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We are elated that by the mercy of our revered gurudeva, Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja, and that of the book’s exalted author, Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja, we are able to present this third edition of Arcana-dīpikā.

Śrīla Bhaktisiddhānta Sarasvatī Thākura Prabhupāda states in his introduction to Śrī Bhajana-rahasya:

Arcana means to worship the deity with reverence and honour; that is, with knowledge of the Lord’s opulence and by observing etiquette. It is also arcana to serve Bhagavān with various paraphernalia according to rules and regulations.

Arcana-dīpikā, therefore, gives instruction on the limb of bhakti that uses the various paraphernalia of this world to worship the Lord.

How editions of this book have evolved

Since the worship described herein is not traditionally Western, and since it is detailed, certain challenges are faced in presenting an English rendition of this book that
are generally not faced in translating exclusively philosophical texts. Our attempt to satisfactorily deal with these challenges is reflected in our evolving presentation of this book over its various editions. The feedback received from readers has been an integral part of this process. Therefore, the presentation of this third edition differs from the previous two editions, while the content is essentially the same.

We closely observed *arcana* being performed in four different Gauḍīya Maṭhas and also made extensive inquiries. In our research, two things were apparent: (1) although the procedures for *arcana* are specific, at the same time, they are flexible. In other words, there may be slight variations in how different pūjārīs perform the same procedure. (2) Whenever, due to lack of ingredients, one is unable to offer a particular item, one may do so with water from the pañca-pātra, with a flower, or by mind.

*Arcana-dīpikā* gives the topmost standard of *arcana*. It is understood that for some devotees, it may not be practical to attend to all of the details. As described by our guru-varga, the main purpose of *arcana* is to establish a relationship with the deity.

**Insertions by the editors**

Some supplementary explanations have been included to help those unfamiliar with Vedic culture and the traditional methodology used in the process of *arcana*. You will note that in this book, insertions by the editors have been placed within square brackets, boxes or in the form of footnotes, clearly differentiating this supplementary text from the direct Hindi to English translation.

In addition, an appendix has been added for the convenience of the reader. It provides particular details about
the Vedic calendar that are required to take a vow (saṅkalpa) as presented in the section “Taking Vows (Saṅkalpa)”. All such insertions were made after consulting senior devotees who were trained in *arcana* by the book’s author, Śrīla Vāmana Gosvāmī Mahārāja, by Śrīla Nārāyaṇa Gosvāmī Mahārāja and by other senior residents of the Maṭha. Such devotees kindly contributed their time and guidance to help bring clarity to the English rendition.

**Reference Cards**

To facilitate the reader’s practical application of the methodologies described in the book, reference cards have been provided. The reference cards describe the worship of Śrī Gaurāṅga and Śrī Rādha-Kṛṣṇa, although one can follow the same procedures by substituting that *mūla-mantra* with the *mūla-mantra* of another deity. Because the cards contain a somewhat abbreviated version of the procedures, one is advised to study the book first.

**Website – Arcana Videos and Worship of Other Deities**

Sometimes *arcana* procedures may appear to be complicated, but if they are observed, they do not seem so daunting. For this reason, video clips have been made of different aspects of *arcana*, to bring further clarity to the instructions in the book. Please go to purebhakti.com/arcana for this. Since Arcana-dīpikā deals specifically with the worship of Śrī Rādhā-Kṛṣṇa and Śrī Gaurāṅga, and since many devotees worship deities of Śrī Gaura-Nitai, Śrī Jagannātha-Baladeva-Subhadrā and so forth, additional information on worship of Them is available on the same website under the section called “Worship of Other Deities”. The website also contains a section called “Arcana of Other Forms of Śrī Bhagavān”.

Editors’ Preface
We pray that Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja and Śrīla Bhaktivedānta Vāmana Gosvāmī Mahārāja are satisfied with our attempt to present Arcana-dīpakā to devotees worldwide.

Aspiring to serve Śrī Guru and the Vaiṣṇavas
The Publication Team of the Third Edition

22 December 2016
Appearance day of Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja
Disappearance day of Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja
It is enjoined in the śāstras, “sampradāya-vibhīnā ye mantras te viphalā matāḥ – mantras that are not received from a bona fide disciplic succession yield no result” (Padma Purāṇa). The chanting of such inauthentic mantras does not lead to perfection. Therefore, Śrī Bhagavān, the Supreme Personality of Godhead and the embodiment of all auspiciousness, has shown unlimited compassion to the living entities (jīvas) of Kali-yuga by introducing the topmost process of sādhana-bhajana (spiritual practice).

In this age of Kali, each of the four Vaiṣṇava sampradāyas has their own system of worship. In particular, the Śrī Gauḍīya Vaiṣṇava community, which is in the line of Madhvācārya, is benefitted by the practices and etiquettes prescribed by the saviour of the fallen souls, Svayam Bhagavān Śrī Caitanya Mahāprabhu. These [practices and etiquettes] are presented by the Vaiṣṇava ācāryas headed by Śrīla Rūpa Gosvāmī, Sanātana Gosvāmī, Jīva Gosvāmī and Gopāla-bhaṭṭa Gosvāmī in the form of authorized sāstras, and will be specifically discussed herein.

Śrī Bhagavān Himself is the Vaiṣṇavas’ exclusive object of worship. Only those who are initiated into the viṣṇu-mantras, in other words, who have received viṣṇu-dikṣā and who engage in the worship of Śrī Viṣṇu, are
Vaiṣṇavas. Therefore, the acceptance of viṣṇu-dīkṣā and the consequent engagement in the worship of Śrī Viṣṇu are the primary symptoms of Vaiṣṇavism. It is imperative for an initiated person to embrace and relish the prescribed conduct and obligatory duties of Vaiṣṇavas. These duties, as presented by the Vaiṣṇava ācāryas on the merciful order of Śrī Caitanya Mahāprabhu, are just like fresh butter churned from the ocean of śāstra. It is mentioned in various śāstras that a person belonging to any of the four occupational divisions (varṇas) or four stages of life (āśramas) has the right to become a Vaiṣṇava by accepting the viṣṇu-mantras and then engaging in the worship of Śrī Viṣṇu.

The fruitive endeavours of an uninitiated person are meaningless. A person who has not received viṣṇu-dīkṣā has not established a relationship with Śrī Bhagavān and therefore cannot be acknowledged as a bona fide Vaiṣṇava. Only when a person’s knowledge of his relationship with the Lord (sambandha-jñāna) awakens after his undergoing the regulative principle of initiation and receiving the viṣṇu-mantras in accordance with scriptural injunctions, is one genuinely established as a true Vaiṣṇava. The chanting of the mahā-mantra does not depend upon any rule or regulation related to the formal acceptance of initiation. If we can attain perfection simply by chanting the names of Śrī Bhagavān, what, then, is the need of accepting formal initiation? Many people have the misconception that there is no need.

