

MAHA-MANTRA SADHANA





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-II. Welcome / Namaste

First of all a divine and heartfelt welcome to u dear reader,
we salute your divine essence and all your covering aspects, *namaste*!

Secondly i want to offer my humble respects and heartfelt gratitude to my spiritual master
Om Vishnupad Paramahansa Shrila Bhaktivedanta Narayana Gosvami Maharaja and by his grace declare all glories to the
Source.Personality of All-Bliss, Shri Shri Gaura-Radha-Raman Bihari jiu.
And in eternal gratitude i pray to the succession of all true teachers of pure divine love for their blessings upon us!

This booklet is designed to give you:
an "idealized" outline for a daily maha-mantra japa practice.
So (please) don't be hard on yourself if u cannot always perfectly follow all steps ;-)
Choose what parts suit your situation and requirement.

some xplanations:
#+number signifies reptitions





-I. Before we start

Before we start let us first think about:
"The method of performing very deep and confidential bhajana:"

**samam śrī-rūpeṇa smara-vivaśa-rādhā-giribhṛtor
vraje sākṣāt-sevā-labhana-vidhaye tad-gaṇa-yujoh
tad-ijyākhyā-dhyāna-śravaṇa-nati-pañcāmṛtam idaṁ
dhayan nityā govardhanam anudinam tvam bhaja manah**
(Śrīla Raghunatha dasa Gosvāmī's Śrī Manah-śiksha Verse-11)

O my dear mind, in order to obtain the direct service of Śrī Śrī Rādhā-Giridhārī, who are always entranced by amorous desire, and the service of Their eternal associates in Vraja, one should drink the *pañcāmṛta* of service to Them in accordance with the method prescribed by Śrī Rūpa Gosvāmī. This *pañcāmṛta* is ambrosial nectar comprised of the following five ingredients: worship of Śrī Yugala (*arcana*), chanting the glories of Their transcendental names, forms, qualities and pastimes (*saṅkīrtana*), meditating upon Them (*dhyāna*), hearing the glories of Their names, forms, qualities and pastimes (*śravaṇa*), and offering *praṇāma* unto Them. In addition, one should worship Śrī Govardhana daily in accordance with the precepts of *bhakti*.



I. PRE-PREPARATION:

.1- body cleansing

take shower or wash yourself with a wet-cloth
& if possible put on fresh clean (white, yellow or saffron) clothes which are only used for meditation

.2- prepare a sacred place and seat for mantra-service.

BG-6.11-12: To practice yoga, one should go to a secluded place and should lay kusha grass on the ground and then cover it with a deerskin (at home use cotton or coconut fiber) and a soft (yellow) cloth. The seat should be neither too high nor too low and should be situated in a sacred place (a place where u only meditate & facing east). The yogi should then sit on it very firmly (without moving) and practice (bhakti)-yoga to purify the heart by controlling his mind, senses and activities and fixing the mind on one point (the mantra, deity of the mantra and service to the deity).

.3- prepare a delicious drink (mix juice with water or mix coconut-flower-sugar in water), a ghee-lamp & incense

II. INITIAL PRANAMS / OBEISANCES:

OBEISANCES BEFORE TEMPLE ENTRY

II.1: VRINDA DEVI-yoga-maya - GOD's pastime relation energy

mantras

translations

001.

*vrindayai tulasi-devyai
priyayai keshavasya cha
krishna-bhakti-prade devi
satyavatyai namo namah*

*Vrinda-devi Tulasi-devi,
who's most dear to Keshava &
bestower of krishna-bhakti
of divine-truth, i bow, respects*

II.2.1: GURU general, obeisances after temple entry before commencing

002.

*agiana-timirandhasya
gianananjana-shalakaya
chakshur unmilitam yena
tasmai shri-gurave namaha*

*blinded by ignorance darkness
divine-knowledge-salve torch-light
to my eyes please apply them now
i pray to Shri Guru, I am yours*

II.2.2: & or personal GURU pranam-mantra



003.

