Temple Songbook



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FARMINGTON HILLS

INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS
FOUNDER-ĀCĀRYA HIS DIVINE GRACE A. C. BHAKTIVEDANTA SWAMI PRABHUPĀDA

Morning Deity Greeting

Greeting the Deities and guru-pūjā

7:45 am

Greeting Their Lordships

by Lord Brahmā, Brahma-saṃhitā 5.30–31

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

veṇum—the flute; **kvaṇantam**—playing; **aravinda-dala**—(like) lotus petals; **āyata**—blooming; **akṣam**—whose eyes; **barha**—a peacock's feather; **avataṃsam**—whose ornament on the head; **asita-ambuda**—(tinged with the hue of) blue clouds; **sundara**—beautiful; **aṅgam**—whose figure; **kandarpa**—of Cupids; **koṭi**—millions; **kamanīya**—charming; **viśeṣa**—unique; **śobham**—whose loveliness; **govindam**—Govinda; **ādi-puruṣam**—the original person; **tam**—Him; **aham**—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; **ciram**—eternally; **jaganti**—the universes; **ānanda**—bliss; **cit**—truth; **maya**—full of; **sat**—substantiality; **ujjvala**—full of dazzling splendor; **vigrahasya**—whose form; **govindam**—Govinda; **ādi-puruṣam**—the original person; **tam**—Him; **aham**—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-vandanā

Guru-pūjā song
by Śrīla Narottama dāsa Ṭhākura

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.

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)

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.

4

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

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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; **bhu-tale**—on the earth; **śrīmate**—all-beautiful; **bhaktivedanta-svāmin**—A. C. Bhaktivedanta Swami; **iti**—thus; **nāmine**—who is named.

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

namaḥ—obeisances; **te**—unto you; **sārasvate 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. Bhaktivedanta 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.

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
Śrīla Prabhupāda patita-pāvana,
jaya Prabhupāda, jaya Prabhupāda, jaya
Prabhupāda, jaya Prabhupāda
jaya jaya Prabhupāda, Prabhupāda,
Prabhupāda, jaya jaya 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.

OPTIONAL

I take shelter of your lotus feet. Śrīla Prabhupāda, the deliverer of all fallen souls: all glories to Śrīla Prabhupāda!

Morning Class

Śrīmad-Bhāgavatam class and prasādam

8:15 am

Jaya Rādhā-Mādhava

by Śrīla Bhaktivinoda Ṭhākura

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.

Mahā-prasādam Prayer

before honoring prasādam

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

mahā-prasāde—in mahā-prasāda, the Lord's remnants; **govinde**—in Govinda; **nāma-brahmaṇi**—in the holy name, which is itself Brahman; **vaiṣṇave**—in the Vaiṣṇava; **svalpa-puṇya-vatām**—of those with little pious merit; **rājan**—O king; **viśvāsaḥ**—faith; **na eva**—never; **jāyate**—arises.

TRANSLATIONS

O king, for those who have accumulated little pious merit, faith in mahā-prasāda, in Govinda, in the holy name, which is itself Brahman, and in the Vaiṣṇava never arises.

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 the Hare Kṛṣṇa mahā-mantra 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. The mantra means "Please engage me in Your loving devotional service."

Morning Worship Ceremony

Maṅgala-ārati

5:00 am

Śrī Śrī Gurv-aṣṭaka

Maṅgala-ārati song

by Śrīla Viśvanātha Cakravartī Ṭhākura

1

saṃsāra-dāvānala-līḍha-loka-
trāṇāya kāruṇya-ghanāghanatvam
prāptasya kalyāṇa-guṇārṇavasya
vande guroḥ śrī-caraṇāravindam

saṃsāra—(of) material existence; **dāvā-anala**—(by) the forest fire; **līḍha**—afflicted; **loka**—the people; **trāṇāya**—to deliver; **kāruṇya**—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.