The process of dīkṣā awakens in the heart of the living entity a particular relationship with Śrī Bhagavān. By the influence of that relationship, ignorance of one’s constitutional identity and other unwanted habits and thoughts (anarthas) sequentially vanish. Without undergoing the purificatory procedure (saṁskāra) of receiving a sacred thread, the son of a brāhmaṇa is not eligible to study the
Vedas. It is only after accepting initiation (dīkṣā) that he obtains the necessary eligibility. Similarly, an uninitiated person does not possess the necessary qualification to perform the arcana of Śrī Bhagavān. Only after accepting dīkṣā does he obtain that eligibility. The effect of receiving dīkṣā is that transcendental knowledge awakens in one’s heart and one truly becomes a human being. Dīkṣā-saṁskāra (receiving initiation) enlightens a person in transcendental knowledge and destroys his accumulated unlimited sins. Therefore, those who are conversant with these philosophical truths call this process dīkṣā.

Just as a chemical reaction turns bronze into gold, by receiving dīkṣā, a person attains the status of one who is twice-born [a brāhmaṇa]. Hence, it is imperative to accept initiation and thus establish a particular relationship with Śrī Bhagavān. By destroying the sins and sufferings of a weak-hearted jīva and by purifying and enlightening him, the process of dīkṣā elevates him to the material mode of goodness (sattva-guṇa) and ultimately establishes him in the stage of transcendence.

“Guru-pādāśrayas tasmāt krṣṇa-dīkṣādi-śikṣaṇam – it is one’s foremost duty to take shelter at the lotus feet of a sad-guru, who is thoroughly established in a bona fide disciplic succession, and accept initiation from him” (Bhakti-rasāmṛta-sindhu 1.2.74). Guru is a manifestation of Śrī Hari and non-different from Him. Bhagavān Śrī Hari Himself is the guru of all jīvas. If the guru is pleased with someone, Śrī Bhagavān will also be pleased with that person. If Bhagavān is displeased with someone, he can still be protected by a bona fide guru, but if the guru is displeased with someone, then even Śrī Bhagavān cannot protect him. The mercy of the guru is the only hope for one who has taken shelter of him. Gurus are of three categories: śravaṇa-guru (the person from whom one hears knowledge of the bhaktas, bhakti and bhagavat-tattva),
dīkṣā-guru (one who gives a mantra for worship according to the rules and regulations of scripture), and śikṣā-guru (one who gives instructions in bhajana). Śrī guru, the worshipable deity (Bhagavān), and the mantra are equally significant. One who considers them to be different will not attain perfection. Therefore, by really understanding the truth regarding śrī guru (guru-tattva) and thus accepting shelter at the guru’s lotus feet, as recommended in the śāstras, one is sure to be liberated from the bondage of material existence. By taking shelter of the lotus feet of a bona fide guru, a jīva can achieve the topmost goal (parama-puruṣārtha).

Those who have taken shelter at the lotus feet of a bona fide guru and received dīkṣā from him realize that Śrī Bhagavān is the Supreme Lord and everyone’s worshipable deity. Among the sixty-four limbs of bhakti, the ninefold limbs of devotion (navadhā-bhakti) and also the fivefold limbs of devotion (pañcāṅga-bhakti), devotion that is constantly accompanied by the performance of kīrtana (kīrtanākhyā-bhakti) is topmost. “Yadyapy anyā-bhaktiḥ kalau kartavyā, tadā kīrtanākhyā bhakti-samyogenaiva—in Kali-yuga, even if one performs the limbs of bhakti [other than kīrtana], they must certainly be accompanied by śrī nāma-saṅkīrtana (Bhakti-sandarbha, Anuccheda 273). This statement shows the supremacy of kīrtanākhyā-bhakti in the age of Kali. Still, in order to remove the weakness of heart and mundane conceptions of neophyte devotees initiated into the viṣṇu-mantras, and for their convenience, this Arcana-dīpikā is being presented.

Arcana-dīpikā considers the distinctions and special characteristics of the births known as śaukra (birth from semen), sāvitrya (receiving the sacred thread from a brāhmaṇa) and daikṣya (initiation into the viṣṇu-mantras by a bona fide guru). It also establishes, through scriptural evidence and reasoning, that only those who are initiated
into the viṣṇu-mantras have the eligibility to perform arcana of Bhagavān and that their arcana becomes complete and perfect only when accompanied by the performance of kirtana of the mahā-mantra.

A living entity can never achieve liberation from the entanglement of the material energy if he disregards loving devotional service to the Supreme Lord. Therefore, the process of arcana of Śrī Bhagavān has been established on the basis of Śrī Nārada-pañcarātra and other Smṛtis. The Śrimad-Bhāgavatam recommends that after receiving the viṣṇu-mantras from a bona fide guru and learning the procedure of arcana from him, one should worship his favourite deity of Bhagavān Śrī Hari.

The consciousness of the conditioned soul is very flickering and similar to that of an ignorant child. Only by the mercy of the ācārya does the conditioned soul develop a reverential attitude toward the transcendental deity and become fortunate to receive instruction on the worship of Śrī Viṣṇu, who is one without a second (advaya). Those who are averse to serving Śrī Hari disregard the path of arcana and instead engage in the activities of fruitive action (karma) and the cultivation of empiric knowledge (jñāna). On the other hand, those who perform arcana according to the rules of the Pañcarātra know bhakti-yoga to be topmost.

Impurity exists in any endeavour devoid of the worship of Śrī Bhagavān. In the absence of a proper relationship with the Supreme Lord, one tends to worship many demi-gods. In such consciousness, one cannot properly perform the arcana of Śrī Hari. Those attached to household life have an envious nature and an agitated mind. Due to this, they become entangled in various types of imaginary paths and disrespect the process of arcana. When the living entity becomes free from the influence of his material ego and accepts his eternal occupation of servitude, then his
worshipful Śrī Bhagavān manifests before him in the form of the deity, to accept his service.

“Yena janma-śataiḥ purvāṁ vāsudevāḥ samarcitaḥ, tan-mukhe hari-nāmāni sadā tiṣṭhanti bhārata – O best of the dynasty of Bharata, the holy name of Śrī Hari is eternally present only in the mouth of one who has perfectly worshipped Vāsudeva for hundreds of births” (Hari-bhakti-vilāsa 11.237). Exalted devotees of Śrī Bhagavān have commented on this verse as follows: To become eligible to genuinely enter the chanting of the holy name (nāma-bhajana), the living entity must first be elevated from the kaniṣṭha (neophyte) stage to the madhyama (intermediate) stage, by rendering service to the deity form of the Supreme Lord. The process of deity worship has been mentioned in both the Pañcarātra and the Bhāgavatam. Therefore, the Supreme Personality of Godhead Śrī Caitanya Mahāprabhu has said:

\[
\begin{align*}
\text{kṛṣṇa-mantra haite habe saṁsāra-mocana} \\
\text{kṛṣṇa-nāma haite pābe kṛṣṇera caraṇa} \\
\text{Śrī Caitanya-caritāmṛta (Ādi-līlā 7.73)}
\end{align*}
\]

One can obtain freedom from material existence simply by chanting the kṛṣṇa-mantra. Indeed, by chanting kṛṣṇa-nāma, one obtains Kṛṣṇa’s lotus feet.

