

Śrī Śrī Rādhā-kṛpā-kaṭākṣa-stava-rāja

The PRAYER FOR THE MERCIFUL SIDELONG GLANCE OF SRI RADHA

(An Appeal to Śrīmatī Rādhārāṇī from the Ūrdhvāmnāya-tantra)

Spoken by Lord Śiva to Parvati

Translated by Kuśakratha dāsa



Text 1

मुनीन्द्र-वृन्द-वन्दिते त्रिलोक-शोक-हारिणि
प्रसन्न-वक्र-पणकजे निकुञ्ज-भू-विलासिनि
व्रजेन्द्र-भानु-नन्दिनि व्रजेन्द्र-सूनु-संगते
कदा करिष्यसीह मां कृपाकटाक्ष-भाजनम् ॥ १ ॥

munīndra-vṛnda-vandite triloka-śoka-hāriṇi
prasanna-vaktra-ṇkaje nikuñja-bhū-vilāsini
vrajendra-bhānu-nandini vrajendra-sūnu-saṅgate
kadā kariṣyasīha māṁ kṛpā-kaṭākṣa-bhājanam ॥1॥

*muni—of sages; indra—of kings; vrinda—by the assembly; vandite—worshiped;
tri—three; loka—of the worlds; shoka—the distress; harini—removing; prasanna
—bright; vaktra—face; ṇkaje—lotus flower; nikunja-bhu—in the groves of*

Vrindavana; vilasini—performing pastimes; vraja—of Vraja; indra—of the king; bhanu—of Vrishabhanu; nandini—the daughter; vraja—of Vraja; indra—of the king; sunu—of the Son (Krishna); sangate—associated; kada—when?; karishyasi—will You make; iha—here; mam—me; kripa—of mercy; kataksha—of the glance; bhajanam—the recipient.

O goddess worshiped by the kings of sages, O goddess who remove the sufferings of the three worlds, O goddess whose face is a blossoming lotus, O goddess who enjoy pastimes in the forest, O daughter of Vrishabhanu, O companion of Vraja's prince, when will You cast Your merciful sidelong glance upon me?

Text 2

अशोक-वृक्ष-वल्लरी वितान-मण्डप-स्थिते
प्रवालबाल-पल्लव प्रभारुणाग्नि-कोमले ।
वराभयस्फुरत्करे प्रभूतसम्पदालये
कदा करिष्यसीह मां कृपाकटाक्ष-भाजनम् ॥ २ ॥

aśoka-vṛkṣa-vallārī-vitāna-maṇḍapa-sthite
pravāla-vāla-pallava prabhā 'ruṇāṅghri-komale
varābhaya-sphurat-kare prabhūta-sampadālaye
kadā kariṣyasiha mām kṛpā-kaṭākṣa-bhājanam ||2||

ashoka—ashoka; vriksha—tree; vallari—creeper; vitana—spreading; mandapa—pavilion; sthite—situated; pravala-vala-pallava—excellent blossoming flowers; prabha—with the splendor; aruna—reddish; anghri—feet; komale—delicate; vara—excellent; abhaya—fearlessness; sphurat—manifesting; kare—hand; prabhuta—abundant; sampada—of opulence; alaye—abode; kada—when?; karishyasi—will You make; iha—here; mam—me; kripa—of mercy; kataksha—of the glance; bhajanam—the recipient.

O goddess staying in a vine-cottage by an ashoka tree, O goddess whose delicate feet are as splendid as red blossoms, O goddess whose hand grants fearlessness, O abode of transcendental opulences, when will You cast Your merciful sidelong glance upon me?

Text 3

अनङ्ग-रण्ग मङ्गल-प्रसाङ्ग-भङ्गुर-भ्रुवां
सविभ्रमं ससम्भ्रमं दृगन्त-बाणपातनैः ।
निरन्तरं वशीकृतप्रतीतनन्दनन्दने
कदा करिष्यसीह मां कृपाकटाक्ष-भाजनम् ॥ ३ ॥

anaṅga-raṅga-maṅgala-prasaṅga-bhaṅgura-bhruvām
sa-vibhramam sa-sambhramam dṛganta-bāṇa-pātanaḥ
nirantaram vaśī-kṛta-pratīti-nanda-nandane
kadā kariṣyasiha mām kṛpā-kaṭākṣa-bhājanam ||3||