*nama om vishnu-padaya
radhikayai priyatmane
shri-shrimad-bhaktivedanta-
narayana iti namine*

*respects OM who's at Vishnu's feet
to Radhika who is dearmost
Shri Shrimad Bhaktivedanta
who is known as Narayana*



III. PURIFICATION & PROTECTION:

III.1: INVOKING HOLY RIVERS

pour pure spring water in an achaman pot, perform ankusha-mudra over the pot while singing:



004.

*Gange Cha Yamune Chaiva
Godavari Saraswati
Narmada Sindhu Kaveri
Jale'smin Sannidhim Kuru*

*Ganga, & Yamuna also
Godavari, Saraswati,
Narmada, Sindhu, Kaveri
in water, please your presence make*

III.2: CLEANSING / Achaman

now purify your left hand palm by pouring a drop of sacred water with a spoon on it while, singing:

005.

OM

ALL-SOURCE

then discharge the drop onto the floor on the left behind your back.

now purify your right hand with a drop of sacred water, singing:

006.

Shri

abode of transcendent beauty

then discharge the drop onto the floor on the right behind your back.

now purify your mouth, pouring a drop of sacred water on your tongue with the spoon, singing:

007.

OM Keshavaya

OM Who killed Keshi

purify your mouth with another drop of sacred water, singing:

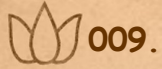
008.

Narayana

man's Origin



purify your mouth with another drop of sacred water, singing:



009.

Madhavaya namaha

Fortune-Husband salutions



now pour 3 drops of sacred water in your right palm & sing:

010.

**Om Apavitrah Pavitro va
Sarva-AvasthAm Gato'pi va
Yah Smaret-PundariikAksham
Sa BAhya-Abhyantarah Shuchih**

**OM if one's impure or even pure
or in all other conditions
who remembers Lotus-Eyed-ONE
becomes pure outward- & inwardly**

now pour a drop of sacred water (kept in the right palm) on top of your head #3 while singing:

011.

Shri Vishnu #3

ALL-PERVADING-BEAUTY

with the remaining wetness rub your hands while singing:

kling #4

ALL-ATTRACTIVE-MOISTURE

III.3: SEAT-PURIFICATION / asana-shuddhi

012.

**Om prithivi tvayA dhritA loka
devi tvam vishnuna dhritA
tvam cha dhAraya mAm nityam
pavitram cha-asanam kuru**

**OM Prithu's wife carries people
goddess you're Vishnu carried
you, too please carry me always
please clean now, also this sacred-seat**

013.

pour 1 drop of sacred water (ganga-jal) on seat while saying:

OM astraya phat!

OM the weapon crack!

III.4: DISSOLVING OBSTA-CLES / vigna-nasha (taking shelter of Nrisinghadeva)

014.

**ugram viram maha-vishnum
jvalantam sarvato mukham
nrisingham bhishanam bhadram
mrityur mrityum namamy aham**

**frightening forceful the great Visnu
fiery one, on all sides faces
Nrsimha, poison's end, gracious
of death - the death, my respects i give**





then slap your left palm with index & middle fingers of your right hand (when u reach the word **phat**) to shoot one spiritual arrow for clearing negative influences to each of the four main directions with the mantra weapons listed below:



Jay.OM agra-astraya phat
Jay.OM dakshin-astraya phat
Jay.OM prati-astraya phat
Jay.OM vAma-astraya phat

OM clearing front.side-weapon crack!
 OM clearing right.side-weapon crack!
 OM clearing back.side-weapon crack!
 OM clearing left.side-weapon crack!

III.5-PROTECTION / rakshan:

snap thumb- & ring-fingers of the right-hand clockwise around your head #2 to create a protective ring, chanting:

015.

