest. Those sweet, soft, auspicious sounds come and grace everyone!)

kusumita sarovare kamala-hillola
maṅgala saurabha vahe pavana kallola

(In the pond, which is filled with many varieties of flowers, the lotuses sway in the center. The breezes spread their auspicious aromas in all directions, bringing pure delight and joy to all)

jhājhara kānsara ghaṇṭā śāṅkha karatāla
maṅgala mṛdaṅga bāje parama rasāla

(Large cymbals, gongs, bells, conches, karatalas and auspicious mrdangas play the supreme rasa)

maṅgala ārati kare bhakatera gaṇa
śrī keśavera dāsa kare nāma-saṅkīrtana

(Performing mangala arati with the company of devotees, me, a servant of Sri Bhakti Prajnana Kesava Goswami Maharaja, sings nama-sankirtana)

4.4.2 GLORIFYING SRI RADHA KRISHNA (T-07)

vibhāvarī śeṣa, āloka-praveśa, nidrā chāḍi' uṭha jīva
bolo hari hari, mukunda murāri,
rāma kṛṣṇa hayagrīva

(The night has come to an end and the light of dawn is entering. O jiva soul, arise and give up your sleep. Chant the holy names of Lord Hari, who is the giver of liberation; the enemy of the Mura demon; the supreme enjoyer; the all-attractive one; and the Hayagriva)

nṛsimha vāmana, śrī-madhusūdana, vrajendra-nandana śyāma
pūtanā-ghātana, kaiṭabha-śātana,
jaya dāśarathi-rāma

(Lord Hari [Krishna] incarnated as the half-man, half-lion, Nrsimha and appeared as a dwarf-brahmana named Upendra and is the killer of the Madhu demon. He is the beloved son of the King of Vraja, Nanda Maharaja, and is blackish in complexion. He is the slayer of the Putana witch and the destroyer of demon Kaitabha. All glories to Lord Hari, who appeared as Lord Rama, the son of King Dasaratha)

yaśodā dulāla, govinda-gopāla, vṛndāvana purandara
gopī-priya-jana, rādhikā-ramaṇa,
bhuvana-sundara-vara

(He is the darling of mother Yasoda; the giver of pleasure to the cows, land, and spiritual senses; and the protector of the cows. He is the Lord of the Vṛndavana forest; the gopis' beloved; the lover of Radhika; and the most beautiful personality in all the worlds)

rāvaṇāntakara, mākhana-taskara, gopī-jana-vastra-hārī
vrajera rākhāla, gopa-vṛnda-pāla,
citta-hārī vaṁśī-dhārī

(As Ramacandra He brought about the end of the demoniac King Ravana; as Kṛṣṇa He stole the older gopis' butter; He stole the younger gopis' clothes while they were bathing in the Yamuna. He is a cowherd

boy of Vraja and the protector of the cowherd boys. He steals the hearts of all and always holds a flute)

yogīndra-vandana, śrī-nanda-nandana, vraja-jana-bhaya-hārī
navīna nīrada, rūpa manohara,
mohana-vaṁśī-vihārī

(Lord Kṛṣṇa is worshiped by the best of yogis and is the son of Nanda. He removes all the fears of the inhabitants of Vraja. He is the color of a fresh rain cloud, and His form is enchanting. When He wanders about, playing His flute, He looks very charming)

yaśodā-nandana, kaṁsa-nisūdana, nikuñja-rāsa-vilāsī
kadamba-kānana, rāsa-parāyaṇa,
vṛndā-vipina-nivāsī

(He is the son of Yasoda and the killer of King Kamsa, and He sports in the rasa dance among the groves of Vraja and engages in this rasa dance under kadamba trees, and He resides in the forest of Vrindavana)

ānanda-vardhana, prema-niketana, phula-śara-yojaka kāma
gopāṅganā-gaṇa, citta-vinodana,
samasta-guṇa-gaṇa-dhāma

(He increases the ecstasy of His devotees. He is the reservoir of all love and is the transcendental Cupid who uses His flowered arrows to increase the loving desires of the gopis. He is the pleasure of the gopis' hearts and the abode of all wonderful qualities)

yāmuna-jīvana, keli-parāyaṇa, mānasa-candra-cakora
nāma-sudhā-rasa, gāo kṛṣṇa-yaśa,
rākho vacana mana mora

(Lord Kṛṣṇa is the life of the River Yamuna. He is always absorbed in amorous pastimes, and He is the moon of the gopis' minds, which are like the cakora birds that subsist only upon moonlight. O mind, obey these words of mine and sing the glories of Sri Kṛṣṇa in the form of these holy names, which are full of nectarean mellows)

4.4.3 FINISHING MANGALA ARATI (T-08)

śrī kṛṣṇa caitanya prabhu nityānanda
śrī advaita gadādhara śrīvāsādi gaura bhakta vrinda

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

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

jaya saci nandan jaya gaura hari
jaya <*radhe govinda*><*radhe govinda*> radhe

jaya radhe jaya kṛṣṇa, jaya radhe jaya kṛṣṇa

(jaya) gurudevā jaya guru devā
gurudevā jaya gurudevā

jaya prabhupādā jaya prabhupādā
jaya prabhupādā śrīla prabhupādā

(nitai) gaura hari bol, hari bol, hari bol, nitāi gaura hari bol.
nitāi gaura hari bol, hari bol hari bol, hari bol.

gaura premanande!

<*radhe govinda*> - substitute with your deity's name

4.4.4 JAYA DVANI (T-09)

[Glorifying guru, guru parampara, deities, & holy dhams]

om śrī śrī guru gaurāṅga śrī śrī <*radhe govinda*> kī Jaya

nitya līlā praviṣṭa om viṣṇupāda aṣṭottara-śata śrī
srīmad bhakti vedānta nārāyaṇa goswāmi mahārāja kī jaya

nitya līlā praviṣṭa om viṣṇupāda aṣṭottara-śata śrī srīmad
bhakti vedānta vāmana goswāmi mahārāja kī jaya

nitya līlā praviṣṭa om viṣṇupāda aṣṭottara-śata śrī srīmad
bhakti vedānta swāmi mahārāja kī jaya

nitya līlā praviṣṭa om viṣṇupāda aṣṭottara-śata śrī srīmad
bhakti prajāñāna keśava goswāmi mahārāja kī jaya

nitya līlā praviṣṭa om viṣṇupāda aṣṭottara-śata śrī śrīla
bhakti siddhānta saraswatī goswāmi prabhupāda kī jaya

nitya līlā praviṣṭa parama bhāgavat pravara śrī śrīla
gaurakiśora dāsa bābaji mahārāja kī jaya

nitya līlā praviṣṭa om viṣṇupāda saccidānanda śrīla
bhaktivinoda thākura kī jaya

nitya līlā praviṣṭa om viṣṇupāda vaiṣṇava sarvabhauma
śrīla jagannātha dāsa bābaji mahārāja kī jaya

śrī gaudiya vedānta ācarya śrīla baladeva vidyābhuṣaṇa
prabhu kī jaya

śrīla viśvanātha cakravarti thākura kī jaya

śrīla narottama śrinivāsa śyāmānanda prabhu traya kī jaya

śrīla kṛṣṇadāsa kavirāja goswāmi prabhu kī jaya

śrī rūpa, sanātana, bhatta raghunātha, śrī jīva gopāla
bhatta dāsa raghunātha ṣaḍ goswāmi prabhu kī jaya

śrī śvarūpa dāmodara rāya rāmanandādi
śrī gaura parṣada vrinda kī jaya

nāma ācarya śrīla haridāsa thākura kī jaya

śrī kṛṣṇa caitanya prabhu nityānanda
śrī advaita gadādhara śrīvāsadi gaura bhakta vrinda kī jaya

śrī antardvīpa mājyāpura, sīmantadvīpa,
godrumadvīpa, madhyadvīpa, koladvīpa, rtudvīpa,
jahnudvīpa, modrumadvīpa, rudra dvīpātmika, śrī
navadvīpa dhām kī jaya

śrī śrī rādhā kṛṣṇa gopa-gopī-go-giri-govardhana dvādaśa
vanātmaka śrī vraja maṇḍal kī jaya

śrī rādhā-kunda śyāma-kunda gangā yamunā tulasī
bhakti-devī kī jaya

sarvābhīṣṭa pradattā śrī girirāja govardhanajī kī jaya
śrī gopīśvara mahādeva kī jaya

śrī yoga mājyā paurṇamāsī kī jaya
śrīmati vrindā devī kī jaya

śrī jagannātha baladeva subhadrā sudarśana cakra kī jaya
śrī kṣetra mandal kī jaya
sarva vighna vināsa-kāri śrī narasimha deva kī jaya

bhakta pravara śrī prahlāda mahārāj kī jaya

grantha rajā śrīmad bhāgavatam kī jaya

śrī harināma sankīrtan kī jaya

ananta koṭī vaiṣṇava vrinda kī jaya

samāgata bhakta vrinda kī jaya

śrī nītai gaura premānande! hari hari bol..

<*radhe govinda*> - substitute with your deity's name

4.4.5 NAMAS TE NARASIMHAYA (T-13) - OPTIONAL

(Advanced devotees do not sing this as they do not want to ask Lord even for protection. However, as Lord Narasimha Deva removes obstacles and anartas in our devotional life, many devotees recite this)

namas te narasimhāya, prahlādāhlāda-dāyine
hiraṇyakaśipor vakṣaḥ, śilā-ṭaṅka-nakhālaye

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

ito naṛsimho parato naṛsimho
yato yato yāmi tato naṛsimhah

bahir naṛsimho hṛdaye naṛsimho
naṛsimham-ādim śaraṇaṁ prapadye

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

tava kara-kamala-vare nakham adbhuta śṛiṅgaṁ
dalita-hiraṇya-kaśipu-tanu-bhṛṅgam

keśava dhṛta-narahari-rūpa jaya jagadīśa hare
jaya jagadīśa hare

(O Kesava! O Lord of the universe! O Lord Hari, You assumed the form of half-man, half-lion. All glories to You! Just as one easily crush a wasp between fingernails, in the same way you ripped apart the body of Hiranyakasipu with your nails on Your beautiful lotus hands.)

jaya narasimha dev jaya narasimha dev
narasimha dev jaya narasimha dev
jaya bhakta prahlad jaya bhakta prahlad
bhakta prahlad jaya bhakta prahlad

4.4.6 UDILO ARUNA PURAVA BHAGE (T-12) - OPTIONAL

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

(When the rising sun appeared in the East, the jewel of the twice-born, Lord Gaurasundara, awakened, and, taking His devotees with Him, He went all over the countryside towns and villages.)

tāthaī tāthaī bājalo khola,
ghana ghana tāhe jhājera rola,
preme ḍhala ḍhala soṇāra aṅga, caraṇe nūpura bāje

(The mrdangas (khol) resounded "tathai, tathai," and the jhanjha [large metal karatalas that look like small cymbals] in that kirtana played in time. Lord Gauranga's golden form slightly trembled in ecstatic love of Godhead, and His footbells jingled.)

mukunda mādharma yādava hari,
bolena bolo re vadana bhoṛi',
miche nida-baṣe gelo re rāti, divasa śarīra-sāje

(All the devotees chanted the names Mukunda, Madhava, Yadava and Hari, their mouths being filled with the vibrations. They would announce to the still sleeping people, "You spend your nights uselessly sleeping and your days decorating your bodies!")

emana durlabha mānava-deho,
pāiyā ki koro bhāva nā keho,
ebe nā bhajile yaśodā-suta, carame poribe lāje

(You have achieved such a rare human body, but you do not care for this gift. You remain not serving the darling of Yasoda and slowly fall through your last moments to death.)

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

(With every rising and setting of the sun, a day passes and is lost. Then, why do you remain idle and not serve the Lord of the heart?)

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

(This temporary life is full of various miseries. Take shelter of the holy name as your only business.)

jīvera kalyāna-sādhana-kām,
jagate āsi' e madhura nām,
avidyā-timira-tapana-rūpe, hṛd-gagane birāje

(To penetrate the darkness of ignorance and bless everyone's heart, the holy name has risen like shining sun.)

kr̥ṣṇa-nāma-sudhā koriyā pān,
jurāo bhakativinoda-prāṇ,
nāma binā kichu nāhiko āro, caudda-bhuvana-mājhe

(Drink the pure nectar of the holy name of Kṛṣṇa. There is nothing but the name to be had in the fourteen worlds. It has filled the soul of Sri Bhaktivinoda Thakura.)

5. TULASI PUJA

5.1 ABOUT TULASI PUJA

Tulasi Puja is a very important aspect of Sri Radha Krishna deity worship. It is said that just by doing Tulasi Seva and Puja alone one will be able to enter the abode of Lord Krishna. Tulasi Devi is very powerful and so merciful to come down to us as a plant so that we can very easily do seva and worship Her.

Tulasi should be dressed at the bottom with a red cloth. Best time to do Tulasi Puja is after the Mangala Arati in the early morning. It is also important that we do the Tulasi Puja in a separate room outside the deity room, or use a curtain for the deities if we do in the temple room due to space constraints.

It is important that the pujari or devotee performing the Tulasi Puja has taken Diksha initiation under the lineage of Srila Gurudeva Yuga Acharya Srila Narayana Maharaja.

When performing proper Tulasi puja, here are few important things:

-We should never step on the shadow of Tulasi Devi, or at Her fallen leaves. So, place Tulasi Devi directly under a light so that Her shadow won't extend on the floor.

-On Dvadasi days, do not pour any water to Tulasi, or pick any leaves or manjaris for worship

-After finishing the Tulasi puja, place Her back in the same place where we took Her from

-When circumambulating Tulasi, let senior devotee go at the front and we follow singing the bhajans

-When circumambulating, make sure that you go around Tulasi Devi for at least 4 rounds

-When starting the Tulasi puja, it is best that we offer a flower or two at the lotus feet of Tulasi Devi

5.2 PREPARATION

- Tulasi Devi
- Acamanam cup with water
- Bell
- Ghee or Oil Lamp
- Flowers
- Incense sticks

Make achamaniam water by reciting following mantra by touching the tip of middle finger without nail touching the water:

om gange ca yamune caiva,
godāvari saraswati
narmade sindho Kāveri,
jale smin sannidhim kuru

Then say 10 times: klim krishnaya namaha

Take few drops of acamana water and spray on your head. As soon as Tulasi is brought for worship, bow down your head and recite the following:

*vṛndāyai tulasī-devyai
priyāyai keśavasya ca
kṛṣṇa-bhakti-prade devī
satya vatyai namo namaḥ*

5.3 TULASI PUJA

5.3.1 Praying Tulasi to accept Puja

nirmidā tvam parā devair
arcitā tvam surāsurai
tulasi harame vidyām
poojām kṛṣṇa namosthute

5.3.2. Bowing Down to Tulasi

*vṛndāyai tulasī-devyai
priyāyai keśavasya ca
kṛṣṇa-bhakti-prade devī
satya vatyai namo namaḥ*

*yāni kāni ca pāpāni
brahma-hatyādi-kāni ca
tat sarvam vilayam yāti
tulasi! tvat pradaksināt*

5.3.3. Offering Water (3 times)

sriye sriye sriyā vāse
nidyam sridharam satkrute
baktyā dattam mayā devī
arkyam grhaṇa namosthute

5.3.4. Offering Flowers

ete ganta puspe om tulasye namaḥ

5.3.5. Offering Incense

eṣa doopah: om tulasye namaḥ

5.3.6. Offering Arati

eṣa deepah: om tulasye namaḥ

Show the arati deepah first to gurudeva to take, and then the devotees take.