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, **aśru-taraṅga**—torrents of tears; **bhājaḥ**—who feels; **vande**—I offer obeisances; **guroḥ**—of my spiritual master; **śrī**—auspicious; **caraṇa-aravindam**—unto the lotus feet.

3

śrī-vigrahārādhana-nitya-nānā-
śṛṅgāra-tan-mandira-mārjanādau
yuktasya bhaktāṃś 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.

4

catur-vidha-śrī-bhagavat-prasāda-
svādv-anna-tṛptān hari-bhakta-saṅghān
kṛtvaiva tṛptiṃ 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.

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.

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

Prasāda-sevāya

honoring prasādam
by Śrīla Bhaktivinoda Ṭhākura

śarīra abidyā-jāl, joḍendriya tāhe kāl,
jīve phele viṣaya-sāgore
tā'ra madhye jihwā ati, lobhamoy sudurmati,
tā'ke jetā kaṭhina saṃsāre

kṛṣṇa baḍo doyāmay, karibāre jihwā 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.

Evening Worship Ceremony

Evening ārati

Gaura-ārati

Sundara-ārati
by Śrīla Bhaktivinoda Ṭhākura

1

(kiba) jaya jaya gorācānder āratiko śobhā
jāhnavī-taṭa-vane jaga-mana-lobhā
dakhiṇe 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; **dakhiṇe**—right side; **nitāicānd**—Lord Nityānanda; **bāme**—left side; **gadādhara**—Gadādhara; **nikaṭe**—nearby; **adwaita**—Adwaita; **śrīnivāsa**—Śrīvāsa; **chatra-dhara**—to hold;

2

bosiyāche gorācānd ratna-siṃhāsane
ārati 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; **ārati**—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.

3

śaṅkha bāje ghaṇṭā bāje bāje karatāla
madhura mṛdaṅga bāje parama rasāla

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

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

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.

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.

8

yasya prasādād bhagavat-prasādo
yasyāprasādān na gatiḥ kuto 'pi
dhyāyan stuvaṃs tasya yaśas tri-sandhyaṃ
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; **kutaḥ 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.

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.

Śrī Dāmodarāṣṭaka
by Satyavrata Muni, from the Padma Purāṇa

1

namāmīśvaraṃ sac-cid-ānanda-rūpaṃ
lasat-kuṇḍalaṃ gokule bhrājamānam
yaśodā-bhiyolūkhalād dhāvamānaṃ
parāmṛṣṭam atyantato drutya gopyā

2

rudantaṃ muhur netra-yugmaṃ mṛjantam
karāmbhoja-yugmena sātaṅka-netram
muhuḥ śvāsa-kampa-trirekhāṅka-kaṇṭha-
sthita-graivaṃ dāmodaraṃ bhakti-baddham

3

itīdṛk sva-līlābhir ānanda-kuṇḍe
sva-ghoṣaṃ nimajjantam ākhyāpayantam
tadīyeṣita-jñeṣu bhaktair jitatvaṃ
punaḥ prematas taṃ śatāvṛtti vande

4

varaṃ deva mokṣaṃ na mokṣāvadhiṃ vā
na cānyaṃ vṛṇe 'haṃ vareṣād apīha
idaṃ te vapur nātha gopāla-bālaṃ
sadā me manasy āvirāstāṃ kim anyaiḥ

5

idaṃ te mukhāmbhojam atyanta-nīlair
vṛtaṃ kuntalaiḥ snigdha-raktaiś ca gopyā
muhuś cumbitaṃ bimba-raktādharaṃ me
manasy āvirāstām alaṃ lakṣa-lābhaiḥ

6

namo deva dāmodarānanta viṣṇo
prasīda prabho duḥkha-jālābdhi-magnam
kṛpā-dṛṣṭi-vṛṣṭyāti-dīnaṃ batānu
gṛhāṇeṣa mām ajñam edhy akṣi-dṛśyaḥ