OM bhur bhuvah svaha iti
dig-bandhaha NRISINGHAYA

GOD earth, atmosphere, heaven with this
 tightly GOD-bound by LION-LORD

III.6: PURIFYING ONE'S SELF-CONCEPT / bhuta-shuddhi: ☺

016.

naham vipro na cha nara-patir napi vaishyo na shudro
naham varni na cha griha-patir no vanastho yatir va
kintu prodyan-nikhila-paramananda-purnamritabdher
gopi-bhartuh pada-kamalayor dasa-dasanudasaha

I'm not a priest nor administrator not a trader or worker
 not a student & not a householder, retiree or celibate
 instead brilliant all-cosmic transcendent-bliss pure-nectar-ocean
 milk-maid-"husband" of the two lotus feet servant of the servant

III.7: MEDITATION ON THE SELF / atma-dhyana

017.

divyam shri-hari-mandiradhya-
tilakam kantham sumalanvitam
vakshah shri-hari-nama-varna-subhagam
shri-khanda-liptam punaha
putam shuksmam navambaram
vimalatam nityam vahantim tanum
dhyayet shri-guru-pada-padma
nikate sevotsukam chatmanah

trance-zen divine-Lord a temple for
 sacred-mark, necklace beautiful deco

...

...

...

...

...

...

trans "The devotee should meditate, with great enthusiasm for serving the lotus feet of his spiritual master, on his own body,
la- completely pure and cleansed from all contaminations, with the temple of Sri Hari on his forehead (tilaka), on his neck
tion beautiful tulasi beads, on his chest the syllables of the holy name and sandalwood pulp which has been offered to the lord
 on his forehead and wearing on his body light and shining new garments."





IV. TAKING SHELTER:



III.1 chanting 7 generations of GURU-PARAMPARA (or complete)

018.

baladev vidyabhushan tirobhav 1768

*viśwanātha-bhakta-sātha, baladeva (7) jagannātha (6)
tāra priya śrī-bhaktivinoda (5.2)
mahā-bhāgavata-bara, śrī-gaurakiśora-bara (5.1)
hari-bhajanete jā'ra moda*

for translation see songbook

~~~  
*ihārā paramahaṁsa, gaurāṅgera nija-baṁśa  
tādera charaṇe mama gati  
āmi sebā-udāsīna, nāmete tridaṇḍī dīna  
śrī-bhaktisiddhānta saraswatī (4)*

~~~  
*śrī-vārṣabhānavī-barā, sadā sevya-sevā-parā
tāhāra dayita-dāsa-nāma
tāra pradhān prachārako, śrī-bhaktivedānta nāmo (3.2)
patita-janete doyā-dhāma*

~~~  
*prabhupāda-antaranga, shri svarupa-rupanuga  
shri keshava bhakati-pragiāna (3.1)  
gaudiya-vedānta-vettā, māyāvāda-tamohantā  
gauravani-prachārāchāra-dhāma*