Get up and ready for going around Tulasi Devi with mrudanga, kartal, etc. Allow the senior devotees to go front.

5.4. MORNING TULASI ARATI

5.4.1. JAYA RADHE JAYA KRSNA (T-11)

[Circumambulate singing and following senior devotees:]

jaya rādhe, jaya kṛṣṇa, jaya vṛndāvana
śrī govinda, gopīnātha, madana-mohana

(All glories to Radha and Kṛṣṇa and the divine forest of Vṛndavana. All glories to the three presiding Deities of Vṛndavana--Sri Govinda, Gopinatha, and Madana-mohana)

śyāma-kuṇḍa, rādhā-kuṇḍa, giri-govardhana
kāḷindī yamunā jaya, jaya mahāvana

(All glories to Syama-kunda, Radha-kunda, Govardhana Hill, and the Yamuna River (Kalindi). All glories to the great forest known as Mahavana, where Kṛṣṇa and Balarama displayed all of Their childhood pastimes)

keśī-ghāṭa, vāmśī-vaṭa, dvādaśa-kānana
jāhā saba līlā kailo śrī-nanda-nandana

(All glories to Kesi-ghata, where Kṛṣṇa killed the Kesi demon. All glories to Vamsi-vata tree, where Kṛṣṇa attracted all the gopis to come by playing His flute. Glories to all the twelve forests of Vraja. At these places the son of Nanda, Sri Kṛṣṇa, performed all of His pastimes)

śrī-nanda-yaśodā jaya, jaya gopa-gāna
śrīdāmādi jaya, jaya dhenu-vatsa-gaṇa

(All glories to Kṛṣṇa's divine father and mother Nanda and Yasoda. All glories to the cowherd boys, headed by Sridama, the older brother of

Srimati Radharani and Ananga Manjari. All glories to the cows and calves of Vraja)

jaya vṛṣabhānu, jaya kīrtidā sundarī
jaya paurṇamāsī, jaya ābhīra-nāgarī

(All glories to Radha's divine father and mother, Vrsabhanu and the beautiful Kirtida. All glories to Purnamasi, the mother of Sandipani Muni, grandmother of Madhumangala and Nandimukhi, and beloved disciple of Devarsi Narada. All glories to the young cowherd maidens of Vraja)

jaya jaya gopīśvara vṛndāvana-mājha
jaya jaya kṛṣṇa-sakhā baṭu dvija-rāja

(All glories, all glories to Gopisvara Siva, who resides in Vrndavana in order to protect the holy dhama. All glories, all glories to Kṛṣṇa's funny Brahmana friend, Madhumangala)

jaya rāma-ghāṭa, jaya rohiṇī-nandana
jaya jaya vṛndāvana-vāsī jata jana

(All glories to Rama-ghata, where Lord Balarama performed His rasa dance. All glories to Lord Balarama, the son of Rohini. All glories, all glories to all of the residents of Vrndavana)

jaya dvija-patnī, jaya nāga-kanyā-gaṇa
bhaktite jāhārā pāilo govinda-carāṇa

(All glories to the wives of the proud Vedic brahmanas. All glories to the wives of the Kaliya serpent. Through pure devotion they all obtained the lotus feet of Lord Govinda)

śrī-rāsa-maṇḍala jaya, jaya rādhā-śyāma
jaya jaya rāsa-līlā sarva-manorama

(All glories to the place where the rasa dance of Sri Kṛṣṇa was performed. All glories to Radha and Syama. All glories, all glories to

the divine rasa dance, which is the most beautiful of all Lord Kṛṣṇa's pastimes)

jaya jayojjvala-rasa sarva-rasa-sāra
parakīyā-bhāve jāhā vrajete pracāra

(All glories, all glories to the mellow of conjugal love, which is the most excellent of all rasas and is propagated in Vraja by Sri Kṛṣṇa in the form of the divine parakiya-bhava [paramour love])

śrī-jāhnavā-pāda-padma kariyā smaraṇa
dīna kṛṣṇa-dāsa kahe nāma-saṅkīrtana

(Remembering the lotus feet of Lord Nityānanda's consort, Sri Jahnavā Devī, this very fallen and lowly servant of Kṛṣṇa sings the sankīrtana of the holy name)

5.4.2. ENDING MORNING TULASI PUJA

śrī kṛṣṇa caitanya prabhu nityānanda
śrī advaita gadādhara śrīvāsādi gaura bhakta vrinda

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

jaya tulasi maharani jaya vrindadevi,
tulasi maharani jaya vrindadevi,

jaya giriraja jaya govardhana
giriraja jaya govardhana

jaya radha kunda jaya shyama kunda
radha kunda jaya shyama kunda

jaya radhe jaya kṛṣṇa, jaya radhe jaya śrī kṛṣṇa
jaya saci nandan jaya gaura hari

saci nandan jaya gaura hari

nitai gaura hari bol, hari bol,
hari bol, nitai gaura hari bol

[Bowling down]

vṛndāyai tulasī-devyai, priyāyai keśavasya ca
kṛṣṇa-bhakti-prade devī, satya vatyai namo namaḥ

vâñchâ-kalpatarubhyas' ca
kripâ-sindhubhya eva ca
patitânâm pâvanebhyo
vaishnavebhyo namo namaḥ

[Bow down and offer dandavat pranams to assembled
Vaishnavas. Then offer some water at root of Tulasi Devi]

5.5. EVENING TULASI ARATI

For the evening Tulasi, follow the morning procedure except that when circumambulating, sing the following song composed by Srila Bhakti Prajnana Kesava Goswami Maharaja:

5.5.1. NAMO NAMAH TULASI KRSNA

namo namaḥ tulasī kṛṣṇa-preyaśī namo namaḥ
rādhā-kṛṣṇa-nitya-sevā – ei abhilāṣī

(O Srimati Tulasi-devi! Desiring to enter the eternal service of Sri Radha and Kṛṣṇa, I repeatedly offer pranama to you, who are so dear to Sri Kṛṣṇa)

je tomāra caraṇa laya, sei kṛṣṇa-sevā pāya,
kṛpā kari kara tāre vṛndāvana-vāśī ... (namo namaḥ)

(One who takes shelter of you attains the service of Sri Kṛṣṇa. Being merciful, you make him a resident of Vṛndavana)

tomāra caraṇe dhari, more anugata kari’,
gaurahari-sevā-magna rākha divā-niśī ... (namo namaḥ)

(Allow me to catch hold of your lotus feet. May you make me your intimate follower, and day and night keep me immersed in the service of Sri Gaurahari)

dīnera ei abhilāṣa, māyāpure dio vāsa,
aṅgete mākhiba sadā dhāma dhūli rāśī ... (namo namaḥ)

(I am fallen but I desire that you make me a resident of Mayapura where I will always smear the dust of the dhama on my body)

tomāra āraṭi lāgi’, dhūpa, dīpa, puṣpa māgi,
mahimā bākhāni ebe hao more khuṣī (namo namaḥ)

(Performing your arati with incense, ghee lamp, and flowers, I will derive great happiness from describing your glories)

jagatera jata phula, kabhu nahe samatula,
sarva-tyaji kṛṣṇa tava patra mañjarī vilāsi..(namo namaḥ)

(Of all the flowers within the universe, none is your equal for Sri Kṛṣṇa, putting aside all of them, performs pastimes only with your leaves and manjaris)

ogo vṛnde mahārāṇī! kṛṣṇa-bhakti pradāyini!
ogo vṛnde mahārāṇī
tomāra pādapa-tale, deva-ṛṣi kutūhale,
sarva-tīrtha laye tārā hana adhivāsī ..(namo namaḥ)

(O Vṛnde Maharani! Bestower of kṛṣṇa-bhakti! All the demigods, sages and holy places joyfully reside at your feet)

ei adhama ati dīna, sādhana-bhajana-hīna,
tomāra āśraye sadā nāmānande bhāsi ..(namo namaḥ)

(Devoid of sadhana-bhajana, this fallen soul takes shelter of you to attain unbroken namananda – the bliss of holy names of Lord Krishna)

5.5.2. ENDING EVENING TULASI PUJA

śrī kṛṣṇa caitanya prabhu nityānanda
śrī advaita gadādhara śrīvāsādi gaura bhakta vrinda

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

jaya tulasi maharani jaya vrindadevi,
tulasi maharani jaya vrindadevi,

jaya giriraja jaya govardhana
giriraja jaya govardhana

jaya radha kunda jaya shyama kunda
radha kunda jaya shyama kunda
jaya radhe jaya krsna, jaya radhe jaya sri krsna

jaya saci nandan jaya gaura hari
saci nandan jaya gaura hari

nitai gaura hari bol, hari bol,
hari bol, nitai gaura hari bol

[Bowing down]

vṛndāyai tulasī-devyai, priyāyai keśavasya ca
kṛṣṇa-bhakti-prade devī, satya vatyai namo namaḥ

vâñchâ-kalpatarubhyas' ca
kripâ-sindhubhya eva ca
patitânâm pâvanebhyo
vaishnavebhyo namo namaḥ

[Bow down and offer dandavat pranams to assembled
Vaishnavas. Then offer some water at root of Tulasi Devi]

5.6. AFTER TULASI PUJA

5.6.1. Chanting Maha Mantra

After the Tulasi Puja is completed, the devotees shall do the chanting of maha mantra preferably led by a devotee (or play the chanting of any of our acharyas) and everyone chant with in same speed. This is far better than everyone chanting by themselves in their own pace.

Also when chanting, it is better that the devotees sit on the floor facing Tulasi Devi and chant attentively instead of walking back and forth. Srila Bhaktivinoda Thakura who is a model for all our Gokul Bhavan temples and our living, suggests that we sit in one place without moving.

When chanting, all those who are initiated under Srila Gurudeva must use only white bead bags without and also without any markings or pictures. This is very important.

5.6.2. Hear From Sadhu

In case if we are fortunate to have a sadhu with us, this is the best time to hear from him in front of Tulasi Maharani. Sharing devotional realizations and discussing about sadhana and inner depth of Krishna Bhakti is the best at this and the sadhu can answer all our questions.

5.6.3. Reading Scriptures

This is also the best time to read any scripture and recite the important slokas such as from Sri Sikshashtakam, Upadesamrta, Manah Siksha, etc.

If you have not chanted your diksha mantra, you can complete them now.

6. OFFERING NAIVEDYAM

We should offer bhoga with a feeling that Gurudev himself is offering the bhoga to Shri Radha Krishna and Sri Caitanya Maha prabhu and that we are only assisting Gurudeva.

6.1. ITEMS NEEDED

1. Padya water (water for washing the Lord's feet) in a cup with a spoon.
2. Achamanam water (Water for washing Lord's mouth) in a cup with a spoon.
3. Tulasi leaves in a bowl
4. A conch shell filled with water
5. Flower petals
6. Bell for ringing

6.2. PURIFY YOURSELF

First purify yourself by doing acamanam while uttering the mantras:

om keshavaya namah

om narayanaya namah

then wash hand by uttering om madhavaya namah

6.3. PROCEDURE TO OFFER NAIVEDYAM

Bring the bhoga to be offered, setting up in the front of altar. Ring the bell offering different preparations. Wherever the name 'rādhā kṛṣṇābhyām' comes in the names, substitute the name of your Radha Krishna deities.

1. Offering Asanam (seat):

idam āsanam aim gurave namah

idam āsanam klīm gaurāya svāhā

idam āsanam sṛīm klīm rādhā kṛṣṇābhyām namah

2. Offering Acamanam:

idam ācamanīyam aim gurave namah
idam ācamanīyam klīm gaurāya svāhā
idam ācamanīyam sṛīm klīm rādhā kṛṣṇābhyām
namah

3. Offering Pushpam (flower):

idam pushpam aim gurave namah
etat pushpam klīm gaurāya svāhā
etat pushpam sṛīm klīm rādhā kṛṣṇābhyām namah

4. Offering Water:

idam pādyam aim gurave namah
etat pādyam klīm gaurāya svāhā
etat pādyam sṛīm klīm rādhā kṛṣṇābhyām namah

5. Place a Tulasi leaf on each preparation.

6. Sprinkle a few drops of water from the conch shell onto each preparation (This purifies bhoga from contamination that may have entered during or before the preparation) while chanting the following:

idam miṣṭāṇṇa pānīyādikam sṛīm klīm
rādhā kṛṣṇābhyām namah
etat naivedyam sa tulasi paniya jalam, sṛīm klīm
rādhā kṛṣṇābhyām namah

7. For males who took initiation place the sacred thread around the right thumb and put the right hand over the offering plate. Cover the right hand with the left hand and chant the gopal mantra eight times,

8. Come out of the deity room, Close the door or curtain. Then chant your diksha mantras. Wait for 10 minutes meditating on Lord's eating past times.

9. After 10 minutes clap your hands 3 times and then again enter the deity room.

10. Offer Achamanam (water to wash the deities mouths) to the deity while chanting:

idam ācamanīyam klīm gaurāya svāhā
idam ācamanīyam sṛīm klīm rādhā kṛṣṇābhyām
namah

11. Offering Tāmbūlam (Betel Leaves & Nuts) - Optional:

idam tāmbūlam sṛīm klīm rādhā kṛṣṇābhyām
namah

6.4 PRASADAM TO GURU & VAISHNAVAS (T-15)

Sprinkle some water while ringing the bell and offer a quick arati with deepam. At this point, the naivedyam is now called prasadam – the remnant from the Lord as the greatest mercy.