ananga—of cupid; ranga—in the pleasure; mangala—auspiciousness; prasanga

—contact; *bhangura*—bending; *bhruvam*—of the eyebrows; *sa*—with; *vibhramam*—amorous playfulness; *sa*—with; *sambhramam*—movements; *drik*—of the eyes; *anta*—from the corners; *bana*—of the arrows; *patanaih*—with the falling; *nirantaram*—constantly; *vashi-krita*—subdued; *pratiti*—conviction; *nanda-nandane*—of Lord Krishna, the Son of Nanda Maharaja; *kada*—when?; *karishyasi*—will You make; *iha*—here; *mam*—me; *kripa*—of mercy; *kataksha*—of the glance; *bhajanam*—the recipient.

O goddess who, playfully shooting the arrows of Your glances from the curved bows of Your auspicious, amorous eyebrows, have completely subdued Nanda's son [Krishna], when will You cast Your merciful sidelong glance upon me?

Text 4

तडित्-सुवर्ण-चम्पक-प्रदीप्त-गौर-विग्रहे
मुख-प्रभा-परास्त-कोटि-शारदेन्दुमण्डले ।
विचित्र-चित्र-सञ्चरच्चकोर-शाव-लोचने
कदा करिष्यसीह मां कृपाकटाक्ष-भाजनम् ॥ ४ ॥

taḍit-suvarṇa-campaka-pradīpta-gaura-vigrahe
mukha-prabhā-parāsta-koti-śāradendu-maṇḍale
vicitra-citra-sañcarac-cakora-śāva-locane
kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam ॥4॥

taḍit—lightning; *suvarṇa*—gold; *campaka*—campaka flower; *pradīpta*—splendid; *gaura*—golden; *vigrahe*—form; *mukha*—of the face; *prabha*—by the splendor; *parasta*—eclipsed; *koti*—millions; *sharada*—autumn; *indu*—moons; *mandale*—multitude; *vicitra*—amazing; *citra*—beautiful; *sancarac*—moving; *cakora-shava*—young cakora birds; *locane*—eyes; *kada*—when?; *karishyasi*—will You make; *iha*—here; *mam*—me; *kripa*—of mercy; *kataksha*—of the glance; *bhajanam*—the recipient.

O goddess whose form is as splendid as campaka flowers, gold, and lightning, O goddess whose face eclipses millions of autumn moons, O goddess whose eyes are wonderful, restless young cakora birds, when will You cast Your merciful sidelong glance upon me?

Text 5

मदोन्मदाति-यौवने प्रमोद-मान-मण्डिते
प्रियानुराग-रञ्जिते कला-विलास-पण्डिते ।
अनन्यधन्य-कुञ्जराज्य-कामकेलि-कोविदे
कदा करिष्यसीह मां कृपाकटाक्ष-भाजनम् ॥ ५ ॥

madonmadāti-yauvane pramoda-māna-maṇḍite
priyānurāga-rañjite kalā-vilāsa-paṇḍite
ananya-dhanya-kuñja-rājya-kāma keli-kovide
kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam ॥5॥

mada—with joy; *unmadita*—intoxicated; *yauvane*—youth; *pramoda*—with delight; *mana*—jealous anger; *mandite*—decorated; *priya*—to the beloved;

anuraga-ranjite—full of affection; kala—of art; vilasa—in the pastimes; pandite—expert; ananya—incomparable; dhanya—opulence; kunjā—of the grove of Vrindavana; rajya—of the kingdom; kama—amorous; keli—in pastimes; kovide—expert.; kada—when?; karishyasi—will You make; iha—here; mam—me; kripa—of mercy; kataksha—of the glance; bhajanam—the recipient.

O young girl intoxicated with passion, O goddess decorated with cheerful jealous anger, O goddess who passionately love Your beloved Krishna, O goddess learned in playful arts, O goddess expert at enjoying amorous pastimes in the kingdom of the peerlessly opulent forest groves of Vrindavana, when will You cast Your merciful sidelong glance upon me?

