

# SVASTI VĀCANA

## Maṅgala-śānti

ॐ स्वस्ति नो गोविन्दः स्वस्ति नोऽच्युतानन्तौ ।  
स्वस्ति नो वासुदेवो विष्णुर्दधातु ।  
स्वस्ति नो नारायणो नरो वै ।  
स्वस्ति नः पद्मनाभः पुरुषोत्तमो दधातु ।  
स्वस्ति नो विश्वक्षेनो विश्वेश्वरः ।  
स्वस्ति नो हृषीकेशो हरिर्दधातु ।  
स्वस्ति नो वैनतेयो हरिः ।  
स्वस्ति नोऽञ्जनासुतो हनुर्भागवतो दधातु ।  
स्वस्ति स्वस्ति सुमंगलैः केशो महान् ।  
श्री कृष्णः सच्चिदानन्दघनः सर्वेश्वरेश्वरो दधातु ।  
ॐ स्वस्ति । ॐ स्वस्ति । ॐ स्वस्ति ।

(om) svasti no govindaḥ svasti no 'cyutānantau  
svasti no vāsudevo viṣṇur dadhātu  
svasti no nārāyaṇo naro vai  
svasti naḥ padmanābhaḥ puruṣottamo dadhātu  
svasti no viśvakṣeno viśveśvaraḥ  
svasti no hr̥ṣīkeśo harir dadhātu  
svasti no vainateyo hariḥ  
svasti no 'ñjanā-suto hanūr bhāgavato dadhātu  
svasti svasti su-maṅgalaiḥ keśo mahān  
śrī-kṛṣṇaḥ sac-cid-ānanda-ghanaḥ sarveśvareśvaro dadhātu  
(om) svasti (om) svasti (om) svasti

May Lord Govinda, Acyuta, Ananta Śeṣa, Vāsudeva and Lord Viṣṇu bestow auspiciousness upon us. May Nara-Nārāyaṇa, Padmanābha and Puruṣottama bestow auspiciousness upon us. May Viśvakṣena, the Lord of the universe, Hṛṣīkeśa and Lord Hari bestow auspiciousness upon us. May Garuḍa and the son of Añjanā, who is the great devotee of Lord Rāma, Hanumān, bestow auspiciousness upon us. May the great and only Lord of auspiciousness, Śrī Kṛṣṇa, who is like a transcendental cloud full of eternity, knowledge, and bliss and who is the Lord of all the demigods, bestow upon us all prosperity and auspiciousness. Let there be all auspiciousness, all auspiciousness, all auspiciousness. [Kṛṣṇa Upaniṣad, R̥g Veda]

# SVASTI VĀCANA

## Guru Pūjā

श्री गुरो परमानन्द प्रेमानन्द फलप्रद ।  
व्रजानन्द प्रदानन्द सेवायां मा नियोजय ॥

śrī-guro paramānanda premānanda phala-prada  
vrajānanda-pradānanda-sevāyām mā niyojaya

My dear spiritual master, who give the fruit of the highest bliss—the bliss of love of Godhead—please engage me in the blissful service of Śrī Kṛṣṇa, who bestows bliss upon the land of Vraja.

## Mahā Sankalpa

हरिः ॐ तत् सत् ॥  
श्री गोविन्द गोविन्द गोविन्दः ।  
अद्य श्री भगवतः महा पुरुषस्य विष्णोराज्ञया प्रवर्तमानस्य

अद्य ब्रह्मणः द्वितीयपरार्धे श्री श्वेतवराहकल्पे वैवस्वतमन्वन्तरे कलियुगे प्रथमपादे  
जम्बूद्वीपे भरतवर्षे भरतखण्डे मेरोः दक्षिणोपार्श्वे अस्मिन्वर्तमाने व्यावहारिके

प्रभवादि शष्टि संवत्सराणां मध्ये

----- नाम संवत्सरे  
----- अयने  
----- कृतौ  
----- मासे  
----- पक्षे  
----- शुभतिथौ  
----- वासर युक्तायाम्  
----- नक्षत्र युक्तायाम्

