

*Songs sung and verses recited
in Sadhu Bābā's Goshthi*

আশ্রমে পদাবলী

**Kirtan Program
in Sadhu Baba's Ashram**

Located next to Bhajanashram,
Ramchandrapur, Prachin Mayapur
Navadvip po. 741302
district Nadia — W. Bengal, India

Table Of Contents

MORNING SONGS

Mangala Aaroti Gaura Kishora
Mangala Aaroti Yugala Kishora

Sri Panca Tattva Vandana (Song before classes)
Sri Raadhaa-Krishna Vandana (Song after classes)

SONGS FOR EVENING AAROTI

Gaura Aroti (Vira Ballabha dasa)
Radha's Evening Aroti (Jaya Jaya Radha-ji Go)
Madan Gopaal's Evening Aroti
Tulasi Evening Aaroti
Taarak brahma Naam
Raadhe Govinda Jaya
Chay Goswaami Vandana
Nitai Gaura Haribol
Prem Dhvani

(For the comfort of new devotees the Bengali texts are written in phonetic script —
pronounce as you read)

MANGALA ĀROTI GAURA KISHORA

This is a popular Bengali song describing the auspicious ceremony of awakening the youthful Lord Caitanya (Gaura Kishor). It is often sung together with the next song, which is in the same mode and which describes the *maṅgala aroti* of Raadhaa and Krishna.

MAṄGALA ĀROTI GAURA KIŚOR MAṄGALA NITYĀNANDA JORA HI JOR

maṅgala – auspicious; *āroti* – ceremony; *gaura kiśor* - the youthful Gaura; *maṅgala* – auspicious; *nityānanda* - Lord Nityānanda; *jora hi jor* – loudly.

The auspicious ceremony of awakening the youthful Gaura (Śrī Caitanya Mahāprabhu) takes place along with the loud awakening of Lord Nityānanda.

MAṄGALA ŚRĪ ADVAITA BHAKATA HI SAṄGE MAṄGALA GĀOTA PREMA TARANĜE

maṅgala – auspicious; *śrī advaita* - Śrī Advaita Ācārya; *bhakata hi* – devotees; *saṅge* – in company; *maṅgala* – auspicious; *gāota* – singing; *prema* – love divine; *taraṅge* – on the waves.

Śrī Advaita Ācārya along with His devotees sings auspicious songs, floating on waves *prema* (love of God).

MAṄGALA BĀJATA KHOLA KARATĀLO MAṄGALA HARI DĀSA NĀCATA BHĀLO

maṅgala – auspicious; *bājata* – playing; *khola* – drums; *karatālo* – cymbals; *maṅgala* – auspicious; *hari dāsa* - Haridās Thākura; *nācata* – dancing; *bhālo* – good.

**Auspicious drums and hand cymbals resound.
The auspicious devotee Haridās Thākura dances beautifully.**

MAṄGALA DHŪPA DĪPA LOIYĀ SVARŪP MAṄGALA ĀROTI KORE APARŪP

maṅgala – auspicious; *dhūpa* – incense; *dīpa* – lamps; *loiyā* – taking; *svarūp* - Śrī Svarūpa Dāmodara Gosvāmi; *maṅgala* – auspicious; *āroti* – ceremony; *kore* – doing; *aparūp* – wonderful.

Śrī Svarūpa Dāmodara Gosvāmi takes auspicious incense and lamps

and performs a wonderful *maṅgala āroti* ceremony.

**MAṅGALA GADĀDHARA HERI PAHUṆ HĀS
MAṅGALA GĀOTE DĪNA KṚṢṆA DĀS**

maṅgala – auspicious; *gadādhara* - Gadādhara Pandit; *heri* – seeing; *pahuṇ* - the Lord; *hās* – smiles; *maṅgala* – auspicious; *gāote* – seeing; *dīna kṛṣṇa dās* - the fallen devotee Kṛṣṇa Dās

**The auspicious Gadādhara Pandit smiles when he sees the Lord.
The fallen devotee Kṛṣṇa Dās sings this auspicious song.**



MANGALA ĀROTI YUGALA KISHORA

This song describes the auspicious ceremony of awakening Radha and Krishna in Vrindavan's love-groves.

**MAṅGALA ĀROTI YUGALA KIŚOR
MAṅGALA SAKHĪ-GAṆA PREMA RASE BHOR**

maṅgala – auspicious; *āroti* – ceremony; *yugala kiśor* - the youthful Divine Couple; *maṅgala* – auspicious; *sakhī-gaṇa* – girlfriends; *prema* – love; *rāse* – in taste; *bhor* – absorbed.

**During the *maṅgala āroti* of the youthful Divine Couple
Their auspicious girlfriends (*sakhīs*) are immersed in the taste of *prema*.**

**RATANA PRADĪPA KORU ṬALAMALA THOR
NIRAKHATA MUKHA VIDHU ŚYĀMA SU-GAUR**

ratana – jewelled; *pradīpa* – lamp; *koru* – doing; *ṭalamala* – quaking; *thor* – a little; *nirakhata* – looking; *mukha* – face; *vidhu* – moon; *śyāma* – bluish; *su* – nice; *gaur* – golden.

**A jeweled lamp is lightly swung around as an offering to Rādhā-Kṛṣṇa.
The *sakhīs* behold the moon-like faces of bluish Kṛṣṇa and golden Rādhā.**

**LALITĀ VIŚĀKHĀ SAKHĪ PREMETE AGHOR (2x)
KOROTO NIRAMANCHAN DOHE DOHĀ BHOR (2x)**

lalitā viśākhā - Lalitā and Viśākhā; *sakhī* – girlfriends; *premete* - in feelings of love; *aghor* – calm; *koroto* – doing; *niramanchan* - worship; *dohe dohā* – of both Rādhā and Kṛṣṇa; *bhor* – absorbed.

**The girlfriends Lalitā and Viśākhā are absorbed in feelings of love.
They are absorbed in worshipping Rādhā and Kṛṣṇa
(with this *maṅgala āroti*-ceremony).**

**ŚRĪ VṚNDĀVANA KUÑJA BHUVANA UJOR
MŪRATI MANOHARA YUGALA KIŚOR**

śrī vṛndāvana - Śrī Vṛndāvana; *kuñja* - forest grove; *bhuvana* - the whole world; *ujor* – illuminates (derived from the word *ujjvala*); *mūrati* – form; *manohara* – enchanting; *yugala kiśor* - the divine youthful Couple Rādhā and Kṛṣṇa.

**The forest grove in Vṛndāvan illuminates the whole world.
Along with the enchanting form of the divine youthful Couple Rādhā and Kṛṣṇa.**

**GĀOETE ŚUKA PIKA NĀCATA MOR (2x)
CĀNDA UPEKHI MUKHA NIRAKHE CAKOR (2x)**

gāoete – sing; *śuka* – parrots; *pika* – cuckoos; *nācata* – dance; *mor (mayūra)* – peacocks; *cānda* – moon; *upekhi* – reject; *mukha* – faces; *nirakhe* – stare; *cakor* - Cakora-birds.

**The parrots and the cuckoos sing and the peacocks dance in Vṛndāvan.
The Cakora-birds reject their beloved moon
to stare at the beautiful faces of Rādhā and Kṛṣṇa.**

**BĀJATO VIVIDHA YANTRA GHANA GHOR
ŚYĀMĀNANDA ĀNANDE BĀJĀY JĀY ḌOR**

bājato - being played; *vividha* - many kinds of; *yantra* - musical instruments; *ghana ghor* busily; *śyāmānanda* – Śyāmānanda; *ānande* – blissfully; *bājāy jāy ḍor* - plays them.

**Many kinds of musical instruments are busily being played.
Śyāmānanda blissfully plays them for the divine Couple.**



SRI PANCA TATVA VANDANA

This is a Bengali song in praise of Sri Caitanya Mahaprabhu and His eternal associates,
sung before commencing lectures.

JAY JAY NITYĀNANDĀDVAITA GAURĀṄGA

Glory to Lord Nityānanda, Śrī Advaita Ācārya and Lord Gaurāṅga (Caitanya)!

NITĀI GAURĀṄGA ! NITĀI GAURĀṄGA! (2x)

JAY JAY NITYĀNANDĀDVAITA GAURĀṄGA

JAY JAY YAŚODĀ NANDANA ŚACĪ-SUTA GAURACANDRA

**Glory to the son of mother Yaśoda (Kṛṣṇa)
who now appeared as the moon-like Gaura (Caitanya), the son of mother Śaci.**

JAY JAY ROHINĪ NANDANA BALARĀM NITYĀNANDA

**Glory to Lord Nityānanda,
Who is actually Lord Balarāma, the son of mother Rohini.**

JAY JAY MAHĀ VIṢṆU AVATĀRA ŚRĪ ADVAITA CANDRA

Glory to the moon-like Śrī Advaita, who is an descension of Mahā Viṣṇu.

JAY JAY GADĀDHARA ŚRĪVĀSĀDI GAURA BHAKTA VṚNDA

Glory to Gadādhara Pandit, Śrīvās Pandit and the other devotees of Lord Gaura.

JAY JAY SVARŪP RŪPA SANĀTANA RĀY RĀMĀNANDA

**Glory to Svarūpa Dāmodara Gosvāmī, Rūpa Gosvāmī, Sanātan Gosvāmī and
Rāmānanda Rāy.**

JAY JAY KHAṆḌA-VĀSI NARAHARI MURĀRI MUKUNDA

**Glory to the inhabitants of the region of Khaṇḍa (in Bengal) named Narahari, Murāri
and Mukunda (see Caitanya Caritāmṛta Ādi-līlā chapter 10, verses 78 and 79)**

JAY JAY PAÑCA PUTRA SAṄGE NĀCE RĀY BHAVĀNANDA

Glory to Bhavānanda Rāy, who dances along with his five sons

(see Caitanya Caritāmṛta Ādi līlā chapter 10, verses 133 and 134)

JAY JAY TINA PUTRA SAṄGE NĀCE SEN ŚIVĀNANDA

Glory to Śivānanda Sen, who dances along with his three sons

(see Caitanya Caritāmṛta Ādi līlā chapter 10, verse 62)

JAY JAY DVĀDAŚA GOPĀLA ĀDI CAUŚATHI MAHĀNTA

**Glory to the twelve cowherd boy-associates of Lord Nityānanda (or Balarāma)
and all the sixty-four great associates of Lord Caitanya.**

EI BĀR KṚPĀ KORI DEHO GAURA CARAṆĀRAVINDA

ei – this; *bār* – time; *kṛpā* – mercy; *kori* – do; *deho* – give; *gaura caraṇāravinda* - the lotus feet of Lord Gaura.

This time please give me the lotus feet of Lord Gaura!

GAURA CARAṆĀRAVINDA (2x)

JAY JAY NITYĀNANDĀDVAITA GAURĀṄGA

Glory to Lord Nityānanda, Advaita Ācārya and Lord Gaurāṅga!

JAY JAY NITYĀNANDA ŚRI ADVAITA GAURĀṄGA (2x)



SRI RĀDHĀ-KṚṢṆA VANDANA

This Bengali song, glorifying Shri-Shri-Radha-Krishna and Their eternal associates,
is sung after lectures.

JAY JAY RĀDHE KṚṢṆA! GOVINDA!

All glories to Rādhā and Kṛṣṇa, who is also called Govinda.

**RĀDHE GOVINDA! RĀDHE GOVINDA!
JAY JAY RĀDHE KṚṢṆA GOVINDA!**

JAY JAY ŚYĀMSUNDAR MADAN MOHAN VRINDĀVANA CANDRA

All glories to Śyāmasundara (beautiful and black Kṛṣṇa), Who enchants even Cupid
(Madan Mohan) and Who shines like the moon in Vṛndāvan.

JAY JAY RĀDHĀ RAMAN RĀS BIHĀRI ŚRĪ GOKULĀNANDA !

All glories to Kṛṣṇa, who is the lover of Rādhā (Rādhā Raman), the enjoyer of the
Rāsa dance (Rās bihāri) and who gives joy to the area of Gokula (Gokulānanda).

JAY JAY RĀDHĀ KĀNTA RĀDHĀ VINOD ŚRĪ RĀDHĀ GOVINDA

All glories to Kṛṣṇa, who is the lover of Rādhā (Rādhā Kānta),
who delights Rādhā (Rādhā Vinod) and glories to Rādhā and Govinda together!

JAY JAY RĀSEŚVARI VINODINI BHĀNUKULA CANDRA

All glories to Śrīmatī Rādhārāṇī, who is the Queen of the Rāsa-dance (Rāseśvari)
who gives pleasure (Vinodini) and who rises like the moon in the family of king
Vṛṣabhānu (Bhānukula Candra)!

JAY JAY LALITĀ VIŚĀKHĀ ĀDI JOTO SAKHI VṚNDA

All glories to Lalitā and Viśākhā and all the other girlfriends of Rādhā and Kṛṣṇa.

JAY JAY ŚRĪ RŪPA MANJARĪ ĀDI MANJARĪ ANAṄGA

All glories to Śrī Rūpa Mañjarī and all the other maidservants of Rādhā and Kṛṣṇa, such as Anaṅga Mañjarī, Śrī Rādhā's younger sister.

JAY JAY PAURṆAMĀSĪ KUNDALATĀ JAY BĪRĀ VRINDĀ

All glories to Paurṇamāsī, who is Yogamāyā, who arranges for Rādhā and Kṛṣṇa's secret meetings, Kundalatā, Kṛṣṇa's niece, and Vīrā and Vṛndā, the expert messengers of Rādhā and Kṛṣṇa.

KRIPĀ KORĪ DEHO YUGAL CARAṆĀRAVINDA

Please give me the lotus feet of Rādhā and Kṛṣṇa.



SRI GAURA'S EVENING ĀROTI SONG

BHĀLĪ GORACĀNDERĀ ĀROTI BONI
BĀJE SAṆKĪRTANERA MADHURA RASA DHVANI

bhāli – good; *goracāndera* – of Gauracandra; *āroti* – *ārati*; *boni* – multitude; *bāje* – playing; *saṅkīrtanera* – of the *kīrtan*; *madhura* – sweet; *rasa* – juice; *dhvani* – sound.

“How beautiful is the evening-*Ārati* of Goracand!
The *saṅkīrtan* resounds sweetly and tastefully.”

ŚANKHA BĀJE, GHAṆṬĀ BĀJE, BĀJE KARATĀLA
MADHURA MRDAṆGA BĀJE, ŚUNITE RASĀLA

śankha – conch shell; *bāje* – playing; *ghaṇṭā* – gong; *bāje* – playing; *bāje* – playing; *karatāla* – hand cymbals; *madhura* – sweet; *mṛdaṅga* – clay drum; *bāje* – playing; *śunite* – to hear; *rasāla* – tasty.

“Conch shells resound, bells ring and hand cymbals chime.
Sweet clay drums pound. All this is very tasteful to hear.”

VIVIDHA KUSUMA PHULE GOLE VANAMĀLĀ

KOTO KOṬI CANDRA JINI VADANA UJJĀLĀ

vividha – different kinds; *kusuma phule* – flowers; *gole* – around the neck; *vanamālā* – forest garland; *koto* – so many; *koṭi* – ten million; *candra* – moon; *jini* – defeat; *vadana* – face; *ujjālā* – bright.

**“Around His neck Gora wears a garland of different kinds of forest flowers.
His face shines brighter than millions of moons.”**

**BRAHMĀ ĀDI DEVA JĀRE KARA-JORA KORE
SAHASRA VADANE ŚIRE MAṆI CHATRA DHARE**

brahmā ādi – beginning with Brahmā; *deva* – gods; *jāre* – whose; *kara* – hands; *jora* – folding; *kore* – doing; *sahasra* – a thousand; *vadane* – face; *śire* – on the head; *maṇi* – jewel; *chatra* – umbrella; *dhare* – holding.

**“Brahmā and other gods stand there with folded hands.
The thousand-headed Śesh holds a jewelled umbrella over His head.”**

**ŚIVA ŚUKA NĀRADA VEDA VICĀRE
NĀHI PARĀTPARA BHĀVE VIBHORE**

śiva – Lord Śiva; *śuka* – Śuka Muni; *nārada* – Nārada Muni; *veda* – the Vedas; *vicāre* – considering; *nāhi* – not; *parātpara* – higher; *bhāve* – in ecstasy; *vibhore* – absorbed.