As long as a devotee remains on the neophyte stage, he cannot realize the supramundane, or transcendental, position of Bhagavān’s eternal devotees. By faithfully worshipping the deity of Vāsudeva [Śrī Kṛṣṇa] with various items, the devotee gradually realizes the intrinsic nature of the transcendental name and mantra, which consequently diminishes his mundane conceptions. Without service to the deity, a living entity maintains a mood of intense enjoyment toward material objects. Therefore, in order to enhance his reverential attitude toward Śrī Bhagavān, the neophyte devotee is advised to perform all endeavours
for Bhagavān’s pleasure, while simultaneously completely renouncing other activities. While performing arcana, a person must focus his attention on the arcā-vigrāha (deity) and on the process of arcana itself. By advancing in the process of arcana, a person enters the realm of bhajana (internal devotional service).

Although the process of arcana is not the most important consideration in bhajana, bhajana is not opposed to the reverential service attitude required for arcana. In fact, the deity is a special incarnation of Bhagavān. Bhagavān’s incarnations appear in this world at certain times, but by the process of loving devotional service, both the Supersoul and the deity can be realized at all times. There is a basic difference between arcana and bhajana. Arcana is executed on the path of rules and regulations, and bhajana by taking shelter of the holy name. Although bhajana may externally appear to transgress the path of rules and regulations, it is a complete process of exclusive devotional service to Śrī Bhagavān.

By performing arcana of Bhagavān, one soon feels an immense pleasure within oneself, which is the cause of all varieties of perfections, or auspicious desires. Without performing arcana, it is not possible for a person attached to material enjoyment to break free from bad association and so forth. Śrī Bhagavān Himself instructs us on the process of arcana, through the guidelines given in the śāstras. Moreover, great sages like Brahmā, Śiva, Nārada, Vyāsa and others have recommended this process as the most beneficial for the supreme welfare of all individuals situated within the varṇāśrama system, including women and śūdras.

Arcana is classified under three categories – vaidika (that which is prescribed in the Vedas), tāntrika (that which is taught in the Tantras) and miśra (mixed). The altar or
sacrificial arena, fire, the sun, water and the heart are the foundation of *arcana*.

The deity can be of eight kinds: carved from stone, carved from wood, made of clay, paint, sand, jewels, gold or other metals, or mentally conceived. Furthermore, the deity can be either moveable or stationary. Bathing the deity with *mantras*, worshipping the deity at the different *sandhyās* (junctures of the day), cleansing the deity, changing the deity’s clothes and decorating the deity with ornaments, sprinkling purified water on the different instruments and ingredients employed in *arcana*, offering *pādyā* (footbath), *arghya* (a symbolic offering), *ācamaniya* (mouthwash), incense, scents, a lamp, flowers, food, worshipping the deity’s eternal devotees in the *guru-paramparā*, chanting the *mūla-mantra*, reciting hymns, offering prostrated obeisances, reciting prayers and honouring the garlands, *candana* (sandalwood paste), flowers and other items offered to the deity are limbs of *arcana*. Constructing a temple for the proper installation of the deity, organizing processions, and observing festivals related to the deity are also integral limbs of *arcana*. Thus, by performing *arcana* to Śrī Hari with single-minded pure devotion (*bhakti-yoga*), one attains loving devotional service to His lotus feet.

As a special incarnation of Śrī Bhagavān, the deity captivates the faith of the devotee who worships Him, and He bestows auspiciousness upon him. Those who consider the deity to be composed of certain structural ingredients and maintain a mood of enjoying Him have no faith in Bhagavān Śrī Viṣṇu. If anyone considers Bhagavān to be an object of his enjoyment and pretentiously engages in *arcana*, then certainly he possesses either very weak faith or no faith at all. With great faith, one should perform the worship of the deity of the Lord with sixteen varieties of
paraphernalia. Sincere household devotees should worship Śrī Bhagavān with the best ingredients.

The highest level of devotees, or premi-bhaktas, who have developed great love for Śrī Bhagavān, are beyond the rules and regulations of varṇāśrama. Being immersed in a mood of intense devotion, they perform worship endowed with ecstatic emotions (bhāva-sevā), with easily attainable ingredients. On the other hand, wealthy householder devotees should according to their capacity worship the deity with the best ingredients and celebrate various devotional festivals. Behaving in a miserly fashion in this regard makes one wicked, and consequently one’s service attitude begins to deteriorate.

It is stated in Hari-bhakti-vilāsa:

krtyāny etāni tu prāyo grhināṁ dharināṁ satām
likhitāni na tu tyakta-parigraha-mahātmanām

Mentioned herein are obligatory duties concerning the process of arcana recommended for wealthy, virtuous householders. They do not pertain to fully renounced sages.

Lastly, I would like to submit that although I am completely unworthy, I am being presented as the editor of this volume. In fact, the Hindi edition of this volume published by Śrī Gauḍiya Vedānta Samiti has been released only by the exclusive persistence and service attitude of my godbrother pujyapāda tridaṇḍi-svāmī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja. For proofreading and various other associated activities, the services of tridaṇḍi-svāmī Śrīmad Bhaktivedānta Padmanābha Mahārāja, Śrīman Śubhānanda Brahmacārī, Śrīman Navīna-kṛṣṇa Brahmacārī and other devotees are highly appreciated. There may be some printing mistakes in this book, due to its being
published in a short period of time. We shall feel blessed if the honourable Vaiṣṇavas study the contents, with the sole purpose of grasping the essence.

Foundation day of Śrī Gauḍīya Vedānta Samiti
Akṣaya-tṛtīyā,
18 Madhusūdana,
500 Gaurābda,
28 Vaiśākha,
1908 Bhāratīyābda,
12 May 1986

Śrī Guru-vaiṣṇava-dāsānudāsa
(Tridaṇḍi-bhikṣu) Śrī Bhaktivedānta Vāmana
In the *Skanda Purāṇa*, in a conversation between Sanat Kumāra and Mārkaṇḍeya, it is said:

\[
\begin{align*}
\text{viśiṣṭaḥ sarva-dharmāc ca} \\
\text{dharmaḥ viṣṇavarcanam nṛṇām} \\
\text{sarva-yajña-tapo-homas} \\
\text{tīrtha-snānamś ca yat phalam}
\end{align*}
\[
\begin{align*}
\text{tat phalam koṭi-guṇitam} \\
\text{viṣṇum sampūjya cāpnuyāt} \\
\text{tasmāt sarva-prayatnena} \\
\text{nārāyaṇam ihārcayet}
\end{align*}
\]

Out of all religious principles, the worship of Lord Viṣṇu is the best. By worshipping Lord Viṣṇu just once, one attains a result many millions of times greater than the results of all fire sacrifices, austerities and bathing in holy places. Therefore, while on this earth, one should diligently worship Lord Nārāyaṇa (Viṣṇu).
In the *Viṣṇu-rahasya* it is stated:

śrī viṣṇor arcanaṁ ye tu  
prakurvanti narā bhuvi  
te yānti śāśvataṁ-viṣṇor  
ānandaṁ paramaṁ padam

Those who engage in the service of Viṣṇu while living on this earth attain His supreme spiritual realm, which is full of eternal bliss.