शुभ नक्षत्रे शुभ योग शुभ करण एवं गुणविशेषण विशिष्टायां  
अस्यां शुभ तिथौ श्रीभगवदाज्ञया भगवत्कैकर्यरूपं  
श्री श्रीनिवास गोविन्द प्रीत्यर्थं कृपाकटाक्ष सिध्यर्थं  
श्री श्रीनिवास गोविन्द मंगलारती आराधनं करिष्ये ॥

# SVASTI VĀCANA

hariḥ om tat sat  
śrī govinda govinda govindaḥ  
adya śrī bhagavataḥ mahā puruṣasya  
viṣṇor ājñayā (↑)  
pravartamānasya

adya brahmaṇaḥ  
dvitīya parārdhe (↑)  
śrī śveta varāha kalpe  
vaivasvata manvantare  
kaliyuge  
prathama pāde

jambū dvīpe  
bharata varṣe (↑)  
bharata khaṇḍe  
meroḥ  
dakṣiṇe pārśve (↑)  
asmin vartamāne  
vyāvahārike

prabhavādi śaṣṭi samvatsarāṇām madhye (↑)  
śrī sarvajit nāma samvatsare (↑) (Changes every year around April)  
uttarāyaṇe (Changes every 6 months)  
\_\_\_\_\_ ṛtau (Changes every 2 months)  
\_\_\_\_\_ māse (Changes every month)  
\_\_\_\_\_ pakṣe (Changes every fortnight)  
\_\_\_\_\_ śubha tithau (↑) (Changes daily)  
\_\_\_\_\_ vāsara yuktāyām (↑) (Changes daily)  
\_\_\_\_\_ nakṣatra yuktāyām (↑) (Changes daily)  
śubha nakṣatre  
śubha yoga  
śubha karaṇa  
evaṁ guṇa viśeṣaṇa viśiṣṭāyām (↑)

asyām śubha tithau (↑)  
śrī bhagavadājñayā (↑)  
bhagavat kainkarya rūpaṁ (↑)  
śrī śrīnivāsa govinda prītyartham (↑)  
kṛpā kaṭākṣa siddhyartham (↑)  
śrī śrīnivāsa govinda mangalāratī ārādhanaṁ kariṣye

# SVASTI VĀCANA

## TRANSLATION

Hari, Kṛṣṇa, is the Supreme Absolute Truth. I beg for the mercy of the Supreme Lord with the chanting of the holy name of Govinda.

Along with the progress of eternal time, at this particular instant, by the order of Sri Maha Vishnu, at the second *parārdha*<sup>1</sup> of ādi (Original) brahma at this *śvetavarāha kalpa*<sup>2</sup>, in this *vaivasvata manvantara*<sup>3</sup> in this *kaliyuga*<sup>4</sup>, in the first quarter, in this *jambū dvīpa*<sup>5</sup>, in this *bhārata varṣa*<sup>6</sup> in this *bhārata khaṇḍa*<sup>7</sup>, South of meru (mountain) during the present period of 60 years

---

<sup>1</sup> Parārdha—one half of Brahmā's lifetime of 311 trillion 40 billion years (311,040,000,000,000 years); second Parārdha refers to the second half of Brahma's lifetime.

<sup>2</sup> Kalpa—Brahmā's daytime, 4,320,000,000 years, Brahmā lives for one hundred years on this scale; *śvetavarāha kalpa* – The day of Brahma in which the Supreme Lord Viṣṇu incarnated as the Lord Śvetavarāha (White Boar) to lift the earth from the waters of Garbhodaka ocean (which occupies half of the universe and on which Garbhodakaśāyī Viṣṇu lies down with his eternal consort Lakṣmi at His feet). In the second half of Brahma's lifetime, this is the first day of Brahma.

<sup>3</sup> Manvantara—the duration of each Manu's reign (306,720,000 years); Manu is the universal ruler (father of mankind) appointed by Lord Brahma; In one day of Brahma fourteen Manus come and go. In other words there are fourteen Manvantaras in a day of Brahma. The specific names of the Manus in the present day of Brahma are as follows: (1) Svāyambhuva, (2) Svārociṣa, (3) Uttama, (4) Tāmasa, (5) Raivata, (6) Cākṣuṣa, (7) Vaivasvata, (8) Sāvarṇi, (9) Dakṣasāvarṇi, (10) Brahma-sāvarṇi, (11) Dharma-sāvarṇi, (12) Rudra-sāvarṇi, (13) Deva-sāvarṇi and (14) Indra-sāvarṇi.