7

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

8

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

Śrī Nṛsiṃha Praṇāma

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

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

namaḥ—obeisances; **te**—unto You; **nara-siṃhāya**—unto Lord Narasiṃha; **prahlāda**—(to) Prahlāda Mahārāja; **āhlāda**—(of) joy; **dāyine**—the giver; **hiraṇyakaśipoḥ**—of Hiraṇyakaśipu; **vakṣaḥ**—chest; **śilā**—(on) the stonelike; **ṭaṅka**—chisels; **nakha-ālaye**— whose nails; **itaḥ**—here; **nṛsiṃhaḥ**—Lord Nṛsiṃha; **parataḥ**—there; **nṛsiṃhaḥ**—Lord Nṛsiṃha; **yataḥ 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; **śaraṇam**—the supreme refuge; **prapadye**—I surrender.

tava kara-kamala-vare nakham
adbhuta-śṛṅgaṃ
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 Prahlāda 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 Hiraṇyakaśipu has been ripped apart by the wonderful pointed nails on Your beautiful lotus hands.

Tulasī Worship and Japa

Tulasī-ārati and japa

5:30 am

Tulasī Pūjā

TULASĪ PRAṆĀMA

vṛndāyai tulasī-devyai
priyāyai keśavasya ca
viṣṇu-bhakti-prade devi
satyavatyai 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; **devi**—O goddess; **satya-vatyai**—unto Satyavatī; **namaḥ namaḥ**—repeated obeisances.

1

namo namaḥ tulasī kṛṣṇa-preyasi namo namaḥ
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.

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; **bṛndāvana-bāsi**—resident of Vṛndāvana.

3

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

mor—mine; **ei**—this; **abhilāṣ**—desire; **bilās 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.

4

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

ei—this; **nivedana**—begging; **dharo**—hold; **sakhīr**—cowherd damsels of Vraja; **anugata**—please allow; **koro**—me; **sevā**—service; **adhikāra**—give me; **diye**—giving; **koro**—and make me; **nīja**—your own; **dāsī**—maidservant.

TRANSLATIONS

VERSE 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.

VERSE 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.

VERSE 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.

VERSE 4

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.

VERSE 5

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 opulences are of no use to me, but may this vision constantly remain in my mind.

VERSE 6

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.

VERSE 7

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.

VERSE 8

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.

How to Do Ārati

the procedure and the mantras, in brief

PREPARATION

1. Bathe, apply *tilaka*, wear clean cloth. Perform *ācamana*, sipping water three times: **oṃ keśavāya namaḥ, oṃ nārāyaṇāya namaḥ, oṃ mādhavāya namaḥ**.
2. Offer *daṇḍavats* to your guru and to Śrīla Prabhupāda, and request permission to serve.
3. Arrange the items (odd numbers preferred): incense; a ghee or camphor lamp of five or more wicks; a conch with water (*arghya*); a cloth or handkerchief; flowers; a *cāmara*; a peacock fan in warm weather; a bell; a conch for blowing.
4. Purify each item by sprinkling a few drops of water on it before offering.

ORDER OF OFFERING (FULL ĀRATI)

Blow the conch three times. Ring the bell in the left hand, held above the waist. Offer each item clockwise with the right hand, attentively and gracefully: first to your guru (three to seven circles), then to Śrīla Prabhupāda, then to the main Deities (the full circles), then to the associates and the *paramparā* (three to seven circles), then to the assembled devotees (one to three circles).

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.

6

yāni kāni ca pāpāni
brahma-hatyādikāni ca
tāni tāni praṇaśyanti
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; **praṇaśyanti**—are destroyed; **pradakṣiṇaḥ**—(by) the circumambulation (of Tulasī Devī); **pade pade**—at every step.

TRANSLATIONS

TULASĪ PRAṆĀMA

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.

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."

VERSE 6

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.