**“Lord Śiva, Śuka Muni and Nārada Muni are considering that nothing higher than
this can be found in the Vedas, and thus they become absorbed in ecstasy.”**

**ŚRĪNIVĀSA HARIDĀSA MAṆGALA GĀOWE
NARAHARI GADĀDHARA CĀMARA DHULĀOWE**

śrīnivāsa - Śrīvās Paṇḍita; *haridāsa* - Haridāsa Ṭhākura; *maṅgala* – auspicious songs; *gāowe* – sing; *narahari* - Narahari Sarakāra; *gadādhara* - Gadādhara Paṇḍita; *cāmara* – yak tail fans; *dhulāowe* – whirl around.

**“Śrīnivās (Śrīvās Paṇḍit) and Haridās (Haridās Ṭhākura) sing auspicious songs.
Narahari (Narahari Sarakāra) and Gadādhara (Gadādhara Paṇḍit) whirl yaktail
fans.”**

**VĪRA VALLABHA DĀSA ŚRĪ GAURA CARAṆE ĀŚ
JAGA-BHORI RAHALO MAHIMĀ PRAKĀŚ**

vīra vallabha dāsa - Vīra Vallabha dāsa; *śrī gaura* - Śrī Gaura; *caraṇe* – in the lotus feet; *āś* – hoping; *jaga* – the universe; *bhori* – filled; *rahalo* – remained; *mahimā* – greatness; *prakāś* – manifest.

“Vīra-vallabha dāsa yearns for Śrī Gaura’s lotus feet.

The whole world is filled with the manifestation of His greatness.”



RĀDHĀ’S EVENING ĀROTI

**JAYA JAYA RĀDHE-JI GO! ŚARAṆA TOHĀRI
AICHANA ĀROTI JĀO BOLIHĀRI!**

jaya jaya – victory victory; *rādhe ji* – unto Rādhā; *go!* – O!: *śaraṇa* – shelter; *tohāri* – of Her; *aichana* – such; *āroti* – āraṭi ceremony; *jāo bolihāri!* – hurray!

All glories to the shelter of the lotus feet of Rādhā!

All glories to such an Āroti-ceremony!

**PĀṬA PAṬṬĀMBARA URE NĪLA ŚĀRĪ
SIN̐THI PORE SINDŪRA JĀO BOLIHĀRI**

pāṭa – silk; *paṭṭa* – silk; *ambara* – garment; *uḍe* – veil; *nīla* – blue; *śārī* – sharee; *sin̐thi* – hair part; *pore* – wears; *sindūra* – splendid powder; *jāo bolihāri* – hurray!

Rādhā wears a blue silk *sārī* and veil.

She has splendid red powder on Her hair part.

**BEŚA BANĀYALA PRIYA SAHACARĪ
RATANA SINGHĀSANE BAṬHALO GAURĪ**

beśa – dress; *banāyala* – preparing, arranging; *priya* – dear; *sahacarī* – female associates; *ratana* – jeweled; *singhāsane* – lion throne; *baṭhalo* – sat; *gaurī* – golden Rādhā.

Her dear maidservants help Her in arranging Her dress.

Gaurī (golden-complexioned Rādhā) sits on a jeweled throne.

**RATANE JORITA MONI MĀNIKYA MOTI
JHALAMALA ĀBHARAṆA PRATI AṆGE JYOTI**

ratane – in jewels; *jaḍita* – studded with; *maṇi* – jewels; *mānikya* – rubies or jewels; *moti* – pearls; *jhalamala* – shimmering; *ābharaṇa* – ornaments; *prati* – each; *aṅge* – limb; *jyoti* – illumined.

**Each of Her limbs is illuminated by glistening ornaments
studded with jewels and pearls.**

**CUWĀ CANDANA GANDHA DEHI BRAJA BĀLĀ
VṚṢABHĀNU RĀJ NANDINĪ VADANA UJĀLĀ**

cuwā [*cuyā*] – ground; *candana* – sandal wood; *gandha* – fragrant; *dehi* – giving; *braja* – of Vraja; *bālā* – girls (*gopīs*); *vṛṣabhānu rāj* – king Vṛṣabhānu; *nandinī* – daughter; *vadana* – face; *ujālā* – brilliant.

**The *gopīs* of Vraja are anointing Her body with fragrant sandalwood pulp.
The face of king Vṛṣabhānu's daughter shines splendidly.**

**CAU-DIKE SAKHĪ-GAṆA DEHI KORATĀLI
ĀROTI KORATAHI LALITĀ PIYĀRI**

cau - four; *dike* – in directions; *sakhī* - girlfriend; *gaṇa* – party; *dehi* – gives (does); *kara* – hands; *tālī* – clap; *āroti* – āraṭi; *korata-hi* – performing; *lalitā* – Lalitā-*sakhī*; *piyāri* – dear.

**On all sides Her girlfriends blissfully clap their hands.
Rādhā's dear girlfriend Lalitā performs the Āroti-ceremony.**

**NAVA NAVA VRAJAVADHŪ MAṆGALA GĀOE
PRIYA NARMA SAKHĪ-GAṆA CĀMARA DHULĀOE**

nava nava – ever fresh, or young; *vraja* – of Vraja; *vadhū* – married girls; *maṅgala* – auspicious; *gāoe* – singing; *priya* – dear; *narma* – pleasure, fun; *sakhī* - girlfriend; *gaṇa* – party; *cāmara* – yak tail fan; *dhulāoe* – whirl.

**The young married girls of Vraja sing auspicious songs.
The dearest girlfriends of Rādhā fan Her with whirling whisks.**

RĀDHĀ PĀDA PAṆKAJA BHAKATAHI ĀŚĀ

DĀSA MANOHARA KOROTO BHAROSĀ

rādhā – of Rādhā; *pāda* – feet; *pañkaja* – lotus; *bhakatahi* – devotion; *āsā* – hope; *dāsa manohara* – Manohara Dās; *koroto* – doing; *bharasā* – depending on.

Manohara Dās desires the service of Rādhā's lotus feet.



MADAN GOPĀL'S EVENING-ĀROTI

HARATA SAKALA SANTĀPA JANAMA KO MIṬATA TALAPA JAMA KĀLA KI

harata – removing, destroying; *sakala* – all; *santāpa* – suffering; *janama* – birth; *ko* – of; *miṭata* – mitigating; *talapa* – summons; *yama* – death; *kāla* – the time; *ki* - of

This *aroti* removes all material suffering and eases the pain at the time of death.

ĀROTI KIYE JAI JAI ŚRĪ MADAN GOPĀLA KI

āroti – of the *ārati*; *kiye jai jai* – ki jay, all victory; *śrī madan gopāla ki* – of Śrī Madan-Gopāla

All glories to the *aroti* of Śrī Madan Gopāl (Kṛṣṇa, the Cupid-cowherdboy)!

GO GHRITA RACITA KARPŪRA KĀ BĀTI JHALAKATA KĀÑCANA THĀLA KI

go – cow; *ghrita* – clarified butter; *racita* – made of; *karpūra* – camphor; *kā* – of; *bāti* – lamp; *jhalakata* – flashing; *kāñcana* – golden; *thāla* – tray; *ki* – of.

**A camphor-wick with clarified cow-butter is burning on a flashing golden tray
(and is offered to Kṛṣṇa during the ceremony).**

CANDRA KOṬI KOṬI BHĀNU KOṬI CHABI MUKHA ŚOBHĀ NANDA DULĀLA KI

candra – moon; *koṭi koṭi* – millions and millions; *bhānu* – sun; *koṭi* – millions; *chabi* – luster; *mukha* – face; *śobhā* – beauty; *nanda dulāla* – Nanda's son; *ki* – of.

**The face of Nanda's son (Kṛṣṇa) is more beautiful and splendid
than millions of moons and suns.**

**MAYŪRA MUKUṬA PĪTĀMBARA ŚOHE
BĀJATA VEṆU RASĀLA KI**

mayūra – peacock; *mukuta* – crown; *pītambara* – yellow cloth; *śohe* – beauty; *bājata* – playing;
veṇu – flute; *rasāla* – delicious; *ki* – of.

**Kṛṣṇa wears a beautiful crown of peacock feathers and a yellow dhoti.
He plays a delicious flute-song.**

**CARAṆA KAMALA PORE NŪPURA BĀJE
URE DOLA VAIJAYANTI MĀLA KI**

caraṇa – feet; *kamala* – lotus; *pore* – upon; *nūpura* – anklebells; *bāje* – play; *uḍe* – on the chest;
dola – dangles; *vaijayanti* – forest flowers; *māla* – garland; *ki* – of.

**His anklebells jingle on His lotus feet.
On His chest swings a garland of forest flowers.**

(chorus) **ĀROTI KIYE JAI JAI ŚRĪ MADAN GOPĀLA KI**

āroti – ārati-ceremony; *kiye jai jai* – all victory; *śrī madan gopāla* - Śrī Madan Gopāl; *ki* – of.

All glories to the āroti of Śrī Madan Gopāl.

**SUNDARA LOLA KAPOLANĪ KIYE CHABI
NIRAKHATA MADANA GOPĀLA KI**

sundara – beautiful; *lola* – dangle; *kapalanī* – cheeks; *kiye* – what; *chabi* – shining; *nirakhata* –
beholding; *madana gopāla* - Madan Gopāl; *ki* – of.

**How beautiful is Madan Gopāl to behold.
His earrings dangling on His glossy cheeks!**

**SURA-NARA-MUNI-GAṆA KORATAI ĀROTI
BHAKATA VATSALA PRATIPĀLA KI**

sura – gods; *nara* – human beings; *muni* – sages; *gaṇa* – groups; *koratai* – doing; *āroti* – āratī; *bhakata* – of the devotees; *vatsala* – affectionate; *pratipāla* – protector; *ki* – of.

**Gods, human beings and sages perform the Āroti-ceremony
to the protector and benefactor of the devotees (Kṛṣṇa).**

**BĀJE GHAṆṬĀ TĀLA MṚDAṄGA JHĀNJARI
AÑJALI KUSUMA GULĀLA KI**

bāje – playing; *ghaṇṭā* – gongs; *tāla* – beating in time; *mṛdaṅga* – clay drums; *jhanjari* – hand cymbals; *añjali* – handfuls; *kusuma* – flowers; *gulāla* – colored powder; *ki* – of.

**Gongs, hand-cymbals and clay drums are playing in time.
Handfuls of flowers and colored powder are thrown at Kṛṣṇa.**

**HU HU BOLI BOLI RAGHUNĀTH DĀS GOSVĀMĪ
MOHANA GOKULA LĀLA KI (2x)**

hu hu boli boli – saying *hu hu*; *raghunāth dās gosvāmī* – Raghunātha dāsa Gosvāmī; *mohana* – captivating; *gokula* – of Gokula; *lāla* – boy; *ki* – of.

**Out of love, Raghunātha Dās Gosvāmī cries out ‘hu hu!’
O enchanting boy of Gokula!**

**(Chorus) ĀROTI KIYE JAY JAY ŚRĪ MADAN GOPĀLA KI
MADANA GOPĀLA JAY JAY JAŚODĀ DULĀLA KI**

Glories to Madan Gopāl, the son of Mother Yaśodā!

**YAŚODĀ DULĀLA JAY JAY NANDA DULĀLA KI
NANDA DULĀLA JAY JAY GIRIDHĀRI LĀLA KI**

**Glories to the son of Yaśodā and Nanda!
Glories to the son of Nanda, the lifter of Govardhana Hill!**

**GIRIDHĀRI LĀLA JAY JAY GOVINDA GOPĀLA KI
GOVINDA GOPĀLA JAY JAY GAURA GOPĀLA KI**

All glories to Giridhārī, Govinda, Gopāl! Glory to Govinda Gopāl and Gaura Gopāl!

GAURA GOPĀLA JAY JAY ŚACĪRA DULĀLA KI
ŚACĪRA DULĀLA JAY JAY NITĀI DAYĀLA KI

Glory to Gaura Gopāl, the son of mother Śacī!
Glory to the son of mother Śacī and the merciful Nitāi (Lord Nityānanda).

NITĀI DAYĀLA SĪTĀ ADVAITA DAYĀLA KI

Glory to the merciful Nitāi, Sītā and Advaita Ācārya

(chorus) ĀROTI KIYA JAY JAY ŚRĪ MADAN GOPĀLA KI (2X)



SRI TULASI EVENING ĀROTI

NAMO NAMO TULASĪ MAHĀRĀNI
VṚNDE JI MAHĀRĀNI NAMO NAMO

namo namo – obeisances; *tulasī mahārāni* – great queen Tulasī; *vṛnde ji mahārāni* – great queen Vṛndā; *namo namo* – obeisances.

“Obeisances to you again and again, Tulasī Mahārāni, Vṛnde ji Mahārāni!”

NAMO RE NAMO RE MEYĀ NAMO NĀRĀYANI NAMO NAMO

namo re namo re – obeisances; *meyā* – mother; *namo*; *nārāyani* – consort of Nārāyaṇa; *namo namo*.

“O mother Nārāyani (consort of Nārāyaṇa)! Obeisances to you again and again.”

JĀKO DARĀŚE, PARAŚE AGHA NĀŚI
MAHIMĀ VEDA PURĀṆE VĀKHĀNI

jāko – whose; *daraśe* – sees; *paraśe* – touches; *agha* – sin; *nāśi* – destroyer; *mahimā* – greatness; *veda purāṇe* – Vedas and Purāṇas; *vākhāni* – proclaim.

**“You destroy the sins of whoever sees you or touches you.
The Vedas and Purānas proclaim your glories.”**

**JĀKO PATRA, MAÑJARĪ KOMALA,
ŚRĪPATI CARAṆA KAMALE LAPAṬĀNI
RĀDHĀ PATI CARAṆA KAMALE LAPAṬĀNI**

jāko – whose; *patra* – leaves; *mañjarī* – buds; *komala* – tender; *śrīpati* – husband of Lakṣmī; *carāṇa* – feet; *kamale* – at the lotus; *lapaṭāni* – entwine; *rādhā pati* – the lover of Rādhā; *carāṇa* – feet; *kamale* – at the lotus; *lapaṭāni* – entwine.

**“Your leaves and tender budding flowers entwine the lotus feet of Śrīpati (Viṣṇu)
or the Lord of Rādhā (Kṛṣṇa).”**

**DHANYA TULASI, PŪRANA TAPA KIYE
ŚĀLAGRĀMA KI MAHĀ PĀṬARĀNI**

dhanya – blessed; *tulasi* – Tulasi; *pūrana* – completing; *tapa* – penance; *kiye* – you did; *śālagrāma ki* – of Śālagrāma; *mahā* – great; *pāṭa-rāni* – queen.

**“Blessed you are, Tulasi, for by completing your penance you have become the great
Queen of Śālagrām (the sacred stone of Viṣṇu).”**

**DHŪPA DĪPA, NAIVEDYA ĀROTI
PHULANĀ KIYE BARAKHĀ BARAKHĀNI**

dhūpa – incense; *dīpa* – lamps; *naivedya* – food offerings; *āroti* – ārati; *phulanā kiye* – offering to you; *barakhā* – you shower; *barakhāni* – your rain of mercy.

**“You delight those who offer you incense, lamps, food or *aroti*
and shower them with your rain of grace.”**

**CHAPPANNA BHOGA, CHATRIŚA BYAÑJANA,
BINĀ TULASĪ PRABHU EKA NĀHI MĀNI**

chappanna – fifty-six; *bhoga* – offerings; *chatriśa* – thirty-six; *byanjana* – vegetables; *binā* – without; *tulasī* – Tulasi; *prabhu* – the Lord; *eka* – one; *nāhi* – not; *māni* – accept.

“The Lord will not accept any of the 56 offerings with 36 types of vegetables offered to Him if there are no Tulasī leaves on them.”

**ŚIVA SANAKĀDI, AURA BRAHMĀDIKO
DHŪRATA PHIRATA MAHĀ MUNI GYĀNI**

śiva – Śiva; *sanakādi* – Sanaka etc.; *aura* – and; *brahmādiko*; Brahmā etc.; *dhūrata phirata* – circumambulate; *mahā* – great; *muni* – silent sage; *gyāni* – wise men.

“Śiva, Sanaka, Brahmā and all other greatly wise sages circumambulate you.”