The present Manu is Vaivasvata Manu who is the son of the Sun god (Vivasvān). Therefore the name of the present Manvantara is Vaivasvata manvantara.

<sup>4</sup> Kali-yuga—the "Age of Quarrel and Hypocrisy" The fourth and last age in the cycle of a mahā-yuga (consisting of Satya-yuga, Treta-yuga, Dvāpara-yuga and Kali-yuga). This is the present age in which we are now living. It began 5,000 years ago and lasts for a total of 432,000 years. It is characterized by irreligious practice and stringent material miseries.

<sup>5</sup> Jambū-dvīpa—the globe or planet of our residence. The planetary system in which we live is known as Bhū-maṇḍala. It is divided into seven islands namely Jambū, Plakṣa, Śālmali, Kuśa, Krauñca, Śāka and Puṣkara.

<sup>6</sup> Bhārata-varṣa—a name for the earth (now for India), derived from King Bharata, a great king who was the eldest son of Lord Rṣabhadeva. In Jambūdvīpa there are nine divisions of land, each with a length of 9,000 yojanas, 72,000 miles: Bhārata-varṣa, Kimpuruṣa or Kinnara-varṣa, Hari-varṣa, Bhadrā or Bhadrāśva-varṣa, Ilāvṛta-varṣa, Ketumāla-varṣa, Rāmyaka-varṣa, Hiraṇmaya-varṣa, and Kuru-varṣa. There are eight mountains that mark the boundaries of these divisions and separate them nicely. Starting with the Himalayas, Hemakūṭa Parvata, Niṣadha Parvata, Gandhamādana Parvata, Mālyavān Mountain, Nīla mountain, Śveta mountain, Śṛṅgavān Mountain.

<sup>7</sup> *Bhārata khaṇḍa*- same as Bhārata-varṣa

# SVASTI VĀCANA

cycle starting with the year prabhava, in this calendar year by name *srī svabhānu*<sup>8</sup> during this *uttarāyana*<sup>9</sup>, in the varṣa *ṛtu*<sup>10</sup> in

----- *māsa*<sup>11</sup>

----- *pakṣa*<sup>12</sup>

----- auspicious *tithi*<sup>13</sup>

----- *vāsara*<sup>14</sup>

----- *nakṣatra*<sup>15</sup> (constellation-changes daily)

on this auspicious nakṣatra, auspicious yoga and auspicious karaṇa on this (tithi) date.

By the Supreme Personality Godhead's order, I am offering this devotional service of performing mangala āratī to Śrī Śrīnivāsa Govinda for His pleasure.

---

<sup>8</sup> Changes every year around April

<sup>9</sup> Changes every six months; The word ayana means “path” or “going.” The six months when the sun moves toward the north are called uttarāyana, or the northern path, and the six months when it moves south are called dakṣiṇāyana, or the southern path.

<sup>10</sup> *Ṛtu-seasons*, changes every two months.

<sup>11</sup> Changes every month

<sup>12</sup> *kṛṣṇa-pakṣa*- the fortnight of the waning moon ( full moon to new moon) ; *śukla-pakṣa*- the fortnight of the waxing moon (new moon to full moon) – changes every fortnight.

<sup>13</sup> *tithi* – lunar date- Changes daily.

<sup>14</sup> *vāsara* - Day of the week - Changes daily

<sup>15</sup> *nakṣatra* – constellation closest to the moon. - Changes daily

## SVASTI VĀCANA

भगवतो बलेन भगवतो वीर्येण भगवतस्तेजसा  
भगवतः कर्मणा भगवतः कर्म करिष्यामि  
भगवानेव स्वनियम्य स्वरूपस्थिति प्रवृत्तिश्चशेन शरसेन  
स्वाराधनैक प्रयोजनाय भगवान्स्वस्मैस्वप्रीतये  
स्वयमेवकारितवान्भगवान्वासुदेवः ॥

bhagavato balena  
bhagavato vīryeṇa  
bhagavatas tejasā (↑)  
bhagavataḥ karmaṇā  
bhagavataḥ karma kariṣyāmi (↑)  
bhagavāneva svaniyamya (↑)  
svarūpasthiti  
pravṛttiśvaśena  
śarasena  
svārādhanaika prayojanāya bhagavān svasmai svaprītaye (↑)  
svayameva kāritavān bhagavān vāsudevaḥ (↑)