Śrī Śrī Śikṣāṣṭaka

by Śrī Caitanya Mahāprabhu

1

ceto-darpaṇa-mārjanaṃ
bhava-mahā-dāvāgni-nirvāpaṇaṃ
śreyaḥ-kairava-candrikā-vitaraṇaṃ
vidyā-vadhū-jīvanam
ānandāmbudhi-vardhanaṃ
prati-padaṃ pūrṇāmṛtāsvādanaṃ
sarvātma-snapanaṃ paraṃ 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; **śreyaḥ**—of good fortune; **kairava**—the white lotus; **candrikā**—the moonshine; **vitaraṇam**—spreading; **vidyā**—of all education; **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.

Item	Circles	Upacāra-mantra, then the mūla-mantra
Incense	7 around the whole body	*eṣa dhūpaḥ*
Camphor	as the ghee lamp	*eṣa nīrājanam*
Ghee lamp	4 to the feet, 2 to the navel, 3 to the head, 7 around the whole body	*eṣa dīpaḥ*
Water in the conch	3 to the head, 7 around the whole body; pour a little into the throw-out pot	*idaṃ arghyam*
Cloth	7 around the whole body	*idaṃ vastram*
Flowers	7 around the whole body	*etāni puṣpāṇi*; *idaṃ puṣpam* for a single flower
Cāmara	wave before the Lord a suitable number of times	*eṣa cāmara-sevā*
Fan (vyajana)	wave before the Lord a suitable number of times	*eṣa vyajana-sevā*

MŪLA-MANTRAS

- Kṛṣṇa: **klīṃ kṛṣṇāya namaḥ**
- Rādhārāṇī: **śrīṃ rāṃ rādhikāyai svāhā**
- Gaurāṅga Mahāprabhu: **klīṃ gaurāya namaḥ**
- Nityānanda Prabhu: **klīṃ deva-jāhnavī-vallabhāya namaḥ**
- Tulasī Mahārāṇī: **oṃ tulasyai namaḥ**
- Śrīla Prabhupāda: **oṃ parama-gurave namaḥ**
- Guru Mahārāja: **aiṃ gurave namaḥ**

Simplified option: "Please accept this offering of [the item]."

COMPLETION

1. Blow the conch three times.
2. Distribute the *arghya* and the flower *prasāda*.
3. Chant the *prema-dhvani* prayers if called for.
4. Offer *praṇāmas* with joined palms.
5. Clean up, and offer final *daṇḍavats*.

How to Offer Bhoga

the offering of food to the Lord, in brief

PREPARATION

1. Cook in a clean kitchen, with a clean body and a clean mind, for the Lord's pleasure. Taste nothing while cooking; the Lord tastes first.
2. Use only what the Lord accepts: grains, fruits, vegetables, milk preparations, sweets. No meat, fish or eggs, and no onion, garlic or mushrooms.
3. Keep a plate, a cup and a spoon for the Lord's use alone, never eaten from by anyone.
4. Put a portion of each preparation on the Lord's plate, with a cup of fresh water, and a *tulasī* leaf on each preparation when available.
5. Bathe, or at least wash the hands, feet and mouth, and perform *ācamana*.

THE OFFERING

Set the plate before the Deities, or before pictures of Śrīla Prabhupāda, Lord Caitanya and Śrī Śrī Rādhā-Kṛṣṇa. Ring the bell with the left hand. Bowing down, ask the spiritual master to accept the offering and present it to the Lord, and say each of the following prayers three times.

TO ŚRĪLA PRABHUPĀDA

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

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

An initiated devotee says the praṇāma mantra of his own spiritual master first, then these.

TO LORD CAITANYA

namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ

TO LORD KṚṢṆA

namo brahmaṇya-devāya
go-brāhmaṇa-hitāya ca
jagad-dhitāya kṛṣṇāya
govindāya namo namaḥ

2

nāmnām akāri bahudhā nija-sarva-śaktis
tatrārpitā niyamitaḥ smaraṇe na kālaḥ
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 potencies; **tatra**—in that; **arpitā**—bestowed; **niyamitaḥ**—restricted; **smaraṇe**—in remembering; **na**—not; **kālaḥ**—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**—attachment.