**CANDRA SAKHĪ MEYĀ, TERO JAŚO GĀOWE
BHAKATI DĀNA DIJIYE MAHĀRĀNI**

candra sakhi - the singer Candra Sakhi; *meyā* – O mother!; *tero* – your; *jaśo* – fame; *gāowe* – singing; *bhakati* – devotion; *dāna* – gift; *dijiye* – please give; *mahārāni* – great queen.

“O mother! Candra Sakhi is singing your glories.

O Mahārāni! O Great queen! Please bestow devotion upon me!”



AFTER PARIKRAMAA TAARAK BRAHMA NAAM IS SUNG:

**HARE KRISHNA HARE KRISHNA KRISHNA KRISHNA HARE HARE
HARE RAMA HARE RAMA RAMA RAMA HARE HARE**

AFTER THIS:

JAY JAY RAADHE RAADHE GOVINDA JAYA JAYA



CHAY GOSVĀMI VANDANA

Praise of the Six Gosvaamis

**HARI HARAYE NAMAH KṚṢṆA YĀDAVĀYA NAMAH
YĀDAVĀYA MĀDHAVĀYA KEŚAVĀYA NAMAH
GOPĀLA GOVINDA RĀM ŚRĪ MADHUSŪDAN
GIRIDHĀRI GOPINĀTHA MADANA MOHAN**

All glories to Kṛṣṇa, who is named Hari, Yādava, Mādhava, Keśava, Gopāl, Govinda, Rām, Śrī Madhusūdan, Giridhārī, Gopīnāth and Madana Mohan.

ŚRĪ CAITANYA NITYĀNANDA ŚRĪ ADVAITA SĪTĀ
HARI GURU VAIṢṆAVA BHĀGAVATA GĪTĀ
ŚRĪ RŪPA ŚRĪ SANĀTANA BHATṬA RAGHUNĀTH
ŚRĪ JĪVA GOPĀLA BHATṬA DĀSA RAGHUNĀTH

All glories to Śrī Caitanya, Nityānanda, Śrī Advaita Prabhu and His wife Sītā.
All glories to Hari (Kṛṣṇa), the Guru, the Vaiṣṇava devotees, and the holy scriptures the Bhāgavat Purāṇa, and the Bhagavad Gītā.
All glories to Śrī Caitanya's disciples Śrī Rūpa Gosvāmī, Śrī Sanātan Gosvāmī, Raghunāth Bhaṭṭa Gosvāmī, Śrī Jīva Gosvāmī, Śrī Gopāl Bhaṭṭa Gosvāmī and Raghunāth Dās Gosvāmī.

EI CHAY GOSĀIR KORI CARAṆA VANDAN
JĀHĀ HOITE VIGHNA NĀŚ ABHĪṢṬA PŪRAN

ei – these; *chay* – six; *gosāir* – of the Gosvāmīs; *korī* – I do; *caraṇa* – feet; *vandan* – praise; *jāhā* – them; *hoite* – from; *vighna* – obstacles; *nāś* – destruction; *abhīṣṭa* – wishes; *pūran* – fulfilled.

I praise the feet of these six Gosvāmīs.
By them obstacles are destroyed and spiritual aspirations are fulfilled.

EI CHAY GOSĀI JĀR, MUI TĀRA DĀS
TĀ SABĀRA PADA REṆU MORA PAÑCA GRĀS

ei – these; *chay* – six; *gosāi* – Gosvāmīs; *mui* – I; *tāra* – their; *dās* – servant; *tā* – them; *sabāra* – of all; *pada* – feet; *reṇu* – dust; *mora* – my; *pañca* – five; *grās* – handfuls.

I am the servant of the servant of these six Gosvāmīs.
Their foot dust is my whole meal.

EI CHAY GOSĀI PRABHU MORE KORO DOYĀ
CARAṆE ŚARAṆA NILĀM DEHO PADA CHĀYĀ

ei – these; *chay* – six; *gosāi* – Goswāmīs; *prabhu* – master; *more* – to me; *koro* – do (bestow); *doyā* – mercy; *carāṇe* – unto the feet; *śaraṇa* – shelter; *nilām* – took; *deho* – give; *pada* – feet; *chāyā* – shade.

**“O you six Gosvāmīs, my masters, bestow your grace upon me.
I took shelter of your lotus feet – give me the shade of your feet!”**

**EI CHAY GOSĀI JABE BRAJE KOILĀ BĀS
RĀDHĀ-KṚṢṆA NITYA LĪLĀ KORILĀ PROKĀŚ**

ei – these; *chay* – six; *gosāi* – Goswāmīs; *jabe* – when; *braje* – in Vraja; *koilā* – did; *bās* – live; *rādhā-kṛṣṇa* - Rādhā-Kṛṣṇa; *nitya* – eternal; *līlā* – play; *korilā* – did; *prokāś* – reveal.

**When these six Gosvāmīs lived in Vraja (Vṛndāvan area)
they revealed the eternal Play of Rādhā and Kṛṣṇa.**

**ĀNANDE BOLO HARI BHAJO VṚNDĀVAN!
ŚRĪ GURU VAIṢṆAVA PADE MAJĀIYĀ MAN**

ānande - in ecstasy; *bolo* – say; *hari* – Hari; *bhajo* – worship; *vṛndāvan* - Vṛndāvana; *śrī guru* - Śrī Guru; *vaiṣṇava* - Vaiṣṇava; *pade* – in the feet; *majāiyā* – immerse; *man* – the mind.

**“Say in ecstasy: Hari!, and worship Vṛndāvan!
Immerse your mind in the feet of the Guru and the Vaiṣṇavas!**

**ŚRĪ GURU VAIṢṆAVA PĀDA PADMA KORI ĀŚ
NĀM SAṆKĪRTANA KORE NAROTTAMA DĀS**

śrī guru - Śrī Guru; *vaiṣṇava* - Vaiṣṇava; *pāda* – feet; *padma* – lotus; *kori* – doing; *āś* – hope; *nām* – the divine name; *saṅkīrtana* – congregational chanting; *kore* – doing; *narottama dās* - Narottama Dās.

**Hoping for the lotus feet of the Guru and the Vaiṣṇavas,
Narottam Dās thus sings the names of the Lord.**

**NITĀI GAURA HARIBOL HARIBOL HARIBOL HARIBOL
BOL HARIBOL NITĀI GAURA HARIBOL
GAURA HARIBOL SĪTĀ ADVAITA BOL**

Sing the names of Hari, Nitāi and Gaura sing the names of Hari.

Sing the names of Gaura, Sītā and Advaita.

**GAUR ĀNĀ ṬHĀKUR MODER ADVAITA BOL
KULER DEBATĀ MODER ADVAITA BOL**

gaur ānā – bringing Gaura; *ṭhākur* – lord; *moder* – our; *advaita* - Advaita; *bol* – say; *kuler* – of the family; *debatā* – god; *moder* - our; *advaita* - Advaita; *bol* – say.

Sing of Advaita, our Lord who brought Gaura to the world.

Sing of Advaita, the godhead of our family.

**ADVAITA BOL SītĀ ADVAITA BOL
GAUR HARIBOL GAUR HARIBOL HARIBOL HARIBOL...**

Sing of Advaita, Sītā and Advaita.

PREMA DHVANI (CRY OF LOVE, FINAL PRAYERS, DEVOTEES KNEEL)
--

**PREM SE KAHO ŚRĪ RĀDHE KṚṢṆA BOLIYE PRABHU NITĀI CAITANYĀDVAITA ŚRĪ
RĀDHĀRĀṆĪ KI – JAY**

(In Hindi) *prem se* – with love; *kaho* – say; *boliye* – say (polite case); *ki* – what?; *jaya* = victory.

Say with love:

“Victory to Śrī Rādhē Kṛṣṇa Prabhu Nītāi Caitanya Advaita Śrī Rādhārāṇī!”

**SHRI MADAN GOPAAL DEV KI — JAY
SHRI GOPISHVAR BHAGAVAN KI — JAY
DOYAAL PRABHU SITAANAATH KI — JAY
SHRI GURU JI MAHAARAJ KI — JAY
SHRI NAVADVIP DHAAM KI — JAY
SHRI VRINDADEV DHAAM KI — JAY
GIRIRAJ MAHAARAJ KI — JAY
JAY JAY SANDHYA AARATI KI — JAY
JAY JAY SHRI RAADHE SYAAM**

THUS ENDS THE ASHRAM DAILY KIRTAN PROGRAM

2. PRAYERS, SONGS, MANTRAS AND MEDITATIONS FOR PRIVATE RECITAL

Table of contents

Sri Guru Vandana
Sri Sri Damodarashtakam
Sri Advaita Prabhor Ashtakam
Akash Pradip
Moha Mudgar

ŚRĪ GURU VANDANA

Bengali poem in praise of the Guru

ĀŚRAYA KORIYĀ BANDO ŚRĪ GURU CARAN
JĀHĀ HOITE MILE BHĀI! KṚṢṆA PREMA DHAN

āśraya – shelter; *koriyā* – doing (taking); *bando* – praise; *śrī guru caran* – the lotus feet of Śrī Guru; *jāhā* – which; *hoite* – from; *mile* – meeting (attaining); *bhāi!* – O brother!; *kṛṣṇa prema* – love for Kṛṣṇa; *dhan* – treasure.

“O brother! Take shelter of Śrī Guru's lotus feet and praise Him,
because through that one gets the treasure of love for Kṛṣṇa.

JĪBERA NISTĀRA LĀGI NANDA SUTA HARI
BHUVANE PROKĀŚ HON GURU RŪPA DHARI

jībera – of the living entity; *nistāra* – saving; *lāgi* – for; *nanda* – Nanda; *suta* – son; *hari* – Hari; *bhuvane* – on earth; *prokāś* – manifest; *hon* – is; *guru* – Guru; *rūpa* – form; *dhari* – holding.

To save the fallen souls Hari, the son of Nanda,
has manifest on earth assuming the form of the Guru.

MAHIMĀY GURU KṚṢṆA EKA KORI JĀNO
GURU ĀGYĀ HRIDE SABA SATYA KORI MĀNO

mahimāy – in greatness; *guru kṛṣṇa* - Guru and Kṛṣṇa; *eka* – one; *kori* – doing; *jāno* – know; *guru āgyā* – Guru's order; *hride* – in the heart; *saba* – all; *satya* – true, real; *kori* – doing; *māno* – accepting.

Know that in greatness the Guru and Kṛṣṇa are one (equal).

In the heart, accept the order of the Guru to be true.

**SATYA GYĀNE GURU VĀKYE JĀHĀRA BĪŚWĀS
AVAŚYA TĀHĀR HOY BRAJA BHŪME BĀS**

satya – true; *jñāne* – in knowing; *guru vākye* – words of Guru; *jāhāra* – whose; *bīśwās* – faith; *avaśya* – certainly; *tāhār* – his; *hoy* – is; *braja bhūme* – in Vraja bhūmi; *bās* – residence.

**Whoever knows and believes the words of the Guru to be true
will surely reside in Braja Bhūmi.**

**JĀHĀR PROTI GURUDEV HON PARASANNA
KONO BIGHNE SEI NĀHI HOY AVASANNA**

jāhār – whose; *proti* – toward; *gurudev* – Gurudeva; *hon* – is; *parasanna* – satisfied; *kono* – any; *bighne* – obstacle; *sei* – he; *nāhi* – not; *hoy* – is; *avasanna* – exhausted.

With whomever Gurudeva is satisfied, he will not be overcome by any obstacle.

**KṚṢṆA RUṢṬA HOLE GURU RĀKhibĀRE PĀRE
GURU RUṢṬA HOLE KṚṢṆA RĀKhibĀRE NĀRE**

kṛṣṇa - Kṛṣṇa; *ruṣṭa* – angry; *hole* – if He is; *guru* – Guru; *rākhibāre* – protecting; *pāre* – he can; *guru* – Guru; *ruṣṭa* – angry; *hole* – if he is; *kṛṣṇa* - Kṛṣṇa; *rākhibāre* – protecting; *nāre* – not.

**When Kṛṣṇa is angry the Guru can protect you,
but when the Guru is angry Kṛṣṇa cannot save you.**

**GURU MĀTĀ GURU PITĀ GURU HON PATI
GURU BINĀ E SANGSĀRE NĀHI ĀR GATI**

guru – guru; *mātā* – mother; *guru* – guru; *pitā* – father; *guru* – guru; *hon* – is; *pati* – husband; *guru* – guru; *binā* – without; *e* – this; *sangsāre* – world; *nāhi* - not; *ār* – other; *gati* – shelter.

Guru is the mother, Guru is the father and Guru is the husband.

Without the Guru there is no shelter in this world.

**GURU KE MANUṢYA GYĀN NĀ KORO KOKHON
GURU NINDĀ KABHU KARṆE NĀ KORO ŚRABAN**

guru - guru; ke - unto; manuṣya - human; gyān - view; nā - not; koro - do; kokhon - ever; guru - guru; nindā - criticize; kabhu - ever; karṇe - in the ear; nā - not; koro - do; śraban - hearing.

**Never consider the Guru to be an ordinary human being.
Never listen to criticism of the Guru.**

**GURU NINDUKERA MUKHA KOBHU NĀ HERIBE
JATHĀ HOY GURU NINDĀ TATHĀ NĀ JĀIBE**

guru - guru; nindukera - of a critic; mukha - face; kabhu - ever; nā - not; heribe - will see; jathā - wherever; hoy - is; guru - guru; nindā - criticism; tathā - there; nā - not; jāibe - will go.

**Never look at the face of a critic of the Guru.
Never go there where the Guru is criticised.**

**GURURA BIKRIYĀ JADI DEKHOHO KOKHONO
TATHĀPI AVAGYĀ NĀHI KORO KADĀCANO**

gurura - of the guru; bi - bad; kriyā - action; yadi - if; dekhoho - you see; kokhono - ever; tathāpi - still; avagyā - disregard; nāhi - not; koro - do; kadācano - ever.

If you ever see the Guru misbehaving you must still never disrespect him.

**GURU PĀDAPADME ROHE JĀRA NIṢṬHĀ BHAKTI
JAGAT TĀRITE SEI DHARE MAHĀ ŚAKTI**

guru - guru; pāda - feet; padme - in the lotus; rohe - staying; jāra - whose; niṣṭhā - fixed; bhakti - devotion; jagat - world; tārite - saving; sei - he; dhare - holds; mahā - great; śakti - power.

**Whoever has fixed devotion for the lotus feet of the Guru
bears the great power to save the world.**

**HENO GURU PĀDA PADME KOROHO VANDANĀ
JĀHĀ HOITE GHŪCE BHĀI SAKALA JANTRANĀ**

heno – such a; *guru* – guru; *pāda* – feet; *padme* – to the lotus; *koro ho* – do; *vandanā* – praise; *jāhā* – which; *hoite* – from; *ghūce* – destroy; *bhāi* – brother; *sakala* – all; *jantraṇā* – suffering.

**O brother! Praise the lotus feet of such a Guru
– through that one destroys all suffering.**

**GURU PĀDA PADMA NITYA JE KORE VANDAN
ŚIRE DHORI BANDI ĀMI TĀHĀRA CARAN**

guru – guru; *pāda* – feet; *padma* – lotus; *nitya* – always; *je* – anyone; *kore* – doing; *vandan* – praise; *śire* – on the head; *dhorī* – carrying; *bandi* – praise; *āmi* – I; *tāhāra* – his; *caran* – feet.

**I praise the feet of anyone who always praises the lotus feet of the Guru
and carry them on my head.**

**ŚRĪ GURU CARAṆA PADMA HṚDE KORI ĀŚ
ŚRĪ GURU VANDANĀ KORE SANĀTANA DĀS**

śrī guru – śrī guru; *caraṇa* – feet; *padma* – lotus; *hṛde* – in the heart; *kori* – doing; *āś* – hope; *śrī guru* – śrī guru; *vandanā* – praise; *kore* – doing; *sanātana dās* – Sanātana Dās

Hoping for the lotus feet of Śrī Guru within his heart, Sanātan Das praises Śrī Guru.