I am being able to perform this act of devotional service by the causeless mercy of the Supreme Lord, which has been bestowed upon me in the form of His strength, valour, potency and activities. The Supreme Lord Himself has given this process of worship and now I am being engaged in this worship by the Lord Himself according to my constitutional position. Lord Vasudeva, by His own control, with ease and pleasure, is getting this worship done for His own satisfaction.

# DHYĀNA MANTRAS

## Guru-dhyāna

प्रातः श्रीमन्नवद्वीपे द्विनेत्रं द्विभुजं गुरुम् ।  
वराभयप्रदं शान्तं स्मरेत्तन्नामपूर्वकं ॥

prātaḥ śrīman-navadvīpe dvi-netraṁ dvi-bhujam gurum  
varābhaya-pradaṁ śāntaṁ smaret tan-nāma-pūrvakam

### TRANSLATION

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

## Śrī Śrinivāsa Govinda Dhyāna

शान्ताकारं भुजगशयनं पद्मनाभं सुरेशं  
विश्वाधारं गगनसदृशं मेघवर्णं शुभांगम् ।  
लक्ष्मीकांतं कमल नयनं योगिहृद् ध्यान गम्यं  
वन्दे विष्णुं भवभयहरं सर्वलोकैकनाथम् ॥

śāntākāraṁ bhujagaśayanaṁ padmanābhaṁ sureśaṁ  
viśvādhāraṁ gaganasadr̥śaṁ meghavarṇaṁ śubhāṅgam  
lakṣmīkantaṁ kamala nayanam yogihṛddhyāna gamyaṁ  
vande viṣṇuṁ bhavabhaya-haraṁ sarvalokaika-nātham

### TRANSLATION

I offer respectful obeisances to the Supreme Personality of Godhead Lord Vishnu, the supreme proprietor of all planets. Only He can destroy one's cycle of birth and death. He is looking very peaceful, lying on the serpent bed Shesha and a lotus (with Lord Brahma seated on the lotus) is growing from his navel. Lord Vishnu, the controller of all the demigods is having beautifully proportioned bodily limbs whose color is that of a dark rain bearing cloud. He is the husband of Lakshmi, possesses eyes which resemble the petals of a fresh lotus and is the object of meditation for the yogis.

# DHYĀNA MANTRAS

## Navadvīpa-dhyāna

स्वर्धुन्याश्चारुतीरेस्फुरितमतिबृहत्कूर्मपृष्ठाभगात्रं  
रम्यारामावृतं सन्मणिकनकमहासद्मसंघैः परीतम् ।  
नित्यं प्रत्यालयोद्यत्प्रणयभरलसत्कृष्णसंकीर्तनाढ्यं  
श्रीवृन्दाटव्यभिन्नं त्रिजगदनुपमं श्रीनवद्वीपमीडे ॥

svardhunyāś cāru-tīre sphuritam ati-bṛhat-kūrma-prṣṭhābha-gātram  
ramyārāmāvṛtaṁ san-maṇi-kanaka-mahā-sadma-saṅghaiḥ parītam  
nityaṁ pratyālayodyat-praṇaya-bhara-lasat-kṛṣṇa-saṅkīrtanāḍhyaṁ  
śrī-vṛndāṭavy-abhinnaṁ tri-jagad-anupamaṁ śrī-navadvīpam īde

### TRANSLATION

I praise the holy dhāma of Navadvīpa. Being entirely nondifferent from Śrī Vṛndāvana, it is completely different from the material world, consisting of the three planetary systems. Situated on the beautiful banks of the Ganges, Navadvīpa is covered by lovely groves and gardens, and it appears like the back of a gigantic turtle. That holy dhāma is filled with many great palatial houses made of gold and bedecked with brilliant jewels, and in those houses devotees are always performing kṛṣṇa-saṅkīrtana in the mellow of ecstatic love.