~~~  
*keshav-priya-mahājana, vāman, nārāyana hana (2)
gauravāni tā'der prāna-dhana
narayan-priya-mahājan premananda, prem-prayojan (1)
radha-dasyam tā'der prāna-dhana*

~~~  
*Jaya Guru-Parampara Jaya Guru-Parampara  
Jaya Guru-Parampara, Jay Gurudev #2*

### IV.2 chanting Shad Gosvami vandana (from nama-sankirtan)

019.

*shri-rupa shri sanatana bhatta-raghunatha shri-jiva gopala-bhatta dasa-raghunatha  
ei chay gosair kori charana vandana jaha hoite vighna-nash abhishta-purana*







020.

### IV.3 chanting Shikshastakam verses .1-4



1) *cheto-darpana-marjanam bhava-maha-davagni-nirvapanam  
shreyah-kairava-chandrika-vitaranam vidya-vadhu-jivanam  
anandambudhi-varadhanam prati-padam purnamritaswadanam  
sarvatma-snapanam param vijayate shri-krishna-sankirtanam*

2) *namnam akari bahudha nija-sarva-shaktis  
tatrarpita niyamitah smarane na kalah  
etadrishi tava kripa bhagavan mamapi  
durdaivam idrisham ihajani nanuragaha*

3) *trinad api sunichena  
taror api sahishnuna  
amanina manadena  
kirtaniyah sada harih*

4) *na dhanam na janam na sundarim  
kavitam va jagad-isha kamaye  
mama janmani janmanishvare  
bhavatad bhaktir ahaituki tvayi*

1) Glory to Sri Krishna Sankirtana, which cleanses the heart of all the dust accumulated for years and extinguishes the fire of conditional life, of repeated birth and death. This sankirtana 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) O my Lord, Your holy name alone can render all benediction to living beings, and thus You have hundreds and millions of names like Krishna 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) 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) 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.

IV.4 Remembering the Glories of the Holy-Name (- Skanda Purana -)

021.

*madhura-madhuram etan mangalanam
sakala nigama vali-sat phalam chit-svarupam
sakrid-api parigitam shraddhaya helaya va
bhriguvara nara matram tarayet krishna nama
jayati jayati namananda-rupam murarer
viramita-nija-dharma-dhyana-pujadi-yatnam
katham api sakrid attam mukti-dam praninam yat
paramam amritam ekam jivanam bhushanam me*

madhura-of sweet ; madhuram-the sweetest; etat-this; mangalam-most auspicious; mangalanam-of auspicious things; sakala-of all; nigama-the Vedic literatures; valli-of the vine; sat-phalam-the best fruit; cit-spiritual; svarupam-in nature; sakrit-once; api-even; parigitam-chanted; sraddhaya-with faith; helaya-with contempt; va-or; bhrigu-vara- best of Bhrgus; nara-matram-a person; tarayet-delivers; krishna-of Krishna; nama-the name..

"All glories, all glories to the all-blissful holy name of Sri Krishna, which causes the devotee to give up all conventional religious duties, meditation, and worship.

When somehow or other uttered even once by a living entity, the holy name awards him liberation. The holy name of Krishna is the highest nectar. It is my very life and my only treasure" (Brihad-bhagavatamrita 1.9).





IV.5 chanting & deliberating on 10 nam.aparadhas, one each day (sunday no.1+8-10)



ten respects in regard to chanting the holy name:

.1- Padma-Purāṇa, Brahma-Khaṇḍa 25.15–18, 22-23

satām nindā nāmaḥ paramam aparādham vitanute / yataḥ khyātim yātam katham u sahate tad-vigarhām
respect & honour the great devotees who (have) spread the glories of the holy name throughout the world.

.2- *śivasya śrī-viṣṇor ya iha guṇa-nāmādi-sakalam / dhiyā bhinnam paśyet sa khalu hari-nāmāhita-karaḥ*
Vishnu's name, qualities, forms, pastimes and activities are all of the same Supreme Transcendental nature. Yet the names of the demigods are not equal to the names of the Lord. Their qualities and their names are not separate but borrowed from the Lord's.