But, before taking it, the prasadam should be first offered to Sri Guru, who in-turn offers to the guru parampara and then we offer to all the associates and dear servants of the Lord by reciting the following.

idam mahā prasādam aim gurave namah
idam mahā prasādam om sarva sakhībhyo namah
idam mahā prasādam om paurṇamāsyai namah
idam mahā prasādam om tulasyai namah

idam mahā prasādam om sarva vaiṣṇavebhyo
namah
idam mahā prasādam om sarva vaiṣṇavībhyo namah
idam mahā prasādam om sarva vrajavāsībhyo
namah

6.5. ACHAMANIAM TO SRI GURU AND DEITIES

The offerings is complete after giving achamaniam to all:

idam ācamanīyam aim gurave namah
idam ācamanīyam klīm gaurāya svāhā
idam ācamanīyam sīṁ klīm rādhā kṛṣṇābhyām namah

After this, the prasadam now becomes Maha Maha Prasadam that can be honored by the devotees after singing the maha prasadam prayer (please see below).

6.6 MAHA PRASADAM PRAYER (T-22)

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

(O king, for those who have amassed very few pious activities, their faith in maha-prasada, in Sri Govinda, in the Holy Name and in the Vaisnava is never born.)

bhāi-re! śarīra avidyā-jāl, jaḍendriya tāhe kāl,
jīve phele viṣaya-sāgare
tā'ra madhye jihvā ati, lobhamaya sudurmati,
tā'ke jetā kaṭhina sāmsāre

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

kṛṣṇa baḍa dayāmaya, karivāre jihvā jaya,
swa-prasāda-anna dila bhāi
sei annāmṛta pāo, rādhā-kṛṣṇa-guṇa gāo,
preme ḍāko caitanya-nitā

(O brothers! Lord Kṛṣṇa is very merciful-just to control the tongue He has given us the remnants of His own food! Now please eat these nectarean grains while singing the glories of Their Lordships Sri Sri Rādhā and Kṛṣṇa, and in love call out "Caitanya! Nitai!")

hare kṛṣṇa hare kṛṣṇa, kṛṣṇa kṛṣṇa hare hare
hare rama hare rama, rama rama hare hare

7. SPECIAL GURU PUJA – FOR TEMPLES

7.1 GURU & VAISHNAVA

śrī-guru-caraṇa-padma, kevala-bhakati-sadma,
bando muñi sāvadhāna mate
jāhāra prasāde bhāi, e bhava toriyā jāi,
kṛṣṇa-prāpti hoy jāhā ha'te

(The lotus feet of our spiritual master are the only way by which we can attain pure devotional service. I bow to his lotus feet with great awe and reverence. By his grace one can cross the ocean of material suffering and obtain the mercy of Kṛṣṇa.)

guru-mukha-padma-vākya, cittete koribo aikya,
ār nā koriho mane āśā
śrī-guru-caraṇe rati, ei se uttama-gati,
je prasāde pūre sarva āśā

(My only wish is to have my consciousness purified by the words emanating from his lotus mouth. Attachment to his lotus feet is the perfection that fulfills all desires.)

cakṣu-dān dilo jei, janme janme prabhu sei,
divya jñān hṛde prokāśito
prema-bhakti jāhā hoite, avidyā vināśa jāte,
vede gāy jāhāra carito

(He opens my darkened eyes and fills my heart with transcendental knowledge. He is my Lord birth after birth. From him ecstatic prema emanates; by him ignorance is destroyed. The Vedic scriptures sing of his character.)

śrī-guru karuṇā-sindhū, adhama janāra bandhu,
lokanāth lokera jīvana
hā hā prabhu koro doyā, deho more pada-chāyā,
ebe jaśa ghuṣuk tribhuvana

(Our spiritual master is the ocean of mercy, the friend of the poor, and the lord and master of the devotees. O Lokanatha Goswami! O master! Be merciful unto me. Give me the shade of your lotus feet. Your fame is spread all over the three worlds.)

vaiṣṇava caraṇa reṇu, bhūṣaṇa koriyā tanu,
yāhā hoite anubhava hoy
mārjana hoy bhajana, sādhu saṅge anukṣaṇa,
ajñāna avidyā parājaya

(By making the dust of the Vaisnavas' feet the ornament of my body, ecstatic love comes. Washing the Vaisnavas' lotus feet is my method of worship. By always associating with the Vaisnavas, I shall overcome the darkness of ignorance.)

jaya sanātana rūpa, prema bhakti rasa kūpa
yugala ujjalāmaya tanu
yāhāra prasāde loka, pāsarilo sab śoka,
prakaṭa kalapa taru janu

(O Srila Sanatana Gosvami and Srila Rupa Gosvami, who are two deep wells of the nectar of pure love, two personifications of the splendid nectar of the Divine Couple, and two desire trees by whose mercy the entire world is free from suffering, all glories to you!)

prema bhakti rīti yoto, nija granthe suvekata
likhiyāchen dui mahāśaya
yāhāra śravaṇa hoite, premānande bhāse cite,
yugala madhura rasāśraya

(In your books, you two great souls clearly described prema-bhakti. You are reservoirs of the sweet nectar of the Divine Couple. Hearing about you brings bliss to the heart. Their sweet mellows are my shelter.)

yugala kiśora prema, lakṣa bāṇa yeno hema
heno dhana prakāśilo yārā
jaya rūpa sanātana, deho more prema dhana
se ratana more gole hārā

(You are fabulously wealthy, possessing ecstatic love for the youthful Divine Couple, a love more precious than gold purified in ten thousand flames. O Rupa and Sanatana Gosvami, all glories to you! I beg you, please give me in charity some of these jewel necklaces.)

bhāgavata śāstra marma, nava vidhā bhakti dharma,
sadāi koribo susevana
anya devāśraya nāi, tomāre kohilo bhāi,
ei bhakti parama bhajana

(I shall eternally engage in the nine-fold process of devotional service, which is the essential message of Srimad-Bhagavatam, and I shall not worship the demigods. O brother, I say to you: Devotional service is the most exalted kind of worship.)

sādhū śāstra guru vākya, hṛdoye koriyā aikya,
satata bhāsibo prema mājhe
karmī jñānī bhakti hīna, ihāke koribo bhina,
narottama ei tattva gāje

(Making the words of the guru, sadhus and sastras one with my heart, I constantly float and swim in the ocean of pure love. I am different from the karmis and jnanis, who have no devotion for Kṛṣṇa. Narottama speaks the truth.)

7.2 ARATI TO SRILA GURUDEVA

ārati yuga guru nārāyaṇa ki
ārati ārati mangala murati

*(My dear gurudeva who was anonymously honored by all the
vrajavasis as the yuga acharya, please accept my arati unto you)*

janma maraṇa samudra nihanti
jayati jayati jagat guru jayati
rāga bhakti jagatau-da-dhāti
ramaṇa manjari rādhika dāsi

*(You destroy my samsara ocean of repeated birth and death. You are
the one who can bestow raga bhakti to the qualified jivas in this world.
Your name is Ramana Manjari)*

tewāri pūra arbhuda janani
triloka mahā bhāga-vata ki
dayāla rupa ramaṇa sundari
durlabha rādhā-dāsyam-da-dhāti

*(You graciously appeared in the village called Tewari Pur in Bharata
Bhumi. You are a maha bhagavata in all the tree worlds. You are
merciful and can bestow your surrendered souls 'radha dasyam' which
is impossible by others to give.)*

mahā-prabhu-gaṇa pārsada vasati
mahā-mantra rāsa vilāsinī
amṛta vāñīya mādhyura premī
ānanda rasika guru-jana krīdati

*(You are an associate of Sri Lord Maha Prabhu and realized the nectar
of maha mantra. Your harikathas especially on madhyura bhava are
like nectar. You are always relishing the prema rasa and you are the
crown jewel of all the empowered gurus)*

7.3 FINISHING WITH ARATI (T-08)

śrī kṛṣṇa caitanya prabhu nityānanda
śrī advaita gadādhara śrīvāsādi gaura bhakta vrinda

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

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

jaya saci nandan jaya gaura hari
jaya <*radhe govinda*><*radhe govinda*> radhe

jaya radhe jaya kṛṣṇa, jaya radhe jaya kṛṣṇa

(jaya) gurudevā jaya guru devā
gurudevā jaya gurudevā

jaya prabhupādā jaya prabhupādā
jaya prabhupādā śrīla prabhupādā

(nitai) gaura hari bol, hari bol, hari bol, nitāi gaura hari bol.
nitāi gaura hari bol, hari bol hari bol, hari bol.

gaura premanande!

<*radhe govinda*> - substitute with your deity's name

To end, do the JAVA DVANI as described at the end of mangala arati.

8. NOON WORSHIP

8.1 BHOGA ARATI (T-16)

[Offer naivedyam following the procedure and then sing]

bhaja bhakata-vatsala śrī-gaurahari
śrī-gaurahari sohi goṣṭha-bihārī
nanda-yaśomatī-citta-hāri

(Just worship Sri Gaurahari, who is always affectionate toward His devotees. He is the same Supreme Godhead, Kṛṣṇa, who sported in the cowherd pastures of Vraja and stole the hearts of Nanda and Yasoda. Just worship Govinda, Govinda, Gopala!)

belā ha'lo dāmodara āisa ekhana
bhoga-mandire basi' karaha bhojana

(Mother Yasoda calls to Kṛṣṇa, "My dear Damodara, it is very late. Please come right now, sit down in the dining hall, and take Your lunch.")

nandera nirdeśe baise giri-vara-dhārī
baladeva-saha sakhā baise sārī sārī

(On the direction of Nanda Maharaja, Kṛṣṇa, the holder of Govardhana Hill, sits down, and then all the cowherd boys, along with Kṛṣṇa's elder brother, Sri Baladeva, sit down in rows to take their lunch)

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

(They are then served a feast of sukta and various kinds of green leafy vegetables, then nice fried things, and a salad made of the green leaves of the jute plant. They are also served pumpkin, baskets of fruit, small square cakes made of lentils and cooked down milk, then thick yogurt, squash cooked in milk, and vegetable preparations made from the tower of the banana tree.)

mudga-vaḍā māṣa-vaḍā roṭikā ghr̥tānna
śaṣkulī piṣṭaka kṣīra puli pāyasānna

(Then they receive fried squares of mung dahl patties, and urad dahl patties, capatis, and rice with ghee. Next, sweets made with milk, sugar and sesamum, rice flour cakes; thick cooked-down milk; cakes floating in milk; and sweet rice.)

karpūra amṛta-keli rambhā kṣīra-sāra
amṛta rasālā, amla dvādaśa prakāra

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

luci cini sarapurī lāḍḍu rasāvalī
bhojana karena kṣṇa ha'ye kutūhalī

(There are puns made with white flour and sugar; puns filled with cream; laddus; and dahl patties boiled in sugared rice. Kṛṣṇa eagerly eats all of the food.)

rādhikāra pakka anna vividha vyañjana
parama ānande kṣṇa karena bhojana

(In great ecstasy and joy Kṛṣṇa eats the rice, curried vegetables, sweets, and pastries cooked by Srimati Radharani.)

chale-bale lāḍḍu khāya śrī-madhumāṅgala
bagala bājāya āra deya hari-bola

(Kṛṣṇa's funny brahmana friend Madhumāṅgala, who is very fond of Laddus, gets them by hook or by crook. Eating the laddus he shouts, "Haribol! Haribol!~" and makes a funny sound by swapping his sides under his armpits with his hands.)

rādhikādi gaṇe heri' nayanera koṇe
tṛpta ha'ye khāya kṛṣṇa yaśodā-bhavane

bhojanānte piye kṛṣṇa suvāsita vāri
sabe mukha prakṣālaya ha'ye sārī sārī

(Beholding Radharani and Her gopifriends out of the courters of His eyes, Kṛṣṇa eats at the house of mother Yasoda with great satisfaction.)

[Break here for a minute to offer to Gurudeva and Vrajavāsīs]

hasta-mukha prakṣāliya jata sakhā-gaṇe
ānande viśrāma kare baladeva-sane

(After lunch, Kṛṣṇa drinks rose-scented water. Then all of the boys, standing in lines, wash their mouths. After all the cowherd boys wash their hands and mouths; in great bliss they take rest with Lord Balarama.)

jāmbūla rasāla āne tāmbūla-masālā
tāhā kheyē kṛṣṇa-candra sukhe nidrā gelā

(The two cowherd boys Jambula and Rasala then bring Kṛṣṇa pan made with betel nuts, fancy spices, and catechu. After eating that pin, Śrī Kṛṣṇacandra then happily goes to sleep.)

viśālākṣa śikhi-puccha-cāmara dhulāya
apūrvā śayyāya kṛṣṇa sukhe nidrā jāya

(While Kṛṣṇa happily takes His rest on an excellent bedstead, His servant Visalakṣa cools Him with a fan of peacock feathers.)

yaśomatī-ājñā pe'ye dhanīṣṭhā-ānīta
śrī-kṛṣṇa-prasāda rādhā bhuñje ha'ye prīta

(At mother Yasoda's request the gopi, Dhanistha, brings remnants of food left on Kṛṣṇa's plate to Śrīmatī Radharani, who eats them with great delight.)

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

(Lalita-devi and the other gopis then receive the remnants, and within their hearts they sing the glories of Radharani and Kṛṣṇa with great joy.)

hari-līlā ek-mātra jāñhāra pramoda
bhogārati gāyaṭhākura bhaktivinoda

(Thakura Bhaktivinoda, whose one and only joy is the Pastimes of Lord Hari ,sings this Bhoga-arati song.)

For offering noon naivedyam, please refer to section 6
‘Offering Naivedyam’

8.2 FINISHING BHOGA ARATI (T-08)

śrī kṛṣṇa caitanya prabhu nityānanda
śrī advaita gadādhara śrīvāsādi gaura bhakta vrinda

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

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

jaya saci nandan jaya gaura hari
jaya <*radhe govinda*><*radhe govinda*> radhe

jaya radhe jaya kṛṣṇa, jaya radhe jaya kṛṣṇa

(jaya) gurudevā jaya guru devā
gurudevā jaya gurudevā

jaya prabhupādā jaya prabhupādā
jaya prabhupādā śrīla prabhupādā

(nitai) hari bol, hari bol, hari bol, nitāi gaura hari bol.
nitāi gaura hari bol, hari bol hari bol, hari bol.

gaura premanande!

<*radhe govinda*> - substitute with your deity's name

To end, do the JAVA DVANI as described at the end of mangala arati.

