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Prema-dhvani Prayers

- jaya om viṣṇu-pāda paramahaṁsa parivrājakācārya aṣṭottara-śata śrī śrīmad a. c. bhaktivedānta svāmī mahārāja prabhupāda-kī jaya.
All glories to the ācārya Om Viṣṇu-pāda 108 Tridaṇḍī Gosvāmī A.C. Bhaktivedanta Swami Prabhupāda, who travels everywhere, preaching the glories of Hari, and who is situated on the highest platform of sannyāsa.
- ISKCON-Founder-Ācārya Śrīla Prabhupāda-kī jaya.
All glories to Śrīla Prabhupāda, the Founder-Ācārya of the International Society for Kṛṣṇa Consciousness.
- jaya om viṣṇu-pāda paramahaṁsa parivrājakācārya aṣṭottara-śata śrī śrīmad bhaktisiddhānta sarasvatī gosvāmī mahārāja prabhupāda-kī jaya.
All glories to the ācārya Om Viṣṇu-pāda 108 Tridaṇḍī Gosvāmī Bhaktisiddhānta Sarasvatī Prabhupāda, who travels across the earth, preaching the glories of Hari, and who is situated on the highest platform of sannyāsa.
- jaya om viṣṇu-pāda śrīla gaurakiśora dāsa bābājī mahārāja-kī jaya.
All glories to Śrīla Gaurakiśora dāsa Bābājī.
- jaya om viṣṇu-pāda śrīla saccidānanda bhaktivinoda ṭhākura-kī jaya.
All glories to Śrīla Sac-cid-ānanda Bhaktivinoda Ṭhākura.
- jaya om viṣṇu-pāda vaiṣṇava-sārvabhauma śrīla jagannātha dāsa bābājī mahārāja-kī jaya.
All glories to Vaiṣṇava-Sārvabhauma Śrīla Jagannātha dāsa Bābājī.
- jaya śrī rūpa sanātana bhaṭṭa-raghunātha śrī jīva gopāla bhaṭṭa dāsa raghunātha ṣaḍ-gosvāmī prabhu-kī jaya.
All glories to the six Gosvāmīs, namely, Śrī Rūpa, Sanatāna, Raghunātha Bhaṭṭa, Jīva, Gopāla Bhaṭṭa and Raghunātha Dāsa.

• nāmācārya śrīla haridāsa ṭhākura-kī jaya.
All glories to the Nāmācārya Śrīla Haridāsa Ṭhākura.

• prem-se kaho śrī-kṛṣṇa-caitanya prabhu nityānanda śrī advaita,
gadādhara, śrīvāsādi gaura-bhakta-vṛnda-kī jaya.
Call out with love the names Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda,
Śrī Advaita, Śrī Gadādhara, Śrīvāsa and all the devotees of Lord
Caitanya.

• śrī śrī rādhā-kṛṣṇa, gopa-gopīnatha, śyāma-kuṇḍa, rādhā-kuṇḍa giri-
govardhana-kī jaya.

All glories to Rādhā and Kṛṣṇa, the cowherd boys and girls, the cows,
Śyāma-kuṇḍa, Rādhā-kuṇḍa and Govardhana Hill.
(One may glorify the Deities of the temple at this time.)

• śrī māyāpur dhāma-kī jaya.
All glories to Śrī Māyāpur-dhāma.

• śrī vṛndāvana dhāma-kī jaya.
All glories to Śrī Vṛndāvana-dhāma.

• gaṅgā-mayī-kī jaya.
All glories to Gaṅgā-devī.

• yamunā-mayī-kī jaya.
All glories to Yamunā-devī.

• bhakti-devī-kī jaya.
All glories to Bhakti-devī.

• tulasī-devī-kī jaya.
All glories to Tulasī-devī.

• ananta koṭi vaiṣṇava-vṛnda-kī jaya.
All glories to the unlimited millions of Vaiṣṇavas.

- śrī hari-nāma saṅkīrtana-kī jaya.

All glories to the congregational chanting of the holy name of Hari.