.3- *guror avajñā* - consider the bona fide spiritual master as an empowered incarnation, with a spiritual body who is beyond human limitations & 4 imperfections of brahma/mistakes, pramada/illusion, vipralipsa/cheating & karanapatava/imperfect senses.

.4- *śruti-śāstra-nindanam* - respect & honour the Vedic literature and authorized scriptures like the Puranas.

.5- *artha-vādaḥ* - know & trust that the glories attributed to the holy names are not at all exaggerations.

.6- *hari-nāmni kalpanam*

stay with the pure revelations regarding the holy name, which highlight HIS transcendental glories.

.7- *nāmno balād yasya hi pāpa-buddhir na vidyate tasya yamair hi śuddhiḥ*
don't commit sinful activities on the strength of chanting the holy name.

.8- *dharma-vrata-tyāga-hutādi-sarva-śubha-kriyā-sāmyam api pramādaḥ*
always remember & act in accordance with the knowing that chanting the holy name is far superior than religious rituals, austerity, sacrifices or other forms of renunciation.

Chanting the holy name is as good as associating with the Supreme Personality of Godhead.

.9- *aśraddadhāne vimukhe 'py aśṛṇvati yaś copadeśaḥ śiva-nāmāparādhaḥ*
don't preach the glories of the holy name of God to a faithless person

who is not interested in hearing them, nor give initiation for the sake of creating a group of followers.

.10- *śrutvāpi nāma-māhātmye yaḥ prīti-rahito naraḥ aham-mamādi-paramo nāmni so 'py aparādha-kṛt*
give up material attachment after hearing and chanting the holy names of God. By chanting the holy name without offense, one can obtain eternal loving service. if one chants the holy names and still clings to material attachments, it must be due to committing some offense.

[edited into positives, from TLC 1: Teachings to Rupa Gosvami]





IV.6 chant pancha.tattva mantra



022. *jaya sri-krishna-chaitanya prabhu nityananda* I offer my respectful obeisances unto Shri Chaitanya
sri-advaita gadadhara shrivasadi-gaura-bhakta-vrinda Mahaprabhu, Lord Nityananda, Shri Advaita, Gadadhara
 Pandit, Shrivasa Thakur & all the devotees of Lord Chaitanya.

IV.7 chant Radha-Krishna meditation:

023. *divyad-vrindaranya-kalpa-drumadhah-* "I mediate on Shri Shri Radha and Govinda, who sit on an
shrimad-ratnagara-simhasana-sthau effulgent throne underneath a desire tree in a temple of
shri-shri-radha-shrila-govinda-devau jewels in Vrindavana. They are being served by Their most
preshthalibhih sevyamanau smarami confidential associates, the gopis." (CC, Adi-lila, 1.16)

V: SERVING DIVINITY:

V.1: OFFERING A GHEE LAMP / dipam:

light the fire whilst singing: *om hrim chaitanyaya svaha ihagachcha*

024. *idam dipam + mula-mantra of deity* here is ghee-lamp deity salute
 (if unknown, chant: before that the mantra starting with:
OM + the name of the deity + namaha *svaprakasha maha teja ...* may be recited

if u need to add ghee later on u can say:

025. *idam gritam om vaishnave namagnaye namaha* here is fresh-ghee OM Vaishnave named fire-god
 my respects

continue with the other procedures but when the light is about to go out, bid farewell to the fire-god:

om agnitvam samudra gachcha

V.2 OFFERING INCENSE / dhupam

before offering, the mantra starting with: *vanaspati rasotpanno ...* may be recited

026. *esha dhupam + mula-mantra of deity* here is incense deity salute
 (if unknown, chant:
OM + the name of the deity + namaha



V.3 OFFERING A DRINK / paniyam



027.

idam paniyam + mula-mantra of deity
(if unknown, chant:
OM + the name of the deity + namaha

here is sweet-drink deity salute



VI. BEGINNING MAHA-MANTRA JAPA:

V.1- correcting sitting posture (& preparing your mind for what's to come :-) BG-6.13-14

028.

