

śrī śrī guru-gaurāṅgau jayataḥ

Temple Songbook

*Prayers and songs of the daily program,
with translations*

.

ISKCON FARMINGTON HILLS

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Śrīla Prabhupāda Praṇāmas

nama oṃ viṣṇu-pādāya
 kṛṣṇa-preṣṭhāya bhū-tale
 śrīmate bhaktivedānta-
 svāmin iti nāmine

namaḥ—obeisances; **oṃ**—address; **viṣṇu-pādāya**—unto him who is at the feet of Lord Viṣṇu; **kṛṣṇa-preṣṭhāya**—who is very dear to Lord Kṛṣṇa; **bhū-tale**—on the earth; **śrīmate**—all-beautiful; **bhaktivedānta-svāmin**—A. C. Bhaktivedānta Swami; **iti**—thus; **nāmine**—who is named.

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

namaḥ—obeisances; **te**—unto you; **sārāsvate deve**—servant of Bhaktisiddhānta Sarasvatī Gosvāmī; **gaura-vāṇī**—the message of Lord Caitanya; **pracāriṇe**—who are preaching, **nirviśeṣa**—(from) impersonalism; **śūnya-vādi**—(from) voidism; **pāścātya**—Western; **deśa**—countries; **tāriṇe**—who are delivering.

TRANSLATIONS

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

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

Pañca-tattva Mahā-mantra

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

TRANSLATIONS

I offer my obeisances unto Śrī Kṛṣṇa Caitanya, Nityānanda Prabhu, Śrī Advaita, Gadādhara, Śrīvāsa, and all the followers of Lord Caitanya.

Hare Kṛṣṇa Mahā-mantra

HARE KṚṢṆA HARE KṚṢṆA
KṚṢṆA KṚṢṆA HARE HARE
HARE RĀMA HARE RĀMA
RĀMA RĀMA HARE HARE

TRANSLATIONS

The transcendental vibration established by the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, is the sublime method for reviving our transcendental consciousness. The word *Hare* is the form of addressing the energy of the Lord, and the words *Kṛṣṇa* and *Rāma* are forms of addressing the Lord Himself. *Kṛṣṇa* means the all-attractive and *Rāma* means the supreme pleasure. No other means of spiritual realization is as effective in this age of quarrel and hypocrisy.

Śrī Śrī Gurv-aṣṭaka

Mangala-ārati song

VERSE 1

samsāra-dāvānala-liḍha-loka-
trāṇāya kārūṇya-ghanāghanatvam
prāptasya kalyāṇa-guṇārṇavasya
vande guroḥ śrī-caraṇāravindam

samsāra—(of) material existence; dāvā-anala—(by) the forest fire; liḍha—afflicted; loka—the people; trāṇāya—to deliver; kārūṇya—of mercy; ghanāghana-tvam—the quality of a cloud; prāptasya—who has obtained; kalyāṇa—auspicious; guṇa—(of) qualities; arṇavasya—who is an ocean; vande—I offer obeisances; guroḥ—of my spiritual master; śrī—auspicious; caraṇa-aravindam—unto the lotus feet.

VERSE 2

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

mahāprabhoḥ—of Lord Caitanya Mahāprabhu; **kīrtana**—(by) chanting; **nṛtya**—dancing; **gīta**—singing; **vāditra**—playing musical instruments; **mādyat**—gladdened; **manasaḥ**—whose mind; **rasena**—due to the mellows of pure devotion; **roma-añca**—standing of the hair; **kampa**—quivering of the body, **āśru-taraṅga**—torrents of tears; **bhājaḥ**—who feels; **vande**—I offer obeisances; **guroḥ**—of my spiritual master; **śrī**—auspicious; **caraṇa-aravindam**—unto the lotus feet.

VERSE 3

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

śrī-vigraha—(of) the arcā-vigraha (Deities), **ārādhana**—the worship; **nitya**—daily; **nānā**—(with) various; **śṛṅgāra**—clothing and ornaments; **tat**—of the Lord; **mandira**—(of) the temple; **mārjana-ādau**—in the cleaning, etc.; **yuktasya**—who is engaged; **bhaktān**—his disciples; **ca**—and; **niyuñjataḥ**—who engages; **api**—also; **vande**—I offer obeisances; **guroḥ**—of my spiritual master; **śrī**—auspicious; **caraṇa-aravindam**—unto the lotus feet.

VERSE 4

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

catuḥ—four; **vidha**—kinds; **śrī**—holy, **bhagavat-prasāda**—which have been offered to Kṛṣṇa; **svādu**—palatable; **anna**—(by) foods; **tṛptān**—spiritually satisfied; **hari**—(of) Kṛṣṇa; **bhakta-saṅghān**—the devotees; **kṛtvā**—having made; **eva**—thus; **tṛptim**—satisfaction; **bhajataḥ**—who feels; **sada**—always; **eva**—certainly; **vande**—I offer obeisances; **guroḥ**—of my spiritual master; **śrī**—auspicious; **caraṇa-aravindam**—unto the lotus feet.

VERSE 5

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

śrī-rādhikā—(of) Śrīmatī Rādhārāṇī; **mādhavayoḥ**—of Lord Mādhava (Kṛṣṇa); **apāra**—unlimited; **mādhurya**—conjugal; **līlā**—pastimes; **guṇa**—qualities; **rūpa**—forms; **nāmnām**—of the holy names; **prati-kṣaṇa**—at every moment; **āsvādana**—relishing; **lolupasya**—who aspires after; **vande**—I offer obeisances; **guroḥ**—of my spiritual master; **śrī**—auspicious; **caraṇa-aravindam**—unto the lotus feet.

VERSE 6

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

nikuñja-yūnaḥ—of Rādhā and Kṛṣṇa; **rati**—(of) conjugal love; **keli**—(of) pastimes; **siddhyai**—for the perfection; **yā yā**—whatever; **ālibhiḥ**—by the gopīs; **yuktiḥ**—arrangements; **apekṣaṇīyā**—desirable; **tatra**—in that connection; **ati-dākṣyāt**—because of being very expert; **ati-vallabhasya**—who is very dear; **vande**—I offer obeisances; **guroḥ**—of my spiritual master; **śrī**—auspicious; **caraṇa-aravindam**—unto the lotus feet.