In the *Skanda Purāṇa*, in a conversation between Brahmā and Nārada, it is said:

saṁsāre 'smin mahā-ghore  
janma-mṛtyu-bhayākule  
pūjanaṁ vāsudevyāsya  
tārakaṁ vādibhiḥ smṛtam

It is accepted by all classes of philosophers that the only way to cross over the material world, which is full of darkness and dangers and the fear of birth and death, is the performance of loving transcendental devotional service to Lord Vāsudeva.

In the *Viṣṇu Purāṇa*, in a conversation between the great sage Aurva and Sagara Mahārāja, it is stated:

*ittham hi prātarutthānāt*  
pratyahaṁ śayanāvadhi  
śrī kṛṣṇam pūjayan siddha  
sarvārtho 'syā priyo bhavet

Those who daily engage in the worship of Śrī Kṛṣṇa, from when they rise in the early morning till the time they sleep, will attain all kinds of perfection and become dear to the Lord.
vande haṁ śrī-guroḥ śrī-yuta-pada-kamalāṁ śrī-gurūn vaiṣṇavāṁś ca
śrī-rūpaṁ sāgraṭaṁ saha-gaṇa-raghuṁathāṁvitaṁ taṁ sa-jīvam
sādvaitam sāvadhūtam pariṣṭam saha-gaṇa-sahitam kṛṣṇa-caitanya-devam
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhāṁvitāṁś ca

I offer praṇāma unto the lotus feet of my [śikṣā and dīkṣā] gurus, my entire guru-varga, and to all Vaiṣṇavas, to Śrīla Rūpa Gosvāmī, his elder brother Śrīla Sanātana Gosvāmī, to Śrīla Raghuṁatha dāsa Gosvāmī, Śrīla Jīva Gosvāmī, and all their associates, to Śrī Advaita Ācārya, the avadhūta Nityānanda Prabhu, Śrī Kṛṣṇa Caitanya Mahāprabhu and all their associates, and to the lotus feet of Śrī Rādhā-Kṛṣṇa, and to Their companions, Śrī Lalitā, Śrī Viśākhā, and all the other sakhīs.

Prayer to Śrī Guru

ōṁ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena tasmai śrī-gurave namaḥ

I am blinded by the darkness of ignorance, but śrī guru has mercifully opened my eyes, anointing them with the salve of divine knowledge. I offer praṇāma to that śrī gurudeva.
In the original Bengali and Hindi editions, the authors, Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja and Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja, begin by offering their prāṇāma-mantras to their gurudeva. Of course they did not include their own prāṇāma-mantras, but since many readers of this book chant those mantras, we have added them here, along with the prāṇāma-mantra of Śrī Śrīmad Bhaktivedānta Svāmī Mahārāja.

Prayers to Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja

nama oṁ viṣṇu-pāḍāya rādhikāyaḥ-priyātmane
śrī-śrīmad-bhaktivedānta-nārāyaṇa iti nāmine

I offer praṇāma to oṁ viṣṇupāda Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja, who is very dear to Śrīmatī Rādhikā.

vande 'haṁ śrī-guru-varaṁ śrī-rūpānuga-pravaram
vraja-rasa-rasikāṁ ca nārāyaṇam taṁ prapannam

I surrender myself and offer prayers to that most exalted śrī guru, Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja, who is the best amongst the followers of Śrīla Rūpa Gosvāmī and who is always absorbed in relishing vraja-rasa.

śrī-krṣṇa-līlā-kathane su-dakṣam
audārya-mādhurya-guṇaiś ca yuktam
varaṁ vareṇyaṁ puruṣaṁ mahāntaṁ
nārāyaṇaṁ tvāṁ śirasā namāmi

O Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja, you are most expert in describing krṣṇa-līlā and are fully endowed
with the qualities of magnanimity and sweetness. You are the best of all great souls. I bow my head to you.

**Prayers to Śrī Śrīmad**

**Bhaktivedānta Vāmana Gosvāmī Mahārāja**

\[ \text{nameḥ oṁ viṣṇu-pādāya śrī keśava-priyātmāne} \\
\text{śrī-śrīmad-bhaktivedānta-vāmana iti nāmine} \]

I offer praṇāma to oṁ viṣṇupāda Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja, who is most dear to Śrī Keśava (Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja).

**Prayers to Śrī Śrīmad**

**Bhaktivedānta Svāmī Mahārāja**

\[ \text{nama oṁ viṣṇu-pādāya krṣṇa-preṣṭhāya bhūtale} \\
\text{śrīmate bhaktivedānta-svāmin iti nāmine} \]

I offer praṇāma to oṁ viṣṇupāda Śrī Śrīmad Bhaktivedānta Svāmī Mahārāja (Śrīla Prabhupāda), who in this world is most dear to Śrī Kṛṣṇa.

\[ \text{namas te sārasvate deve gaura-vāṇī-pracāriṇe} \\
\text{nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe} \]

My respectful obeisances unto you, O servant of Sarasvatī Gosvāmī. You preach the message of Śrī Gaurāṅga and thus deliver the Western countries, which are filled with voidism and impersonalism.

**Prayers to Śrī Śrīmad**

**Bhakti Prajñāna Keśava Gosvāmī Mahārāja**

\[ \text{nama oṁ viṣṇu-pādāya ācārya-simha-rūpiṇe} \\
\text{śrī-śrīmad-bhakti-prajñāna-keśava iti nāmine} \]
I offer praṇāma to the lion-like ācārya, om viṣṇupāda Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja.

atimartya-caritrāya svāsritānāṁ ca pāline
jīva-duḥkhe sadārttāya śrī-nāma-prema-dāyine

His character and activities are transcendental to the modes of nature, and he protects and nurtures those who take shelter of him. He is always aggrieved to see the suffering of the living entities, and he bestows love for śrī nāma.

gaurāśraya-vigrahāya kṛṣṇa-kāmaika-cāriṇe
rūpānuga-pravarāya vinodeti-svarūpiṇe

He is the shelter of love for Gaurāṅga, and his every action is solely to fulfil the desires of Śrī Kṛṣṇa. He is best among the followers of Śrīla Rūpa Gosvāmī, and his internal identity is that of Vinoda Mañjarī.

prabhupādāntaranāṁya sarva-sad-guṇa-śāline
māyāvada-tamo-ghnāya vedāntārtha-vāde namaḥ

He is an intimate associate of Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda, and he is endowed with all auspicious qualities. He eradicates the darkness of māyāvada and reveals the true meaning of Vedānta. I offer praṇāma to him.

Prayers to Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhūtale
śrīmate bhaktisiddhānta-sarasvatīti-nāmine

I offer praṇāma to oṁ viṣṇupāda Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda, who, in this world, is most dear to Kṛṣṇa.
I offer praṇāma to Śrī Vārṣabhānavī-dayita dāsa, the manifestation of an ocean of mercy, who grants realization of our eternal relationship with Śrī Kṛṣṇa.