9. EVENING WORSHIP

9.1 HARI HARAYAH NAMA KRISHNA (T-17)

hari haraye namaḥ kṛṣṇa yādavāya namaḥ
yādavāya mādhavāya keśavāya namaḥ

(Hari! Obeisances to Lord Hari, unto Kṛṣṇa, and Yadava. Obeisances to Lord of the Yadus, Madhava, Kesava)

gopāla govinda rāma śrī-madhusūdana
gīridhārī gopīnātha madana-mohana

(Gopala! Govinda! Rama! O vanquisher of Madhu! Giridhari! Lord of the gopis! Bewilderer of cupid!)

srī-caitanya-nityānanda śrī-advaita-sītā
hari guru vaiṣṇava bhāgavata gītā

(Sri Caitanya, Nityananda, Sri Advaita-Sita! Hari! Guru! Vaisnavas! Srimad Bhagavatam! Bhagavad Gita!)

srī-rūpa sanātana bhaṭṭa-raghunātha
srī-jīva gopāla-bhaṭṭa dāsa-raghunātha

(All glories to Srila Rupa Goswami, Sanatana Goswami and Raghunatha Bhatta Goswami, to Srila Jiva Goswami, Gopala Bhatta Goswami, and Raghunatha Dasa Goswami!)

ei chay gosāir kori caraṇa vandan
jāhā hoite vighna-nāś abhīṣṭa-pūraṇ

(I bow to the feet of these six Goswamis. By their grace, our obstacles can be destroyed and all desires are fulfilled.)

ei chay gosāi jār mui tār dās
tā-sabāra pada-reṇu mora pañca-grās

(I am the servant of these six Goswamis. The dust of their lotus feet is my fivefold subsistence.)

tādera caraṇa-sevi-bhakta-sane vās
janame janame hoy ei abhilāṣ

(To be a servant of their lotus feet and to reside in the company of devotees--this is my aspiration birth after birth.)

ei chay gosāi jabe braje koilā vās
rādhā-kṛṣṇa-nitya-līlā korilā prakāś

(When these six Goswamis lived in Vraja, they revealed the eternal pastimes of Sri Sri Radha and Kṛṣṇa.)

ānande bolo hari bhaja vṛndāvan
srī-guru-vaiṣṇava-pade majāiyā man

(In ecstasy, sing the name of Lord Hari and worship Vṛndavana, joyfully fixing your mind upon the lotus feet of the bona-fide spiritual master and the pure devotees.)

srī-guru-vaiṣṇava-pada-padma kori āś
nāma-saṅkīrtana kohe narottama dāsa

(The lotus feet of my guru and the Vaisnavas are my aspiration. Narottama Dasa thus sings Hari-nama sankirtana)

9.2 COMPLETING EVENING ARATI (T-08)

(Now perform Arati, and complete it with the following)

śrī kṛṣṇa caitanya prabhu nityānanda
śrī advaita gadādhara śrīvāsādi gaura bhakta vrinda

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

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

jaya saci nandan jaya gaura hari
jaya <*radhe govinda*><*radhe govinda*> radhe

jaya radhe jaya kṛṣṇa, jaya radhe jaya kṛṣṇa

(jaya) gurudevā jaya guru devā
gurudevā jaya gurudevā

jaya prabhupādā jaya prabhupādā
jaya prabhupādā śrīla prabhupādā

(nitai) gaura hari bol, hari bol, hari bol, nitāi gaura hari bol.
nitāi gaura hari bol, hari bol hari bol, hari bol.

gaura premanande!

<*radhe govinda*> - substitute your deity's name

To end, do the JAVA DVANI as described at the end of mangala arati.

For offering evening naivedyam, please refer to section 6 'Offering Naivedyam'

10. NIGHT WORSHIP (SAYANA ARATI)

10.1 GAURA ARATI (T-18)

(kiba) jaya jaya gaurācānder āratika śobhā
jāhnavī-taṭa-vane jaga-mano-lobhā

(All glories, all glories to the beautiful arati ceremony of Lord Caitanya. This Gaura-arati is taking place in a grove on the banks of the Jahnavi (Ganges) and is attracting the minds of all living entities in the universe)

(kiba) dakṣiṇe nitāicānda, vāme gadādhara
nikaṭe advaita, śrīnivāsa chatra-dhara

(On Lord Caitanya's right side is Lord Nityananda and on His left is Sri Gadadhara. Nearby stands Sri Advaita, and Srivasa Thakura is holding an umbrella over Lord Caitanya's head.)

(kiba) basiyāche gaurācānd ratna-simhāsane
ārati karena brahmā-ādi deva-gaṇe

(Lord Caitanya has sat down on a jeweled throne, and the demigods, headed by Lord Brahma, perform the arati ceremony.)

(kiba) narahari-ādi kari' cāmara ḍhulāya
sañjaya-mukunda-vāsu-ghoṣa-ādi gāya.

(Narahari Sarakara and other associates of Lord Caitanya fan Him with camaras, and devotees headed by Sanjaya Pandita, Mukunda Datta, and Vasu Ghosa sing sweet kirtana.)

(kiba) śaṅkha... bāje ghaṇṭā bāje bāje karatāla
madhura mṛdaṅga bāje parama rasāla

śaṅkha bāje ghaṇṭā bāje, madhur madhur madhur bāje
madhur madhur madhur bāje

(Conchshells, bells, and karatalas resound, and the mrdangas play very sweetly. This kirtana music is supremely sweet and relish able to hear.)

hari bol, hari bol, hari bol, nitai gaura hari bol..
nitai gaura hari bol, hari bol, hari bol hari bol

.....

(kiba) bahu-koṭi candra jini' vadana ujjava
gala-deśe vana-mālā kore jhalamala

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

(kiba) śiva...śuka-nārada preme gada-gada
bhaktivinoda dekhe gaurāra sampada

(Lord Siva, Sukadeva Gosvami, and Narada Muni are all there, and their voices are choked with the ecstasy of transcendental love. Thus Thakura Bhaktivinoda envisions the glory of Lord Sri Caitanya.)

gaurāṅger āratika śobhā, jaga-janer-mano-lobhā
(jaya) gaura nitāi, gaura nitāi, gaura nitāi, jaya gaura nitāi

(nitai) hari bol, hari bol, hari bol, nitāi gaura hari bol.
nitāi gaura hari bol, hari bol hari bol, hari bol.

10.2 SAYANA YUGALA ARATI (T-19)

jaya jaya rādhā kṛṣṇā yugala milana
ārati karaye lalitādi sakhī gaṇa

(All glories, all glories to the meeting of the transcendental pair, Sri Sri Radha and Kṛṣṇa! The gopis, headed by Lalita, perform the arati ceremony for Their pleasure.)

madana mohana rūpa tri bhanga sundara
pītāmbara śikhi puccha cuḍā manohara

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

lalita mādharma vāme vṛṣabhānu kanyā
nīla vasanā gaurī rūpe guṇe dhanyā

(Sitting to the left of the charming Lord Madhava is the daughter of King Vṛṣabhanu, dressed in a lovely deep blue sari. Her complexion is the color of molten gold, and all characteristics of Her beauty and qualities are shining.)

nānā vidha alankāra kare jhalamala
hari mano vimohana vadana ujjala

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

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

(The gopis of Visakha's group sing many enchanting songs in various tunes, while the topmost class of gopis, known as the priya-narma-sakhis, soothes Radha and Kṛṣṇa by waving camara fans.)

cāmara du lāye, cāmara du lāye
rādhā krishnā āratī koro cāmara du lāye

(The sakhis are waving camara fans to soothe Sri Radha Krishna yugala.)

jaya rādhe bolo rādhe cāmara du lāye
lalitā vishāka ādi cāmara du lāye

(Continuously praising Srimati Radha Rani, all the gopis with Lalita and Vishaka are waving camara fans to soothe Sri Radha Krishna yugala)

śrī rādhā mādharma pada sarasijā āśe
bhakati vinoda sakhī-pade sukhe bhāse

(Hoping to attain the lotus feet of Radhika and Madhava, Bhaktivinoda happily swims in the ocean of bliss found at the feet of the damsels of Vraja Dham.)

10.3 FINISHING SAYANA ARATI (T-08)

śrī kṛṣṇa caitanya prabhu nityānanda
śrī advaita gadādhara śrīvāsādi gaura bhakta vrinda

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

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

jaya saci nandan jaya gaura hari
jaya <*radhe govinda*><*radhe govinda*> radhe

jaya radhe jaya kṛṣṇa, jaya radhe jaya kṛṣṇa

(jaya) gurudevā jaya guru devā
gurudevā jaya gurudevā

jaya prabhupādā jaya prabhupādā
jaya prabhupādā srila prabhupādā

(nitai) gaura hari bol, hari bol, hari bol, nitāi gaura hari bol.
nitāi gaura hari bol, hari bol hari bol, hari bol.

gaura premanande!

<*radhe govinda*> - substitute with your deity's name

10.4 JAYA DVANI (T-09)

(Glorifying guru, guru parampara, deities, & holy dhams)

om śrī śrī guru gaurāṅga śrī śrī <*radhe govinda*> kī Jaya

nitya līlā praviṣṭa om viṣṇupāda aṣṭottara-śata śrī
srīmad bhakti vedānta nārāyaṇa goswāmi mahārāja kī jaya

nitya līlā praviṣṭa om viṣṇupāda aṣṭottara-śata śrī srīmad
bhakti vedānta vāmana goswāmi mahārāja kī jaya

nitya līlā praviṣṭa om viṣṇupāda aṣṭottara-śata śrī srīmad
bhakti vedānta swāmi mahārāja kī jaya

nitya līlā praviṣṭa om viṣṇupāda aṣṭottara-śata śrī srīmad
bhakti prajñāna keśava goswāmi mahārāja kī jaya

nitya līlā praviṣṭa om viṣṇupāda aṣṭottara-śata śrī śrīla
bhakti siddhānta saraswatī goswāmi prabhupāda kī jaya

nitya līlā praviṣṭa parama bhāgavat pravara śrī śrīla
gaurakiśora dāsa bābaji mahārāja kī jaya

nitya līlā praviṣṭa om viṣṇupāda saccidānanda śrīla
bhaktivinoda thākura kī jaya

nitya līlā praviṣṭa om viṣṇupāda vaiṣṇava sarvabhauma
śrīla jagannātha dāsa bābaji mahārāja kī jaya

śrī gaudiya vedānta ācarya śrīla baladeva vidyābhuṣaṇa
prabhu ki Jaya

śrīla viśvanātha cakravarti thākura kī jaya

śrīla narottama śrinivāsa śyāmānanda prabhu traya kī jaya

śrīla kṛṣṇadāsa kavirāja goswāmi prabhu kī jaya

śrī rūpa, sanātana, bhatta raghunātha, śrī jīva gopāla
bhatta dāsa raghunātha ṣaḍ goswāmi prabhu kī jaya

śrī śvarūpa dāmodara rāya rāmanandādi
śrī gaura parṣada vrinda kī jaya

nāma ācarya śrīla haridāsa thākura kī jaya

śrī kṛṣṇa caitanya prabhu nityānanda
śrī advaita gadādhara śrīvāsadi gaura bhakta vrinda kī jaya

śrī antardvīpa māyāpura, sīmantadvīpa,
godrumadvīpa, madhyadvīpa, koladvīpa, rtudvīpa,
jahnudvīpa, modrumadvīpa, rudra dvīpātmika, śrī
navadvīpa dhām kī jaya

śrī śrī rādhā kṛṣṇa gopa-gopī-go-giri-govardhana dvādaśa
vanātmaka śrī vraja maṇḍal kī jaya

śrī rādhā-kunda śyāma-kunda gangā yamunā tulasī
bhakti-devī kī jaya

sarvābhīṣṭa pradattā śrī girirāja govardhanajī kī jaya
śrī gopīśvara mahādeva kī jaya

śrī yoga māyā paurṇamāsī kī jaya
śrīmati vrindā devī kī jaya

śrī Jagannātha baladeva subhadrā sudarśana cakra kī jaya
śrī kṣetra mandal kī jaya

sarva viḡhna vināsa-kāri śrī narasimha deva kī jaya

bhakta pravara śrī prahlāda mahārāj kī jaya

grantha rajā srimad bhāgavatam kī jaya

śrī harināma sankirtan kī jaya

ananta koṭī vaiṣṇava vrinda kī jaya

samāgata bhakta vrinda kī jaya

śrī nitai gaura premānande!

hari hari bol..

<*radhe govinda*> - substitute with your deity's name

11. PUTTING DEITIES TO SLEEP

11.1 REQUESTING DEITIES TO TAKE REST (T-20)

āgaccha śayana sthānam,
priyābhiḥ saha keśava
divya puṣpādhyā śayyāyām,
sukham vihara mādharma

(O Kesava, kindly come to Your bed along with Your beloved Srimati Radha Rani. O Madhava, this effulgent bed of fragrant flowers is made for Your joyful sporting.)

āgaccha śayana sthānam,
oh sri sri gaurāṅga
divya puṣpādhyā śayyāyām,
sukham vihara gaurāṅga

(O Gaurāṅga, kindly come to Your bed. O Gaurāṅga, this effulgent bed of fragrant flowers is made for Your joy and comfort.)

āgaccha viśrāma sthānam,
sva-gaṇaiḥ saha śrī guro

(O Gurudeva, along with guru parampara, kindly come to your resting place.)

11.2 BEGGING FOR FORGIVENESS (T-21)

om mantra-hīnam kriyā-hīnam, bhakti-hīnam janārdana
yat pūjitam mayā deva, paripūrṇam tad astu me

(O my Lord, O Janardana, please allow whatever little puja has been performed by me to become complete, although I am devoid of devotion, unable to chant the mantras properly, and imperfect in my performance.)

yad-dattam bhakti-mātreṇa, patram puṣpam phalam jalam
āveditam nivedyan tu, tad grhāṇānukampayā

(Out of Your causeless mercy, please accept a leaf, flower, water, fruit, or foodstuff, whatever has been offered with devotion.)

vidhi-hīnam mantra-hīnam, yat kincid upapāditam
kriyā-mantra-vihīnam vā, tat sarvam kṣantum arhasi

(If the mantras have been improperly chanted or the procedures have been done imperfectly, please kindly forgive me.)

ajñānād athavā jñānād, aśubham yan mayā kṛtam
kṣantum arhasi tat sarvam, dāsyenaiva grhāṇa mām

sṭhitiḥ sevā gatiṛ yātrā, smṛtiś cintā stutir vacah
bhūyāt sarvātmanā viṣṇo, madīyam tvayi ceṣṭitam

(Please forgive whatever inauspicious acts I have performed without proper knowledge or unknowingly, and accept me as Your insignificant servant. Let my normal condition by service, let my movement be holy pilgrimage, let my thought be remembrance of You and let my words be glorification of You. O Vishnu! Let the activities of my entire mind, body and soul, be engaged in You.)

aparādha-sahasrāṇi, kriyante ‘har-niśam mayā
dāso ‘ham iti mām matvā, kṣamasva madhusūdana

(Thousands of offenses are performed by me day and night. But thinking of me as Your servant, kindly forgive them, O Madhusudana.)

pratījnā tava govinda, na me bhaktaḥ praṇaśyati
iti samsmrtya samsmrtya, prāṇān samdhārayāmy aham

(O Govinda, Your promise is that Your devotee will never perish. By remembering this over and over again, I am able to retain my life-airs.)

hare krsna hare krsna, krsna krsna hare hare
hare rama hare rama rama rama hare hare.