- grantha-rāja śrīmad-bhāgavatam-kī jaya.

All glories to the king of books, Śrīmad-Bhāgavatam.

- ISKCON-vartmāna-guru-vṛnda-kī jaya.

All glories to the present gurus of ISKCON.

- samāveta bhakta-vṛnda-kī jaya.

All glories to the assembled devotees.

- gaura-premānande hari-haribol.

Chant the names Hari! Hari! in the ecstasy of Caitanya-prema.

- All glories to the assembled devotees. [three times]

- All glories to Śrī Guru and Śrī Gaurāṅga.

- All glories to Śrīla Prabhupāda.

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Śrī Guru praṇāma

om ajñāna-timirāndhasya jñānāñjana-salākayā
cakṣur unmīlitaṁ yena tasmai śrī-gurave namaḥ
I offer my respectful obeisances unto my spiritual master, who has
opened my eyes, blinded by the darkness of ignorance, with the
torchlight of knowledge.

Śrīla Prabhupāda Praṇati
nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine
I offer my respectful obeisances unto His Divine Grace A.C.
Bhaktivedanta Swami Prabhupāda, who is very dear to Lord Kṛṣṇa on
this earth, having taken shelter at His lotus feet.

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

Śrī Pañca-tattva praṇāma
śrī-kṛṣṇa-caitanya prabhu nityānanda
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda
I offer my obeisances to Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī
Advaita, Gadādhara, Śrīvāsa and all others in the line of devotion.

Śrī Caitanya Mahāprabhu is always accompanied by His plenary
expansion Śrī Nityānanda Prabhu, His incarnation Śrī Advaita Prabhu,
His internal potency Śrī Gadādhara Prabhu, and His marginal potency
Śrīvāsa Prabhu. He is in the midst of them as the Supreme Personality of
Godhead. One should know that Śrī Caitanya Mahāprabhu is always

accompanied by these other tattvas. Therefore our obeisances to Śrī Caitanya Mahāprabhu are complete when we say, śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. As preachers of the Kṛṣṇa consciousness movement, we first offer our obeisances to Śrī Caitanya Mahāprabhu by chanting this Pañca-tattva mantra; then we say, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. There are ten offenses in the chanting of the Hare Kṛṣṇa mahā-mantra, but these are not considered in the chanting of the Pañca-tattva mantra, namely, śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. Śrī Caitanya Mahāprabhu is known as mahā-vadānyāvātāra, the most magnanimous incarnation, for He does not consider the offenses of the fallen souls. Thus to derive the full benefit of the chanting of the mahā-mantra (Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare), we must first take shelter of Śrī Caitanya Mahāprabhu, learn the Pañca-tattva mantra, and then chant the Hare Kṛṣṇa mahā-mantra. That will be very effective.

Hare Kṛṣṇa Mahā-mantra

The Great Chanting for Deliverance

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare

Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare

My dear Lord, and the spiritual energy of the Lord, kindly engage me in Your service. I am now embarrassed with this material service. Please engage me in Your service.

harer nāma harer nāma harer nāmaiva kevalam

kalau nāsty eva nāsty eva nāsty eva gatir anyathā

"In this age of Kali, the only means of deliverance is chanting the holy name of Lord Hari, Kṛṣṇa. There is no other way. There is no other way. There is no other way." [Bṛhan-nāradiya Purāṇa, 18.126] This process of

Hari-kīrtana is to chant the mahā-mantra (the great chanting for deliverance): Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. In the Padma Purāṇa it is stated: "There is no difference between the holy name of the Lord and the Lord Himself. As such, the holy name is as perfect as the Lord Himself in fullness, purity and eternity. The holy name is not a material

sound vibration, nor has it any material contamination." [Padma Purāṇa] How the holy name of the Lord can be chanted constantly is mercifully described by Lord Śrī Caitanya Mahāprabhu Himself in His Śikṣāṣṭaka verse 3: "One can chant the holy name of the Lord in a humble state of mind, thinking himself 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."