O Śrīla Sarasvatī Ṭhākura, you deliver śrī rūpānuga-bhakti, which is enriched with ujjvala-mādhurya-prema. You are the embodiment of the mercy potency of Śrī Gaurāṅga. I offer praṇāma unto you.

I offer obeisances to you, the embodiment of Śrī Gaurāṅga’s message. You deliver the fallen and remove the darkness of philosophical misconceptions that are opposed to the precepts taught by Śrīla Rūpa Gosvāmī.

Prayer to Śrīla Gaura-kiśora dāsa Bābāji Mahārāja

I offer praṇāma to Śrī Gaura-kiśora dāsa Bābāji Mahārāja, who is the direct embodiment of renunciation. O you who are an ocean of vipralambha-rasa, I offer praṇāma unto your lotus feet.

Prayer to Śrīla Bhaktivinoda Ṭhākura

I offer praṇāma to Śrīla Bhaktivinoda Ṭhākura, sac-cid-ānanda-nāmine gaura-śakti-svarūpāya rūpānuga-varāya te
I offer praṇāma to you, Śrīla Saccidānanda Bhaktivinoda Ṭhākura, the foremost of rūpānugas and the personal manifestation of Śrī Gaurāṅga’s śakti [Gadādhara Paṇḍita].

**Prayer to Śrīla Jagannātha dāsa Bābāji Mahārāja**

\[
gaurāvirbhāva-bhūmes tvaṁ nirdeṣṭā sajjana-priyaḥ 
vaiṣṇava-sārvabhauma śrī-jagannāthāya te namaḥ
\]

You indicated the place of Śrī Gaurāṅga’s appearance, and you are most dear to the saintly. O Śrīla Jagannātha dāsa Bābāji Mahārāja, leader of the Vaiṣṇavas, I offer praṇāma unto you.

**Prayer to the Vaiṣṇavas**

\[
vāñchā-kalpa-tarubhyaś ca kṛpā-sindhubhya eva ca 
patitānāṁ pāvanebhyo vaiṣṇavēbhyo namo namaḥ
\]

I offer praṇāma again and again to the Vaiṣṇavas, who are the saviors of the fallen, who are just like wish-fulfilling desire-trees and who are oceans of mercy.

**Prayer to Śrī Nityānanda**

\[
saṅkarṣaṇaḥ kāraṇa-toya-śāyī 
garbhoda-śāyī ca payobdhi-śāyī 
šeṣā ca yasyāṁśa-kalāḥ sa nityā- 
nandākhya-rāmah śaraṇaṁ mamāstu
\]

Saṅkarṣaṇa, Śeṣa Nāga, and the Viṣṇus who lie on the Kāraṇa Ocean, Garbha Ocean and Kṣīra Ocean are the plenary portions and portions of the plenary portions of Śrī Nityānanda Rāma. May He give me shelter.
Prayer to Śrī Gaurāṅga

namo mahā-vadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ

I offer praṇāma to that greatly munificent Lord who bestows kṛṣṇa-prema. He is Kṛṣṇa Himself, who has assumed a golden complexion and accepted the name Śrī Kṛṣṇa Caitanya.

Prayer to Śrī Kṛṣṇa

he kṛṣṇa karuṇā-sindho dīna-bandho jagat-pate
gopeeśa gopikā-kānta rādhā-kānta namo ‘stu te

O Śrī Kṛṣṇa, You are an ocean of mercy, the friend of the fallen, Lord of the universe, master of the cowherds, beloved of the gopīs, and [above all] the beloved of Śrī Rādhā. I offer praṇāma unto You.

Prayer to Śrī Rādhhā

tapta-kāñcana-gaurāṅgi rādhe vrndāvanesvari
vrṣabhānu-sute devi praṇamāmi hari-priye

O Śrī Rādhhā, O Gaurāṅgi, whose complexion is like molten gold, You are the queen of Vṛndāvana, the daughter of Vṛṣabhānu, and the divine goddess, who is most dear to Śrī Hari. I offer praṇāma unto You.

Prayer to the Presiding Deity of Sambandha,
Śrī Rādhhā-Madana-mohana

jayatāṁ su-ratau paṅgor mama manda-mater gatī
mat-sarvasva padāmbhojau rādhā-madana-mohanau
All glories to the supremely merciful Śrī Rādhā-Madana-mohana! Although I am lame and foolish, They are my sole refuge. Their lotus feet are everything to me.

**Prayer to the Presiding Deity of Abhidheya, Śrī Rādhā-Govinda**

*dīvyad-vṛndāraṇya-kalpa-drumādhaḥ*
śrīmadd-ratnāgāra-simhāsana-sthau
śrīmadd-rādhā-śrīla-govinda-devau
*preṣṭhālibhiḥ sevyamānau smarāmi*

In the shining land of Śrī Vṛndāvana, in a temple composed of jewels, Śrī Rādhā-Govinda are seated on an effulgent throne beneath a *kalpa-vṛkṣa* tree, accepting service from Their beloved *sakhīs*. I meditate upon Them.

**Prayer to the Presiding Deity of Prayojana, Śrī Rādhā-Gopinātha**

*śrīmān rāsa-rasārambhī varāsīvaṭa-taṭa-sthitaḥ*
karṣan veṇu-svanair gopīr gopīnāthaḥ śriye 'stu naḥ

Standing on the river-bank at Vaṁśīvaṭa, Śrī Gopinātha, the initiator of the transcendental mellow of the *rāsa*-dance, attracts all the *gopīs* with the sound of His *veṇu* flute. May He confer auspiciousness upon us.

**Prayer to Śrī Tulasī-devī**

*vṛndāyai tulasī-devyai priyāyai keśavasya ca*
*kṛṣṇa-bhakti-prade devi! satyavatyai namo namaḥ*

I offer praṇāma again and again to Śrīmatī Tulasī-devī, who is most dear to Śrī Keśava and who is also renowned as Vṛndā-devī and Satyavatī. O Devī, you bestow *kṛṣṇa-bhakti.*
Prayer to Śrī Pañca-tattva

pañca-tattvātmakaṁ kṛṣṇam bhakta-rūpa-svarūpakam
bhaktāvatāram bhaktākhyām namāmi bhakta-śaktikam

I offer praṇāma unto Śrī Kṛṣṇa Caitanya Mahāprabhu in His five features as bhakta-rūpa (Mahāprabhu), bhakta-svarūpa (Nityānanda Prabhu), bhakta-avatarā (Advaita Ācārya), bhakta (Śrīvāsa Ṭhākura) and bhakta-śakti (Gadādhara Paṇḍita).

Śrī Pañca-tattva-mantra

śrī-kṛṣṇa-caitanya prabhu-nityānanda
śrī-advaita gadādhara śrīvīśādi-gaura-bhakta-vṛnda

Mahā-mantra

hare kṛṣṇa hare kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma hare hare

Jaya-dhvani

Śrī Śrī Guru-Gaurāṅga-Gāndharvikā-Giridhārī-
Rādhā-Vinoda-bihārījī kī jaya!