VERSE 7

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

sākṣāt—directly; **hari-tvena**—with the quality of Hari; **samasta**—all; **śāstraiḥ**—by scriptures; **uktaḥ**—acknowledged; **tathā**—thus bhāvyate—is considered; **eva**—also; **sadbhiḥ**—by great saintly persons; **kintu**—however; **prabhoḥ**—to the Lord; **yaḥ**—who; **priyaḥ**—dear; **eva**—certainly; **tasya**—of him (the guru); **vande**—I offer obeisances; **guroḥ**—of my spiritual master; **śrī**—auspicious; **caraṇa-aravindam**—unto the lotus feet.

VERSE 8

yasya prasādād bhagavat-prasādo
 yasyāprasādān na gatiḥ kuto 'pi
 dhyāyan stuvamṣ tasya yaśas tri-sandhyam
 vande guroḥ śrī-caraṇāravindam

yasya—of whom (the spiritual master); **prasādāt**—by the grace;
bhagavat—(of) Kṛṣṇa; **prasādaḥ**—the mercy; **yasya**—of whom;
aprasādāt—without the grace; **na**—not; **gatiḥ**—means of advancement; **ku-
 taḥ api**—from anywhere; **dhyāyan**—meditating upon; **stuvan**—praising;
tasya—of him (the spiritual master); **yaśaḥ**—the glory; **tri-sandhyam**—three
 times a day (sunrise, noon, and sunset); **vande**—I offer obeisances;
guroḥ—of my spiritual master; **śrī**—auspicious; **caraṇa-aravindam**—unto
 the lotus feet.

TRANSLATIONS

VERSE 1

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.

VERSE 2

Chanting the holy name, dancing in ecstasy, singing, and playing musical instruments, the spiritual master is always gladdened by the saṅkīrtana 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.

VERSE 3

The spiritual master is always engaged in the temple worship of Śrī Śrī Rādhā 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.

VERSE 4

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

VERSE 5

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.

VERSE 6

The spiritual master is very dear, because he is expert in assisting the gopīs, 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.

VERSE 7

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 Śrī Hari [Kṛṣṇa].

VERSE 8

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.

Śrī Nṛsiṃha Praṇāma

namas te narasiṃhāya
prahlādāhlāda-dāyine
hiraṇyakaśīpor vakṣaḥ-
śilā-ṭaṅka-nakhālaye

ito nṛsiṃhaḥ parato nṛsiṃho
yato yato yāmi tato nṛsiṃhaḥ
bahir nṛsiṃho hṛdaye nṛsiṃho
nṛsiṃham ādim śaraṇaṃ prapadye

namaḥ—obeisances; te—unto You; nara-siṃhāya—unto Lord Narasiṃha; prahlāda—(to) Prahlaḍa Mahārāja; āhlāda—(of) joy; dāyine—the giver; hiraṇyakaśipuḥ—of Hiraṇyakaśipu; vakṣaḥ—chest; śilā—(on) the stonelike; taṅka—chisels; nakha-ālaye—whose nails; itaḥ—here; nṛsiṃhaḥ—Lord Nṛsiṃha; parataḥ—there; nṛsiṃhaḥ—Lord Nṛsiṃha; ya-taḥ yataḥ—wherever; yāmi—I go; tataḥ—there; nṛsiṃhaḥ—Lord Nṛsiṃha; bahiḥ—externally; nṛsiṃhaḥ—Lord Nṛsiṃha; hṛdaye—in the heart; nṛsiṃhaḥ—Lord Nṛsiṃha; nṛsiṃham—to Lord Nṛsiṃha; ādim—the origin; śaraṇaṃ—the supreme refuge; prapadye—I surrender.

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

tava—Your; kara-kamala-vare—upon the beautiful lotus hands; nakham—the nails; adbhuta-śṛṅgam—wonderfully sharp tips; dalita—ripped apart; hiraṇyakaśipu-tanu—the body of the demon Hiraṇyakaśipu; bhṛṅgam—the wasp; keśava—O Lord Keśava!; dhṛta-narahari-rūpa—who assumed the form of Narahari; jaya—all glories; jagat-īśa hare—O Hari, Lord of the universe!

TRANSLATIONS

I offer my obeisances to Lord Narasiṃha who gives joy to Prahlaḍa Mahārāja and whose nails are like chisels on the stonelike chest of the demon Hiraṇyakaśipu. Lord Nṛsiṃha is here and also there. Wherever I go Lord Nṛsiṃha is there. He is in the heart and is outside as well. I surrender to Lord Nṛsiṃha, the origin of all things and the supreme refuge.

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

Śrī Tulasī Praṇāma

obeisances

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

vṛndāyai—unto Vṛndā; tulasī-devyai—unto Tulasī Devī; priyāyai— who is dear; keśavasya—to Lord Keśava; ca—and; viṣṇu-bhakti— devotional service to Lord Viṣṇu; prade—who bestows; devī—O goddess; satya-vatyai—unto Satyavatī; namaḥ namaḥ—repeated obeisances.

TRANSLATIONS

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

Śrī Tulasī-kīrtana

REFRAIN

namo namaḥ tulasī kṛṣṇa-preyasi namo namaḥ

VERSE 1

rādhā-kṛṣṇa-sevā pābo ei abhilāṣī

namo namaḥ—repeated obeisances; **tulasī**—Tulasī; **kṛṣṇa-preyasi**—the beloved of Kṛṣṇa; **namo namaḥ rādhā-kṛṣṇa-sevā**—the service of Śrī Śrī Rādhā and Kṛṣṇa; **pābo**—will get; **ei**—this; **abhilāṣī**—desirous to.