Text 6

अशेष-हावभाव-धीरहीरहार-भूषिते
प्रभूतशातकुम्भ-कुम्भकुम्भि-कुम्भसुस्तनि ।
प्रशस्तमन्द-हास्यचूर्ण पूर्णसौख्य-सागरे
कदा करिष्यसीह मां कृपाकटाक्ष-भाजनम् ॥ ६ ॥

aśeṣa-hāva-bhāva-dhīra-hīra-hāra-bhūṣite
prabhūta-śāta-kumbha-kumbha-kumbhi kumbha-sustani
praśasta-manda-hāsyā-cūrṇa-pūrṇa-saukhya-sāgare
kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam ॥6॥

ashesha—complete; hava—amorous gestures; bhava—state of being; dhira—brave; hira—of pearls; hara—with a necklace; bhushite—decorated; prabhuta—great; shatakumbha—of gold; kumbha-kumbhi—pitcher; kumbha—like pitchers; su—beautiful; stani—breasts; prashasta—celebrated; manda—gentle; hasya—of the smile; curna—aromatic powders; purna—full; saukhya—of happiness; sagare—ocean; kada—when?; karishyasi—will You make; iha—here; mam—me; kripa—of mercy; kataksha—of the glance; bhajanam—the recipient.

O goddess decorated with a pearl necklace of bold amorous hints, O goddess as fair as gold, O goddess whose breasts are great golden waterpots, O ocean of happiness filled with the scented powders of gentle smiles, when will You cast Your merciful sidelong glance upon me?

Text 7

मृणाल-वाल-वल्लरी तरङ्ग-रङ्ग-दोर्लते
लताग्र-लास्य-लोल-नील-लोचनावलोकने ।
ललल्लुलन्मिलन्मनोज्ञ-मुग्ध-मोहिनाश्रिते
कदा करिष्यसीह मां कृपाकटाक्ष-भाजनम् ॥ ७ ॥

mṛṇāla-vāla-vallārī taraṅga-raṅga-dor-late
latāgra-lāsyā-lola-nīla-locanāvalokane
lalal-lulan-milan-manojña mugdha-mohanāśrite
kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam ॥7॥

mrinala-vala-vallari—of lotus stalks; taranga—waves; ranga—arena; doh—of the arms; late—creepers; lata—of the creepers; agra—at the tip; lasya—dance; lola—restlessly moving; nila—dark; locana—of the eyes; avalokane—glance; lalat—sporting; lulat—moving about; milat—meeting; manojna—lovely; mugdha—of an innocent young girl; mohana—charm; ashrite—sheltered; kada—when?; karishyasi—will You make; iha—here; mam—me; kripa—of mercy; kataksha—of the glance; bhajanam—the recipient.

O goddess whose arms are lotus stalks dancing on the waves, O goddess whose dark eyes are dancing vines, O playful, beautiful, charming goddess, when will You cast Your merciful sidelong glance upon me?

Text 8

सुवर्णमलिकाञ्चित –त्रिरेख–कम्बु–कण्ठगे
त्रिसूत्र–मङ्गली–गुण–त्रिरत्न–दीप्ति–दीधिते ।
सलोल–नीलकुन्तल–प्रसून–गुच्छ–गुम्फिते
कदा करिष्यसीह मां कृपाकटाक्ष–भाजनम् ॥ ८ ॥

suvarṇa-mālikāñcita-trirekha-kambu-kaṅṭhage
tri-sūtra-maṅgalī-guṇa-tri-ratna-dīpti-dīdhiti
salola-nīla-kuntala prasūna-guccha-gumphite
kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam ॥8॥

suvarṇa—of gold; malika—with necklaces; ancita—bent; tri—three; rekha—with lines; kambu—conchshell; kantha-ge—placed on the neck; tri—three; sutra—strands; mangali—with the scent of jasmine flowers; guṇa—strings; tri—three; ratna—jewels; dipti-didhiti—very splendid; sa-lola—moving; nila—dark; kuntala—locks of hair; prasuna—of flowers; guccha—with bunches; gumphite—strung; kada—when?; karishyasi—will You make; iha—here; mam—me; kripa—of mercy; kataksha—of the glance; bhajanam—the recipient.

O goddess who wear a golden necklace on the three-lined conchshell of Your neck, O goddess splendid with three jasmine garlands and three jeweled necklaces, O goddess whose moving locks of dark hair are decorated with bunches of flowers, when will You cast Your merciful sidelong glance upon me?