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Śrī Śrī Gurv-aṣṭaka

Eight Prayers to the Guru

by Śrīla Viśvanātha Cakravartī Ṭhākura

Śrīla Viśvanātha Cakravartī Ṭhākura, who appeared in the middle of the seventeenth century, is a great spiritual master in the Kṛṣṇa conscious chain of gurus and disciples. He says, "One who, with great care and attention, loudly recites this beautiful prayer to the spiritual master during the brāhma-muhūrta obtains direct service to Kṛṣṇa, the Lord of Vṛndāvana, at the time of his death."

(1)

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

- 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.

(2)

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

- 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.

(3)

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

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.

(4)

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

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.

(5)

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

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.

(6)

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

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.

(7)

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

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].

(8)

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

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.

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Śrī Tulasī-praṇāma

In the morning, after maṅgala-āratī (and preferably also in the evening, before sandhyā-āratī), all the assembled devotees should attend tulasī worship and circumambulate Śrīmatī Tulasī-devī. First we offer obeisances to Tulasī-devī with the tulasī-praṇāma-mantra, chanted three times:

(om) vṛndāyai tulasī-devyai priyāyai keśavasya ca
kṛṣṇa-bhakti-prade devi satyavatyai namo namaḥ

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

Then we sing the tulasī-pūjā-kīrtana while one devotee offers āratī to Tulasī-devi with incense, a ghee lamp and flowers. While offering the articles, the devotee offering tulasī-āratī should stand on a mat and ring a bell with his left hand. Each of the items may be distributed to the assembled devotees after they have been offered to Tulasī-devī.

Śrī Tulasī-pūjā-kīrtana

namo namaḥ tulasī kṛṣṇa-preyasi namo namaḥ
rādhā-kṛṣṇa-sevā pābo ei abilāṣī

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.

ye tomāra śaraṇa loy, tara vāñchā pūrṇa hoy
kṛpā kori' koro tāre vṛndāvana-vāsi

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

mora ei abhilāṣa, vilāsa kuñje dio vāsa
nayana heribo sadā yugala-rūpa-rāśī

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.

ei nivedana dhara, sakhīra anugata koro

sevā-adhikāra diye koro nīja dāsī

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.

dīna kṛṣṇa-dāse koy, ei yena mora hoy

śrī-rādhā-govinda-preme sadā yena bhāsi

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

Śrī Tulasī Pradakṣiṇa Mantra

When the song is finished, the assembled Vaiṣṇavas should
circumambulate Tulasī-devī at least four times and offer her water by
pouring some drops at her root (only during morning worship, not in the
evening). While circumambulating, we chant,

yāni kāni ca pāpāni brahma-hatyādikāni ca

tāni tāni praṇaśyanti pradakṣiṇaḥ pade pade

When a person circumambulates Śrīmatī Tulasī-devī, all the sins he may
have committed are destroyed at every step, even the sin of killing a
brāhmaṇa.

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Śrī Guru-vandanā

The Worship of Śrī Guru
(from Prema-bhakti-candrikā)

(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

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.

(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

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.

(3)

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

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.

(4)

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

- 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 me. Give me the shade of your lotus feet. Your fame is spread all over the three worlds.

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Śrī Nṛsimha Praṇāma

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

I offer my obeisances to Lord Narasimha who gives joy to Prahlāda Mahārāja and whose nails are like chisels on the stonelike chest of the demon Hiraṇyakaśipu.

ito nṛsimhaḥ parato nṛsimho yato yato yāmi tato nṛsimhaḥ
bahir nṛsimho hṛdaye nṛsimho nṛsimham ādim śaraṇam prapadye
Lord Nṛsimha is here and also there. Wherever I go Lord Nṛsimha is there. He is in the heart and is outside as well. I surrender to Lord Nṛsimha, the origin of all things and the supreme refuge.

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

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.