VERSE 2

je tomāra śaraṇa loy, tāra vāñchā pūrṇa hoy
kṛpā kori' koro tāre vṛndāvana-vāsi

je—one who; **tomāra**—your; **śaraṇa**—shelter; **loy**—takes; **tāra**—his; **vāñchā**—desire; **pūrṇa hoy**—becomes fulfilled; **kṛpā kori'**—mercifully; **koro tāre**—make him; **vṛndāvana-bāsi**—resident of Vṛndāvana.

VERSE 3

mora ei abhilāṣa, vilāsa kuñje dio vās
nayane heribo sadā yugala-rūpa-rāśi

mor—mine; **ei**—this; **abhilāṣa**—desire; **vilāsa kuñje**—the flower altar where Kṛṣṇa plays His pastimes; **dio**—give; **vās**—resident; **nayane**—in the eyes; **heribo**—I will see; **sadā**—always; **yugala-rūpa-rāśi**—beautiful pastimes of Rādhā and Kṛṣṇa.

VERSE 4

ei nivedana dhara, sakhīra anugata koro
sevā-adhikāra diye koro nīja dāsi

ei—this; **nivedana**—begging; **dhara**—hold; **sakhīra**—cowherd damsels of Vraja; **anugata**—please allow; **koro**—me; **sevā**—service; **adhikāra**—give me; **diye**—giving; **koro**—and make me; **nīja**—your own; **dāsi**—maid-servant.

VERSE 5

**dīna kṛṣṇa-dāse koy, ei jena mora hoy
śrī-rādhā-govinda-preme sadā jena bhāsi**

dīna—lowly; **kṛṣṇa-dāse**—servant of Kṛṣṇa; **koy**—said; **ei**—this;
jena—may; **mora**—me; **hoy**—happen; **śrī-rādhā-govinda**—Śrī Rādhā and
Govinda; **preme**—in love; **sadā**—always; **jena**—may; **bhāsi**—swim.

TRANSLATIONS

VERSE 1

O Tulasī, beloved of Kṛṣṇa, I bow before you again and again. My desire is to obtain the service of Śrī Śrī Rādhā and Kṛṣṇa.

VERSE 2

Whoever takes shelter of you has his wishes fulfilled. Bestowing your mercy on him, you make him a resident of Vṛndāvana.

VERSE 3

My desire is that you will also give me a residence in the pleasure groves of Śrī Vṛndāvana-dhāma. Thus within my vision I will always behold the beautiful pastimes of Rādhā and Kṛṣṇa.

VERSE 4

I beg you to make me a follower of the cowherd damsels of Vraja. Please give me the privilege of devotional service and make me your own maidservant.

VERSE 5

This very fallen and lowly servant of Kṛṣṇa prays, "May I always swim in the love of Śrī Śrī Rādhā and Govinda."

Circumambulating Śrīmatī Tulasī Devī

yāni kāni ca pāpāni
brahma-hatyādikāni ca
tāni tāni praṇāśyanti
pradakṣiṇaḥ pade pade

yāni kāni—whatever; ca—and; pāpāni—sins; brahma-hatya—killing of a brāhmaṇa; ādikāni—and so on; ca—also; tāni tāni—all of them; praṇāśyanti—are destroyed; pradakṣiṇaḥ—(by) the circumambulation (of Tulasī Devī); pade pade—at every step.

TRANSLATIONS

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

Śrī Vaiṣṇava Praṇāma

vāñchā-kalpatarubhyaś ca
kṛpā-sindhubhya eva ca
patitānāṃ pāvanebhyo
vaiṣṇavebhyo namo namaḥ

vāñchā-kalpa-tarubhyaḥ—who are desire trees; ca—and; kṛpā—(of) mercy; sindhubhyaḥ—who are oceans; eva—certainly; ca—and; patitānām—of the fallen souls; pāvanebhyaḥ—who are the purifiers; vaiṣṇavebhyaḥ—unto the Vaiṣṇavas; namaḥ namaḥ—repeated obeisances.

TRANSLATIONS

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

Greeting Their Lordships

veṇuṃ kvaṇantam aravinda-dalāyatākṣaṃ
barhāvataṃsam asitāmbuda-sundarāṅgam
kandarpa-koṭi-kaminīya-viśeṣa-śobhaṃ
govindam ādi-puruṣaṃ tam ahaṃ bhajāmi

veṇuṃ—the flute; kvaṇantam—playing; aravinda-dala—(like) lotus petals; āyata—blooming; akṣaṃ—whose eyes; barha—a peacock's feather; avataṃsam—whose ornament on the head; asita-ambuda—(tinged with the hue of) blue clouds; sundara—beautiful; āṅgam—whose figure; kandarpa—of Cupids; koṭi—millions; kaminīya—charming; viśeṣa—unique; śobhaṃ—whose loveliness; govindam—Govinda; ādi-puruṣaṃ—the original person; tam—Him; ahaṃ—I; bhajāmi—worship.

aṅgāni yasya sakalendriya-vṛtti-manti
paśyanti pānti kalayanti ciraṃ jaganti
ānanda-cinmaya-sad-ujjvala-vigrahasya
govindam ādi-puruṣaṃ tam ahaṃ bhajāmi

aṅgāni—the limbs; yasya—of whom; sakala-indriya—of all the organs; vṛtti-manti—possessing the functions; paśyanti—see; pānti—maintain; kalayanti—manifest; ciraṃ—eternally; jaganti—the universes; ānanda—bliss; cit—truth; maya—full of; sat—substantiality; ujjvala—full of dazzling splendor; vigrahasya—whose form; govindam—Govinda; ādi-puruṣaṃ—the original person; tam—Him; ahaṃ—I; bhajāmi—worship.

TRANSLATIONS

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.

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.

Śrī Guru-vandana

Guru Puja Song

VERSE 1

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

śrī-guru—the spiritual master; **caraṇa**—feet; **padma**—lotus; **kevala**—only; **bhakati**—devotion; **sadma**—place; **bando**—worship; **mui**—I; **sāvadhāna mate**—carefully; **jāhāra**—whose; **prasāde**—mercy; **bhāi**—my brother; **e**—this; **bhava**—material nature; **toriyā**—cross; **jāi**—go; **kṛṣṇa-prāpti**—get Śrī Kṛṣṇa; **hoy**—to become; **jāhā**—from there; **ha'te**—to become.