[When putting the deities to sleep, put Them in the reverse order of what we used when waking up. So, first Lord Krishna, then Radha Rani and then Sri Caitanya Mahaprabhu.

Now, you can remove the plate with water cups and take them to a special place in the kitchen where next day morning we can wash them and bring them again for puja.

A special note about deities on the altar:

If you have Sri Radha Krishna and Gauranga deities in the altar, place the deity of Gauranga at the same altar of Sri Radha Krishna. But, if you also have the deity of Lord Nityananda Prabhu (as Gaura Nitai), you cannot share the same altar. In that case, place Lord Nityananda Prabhu and Lord Gauranga in a separate altar. The reason is that Lord Nityananda has a different mood with Sri Radha Krishna Yugala even though we cannot obtain Radha Krishna bhakti without His mercy.]

12. KARTIK SPECIAL

[For Kartik, sing following two after mangala arati & dvani.]

12.1 NANDA NANDANASHTAKAM (H-06)

namāmi nanda-nandanam,
namāmi nanda-nandanam

- 1 sucāru-vaktra-maṇḍalam,
 sukarṇa-ratna-kunḍalam
 sucarcitāṅga-candanam,
 namāmi nanda-nandanam

(I offer pranama to Nandanandana, whose face is extremely delightful, in whose beautiful ears hang jeweled earrings, and whose entire body is anointed with fragrant candana.)

- 2 sudīrgha-netra-pankajam,
 śikhi-śikhaṇḍa-mūrdhajaṃ
 ananga-koṭi-mohanam,
 namāmi nanda-nandanam

(I offer pranama to Nandanandana, whose eyes are more beautiful than the fully bloomed lotus, whose head is beautifully adorned with an arrangement of peacock feathers, and who enchants millions of Cupids.)

- 3 sunāsikāgra-mauktikam,
 svac-chanda-danta-panktikam
 navāmbudāṅga-cikkaṇam,
 namāmi nanda-nandanam

(I offer pranama to Nandanandana, from whose beautiful nose hangs an elephant-pearl, whose teeth are immensely effulgent, whose bodily complexion is more beautiful and lustrous than a fresh rain cloud.)

- 4 kareṇa veṇu-ranjitam,
 gatī-karīndra-ganjitam
 dukūla-pīta-śobhanam,
 namāmi nanda-nandanam

(I offer pranama to Nandanandana, whose lotus hands hold the flute, whose lingering gait defeats even that of an impassioned elephant, and whose dark limbs are beautified by a yellow shawl.)

- 5 tri-bhanga-deha-sundaram,
 nakha-dyuti-sudhākaram
 amūlya-ratna-bhūṣaṇam,
 namāmi nanda-nandanam

(I offer pranama to Nandanandana, whose threefold-bending posture is exquisitely elegant, the effulgence of whose toe-nails put to shame even the moon, and who wears invaluable jewels and ornaments.)

- 6 sugandha-anga-saurabham,
 uro-virāji-kaustubham
 sphurac-chrī-vatsa-lānchanam,
 namāmi nanda-nandanam

(I offer pranama to Nandanandana, whose body exudes an especially beautiful fragrance, and whose broad chest is adorned with the kaustubha jewel and the mark of srivatsa.)

- 7 vrndāvana-sunāgaram,
 vilāsānuga-vāsasam
 surendra-garva-mocanam,
 namāmi nanda-nandanam

(I offer pranama to Nandanandana, the expert lover of Vrindavana who performs immaculate pastimes and who is attired in clothes which are suitable for those pastimes, and who pulverized the pride of Indra.)

8 vrajāṅganā-sunāyakam,
 sadā sukha-pradāyakam
 jagan-manah pralobhanam,
 namāmi nanda-nandanam

(I offer pranama to Nandanandana, who as the lover of the Vraja gopis perpetually delights them and who enchants the minds of all living entities.)

9 śrī nanda-nandanāṣṭakam
 paṭhed yah śraddhayānvitah
 tared bhavābhim dustaram
 labhet tad-anghri-yugmakam

(Whoever regularly recites this (Sri Nanda-nandanastakam) will easily cross the seemingly insurmountable ocean of material existence and attain eternal residence at the lotus feet of Krishna.)

namāmi nanda-nandanam,
namāmi nanda-nandanam

.....

jaya radhe jaya krsna,
jaye radhe jaya sri krishna

12.2 RADHA KRPA KATASHTAKAM (H-14)

struck with amorous delusions of noble submission to you for all eternity! Oh, When will you make me the object of Your side-long glance of causeless mercy.")

- 4 taḍit-suvarṇa-campaka-pradīpta-gaura-vigrahe
 mukha-prabhā-parāsta-koṭi-śāradendu-maṇḍale
 vicitra-citra-sañcarac-cakora-śāva-locane
 kadā kariṣyasīha mām kṛpā-katākṣa-bhājanam

("Oh You, whose golden form is brilliantly effulgent like lightning and campaka flowers! Oh You whose effulgent face eclipses the beauty of millions of full autumn moons! Oh You whose restless eyes are like cakora partridges moving to and fro! Oh, When will You make me the object of Your side-long glance of causeless mercy?")

- 5 madonmadāti-yauvane pramoda-māna-maṇḍite
 priyānurāga-rañjite kalā-vilāsa-paṇḍite
 ananya-dhanya-kuñja-rājya-kāma-keli-kovide
 kadā kariṣyasīha mām kṛpā-katākṣa-bhājanam

("Oh You Who are an extremely joyful love-happy youth! Oh You who are decorated with the great happiness of love- intoxicated jealousy, pouting and anger! Oh You who has extreme pure loving affection for Your beloved Sri Kṛṣṇa! Oh You, the most expert in all the various acts of amorous love! Oh You, the most learned in arranging amorous pastimes of pure love in super opulent secret bower houses in the best of forests! When? Oh, When will make me the object of Your side-long glance of causeless mercy?")

- 6 aśeṣa-hāva-bhāva-dhīra-hīra-hāra-bhūṣite
 prabhūta-śātakumbha-kumbha-kumbhi kumbha
 sustani
 praśasta-manda-hāsyā-cūrṇa-pūrṇa-saukya-sāgare
 kadā kariṣyasīha mām kṛpā-katākṣa-bhājanam

("Oh You who are decorated with the diamond necklace of a limitless variety of feminine charms like artistic amorous gestures, ecstatic loving moods, and gentle mannerisms! Oh You, whose incomparable ecstatic love makes Your perfect breasts very plump like golden water jugs or like the temple mounds of a young elephant! Oh You whose

enchanting mild sweet smile is like a line of flower pollen on the ocean of joy! When? Oh when, will you make me the object of Your side-long glance of causeless mercy?")

- 7 mṛṇāla-vāla-vallarī-taraṅga-raṅga-dor-late
latāgra-lāśya-lola-nīla-locanāvalokane
lalal-lulan-milan-manojña-mugdha-mohanāśrite
kadā kariṣyasīha mām kṛpā-katākṣa-bhājanam

("Oh You whose arms are like fresh creepers of lotus stems playfully swaying in waves of the river of Your youthful pastimes! Oh you whose seductive very dark-blue (nīla) eyes are like the tip of a creeper blown by a gentle breeze! Oh You whose playful sports and alluring movements so enchant Mohan Kṛṣṇa that He appears hypnotized by You into wonderful meetings! Oh When will You make me the object of your sidelong glance of causeless mercy?")

- 8 suvarṇa-mālikāñcita-trirekha-kambu-kaṇṭhage
tri-sūtra-maṅgalī-guṇa-tri-ratna-dīpti-dīdhiti
salola-nīla-kuntala-prasūna-guccha-gumphite
kadā kariṣyasīha mām kṛpā-katākṣa-bhājanam

("Oh You smooth Conch shell like neck ,marked with three lines is decorated with a pure gold necklace! Oh you whose three strand necklace of woven jasmine garlands decorated with diamonds,emeralds and pearls radiates splendid effulgence! Oh you whose every dark blue (nīla) braids of hair are interwoven the bunches of flowers! oh when will you make me the object of your side long glance of causeless mercy?

- 9 nitamba-bimba-lambamāna-puṣpa-mekhalā-guṇe
praśasta-ratna-kiṅkiṇī-kalāpa-madhya-mañjule
karīndra-śuṇḍa-daṇḍikāvaroha-saubhagoruke
kadā kariṣyasīha mām kṛpā-katākṣa-bhājanam

("Oh You whose round hips are decorated with a belt of dangling flowers! Oh You whose charmingly thin waist is decorated by a belt of tiny tinkling jeweled bells! Oh you, whose beautifully shaped legs taper gracefully from Your thigh like the trunk of the king of elephants!

When, oh When will You make me the object of Your side-long glance of causeless mercy?")

- 10 aneka-mantra-nāda-mañju-nūpurārava-skhalat-
samāja-rāja-haṁsa-varṁśa-nikvaṇāti-gaurave
vilola-hema-vallārī-vidāmbi-cāru-caṅkrame
kadā kariṣyasīha mām kṛpā-katākṣa-bhājanam

("Oh You whose captivating ankle bells make the sounds of various kinds of divine mantras resembling a group of royal swans singing! Oh You whose extreme superexcellent movements put to shame the swaying of a golden creeper! Oh, when will You make me the object of Your side-long glance of causeless mercy?")

- 11 ananta-koṭi-viṣṇu-loka-namra-padma-jārcite
himādrijā-pulomajā-viriñcajā-vara-prade
apāra-siddhi-ṛddhi-digdha-sat-padāṅgulī-nakhe
kadā kariṣyasīha mām kṛpā-katākṣa-bhājanam

("Oh You who is humbly worshipped by all the Lord Brahmas in unlimited millions of universes created by Lord Viṣṇu! Oh You who is the bestower of benedictions to the daughter of the Himalayas, Parvati (Siva's wife), the daughter of Puloma, Saci (Indra's wife), and to Brahma's wife, Sarasvati! Oh You Whose toenails glow with the radiance of boundless mystic perfections and opulences! When oh, When will you make me the object of Your side-long glance of causeless mercy?")

- 12 makheśvari kriyeśvari svadheśvari sureśvari
triveda-bhāratīśvari pramāṇa-śāsaneśvari
rameśvari kṣameśvari pramoda-kānaneśvari
vrajeśvari vrajādhipa śrī-rādhike namo 'stu te (2)

("O Goddess, Leader of Vedic sacrifices! Oh Goddess leader of pious activities! Oh Goddess Leader of spontaneous devotional service! Oh Goddess Leader of all the demigods and Goddesses! O Goddess, leader of all knowledge in the three Vedas! Oh Goddess leader of enforcing scriptural principles! Oh Goddess Leader of all Goddesses of fortune! Oh Goddess Leader of forgiveness! Oh Goddess Leader of the pleasure

forest of Vrindavana! Oh Goddess Leader of Vraja! Oh One and only authority who regulates entrance into Vraja! Oh Sri Radhika! I offer my most respectful obeisances unto You!")

- 13 itī mamādbhutarṁ stavaṁ niśamya bhānu-nandinī
karotu santataṁ janarṁ kṛpā-kaṭākṣa-bhājanam
bhavet tadaiva sañcita-trirūpa-karma-nāśanam
bhavet tadā vrajendra-sūnu-maṇḍala-praveśanam(2)

(May Sri Vrsabhanu-nandini, upon hearing my astonishing prayer recited, bestow Her most merciful side-long glance upon the speaker. At that time one will feel all the effects of past, present and future karma completely destroyed and gain entrance into the assembly of Nanda-nandana's Kṛṣṇa's eternal loving devotees. That aspiring devotee who chants this prayer on the full moon day, waxing eight lunar day, tenth lunar day, eleventh lunar day (ekadasi), and thirteenth lunar day will find that his mind and intelligence become pure, each and every desire will be fulfilled without fail, and by the most merciful sidelong glance of Sri Radha, one will obtain pure ecstatic love (prema). The aspiring devotee who recites this prayer one hundred times while in the waters of Sri Radha Kunda up to the thighs, navel, chest or neck attains complete perfection in religiosity, economic development, fulfillment of desires, and liberation - the power by which everything spoken will come true, and great opulence from attaining transcendental majesty. At that time one gets to meet Sri Radhika face to face, seeing Her even with one's own present eyes and Sri Radhika becomes so pleased that She instantly bestows the greatest benediction of being able to see her own beloved Shyamasundara Kṛṣṇa with one's present eyes. Then Lord Kṛṣṇa, the Lord of Vraja-dhama, grants one entrance into His eternal ecstatic pastimes, which is the only goal for which true Vaisnavas hanker.)

kadā kariṣyasīha mām kṛpā-katākṣa-bhājanam
kadā kariṣyasīha mām kṛpā-katākṣa-bhājanam
kadā kariṣyasīha mām kṛpā-katākṣa-bhājanam
kadā kariṣyasīha mām kṛpā-katākṣa-bhājanam

jaya radhe jaya kṛṣṇa, jaya radhe jaya sri kṛṣṇa

12.3 DAMODARA ASHTAKAM (H-07)

[For the kartik, sing this after regular sayana arati. Special lamps made of butter shall be offered along with flowers. Each devotee shall have a lamp and flowers]

- 1 namāmīśvaram sac-cid-ānanda-rūpam
 lasat kuṇḍalam gokule bhrājamānam
 yaśodā bhiyolūkhalād dhāvamānam
 parāmrṣṭam atyam tato drutya gopyā

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

- 2 rudantam muhur netra yugmam mrjantam
 karāmbhoja yugmena sātanka netram
 muhuh śvāsa kampa tri rekhānka kaṇṭha-
 sthita graiva dāmodaram bhakti baddham

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

- 3 itīdrk sva līlābhir ānanda kuṇḍe
 sva ghoṣam nimajjantam ākhyāpayantam
 tadīyeśita jneṣu bhaktair jitatvam
 punah prematas tam śatāvrtti vande

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

- 4 varam deva! mokṣham na mokṣhāvadhīm vā
 na cānyam vr̥ṇe 'ham vareśād apīhā
 idam te vapur nātha! gopāla-bālam
 sadā me manasy āvirāstām kim anyaiḥ

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

- 5 idam te mukhāmbhojam atyanta-nīlair
 vrtam kuntalaiḥ snigdha-raktaiś ca gopyā
 muhuś cumbitam bimba-raktādharām me
 manasy āvirāstām alam lakṣa-labhaiḥ

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

- 6 namo deva! dāmodarānanta! viṣṇo!
 prasīda prabho! duḥkha-jālābdhi-magnam
 krpa-dr̥ṣṭi-vr̥ṣṭyāti-dīnam batānu-
 grhaṇeśa! mām ajnam edhy akṣi-dr̥śyah

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

- 7 kuverātmajau baddha-mūrtyaiva yad-vat
tvayā mocitau bhakti-bhājau kṛtau ca
tathā prema-bhaktim svakām me prayaccha
na mokṣhe graho me 'sti dāmodareha

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

- 8 namas te 'stu dāmne sphurad dīpti-dhāmne
tvadīyodarāyātha viśvasya dhāmne
namo rādhikāyai tvadīya priyāyai
namo 'nanta-līlaya devāya tubhyam

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

namāmīśvaram sac-cid-ānanda-rūpam
lasat kuṇḍalam gokule bhrājamānam
yaśodā bhiyolūkhalād dhāvamānam
parāmrṣṭam atyam tato drutya gopyā

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rama hare rama rama rama hare hare.