Text 9

नितम्ब–बिम्ब–लम्बमान–पुष्पमेखलागुणे
प्रशस्तरत्न–किङ्किणी–कलाप–मध्य मञ्जुले ।
करीन्द्र–शुण्डदण्डिका–वरोहसौभगोरुके
कदा करिष्यसीह मां कृपाकटाक्ष–भाजनम् ॥ ९ ॥

nitamba-bimba-lambamāna-puṣpa-mekhalā-guṇe
praśasta-ratna-kiṅkiṇī-kalāpa-madhya mañjule
karīndra-śuṇḍa-daṇḍikā-varoha-saubhagoruke
kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam ॥9॥

nitamba—hips; bimba—round; lambamana—suspended; pushpa—of flowers; mekhala-gune—belt; prashasta—excellent; ratna—of jewels; kinkini—of tinkling bells; kalapa—of the collection; madhya—middle; manjule—charming; kari—of elephants; indra—of the king; shunda—the trunk; dandika—chastising; avaroha—descended; saubhaga—beauty; uruke—thighs; kada—when?; karishyasi—will You make; iha—here; mam—me; kripa—of mercy; kataksha—of the glance; bhajanam—the recipient.

O goddess who wear a sash of flowers on Your curved hips, O goddess charming with a sash of tinkling jeweled bells, O goddess whose beautiful thighs punish the regal elephant's trunk, when will You cast Your merciful sidelong glance upon me?

Text 10

अनेक-मन्त्रनाद-मञ्जु नूपुरारव-स्वलत्
समाज-राजहंस-वंश-निक्रणाति-गौरवे ।
विलोलहेम-वल्लरी-विडम्बिचारु-चङ्कमे
कदा करिष्यसीह मां कृपाकटाक्ष-भाजनम् ॥ १० ॥

aneka-mantra-nāda-mañju-nūpurā-rava-skhalat
samāja-rāja-hamsa-vamśa-nikvaṇāti-gaurave
vilola-hema-vallarī-vidāmbi-cāru-caṅkrame
kadā kariṣyasiha mām kṛpā-kaṭākṣa-bhājanam ॥10॥

aneka—many; mantra—of sacred mantras; nada—sounds; manju—beautiful; nupura—ankle bells; rava—the sound; skhalat—stammering; samaja—of the community; raja—royal; hamsa—of swans; vamsha—of the family; nikvana—sounds; ati—very; gaurave—significant; vilola—moving; hema—of gold; vallari—creeper; vidāmbi—appearances; caru—beautiful; caṅkrame—movements; kada—when?; karishyasi—will You make; iha—here; mam—me; kripa—of mercy; kataksha—of the glance; bhajanam—the recipient.

O goddess whose anklets' tinkling is more beautiful than the sounds of many mantras and the cooing of many regal swans, O goddess whose graceful motions mock the moving golden vines, when will You cast Your merciful sidelong glance upon me?

Text 11

अनन्त-कोटि-विष्णुलोक-नम्र-पद्मजार्चिते
हिमाद्रिजा-पुलोमजा-विरिञ्चजा-वरप्रदे ।
अपार-सिद्धि-ऋद्धि-दिग्ध-सत्पदाङ्गुली-नखे
कदा करिष्यसीह मां कृपाकटाक्ष-भाजनम् ॥ ११ ॥

ananta-koṭi-viṣṇu-loka-namra-padmajārcite
himādrījā-pulomajā-viriñcajā-vara-prade
apāra-siddhi-rddhi-digdha-sat-padāṅgulī-nakhe
kadā kariṣyasiha mām kṛpā-kaṭākṣa-bhājanam ॥11॥

ananta—unlimited; koti—millions; vishnu-loka—of devotees of Lord Vishnu; namra—offered obeisances; padmaja—by Lord Brahma; arcite—worshiped; himadrija—of Parvati; pulomaja—shaci-devi, the wife of Indra and daughter of Puloma; virincija—Sarasvati, the daughter of Lord Brahma; vara—benedictions; prade—granting; apara—boundless; siddhi—perfections; riddhi—opulences; digdha—anoointed; sat—transcendental; pada-anguli—of the toes; nakhe—nails; kada—when?; karishyasi—will You make; iha—here; mam—me; kripa—of mercy; kataksha—of the glance; bhajanam—the recipient.