VERSE 2

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

guru—the spiritual master; mukha—mouth; padma—lotus; vākya—words; cittete—in the heart; koriyā—doing; aikya—unity; ār—anything more; nā—not; koriho—do; mane—in the mind; āśā—hope (or desire); śrī-guru—the spiritual master; caraṇe—the lotus feet; rati—attachment; ei—this; se—that; uttama—topmost; gati—goal; je—which; prasāde—with the mercy; pūre—becomes filled; sarva—all; āśā—hope (or desire)

VERSE 3

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

cakhu—eye; dān—give in charity; dilo—one who gave; jei—who; janme janme—life after life; prabhu—Lord; sei—he; divya jñān—transcendental knowledge; hṛde—in the heart; prokāśito—reveal; prema-bhakti—the loving of service; jāhā—from; hoite—what; avidyā—ignorance; vināśa—destroyed; jāte—from which; vede—Vedas; gāy—sing; jāhāra—whose; carito—glory.

VERSE 4

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

śrī-guru—the spiritual master; karuṇā-sindhu—ocean of mercy; adhama—lowest; janāra—reason; bandhu—friend; lokanāth—Lord of all people, or Lokanatha Goswami; lokera—of the living entities; jīvana—life; hā hā—‘oh’; prabhu—master; koro—do; doyā—mercy; deho—give; more—to me; pada-chāyā—the shelter of the shade of your lotus feet; ebe—this way; jaśa—glories; ghuṣuk—spread; tribhuvana—in the three worlds.

OPTIONAL

dui pade loiyā śaraṇ (I take shelter of your lotus feet)
Śrīla Prabhupāda patita-pāvana, (Śrīla Prabhupāda; the
deliverer of all fallen souls)
jaya Prabhupāda, jaya Prabhupāda, jaya Prabhupāda,
jaya Prabhupāda (all glories Śrīla Prabhupāda)
jaya jaya Prabhupāda, Prabhupāda, Prabhupāda, jaya
jaya Prabhupāda (all glories Śrīla Prabhupāda)

TRANSLATIONS

VERSE 1

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.

VERSE 2

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.

VERSE 3

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.

VERSE 4

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

Jaya Rādhā-Mādhava

jaya rādhā-mādhava kuñja-bihārī
gopī-jana-vallabha giri-vara-dhārī
yaśodā-nandana, braja-jana-rañjana,
yāmuna-tīra-vana-cārī

TRANSLATIONS

Kṛṣṇa is the lover of Rādhā. He displays many amorous pastimes in the groves of Vṛndāvana, He is the lover of the cowherd maidens of Vraja, the holder of the great hill named Govardhana, the beloved son of mother Yaśodā, the delighter of the inhabitants of Vraja, and He wanders in the forests along the banks of the River Yamunā.

Invocation

before Śrīmad-Bhāgavatam class

om̐ namo bhagavate vāsudevāya
om̐ namo bhagavate vāsudevāya
om̐ namo bhagavate vāsudevāya

om—O my Lord; **namah**—offering my obeisances; **bhagavate**—unto the Personality of Godhead; **vāsudevāya**—unto Vāsudeva (the son of Vasudeva), or Lord Śrī Kṛṣṇa, the primeval Lord.

TRANSLATIONS

O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto You.

Prasāda-sevāya

honoring prasadam

śarīra abidyā-jāl, joḍendriya tāhe kāl,
jīve phele viṣaya-sāgore
tā'ra madhye jihvā ati, lobhamoy sudurmati,
tā'ke jetā kaṭhina saṁsāre
kṛṣṇa baḍo doyāmay, karibāre jihvā jay,
swa-prasād-anna dila bhāi
sei annāmṛta pāo, rādhā-kṛṣṇa-guṇa gāo,
preme ḍāko caitanya-nitāi

TRANSLATIONS

O Lord, this material body is a place of ignorance, and the senses are a network of paths leading to death. Somehow we have fallen into this ocean of material sense enjoyment, and of all the senses the tongue is the most voracious and uncontrollable. It is very difficult to conquer the tongue in this world. But You, dear Kṛṣṇa, are very kind to us and have given us such nice prasādam just to control the tongue. Now we take this prasādam to our full satisfaction and glorify You—Śrī Śrī Rādhā and Kṛṣṇa—and in love call for the help of Lord Caitanya and Nityānanda.

Gaura-ārati

Sundara-ārati

VERSE 1

(kiba) jaya jaya gorācānder āratiko śobhā
 jāhnavī-taṭa-vane jaga-mana-lobhā
 dakhīṇe nitāicānd, bāme gadādhara
 nikaṭe adwaita, śrīnivāsa chatra-dhara

jaya jaya—all glories; gorācānder—Lord Gaurācāndra's; āratiko—ārotik; śobhā—beautiful; jāhnavī—Jāhnavīdevi; taṭa—on the bank; vane—grove; jaga—universe; mana—mind; lobhā—attracting; dakhīṇe—right side; nitāicānd—Lord Nityānanda; bāme—left side; gadādhara—Gadādhara; nikaṭe—nearby; adwaita—Adwaita; śrīnivāsa—Śrīvāsa; chatra-dhara—to hold;

VERSE 2

bosiyāche gorācānd ratna-siṃhāsane
āraṭi koren brahmā-ādi deva-gaṇe
narahari-ādi kori' cāmara dhulāya
sañjaya-mukunda-bāsu-ghoṣ-ādi gāya

bosiyāche—sitting down; gorācānd—Lord Gaurācānd; ratna—jewel;
siṃhāsane—on a throne; āraṭi—ārotik; koren—does; brahmā—Brahmā;
ādi—headed by; deva—demigods; gaṇe—such as; narahari—narahari;
ādi—others; kori—does; cāmara—fan; dhulāya—fanning;
sañjaya—Sañjaya; mukunda—Mukunda; bāsu-ghoṣ—Vāsu Ghoṣa;
ādi—others; gāya—sing.