13. JHULANA SONGS

13.1 RADHE JHULANA PADHARO (D-47)

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 sārī 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

----- Meaning -----

The sakhis say to Radha, "Please come and swing. Some very beautiful rain-clouds have come.

Soon it will rain, and if you don't come now, you will miss it and be sorry. So many clouds have come! Give up you mana, O sakhi. Don't be stubborn.

You are the daughter of Vrsabhanu Maharaja and are so clever, so don't be stubborn. Why do you persist in this sulky mood? Now you should decorate

Yourself with sixteen kinds of ornaments and put kajjal on Your eyes. Wear a five-colored sari and a dark, very thin shawl. Your rasika beloved is waiting for You on the way. Standing with folded hands, Syama is ready to fall at Your feet.

Wherever Radha places Her feet, Syama's eyes follow. Hang the silken ropes where golden Radha will swing. Her arms are very golden and She is wearing green bracelets.

13.2 JHULE JHULE RADHA DAMODARA (D-60)

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 ānkhian 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)

----- Meaning -----

Radha Damodara are swinging on the swing in Vrindavana. Oh friend (Ali) how very green the kunja is!

On this side is the dear son of Nanda, on that side is the very dear daughter of Vrsabhanu Maharaja. Both look very beautiful; I keep Them within my vision.

On the banks of the Yamuna They are wearing very beautiful and colorful clothes. O friend, how the flowers are blossoming on the kadamba tree!

Their golden and dark colors are like lightening on a dark cloud. My eyes do not close; that picture fills my mind.

Radha's face is like the moon; Krsna's eyes are like the cakora bird [attracted to the moon], looking towards Her. The Braja gopis' prema is a rope binding Radha's and Krsna's lotus feet.

14. OTHER PRAYERS

14.1 SRI VRINDA DEVYASHTAKAM (T-24)

- 1 gāṅgeya-cāṁpeya-taḍid-vinindi-
 rociḥ-pravāha-snapitātma-vṛnde!
 bandhūka-bandhu-dyuti-divya-vāso
 vṛnde! namas te caraṇāravindam

(You are bathed by streams of splendor that rebuke gold, lightning, and the campaka flower. Your splendid garments are friend to the bandhuka flower. O Vrnda, I bow to your lotus feet.)

- 2 bimbādhāroḍitvara-manda-hāsya-
 nāsāgra-muktā-dyuti-dīpitāsye
 vicitra-ratnābharaṇa-śriyāḍhye!
 vṛnde! namas te caraṇāravindam

(Your face is splendid with a pearl decorating the tip of Your nose and a wonderful gentle smile on your bimba-fruit lips. You are decorated with wonderful jewel ornaments. O Vrnda, I bow to your lotus feet.)

- 3 samasta-vaikuṇṭha-śiromaṇau śrī-
 kṛṣṇasya vṛndāvana-dhanya-dhāmnī
 dattādhikāre vṛṣabhānu-putryā
 vṛnde! namas te caraṇāravindam

(Vṛṣabhanu's daughter, Rādhā, made you guardian of Kṛṣṇa's opulent and auspicious abode of Vṛndāvana, the crest jewel of all Vaikuṇṭha planets. O Vrnda, I bow to your lotus feet)

- 4 tvad-ājñayā pallava-puṣpa-bhṛṅga-
 mṛgādibhir mādḥava-keli-kuñjāḥ
 madhvādibhir bhānti vibhūṣyamāṇā
 vṛnde! namas te caraṇāravindam

(By Your order the groves where Madhava enjoys pastimes are splendidly decorated with blossoming flowers, bumble-bees, deer, honey and other things. O Vrnda, I bow to your lotus feet.)

5 tvadīya-dūtyena nikuñja-yunor
 atyutkayoḥ keli-vilāsa-siddhiḥ
 tvat-saubhagaṁ kena nirucyatām tad
 vṛnde! namas te caraṇāravindam

(Because you became their messenger the eager and youthful divine couple enjoyed the perfection of transcendental pastimes in the forest. O Vrnda, I bow to your lotus feet.)

6 rāsābhilāṣo vasatiś ca vṛndā-
 vane tvad-īśāṅghri-saroja-sevā
 labhyā ca puṁsām kṛpayā tavaiva
 vṛnde! namas te caraṇāravindam

(By your mercy the people attain residence in Vrndavana, the desire to serve your masters' lotus feet, and the desire to assist in the rasa dance. O Vrnda, I bow to your lotus feet.)

7 tvam kīrtyase sātva-tantra-vidbhir
 līlābhidhānā kila kṛṣṇa-śaktiḥ
 tavaiva mūrtis tulasī nṛ-loke
 vṛnde! namas te caraṇāravindam

(They who are learned in the Satvata-tantra glorify you. You are Krishna's pastime-potency. The tulasi plant is your form in the world of men. O Vrnda, I bow to your lotus feet.)

8 bhaktyā vihīnā aparādha-lakṣaiḥ
 kṣiptāś ca kāmādi-taraṅga-madhye
 kṛpāmayi! tvam śaraṇaṁ prapannā
 vṛnde! namas te caraṇāravindam

(O merciful one, they who have no devotion and they whom millions of offenses have thrown into the waves of lust and other vices take shelter of you. O Vrnda, I bow to your lotus feet.)

9 vṛndāṣṭakaṁ yaḥ śṛṇuyāt paṭhed vā
vṛndāvanādhīśa-padābja-bhṛṅgaḥ
sa prāpya vṛndāvana-nitya-vāsaṁ
tat-prema-sevām labhate kṛtārthaḥ

(A person who is like a bumble bee at the lotus feet of Vrndavana's king and queen, and who reads or hears this Vrndastaka, will eternally reside in Vrndavana and attain loving service to the divine couple)

14.2 SRI RADHIKA ASHTAKAM (H-20)

- 1 kuṅkumākta-kāñcanābja-garva-hāri-gaurabhā
pītanāñcitābja-gandha-kīrti-nindi-saurabhā
ballaveśa-sūnu-sarva-vāñcitārtha-sādhikā
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā

(Her splendid golden complexion steals the pride of a golden lotus flower anointed with a tinge of red kunkum (vermillion). Her sweet fragrance mocks the fame of the aroma of a lotus flower sprinkled with saffron powder. She is fully qualified to fulfill all the desires of the son of the king of the cowherd men. May Sri Radhika bestow upon me the service of Her own lotus feet.)

- 2 kauravinda-kānti-nindi-citra-paṭṭa-śāṭikā
kṛṣṇa-matta-bhṛṅga-keli-phulla-puṣpa-vāṭikā
kṛṣṇa-nitya-saṅgamārtha-padma-bandhu-rādhikā
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā

(Her amazing and colorful silken garments make the splendor of red coral feel ashamed. She is a garden of blossoming flowers where the maddened bumble-bee named Kṛṣṇa performs amorous pastimes. She worships the Sun-god daily in order to attain the continual association of Her beloved Kṛṣṇa. May Sri Radhika bestow upon me the service of Her own lotus feet.)

- 3 saukumārya-sṛṣṭa-pallavāli-kīrti-nigrahā
candra-candanotpalendu-sevya-śīta-vigrahā
svābhimarśa-ballavīśa-kāma-tāpa-bādhikā
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā

(Her charming youthful delicacy negates the fame of the freshly-sprouted leaves. Her refreshing form is worthy of being served by the cooling moon, sandalwood paste, lotus flowers, and camphor. When She touches the master of the gopis, She dispels the burning heat of His lusty desires. May Sri Radhika bestow upon me the service of Her own lotus feet.)

- 4 viśva-vandya-yauvatābhivanditāpi yā ramā
rūpa-navya-yauvanādi-saṁpadā na yat-samā
śīla-hārda-līlayā ca sā yato ‘sti nādhikā
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā

(Although the goddess of fortune, Lakṣmi Devī, is adored by other youthful goddesses, who are themselves, glorified throughout the universe, still she is nowhere near Sri Rādhikā in the matter of beauty, praiseworthy youthfulness, or other divine feminine opulences. There is no one in the material or the spiritual worlds that is superior to Rādhikā in the expression of naturally loving pastimes. May Sri Rādhikā bestow upon me the service of Her own lotus feet.)

- 5 rāsa-lāsyā-gīta-narma-sat-kalāli-pañḍitā
prema-ramya-rūpa-veśa-sad-guṇāli-maṇḍitā
viśva-navya-gopa-yoṣid-ālito ‘pi yādhikā
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā

(She is very learned in many transcendental arts, such as performing in the rāsa dance, singing, and joking. She is decorated with many divine qualities, such as loving nature, exquisite beauty, and wonderful garments and ornaments. Even among the cowherd damsels of Vraja, who are praised by the entire universe, She is the best in every way. May Sri Rādhikā bestow upon me the service of Her own lotus feet.)

- 6 nitya-navya-rūpa-keli-kṛṣṇa-bhāva-sampadā
kṛṣṇa-rāga-bandha-gopa-yauvateṣu kampadā
kṛṣṇa-rūpa-veśa-keli-lagna-sat-samādhikā
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā

(She possesses the opulences of eternal youthful beauty, eternal pastimes, and eternal love for Kṛṣṇa. Her ecstatic feelings of love for Kṛṣṇa cause the gopis, who are also in love with Kṛṣṇa, to tremble. She is always attached to meditating on Sri Kṛṣṇa’s beautiful form, ornaments, garments, and pastimes. May Sri Rādhikā bestow upon me the service of Her own lotus feet.)

- 7 sveda-kampa-kaṇṭakāśru-gadgadādi-saṅcitā
 marṣa-harṣa-vāmatādi-bhāva-bhuṣaṇāñcitā
 kṛṣṇa-netra-toṣi-ratna-maṇḍanāli-dādhikā
 mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā

(She is graced with eight ecstatic symptoms (sattvika-bhava), such as trembling, perspiring, standing up on bodily hairs, tears, faltering of the voice, and so forth. She is adorned with different ecstatic emotional ornaments, such as impatience, joy, contrariness, and so forth. She is decorated with beautiful jewels that give total delight to the eyes of Kṛṣṇa. May Sri Radhika bestow upon me the service of Her own lotus feet.)

- 8 yā kṣaṇārdha-kṛṣṇa-viprayoga-santatoditā-
 neka-dainya-cāpalādi-bhāva-vṛnda-moditā
 yatna-labdha-kṛṣṇa-saṅga-nirgatākhlādhikā
 mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā

(If She is apart from Kṛṣṇa, for even half a moment, She becomes stricken with wretched suffering, restlessness, and a multitude of other ecstatic symptoms of separation. When She regains the association of Kṛṣṇa after some effort, then all of Her anguish immediately vanishes. May Sri Radhika bestow upon me the service of Her own lotus feet.)

- 9 aṣṭakena yas tv anena nauti kṛṣṇa-vallabhāṁ
 darśane ‘pi śailajādi-yoṣidāli-durlabhāṁ
 kṛṣṇa-saṅga-nanditātma-dāsyā-sīdhu-bhājanam
 taṁ karoti nanditāli-saṅcayāśu sā janam

(It is very difficult for Parvati and other exalted goddesses to attain even a glimpse of Srimati Radharani, who is dear to Lord Kṛṣṇa. But if someone glorifies Her by reciting these eight verses, then She who is delighted by Kṛṣṇa’s continuous association will grant the sweet nectar of Her personal service to that person, who thereby enters the assembly of Her similarly delighted girlfriends.)

14.3 BRAHMA SAMHITA (H-09)

[Original Brahma Samhita contained 100 chapters of which we now have only this 5th chapter. When Lord Caitanya Mahaprabhu visited South India, He retrieved this from the Adi Kesava temple located in Thiruvattar in Tamil Nadu.]

1. īśvaraḥ paramaḥ kṛṣṇaḥ
 sac-cid-ānanda-vigrahaḥ
 anādir ādir govindaḥ
 sarva-kāraṇa-kāraṇam ...01

(Kṛṣṇa who is known as Govinda is the Supreme Godhead. He has an eternal blissful spiritual body. He is the origin of all. He has no other origin and He is the prime cause of all causes)

- 2 sahasra-patra-kamalaṁ
 gokulākhyāṁ mahat padam
 tat-karṇikāraṁ tad-dhāma
 tad-anantāmśa-sambhavam ...02

(The spiritual place of transcendental pastimes of Kṛṣṇa is portrayed in the second verse.] The superexcellent station of Kṛṣṇa, which is known as Gokula, has thousands of petals and a corolla like that of a lotus sprouted from a part of His infinitary aspect, the whorl of the leaves being the actual abode of Kṛṣṇa.)

- 3 vāmāṅgād asṛjad viṣṇuṁ
 dakṣiṇāṅgāt prajāpatim
 jyotir-līṅga-mayaṁ śambhuṁ
 kūrca-deśād avāsṛjat...15

(The same Mahā-Viṣṇu created Viṣṇu from His left limb, Brahmā, the first progenitor of beings, from His right limb and, from the space between His two eyebrows, Śambhu, the divine masculine manifested halo.)

- 4 cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ... (29)

(I worship Govinda, the primeval Lord, the first progenitor who is tending the cows, yielding all desire, in abodes built with spiritual gems, surrounded by millions of purpose trees, always served with great reverence and affection by hundreds of thousands of lakṣmīs or gopīs.)

- 5 veṇuṁ kvaṇantam aravinda-dalāyatākṣam-
barhāvataṁsam asitāmbuda-sundarāṅgam
kandarpa-koṭi-kamanīya-viśeṣa-śobhaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ... (30)

(I worship Govinda, the primeval Lord, who is adept in playing on His flute, with blooming eyes like lotus petals with head decked with peacock's feather, with the figure of beauty tinged with the hue of blue clouds, and His unique loveliness charming millions of Cupids.)