O goddess worshiped by Brahma, O goddess to whom countless millions of Vaishnavas bow down, O goddess who give blessings to Parvati, shaci, and Sarasvati, O goddess whose toenails are anoointed with limitless opulences and mystic perfections, when will You cast Your merciful sidelong glance upon me?

Text 12

मखेश्वरि क्रियेश्वरि स्वधेश्वरि सुरेश्वरि
त्रिवेद-भारतीश्वरि प्रमाण-शासनेश्वरि ।
रमेश्वरि क्षमेश्वरि प्रमोद-काननेश्वरि
व्रजेश्वरि व्रजाधिपे श्रीराधिके नमो-स्तु ते ॥ १२ ॥

makheśvari kriyeśvari svadheśvari sureśvari
triveda-bhāratīśvari pramāṇa-śāsaneśvari
rameśvari kṣameśvari pramoda kānaneśvari
vrajeśvari vrajādhipe śrī rādhike namo 'stu te ||12||

makha—of sacrifices; ishvari—O queen; kriya—of pious activities; ishvari—O controller; svadha—of the material world; ishvari—O controller; sura—of the demigods; ishvari—O controller; tri—three; veda—of the Vedas; bharti—scholarship; ishvari—O controller; pramana—of evidence; shasana—of instruction; ishvari—O controller; rama—of goddesses of fortune; ishvari—O controller; kshama—of patience; ishvari—O controller; pramoda—of happiness; kanana—of the forest; ishvari—O controller; vraja—of Vraja; ishvari—O controller; vraja—of Vraja; adhipe—O Empress; Shri-radhike—O Shrimati Radharani; namah astu—I offer respectful obeisances; te—unto You.

O queen of Vedic sacrifices, O queen of pious activities, O queen of the material world, O queen of the demigods, O queen of Vedic scholarship, O queen of knowledge, O queen of the goddesses of fortune, O queen of patience, O queen of Vrindavana, the forest of happiness, O queen of Vraja, O empress of Vraja, O Shri Radhika, obeisances to You!

Text 13

इती ममद्भुतं-स्तवं निशम्य भानुनन्दिनी
करोतु सन्ततं जनं कृपाकटाक्ष-भाजनम् ।
भवेत्तदैव सञ्चित त्रिरूप-कर्म नाशनं
लभेत्तदा व्रजेन्द्र-सूनु-मण्डल-प्रवेशनम् ॥ १३ ॥

itī mam adbhutam-stavam niśamya bhānu-nandinī
karotu santatam janam kṛpā-kaṭākṣa-bhājanam
bhavet tadaiva-sañcita-tri-rūpa-karma-nāśanam
bhavet tadā-vrajendra-sūnu-maṇḍala-praveśanam ||13||

Upon hearing this most astonishing prayer of mine being recited by a devotee, may Shri Vrishabhanu-nandini constantly make him the object of Her most merciful sidelong glance. At that time all his karmic reactions — whether mature, fructifying, or lying in seed — will be completely destroyed, and then he will gain entrance into the assembly of Nandanandana's eternal loving associates.

Text 14-15

राकायां च सिताष्टम्यां दशम्यां च विशुद्धीः ।
एकादश्यां त्रयोदश्यां यः पठेत्साधकः सुधीः ॥ १४ ॥
यं यं कामयते कामं तं तमाप्नोति साधकः ।
राधाकृपाकटाक्षेण भक्तिः स्यात् प्रेमलक्षणा ॥ १५ ॥

rākāyām ca sitāṣṭamyām daśamyām ca viśuddha-dhīḥ |
ekādaśyām trayodaśyām yaḥ paṭhet sādhaḥ sudhīḥ ||14||

yaṁ yaṁ kāmayate kāmaṁ taṁ tamāpnoti sādhaḥ |
rādhā-kṛpā-kaṭākṣeṇa bhaktiḥ syāt prema-lakṣaṇā ||15||

If a sadhaka with purified intelligence recites this stava with a fixed mind on the lunar days known as the full-moon day, the bright ashtami, the dashami, the ekadashi, and the trayodashi, then each and every one of his desires will be fulfilled, one by one. And by the merciful sidelong glance of Shri Radha he will obtain devotional service that has the special symptom of being imbued with pure, ecstatic love of God (prema).