VERSE 3

śaṅkha bāje ghaṇṭā bāje bāje karatāla
madhura mṛdaṅga bāje parama rasāla

śaṅkha—conchshells; bāje—resound; ghaṇṭā—bells; bāje bāje—resound re-
sound; karatāla—karatālas; madhura—sweet; mṛdaṅga—drum; bāje—re-
sound; parama—supremely; rasāla—sweet.

VERSE 4

bahu-koṭi candra jini' vadana ujjvala
gala-deśe bana-mālā kore jhalamala
śiva-śuka-nārada preme gada-gada
bhakativinoda dekhe gorāra sampada

bahu—many; koṭi—millions; candra—moon; jini—his; vadana—face;
ujjvala—shines; gala-deśe—around his neck; bana—forest; mālā—garland;
kore—does; jhalamala—brilliance (glistening); śiva—Śiva; śuka—Śuka;
nārada—Nārada; preme—love; gada-gada—choked;
bhakativinoda—Bhakativinoda Ṭhākura; dekhe—seeing; gorāra—Lord
Gauranga; sampada—glory.

FIRST REFRAIN (OPTIONAL)

jaga-jana-mana-lobhā
 gaurāṅger ārotik śobhā
 jaga-jana-mana-lobhā

SECOND REFRAIN (OPTIONAL)

śankha bāje ghaṇṭā bāje
 madhur madhur madhur bāje

 TRANSLATIONS

VERSE 1

All glories, all glories to the beautiful ārati ceremony of Lord Caitanya. This Gaura-ārati is taking place in a grove on the banks of the Jāhnavī [Ganges] and is attracting the minds of all living entities in the universe. On Lord Caitanya's right side is Lord Nityānanda, and on His left is Śrī Gadādhara. Nearby stands Śrī Advaita, and Śrīvāsa Ṭhākura is holding an umbrella over Lord Caitanya's head.

VERSE 2

Lord Caitanya has sat down on a jeweled throne, and the demigods, headed by Lord Brahmā, perform the ārati ceremony. Narahari Sarakāra and other associates of Lord Caitanya fan Him with cāmaras, and devotees headed by Sañjaya Paṇḍita, Mukunda Datta, and Vāsu Ghoṣa sing sweet kīrtana.

VERSE 3

Conchshells, bells, and karatālas resound, and the mṛdaṅgas play very sweetly. This kīrtana music is supremely sweet and relishable to hear.

VERSE 4

The brilliance of Lord Caitanya's face conquers millions upon millions of moons, and the garland of forest flowers around His neck shines. Lord Śiva, Śukadeva Gosvāmī, and Nārada Muni are all there, and their voices are choked with the ecstasy of transcendental love. Thus Ṭhākura Bhaktivinoda envisions the glory of Lord Śrī Caitanya.

Invocation

before Bhagavad-gītā class

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

om—address; **ajñāna**—(of) ignorance; **timira**—(by) the darkness; **andhasya**—of one who was blinded; **jñāna-añjana**—(by) the ointment of spiritual knowledge; **śalākayā**—by a medical instrument called a śalākā, which is used to apply medical ointment to eyes afflicted with cataracts; **cakṣuḥ**—eyes; **unmīlitaṃ**—were opened; **yena**—by whom; **tasmai**—unto him; **śrī-gurave**—unto my spiritual master; **namaḥ**—obeisances.

**śrī-caitanya-mano-'bhīṣṭaṃ sthāpitaṃ yena bhū-tale
svayaṃ rūpaḥ kadā mahyaṃ dadāti sva-padāntikam**

śrī-caitanya—(of) Lord Caitanya; **manaḥ**—(within) the mind; **abhīṣṭaṃ**—what is desired; **sthāpitaṃ**—established; **yena**—by whom; **bhū-tale**—on the surface of the globe; **svayaṃ**—himself; **rūpaḥ**—Śrīla Rūpa Gosvāmī; **kadā**—when; **mahyaṃ**—unto me; **dadāti**—will give; **sva**—his own; **pada**—lotus feet; **antikam**—proximity to.

vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ
 śrī-gurun vaiṣṇavāṁś ca
 śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthān
 vitaṁ taṁ sa jīvaṁ
 sādvaītaṁ sāvadhūtaṁ parijana-sahitaṁ
 kṛṣṇa-caitanya-devaṁ
 śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā
 śrī-viśākhānvitāṁś ca

vande—offer my respectful obeisances; ahaṁ—I; śrī-guroḥ—of my initiating spiritual master or instructing spiritual master; śrī-yuta-pada-kamalaṁ—unto the opulent lotus feet; śrī-gurūn—unto the spiritual masters in the paramparā system, beginning from Mādhavendra Purī down to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda; vaiṣṇavān—unto all the Vaiṣṇavas, beginning from Lord Brahmā and others coming from the very start of the creation; ca—and; śrī-rūpaṁ—unto Śrīla Rūpa Gosvāmī; sa-agra-jātaṁ—with his elder brother, Śrī Sanātana Gosvāmī; saha-gaṇa-raghunātha-anvitaṁ—with Raghunātha dāsa Gosvāmī and his associates; taṁ—unto him; sa-jīvaṁ—with Jīva Gosvāmī; sa-advaitaṁ—with Advaita Ācārya; sa-avadhūtaṁ—with Nityānanda Prabhu; parijana-sahitaṁ—and with Śrīvāsa Ṭhākura and all the other devotees; kṛṣṇa-caitanya-devaṁ—unto Lord Śrī Caitanya Mahāprabhu; śrī-rādhā-kṛṣṇa-pādān—unto the lotus feet of the all-opulent Śrī Kṛṣṇa and Rādhārāṇī; saha-gaṇa—with associates; lalitā-śrī-viśākhā-anvitān—accompanied by Lalita and Śrī Visakhā; ca—also.