One should hold one's body, neck and head erect in a straight line and stare (in a relaxed manner, with half-closed eyes) steadily at the tip of the nose. Thus, with an unagitated, subdued mind (consider BG-3.33 here), devoid of fear (that's why we took shelter of Nrisinghadev), completely free from sex life (that means without bodily identification, that's why we did bhuta-shuddhi), one should meditate upon Me within the heart (as will be explained below) and make Me the ultimate goal of life (lovingly letting go all other thoughts and ambitions, which the ego may suggest).

029.

VI.2 - finer adjustment of posture

Sit comfortable, with your spine straight upward & soften your hands
imagine a weight ankering your buttocks in the earth
& a light-string drawing your crown up to the sky (& pole-star)
relax your shoulders, let them sink (& move backwards)
tuck your chin slightly (down)
roll your tongue to the palate (in a relaxed manner) & relax your face
soften your gaze, adopt the whole-space non-focused (hazy)-look, lightly half-close your eyes

VI.2 - take your japa-mala in your hand & ask Vrinda-Devi forgiveness for past offenses

030.

bhaktya vihina aparadha-lakshaih
kshiptas cha kamadi-taranga-madhye
kripamayi tvam sharanam prapanna
vrinde namas te charanaravindam

bhaktya — of devotional service; vihinah — devoid; aparadha — of offenses; laksaih — with thousands; kshiptah — thrown; ca — and; kama — of lust; adi — and other inauspicious qualities; taranga — of the waves; madhye — in the midst; kripamayi — O merciful one; tvam — you; sharanam — shelter; prapannah — attain.



VI.4 - chanting, breathing & hearing properly (1 round)

1. chant 3 complete Maha-Mantras while exhaling (if u like [in this linked tune](#))
 2. while holding the breath out (before inhalation) chant/think 1. half Maha-Mantra
 3. take a deep slow breath in while mentally chanting 1/2 Maha-Mantra (apply [ujayi](#) & nicely filling your lower belly)
 4. while briefly holding the breath in, mentally chant a short concentration sutra, i.e. Jay Gurudev (& apply [mula-bandha](#))
- *repeat this 4-step sequence for all rounds with different concentration sutras*

VI.5 - somatic transformation chanting (4min)

032. continue the above pattern but shift the focus to feel the effects in your body & offer all sensations to the deity of the mantra to trance. form them to pure bhakti concentration sutra: **we.OM feel y.OM**

VI.6 - psychic transformation chanting (4min)

033. continue the above pattern but feel the effects in your mental family-system & offer all thoughts, ideas & needs to the deity of the mantra to trance. form them to pure bhakti concentration sutra: **we.OM hear y.OM & we.OM love y.OM**

V.7 - universal transformation chanting (4min)

034. the sun is the eye of god, which is a reflection of the light of brahman/brahma-jyoti, which in turn is the effulgence of the Lord's abode and feet, which are HIS divine attributes called gian/divine knowledge & absolute detachment/vairaghya, a) while continuing the above pattern mentally offer water thru the sun to the Lord's lotus feet (1/2 round)
b) then con-zen-trate on the subtle light perceived in the third eye/ajna.chakra (1/2 round)

VI.8 - Guru relation chanting (+1 round = 3 rounds)

035. Gurudev is the external manifestation of the Supersoul/Paramatma,
**pratah sriman-navadvipe dvi-netram dvi-bhujam gurum
varabhaya-pradam santam smaret tan-nama-purvakam**

In the morning, one should remember the spiritual master as being situated in Sri Navadvipa, having two eyes and two arms, as being peaceful, and as bestowing all benediction and fearlessness upon chanting his name.

while continuing the above chanting pattern, mentally go to the most holy yoga-pith place in shri navadvip-dham with your Gurudev, holding an umbrella for sun-protection over his head, while he is speaking hari.katha, then give him a cup of fresh prasad-drink when he is finished and getting up