Now one should loudly chant the name of one’s guru.

Jaya nitya-līlā-praviṣṭa oṁ viṣṇupāda aṣṭottara-ṣata-śrī
Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja kī jaya!

Jaya nitya-līlā-praviṣṭa oṁ viṣṇupāda aṣṭottara-ṣata-śrī
Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja kī jaya!

Jaya nitya-līlā-praviṣṭa oṁ viṣṇupāda aṣṭottara-ṣata-śrī
Śrīmad Bhaktivedānta Svāmī Mahārāja kī jaya!
Jaya nitya-līlā-praviṣṭa oṁ viṣṇupāda aṣṭottara-śata-śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja kī jaya!

Jaya nitya-līlā-praviṣṭa oṁ viṣṇupāda aṣṭottara-śata-śrī Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda kī jaya!

Jaya nitya-līlā-praviṣṭa oṁ viṣṇupāda paramahaṁsa bābājī śrī Śrīla Gaura-kiśora dāsa Bābāji Mahārāja kī jaya!

Jaya nitya-līlā-praviṣṭa oṁ viṣṇupāda saccidānanda Śrīla Bhaktivinoda Ṭhākura kī jaya!

Jaya nitya-līlā-praviṣṭa oṁ viṣṇupāda vaiṣṇava-sārvabhauma Śrīla Jagannātha dāsa Bābāji Mahārāja kī jaya

Jaya śrī gauḍīya-vedāntācārya Śrīla Baladeva Vidyābhūṣaṇa Prabhu kī jaya!

Jaya Śrīla Viśvanātha Cakravartī Ṭhākura kī jaya!

Jaya Śrīla Narottama, Śrīnivāsa, Śyāmānanda Prabhu-traya kī jaya!

Jaya Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī Prabhu kī jaya!

Jaya Śrī Rūpa, Sanātana, Bhaṭṭa Raghunātha, Śrī Jīva, Gopāla-bhaṭṭa, dāsa Raghunātha ṣaḍ-gosvāmī-prabhu kī jaya!

Jaya Śrī Śvarūpa Dāmodara, Rāya Rāmānandādi Śrī Gaura-pārṣada-vṛnda kī jaya!

Nāmācārya Śrīla Haridāsa Ṭhākura kī jaya!

Prema se kaho Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsādi Gaura-bhakta-vṛnda kī jaya!
Śrī Antardvīpa Māyāpura, Sīmantadvīpa, Godrumadvīpa, Madhyadvīpa, Koladvīpa, Rūtudvīpa, Jahnudvīpa, Modradrumadvīpa, Rudradvīpātmaka Śrī Navadvīpa-dhāma kī jaya!

Śrī Śrī Rādhā-Kṛṣṇa, gopa, gopī, go, Govardhana, dvādaśa vanātmaka Śrī Vraja-manḍala kī jaya!

Śrī Śyāma-kuṇḍa, Rādhā-kuṇḍa, Yamunā, Gaṅgā, Tulasī, Bhakti-devī kī jaya!

Śrī Jagannātha, Baladeva, Subhadrājī kī jaya!

Sarva-vighna-vināśanakārī Śrī Nṛsiṁhadeva kī jaya!

Bhakta-pravara Śrī Prahlāda Mahārāja kī jaya!

Cāro dhāma kī jaya! Cāro sampradāya kī jaya! Cāro ācārīya kī jaya!

Ākara maṭha-rāja Śrī Caitanya Maṭha kī jaya!

Śrī Keśavajī Gauḍīya Maṭha kī jaya!

Śrī Śrī Keśavajī Gauḍīya Maṭha aur tat-sākhā maṭha samūha kī jaya!

Grantha-rāja Śrīmad-Bhāgavatam kī jaya!

Śrī Harināma-saṅkīrtana kī jaya!

Ananta-koti vaiṣṇava-vṛnda kī jaya!

Samāgata bhakta-vṛnda kī jaya!

Śrī Nitāi-Gaura-premānande Hari Hari bol!
The Deity and the Process of Worship

To bestow His causeless mercy upon the living entities, the supremely compassionate Svayam Bhagavān Śrī Kṛṣṇa is perpetually manifest in this illusory material world in two forms: as the worshipful deity and as the holy name. The deity of Bhagavān is identical to His eternal form. Therefore, it is mentioned in Śrī Caitanya-caritāmṛta [Madhya-līlā 5.96], “pratimā naha tumi—sākṣāt vrajendra-nandana—my dear Lord, You are not a statue; You are directly the son of Mahārāja Nanda.” The deity of Śrī Kṛṣṇa is none other than Vrajendra-nandana Śrī Kṛṣṇa Himself. Despite Their being non-different, on the basis of Their variegated pastimes, there exists a mutual distinction between Them. In the spotless Purāṇa, Śrīmad-Bhāgavatam, eight types of deity forms suitable for worship have been mentioned:

śailī dāru-mayī lauhī lepyā lekhyā ca saikatī
d mano-mayī maṇi-mayī pratimāśṭa-vidhā smṛtā
Śrīmad-Bhāgavatam (11.27.12)

The deity of Śrī Bhagavān is of the following eight types: (1) carved from marble or stone, (2) carved from wood, (3) made of iron, gold or any other metal, (4) made
from clay, (5) painted, (6) made of sand, (7) mentally conceived and (8) made of gems, pearls or jewels.

It is a great offence to consider the deity of Śrī Bhagavān to be a mundane idol, doll or puppet. Atheistic conceptions – such as thinking that the deity is made out of stone, wood or any metal and then assigned the identity of Bhagavān, or that the spiritual Absolute Truth has appeared in a material form, or that a material form has been transformed into a transcendental object – comprise a road leading to hell. The scriptures describe those who maintain such ideas as nārakī, one destined for residence in hell:

\[
\begin{align*}
\text{arce} & \text{ viṣṇau} & \text{śilā-dhīr-guruṣu} & \text{nara-matir} \\
\text{vaiśṇave} & \text{jāti-buddhir} \\
\text{viṣṇor} & \text{vā} & \text{vaiśṇavānāṁ} & \text{kali-mala-mathane} \\
\text{pāda-tīrthe} & \text{ṁbu-buddhiḥ} \\
\text{śrī-viṣṇor-nāmni} & \text{mantine} & \text{sakala-kaluṣa-he} \\
\text{śabda-sāmānya-buddhir} \\
\text{viṣṇau} & \text{sarveśvareśe} & \text{tad-ītara-sama-dhīr-yasya} & \text{vā} & \text{nārakī saḥ}
\end{align*}
\]

Padma Purāṇa

A person is destined for residence in hell who considers the deity to be merely wood, stone or any metal, who considers the guru, who is an eternal devotee of Bhagavān, to be an ordinary human and thus subject to death, who considers a Vaiṣṇava to belong to a particular caste or creed, who considers caranāmṛta, water that has washed the feet of Śrī Viṣṇu and the Vaiṣṇavas, to be ordinary water, though in reality it destroys the evils of the age of Kali, who considers the holy name of Śrī Viṣṇu, which destroy all types of sinful reaction, to be ordinary material sound vibration and who considers the many demigods to be equal to the supreme controller Śrī Viṣṇu.
The worship of the neophyte devotee is arcana, and the worship of the elevated devotee is bhajana

When, in accordance with the guidelines of the Pañcarātra one reverentially performs worship of the deity with various articles, it is called arcana. Though externally, the arcana performed by the neophyte devotees and the loving service of the deity performed by the highest class of devotees, like Śrī Raghunātha dāsa Gosvāmī, appear similar, they can never be the same in excellence. In the arcana performed by a neophyte devotee, the devotee’s conception of ‘I’ and ‘mine’ is in regard to his gross body and subtle body. In the loving service (bhāva-sevā) of devotees following the path of spontaneous devotion, there is a direct service relationship between the pure soul and the Supreme Lord, who is beyond the reach of the mundane senses and the material elements found within this creation.