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

tapta-kāñcana-gaurāṅgi
rādhe vṛndāvaneśvari
vṛṣabhānu-sute devi
praṇamāmi hari-priye
vāñchā-kalpatarubhyaś ca
kṛpā-sindhubhya eva ca
patitānāṃ pāvanebhyo
vaiṣṇavebhyo namo namaḥ
śrī-kṛṣṇa-caitanya
prabhu-nityānanda
śrī-advaita gadādhara
śrīvāsādi-gaura-bhakta-vṛnda
hare kṛṣṇa hare kṛṣṇa
kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma
rāma rāma hare hare

TRANSLATIONS

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

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

I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaiṣṇavas and unto the six Gosvāmīs, including Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī, Jīva Gosvāmī, and their associates. I offer my respectful obeisances unto Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu, Śrī Caitanya Mahāprabhu, and all His devotees, headed by Śrīvāsa Ṭhākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa, Śrīmatī Rādhārāṇī, and all the gopīs, headed by Lalitā and Viśākhā.

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

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

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

I offer my obeisances to Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsa and all others in the line of devotion.

Śrī Śrī Śikṣāṣṭaka

VERSE 1

ceto-darpaṇa-mārjanam
bhava-mahā dāvāgni-nirvāpaṇam
śreyah-kairava-candrikā-vitarāṇam
vidyā-vadhū-jīvanam
ānandāmbudhi-varadhanam
prati-padam pūrṇāmṛtāsvādanam
sarvātma-snapanam param vijayate
śrī-kṛṣṇa-saṅkīrtanam

cetaḥ—of the heart; darpaṇa—the mirror; mārjanam—cleansing;
bhava—of material existence; mahā-dāva-agni—the blazing forest fire;
nirvāpaṇam—extinguishing; śreyah—of good fortune; kairava—the white
lotus; candrikā—the moonshine; vitarāṇam—spreading; vidyā—of all edu-
cation; vadhū—wife; jīvanam—the life; ānanda—of bliss; ambudhi—the
ocean; vardhanam—increasing; prati-padam—at every step; pūrṇa-
amṛta—of the full nectar; asvādanam—giving a taste; sarva—for everyone;
ātma-snapanam—bathing of the self; param—transcendental; vijayate—let
there be victory; śrī-kṛṣṇa-saṅkīrtanam—for the congregational chanting
of the holy name of Kṛṣṇa.

VERSE 2

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

nāmnām—of the holy names of the Lord; akāri—manifested;
 bahudhā—various kinds; nija-sarva-śaktiḥ—all kinds of personal poten-
 cies; tatra—in that; arpitā—bestowed; niyamitaḥ—restricted;
 smaraṇe—in remembering; na—not; kālāḥ—consideration of time;
 etādṛśī—so much; tava—Your; kṛpā—mercy; bhagavan—O Lord;
 mama—My; api—although; durdaivam—misfortune; īdṛśam—such;
 iha—in this (the holy name); ajani—was born; na—not; anurāgaḥ—attach-
 ment.

VERSE 3

tṛṇāt api sunīcena
 taror api sahiṣṇunā
 amāninā mānadena
 kīrtanīyaḥ sadā hariḥ

tṛṇāt api—than downtrodden grass; sunīcena—being lower; taroḥ—than a
 tree; iva—like; sahiṣṇunā—with tolerance; amāninā—without being
 puffed up by false pride; mānadena—giving respect to all; kīrtanīyaḥ—to
 be chanted; sadā—always; hariḥ—the holy name of the Lord.

VERSE 4

na dhanam na janam na sundarīm
kavitām vā jagad-īśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi

na—not; dhanam—riches; na—not; janam—followers; na—not;
sundarīm—a very beautiful woman; kavitām—fruitive activities described
in flowery language; vā—or; jagat-īśa—O Lord of the universe; kāmaye—I
desire; mama—My; janmani—in birth; janmani—after birth; īśvare—unto
the Supreme Personality of Godhead; bhavatāt—let there be;
bhaktiḥ—devotional service; ahaitukī—with no motives; tvayi—unto You.

VERSE 5

ayi nanda-tanuja kiṅkaram
patitam mām viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūli-saḍṛśam vicintaya

ayi—O my Lord; nanda-tanuja—the son of Nanda Mahārāja, Kṛṣṇa;
kiṅkaram—the servant; patitam—fallen; mām—me; viṣame—horrible;
bhava-ambudhau—in the ocean of nescience; kṛpayā—by causeless mercy;
tava—Your; pāda-paṅkaja—lotus feet; sthita—situated at; dhūli-
saḍṛśam—like a particle of dust; vicintaya—kindly consider.

VERSE 6

nayanam galad-aśru-dhārayā
 vadanam gadgada-ruddhayā girā
 pulakair nicitam vapuḥ kadā
 tava nāma-graheṇa bhaviṣyati

nayanam—the eyes; **galat-aśru-dhārayā**—by streams of tears running down; **vadanam**—mouth; **gadgada**—faltering; **ruddhayā**—choked up; **girā**—with words; **pulakaiḥ**—with standing up of the hairs due to transcendental happiness; **nicitam**—covered; **vapuḥ**—the body; **kadā**—when; **tava**—Your; **nāma-graheṇa**—in chanting the name; **bhaviṣyati**—will be.

VERSE 7

yugāyitam nimeṣeṇa
 cakṣuṣā prāvṛṣāyitam
 śūnyāyitam jagat sarvaṁ
 govinda-virahēṇa me

yugāyitam—appearing like a great millennium; **nimeṣeṇa**—by a moment; **cakṣuṣā**—from the eyes; **prāvṛṣāyitam**—tears falling like torrents of rain; **śūnyāyitam**—appearing void; **jagat**—the world; **sarvaṁ**—all; **govinda**—from Lord Govinda, Kṛṣṇa; **virahēṇa me**—by my separation.