(pray to Gurudev that the scene may one day transform to actual gaura.lila) concentration sutra: **Jay Gurudev**

VI.9 - Gaura relation chanting (1 round or more)

remember one line (at a time) of Gauranga lila and pray to serve there under Gurudeva's guidance one day :-)

036.

(1) *bhai-re!*

*ek-dina shantipure, prabhu advaitera ghare,
dui prabhu bhajane bosilo
sak kori' asvadana, prabhu bole bhakta-gana,
ei sak krishna asvadilo*

(2) *heno sak-asvadane, krishna-prema dise mane,
sei preme koro asvadana
jada-buddhi pari-hari', prasada bhajana kori',
'hari hari' bolo sarva-jan*

1) O brothers! One day at Sri Advaita's house in santipura, the two Lords-Caitanya and Nityananda-were seated for lunch. Lord Caitanya tasted the green leafy vegetable preparation and addressed the assembly of His devotees, "This sak is so delicious! Lord Krsna has definitely tasted it. 2) "At the taste of sak like this, love of Krsna arises in the heart. In such love you should taste these remnants. Giving up all materialistic conceptions and taking the Lord's prasada, all of you just chant `Hari! Hari!'"
concentration sutra: **choose 4 syllables from right column**

VI.10 - Radha-Krishna relation chanting (1 round or more)

remember one line of R.K. lila (at a time) and pray to serve there under Guru-sakhi's guidance one day :-)

037.

(1)

*radha-krishna prana mora jugala-kisora
jivane marane gati aro nahi mora*

(2)

*kalindira kule keli-kadambura vana
ratana-bedira upara bosabo du'jana*

(3)

*syama-gauri-ange dibo (cuwa) candanera gandha
camara dhulabo kabe heri mukha-candra*

(4)

*gathiya malatir mala dibo dohara gale
adhare tuliya dibo karpura-tambule*

(5)

*lalita visakha-adi jata sakhi-brinda
ajnaya koribo seba caranaravinda*

(6)

*sri-krishna-caitanya-prabhur daser anudasa
seva abhilasha kore narottama-dasa*

(1)

The divine couple, Shri Shri Radha and Krishna, are my life and soul. In life or death I have no other refuge but Them.

(2)

In a forest of small kadamba trees on the bank of the Yamuna, I will seat the divine couple on a throne made of brilliant jewels. (3)

I will anoint Their dark and fair forms with sandalwood paste scented with cuwa, and I will fan Them with a chamara whisk.

Oh, when will I behold Their moonlike faces? (4)

After stringing together garlands of malati flowers I will place them around Their necks, and I will offer tambula scented with camphor to Their lotus mouths. (5)

With the permission of all the sakhis, headed by Lalita and Visakha, I will serve the lotus feet of Radha and Krishna.

(6)

Narottama dasa, the servant of the servant of Sri Krishna Chaitanya Prabhu, longs for this service to the divine couple.
concentration sutra: **choose 4 syllables from right column**



VII. end your chanting with some prayers of gratitude (here just one example)



038.

*jaya jaya harinām, cidānandāmṛta-dhām,
para-tattva akṣara-ākār
nija-jane kṛpā kori', nāma-rūpe avatari',
jīve doyā korile apār*

039.

*nama shreshtham manum api shachi putram atra svarupam
rupam tasyagrajam uru purim mathurim goshtavatim
radha kundam giri varam aho radhika madhavasam
prapto yasya prathita kripaya shri gurum tam nato 'smi*

Shrila Raghunath Das Goswami, although always humble, could not deny the gifts he had received from his Gurudev.

All glories, all glories to the holy name, the abode of immortal transcendental bliss. The Supreme Absolute Truth, who possesses an eternal form, has descended in the form of the holy name. He shows mercy to His devotees and shows boundless compassion and kindness to all fallen souls.