Text 16-17

ऊरुदग्ने नाभिदग्ने हृद्दग्ने कण्ठदग्नेके ।
राधाकुण्डजले स्थिता यः पठेत् साधकः शतम् ॥ १६ ॥
तस्य सर्वार्थ सिद्धिः स्याद् वाक्सामर्थ्यं तथा लभेत् ।
ऐश्वर्यं च लभेत् साक्षाद्दृशा पश्यति राधिकाम् ॥ १७ ॥

ūru-daghe nābhi-daghe hṛd-daghe kaṇṭha-daghnake |
rādhā-kuṇḍa-jale sthitā yaḥ paṭhet sādhaḥ śatam ||16||

tasya sarvārtha-siddhiḥ syād vāk-sāmarthyam tathā labhet |
aiśvaryaṁ ca labhet sāksād dṛśā paśyati rādhikām ||17||

That sadhaka who recites this stava 100 times while standing in the waters of Shri Radha-kunda up to his thighs, navel, chest, or neck will attain complete perfection in the five goals of human existence, namely dharma, artha, kama,

moksha, and prema. He also will attain the power by which everything he says will come true. He becomes very powerful and opulent due to attaining transcendental majesty, and he gets to meet shri Radhika face to face, seeing Her even with his present eyes.

Text 18

तेन स तत्क्षणादेव तुष्टा दत्ते महावरम् ।
येन पश्यति नेत्राभ्यां तत् प्रियं श्यामसुन्दरम् ॥ १८ ॥

tena sa tat-kṣaṇād eva tuṣṭā datte mahāvaram |
yena paśyati netrābhyāṁ tat-priyaṁ śyāmasundaram ||18||

[By such chanting of this prayer in Radha-kunda] Shri Radhika becomes so pleased that She instantly bestows a great benediction on the devotee, which is that he sees Her beloved Shyamasundara with his very own eyes.

Text 19

नित्यलीला-प्रवेशं च ददाति श्री-व्रजाधिपः ।
अतः परतरं प्रार्थ्यं वैष्णवस्य न विद्यते ॥ १९ ॥

nitya-līlā-praveśaṁ ca dadāti śrī-vrajādhipaḥ |
ataḥ parataraṁ prārthyāṁ vaiṣṇavasya na vidyate ||19||

Then that Lord of Vrindavana grants the devotee entrance into His eternal pastimes. Genuine Vaishnavas hanker for nothing beyond this.

॥ इति श्रीमदूर्ध्वाम्नाये श्रीराधिकायाः कृपाकटाक्षस्तोत्रं सम्पूर्णम् ॥

॥ iti śrīmad-ūrdhvāmnāye śrī-rādhikāyāḥ kṛpā-kaṭākṣa-stotraṁ sampūrṇam ॥

Thus ends the śrī-rādhikāyāḥ kṛpā-kaṭākṣa-stotraṁ
found in the ūrdhvāmnāya tantra

PHALA SRUTI (THE BENEFIT OF RECITING THIS PRAYER)

The aspirant who recites this hymn on the full-moon day, on the eighth day of the waxing moon, and on the tenth, eleventh and thirteenth days of the waxing and waning moons, achieves the fruition of his desires and, by the grace of Sri Radhika's **compassionate sidelong glance**, bhakti characterized by prema sprouts in his heart.

The aspirant who recites this hymn one hundred times, while immersed in the waters of Sri Radha-kunda, either up to his waist, up to his navel, up to his chest, or up to his neck, achieves the perfection of his desired ends and whatever he speaks comes true, he is endowed with full spiritual opulence and gets the direct, personal darshan of Srimati Radharani.

Being pleased with him, Srimati Radhika immediately grants him the greatest benediction and he gets to see with his own eyes Her darling sweet Lord, Sri Syamasundara. The Lord of Vraja, in His turn, grants that devotee an entrance into His eternal sports. For the Vaisnavas there is no greater goal to be achieved than this.

This is the most famous stotra in Sri Vrindavana, Sometimes called the national anthem of Vrindavan. All the sadhus and devoted matajis [ladies] know it by heart, and it is recited daily in most temples and nearby villages; indeed, this prayer is regarded as the very heart of Vrindavana. It is also known as: "The King of Prayers which Petitions the Most Merciful Side-long Glance from Srimati Radharani". This exceptional prayer is composed in a lovely meter and daily sung in a charming melody by many Brijabasis (Vrindavan residents).