## Nityānanda-dhyāna: (Meditation on the Form of Lord Nityānanda)

मायातीते व्यापिवैकुण्ठलोके पूर्णेश्वर्ये श्रीचतुर्व्यूहमध्ये ।  
रूपं यस्योद्भाति संकर्षणाख्यं तं श्री नित्यानन्दरामं प्रपद्ये ॥

māyātīte vyāpi-vaikuṇṭha-loke  
pūrṇaiśvarye śrī-catur-vyūha-madhye  
rūpaṁ yasyodbhāti saṅkarṣaṇākhyam  
taṁ śrī-nityānanda-rāmaṁ prapadye

### TRANSLATION

I surrender unto the lotus feet of Śrī Nityānanda Rāma, who is known as Saṅkarṣaṇa in the midst of the catur-vyūha [consisting of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha]. He possesses full opulences and resides in Vaikuṇṭhaloka, far beyond the material creation.



## DHYĀNA MANTRAS

### Gaurāṅga-dhyāna: (Meditation on the Form of Lord Caitanya)

श्रीमन्मौक्तिकदामबद्धचिकुरं सुस्मेरचन्द्राननं  
श्रीखण्डागुरुचारुचित्रवासनं स्रग्दिव्यभूषाञ्जितम् ।  
नृत्यावेशरसानुमोदमधुरं कन्दर्पवेशोज्ज्वलं  
चैतन्यं कनकद्युतिं निजजनैः संसेव्यमानं भजे ॥

śrīman-mauktika-dāma-baddha-cikuraṁ su-smera-candrānanam  
śrī-khaṇḍāguru-cāru-citra-vāsanam srag-divya-bhūṣāñcitam  
nṛtyāveśa-rasānumoda-madhuram kandarpa-veśojjvalam  
caitanyam kanaka-dyutiṁ nija-janaiḥ saṁsevyamānam bhaje

#### TRANSLATION

I worship Śrī Caitanya Mahāprabhu, who is being served by all His devotees and associates, whose hair is bound with strings of pearls, and whose moonlike face bears the nectar of His gentle smile. His beautiful golden body is adorned with lovely garments, anointed with sandalwood and aguru pulp, and bedecked with garlands and various glistening ornaments. He is extremely charming, absorbed as He is in enjoying the sweet mellows of dancing, and His dress is more splendid than even Cupid's.

### Vṛndāvana-dhyāna: (Meditation on Vṛndāvana-dhāma)

ततो वृन्दावनं ध्यायेत्परमानन्दवर्धनम् ।  
सर्वर्तु कुसुमोपेतं पतत्रिगाननादितम् ॥  
भ्रमद्भ्रमरझङ्कारमुखरीकृतदिन्मुखम् ।  
कालिन्दीजलकल्लोलसङ्गीमारुतसेवितम् ॥  
नानापुष्पलताबद्धवृक्षशण्डैश्चमण्डितम् ।  
कमलोत्पल कल्लार धूलिधूसरितान्तरं ॥  
तन्मध्ये रत्नभूमिच सूर्यायुत समप्रभम् ।  
तत्रकल्पतरूद्यानं नियतं प्रेमवर्षिणं ॥  
माणिक्यशिखारालम्बि तन्मध्ये मणिमण्डपम् ।  
नानारत्नगणैश्चित्रं सर्वर्तुसुविराजितम् ॥  
नानारत्नलसच्चित्र वितानैरुपशोभितम् ।  
रत्नतोरणगोपुरमाणिक्याच्छादनान्वितम् ॥  
कोटिसूर्यसमाभासं विमुक्तं सत्तरङ्गकैः  
तन्मध्ये रत्नखचितं स्वर्णं सिंहासनं महत् ॥