3

tṛṇād 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.

4

na dhanaṃ na janaṃ na sundarīṃ
kavitāṃ 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.

5

ayi nanda-tanuja kiṅkaraṃ
patitaṃ māṃ viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūlī-sadṛśaṃ 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; **dhūlī-sadṛśam**—like a particle of dust; **vicintaya**—kindly consider.

6

nayanaṃ galad-aśru-dhārayā
vadanaṃ gadgada-ruddhayā girā
pulakair nicitaṃ vapuḥ kadā
tava nāma-grahaṇe 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-grahaṇe**—in chanting the name; **bhaviṣyati**—will be.

7

yugāyitaṃ nimeṣeṇa
cakṣuṣā prāvṛṣāyitam
śūnyāyitaṃ jagat sarvaṃ
govinda-viraheṇa 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; **sarvam**—all; **govinda**—from Lord Govinda, Kṛṣṇa; **viraheṇa me**—by my separation.

8

āśliṣya vā pāda-ratāṃ pinaṣṭu mām
adarśanān marma-hatāṃ karotu vā
yathā tathā vā vidadhātu lampaṭo
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 aparaḥ**—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.

AFTER THE OFFERING

1. Leave the plate before the Lord for some minutes, chanting the Hare Kṛṣṇa mahā-mantra softly, and offer obeisances.
2. Take the plate down, return the offered food to the pots, and wash the Lord's plate, cup and spoon.
3. Everything offered is now *prasādam*, the Lord's mercy: honor it with the Mahā-prasādam prayer and Prasāda-sevāya, and share it with everyone.

TRANSLATIONS

TO ŚRĪLA PRABHUPĀDA

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

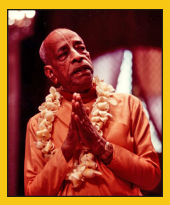
Our respectful obeisances are unto you, O spiritual master, servant of Sarasvatī Gosvāmī. You are kindly preaching the message of Lord Caitanyadeva and delivering the Western countries, which are filled with impersonalism and voidism.

TO LORD CAITANYA

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

TO LORD KṚṢṆA

Let me offer my respectful obeisances unto Lord Kṛṣṇa, who is the worshipable Deity for all brahminical men, who is the well-wisher of cows and brāhmaṇas, and who is always benefiting the whole world. I offer my repeated obeisances to the Personality of Godhead, known as Kṛṣṇa and Govinda.



Who Is Śrīla Prabhupāda

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, affectionately called Śrīla Prabhupāda, is the Founder-Ācārya (spiritual master) of the International Society for Krishna Consciousness (ISKCON). He set out from India in 1965 with only meager belongings and a few volumes of ancient Vedic texts, ready to transmit their timeless spiritual teachings to the West. Soon, from a small storefront temple in New York City, a movement blossomed all over the world. In twelve years Śrīla Prabhupāda circled the globe fourteen times, met scholars and statesmen, and inspired men and women from all walks of life to take to Krishna consciousness. Temples, schools, restaurants, and farm communities developed under his guidance.

What Is ISKCON

The International Society for Krishna Consciousness (ISKCON) is a worldwide movement founded by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, dedicated to the philosophy and practice of Krishna consciousness, also known as bhakti-yoga. In this monotheistic practice, the Absolute Truth, the source of all life, is understood to be a person. One of His many names is Krishna, meaning "all-attractive." The foundational tenets of bhakti-yoga are that we are spiritual beings, infinitesimal parts of Krishna, who are meant to connect with Him in love and devotion. We practice mantra meditation (the chanting of Krishna's holy names) as the principal means to connect with God.

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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.