VERSE 8

āśliṣya vā pāda-ratām pinaṣṭu mām
 adarśanān marma-hatām karotu vā
 yathā tathā vā vidadhātu lampaṭaḥ
 mat-prāṇa-nāthas tu sa eva nāparaḥ

āśliṣya—embracing with great pleasure; vā—or; pāda-ratām—who have fallen at the lotus feet; pinaṣṭu—let Him trample; mām—me; adarśanāt—by not being visible; marma-hatām—brokenhearted; karotu—let Him make; vā—or; yathā—as (He likes); tathā—so; va—or; vidadhātu—let Him do; lampaṭaḥ—a debauchee, who mixes with other women; mat-prāṇa-nāthaḥ—the Lord of My life; tu—but; saḥ—He; eva—only; na aparāḥ—not anyone else.

TRANSLATIONS

VERSE 1

Glory to the śrī-kṛṣṇa-saṅkīrtana, which cleanses the heart of all the dust accumulated for years together and thus extinguishes the blazing fire of conditioned life, of repeated birth and death. This saṅkīrtana movement is the prime benediction for humanity at large because it spreads the rays of the benediction moon. It is the life of all transcendental knowledge, it increases the ocean of transcendental bliss, and it enables us to fully taste the nectar for which we are always anxious.

VERSE 2

O my Lord, Your holy name alone can render all benediction to living beings, and thus You have hundreds and millions of transcendental names, such as Kṛṣṇa and Govinda, in which You have invested all Your transcendental energies. There are no hard and fast rules for chanting these names. O My Lord, out of kindness You enable us to easily approach You by Your holy names, but I am so unfortunate that I have no attraction for them.

VERSE 3

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

VERSE 4

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

VERSE 5

O son of Mahārāja Nanda [Kṛṣṇa], I am Your eternal servitor, yet somehow or other I have fallen into this horrible ocean of birth and death. Please pick me up from this ocean of death and place me as one of the atoms at Your lotus feet.

VERSE 6

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

VERSE 7

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

VERSE 8

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

Prema-Dhvani Prayers

1. jaya om viṣṇu-pāda paramahaṁsa parivrājakācārya
aṣṭottara-śata śrī śrīmad bhaktivedanta gosvāmī
mahārāja ki jaya!
2. jaya om viṣṇu-pāda paramahaṁsa parivrājakācārya
aṣṭottara-śata śrī śrīmad bhaktisiddhānta sarasvatī
gosvāmī mahārāja ki jaya!
3. ananta-koṭi vaiṣṇava-vṛnda ki jaya!
4. nāmācārya haridāsa ṭhākura ki jaya!
5. premse kaho śrī-kṛṣṇa-caitanya-prabhu-
5. nityānanda-śrī-advaita-gadādhara-śrīvāsādi śrī-gaura-
bhakta-vṛnda ki jaya!
6. śrī-śrī-rādhā-kṛṣṇa-gopa-gopīnātha śyāma-kunḍa
rādhā-kunḍa giri-govardhana ki jaya!

7. vṛndāvana-dhāma ki jaya!
8. mathurā-dhāma ki jaya!
9. navadvīpa-dhāma ki jaya!
10. jagannātha-purī-dhāma ki jaya!
11. gaṅgāmayī ki jaya!
12. yamunāmayī ki jaya!
13. tulasīdevī, ki jaya!
14. bhaktidevī ki jaya!
15. samavetā bhakta-vṛnda ki jaya!
16. gaura-premānande hari haribol!

The leader calls each line and everyone answers: jaya! The last line is answered: haribol!

(All glories to the assembled devotees!)(devotees respond, "Hare Krishna!")

(All glories to the assembled devotees!) (devotees respond, "Hare Krishna!")

(All glories to the assembled devotees!) (devotees respond, "Hare Krishna!")

All glories to Sri Guru and Gauranga! (devotees respond, "All glories to Sri Guru and Gauranga!" Devotees then individually recite pranama mantras to the spiritual master.)

TRANSLATIONS

1. (108 glories to the wandering mendicant and topmost swan-like devotee, the great preceptor Śrī Śrīmad Bhaktivedanta Swami Mahārāja, who has taken shelter at the feet of

Visnu.)

2. (108 glories to the wandering mendicant and topmost swan-like devotee, the great preceptor Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, who has taken shelter at the feet of Viṣṇu.)
3. (All glories to the unlimited millions of devotees of Lord Kṛṣṇa.)
4. (All glories to the ācārya of the holy name, Haridāsa Ṭhākura.)
5. (All glories to the flowing transcendental love of Lord Caitanya, Lord Nityānanda, Advaita Ācārya, Gadādhara, Śrī Śrīvāsa, and all the devotees of Lord Gaura.)
6. (All glories to Śrī Rādhā and Kṛṣṇa, all the cowherd families owned by Gopīnātha, the bathing tank of Śyāma [Kṛṣṇa], the bathing tank of Rādhā, and the hill of Govardhana.)
7. (All glories to the abode of Vṛndāvana)
8. (All glories to the abode of Mathurā)
9. (All glories to the abode of Navadvīpa)
10. (All glories to the abode of Jagannātha Purī)
11. (All glories to the sacred Mother Ganges River)
12. (All glories to the sacred Mother Yamunā River)
13. (All glories to the sacred plant tulasi, which is offered at the feet of Kṛṣṇa.)
14. (All glories to bhakti, devotional service to the Lord.)
15. (All glories to the assembled devotees.)
16. Chant the names Hari! Hari! in the ecstasy of caitanya-prema.

Je ānilo prema-dhana

VERSE 1

je ānilo prema-dhana koruṇā pracur
heno prabhu kothā gelā ācārya-ṭhākur

VERSE 2

kāhā mora swarū p rūpa kāhā sanātan
kāhā dāsa raghunātha patita-pāvan

VERSE 3

kāhā mora bhaṭṭa-juga kāhā kavirāj
eka-kāle kothā gelā gorā naṭa-rāj

VERSE 4

pāṣāṇe kuṭibo māthā anale paśibo
gaurāṅga guṇera nidhi kothā gele pābo

VERSE 5

se-saba saṅgīra saṅge je koilo bilās
se-saṅga nā pāiyā kānde narottama dās

1. He who brought the treasure of divine love and who was filled with compassion and mercy—where has such a personality as Śrīnivāsa Ācārya gone?
2. Where are my Svarūpa Dāmodara and Rūpa Gosvāmī? Where is Sanātana? Where is Raghunātha dāsa, the savior of the fallen?
3. Where are my Raghunātha Bhaṭṭa and Gopāla Bhaṭṭa, and where is Kṛṣṇadāsa Kavirāja? Where did Lord Gaurāṅga,

the great dancer, suddenly go?