- 6 ālola-candraka-lasad-vanamālya-varaṁśī-
ratnāṅgadaṁ praṇaya-keli-kalā-vilāsam
śyāmaṁ tri-bhaṅga-lalitāṁ niyata-prakāśaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ... (31)

(I worship Govinda, the primeval Lord, round whose neck is swinging a garland of flowers beautified with the moon-locket, whose two hands are adorned with the flute and jeweled ornaments, who always revels in pastimes of love, whose graceful threefold-bending form of Śyāmasundara is eternally manifest.)

- 7 aṅgāni yasya sakalendriya-vṛtti-manti
paśyanti pānti kalayanti ciraṁ jaganti
ānanda-cinmaya-sad-ujjvala-vigrahasya
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ... (32)

(I worship Govinda, the primeval Lord, whose transcendental form is full of bliss, truth, substantiality and is thus full of the most dazzling splendor. Each of the limbs of that transcendental figure possesses in Himself, the full-fledged functions of all the organs, and eternally sees, maintains and manifests the infinite universes, both spiritual and mundane.)

- 8 advaitam acyutam anādim ananta-rūpam
ādyam purāṇa-puruṣaṁ nava-yauvanaṁ ca
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ... (33)

(I worship Govinda, the primeval Lord, who is inaccessible to the Vedas, but obtainable by pure unalloyed devotion of the soul, who is without a second, who is not subject to decay, is without a beginning, whose form is endless, who is the beginning, and the eternal puruṣa; yet He is a person possessing the beauty of blooming youth.)

- 9 panthās tu koṭi-śata-vatsara-sampragamyo
vāyor athāpi manaso muni-puṅgavānām
so 'py asti yat-prapada-sīmny avicintya-tattve
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ... (34)

(I worship Govinda, the primeval Lord, only the tip of the toe of whose lotus feet is approached by the yogīs who aspire after the transcendental and betake themselves to prāṇāyāma by drilling the respiration; or by the jñānīs who try to find out the nondifferentiated Brahman by the process of elimination of the mundane, extending over thousands of millions of years.)

- 10 eko 'py asau racayitum jagad-aṇḍa-koṭim
yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ
aṇḍāntara-stha-paramāṇu-cayāntara-stham-
govindam ādi-puruṣam tam ahaṁ bhajāmi ... (35)

(He is an undifferentiated entity as there is no distinction between potency and the possessor thereof. In His work of creation of millions of worlds, His potency remains inseparable. All the universes exist in Him and He is present in His fullness in every one of the atoms that are scattered throughout the universe, at one and the same time. Such is the primeval Lord whom I adore)

- 11 yad-bhāva-bhāvita-dhiyo manuḥjās tathaiva
samprāpya rūpa-mahimāsana-yāna-bhūṣāḥ
sūktair yam eva nīgama-prathitaiḥ stuvanti
govindam ādi-puruṣam tam ahaṁ bhajāmi ... (36)

(I adore the same Govinda, the primeval Lord, in whose praise men, who are imbued with devotion, sing the mantra-sūktas told by the Vedas, by gaining their appropriate beauty, greatness, thrones, conveyances and ornaments.)

- 12 ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣam tam ahaṁ bhajāmi ... (37)

(I worship Govinda, the primeval Lord, residing in His own realm, Goloka, with Rādhā, resembling His own spiritual figure, the embodiment of the ecstatic potency possessed of the sixty-four artistic activities, in the company of Her confidantes [sakhīs], embodiments of the extensions of Her bodily form, permeated and vitalized by His ever-blissful spiritual rasa.)

- 13 premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣam tam ahaṁ bhajāmi ... (38)

(I worship Govinda, the primeval Lord, who is Śyāmasundara, Kṛṣṇa Himself with inconceivable innumerable attributes, whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of love.)

- 14 rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan
 nānāvātāram akarod bhuvaneṣu kintu
 kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo
 govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ... (39)

(I worship Govinda, the primeval Lord, who manifested Himself personally as Kṛṣṇa and the different avatāras in the world in the forms of Rāma, Nṛsiṁha, Vāmana, etc., as His subjective portions.)

- 15 yasya prabhā prabhavato jagad-aṇḍa-koṭi-
 koṭiṣv aśeṣa-vasudhādi vibhūti-bhinnaṁ
 tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
 govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ... (40)

(I worship Govinda, the primeval Lord, whose effulgence is the source of the nondifferentiated Brahman mentioned in the Upaniṣads, being differentiated from the infinity of glories of the mundane universe appears as the indivisible, infinite, limitless, truth.)

- 16 māyā hi yasya jagad-aṇḍa-śatāni sūte
 traiguṇya-tad-viśaya-veda-vitāyamānā
 sattvāvalambi-para-sattvaṁ viśuddha-sattvam-
 govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ... (41)

(I worship Govinda, the primeval Lord, who is the absolute substantive principle being the ultimate entity in the form of the support of all existence whose external potency embodies the threefold mundane qualities, viz., sattva, rajas, and tamas and diffuses the Vedic knowledge regarding the mundane world.)

- 17 ānanda-cinmaya-rasātmatayā manaḥsu
yaḥ prāṇināṁ pratiphalan smarātām upetya
līlāyitena bhuvanāni jayaty ajasram-
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ... (42)

(I worship Govinda, the primeval Lord, whose glory ever triumphantly dominates the mundane world by the activity of His own pastimes, being reflected in the mind of recollecting souls as the transcendental entity of ever-blissful cognitive rasa.)

- 18 goloka-nāmni nija-dhāmni tale ca tasya
devi maheśa-hari-dhāmasu teṣu teṣu
te te prabhāva-nicayā vihitāś ca yena
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ... (43)

(Lowest of all is located Devī-dhāma [mundane world], next above it is Maheśa-dhāma [abode of Maheśa]; above Maheśa-dhāma is placed Hari-dhāma [abode of Hari] and above them all is located Kṛṣṇa's own realm named Goloka. I adore the primeval Lord Govinda, who has allotted their respective authorities to the rulers of those graded realms.)

- 19 srṣṭi-sthiti-pralaya-sādhana-śaktir ekā
chāyeva yasya bhuvanāni bibharti durgā
icchānurūpam api yasya ca ceṣṭate sā
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ... (44)

(The external potency Māyā who is of the nature of the shadow of the cit potency, is worshiped by all people as Durgā, the creating, preserving and destroying agency of this mundane world. I adore the primeval Lord Govinda in accordance with whose will Durgā conducts herself.)

- 20 kṣīraṁ yathā dadhi vikāra-viśeṣa-yogāt
sañjāyate na hi tataḥ prthag asti hetoḥ
yaḥ śambhutām api tathā samupaiti kāryād
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ... (45)

(Just as milk is transformed into curd by the action of acids, but yet the effect curd is neither same as, nor different from, its cause, viz., milk, so I adore the primeval Lord Govinda of whom the state of Śambhu is a transformation for the performance of the work of destruction.)

- 21 dīpārcir eva hi daśāntaram abhyupetya
 dīpāyate vivṛta-hetu-samāna-dharmā
 yas tādṛg eva hi ca viṣṇutayā vibhāti
 govindam ādi-puruṣam tam aham bhajāmi ... (46)

(The light of one candle being communicated to other candles, although it burns separately in them, is the same in its quality. I adore the primeval Lord Govinda who exhibits Himself equally in the same mobile manner in His various manifestations.)

- 22 yaḥ kāraṇārṇava-jale bhajati sma yoga-
 nidrām ananta-jagad-aṇḍa-sa-roma-kūpaḥ
 ādhāra-śaktim avalambya parām sva-mūrtim
 govindam ādi-puruṣam tam aham bhajāmi ... (47)

(I adore the primeval Lord Govinda who assuming His own great subjective form, who bears the name of Śeṣa, replete with the all-accommodating potency, and reposing in the Causal Ocean with the infinity of the world in the pores of His hair, enjoys creative sleep [yoga-nidrā].)

- 23 yasyaika-niśvasita-kālam athāvalambya
 jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
 viṣṇur mahān sa iha yasya kalā-viśeṣo
 govindam ādi-puruṣam tam aham bhajāmi ... (48)

(Brahmā and other lords of the mundane worlds, appearing from the pores of hair of Mahā-Viṣṇu, remain alive as long as the duration of one exhalation of the latter [Mahā-Viṣṇu]. I adore the primeval Lord Govinda of whose subjective personality Mahā-Viṣṇu is the portion of portion.)

- 24 bhāsvān yathāśma-śakaleṣu nīṣeṣu tejah
svīyam kiyat prakāṣayaty api tadvad atra
brahmā ya eṣa jagad-aṇḍa-vidhāna-kartā
govindam ādi-puruṣam tam aham bhajāmi ... (49)

(I adore the primeval Lord Govinda from whom the separated subjective portion Brahmā receives his power for the regulation of the mundane world, just as the sun manifests some portion of his own light in all the effulgent gems that bear the names of sūryakānta, etc.)

- 25 yat-pāda-pallava-yugam vinidhāya kumbha-
dvandve praṇāma-samaye sa gaṇādhirājaḥ
vighnān vihartum alam asya jagat-trayasya
govindam ādi-puruṣam tam aham bhajāmi ... (50)

(I adore the primeval Lord Govinda, whose lotus feet are always held by Gaṇeśa upon the pair of tumuli protruding from his elephant head in order to obtain power for his function of destroying all the obstacles on the path of progress of the three worlds.)

- 26 agnir mahi gaganam ambu marud diśas ca
kālas tathātma-manasīti jagat-trayaṇi
yasmād bhavanti vibhavanti viśanti yaṁ ca
govindam ādi-puruṣam tam aham bhajāmi ... (51)

(The three worlds are composed of the nine elements, viz., fire, earth, ether, water, air, direction, time, soul and mind. I adore the primeval Lord Govinda from whom they originate, in whom they exist and into whom they enter at the time of the universal cataclysm.)

- 27 yac-cakṣur eṣa savitā sakala-grahāṇām
rājā samasta-sura-mūrtir aśeṣa-tejāḥ
yasyājñayā bhramati sambhṛta-kāla-cakro
govindam ādi-puruṣam tam aham bhajāmi ... (52)

(The sun who is the king of all the planets, full of infinite effulgence, the image of the good soul, is as the eye of this world. I adore the primeval Lord Govinda in pursuance of whose order the sun performs his journey mounting the wheel of time.)

- 28 dharmo 'tha pāpa-nicayaḥ śrutayas tapāmsi
 brahmādi-kīṭa-patagāvadhayaś ca jīvāḥ
 yad-datta-mātra-vibhava-prakaṭa-prabhāwā
 govindam ādi-puruṣam tam ahaṁ bhajāmi ... (53)

(I adore the primeval Lord Govinda, by whose conferred power are maintained the manifested potencies, that are found to exist, of all virtues, all vices, the Vedas, the penances and all jīvas, from Brahmā to the meanest insect.)

- 29 yas tv indragopam athavendram aho sva-karma-
 bandhānurūpa-phala-bhājanam ātanoti
 karmāṇi nirdahati kintu ca bhakti-bhājām
 govindam ādi-puruṣam tam ahaṁ bhajāmi ... (54)

(I adore the primeval Lord Govinda, who burns up to their roots all fruitive activities of those who are imbued with devotion and impartially ordains for each the due enjoyment of the fruits of one's activities, of all those who walk in the path of work, in accordance with the chain of their previously performed works, no less in the case of the tiny insect that bears the name of indragopa than in that of Indra, king of the devas.)

- 30 yaṁ krodha-kāma-sahaja-praṇayādi-bhīti-
 vātsalya-moha-guru-gaurava-sevya-bhāvaiḥ
 sañcintya tasya sadṛśīm tanum āpur ete
 govindam ādi-puruṣam tam ahaṁ bhajāmi ... (55)

(I adore the primeval Lord Govinda, the meditators of whom, by meditating upon Him under the sway of wrath, amorous passion, natural friendly love, fear, parental affection, delusion, reverence and willing service, attain to bodily forms befitting the nature of their contemplation)

- 31 śriyaḥ kāntāḥ kāntāḥ parama-puruṣaḥ kalpa-taravo
 drumā bhūmiś cintāmaṇi-gaṇa-mayi toyam amṛtam
 kathā gānaṁ nāṭyaṁ gamanam api varṁśī priyasakhi
 cid-ānandaṁ jyotiḥ param api tad āsvādyam
 api ca sa (56)
- 32 yatra kṣīrābdhiḥ sravati surabhībhyaś ca su-mahān
 nimeṣārdhākhyo vā vrajati na hi yatrāpi samayaḥ
 bhaje śvetadvīpaṁ tam aham iha golokam iti yaṁ
 vidantas te santaḥ kṣīti-virala-cārāḥ katipaye ... (57)

(I worship that transcendental seat, known as Śvetadvīpa where as loving consorts the Lakṣmīs in their unalloyed spiritual essence practice the amorous service of the Supreme Lord Kṛṣṇa as their only lover; where every tree is a transcendental purpose tree; where the soil is the purpose gem, all water is nectar, every word is a song, every gait is a dance, the flute is the favorite attendant, effulgence is full of transcendental bliss and the supreme spiritual entities are all enjoyable and tasty, where numberless milk cows always emit transcendental oceans of milk; where there is eternal existence of transcendental time, who is ever present and without past or future and hence is not subject to the quality of passing away even for the space of half a moment. That realm is known as Goloka only to a very few self-realized souls in this world.)

- 33 yasyāḥ śreyas-karam nāsti
 yayā nirvṛtim āpnuyāt
 yā sādhayati mām eva
 bhaktiṁ tām eva sādhayet ... (60)

(These preliminary practices of devotion [sādhana-bhakti] are conducive to the realization of loving devotion. [Loving devotion]—than whom there is no superior well-being, who goes hand in hand with the attainment of the exclusive state of supreme bliss and who can lead to Myself.)

14.4 GOPI GITA (H-05)

[This is from the 10th canto of Srimad Bhagavatam about how gopis were lamenting when Lord Krishna left the rasa dance arena. For the rasika bhaktas, this is the jewel of entire Bhagavatam.]

1. jayati te 'dhikam janmanā vrajah
śrayata indirā śāsavad atra hi
dayita drśyatām dikṣu tāvakās
tvayi dhrtāsavas tvām vicinvate

(The gopīs said: O beloved, Your birth in the land of Vraja has made it exceedingly glorious, and thus Indirā, the goddess of fortune, always resides here. It is only for Your sake that we, Your devoted servants, maintain our lives. We have been searching everywhere for You, so please show Yourself to us.)