The necessity of arcana

Constitutionally, the living entity (jīva) is an eternal servant of Śrī Bhagavān, but due to becoming adverse to Bhagavān, he identifies himself with the material body. Since time immemorial, he has been wandering throughout the universe, suffering the threefold miseries in higher and lower species of life. As long as the jīva remains opposed to Bhagavān, he will not attain Him and will remain imprisoned in the jailhouse of the illusory energy. When in his heart a fortunate jīva becomes inclined toward serving the Supreme Lord, only then is he able to attain Śrī Kṛṣṇa’s eternal association. Hence, the inclination to serve Bhagavān by performing loving service to Him is the only means to attain Him. This is the irrefutable conclusion unanimously accepted by the Śrutis, Smṛtis, Upaniṣads, Purāṇas, Pañcarātra and all other scriptures.
Arcana is counted as one of the ninefold limbs of devotion mentioned in Śrīmad-Bhāgavatam:

śravaṇaṁ kīrtanaṁ viṣṇoḥ smaranaṁ pāda-sevanam
arcanaṁ vandanāṁ dāsyamāṁ sakhyamāṁ ātma-nivedanam
Śrīmad-Bhāgavatam (7.5.23)

The nine activities of hearing, chanting and remembering the transcendental names, forms, qualities and pastimes of Śrī Viṣṇu, serving His lotus feet, worshipping Him, offering prayers to Him, becoming His servant, considering Him one’s best friend and surrendering one’s very soul unto Him, are accepted as pure devotional service.

Arcana is also one of the fivefold limbs of devotion mentioned in both Bhakti-rasāmṛta-sindhu and Śrī Caitanya-caritāmṛta:

śraddhā višeṣataḥ prītiḥ śrī-mūrter aṅghri-sevane
śrīmad-bhāgavatārthānāṁ āsvādo rasikaiḥ saha
sajātiyāśaye snigdhe sādhau saṅgah svato vare
nāma-saṅkīrtanaṁ śrīman-mathurā-maṇḍale sthitiḥ
Bhakti-rasāmṛta-sindhu (1.2.90–92)

One should, with full faith, lovingly worship the lotus feet of the deity, one should relish the meaning of the Śrīmad-Bhāgavatam in the association of rasika Vaiṣṇavas, one should associate with devotees who are more advanced than oneself, who possess similar sentiments for Bhagavān and who are affectionately disposed toward oneself, one should chant harināma in the association of devotees, and one should reside within the jurisdiction of Mathurā.
sādhu-sāṅga, nāma-kīrtana, bhāgavata-śravaṇa
mathurā-vāsa, śrī-mūrtira śraddhāya sevana
sakala-sādhana-śreṣṭha—ei pañca aṇga
kṛṣṇa-prema janmāya ei pāṅcera alpa-sāṅga
Śrī Caitanya-caritāmṛta (Madhya-līlā 22.128–129)

One should remain in the association of advanced devotees, chant the holy name in their association, hear Śrīmad-Bhāgavatam from them, reside in Mathurā, and worship the deity with faith and devotion. These five limbs of bhakti are the topmost, because even performing them to the slightest extent causes the awakening of kṛṣṇa-prema.

Congregational chanting of the holy name (śrī nāma-saṅkīrtana) alone is the religious process of this age. One can achieve ultimate perfection – ecstatic love for Śrī Kṛṣṇa – only by cultivating unalloyed chanting of the holy name (śrī nāma-bhajana). Cultivating the chanting of the holy name does not even require any formal initiation into mantras and so forth, but to minimize the self-degrading tendencies of those who possess a covetous nature and an agitated mind, as a result of their conditioning in subtle and gross bodies, Śrī Nārada and other great sages have in different scriptures prescribed regulations for the acceptance of initiation (dīkṣā) and given special guidelines for the performance of deity worship (arcana). There are also rules for atonement for initiated devotees who have either transgressed the vows taken at the time of dīkṣā or disregarded the guidelines for performing arcana. Thus, in all Vaiṣṇava sampradāyas, for those who are qualified, meaning those who have received initiation, arrangements to perform arcana are made, in order to eradicate a covetous nature and agitated mind.
Śrī nāma-kīrtana alone is the life of arcana

In the process of arcana, Bhagavān’s holy name always remains the prime factor. Kīrtana of the holy name of the Lord is the life and soul of arcana. Deity worship that is devoid of śrī nāma-saṅkīrtana does not yield any result. In fact, it is prescribed, especially in Kali-yuga, that it is not only arcana that should not be performed without the support of kīrtana, but none of the limbs of bhakti should be performed without kīrtana. Therefore, from the time of waking the deity until one offers Him flowers before putting Him to rest at night, one must perform śrī nāma-saṅkīrtana in all of the activities of arcana.

Only those who are formally initiated are qualified to perform arcana

All revealed scriptures and saintly persons unanimously proclaim that upon receiving formal initiation from a bona fide spiritual master, whether one is a brāhmaṇa, kṣatriya, vaiśya, śūdra or even from the sakara and antyaja castes (untouchables, both male and female), one obtains the eligibility to perform arcana of śrī śālagrāma-śilā and all other deity forms of Bhagavān. An uninitiated person does not possess the eligibility to perform arcana. By accepting formal initiation from a bona fide spiritual master, one’s spiritual qualification to worship the transcendental Supreme Personality of Godhead is established. This is the unanimous conclusion of all revealed scriptures. Such an initiated person alone is factually qualified to worship and serve Śrī Viṣṇu. It is the duty of an initiated householder to faithfully perform arcana of the deity. Otherwise, there remains every possibility of falling from spiritual life due to being covetous or miserly.
The difference between the arcana of the smārtas and the arcana of pure devotees

Arcana is of two types: japāṅga-arcana and bhaktyaṅga-arcana. Arcana performed with the purpose of attaining perfection in the chanting of mantras is called japāṅga-arcana. This japāṅga-arcana is included within the category of karma, or fruitive activity. The arcana performed by the mundane ritualistic followers of the Vedas (smārtas), who desire to enjoy the fruits of their activities, is japāṅga-arcana and is not a limb of bhakti.