4. I will smash my head against the rock and enter into the fire.
Where will I find Lord Gaurāṅga, the reservoir of all
wonderful qualities?
5. Being unable to obtain the association of Lord Gaurāṅga accompanied by all of these devotees in whose association He performed His pastimes, Narottama dāsa simply weeps.

Śrī Dāmodarāṣṭaka

VERSE 1

namāmīśvaram sac-cid-ānanda-rūpaṁ
lasat-kunḍalaṁ gokule bhrājamaṇam
yaśodā-bhiyolū khalād dhāvamāṇam
parāmrṣṭam atyantato drutya gopyā

VERSE 2

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

VERSE 3

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

VERSE 4

varam deva mokṣam na mokṣāvadhim vā
 na canyam vṛṇe 'ham vareṣād apiha
 idam te vapur nātha gopāla-bālam
 sadā me manasy āvirāstām kim anyaiḥ

VERSE 5

idam te mukhāmbhojam atyanta-nīlair
 vṛtam kuntalaiḥ snigdha-raktaiś ca gopyā
 muhuś cumbitam bimba-raktādharam me
 manasy āvirāstām alam lakṣa-lābhaiḥ

VERSE 6

namo deva dāmodarānanta viṣṇo
 prasīda prabho duḥkha-jālābdhi-magnam
 kṛpā-drṣṭi-vṛṣṭyāti-dīnam batānu
 grhāṇeṣa mām ajñam edhy akṣi-drśyaḥ

VERSE 7

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

VERSE 8

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

1. To the Supreme Lord, whose transcendental form is full of eternity, knowledge and bliss, whose shark-shaped earrings are swinging to and fro, who shines beautifully in Gokula, who quickly ran in fear of mother Yaśodā, but was ultimately caught—to that Supreme Lord, Śrī Dāmodara, I offer my humble obeisances.
2. He cried and rubbed His eyes again and again with His two lotus hands. His eyes were fearful and His breathing quick and He shivered in fright. Upon His neck marked with three lines, the pearl necklace shook. To this Supreme Lord, Śrī Dāmodara, who is bound with His devotees' love, I offer my humble obeisances.
3. Again let me offer my respectful obeisances unto the Supreme Personality of Godhead. O my Lord, I offer my obeisances hundreds and thousands of times with all affection because by Your personal pastimes You plunge the gopīs into an ocean of nectar. Appreciating Your opulence, devotees generally declare that You are always subjugated by their feelings.
1. O Lord, I do not ask You for liberation or any material facility up to the point of liberation. What I want as Your favor is that I may always think of Your form in which I see You now, as Dāmodara. You are so beautiful and attractive that my mind does not want anything besides this wonderful form.
2. O Lord, the cheeks of Your blackish lotus face, which is encircled by locks of curling hair, have become reddened like *bimba* fruit due to mother Yaśodā's kisses. What more can I

describe than this? Millions of opulenses are of no use to me, but may this vision constantly remain in my mind.

3. O Lord, O Dāmodara! O Ananta! O Viṣṇu! O master! I offer my obeisances unto You. Be pleased upon me. I am a poor fool drowning in an ocean of sorrow. Please shower Your merciful glance upon me.
4. My dear Lord Dāmodara, once when You were playing as a naughty boy in the house of Nanda Mahārāja, You broke the box containing yogurt, and because of that, mother Yaśodā considered You an offender and tied You with rope to the household grinding mortar. At that time You delivered two sons of Kuvera, Nalakūvara and Maṇigrīva, who were staying there as two arjuna trees in the yard of Nanda Mahārāja. My only request is that by Your merciful pastimes You may similarly deliver me.
1. O Lord Dāmodara, I offer my obeisances to the brilliantly effulgent rope which binds Your belly. I offer my obeisances to Your belly, which is the abode of the entire universe. I humbly bow down to Your most beloved Śrīmatī Rādhārāṇī, and to You, my Lord, who displays unlimited pastimes.

Obeisances

-
1. When entering and leaving the temple room one should offer obeisances to the spiritual master while bowing down.

nama om viṣṇu-pādāya
kṛṣṇa-preṣṭhāya bhū -tale
śrīmate bhaktivedānta-
svāmin iti nāmine

namas te sārāsvate deve
gaura-vāṇī-pracāriṇe
nirviśeṣa-śū nyavādi-
pāścātya-deśa-tāriṇe

** If one is initiated or an accepted aspiring disciple he should chant the pranam mantra for his spiritual master instead.*

1. When offering obeisances to a devotee(s) one should say:

vāñchā-kalpatarubhyaś ca
kṛpā-sindhubhya eva ca
patitānāṃ pāvanebhyo
vaiṣṇavebhyo namo namaḥ

Ten Offenses

to the Chanting of the Holy Name of the Lord

1. To blaspheme the devotees who have dedicated their lives for propagating the holy name of the Lord.
2. To consider the names of demigods like Lord Śiva or Lord Brahmā to be equal to, or independent of, the name of Lord Viṣṇu.
3. To disobey the orders of the spiritual master.
4. To blaspheme the Vedic literature or literature in pursuance of the Vedic version.
5. To consider the glories of chanting Hare Kṛṣṇa to be imagination.
6. To give some interpretation on the holy name of the Lord.
7. To commit sinful activities on the strength of the holy name of the Lord.
8. To consider the chanting of Hare Kṛṣṇa as one of the auspicious ritualistic activities offered in the Vedas as fruitive activities (karma-kāṇḍa).
9. To instruct a faithless person about the glories of the holy name.
10. To not have complete faith in the chanting of the holy names and to maintain material attachments, even after understanding so many instructions on this matter.

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



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