ŚRĪ ŚRĪ DĀMODARĀṢṬAKAM

**Sung daily during the month of Kaartik
(from 4 days before the full moon in October
until 4 days before the full moon in November)**

**NAMĀMĪŚVARAṂ SACCID ĀNANDA RŪPAṂ
LASAT KUṇḌALAṂ GOKULE BHRĀJAMĀNAM
YAŚODĀ BHIYOLUKHALĀD DHĀVAMĀNAM
PARĀMRṢṬAM ATYANTATO DRUTYA GOPYĀ – 1**

namāmi – I offer respects; *īśvaraṁ* – to the Lord; *sat* – truth; *cit* – consciousness; *ānanda* – bliss; *rūpaṁ* – form; *lasat* – pretty; *kuṇḍalaṁ* – earrings; *gokule* – in Gokula; *bhrājamānam* – shining; *yaśodā* – mother Yaśodā; *bhiya* – fear; *ulukhalāt* – from the grinding mortar; *dhāvamānam* – running; *parāmrṣṭam* – grasped; *atyantata* – very much; *drutya* – fast; *gopyā* – by the cowherd woman.

I offer my obeisances to the Lord whose form is transcendental, whose earrings dangle, who shines in Gokula, and who fearfully ran away from His mother Yaśodā's grinding block, hotly pursued by the cowherdess (Yaśodā).

**RUDANTAṂ MUHUḤ NETRA-YUGMAṂ MRJANTAṂ
KARĀMBHOJA YUGMENA SĀTAṆKA NETRAM
MUHUḤ ŚVĀSA KAMPA TRI-REKHĀṆKA KAṆṬHA-
STHITA GRAIVA DĀMODARAṂ BHAKTI BADDHAM - 2**

rudantaṁ – weeping; *muhuḥ* – constantly; *netra* – eye; *yugmaṁ* – couple; *mrjantaṁ* – rubbing; *kara* – hand; *ambhoja* – lotus; *yugmena* – by the couple; *sa* – with; *ātaṅka* – fearful; *netram* – eyes; *muhuḥ* – repeatedly; *śvāsa* – breathing; *kampa* – trembling; *tri* – three; *rekha* – lines; *aṅka* – marked with; *kaṇṭha* – neck; *sthita* – situated; *graiva* – necklace; *dāmodaraṁ* – to Dāmodara; *bhakti* – by devotion; *baddham* – bound.

I offer my obeisances unto Śrī Dāmodara, who is bound by devotional love only. Constantly weeping, He rubs both His fearful eyes with His two lotus-like hands, constantly sighing and making the necklace on His three-lined neck tremble.

**ITĪDRK SVA LĪLĀBHIR ĀNANDA KUṇḌE
SVA GHOṢAṂ NIMAJJANTAM ĀKHYĀPAYANTAM
TADĪYEŚITA-GYEṢU BHAKTAIR JITATVAṂ**

PUNAḤ PREMATAS TAṂ ŚATĀVṚTTI VANDĒ - 3

itīdṛk – in this way; *sva* – His own; *līlābhiḥ* – by the pastimes; *ānanda* – bliss; *kuṇḍe* – in a pool; *sva* – His own; *ghoṣaṁ* – community; *nimajjantam* – immersing; *ākhyāpayantam* – proclaiming; *tadīya* – His; *īśita* – Godhood; *jñeṣu* – among those who perceive; *bhaktaiḥ* – by the devotees; *jitatvaṁ* – conquered; *punaḥ* – over and over; *premataḥ* – out of love; *taṁ* – to Him; *śata-āvṛtti* – hundreds of times; *vandē* – praises.

“In this way Dāmodara immerses His devotees in Gokul in a pool of transcendental bliss with His pastimes, and proclaims to those devotees who only see His majesty that He is bound by love only. Hundreds of times I offer my praises to Him again.

**VARAṂ DEVA MOKṢAṂ NA MOKṢĀVADHIM VĀ
NA CĀNYAṂ VṚṆE'HAṂ VAREŚĀD APĪHA
IDAM TE VAPUR NĀTHA GOPĀLA BĀLAṂ
SADĀ ME MANASY ĀVIRĀSTĀM KIM ANYAIḤ - 4**

varaṁ – blessings; *deva* – O Lord; *mokṣaṁ* – liberation; *na* – not; *mokṣa-avadhi* – the limit of liberation; *vā* – or; *na* – not; *ca* – and; *anyaṁ* – other; *vṛṇe* – accept; *ahaṁ* – I; *vara + īśa* – the Lord of benedictions; *apī* – even; *iha* – here; *idam* – this; *te* – Your; *vapuḥ* – divine body; *nātha* – O Lord!; *go-pāla* – cow-herder; *bālaṁ* – child; *sadā* – always; *me* – my; *manasi* – in the mind; *āvirāstām* – may appear; *kim* – what; *anyaiḥ* – by others.

“O Lord! I don't want liberation or any other benediction from You, the Lord of benefactors, not even a devotional one. Just let Your form as a cowherd toddler constantly remain within my mind – what is the use of any other benediction?”

**IDAM TE MUKHĀMBHOJAM ATYANTA NĪLAIḤ
VṚTAṂ KUNTALAIḤ SNIGDHA RAKTAIS CA GOPYĀ
MUHUŚ CUMBITAṂ BIMBA RAKTĀDHARAM ME
MANASY ĀVIRĀSTĀM ALAṂ LAKṢA LĀBHAIḤ - 5**

idam – this; *te* – Your; *mukha* – face; *ambhojam* – lotus; *atyanta* – very much; *nīlaiḥ* – by the blue; *vṛtaṁ* – surrounded; *kuntalaiḥ* – by curly locks; *snigdha* – smooth; *raktaiḥ* – by red; *ca* – and; *gopyā* – by the cowherd woman (Yaśodā); *muhuh* – time and again; *cumbitaṁ* – kissing; *bimba* – Bimba fruit; *rakta* – red; *adharam* – lips; *me* – my; *manasi* – in the mind; *āvirāstām* – may appear; *alaṁ* – useless; *lakṣa* – a hundred thousand; *lābhaiḥ* – by gains.

“May Your lotus face, which is deep blue and is flanked by fine curly reddish locks, and which is constantly kissed by mother Yaśodā's red cherry-lips, always appear within my mind. I don't desire even thousands of other benefits.”

**NAMO DEVA DĀMODARĀNANTA VIṢṆO
PRASĪDA PRABHO DUḤKHA JĀLĀBDHI MAGNAM
KṚPĀ DRṢṬI BRṢṬYĀTI DĪNAM BATĀNU
GRHĀNEŚA MĀM AGYAM EDHYĀKṢI DRŚYAḤ - 6**

namaḥ - humble respect; *deva* – O God!; *dāmodara* – Dāmodara – *ananta* – unlimited; *viṣṇo* – O Viṣṇu! *prasīda* – be pleased!; *prabho* – O Lord!; *duḥkha* – sorrow; *jāla* – network; *abdhi* – ocean; *magmam* – immersed; *kṛpā* – mercy; *drṣṭi* – glance; *brṣṭyā* – by the rain; *ati* – very; *dīnam* - fallen; *bata* – O!; *anugrhāna* – be kind to me; *īśa* – God; *mām* – unto me; *ajñam* – ignorant; *edhi* – become; *akṣi* – eyes; *drśyaḥ* - visible.

“Obeisances to You, O unlimited Lord Viṣṇu, Dāmodara! O Lord, be pleased with me! I am drowning in an ocean of sorrow! Shower this wretch with Your merciful glance and accept this fool! Please appear before my eyes!”

**KUVERĀTMAJAU BADDHA MŪRTYAIVA YADVAT
TVAYĀ MOCITAU BHAKTI BHĀJAU KṚTAU CA
TATHĀ PREMA BHAKTIṂ SVAKĀM ME PRAYACCHA
NA MOKṢO GRAHO ME'STI DĀMODAREHA - 7**

kuvera – Kuvera; *ātmajau* – two sons; *baddha* – bound; *mūrtiyā* – by the form; *eva* – surely; *yadvat* – just as; *tvayā* – by You; *mocitau* – both were released; *bhakti* – devotion; *bhājau* – two vessels; *kṛtau* – made them both; *ca* – and; *tathā* – and then; *prema* – love; *bhaktiṁ* - devotion; *svakām* - of Yourself; *me* – unto me; *prayaccha* – please give; *na* – not; *mokṣa* – liberation; *grahaḥ* - desire; *me* – of me; *asti* – there is; *dāmodara* – O Dāmodara!; *iha* – here.

O Dāmodara! Just as You freed the sons of Kuvera from Nārada's curse with the ropes that bound You to the grinding block, so similarly free me by giving me *prema bhakti* – I don't accept liberation.

**NAMAS TE'STU DĀMNE SPHURAD DĪPTI DHĀMNE
TVADĪYODARĀYĀTHA VIŚVASYA DHĀMNE**

**NAMO RĀDHİKĀYAI TVADĪYA PRIYĀYAI
NAMO'NANTA-LĪLĀYA DEVĀYA TUBHYAM - 8**

namaḥ - humble respect; *te* - to You; *astu* - let there be; *dāmne* - to the rope; *sphurat* - splendid; *dīpti* - effulgence; *dhāmne* - unto the abode; *tvadīya* - Your; *udarāya* - unto the belly; *atha* - then; *viśvasya* - of the universe; *dhāmne* - unto the support; *namaḥ* - humble respect; *rādhikāyai* - unto Rādhikā; *tvadīya* - Your; *priyāyai* - beloved fem.; *namaḥ* - humble respect; *ananta-līlāya* - unto He with unlimited plays; *devāya* - unto the god; *tubhyam* - unto You.

“Obeisances to the splendid rope, abode of divine brilliance that bound You and to Your tummy, that contains the whole universe. Obeisances to Your beloved Rādhikā and to You, the Lord who performs unlimited pastimes!”

OFFERING OF AKAASH PRADIP DURING THE MONTH OF KARTIK

Aakaash Pradip (“Sky-lamp”) is a lamp made of cottonwool soaked in ghee, waved towards the sky.

**DĀMODARĀYA NABHASI TULĀYĀM LOLAYĀ SAHA
PRADĪPAM TE PRAYACCHĀMI NAMO'NANTĀYA VEDHASE**

dāmodarāya - unto Dāmodara; *nabhasi* - in the sky; *tulāyām* - in the lamp wick; *lolayā* - with Lolā; *saha* - with; *pradīpam* - a lamp; *te* - unto You; *prayacchāmi* - I give; *namaḥ* - obeisances; *anantāya* - unto the endless; *vedhase* - unto the virtuous.

Unto Lord Dāmodar, who dwells in the sky with Lolā (Rādhā), I offer this wick lamp. Obeisances to the Endless One, the virtuous!



ŚRĪ-ŚRĪ ADVAITA PRABHOR AṢṬAKAM

Eight Sanskrit Prayers to Śrī Advaita Prabhu, by Śrīla Ānanda Gopāla Gosvāmī

VERSE 1:

**ŚRĪLĀDVAITA JAGAD-GURO GUṆA-NIDHE GAURĀṅGA DEVA PRIYA
SĪTĀNĀTHA DAYĀ-SUDHĀRṆAVA VIBHO SAD BHAKTI VISTĀRAKA
HĪNĀRTHĀDHĪKA SĀDHAKA DVIJA-MANĒ SAT PREMA HEMĀCALA
SVĀMIN KĀTARA KĪṆKAREṢU KARUṆĀ-DRṢṬĪM MANĀN NIKṢIPA**

śrīla - the most beautiful; *advaita* - Advaita Prabhu; *jagad* - universe; *guro* - O teacher!; *guṇa* - qualities; *nidhe* - ocean; *gaurāṅga-deva* - Lord Caitanya; *priya* - dear; *sītā-nātha* - the husband of Sītā; *dayā* - grace; *sudhā* - nectar; *aṇava* - ocean; *vibho* - O all-pervading One!; *sad* - real; *bhakti* - devotion; *vistāraka* - expander; *hīna* - of the fallen; *artha* - purpose; *adhika* - more; *sādhaka* - accomplisher; *dvija* - brāhmaṇa; *maṇe* - O jewel!; *sat* - real; *prema* - love of God; *hemācala* - golden mountain; *svāmin* - O master; *kātara* - afflicted; *kīṅkareṣu* - amongst the servants; *karuṇā* - merciful; *drṣṭīm* - glance; *manāk* - slightly; *nikṣipa* - cast.

O Śrīla Advaita Prabhu! O universal teacher! O ocean of qualities! O Gaurāṅga-deva's dearest associate! O husband of Sītā! O nectar-ocean of grace! O all-pervading Lord! O expander of pure devotion! O You who are always engaged in bestowing benefit on the fallen souls! O jewel of brāhmaṇas! O golden mountain of love of God! O master! Please cast a slight merciful glance on Your afflicted servants!

VERSE 2:

**ĀVIRBHŪYA VILOKAYAN MARU-SAMĀM SAD BHAKTI HĪNĀM DHARĀM
LOKĀN KALMAṢA RĀŚI GHORA TIMIRAIR ANDHĀMŚ CA TĀPĀRDITĀN
ĀDAU YASYA TAVAIVA HANTA KṚPAYĀ CITTAṀ DAYĀBDHE DRUTAṀ
SA TVAM KĀTARA KĪṆKAREṢU KARUṆĀ-DRṢṬĪM MANĀN NIKṢIPA**

āvirbhūya - appearing; *vilokayan* - seeing; *maru* - desert; *samām* - resembling; *sad* - pure; *bhakti* - devotion; *hīnām* - bereft of; *dharām* - mother earth; *lokān* - people; *kalmaṣa* - sins; *rāśi* - heaps; *ghora* - horrible; *timirair* - darkness; *andhām* - blind; *ca* - and; *tāpa* - affliction; *ārditān* - suffering; *ādau* - in the beginning; *yasya* - whose; *tava* - yours; *eva* - only; *hanta* - alas!; *kṛpayā* - mercifully; *cittaṁ* - consciousness; *dayā* - compassion; *abdhe* - O ocean!; *drutaṁ* - swiftly; *sa* - he; *tvam* - You; *kātara* -

afflicted; *kiṅkareṣu* - amongst the servants; *karuṇā* - merciful; *dr̥ṣṭim* - glance; *manāk* - slightly; *nikṣipa* - cast.

O ocean of compassion! Appearing in this world You saw that it had become like a desert, totally bereft of pure devotional practise. Aha! Seeing the afflicted people there blinded by the dense darkness of their abundant sins Your heart began to melt of great compassion. Please cast a slight merciful glance on Your afflicted servants!

VERSE 3:

GAṄGĀMBHAS TULASĪ DALAIR ANAŚANAIṚ ĀRĀDHYA PRĀṆA PRIYAM
GOLOKĀD AVATĀRYA GOPA TANAYAM GAURĀṄGA RŪPEṆA YAḤ
NĀMA PREMA SUDHĀ-JHARAIḤ KALI HATĀN JĪVĀN SAMĀPLĀVAYAḤ
SA TVAM KĀTARA KIṅKAREṢU KARUṆĀ-DR̥ṢṬIM MANĀN NIKṢIPA

gaṅgā - Gaṅgā; *ambhaḥ* - water; *tulasī* - Tulasī; *dalaiḥ* - with leaves; *anaśanaiḥ* - while fasting; *ārādhya* - worshipping; *prāṇa* - heart's; *priyam* - beloved; *golokāt* - from Goloka; *avatārya* - having descended; *gopa* - cowherd; *tanayam* - the son; *gaurāṅga-rūpeṇa* - in the form of Gaurāṅga; *yaḥ* - who; *nāma* - name; *prema* - love of God; *sudhā* - nectar; *jharaiḥ* - with the streams; *kali* - the age of Kali; *hatān* - afflicted; *jīvān* - the living beings; *samāplāvayaḥ* - inundated; *sa* - he; *tvam* - You; *kātara* - afflicted; *kiṅkareṣu* - amongst the servants; *karuṇā* - merciful; *dr̥ṣṭim* - glance; *manāk* - slightly; *nikṣipa* - cast.

By worshipping Your heart's beloved prince of the cowherds (Śrī Kṛṣṇa) with Gaṅgā-water and Tulasī-leaves and by fasting You have caused Him to descend from His Goloka-realm in the form of Śrī Gaurāṅga-deva, who inundated the living beings, that were afflicted by the present age of Kali, with the nectar-flood of Hari-nāma and prema. Please cast a slight merciful glance on Your afflicted servants!