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Greeting The Deities

govindam ādi-puruṣam tam aham bhajāmi
govindam ādi-puruṣam tam aham bhajāmi
govindam ādi-puruṣam tam aham bhajāmi
veṇuṁ kvaṇantam aravinda-dalāyatākṣam
barhāvataṁsam asitāmbuda-sundarāṅgam
kandarpa-koṭi-kaminīya-viśeṣa-śobham
govindam ādi-puruṣam tam aham bhajāmi

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. [Brahma-saṁhitā Text 5.30]

aṅgāni yasya sakalendriya-vṛtti-manti
paśyanti pānti kalayanti ciraṁ jaganti
ānanda-cinmaya-sad-ujjvala-vigrahasya
govindam ādi-puruṣam tam aham bhajāmi

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. [Brahma-saṁhitā Text 5.32]

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Śrī Śrī Śikṣāṣṭaka

Eight Instructions
Lord Śrī Caitanya Mahāprabhu

Lord Caitanya Mahāprabhu instructed His disciples to write books on the science of Kṛṣṇa, a task which His followers have continued to carry out down to the present day. The elaborations and expositions on the philosophy taught by Lord Caitanya are, in fact, the most voluminous, exacting, and consistent, due to the system of disciplic succession. Although Lord Caitanya was widely renowned as a scholar in His youth, He left only eight verses, called Śikṣāṣṭaka. These eight verses clearly reveal His mission and precepts. These supremely valuable prayers are translated herein.

(1)

ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ
śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam
ānandāmbudhi-varधानam prati-padaṁ pūrṇāmṛtāsvādanam
sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam

1) Glory to the śrī-kṛṣṇa-saṅkīrtana, which cleanses the heart of all the dust accumulated for years and extinguishes the fire of conditional 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.

(2)

nāmnām akāri bahudhā nija-sarva-śaktis
tatrāpitā niyamitaḥ smaraṇe na kālaḥ
etādṛśī tava kṛpā bhagavan mamāpi
durdaivam idṛśam ihājani nānurāgaḥ

2) O my Lord, Your holy name alone can render all benediction to living beings, and thus You have hundreds and millions of names, like Kṛṣṇa and Govinda. In these transcendental names You have invested all Your transcendental energies. There are not even 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.

(3)

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ

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 respect to others. In such a state of mind one can chant the holy name of the Lord constantly.

(4)

na dhanam na janam na sundarim
kavitam va jagad-isa kamaye
mama janmani janmaniśvare
bhavatad bhaktir ahaituki tvayi

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.

(5)

ayi nanda-tanuja kin-karam
patitam mam visame bhavambudhau
krpayā tava pāda-paṅkaja-
sthita-dhūli-sadṛśam vicintaya

5) O son of Mahārāja Nanda [Kṛṣṇa], I am Your eternal servitor, yet somehow or other I have fallen into the 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.

(6)

nayanam galad-aśru-dhārayā
vadanam gadgada-ruddhayā girā
pulkair nicitam vapuḥ kadā
tava-nāma-grahaṇe bhaviṣyati

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?

(7)

yugāyitam nimeṣeṇa
cakṣuṣā prāvṛṣāyitam
śūnyāyitam jagat sarvaṁ
govinda-viraheṇa me

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.

(8)

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

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.

Source <http://Krishnaclub.tk>
<http://Mahamantra.tk>

Verses Recited Before Śrīmad-Bhāgavatam Class

नारायणं नमस्कृत्य नरं चैव नरोत्तमम् ।
देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत् ॥ ४ ॥

nārāyaṇaṁ namaskṛtya
naraṁ caiva narottamam
devīm sarasvatīm vyāsaṁ
tato jayam udīrayet

Before reciting this Śrīmad-Bhāgavatam, which is the very means of conquest, one should offer respectful obeisances unto the Personality of Godhead, Nārāyaṇa, unto Nara-nārāyaṇa Ṛṣi, the supermost human being, unto mother Sarasvatī, the goddess of learning, and unto Śrīla Vyāsadeva, the author. [SB 1.2.4]

शृण्वतां स्वकथाः कृष्णः पुण्यश्रवणकीर्तनः ।
हृद्यन्तः स्थो ह्यभद्राणि विधुनोति सुहृत्सताम् ॥ १७ ॥

śṛṇvatām sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ stho hy abhadrāṇi
vidhunoti suhṛt satām

Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted. [SB 1.2.17]

नष्टप्रायेष्वभद्रेषु नित्यं भागवतसेवया ।
भगवत्युत्तमश्लोके भक्तिर्भवति नैष्ठिकी ॥ १८ ॥

naṣṭa-prāyeṣv abhadreṣu
nityam bhāgavata-sevayā
bhagavaty uttama-śloke
bhaktir bhavati naiṣṭhikī

By regular attendance in classes on the Bhāgavatam and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact. [SB 1.2.18]

Source <http://Krishnaclub.tk>
<http://Mahamantra.tk>

Gaura-āratī (from Gītāvalī)

(1)

(kiba) jaya jaya gorācānder āratiko śobhā
jāhnavī-taṭa-vane jaga-mana-lobhā
jaga-jana-mana-lobhā
(First Refrain)
gaurāṅger ārotik śobhā
jaga-jana-mana-lobhā

1) All glories, all glories to the beautiful āratī ceremony of Lord Caitanya. This Gaura-āratī 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.

(2)

dakṣiṇe nitāicānd, bāme gadādhara
nikaṭe adwaita, śrīnivāsa chatra-dhara
2) 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.

(3)

bosiyāche gorācānd ratna-simhāsane
āratī koren brahmā-ādi deva-gaṇe
3) Lord Caitanya has sat down on a jeweled throne, and the demigods, headed by Lord Brahmā, perform the āratī ceremony.

(4)

narahari-ādi kori' cāmara dhulāya
sañjaya-mukunda-bāsu-ghoṣ-ādi gāya

4) 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.

(5)

śankha bāje ghaṇṭā bāje bāje karatāla
madhura mṛdaṅga bāje parama rasāla

(Second Refrain)

śankha bāje ghaṇṭā bāje
madhur madhur madhur bāje

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

(6)

bahu-koṭi candra jini' vadana ujjvala
gala-deśe bana-mālā kore jhālamala

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

(7)

śiva-śuka-nārada preme gada-gada
bhaktivinoda dekhe gorāra sampada

7) 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.

Source <http://Krishnaclub.tk>
<http://Mahamantra.tk>

Jaya Rādhā-Mādhava

Śrīla Prabhupāda was very fond of this song and sang it just before his lectures. In Allahabad and Gorakhpur Śrīla Prabhupāda fell into a trance after singing the first two lines, and after some time he came back into external consciousness and said, "Now just chant Hare Kṛṣṇa." Śrīla Prabhupāda said that this song is "a picture of Vṛndāvana. Everything is there-Śrīmatī Rādhārāṇī, Vṛndāvana, Govardhana, Yaśodā, and all the cowherd boys."

Jaya Rādhā-Mādhava
by Śrīla Bhaktivinoda Ṭhākura
(jaya) rādhā-mādhava (jaya) kuñja-bihārī
(jaya) gopī-jana-vallabha (jaya) giri-vara-dhārī
(jaya) jaśodā-nandana, (jaya) braja-jana-rañjana,
(jaya) jāmuna-tīra-vana-cārī

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.

Source <http://Krishnaclub.tk>
<http://Mahamantra.tk>

PRASADAM PRAYERS

Mahā-prasāde govinde nāma-brahmaṇi vaiṣṇave
svalpa-puṇya-vatām rājan viśvāso naiva jāyate

O king, for those with little pious credit, faith in mahā-prasāda, Śrī Govinda, the holy name, and the Vaiṣṇavas never arises. [Mahābhārata]

Sarīra abidyā-jāl, joḍendriya tāhe kāl,
jībe phele biṣaya-sāgore
tā'ra madhye jihvā ati, lobhamoy sudurmati,
tā'ke jetā kaṭhina soṁsāre
kṛṣṇa baṛo doyāmoy, karibāre jihvā jay,
sva-prasād-anna dilo bhāi
sei annāmṛta khāo, rādhā-kṛṣṇa-guṇa gāo,
preme ḍāko caitanya-nitāi

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.