2. śarad-udāśaye sādhu-jāta-sat-
sarasi jodara-śri-muṣā drśā
surata-nātha te 'śulka-dāsikā
vara-da nighnato neha kim vadhah

(O Lord of love, in beauty Your glance excels the whorl of the finest, most perfectly formed lotus within the autumn pond. O bestower of benedictions, You are killing the maidservants who have given themselves to You freely, without any price. Isn't this murder?)

3. viṣa-jalāpyayād vyāla-rākṣasād
varṣa-mārutād vaidyutānalāt
vrṣa-mayātmajād viśvato bhayād
rṣabha te vayam rakṣitā muhuh

(O greatest of personalities, You have repeatedly saved us from all kinds of danger —from poisoned water, from the terrible man-eater Agha, from the great rains, from the wind demon, from the fiery thunderbolt of Indra, from the bull demon and from the son of Maya Dānava.)

4. na khalu gopīkā-nandano bhavān
akhila-dehinām antarātma-drk
vikhana-sārthito viśva-guptaye
sakha udeyivān sātvatām kule

(You are not actually the son of the gopī Yaśodā, O friend, but rather the indwelling witness in the hearts of all embodied souls. Because Lord Brahmā prayed for You to come and protect the universe, You have now appeared in the Sātvata dynasty.)

5. viracitābhayam vṛṣṇi-dhūrya te
caraṇam īyusām samsrter bhayāt
kara-saroruhām kānta kāma-dam
śirasi dhehi nah śrī-kara-graham

(O best of the Vṛṣṇis, Your lotuslike hand, which holds the hand of the goddess of fortune, grants fearlessness to those who approach Your feet out of fear of material existence. O lover, please place that wish-fulfilling lotus hand on our heads.)

6. vraja-janārti-han vīra yoṣitām
nija-jana-smaya-dhvamsana-smita
bhaja sakhe bhavat-kinkarīḥ sma no
jala-ruhānanam cāru darśaya

(O You who destroy the suffering of Vraja's people, O hero of all women, Your smile shatters the false pride of Your devotees. Please, dear friend, accept us as Your maidservants and show us Your beautiful lotus face.)

7. praṇata-dehinām pāpa-karṣaṇam
trṇa-carānugam Śrī-niketanam
phaṇi-phaṇārpitam te padāmbujam
krṇu kuceṣu nah krndhi hṛc-chayam

(Your lotus feet destroy the past sins of all embodied souls who surrender to them. Those feet follow after the cows in the pastures and are the eternal abode of the goddess of fortune. Since You once put those feet on the hoods of the great serpent Kāliya, please place them upon our breasts and tear away the lust in our hearts.)

8. madhurayā girā valgu-vākyayā
budha-manojnayā puṣkarekṣaṇa
vidhi-karīr imā vīra muhyatīr
adhara-sīdhunāpyāya yasva nah

(O lotus-eyed one, Your sweet voice and charming words, which attract the minds of the intelligent, are bewildering us more and more. Our dear hero, please revive Your maidservants with the nectar of Your lips.)

9. tava kathāmrtaṁ tapta-jīvanam
kavibhir īḍitaṁ kalmaṣāpaham
śravaṇa-mangalam śrīmad ātatam
bhuvī grṇanti ye bhūri-dā janāḥ

(The nectar of Your words and the descriptions of Your activities are the life and soul of those suffering in this material world. These narrations, transmitted by learned sages, eradicate one's sinful reactions and bestow good fortune upon whoever hears them. These narrations are broadcast all over the world and are filled with spiritual power. Certainly those who spread the message of Godhead are most munificent.)

10. prahasitaṁ priya-prema-vīkṣaṇam
viharaṇaṁ ca te dhyāna-mangalam
rahasi samvido yā hr̥di sprśah
kuhaka no manah kṣobhayanti hi

(Your smiles, Your sweet, loving glances, the intimate pastimes and confidential talks we enjoyed with You — all these are auspicious to meditate upon, and they touch our hearts. But at the same time, O deceiver, they very much agitate our minds.)

11. calasi yad vrajāc cārayan paśūn
nalina-sundaram nātha te padam
śīla-trṇāṅkuraiḥ sīdatīti nah
kalilatām manah kānta gacchati

(Dear master, dear lover, when You leave the cowherd village to herd the cows, our minds are disturbed with the thought that Your feet, more beautiful than a lotus, will be pricked by the spiked husks of grain and the rough grass and plants.)

12. dina-parikṣaye nīla-kuntalair
vana-ruhānanam bibhrad āvrtam
ghana-rajasvalam darśayan muhur
manasi nah smaram vīra yacchasi

(At the end of the day You repeatedly show us Your lotus face, covered with dark blue locks of hair and thickly powdered with dust. Thus, O hero, You arouse lusty desires in our minds.)

13. praṇata-kāma-dam padma-jārcitam
dharāṇi-maṇḍanam dhyeyam āpadi
caraṇa-pankajam śantamam ca te
ramaṇa nah staneṣv arpayādhi-han

(Your lotus feet, which are worshiped by Lord Brahmā, fulfill the desires of all who bow down to them. They are the ornament of the earth, they give the highest satisfaction, and in times of danger they are the appropriate object of meditation. O lover, O destroyer of anxiety, please put those lotus feet upon our breasts.)

14. surata-vardhanam śoka-nāśanam
svarita-veṇunā suṣṭhu cumbitam
itara-rāga-vismāraṇam nrṇām
vitara vīra nas te 'dharāmrtam

(O hero, kindly distribute to us the nectar of Your lips, which enhances conjugal pleasure and vanquishes grief. That nectar is thoroughly relished by Your vibrating flute and makes people forget any other attachment.)

15. aṭati yad bhavān ahni kānanam
 truṭi yugāyate tvām apaśyatām
 kuṭila-kuntalam śrī-mukham ca te
 jaḍa udīkṣatām pakṣma-krd drśām

(When You go off to the forest during the day, a tiny fraction of a second becomes like a millennium for us because we cannot see You. And even when we can eagerly look upon Your beautiful face, so lovely with its adornment of curly locks, our pleasure is hindered by our eyelids, which were fashioned by the foolish creator.)

16. pati-sutānvaya-bhrātr-bāndhavān
 ativilanghya te 'nty acyutāgatāh
 gati-vidas tavodgīta-mohitāh
 kitava yoṣitah kas tyajen niśi

(Dear Acyuta, You know very well why we have come here. Who but a cheater like You would abandon young women who come to see Him in the middle of the night, enchanted by the loud song of His flute? Just to see You, we have completely rejected our husbands, children, ancestors, brothers and other relatives.)

17. rahasi samvidam hrc-chayodayam
 prahasitānanam prema-vīkṣaṇam
 brhad-urah śriyo vīkṣya dhāma te
 muhur ati-sprhā muhyate manah

(Our minds are repeatedly bewildered as we think of the intimate conversations we had with You in secret, feel the rise of lust in our hearts and remember Your smiling face, Your loving glances and Your broad chest, the resting place of the goddess of fortune. Thus we experience the most severe hankering for You.)

18. vraja-vanaukasām vyaktir anga te
vrjina-hantry alam viśva-mangalam
tyaja manāk ca nas tvat-sprhātmanām
sva-jana-hrd-rujām yan niṣūdanam

(O beloved, Your all-auspicious appearance vanquishes the distress of those living in Vraja's forests. Our minds long for Your association. Please give to us just a bit of that medicine, which counteracts the disease in Your devotees' hearts.)

19. yat te sujāta-caraṇāmburuham staneṣu
bhītāh śanaih priya dadhīmahi karkaṣeṣu
tenāṭavīm aṭasi tad vyathate na kim svit
kūrpādibhir bhramati dhīr bhavad-āyusām nah

(O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our life rests only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path.)

15. ABHISHEK OF THE DEITIES

One very important part of the deity worship is bathing the deities (abishek). Even though giving abishek to them every day and changing their dress and outfits with ornaments is the ideal as in a temple, due to work and other constraints it may not be possible to give abishek to them every day. In that case it is recommended that we bath the deities at least once every week, may be on a Saturday or Sunday.

However, it should be also noted that on Dwadasi days deities should not be bathed, and no Tulasi leaves picked up. Bathing the deities on an Ekadasi day is the best.

15.1 PREPARING FOR THE BATH

Bathing of the deities shall be done after the Mangala Arati and Tulasi Puja. First remove the old dress, bangles, ear rings, head hair, etc. Let them wear a simple bathing cloth (pl see the picture). You can re-use those clothes later every time we give bath later (after washing).

Have a large container with pure water. Warm the water if necessary so that the deities would feel comfortable, especially during the winter season. By telling the Ganga mantra as below while touching the water with our middle finger making sure that our nail does not touch the water, make the water into Ganga Water.

*Om Gange ca yamune caiva, Godāvari saraswati
Narmade sindho Kāveri, Jale smin sannidhim kuru*
Then 10 times: *Klim krishnaya namaha*

Place the deities in a large container. Usually double aluminum trays would work.

Usually we use either three or five items to give the bath with. Ganga water is one of them as we prepared above. Another item could be chandan (sandal wood paste). You can get chandan tablets that dissolve in water. Make it as watery as possible instead of paste. The third item could be milk from a cow that is raised in ahimsa condition without any animal feed or injections. We do not want any contaminated non-sattvic milk.

Some use honey and ghee, but the problem is that they make the deities so sticky and may even damage the eyes and may come out. We can also panchamrta but with less ghee. So, the recommended items are:

- Sandal wood paste water
- Milk
- Ganga Water
- Panchamrta
- Jaggery water

Also you should have the following ready:

- Clean white wiping towels
- Fragrant oil
- Any cosmetics
- New set of dress for the deities

15.2 BATHING PROCEDURE

After placing the deities in the tray, first request them to take bath (snana) by placing flower petals and telling the mantra:

Idam āsanam klim gaurāya namah (for Sri Caitanya)

Idam āsanam śrīm klim rādhā krishnābhyām namah (for Sri Radha Krishna)

Then offer tulasi leaves at the lotus feet of Lord Krishna. Please note that Tulasi leaves can be offered only to Lord Krishna. If you have Radha Rani deity with a hole in the hand for holding tulasi, you can place tulasi there so that She can offer to Krishna.

While offering tulasi leaves (or manjari), please recite the following mantra:

Etat tulasi patram klim krishnāya namah

Now using a conch shell, pour some ganga water at the lotus feet of the deities – first Lord Caitanya, then to Sri Radha Rani and then to Lord Krishna by reciting the following mantra:

Idam snānam klim gaurāya namah (for Sri Caitanya)

Idam snānam srim klim rādhā krishnābyām namah (for Sri Radha Krishna)

After this you can bath them on their heads and other parts. You can give bath first with milk, then with sandal wood paste water, then with panchamrta, jaggery water, and then with ganga water. We won't recommend using sugar. You can use all the ganga water to bathe them, while keeping little remaining in the container to wash their lotus feet while we take them out of the bathing tub.

Now lift the deities one at a time with right hand at the same time pouring some water at the feet to make clean, first Lord Caitanya, then Sri Radha rani and then Lord Krishna.

Wipe each one of them with separate clean small white towel. Then apply fragrant oil and any special cosmetics

you may have.

Now they are ready to be dressed with new clothes and ornaments. Dress them with the new dress. We can use safety pins to make the dress fit right. We can put the ear rings and bangles, etc.

Once dressed fully, we can now take the deities inside the puja room (if you gave the bath in another room) and place them on the altar by reciting the following.

Idam āsanam klim gaurāya namah (for Sri Caitanya)

Idam āsanam śrīṁ klim rādhā kṛṣṇābyām namah (for Sri Radha Krishna)

After changing the dresses of the deities and decorate them, it is time to start preparing the naivedyam for the deities. When cooking, it is very important that we do not taste any of the items for salt or spices.

15.3 BATHING TULASI DEVI

It is advised that every week, it is better to give bath to Tulasi devi by spraying water with any utensil that can give gentle showers. When giving bath, recite the following mantra minimum 3 times:

govinda-vallabhām devīm
bhakti caitanya kārīṇīm
snāpayāmi jagad dhātṛīm
kṛṣṇa bhakti pradāyinām

“O Tulasi Maharani, beloved of Govinda, you awaken the devotional service towards the Lord by bestowing kṛṣṇa bhakti. I bathe you, O Tulasi devi, who are the mother of the universe.”

16. OTHER RITUALS OF HOUSE HOLDERS

16.1 EKADASI BREAKING PROCEDURE

At the right time of breaking the Ekadasi fasting on the Dvadasi, do the following:

- 1) Take one or more grains from the maha-prasad on your right palm.
- 2) Face the east direction, and looking at the sun, chant the following mantra **three** times:
 'Om namo bhagavate vasudevaya'
- 3) Then honor the prasadam by putting in your mouth.

16.2 OFFERING EKADASI RESULT TO A DEPARTED SOUL

In case if you want to offer the result of ekadasi to any passed away souls such as father, mother, etc then do the following immediately after above:

- 1) Go near to Tulasi Devi
- 2) Take some water in an achaman cup and chant the following mantra while touching the water with the tip of the middle finger (nail should not touch) to make it holy:
 om gange ca yamuna caiva,
 godavari saraswati,
 narmade sindho kaveri,
 jalesmin sannidhim kuru'
- 3) Take few drops of water from the cup onto your right palm and say the following:
 "I offer the result of this Ekadasi I followed to <<name of the passed soul>>"
- 4) Holding the water in the palm, circumambulate Tulasi Devi 4 times and then pour the water at the base of Tulasi

Devi.

5) Bow down your head to Tulasi Devi and offer pranam to her while saying the following prayer:

om vṛndāyai tulasī-devyai
priyāyai keśavasya ca
kṛṣṇa-bhakti-prade devī
satya vatyai namo namaḥ

Note:

The above procedure is performed when breaking the fasting such as Janmashtami, Rama Navami, Gaura Purnima, Narasimha Caturthi, etc.

PRONUNCIATION GUIDE

a	---	like u in but
ā	---	like a in father
i	---	like i in pin
ī	---	like ee in meet
u	---	like u in push
ū	---	like u in rule
e	---	like ay in say
d	---	Like tha
ḍ	---	like d in ride
s	---	like s in song
ś	---	like sh in shade
ṣ	---	half way between sh in shy and s in sigh
ṇ	---	like n in turn
ṭ	---	like t in bat

AbbreviationsGuide

B.G.	---	Srimad Bhagavad Gīta
S.B.	---	Srimad Bhagavatam
C.C.	---	Caitanya Caritamṛta
Br.Bh.	---	Brhad Bhagavatamṛtam
Ch	---	Chorus

LIST OF AUDIO TRACKS

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Then choose Bhajans -> “By Categories” and see the T, E and H series.

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