VERSE 4:

DRAṢṬUM PŪJAKA VARYA KĀṅKṢATI MANO NAḤ SVEDA SIKTĀMBARĀM
HUṅKĀRA DHVANI DHĀRIṆĪM VIGALITĀM PREMĀŚRUBHIR MOHINĪM
MŪRTIM TE PULAKAIŚ CITĀM SURADHUNĪ TĪRA STHITĀM KAMPITĀM
TASMĀT KĀTARA KIṅKAREṢU KARUṆĀ-DR̥ṢṬIM MANĀN NIKṢIPA

draṣṭum - seeing; *pūjaka* - priest; *varya* - best; *kāṅkṣati* - desiring; *manaḥ* - mind; *naḥ* - us; *sveda* - sweat; *sikta* - drenched; *ambarāṇ* - garment; *huṅkāra* - roar; *dhvani* - sound; *dhāriṇīm* - holder; *vigalitāṇ* - melting; *prema* - love of God; *āśrubhiḥ* - with tears; *mohinīm* - enchanting; *mūrtim* - form; *te* - Your; *pulakaiḥ* - with goosepimples; *citāṇ* - heart; *suradhunī* - Gaṅgā; *tīra* - bank; *sthitāṇ* - situated; *kampitāṇ* - shivering; *tasmāt* - thus; *kātara* - afflicted; *kiṅkareṣu* - amongst the servants; *karuṇā* - merciful; *drṣṭim* - glance; *manāk* - slightly; *nikṣipa* - cast.

O best of worshippers! When we see Your enchanting form shivering and studded with goosepimples, covered by garments that are drenched by sweatdrops of ecstasy, and when we hear You weeping and roaring of ecstasy, Your eyes filled with tears of love as You stand on the bank of the Gaṅgā, our minds become very agitated. Please cast a slight merciful glance on Your afflicted servants!

VERSE 5:

**HE GOPI-HṚDAYĀDHIRĀJA SUNDARA-VARA ŚRĪ RĀDHIKĀ VALLABHA
DĪNO'YAM BATA YĀCATE'TIVIKALAS TE DARŚANAM MOHANA
ITTHAM VĀŚPA-NIRUDDHA KAṆṬHA-LAPITAM TE ŚROTUM UTKĀ VAYAM
TASMĀT KĀTARA KIṆKAREṢU KARUṆĀ-DRṢṬIM MANĀN NIKṢIPA**

he - O!; *gopi* - cowherdgirl; *hṛdaya* - heart; *ādhirāja* - king; *sundara-vara* - most beautiful one; *śrī rādhikā vallabha* - lover of Śrī Rādhikā; *dīna* - low; *ayam* - this; *bata* - alas!; *yācate* - praying; *ati* - very; *vikala* - agitated; *te* - Your; *darśanam* - audience; *mohana* - O enchanter!; *ittham* - thus; *vāśpa* - tears; *niruddha* - choked; *kaṇṭha* - throat, or voice; *lapitam* - uttering; *te* - Your; *śrotum* - hearing; *utkā* - eager; *vayam* - we; *tasmāt* - thus; *kātara* - afflicted; *kiṅkareṣu* - amongst the servants; *karuṇā* - merciful; *drṣṭim* - glance; *manāk* - slightly; *nikṣipa* - cast.

"O sovereign of the *gopīs*' hearts! O most beautiful One! O lover of Śrī Rādhikā! O enchanter! Alas! This fallen soul is very eager to see You!" We are very eager to hear You pray like that with a tear-choked voice, therefore, O master, please cast a slight merciful glance on Your afflicted servants!

VERSE 6:

**KVA TVAM GAURA-GAṆĀGRAṆĪḤ KVA NU VAYAM DĪNĀTI DĪNĀ MAHĀ
SĀMSĀRĀRṆAVA MAGNA DURGATA NARĀḤ KĀLUṢYA PAṆKĀKULĀḤ**

**TASMĀT TE PADAYOR BALAM SASUMATIM BHAKTIM CA YĀCĀMAHE
SVĀMIN KĀTARA KIṆKAREṢU KARUṆĀ-DRṢṬIM MANĀN NIKṢIPA**

kva - where; *tvaṁ* - You; *gaura-gaṇa* - associates of Lord Gaurāṅga; *agraṇīḥ* - the foremost; *kva* - where; *nu* - whether; *vayaṁ* - we; *dīna* - low; *ati* - very; *dīnā* - fallen souls; *mahā* - great; *saṁsāra* - material existence, household life; *aṇava* - ocean; *magna* - immersed; *durgata* - miserable; *narāḥ* - people; *kāluṣya* - contamination; *pañka* - mud; *ākulāḥ* - agitated; *tasmāt* - therefore; *te* - Your; *padayoḥ* - Your feet; *balam* - strength; *sasumatim* - with the right attitude; *bhaktim* - devotion; *ca* - and; *yācāmahe* - we pray; *svāmin* - O master!; *kātara* - afflicted; *kiṅkareṣu* - amongst the servants; *karuṇā* - merciful; *drṣṭim* - glance; *manāk* - slightly; *nikṣipa* - cast.

Where are You, the foremost of Lord Gaurāṅga's associates, and where are we, the most miserable fallen souls that are drowning in the great ocean of materialistic life and are agitated by the muck of sin? Therefore we pray to you for strength and proper devotion to Your lotus feet. O master! Please cast a slight merciful glance on Your afflicted servants!

VERSE 7:

**SĪTĀNĀTHA CIRĀYA MOHA TIMIRĀCCHANNAM MANAḤ KANDARAM
ASMĀKAṀ SAMUDITYA GAURA-HARIṆĀ SĀKAṀ SAMUDBHĀSAYA
SAT PREMĀMṚTA SIṢCANAIḤ ŚĪŚIRAYAN TAPTĀMS TU NAḤ PĀLAYA
SVĀMIN KĀTARA KIṆKAREṢU KARUṆĀ-DRṢṬIM MANĀN NIKṢIPA**

sītānātha - O husband of Sītā!; *cirāya* - for long; *moha* - delusion; *timira* - darkness; *āchannam* - covered over; *manaḥ* - mind; *kandaram* - cave; *asmākaṁ* - our; *samuditya* - arising; *gaura-hariṇā sākāṁ* - with Gaurahari; *samudbhāsaya* - please illuminate; *sat* - pure; *prema* - love of God; *amṛta* - nectar; *siṅcanaiḥ* - by sprinkling; *śīśirayan* - cooling off; *taptām* - the affliction; *tu* - but; *naḥ* - our; *pālaya* - protect; *svāmin* - O master!; *kātara* - afflicted; *kiṅkareṣu* - amongst the servants; *karuṇā* - merciful; *drṣṭim* - glance; *manāk* - slightly; *nikṣipa* - cast.

O husband of Sītā! May You always appear along with Śrī Gaurahari and eradicate the darkness of delusion from the caves of our minds with Your illumination, and may You protect us afflicted souls by sprinkling us with the nectar of pure love of God! O master! Please cast a slight merciful glance on Your afflicted servants!

VERSE 8:

**ŚRĪLĀDVAITA DAYĀ-NIDHE TAVA ŚUBHE JANMOTSAVE SAṄGATĀḤ
ŚRĪMAT PĀDA SARORUHA DVAYA SAMĀRĀDHĀRTHINAH SĀMPRATAM
JĀNĪMO NA VAYAM TU MŪḌHA-MATAYAS TE DEVA SEVĀ-VIDHIM
TASMĀT KĀTARA KIṆKAREṢU KARUṆĀ-DRṢṬIM MANĀN NIKṢIPA**

śrīla advaita - revered Advaita; *dayā-nidhe* - O ocean of mercy!; *tava* - Your; *śubhe* - auspicious; *janmotsave* - during the birth celebration; *saṅgatāḥ* - assembled; *śrīmat* - beautiful; *pāda* - feet; *saroruha* - lotus; *dvaya* - a pair; *samārādhā* - worshipped; *arthinaḥ* - for the sake of; *sāmpratam* - currently; *jānīmo* - knowing; *na* - not; *vayam* - we; *tu* - but; *mūḍha-matayaḥ* - fools; *te* - Your; *deva* - God; *sevā* - service; *vidhim* - rules; *tasmāt* - hence; *kātara* - afflicted; *kiṅkareṣu* - amongst the servants; *karuṇā* - merciful; *drṣṭim* - glance; *manāk* - slightly; *nikṣipa* - cast.

O Śrīla Advaita Prabhu! O ocean of mercy! We are now assembled to worship Your lotus-like feet on the auspicious occasion of Your birthday festival. But, O Lord, fools as we are we do not know the rules of this worship! Therefore, please cast a slight merciful glance on Your afflicted servants!

BENEDICTION:

**YO'DHĪTE ŚARAṆĀGATAŚ CARAṆAYOR ADVAITA DEVA PRABHOR
NITYAM BHAKTI VINAMRA MĀNASATAYĀ VANDYASYA TASYĀṢṬAKAM
TAṀ NĀMNĀ KAMALĀKṢA EṢA BHAGAVĀN ŚRĪ KṚṢṆA CAITANYAṢU
AṄGĪ-KṚTYA NIJĀNGHRI SEVAKATAYĀ PREMĀMṚTAṀ YACCHATU**

yaḥ - anyone; *adhīte* - recites; *śaraṇāgataḥ* - taking shelter; *caraṇayoḥ* - lotusfeet; *advaita deva prabhoḥ* - of Lord Advaita; *nityam* - always; *bhakti* - devotion; *vinamra* - humbly; *mānasatayā* - mentally; *vandyasya* - of this praise; *tasya* - His; *aṣṭakam* - eight verses; *taṁ* - Him; *nāmnā* - by name; *kamalākṣa* - lotus-eyed Kamalākṣa; *eṣa* - this; *bhagavān* - God; *śrī kṛṣṇa caitanyaṣu* - with Śrī Kṛṣṇa Caitanya; *aṅgīkṛtya* - having accepted; *nija* - own; *aṅghri* - lotusfeet; *sevakatayā* - being a servant; *prema* - love of God; *amṛtaṁ* - nectar; *yacchatu* - may He bestow.

May Lord Advaita-deva, who is also known as the lotus-eyed Kamalākṣa, along with Śrī Kṛṣṇa Caitanya, accept anyone who is fully surrendered to His lotus feet and who always humbly and devotedly recites these eight verses, as His servant and bestow the nectar of love of God upon him.

Thus ends the Śrī Advaita Prabhor aṣṭakam
by Prabhupāda Śrīla Ānanda Gopāla Gosvāmī



MOHA-MUDGAR

The hammer of Illusion

by Sripad Shankaracarya

1] MŪḌHA JAHĪHI DHANĀGAMA TRṢṆĀM
KURU SAD BUDDHIṀ MANASI VITRṢṆĀM
YALLABHASE NIJA KARMOPĀTTAM
VITAM TENA VINODAYA CITAM

mūḍha – fool; *jahīhi* – give up; *dhanāgama* – wealth; *trṣṇām* – thirst; *kuru* – do; *sat* – right; *buddhiṁ* – intelligence; *manasi* – in the mind; *vitṣṇām* – lack of thirst; *yat* – what; *labhase* – you gain; *nija* – own; *karma* – work; *upāttam* – granted; *vittam* – wealth; *tena* – by that; *vinodaya* – rejoice; *cittam* – consciousness.

O fool, give up hankering after wealth, refine your intellect, shake off thirst for wealth from your mind. Be happy and content with what you have by your honest labor.

2] ARTHAM ANARTHAM BHĀVAYA NITYAM
NĀSTI TATAḤ SUKHA LEŚAḤ SATYAM
PUTRĀD API DHANA BHĀJAM BHĪTIḤ
SARVATRAIṢA VIHITĀ NĪTIḤ

artham – money; *anartham* – a vice; *bhāvaya* – contemplate; *nityam* – always; *na* – not; *asti* – there is; *tataḥ* – then; *sukha* – happiness; *leśaḥ* – minutely; *satyam* – truly; *putrād* – from a son; *api* – even; *dhana* – wealth; *bhājam* – owner; *bhītiḥ* – fear; *sarvatra* – everywhere; *eṣa* – this; *vihitā* – prescribed; *nītiḥ* – morale.

Money is the root of all evil, always remember that. Surely and truly there is not a drop of happiness in it. The rich even fear their son. This is the moral lesson prescribed everywhere.

**3] YĀVAD VITTOPĀRJANA ŚAKTAḤ
TĀVAN NIJA PARIVĀRO RAKTAḤ
TAD NUCA JARAYĀ JARJARA DEHE
VĀRTĀM PṚCCHATI KO'PI NA GEHE**

yāvat – as long; *vitta* – money; *upārjana* – earning; *śaktaḥ* - power; *tāvat* – that long; *nija* – own; *parivāraḥ* - family; *raktaḥ* - attached; *tad* – that; *nu* – indeed; *ca* – and; *jarayā* – by old age; *jarjara* – infirm; *dehe* – the body; *vārtām* - news; *pṛcchati* – inquires; *ka* – who; *api* – even; *na* – not; *gehe* – at home.

Your family will love you as long as you make money, but when your body is worn down by old age no one at home will inquire about you.

**4] KĀ TAVA KĀNTĀ KAS TE PUTRAḤ
SAṂSĀRO'YAM ATĪVA VICITRAḤ
KASYA TVAM VĀ KUTA ĀYĀTAS
TATTVAṂ CINTAYA TAD IDAM BHRĀTAḤ**

kā – who (fem.); *tava* – your; *kāntā* – wife; *kaḥ* - who (m.); *te* – your; *putraḥ* - son; *saṁsāraḥ* - family life, or material life; *ayaṁ* - this; *atīva* – very much; *vicitraḥ* - amazing; *kasya* – whose; *tvam* - you; *vā* – or; *kutaḥ* - from where; *āyātaḥ* - have come; *tattvaṁ* - truth; *cintaya* – ponder; *tad* – that; *idam* - this; *bhrātaḥ* - brother.

Who is your wife, who is your son – this family life is so amazing. Whose are you and where have you come from? O brother, ponder on this!

**5] MĀ KURU DHANA JANA YAUVANA GARVAM
HARATI NIMEṢĀT KĀLAḤ SARVAM
MĀYĀMAYAM IDAM AKHILAṂ HITVĀ
BRAHMA-PADAM PRAVIŚĀŚU VIDITVĀ**

mā – don't; *kuru* – do; *dhana* – wealth; *jana* – friends; *yauvana* – youth; *garvam* - pride; *harati* – takes away; *nimeṣāt* – in a moment; *kālaḥ* - time; *sarvam* – all; *māyā-mayam* – full of illusion; *idam* – this; *akhilam* - all; *hitvā* – having given up; *brahma-padam* - divine position; *praviśa* – enter; *āśu* – quickly; *viditvā* – having understood.

Don't be fond of your wealth, friends and youth, because time will take it all away in a moment. All this is false. Having understood this, give it all up and enter into spiritual life quickly.

**6] KĀMAṀ KRODHAṀ LOBHAṀ MOHAṀ
TYAKTVĀTMANAM BHĀVAYA KO'HAM
ĀTMA JÑĀNA VIHĪNA MŪḌHĀS
TE PACYANTE NARAKE NIGŪḌHĀ**

kāmaṁ - lust; *krodhaṁ* - anger; *lobhaṁ* - greed; *mohaṁ* - illusion; *tyaktvā* – given up; *ātmanam* - of the self; *bhāvaya* – think; *kaḥ* - who; *aham* – I; *ātma* – self; *jñāna* – knowledge; *vihīna* – bereft; *mūḍhāḥ* - fools; *te* – they; *pacyante* – boiling; *narake* – in hell; *nigūḍhā* – deep.

Give up lust, anger, greed and illusion and ponder – who am I? The fools are bereft of knowledge of the Self and boil in a deep hell.

**7] SURĀ-VARĀ MANDIRĀ TARU-TALĀ VĀSAḤ
ŚĀYYA BHŪ-TALE AJINAM VĀSAḤ
SARVA PARIGRAHA BHOGA TYĀGAḤ
KASYA SUKHAM NA KAROTI VIRĀGA**

sura – god; *vara* – best; *mandira* – temple; *taru* – tree; *tala* – base; *śayya* – bedding; *bhū* – earth; *tale* – on the surface; *ajinam* - deer; *vāsaḥ* - abode; *sarva* – all; *parigraha* – taking; *bhoga* – enjoyment; *tyāgaḥ* - renouncing; *kasya* – whose; *sukham* - happiness; *na* – not; *karoti* – does; *vi* – without; *rāga* – attachment.