Source <http://Krishnaclub.tk>
<http://Mahamantra.tk>

The Ten Offenses to the Holy Name

The ten offenses to the holy name are listed as follows in the Padma Purāṇa, as quoted in the Caitanya-caritāmṛta (Ādi 8.24, purport):

satām nindā nāmaṅ paramam aparādham vitanute
yataḥ khyātim yātam katham u sahate tad-vigarhām

1. To blaspheme the great saintly persons who are preaching the glories of the Hare Kṛṣṇa mahā-mantra is the worst offense at the lotus feet of the holy name. The Nāma-prabhu, who is identical with Kṛṣṇa, will never tolerate such blasphemous activities, even from one who passes as a great devotee.

śivasya śrī-viṣṇor ya iha guṇa-nāmādi-sakalam
dhiyā bhinnam paśyet sa khalu hari-nāmāhita-karaḥ

2. In this material world the holy name of Viṣṇu is all-auspicious. Viṣṇu's name, form, qualities, and pastimes are all transcendental, absolute knowledge. Therefore, if one tries to separate the Absolute Personality of Godhead from His holy name or His transcendental form, qualities, and pastimes, thinking them material, that is offensive. Similarly, to think that the names of demigods such as Lord Śiva are as good as the name of Lord Viṣṇu is also blasphemous.

guror avajñā

3. It is offensive to consider the spiritual master material and therefore to envy his exalted position.

śruti-śāstra-nindanam

4. It is offensive to blaspheme the Vedic literature such as the four Vedas and the Purāṇas.

artha-vādaḥ

5. It is offensive to consider the glories of the holy name exaggerations.

hari-nāmnī kalpanam

6. It is offensive to consider the holy name of the Lord imaginary.

nāmno balād yasya hi pāpa-buddhir
na vidyate tasya yamair hi śuddhiḥ

7. The greatest offense at the lotus feet of the holy name is to think that since chanting the holy name can counteract all sinful reactions one may therefore go on sinning and at the same time chant the holy name to neutralize the reactions. One who thinks in this way cannot be purified by any program of sense restraint and severe austerities, nor by the various punishments of Yamarāja.

dharma-vrata-tyāga-hutādi-sarva-
śubha-kriyā-sāmyam api pramādaḥ

8. It is offensive to consider the chanting of the holy name equal to the performance of ordinary religious ceremonies or fire sacrifices, the observance of austere vows, or the practice of renunciation, all of which are materialistic auspicious activities.

aśraddadhāne vimukhe 'py aśṛṇvati
yaś copadeśaḥ śiva-nāmāparādhaḥ

9. It is an offense to preach the glories of the holy name to those unwilling to hear, to atheists, or to those who have no faith in chanting the holy name.

śrutvāpi nāma-māhātmyam yaḥ pṛīti-rahito 'dhamāḥ
aham-mamādi-paramo nāmni so 'py aparādha-kṛt

10. If a person has heard the glories of the transcendental holy name of the Lord but nevertheless continues in the materialistic concept of life, thinking, "I am this body and everything belonging to this body is mine," and if he thus shows no respect or love for the chanting of the holy name, that is an offense.

api pramādaḥ

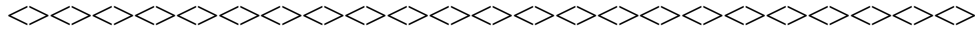
It is also an offense to be inattentive while chanting.

Every devotee who claims to be a Vaiṣṇava must carefully guard against these ten offenses in order to quickly achieve the desired success, Kṛṣṇa-prema

Source

<http://Krishnaclub.tk>

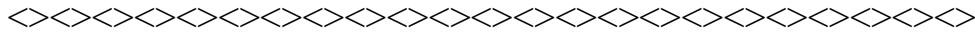
<http://Mahamantra.tk>



Vaiṣṇava-praṇāma

vāñchā-kalpa-tarubhyaś ca kṛpā-sindhubhya eva ca
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ

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. They are oceans of mercy and are the purifiers of the fallen souls.



Source <http://Krishnaclub.tk>

<http://Mahamantra.tk>