"He has given me the highest conception of the holy name of Krishna. He has given me the service of that great savior, the son of Mother Shachi, Shri Chaitanya Mahaprabhu, who is like a golden mountain standing to show the direction of Krishna-lila. He has brought me to the lotus feet of Mahaprabhu's most favorite, Svarupa Damodara, who is the representation of Lalita devi, the most favorite friend of Radhika. He has brought me in connection with Shri Rupa, who was ordered to distribute the highest kinds of devotional love, rasa. He has given me the association of Shrila Sanatana Goswami, who adjusts our position in relation to raganuga-bhakti. He explains the path of vaidhi-bhakti, and gives us sambandha-jnana: the knowledge of what is our divine relation & a proper acquaintance with the environment. He has given me Mathura Mandala, where Radha and Govinda have their pastimes. He has given me Vrindavana, where the cows and the milkmen have their village constructed. I am becoming acquainted with their association, their nature, and their feelings of love for Krishna. He has given me Radha-kunda, the favorite place of Radha and Govinda for their pastimes, and this great Govardhana. And lastly he has given me the hope that one day I can get the service of Shri Shri Radhika and Madhava. I have been given all these assurances by my Gurudeva, so I bow my head with all my respects to his lotus feet."



VII. Prayers asking forgiveness for offenses

(aparādha-kṣamāpana-mantra) u can choose a different one each day :-)

040.

ॐ - om mantra-hīnaṁ kriyā-hīnaṁ
bhakti-hīnaṁ janārdana
yat pūjitaṁ mayā deva
paripūrṇaṁ tad astu me

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

041.

ॐ sthitiḥ sevā gatiḥ yātrā
smṛtiś chintā stutir vacaḥ
bhūyāt sarvātmanā viṣṇo
madīyaṁ tvayi cheṣṭitam

Let my normal condition be service, let my movement be holy pilgrimage, let my thought be remembrance of You and let my words be glorification of You. O Viṣṇu, let the activities of my entire mind, body and soul, be engaged in U.

041.

ॐ pratigya tava govinda
na me bhaktah pranashyati
iti samsmṛitya samsmṛitya
pranan sandharayamy aham

"O Govinda, I constantly remember Your promise 'My devotees shall never perish', and in this way I maintain my life."

042.

ॐ vidhi-hīnaṁ mantra-hīnaṁ
yat kiñcid upapāditam
kriyā-mantra-vihīnaṁ vā
tat sarvaṁ kṣantum arhasi

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

043.

ॐ ajñānād athavā jñānād
aśubhaṁ yan mayā kṛtam
kṣantum arhasi tat sarvaṁ
dāsyenaiva grhāṇa mām

Please forgive whatever inauspicious acts I have performed without proper knowledge or unknowingly, and accept me as Your insignificant servant.

044.

ॐ yad-dattaṁ bhakti-mātreṇa
patraṁ puṣpaṁ phalaṁ jalam
āveditaṁ nivedyan tu
tad grhāṇānukampayā

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

045.

ॐ aparādha-sahasrāṇi
kriyante 'har-niśaṁ mayā
dāso 'ham iti mām matvā
kṣamasva madhusūdana

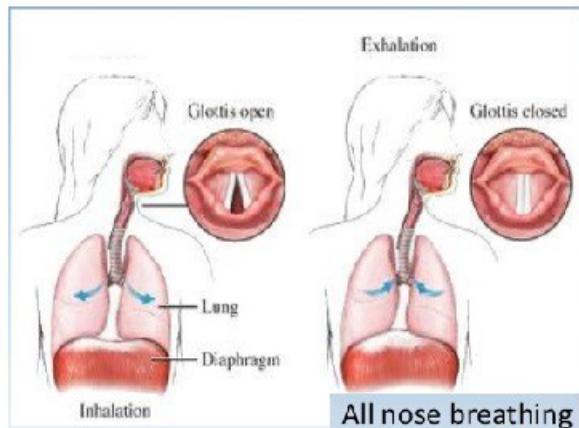
Thousands of offenses are performed by me day and night. But thinking of me as Your servant, kindly forgive them, O Madhusūdana



IX: footnotes

Ujjayi Breathing

- Breathe in and out through your nose, narrow the throat passage or glottis so the airway is tighter, creating a rushing sound that is similar to sound of the ocean.



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Mula Bandha

the root lock

Mula means 'root', 'origin', or 'foundation'. In human body, it is located in the perineum.

how-to

Contract the same muscles used in holding the urine mid-stream.

benefits

The bandha helps balance the sexual desires. It moves apana vayu or the downward wind (in the body) up to meet with prana vayu or the master wind creating a yogic state.

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X. endnotes:

u can find more integral-love alignment on:

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ask a question or give your support in form of a testimonial & or donation.

May all beings be love.healthy and prosper in their true.love.nature :-)