Who will not delight in renunciation, giving up all endeavours and enjoyment, residing sometimes in a godly temple, sometimes under a tree, lying on the ground and dressed in deer skin?

**8] ŚĀTRAU MITRE PUTRE BANDHAU
MĀ KURU YATNAM VIGRAHA SANDHAU
BHAVA SAMA CITTAḤ SARVATRA TVAM
VĀÑCHASYACIRĀD YADI VIṢṆUTVAM**

śatrau – in enemy; *mitre* – in friend; *putre* – in son, *bandhau* – in friend; *mā* – don't; *kuru* – do; *yatnam* - endeavour; *vigraha* – war; *sandhau* – in peace; *bhava* – be; *sama* – equal; *cittaḥ* - consciousness; *sarvatra* – everywhere; *tvam* - you; *vāñchasi* – desire; *acirāt* – swiftly; *viṣṇutvam* – spiritual perfection.

If you desire everlasting life swiftly, then be equipoised to enemies, friends, sons, and don't endeavour for war or peace anywhere.

9] AṢṬA KULĀCALA SAPTA SAMUDRĀḤ
BRAHMA PURANDARA DINAKARA RUDRĀḤ
NA TVAM NĀHAM NĀYAM LOKAS
TAD API KIM ARTHAM KRIYATE ŚOKAḤ

aṣṭa – eight; *kula* – group; *acala* – mountain; *sapta* – seven; *samudrāḥ* - oceans; *brahma* – Brahmā; *purandara* – Indra; *dinakara* – sun; *rudrāḥ* - Śiva; *na* – not; *tvam* - you; *na* – not; *aham* - me; *lokaḥ* - people; *tat* – that; *api* – even; *kim* - what; *artham* - reason; *kriyate* – doing; *śokaḥ* - sorrow.

Nothing is permanent – not even the eight mountains (Himālaya, Mahendra, Sahya, Suktimān, Ṛkṣa, Vindhya, Paripatra and Malaya), the seven oceans (of salt water, sugarcane, wine, ghee, curd, milk and sweet water), nor Brahmā, Indra, the sun or Śiva, nor me nor you nor any of these people. So why lament?

10] NALINĪ DALA-GATA JALAM ATI TARALAM
TADVAJ JĪVANAM ATISĀYA CAPALAM
KṢAṆAM IHA SAJJANA SAṄGATIR EKĀ
BHAVATI BHAVĀRṆAVA TARANE NAUKĀ

nalinī – lotus; *dala* – leaf; *gata* – gone; *jalam* – water; *ati* – very much; *taralam* - restless; *tadvat* – similarly; *jīvanam* – life; *atiśaya* – very much; *capalam* – restless; *kṣaṇam* – a moment; *iha* – here; *sat* – good; *jana* – people; *saṅgatīḥ* - company; *ekā* – alone; *bhavati* – it is; *bhava* – material life; *arṇava* – ocean; *tarane* – crossing; *naukā* – boat.

Life is very transitory, like the water on a lotus leaf. However, even a moment's association with a saint is a boat for crossing the ocean of material life.

11] BĀLAS TĀVAT KRĪDĀSAKTAS
TARUṆAS TĀVAT TARUṆĪ RAKTAḤ
VRDDHAS TĀVAC CINTĀ MAGNAḤ
PARAME BRAHMAṆI KO'PI NA LAGNAḤ

bālaḥ - child; *tāvat* – that long; *krīdā* – play; *āsaktaḥ* - attached; *taruṇaḥ* - young man; *tāvat* – that long; *taruṇī* – young woman; *raktaḥ* - attracted; *vrddhaḥ* - old man; *tāvat* – that long; *cintā* – worry;

magnaḥ - immersed; *parame* – in the supreme; *brahmaṇi* – in *brahman*; *ka* – who; *api* – even; *na* – not; *lagnaḥ* - immersed.

A child is attached to play, a young man to a young woman and an old man to memories and worries. No one is attached to the Supreme Brahman.

12] AṄGAṂ GALITAṂ PALITAṂ MUṆḌAṂ
DANTA VIHĪNAṂ JĀTAṂ TUṆḌAṂ
VṚDDHO YĀTI GRHĪTVĀ DAṆḌAṂ
TAD API NA MUṆCATY-ĀŚĀ PIṆḌAṂ

aṅgaṁ - body; *galitaṁ* - waning; *palitaṁ* - grey hair; *muṇḍaṁ* - skull; *danta* – teeth; *viḥinaṁ* - without; *jātaṁ* - becomes; *tuṇḍaṁ* – mouth; *vṛddhaḥ* - old; *yāti* – it goes; *grhītvā* – having grabbed; *daṇḍaṁ* - staff; *tat* – that; *api* – still; *na* – not; *muñcati* – gives up; *āśā* – desire; *piṇḍaṁ* – heap.

In old age the body deteriorates, the head is covered with grey hair, the mouth becomes toothless, and one clutches a staff to keep straight – still one cannot give up material desires.

13] PUNAR API JANANAṂ PUNAR API MARANAṂ
PUNAR API JANANĪ JAṬHARE ŚAYANAM
IHA SAṂSĀRE KHALU DUSTARE
KṚPAYĀ'PĀRE PĀHI MURĀRE

punaḥ - again; *api* – even; *jananaṁ* - birth; *punaḥ* - again; *api* – even; *maranaṁ* - death; *punaḥ* - again; *api* – even; *jananī* – mother; *jaṭhare* – in the belly; *śayanam* – lying down; *iha* – this; *saṁsāre* – repeated birth and death; *khalu* – surely; *dus-tare* – hard to cross; *kṛpayā* – by mercy; *apāre* – boundless; *pāhi* – save me; *murāre* – O Murāri!

Again there is birth, again there is death, again one reclines in the womb of a mother. This material life is surely hard to cross! O Murāri! Save me by Your mercy!

14] VAYASI-GATE KAḤ KĀMA VIKĀRAḤ
ŚUŚKA NĪRE KAḤ KĀSĀRAḤ
NAṢṬE DRAVYE KAḤ PARIVĀRO
JÑĀTE TATTVE KAḤ SAṂSĀRA

vayasi – age; *gate* – reached; *kaḥ* - who; *kāma* – lust; *vikāraḥ* - transformation; *śuṣka* – dry; *nīre* - water; *kaḥ* - who; *kāsāraḥ* - pond; *naṣṭe* – lost; *dravye* – goods; *kaḥ* - who; *parivāraḥ* - family; *jñāte* – learned; *tattve* – truth; *kaḥ* - who; *saṁsāra* – material life.

When aged, where is there sexual agitation? When there is drought, where is the pond? When goods are lost, where is the family? When the truth is learned, where is material life?

15] DINAM API RAJANĪ SĀYAM
PRĀTAḤ ŚÍSIRA VASANTO
KĀLAḤ KRĪDATI GACCHATY-ĀYUS
TAD API NA MUÑCATY-ĀŚĀ VĀYUḤ

dinam – day; *api* – even; *rajanī* – night; *sāyam* - evening; *prātaḥ* - morning; *śísira* – winter; *vasantaḥ* - spring; *kālaḥ* - time; *krīdati* – plays; *gacchati* – goes; *āyus* - lifespan; *tad* – that; *api* – even; *muñcati* – gives up; *āśā* – desires; *vāyus* - wind.

Day and night, evening and morning, winter and spring. This is the play of Time, and thus our life span is lost. Still the winds of desires are not renounced.

16] GURU CARAṆĀMBUJA NIRBHARA BHAKTAḤ
SAṂSĀRĀD ACIRĀD BHAVA MUKTAḤ
INDRIYA MĀNASA NIYAMĀD EVAM
DRAKṢYASI NIJA HṚDAYA-STHAM DEVAM
BHAJA GOVINDAM BHAJA GOVINDAM
BHAJA GOVINDAM NANU MŪḌHA-MATE
PRĀPTE SANNIDHIM ATHA TE MARAṆE
NĀHI NĀHI RAKṢATI SAḌU KṚN KARANE

guru – teacher; *carāṇa* – feet; *ambu-ja* – lotus; *nirbhara* – depending; *bhaktaḥ* - devotee; *saṁsārāt* – from material life; *a-cirād* – before long; *bhava* – be; *muktaḥ* - freed; *indriya* – senses; *mānasa* – mental; *niyamāt* – from rules; *evam* - thus; *drakṣyasi* – you will see; *nija* – own; *hṛdaya* – heart; *stham* - stationed; *devam* – the God; *bhaja* – worship; *govindam* - Govinda; *bhaja* – worship; *govindam* - Govinda; *bhaja* – worship; *govindam* - Govinda; *nanu* – O; *mūḍha* – fool; *mate* – of intelligence; *prāpte* – attained; *sannidhim* – close; *atha* – now; *te* – your; *marāṇe* – death; *nāhi* – not; *rakṣati* – will protect; *saḍu kṛn* – rules of grammar; *karāṇe* – will be able to do it.

O devotee! Be swiftly released from material life by depending on the lotus feet of the Guru. Through disciplined senses and controlled mind, you will see the Lord who dwells in your own heart! Worship Govinda, worship Govinda, worship Govinda, Oh dull minded one! When death comes near, no rules of grammar can save you!



TEN OFFENCES AGAINST THE CHANTING OF THE DIVINE NAMES

SATĀM NINDĀM PARAMAM APARĀDHAM VITANUTE
YATAḤ KHYĀTIM YĀTAM KATHAM U SAHATE TAD VIGARHITAM

satām - saints; *nindām* - criticize; *paramam* – greatest; *aparādhām* - offence; *vitante* – make; *yataḥ* - from whom; *khyātim* - fame; *yātām* - going; *katham u* – how; *sahate* – tolerate; *tad* – that; *vigarhitam* – reprehensible.

1. To criticise the saints who have broadcast the glory of the divine names is the first and foremost offence. How can the Divine Name ever tolerate such a disgraceful thing?

ŚIVASYA ŚRĪ VIṢṆOR YA IHA GUṆA NĀMĀDI SAKALAM
DHIYĀ BHINNAM PAŚYET SA KHALU HARI-NĀMĀHITAKARAḤ

śivasya – of Śiva; *śrī viṣṇor* - of Śrī Viṣṇu; *ya* – who; *iha* – here; *guṇa* – attributes; *nāma* – name; *ādi* – etc.; *sakalam* - all these; *dhiyā* – with the intelligence; *bhinnam* - difference; *paśyet* – sees; *sa* – he; *khalu* – surely; *hari-nāma* – of Hari's name; *ahita* – not beneficial; *kara* – doing.

2. Whoever sees difference between the attributes, names etc of Śiva and Śrī Viṣṇu certainly does not benefit the Divine Name of Hari.

GUROR AVAJÑĀ

guroḥ - of the guru; *avajñā* - disregard, disrespect.

3. To disrespect the Guru.

ŚRUTI ŚĀSTRA NINDANAM

śruti – *śruti*; *śāstra* – scripture; *nindanam* - criticizing.

4. To criticise the revealed Vedic scriptures.

TATHĀRTHA-VĀDO HARI-NĀMNI KALPANAM

tathā – and then; *artha-vāda* – exaggerated praise; *hari-nāmni* – of *hari-nāma*; *kalpanam* – imagination.

5. Giving up the glorifying meaning of the Hari-nāma and concocting another, futile, meaning.

NĀMNO BALĀD YASYA HI PĀPA BUDDHIḤ NA VIDYATE TASYA YAMAIḤ HI ŚUDDHIḤ

nāmna – of the name; *balāt* – from strength; *yasya* – whose; *hi* – surely; *pāpa* – sin; *buddhiḥ* - attitude; *na* – not; *vidyate* – exists; *tasya* – his; *yamaiḥ* - by rules; *hi* – surely; *śuddhiḥ* - purification.

6. Committing sin on strength of the Divine Names.

Sādhu Bābā: “If chanting of *hari-nāma* destroys all sins then I can deliberately commit sin and then later destroy them by chanting *hari-nāma*. Thinking like this is an offence.”

DHARMA VRATA TYĀGA HŪTĀDI SARVA ŚUBHA KRIYĀ SĀMYAM API PRAMĀDAḤ

dharma – ordinary religious duties; *vrata* – vows; *tyāga* – renunciation; *hūta* – sacrifices; *ādi* – beginning; *sarva* – all; *śubha* – auspicious; *kriyā* – activities; *sāmyam* – being equal; *api* – even; *pramādaḥ* - error.

7. Considering the performance of ordinary religious duties, vows, renunciation, sacrifices and all other auspicious pious works to be equal to the chanting of Hari-nāma is an offence.

AŚRADDADHĀNE VIMUKHE'PYAŚRṆVATI YAŚ COPADEŚA ŚIVA NĀMĀPARĀDHAḤ

aśraddhadhāne – faithless; *vimukhe* – averse; *api* – even; *aśṛṇvati* – not listening; *yaḥ* - who; *ca* – and; *upadeśa* – instruct; *śiva* – Śiva; *nāma* – name; *aparādhah* - offence

8. To instruct a faithless, averse person who is unwilling to listen is an offence.

ŚRUTE'PI NĀMA MĀHĀTMYE YAḤ PRĪTI RAHITO NARAḤ

śrute – hearing; *api* – even; *nāma* – the divine name; *māhātmye* – in the glories; *yaḥ* - who; *prīti* – love; *rahitaḥ* - bereft; *naraḥ* - human.

9. To remain bereft of love for the Divine Name even after hearing its glorification.

**AHAṂ MAMĀDI PARAMO NĀMNI SO'PYAPARĀDHA-KṚT
JĀTE NĀMĀPARĀDHO'PI PRAMĀDENA KATHAÑCANA
SADĀ SAÑKĪRTAYANN NĀMA TAD EKA ŚARAṆO BHAVET**

ahaṁ - I; *mama* – mine; *ādi* – etc.; *paramaḥ* - greatest; *nāmni* – name; *saḥ* - he; *api* – even; *aparādha* – offence; *kṛt* – maker; *jāte* – born; *nāma* – divine name; *aparādha* – offence; *api* – even; *pramādena* – by mistake; *kathañcana* – somehow; *sadā* – always; *sañkīrtayann* – full chanting; *nāma* – the divine names; *tad* – that; *ekaḥ* - only; *śaraṇaḥ* - shelter; *bhavet* – must be.

10. A person who engages in sense enjoyment, thinking in terms of 'I' and 'mine' is an offender.

“If one somehow, inadvertently, commits an offence to the Divine Names one should take constant and exclusive shelter of the assembled singing of Hari-nāma.”

MANTRAS

Śrī-Śrī Gurudeva's meditation —

ŚVETĀMBARA PARIDHĀNĀM ŚVETA MĀLĀNULEPANĀM
VARĀBHAYA KARĀM ŚĀNTĀM KARUṆĀMAYA VIGRAHAM
VĀMENOTPALA DHĀRIṆYĀ ŚAKTYĀLĪNGITA VIGRAHAM
SMERĀNANĀM SUPRASANNĀM SĀDHAKĀBHIṢṬA DĀYAKĀM

śveta – white; *ambara* – garments; *paridhāna* – wearing; *śveta* – white; *mālā* – garlands; *anulepanam* – ointments; *vara* – blessing; *abhaya* – fearless; *karam* – hand; *śāntam* – peaceful; *karuṇā-maya* – full of compassion; *vigraham* – form; *vāmena* – with, through the left; *utpala* – lotus flower; *dhāriṇyā* – by the female bearer; *śaktyā* – by the energy; *ālīṅgita* – embraced; *vigraham* – form; *smera* – smiling; *ānana* – face; *su* – good, well; *prasanna* – pleased, happy, satisfied; *sādhaka* – spiritual practitioner; *abhiṣṭa* – desired thing; *dāyakam* – the bestower.

He wears white garments, garlands and ointments. His hand bestows blessings and fearlessness. He is peaceful. He is the embodiment of compassion. His shape is embraced by the Shakti that holds a lotus in the left hand. His smiling face radiates satisfaction. He bestows all boons to the *sādhakas*.



Śrī-Śrī Kṛṣṇa's Pranām Mantra –

NAMO BRAHMAṆYA DEVĀYA GO-BRĀHMAṆA HITĀYA CA
JAGADDHITĀYA KṚṢṆĀYA GOVINDĀYA NAMO NAMAḤ

namaḥ - obeisances; *brahmaṇya* – of the *brāhmaṇas* – *devāya* – unto the Lord; *go* – cows; *brāhmaṇa* - of the *brāhmaṇas*; *hitāya* – unto He who benefits; *ca* – and; *jagat* – the world; *hitāya* – unto He who benefits; *kṛṣṇāya* – unto Kṛṣṇa; *govindāya* – unto Govinda; *namaḥ* - obeisances; *namaḥ* - obeisances.