## DHYĀNA MANTRAS

tato vṛndāvanam dhyāyet paramānanda-varḍhanam  
sarvartu-kusumopetaṁ patatri-gāna-nāḍitam

bhramad-bhramara-jhaṅkāra-mukharī-kṛta-diṅ-mukham  
kāḷindī-jala-kallola-saṅgī-māruta-sevitam

nānā-puṣpa-latā-baddha-vṛkṣa-ṣaṇḍaiś ca maṇḍitam  
kamalotpala-kahlāra-dhūli-dhusaritāntaram

tan-madhye ratna-bhūmiṁ ca sūryāyuta-sama-prabham  
tatra kalpa-tarūdyānam niyataṁ prema-varṣiṇam

māṇikya-śikhārāmbi tan-madhye maṇi-maṇḍapam  
nānā-ratna-gaṇaiś citraṁ sarvartu-suvirājitam

nānā-ratna-lasac-citra-vitānair upaśobhitam  
ratna-toraṇa-gopura-maṇikyācchādanānvitam

koṭi-sūrya-samābhāsam vimuktaṁ sat-taraṅgakaiḥ  
tan-madhye ratna-khacitaṁ svarṇa-simhāsanam mahat

### TRANSLATION

Vṛndāvana-dhāma is an abode of ever-increasing joy. In that transcendental land grow flowers and fruits of all seasons, and various birds fill it with sweet sounds. Cool breezes and the Yamunā's waters enhance the atmosphere, and all directions resound with the humming of bumblebees. Vṛndāvana is decorated with wish-fulfilling trees embraced by many varieties of flower-bearing creepers, and its divine beauty is ornamented with the pollen of red, blue, and white lotuses. The ground is made of jewels that shine with the brilliance of ten million suns rising in the sky at once. On that ground is a garden of desire trees forever showering divine love, and in that garden sits a bejeweled temple with a pinnacle of rubies. Bedecked as it is with various jewels, that temple shines brilliantly in every season. It is beautified with brightly colored canopies, glittering with various gems, and endowed with coverings decorated with rubies, as well as gateways and arches inlaid with gems. That temple shines with the splendor of millions of suns and is eternally free from the six waves of material miseries. Within it sits a great, golden, gem-inlaid throne. In this way one should meditate on Śrī Vṛndāvana-dhāma, the divine realm of the Supreme Lord. [Gautamīya-tantra 4]

## DHYĀNA MANTRAS

### Kṛṣṇa Balarāma Dhyāna: (Meditation on Kṛṣṇa Balarāma)

ददर्श कृष्णं रामं च व्रजे गोदोहनं गतौ ।  
पीतनीलाम्बरधरौ शरदम्बुरुहेक्षणौ ॥  
किशोरौ श्यामलश्चेतौ श्रीनिकेतौ बृहद्भुजौ ।  
सुमुखौ सुन्दरवरौ बालद्विरदविक्रामौ ॥  
ध्वजवज्रांकुशाम्भोजैश्चिह्नितैरङ्घ्रिभिर्ब्रजम् ।  
शोभयन्तौ महात्मानौ सानुक्रोशस्मितेक्षणौ ॥  
उदाररुचिरक्रीडौ स्रग्विणौ वनमालिनौ ।  
पुण्यगन्धानुलिप्ताङ्गौ स्नातौ विरजवाससौ ॥  
प्रधानपुरुषावाद्यौ जगद्धेतू जगत्पती ।  
अवतीर्णौ जगत्यर्थे स्वांशेन बलकेशवौ ॥  
दिशोवितिमिरा राजन्कुर्वाणौ प्रभया स्वया ।  
यथा मारकतः शैलो रौप्यश्च कनकाचितौ ॥

dadarśa kṛṣṇaṁ rāmaṁ ca vraje go-dohanam gatau  
pīta-nilāmbara-dharau śarad-amburuhekṣaṇau

kiśorau śyāmala-śvetau śrī-niketau bṛhad-bhujau  
su-mukhau sundara-varau bāla-dvirada-vikrāmau

dhvaja-vajrāṅkuśāmbhojaiś cihnitair aṅghribhir vrajam  
śobhayantau mahātmānau sānukrośa-smitekṣaṇau

udāra-rucira-kṛīḍau sragviṇau vana-mālinau  
puṇya-gandhānuliptāṅgau snātau viraja-vāsasau

pradhāna-puruṣāv ādyau jagad-dhetū jagat-patī  
avatīrṇau jagaty-arthe svāmśena bala-keśavau

diśo vitimirā rājan kurvāṇau prabhayā svayā  
yathā mārakataḥ śailo raupyaś ca kanakācitau