“Obeisances time and again to Kṛṣṇa, Govinda, the god of the *brāhmaṇas* and the cows, the benefactor of the *brāhmaṇas* and the whole universe.”



Śrī-Śrī Rādhikā's Pranām Mantra –

**TAPTA KĀÑCANA GAURĀŅGI RĀDHE VṚNDĀVANEŚVARI
VṚṢABHĀNU SUTE DEVI TVĀM NAMĀMI HARI PRIYE**

tapta – molten; *kāñcana* – gold; *gaurāṅgi* – golden bodied fem. – *rādhe* – O Rādhā!; *vṛndāvana-īśvari* – O mistress of Vṛndāvana!; *vṛṣabhānu* – of Vṛṣabhānu – *sute* – O daughter!; *devi* – O goddess!; *tvāṁ* – unto You; *namāmi* – I offer obeisances; *hari* – of Hari; *priye* – O beloved fem.

“O beloved of Hari! O daughter of King Vṛṣabhānu! O goddess! O Rādhe! O goddess of Vrindāvan! O You whose golden body resembles molten gold! I offer my obeisances unto You!”



Śrī-Śrī Sūrya's Pranām Mantra –

**JAVĀ KUSUMA SANKĀŚAM KĀŚYAPEYAM MAHĀ-DYUTIM
DHVĀNTĀRIM SARVA PĀPA-GHNAM PRAṆATO'SMI DIVĀKARAM**

javā-kusuma – China rose; *saṅkāśa* – appearance; *kāśyapeyam* – solar; *mahā* – great; *dyutim* – radiance; *dhvānta* – darkness; *ari* – enemy; *sarva* – all; *pāpa* – sin; *ghna* – destroy; *praṇata* – salute; *asmi* – I am; *diva* – day; *ākaram* – source.

“I salute the sun, whose rays shine like the (blood-red) Javā-flower, who is great solar radiance, who is the enemy of darkness and who destroys all sins.”



Śrī-Śrī Kṛṣṇa's meditation –

**BARHĀPIḌĀBHIRĀMAM MṚGAMADA TILAKAM KUṆḌALĀKRĀNTA GAṆḌAM
KAÑJĀKṢAM KAMBU-KAṆṬHAM SMITA SUBHAGA MUKHAM SVĀDHARE NYASTA
VEṆUM
ŚYĀMAM ŚĀNTAM TRIBHAṆGAM RAVI-KARA VASANAM BHŪṢITAM VAJAYANTYĀ
VANDE VṚNDĀVANASTHAM YUVATI ŚATĀVṚTAM BRAHMA GOPĀLA VEŚAM**

barha – peacock-feathers; *āpiḍa* – chaplet tied on the crown of the head; *abhirāmaṁ* – beautified; *mṛga-mada* – musk; *tilakam* – *tilaka*-mark; *kuṇḍala* – earrings; *ākrānta* – pressed by; *gaṇḍam* – cheeks; *kañja* – lotus; *akṣaṁ* – eyes; *kambu* – conchshell; *kaṇṭhaṁ* – neck; *smita* – smile; *subhaga* – beautified; *mukhaṁ* – face; *sva* – own; *adhare* – on the lips; *nyasta* – placed; *veṇum* – flute; *śyāmaṁ* – dark blue; *sāntaṁ* – peaceful; *tri* – three; *bhaṅgaṁ* – bends; *ravi* – sun; *kara* – rays; *vasanaṁ* – cloth; *bhūṣitaṁ* – adorned; *vaijayantīyā* – by Vaijayantī; *vande* – praises; *vr̥ndāvana* – Vṛndāvana; *sthaṁ* – staying; *yuvati* – young girl; *śata* – hundreds; *āvṛtaṁ* – surrounded; *brahma* – Brahman; *gopāla* – cowherd; *veśam* – dress.

“I salute the Supreme Brahman that dwells in Vṛndāvana dressed like a cowherd boy, His head beautified by a peacock feather crown, His forehead adorned with a musk *tilaka*-mark, His cheeks struck by His earrings, His eyes resembling lotus flowers, His neck a conch shell, His beautiful smiling mouth holding a flute to the lips. He is blackish blue in complexion, peaceful, stands in a threefold bending form, His cloth shines like the sunrays, He is decorated by a five-flower garland and He is surrounded by hundreds of young girls.”



Śrī-Śrī Rādhārāṇī's meditation –

**TATO'DHYĀYET PARAM DEVĪM KĀNCANĀBHĀM VARA PRADĀM
KĪSORĪM KṚṢṆA SAHITĀM NILĀMBARA DHARĀM ŚUBHĀM
DAKṢIṆE DHṚTA TĀMBULĀM PĀṆAU VĀME SAMUDGAKĀM
DHĀRAYANTĪM SVARNA BHŪṢĀM SADĀ KṚṢṆĀNURĀGIṆĪM
KṚṢṆASYA NAYANĀSAKTĀM HĀRA NŪPURA BHŪṢITĀM**

tataḥ – then; *dhyāyet* – must meditate; *parāṁ* – supreme; *devīm* – goddess; *kāñcana* – golden; *ābhāṁ* – glow; *vara* – blessing; *pradām* – fem. giver; *kīśorīm* – adolescent girl; *kṛṣṇa* – Kṛṣṇa; *sahitām* – along with; *nīla* – blue; *ambara* – cloth; *dharām* – fem. wearer; *śubhām* – auspicious; *dakṣiṇe* – on the right; *dhṛta* – holding; *tāmbulām* – betel; *pāṇau* – in the hand; *vāme* – on the left; *samudgakām* – round box; *dhārayantīm* – wearing; *svaṛṇa* – golden; *bhūṣām* – ornaments; *sadā* – always; *kṛṣṇa* – Kṛṣṇa; *anu* – constant; *rāgiṇīm* – attached fem.; *kṛṣṇasya* – of Kṛṣṇa; *nayana* – eye; *āsaktām* – fond of; *hāra* – necklaces; *nūpura* – anklebells; *bhūṣitām* – ornamented.

“Now meditate on the Supreme Goddess, who shines like gold and bestows blessings. She is of adolescent age, dwells with Kṛṣṇa, wears a beautiful blue dress, is auspicious, holds a betel leaf in Her right hand and a

round box in Her left hand. She wears golden ornaments and is always passionately attached to Kṛṣṇa. She is the apple of Kṛṣṇa's eyes and is adorned with necklaces and anklebells.”



Śrī-Śrī Vṛndāvana's meditation –

**ŚRĪMAD VṚNDĀVANAM RAMYAM YAMUNAYĀ PRADAKṢIṆAM
ŚUDDHA SVARṆA-MAYAM STHĀNAM KALPA-VṚKṢA SU-ŚOBHANAM
NĀNĀ PUṢPA VANAM TATRA GANDHEṢU PARIPŪRITAM
DHYEYAM VṚNDĀVANAM DHĀMA GOPA GOPI VIRĀJITAM**

śrīmad – beautiful; *vṛndāvanam* – Vṛndāvana; *ramyam* – charming; *yamunayā* – by Yamunā; *pradakṣiṇam* – surrounded; *śuddha* – pure; *svarṇa* – golden; *mayam* – made of; *sthānam* – place; *kalpa-vṛkṣa* – desire trees; *su-śobhanam* – beautified by; *nānā* – various; *puṣpa* – flowers; *vanam* – forests; *tatra* – there; *gandheṣu* – among fragrances; *paripūrītam* – filled; *dhyeyam* – meditated; *vṛndāvanam* – Vṛndāvana; *dhāma* – abode; *gopa* – cowherd boy; *gopi* – cowherd girl; *virājītam* – exist.

“Meditate on Vṛndāvana, so lovely and beautiful, surrounded by the Yamunā river, made of pure gold and adorned by desire trees. There are different flower gardens there filled with fragrant flowers and many cowherd boys- and girls live there.”



Mantra for picking Tulasī-leaves –

**TULASYAMṚTA NĀMĀSI SADĀ TVAM KEŚAVA PRIYĀ
KEŚAVĀRTHE CINOMI TVĀM VARADĀ BHAVA ŚOBHANE**

tulasī – tulasī; *amṛta* – nectar; *nāma* – name; *asi* – is; *sadā* – always; *tvam* – you; *keśava priyā* – dear to Keśava; *keśava-arthe* – for Keśava's sake; *cinomi* – I pick; *tvam* – you; *varadā* – bestower of blessings; *bhava* – be; *śobhane* – beautiful, excellent female.

“Tulasi! Your name is like nectar! You are always Keśava's beloved. I pick you for the service of Keśava! O beautiful one! Be bestower of blessings.”



Śrī-Śrī Gopīśvara's Pranām Mantra –

**VR̥NDĀVANĀVANI PATE JAYA SOMA SOMA-
MAULE! SANANDANA SANĀTANA NĀRADER̥HYA
GOPĪŚVARA VRAJA VILĀSI YUGĀNGHRI PADME
PREMA PRAYACCHA NIRUPĀDHI NAMO NAMAS TE**

vr̥ndāvana – Vṛndāvana; *avani* – the land; *pate* – oh master! *jaya* – victory to You!; *soma* – *sa + umā* – the husband of Umā; *soma-maule* – O you with the moon-silver crown; *sanandana sanātana nārada* – Sanandana, Sanātana and Nārada; *iḍhya* – worshipable; *gopī-īśvara* – master of the *gopīs*; *vraja-vilāsi* – enjoyers in Vraja, Rādhā-Kṛṣṇa; *yuga* – couple; *aṅghri* – feet; *padme* – in the lotus; *prema* – love; *prayaccha* – please give; *nir-upādhi* – causeless; *namaḥ namaḥ* – not me, not me (obeisances); *te* – to You.

“O Gopīśvara [Shiva]! O master of the land of Vṛndāvana! O Soma (sa + umA = He who consorts with Uma) with the moon crest! O You who are worshiped by Sanandana, Sanātana and Nārada! Please give me causeless love for the lotus feet of the young couple that enjoys in Vraja (Rādhā-Kṛṣṇa)! I offer my obeisances unto You again and again!”



ADHIVĀSA KĪRTAN

Adhivaasa Kirtan is held on the eve of any important festival.

JAYA RE JAYA RE GORĀ, ŚRĪ ŚACI NANDANA,
MAṄGALA NAṬANA SUṬHĀM
KĪRTANA ĀNANDE, ŚRĪVĀS RĀMĀNANDE,
MUKUNDA VĀSU GUṆA GĀN

jaya re jaya – all victory; *re* – O! *gorā* - Caitanya Mahāprabhu; *śrī śaci nandana* – the son of Śacī, *maṅgala* – auspicious; *naṭana* – dancing; *suṭhām* – beautiful; *kīrtana ānande* – in the ecstasy of *kīrtan*; *śrīvās rāmānande*, *mukunda vāsu* - Śrīvāsa, Rāmānanda, Mukunda and Vāsu Ghoṣa; *guṇa* - His glories; *gān* – sing.

“All glories to Śrī Śacīnandana (Śrī Caitanya Mahāprabhu) and His auspicious dance! In the ecstasy of *kīrtan* Śrīvāsa, Rāmānanda, Mukunda and Vāsu Ghoṣa sing His glories.”

DRĀṄG DRĀṄG DRIMI DRIMI, MAṄGALA BĀJATA,
MADHURA MANDIRA RASĀLA RE
ŚAṆKHA KARATĀL, GHAṆṬĀ RABA BHELO,
MILALO PADA TALE TĀLA RE

drāṅg drāṅg drimi drimi - *drāṅg drāṅg drimi drimi*; *maṅgala* – auspicious; *bājata* – playing; *madhura* – sweet; *mandira* – temple; *rasāla* – tasty; *re* – O! *śaṅkha* - conch shells; *karatāl* - hand cymbals; *ghaṇṭā* – gongs; *raba* – sound; *bhelo* – was; *milalo* – meeting; *pada* – feet; *tale* – soles; *tāla* – rhythms; *re* – O!

“The sweet tasty temple resounds with auspicious rhythms like *drāṅg drāṅg drimi drimi*. Conch shells, hand cymbals and gongs resound, meeting with the rhythm of dancing foot-soles.”

KO DEI GORĀ AṄGE, SUGANDHI CANDANA,
KO DEI MĀLATI MĀLA RE
PIRĪTI PHULA-ŚARE, MARAMA BHEDALO,
BHĀVE SAHACARA BHORA RE

ko – some; *dei* – give; *gorā* - Caitanya Mahāprabhu; *aṅge* – on the body; *sugandhi* – fragrant; *candana* - sandalwood paste; *ko* – some; *dei* – give; *mālati* - Mālati flowers; *māla* - a garland of; *re* – O!;

pirīti – love; *phula* – flower; *śare* – arrows; *marama* – heart; *bhedalo* – pierced; *bhāve* - in emotions; *sahacara* - His associates; *bhora* - steeped in; *re* – O!

“Some anoint Gorā's body with fragrant sandalwood paste, others with a garland of Mālati flowers. The hearts of His associates are pierced with the arrows of pure love and thus they are steeped in emotions.”

KOI KOHOTO GORĀ, JĀNAKĪ BALLABHA,
RĀDHĀRA PRIYA PAÑCA BĀN RE
NAYANĀNANDER MONE, ĀNANDA HI JĀNE,
ĀMĀR GADĀDHARER PRĀN RE

koi – some; *kohoto* – say; *gorā* - Caitanya Mahāprabhu; *jānakī* – Sītā; *ballabha* - the husband of; *rādhāra* – Rādhā's; *priya* – dear; *pañca* – five; *bān* - arrows; *re* – O! *nayanānander* - Nayanānanda's; *mone* – in the mind; *ānanda* – bliss; *hi jāne* – knows; *āmār* – my; *gadādharer* - of Gadādhara; *prān* – life airs; *re* – O!

“Some say that Gorā is Rāma, the husband of Sītā, others say He is the beloved of Rādhā (Kṛṣṇa), but Nayanānanda (the author) blissfully knows: ‘He is the life of my Gadādhara.’”

Dhana-śrī –

EKA DINA PAHU HĀSI, ADVAITA MANDIRE ĀSI
BOLILEN ŚACĪRA KUMĀR
NITYĀNANDA KORI SAÑGE, ADVAITA BOSILĀ RAÑGE
MAHOTSAVE KORILĀ VICĀR

eka – one; *dina* – day; *pahu* – the Lord; *hāsi* – laughed; *advaita* - of Advaita Prabhu; *mandire* – in the home; *āsi* - coming; *bolilen* – said; *śacīra* – of Śacī; *kumār* – the boy; *nityānanda* – Nityānanda; *kori* – doing; *sañge* – in company; *advaita* - Advaita Prabhu; *bosilā* – sat; *rañge* - blissfully; *mahotsave* - a festival; *korilā* – did; *vicār* - deliberating on.

“One day the Lord Śacīnandan laughed, went to the abode of Advaita Prabhu and blissfully sat down with Him and Nityānanda, deliberating on holding a festival.”

ŚUNIYĀ ĀNANDE ĀSI, SĪTĀ ṬHĀKURĀṆĪ HĀSI,
KOHILEN MADHURA VACAN
TĀ' ŚUNI ĀNANDA MONE, MAHOTSAVERA VIDHĀNE

KOHE KICHU ŚACĪRA NANDAN

śuniyā – hearing; *ānande* – in bliss; *āsi* – coming; *sītā ṭhākuraṇī* - Sītā Ṭhākuraṇī; *hāsi* – smiled; *kohilen* – spoke; *madhura* – sweet; *vacan* – words; *tā'* – that; *śuni* – hearing; *ānanda* – bliss; *mone* – in mind; *mahotsavera* – of the festival; *vidhāne* - rules; *kohe* – said; *kichu* – something; *śacīra* – of Śacī; *nandan* – son.

“Hearing these deliberations, Sītā Ṭhākuraṇī came, smiled and spoke sweet words. Hearing them, the Son of Mother Śacī then blissfully spoke of the festival's rules.”

**ŚUNO ṬHĀKURĀṆĪ SĪTĀ, VAIṢṆAVA ĀNIYĀ ETHĀ
ĀMANTRAṆA KORIYĀ JATANE
JE BĀ GĀY JE BĀJĀY, ĀMANTRAṆA KORI TĀI
PṚTHAK PṚTHAK JANE JANE**

śuno – listen; *ṭhākuraṇī* – revered; *sītā* – Sītā; *vaiṣṇava* - Vaiṣṇavas; *āniyā* – bring; *ethā* – here; *āmantraṇa* – invite; *koriyā* – doing; *jatane* – with effort; *je* – whoever; *bā* – or; *gāy* – sings; *je* – whoever; *bājāy* – plays music; *āmantraṇa* – inviting; *kori* – doing; *tāi* – thus; *pṛthak pṛthak* – separately; *jane jane* – each person.

“Listen O revered Sītā Devi – carefully invite all the Vaiṣṇavas – whoever can sing or play a musical instrument, separately, one by one.”

**ETO BOLI GORĀ RĀY, ĀGYĀ DILO SOBĀKĀY
VAIṢṆAVE KOROHO ĀMANTRAN
KHOLA KARATĀLA LOIYĀ, AGURU CANDANA DIYĀ
PŪRṆA GHAT KOROHO STHĀPAN**

eto – this much; *boli* – saying; *gorā rāy* - Lord Gorā; *āgyā* – order; *dilo* – he gave; *sobākāy* – to all; *vaiṣṇave* - the Vaiṣṇavas; *koroho* – doing; *āmantran* – inviting; *khola* – drums; *karatāla* – hand cymbals; *loiyā* – taking; *aguru* – aguru; *candana* - sandalwood paste; *diyā* – by; *pūrṇa* – full; *ghat* – jug; *koroho* - do; *sthāpan* – establish.

“Saying this much, Lord Gorā ordered them all: “Invite the Vaiṣṇavas, take the drums and hand cymbals, *aguru* incense and sandalwood paste and establish full jugs!”

**ĀROPANA KORO KOLĀ, TĀHE BĀNDHO PHULA MĀLĀ,
KĪRTAN MAṆḌALĪ KUTŪHOLE**

**MĀLYA CANDANA GUWĀ, GHṚTA MADHU DODHI DIYĀ
KHOLA MAṄGALA SANDHYĀ KĀLE**

āropana – raise; *koro* – do; *kolā* – banana; *tāhe* – on that; *bāṇdho* – tie; *phula* – flower; *mālā* – garlands; *kīrtan* – singing; *maṇḍalī* – group; *kutūhole* – delighted; *mālyā* – garlands; *candana* – sandal wood paste; *guwā* – betel leaves; *ghṛta* – ghee; *madhu* – honey; *dodhi* – yogurt; *diyā* – through; *khola* – drums; *maṅgala* – auspicious; *sandhyā* – evening; *kāle* – in time.

“Raise the banana trees and tie flower garlands to them, arrange for a blissful *kīrtan*-group, garlands, sandal wood paste, betel leaves, ghee, honey, curd and drums in the auspicious evening time!”

**ŚUNIYĀ PRABHUR KOTHĀ, PRĪTE VIDHI KOILO JATHĀ
NĀNĀ UPAHĀR GANDHA VĀSE
SABE HARI HARI BOLE, KHOLA MAṄGALA KORE
PARAMEŚVAR DĀS RASE BHĀSE**

śuniyā – hearing; *prabhur* – the Lord's; *kothā* – words; *prīte* – in love; *vidhi* – rules; *koilo* – they did; *jathā* – as; *nānā* – different; *upahār* – presents; *gandha* – perfumes; *vāse* – fragrance; *sabe* – all; *hari hari bole* – saying Hari Hari; *khola* – drums; *maṅgala* – auspicious; *kore* – doing; *parameśvar dās* – Parameśvar Dās; *rāse* – in *rasa*, taste; *bhāse* – floating.

“Hearing the Lord's words, the devotees lovingly carried out these rules with various gifts, perfumes and garments. All were saying Hari Hari, making auspicious sounds with their drums. Thus Parameśvar Dās floats in *Rasa* [spiritual emotions] .”

yathā rāga –

**NĀNĀ DRAVYA ĀYOJANA, KORI KORE NIMANTRAN
KṚPĀ KORI KORO ĀGAMAN
TOMARĀ VAIṢṆAVA GAN, MORA EI NIVEDANA
DṚṢṬI KORI KORO SAMĀPAN**

nānā – various; *dravya* – items; *āyोजना* – preparing; *kori kore* – doing; *nimantran* – inviting; *kṛpā kori* – please; *koro* – do; *āgaman* – come; *tomarā* – you (plural); *vaiṣṇava gaṇa* – Vaiṣṇavas; *mora* – my; *ei* – this; *nivedana* – submission; *dṛṣṭi* – glance; *kori koro* – do; *samāpan* – completing.

Preparing different items, the devotees invite as follows: “Please come and attend. This is my prayer to all you Vaiṣṇavas – Gives us your merciful glance and bring this work (i.e. Nām Yagya) to fruition.”

KORI EI NIVEDANA, ĀNILO MAHĀNTA GAN
KĪRTANERA KORE ADHIVĀS
ANEKA BHĀGYERA PHALE, VAIṢṆAVA ĀSIYĀ MILE
KĀLI HOBE MAHOTSAVA VILĀS

kori – doing; *ei* – this; *nivedana* – submission (invitation); *ānilo* – brought; *mahānta* – devotee-leaders; *gaṇa* – group; *kīrtanera* – of the *kīrtan*; *kore* – doing; *adhivās* – the *adhivāsa kīrtan*; *aneka* – great; *bhāgyera* – of luck; *phale* – as a result; *vaiṣṇava* – the Vaiṣṇavas; *āsiyā* – coming; *mile* – meeting; *kāli* – tomorrow; *hobe* – will be; *mahotsava* – great festival; *vilās* – joyous.

“After making this invitation, the devotees ushered the Mahāntas (devotee leaders) inside (the sacrificial arena) and (altogether) they performed the *adhivāsa kīrtan* (which states in essence:): It is a result of great luck that we can meet the Vaiṣṇavas. Tomorrow we shall have a joyous festival.”

ŚRĪ KṚṢṆERA LĪLĀ GĀN, KORIBEN ĀSVĀDAN
PŪRIBE SOBĀR ABHILĀSH
ŚRĪ KṚṢṆA CAITANYA, SAKALA BHAKATA VṚNDA,
GUṆA GĀY VṚNDĀVANA DĀS

śrī kṛṣṇera – of Śrī Kṛṣṇa; *līlā* – pastimes; *gān* – songs; *koriben* – you will do; *āsvādan* – relish; *pūribe* – fulfil; *sobār* – everyone's; *abhilāsh* – desires; *śrī kṛṣṇa caitanya* – Śrī Kṛṣṇa Caitanya; *sakala* – all; *bhakata* – devotee; *vṛnda* – group; *guṇa* – glory; *gāy* – sings; *vṛndāvana dās* – Vṛndāvan dās.

“They (the Vaiṣṇavas) will sing of Śrī Kṛṣṇa's Līlā and relish it, fulfilling everyone's aspirations. Thus Vṛndāvan dās sings the glories of Śrī Kṛṣṇa Caitanya and all His devotees.”

yathā rāga –

ĀGE RAMBHĀ ĀROPAN, PŪRṆA GHATA STHĀPAN,
ĀMRA PALLAVA SĀRI SĀRI
DVIJE VEDA DHVANI KORE, NĀRĪ GAṆA JOY KORE
ĀR SABE BOLE HARI HARI

āge – first; *rambhā* - banana trees; *āropan* – plant; *pūrṇa* – full; *ghaṭa* – pot, jug; *sthāpan* – establish; *āmra* – mango; *pallava* – leaves; *sāri sari* – in rows; *dvije* – *brāhmaṇas*; *veda* – Veda; *dhvani* – sound (recital); *kore* – do; *nārī* – women; *gaṇa* – group; *joy* – *jaya*; *kore* – doing (saying); *ār* – others; *sabe* – all of them; *bole* – saying; *hari hari* - hari hari.

“First plant the banana trees, then establish a full jug and place mango leaves in rows. Brahmins will recite the Vedas and women will sing Jay. Everyone else will sing Hari Hari.”

DADHI GHR̥TA MAṆGALA, KORI SOBE UTAROLA,
KOROYE ĀNANDA PARAKĀŚ
ĀNIYĀ VAIṢṆAVA GAN, DIYĀ MĀLĀ CANDAN,
KĪRTANA MAṆGALA ADHIVĀS

dadhi – curds; *ghr̥ta* – ghee; *maṇgala* - auspicious; *kori* – doing; *sobe* – all; *utarola* – tumult; *koroye* – doing; *ānanda* – bliss; *parakāś* - displaying; *āniyā* – bringing; *vaiṣṇava* - the Vaiṣṇavas; *gaṇa* – group; *diyā* – giving; *mālā* – garlands; *candan* - sandalwood pulp; *kīrtana* - *kīrtana*; *maṇgala* – auspicious; *adhivās* – *adhivāsa*.

“There must be auspicious curds and ghee and everyone will display ecstasy by making loud noises. Bring the Vaiṣṇavas, offer them garlands and sandalwood pulp and thus perform this auspicious *adhivāsa kīrtan*.”

SABĀR ĀNANDA MON, VAIṢṆAVERA ĀGAMAN
KĀLĪ HOBE CAITANYA KĪRTAN
ŚRĪ KṚṢṆA CAITANYA NĀM, ŚRĪ NITYANĀNDA RĀM,
GUṆA GĀY DĀSA VRINDĀVAN

sabār – of all; *ānanda* – bliss; *mon* – mind; *vaiṣṇavera* – of the Vaiṣṇavas; *āgaman* - arrival; *kālī* - tomorrow; *hobe* – will be; *caitanya* – Caitanya; *kīrtan* – *kīrtan*; *śrī kṛṣṇa caitanya* - Śrī Kṛṣṇa Caitanya; *nām* – holy name; *śrī nityānanda rām* - Śrī Nityānanda Rām; *guṇa* – glories; *gāy* – sings; *dāsa vrindāvan* - Vṛndāvan Dās.

“To everyone’s delight, the Vaiṣṇavas are coming because tomorrow there will be Caitanya Kīrtan. Thus Vṛndāvan Dās sings the glories of Śrī Kṛṣṇa Caitanya and Śrī Nityānanda Rām.”

yathā rāga –

JAYA JAYA NAVADVĪPA MĀJH
GAURĀṄGA ĀDEŚ PĀIYĀ, ṬHĀKURA ADVAITA JĀIYĀ,
KORE KHOL MAṄGALERA SĀJ

jaya jaya – victory, victory; *navadvīpa* – Navadvīpa; *mājh* – in the middle; *gaurāṅga* – Gaurāṅga's; *ādeś* – order; *pāiyā* – getting; *ṭhākura* – Lord; *advaita* – Advaita; *jāiyā* – going; *kore* – doing; *khol* – drum; *maṅgalera* – auspicious; *sāj* – prepare (decorate, worship).

“All glories to Navadvīp! Receiving Gaurāṅga's order, Advaita Prabhu goes and prepares the Khol Maṅgal (auspicious worship of the Kīrtan drums).”

ĀNIYĀ VAIṢṆAVA SOB, HARIBOL KALA-ROB
MAHOTSABER KORE ADHIVĀS
ĀPANE NITĀI DHAN, DEI MĀLĀ CANDAN
KORE PRIYA VAIṢṆAVA SAMBHĀSH

āniyā – bringing; *vaiṣṇava* – the Vaiṣṇavas; *sob* – all; *haribol* – Haribol; *kala-rob* – the sound; *mahotsaber* – of the festival; *kore* – doing; *adhivās* – the *adhivās kīrtan*; *āpane* – Himself; *nitāi dhan* – Nitāi Cānd, *dei* – gives; *mālā* – the garlands; *candan* – the sandalwood paste; *kore* – doing; *priya* – dear; *vaiṣṇava* – the Vaiṣṇavas; *sambhāsh* – addresses.

“He brings all the Vaiṣṇavas, who perform the *adhivās kīrtan* of the festival by chanting Haribol. Nitāi Cānd Himself distributes the garlands and the sandalwood paste and sweetly addresses the Vaiṣṇavas.”

GOVINDA MṚDAṄGA LOIYĀ, BĀJĀY TĀ TĀ THAIYĀ THAIYĀ
KARATALE ADVAITA CAPAL
HARIDĀS KORE GĀN, ŚRĪVĀS DHARAYE TĀN
NĀCE GORĀ KĪRTANA MAṄGAL

govinda – Govinda; *mṛdaṅga* – the clay drum; *loiyā* – takes; *bājāy* – plays; *tā tā thaiyā thaiyā* – *tā tā thaiyā thaiyā*; *karatale* – the hand cymbals; *advaita capal* – restless Advaita; *haridās* – Haridās; *kore* – does; *gān* – sing; *śrīvās* – Śrīvās; *dharaye tān* – utters a melodious note; *nāce* – dances; *gorā* – Śrī Gaurāṅga; *kīrtana maṅgal* – in this auspicious *kīrtan*.

“Govinda takes the clay drum and plays the rhythm *tā tā thaiyā thaiyā*, while restless Advaita plays the hand cymbals. Haridās sings and Śrīvās utters a melodious note, while Śrī Gaurāṅga Himself dances in this auspicious *kīrtan*.”

CAU-DIKE VAIṢṆAVA GAN, HARI BOLE GHANE GHAN
KĀLI HOBE KĪRTAN MAHOTSAB
ĀJI KHOL MAṄGALI, RĀKHIYE ĀNANDA KORI
BAṄŚĪ BOLE DEHO JAYA RAB

cau – four; *dike* – in directions; *vaiṣṇava gaṇa* - the Vaiṣṇavas; *hari bole* - singing Hari; *ghane ghan* - loudly; *kāli* – tomorrow; *hobe* – will be; *kīrtan mahotsab* - a great *kīrtan* festival; *āji* – today; *khol maṅgali* - the Khol Maṅgal (auspicious worship of the clay drum with flowers and sandalwood paste); *rākhiye* – maintained; *ānanda* – delight; *kori* - causing; *baṅśī* - Baṅśī Dās; *bole* – says; *deho* – give; *jaya*- victory; *rab* – sound.

“Everywhere the Vaiṣṇavas are loudly singing Hari – tomorrow there will be a great *kīrtan* festival. Now the Khol Maṅgal (auspicious worship of the clay drum with flowers and sandalwood paste) is concluded to everyone's delight. Baṅśī Dās says: Glorify this event!”

AFTER THAT THE TĀRAK BRAHMA NĀMA (MAHĀ MANTRA) IS SUNG –

HARE KṚṢṆA HARE KṚṢṆA KṚṢṆA KṚṢṆA HARE HARE
HARE RAMA HARE RAMA RAMA RAMA HARE HARE



FESTIVALS IN THE ASHRAM

1. **INSTALLATION-DAY OF SRI SRI RADHA MADANGOPAL
IN THE ASHRAM —**
Sri Sri Aksay Tritiya [May]
2. **GURU PURNIMA** - Full moon in July
3. **SRI SRI RADHASHTAMI** - 8TH Day of the bright moon in September
4. **DISAPPEARANCE DAY OF SRI SRI PARAM GURUDEVA**
- 9th day of the dark moon after Radhashtami.
5. **SRI SRI BABA'S BIRTHDAY —** Durga Shasthi, in October
6. **SRI SRI BABA'S DISAPPEARANCE DAY**
— Three days after the full moon in October
7. **BABA'S FIRST STEP IN THE ASHRAM IN SRIDHAMA NAVADVIP —**
January 17, 1970
8. **MAGNANIMOUS PRABHU SITANATH'S APPEARANCE DAY —**
Magh Saptami [February] Big Festival

FASTING OBSERVED IN THE ASHRAM

1. **NARASINGHA CATURDASHI —** Fasting till dusk
2. **JANMASHTAMI VRATA —** Fasting day and night
3. **SHIVA RATRI VRATA —** Fasting day and night
4. **DOL PURNIMA VRATA —** Fasting till dusk
5. **RAM NAVAMI VRATA —** Fasting till 12 midday
6. **RADHASHTAMI VRATA —** Fasting till 12 midday
7. **PRABHU SITANATH'S BIRTHDAY —** Fasting till 12 midday