# DHYĀNA MANTRAS

## TRANSLATION

Akrūra then saw Kṛṣṇa and Balarāma in the village of Vraja, going to milk the cows. Kṛṣṇa wore yellow garments, Balarāma blue, and Their eyes resembled autumnal lotuses. One of those two mighty-armed youths, the shelters of the goddess of fortune, had a dark-blue complexion, and the other's was white. With Their fine-featured faces They were the most beautiful of all persons. As they walked with the gait of young elephants, glancing about with compassionate smiles, those two exalted personalities beautified the cow pasture with the impressions of Their feet, which bore the marks of the flag, lightning bolt, elephant goad and lotus. The two Lords, whose pastimes are most magnanimous and attractive, were ornamented with jeweled necklaces and flower garlands, anointed with auspicious, fragrant substances, freshly bathed, and dressed in spotless raiment. They were the primeval Supreme Personalities, the masters and original causes of the universes, who had for the welfare of the earth now descended in Their distinct forms of Keśava and Balarāma. O King Parikṣit, They resembled two gold-bedecked mountains, one of emerald and the other of silver, as with Their effulgence They dispelled the sky's darkness in all directions. [Bhāg. 10.38.28–33]

## Rādhā-kṛṣṇa-dhyāna: (Meditation on the Form of Rādhā-Kṛṣṇa)

दिव्यद्वन्द्वारण्यकल्पद्रुमाधः श्रीमद्रत्नागरसिंहासनस्थौ ।  
श्री श्रीराधा श्रीलगोविन्ददेवौ प्रेष्टालीभिः सेव्यमानौ स्मरामि ॥

divyad-vṛndāraṇya-kalpa-drumādhaḥ  
śrīmad-ratnāgara-siṁhāsana-sthau  
śrī-śrī-rādhā-śrīla-govinda-devau  
preṣṭhālībhiḥ sevyamānau smarāmi

## TRANSLATION

I meditate on Śrī Rādhā and Govinda. They are seated on a throne in a mansion bedecked with gems under the desire trees in Vṛndāvana, being served by Their loving female attendants.

सत्पुण्डरीकनयनं मेघाभं वैद्युताम्बरम् ।  
द्विभुजं ज्ञानमुद्राढ्यं वनमालिनमीश्वरम् ॥  
दिव्यालंकारणोपेतं सखीभिः परिवेष्टितम् ।  
चिदानन्दघनं कृष्णं राधालिंगितविग्रहम् ॥  
श्री कृष्णं श्रीघनश्यामं पूर्णानन्दकलेवरम् ।  
द्विभुजं सर्वदेवेशं राधालिंगितविग्रहम् ॥

## DHYĀNA MANTRAS

sat-puṇḍarīka-nayanam meghābham vaidyutāmbaram  
dvi-bhujam jñāna-mudrāḍhyam vana-mālinam īśvaram

divyālaṅkāraṇopetaṁ sakhībhiḥ pariveṣṭitam  
cid-ānanda-ghanam kṛṣṇam rādhāliṅgita-vigraham

śrī-kṛṣṇam śrī-ghana-śyāmaṁ pūrṇānanda-kalevaram  
dvi-bhujam sarva-deveśam rādhāliṅgita-vigraham

### TRANSLATION

I meditate on the Supreme Lord, Śrī Kṛṣṇa, who possesses beautiful lotus eyes, whose color is that of a new cloud, whose clothes are like lightning, who possesses two arms and a beautiful forest garland, and whose hand is indicating divine knowledge by exhibiting the jñāna-mudrā. That Kṛṣṇa is decorated with glittering ornaments and is surrounded by all the cowherd friends of Śrīmatī Rādhārāṇī. While being embraced by Śrīmatī Rādhārāṇī Herself, His form is intensified consciousness and bliss. Śrī Kṛṣṇa, who is intensely bluish-black, in His two-armed form, is the Lord of all the demigods, and His body is full of transcendence.