The arcana lovingly performed solely for Śrī Bhagavān’s pleasure and for the enhancement of one’s devotion is a limb of bhakti (bhaktyaṅga-arcana) and direct service to Bhagavān. The arcana performed by pure devotees in the line of Śrīla Rūpa Gosvāmī is bhaktyaṅga-arcana.

It is improper to employ the processes of japāṅga (the chanting of mantras), prāṇāyāma (breath control), nyāsa (mental assignment of different parts of the body to various deities), mudrā (particular positions of intertwining the fingers) and so forth in the arcana of Bhagavān that is included within ninefold (navadhā) and fivefold (pañcadhā) bhakti. This is because the deity being worshipped by a pure devotee is directly Bhagavān Himself and is perpetually manifest.

The speciality of arcana in the home and in the temple

The above-mentioned bhaktyaṅga-arcana is also of two kinds: (1) the worship of śrī śālagrāma-śilā, śrī govardhana-śilā or any other deity form of Bhagavān performed by householders in their homes and (2) the worship of a formally installed deity of Śrī Bhagavān, either ancient or modern, on an established altar in a temple, for the purpose of performing service to Bhagavān or preaching His glories.
The first kind of worship is simple and depends on the availability of paraphernalia according to one’s means, whereas the second kind is of a royal standard (rāja-sevā), where the worship must be performed daily, without fail. Any irregularity renders the worship faulty and offensive. The worship of the deity should be performed solely for the pleasure of Bhagavān. Neophyte devotees perform arcana as an obligatory duty.

In rāja-sevā, one must learn to tolerate the various hardships faced while executing the rules and regulations of arcana. With resolute determination, a person must not allow the hardships born of following the rules and regulations according to time, place and circumstance to deviate him from the faithful execution of his service. While performing rāja-sevā, both sannyāsīs as well as householders can vary the quantity of foodstuffs offered to the deity, depending on the requirements of the family, Vaiṣṇavas, guests and visitors. Even on fast days, one must offer grains to the deity, but must not take those offered grains oneself. They can be taken the next day or given to someone who is not fasting. One should perform worship in favourable accord with the different seasons, and one should also offer the deity of Bhagavān seasonal fruits, grains, sweets and so on. It is obligatory to remain extremely careful to not commit any offences to the deity while performing one’s service.

The five limbs of arcana (pañcāṅga-arcana)

Generally, there are five limbs of arcana. This is also known as pañcāṅga-viṣṇu-yajña (fivefold sacrifice performed for the pleasure of Śrī Viṣṇu). It includes various services, beginning from waking the deity in the pre-dawn hours
(brāhma-muhūrta) until offering Him flowers when He takes rest at night. The five limbs are abhigamana, upādāna, yoga, svādhyāya and iṣyā.

(1) Abhigamana: cleansing the temple of the deity, anointing the deity with colours and sandalwood paste (candana), and at night removing the garlands, flowers and so forth that have been offered to the deity.

(2) Upādāna: picking flowers and tulasī leaves and gathering incense and other various items required for worship.

(3) Yoga: purifying oneself (bhūta-śuddhi), meditating on oneself as a purely spiritual, eternal servant of Śrī Kṛṣṇa, beyond the material body and mind, in the transcendental realm of Vraja.

(4) Svādhyāya: chanting the holy name and the mantras received at the time of dikṣā, while meditating on their meaning; performing kīrtana; reciting verses and prayers; performing congregational chanting; and studying and following Śrīmad-Bhāgavatam, Śrī Caitanya-caritāmṛta and other scriptures concerning bhakti and endowed with authentic philosophical conclusions.

(5) Iṣyā: serving one’s worshipful deity in various ways.

These five limbs of arcana (pañcāṅga-arcana) are not temporary and mundane but eternal, supremely pure limbs of bhakti that help one attain the lotus feet of Śrī Bhagavān. For the benefit of Vaiṣṇavas who accept the conclusions of Śrīmad-Bhāgavatam, this Arcana-dīpikā, which is in complete accordance with the teachings of Śrīla Rūpa Gosvāmī’s followers, has been compiled in summary form from Śrīla Sanātana Gosvāmī’s vaiṣṇava-smṛti, Hari-bhakti-vilāsa, and from the literature, essays and instructions of various great personalities.
Duties performed
in the Brāhma-muhūrta

One daṇḍa comprises twenty-four minutes, and two daṇḍas, or forty-eight minutes, comprise one muhūrta. In one complete day of twenty-four hours, there are thirty muhūrtas. In the last part of the night, the segment of time consisting of the two muhūrtas (one hour and thirty-six minutes) before sunrise, is called aruṇodaya, or dawn. The first of these two muhūrtas is called the brāhma-muhūrta. This brāhma-muhūrta is the most beneficial time of the day for the cultivation of spiritual life.

In this muhūrta, one rises from bed saying, śrī guru-gaurāṅga śrī rādhā-vinoda-bihārīji kī jaya! and chanting the paṇca-tattva-mantra and the mahā-mantra. Then one should brush one’s teeth, wash one’s mouth, face, hands and feet, and then bathe after passing stool. If for some reason one cannot bathe, then change from the cloth worn throughout the night into fresh, clean cloth. Afterward, while meditating on the lotus feet of śrī guru deva, glorify him by chanting Śrī Guru-vandanā, Śrī Gurvāṣṭaka etc. Then, with heartfelt devotion, chant the names of Śrī Kṛṣṇa and recite the following prayers:
All glories to that Yaśodā-nandana — around whom a controversy arose because He seemingly took birth from the womb of Devakī, although later, that became uncertain — who resides within the heart of all. His assembly is decorated with the presence of the exalted Yādavas, and He destroys irreligion with His own might and the help of His devotees. The chanting of His name removes inauspiciousness from all living entities, both moving and stationary. All glories to Vrajendra-nandana Śrī Kṛṣṇa, whose softly smiling lotus face always enhances the transcendental lust of the vraja-gopīs.

I take shelter of He whose relish of rasa is topmost, the Supreme Absolute Truth, Gopāla Śrī Kṛṣṇa, who bears on different parts of His body signs of amorous union with the expert gopīs, who steals butter, and who is incomprehensible through Vedic statements.

As it mixes with the sound of churning yoghurt, the vraja-gopīs’ loud singing of sweet and melodious songs that glorify the name, form, qualities and pastimes of
lotus-eyed Śrī Kṛṣṇa pervades the entire atmosphere and removes inauspiciousness in all directions.

One can also recite various other appropriate verses and prayers of this type. Afterward, offer prostrated obeisances unto Śrī Guru-Gaurāṅga and Śrī Rādhā-Vinoda-bihārījī.

**Brushing the teeth [traditional procedure]**

One should brush one’s teeth before sunrise. The dātuna, or twigs of trees with thorns, are pure. The twigs of trees with milky sap increase one’s duration of life, while bitter and sharp twigs with a pungent taste increase one’s happiness and prosperity. The twig should be as thick as one’s middle finger, equal to twelve fingers’ width in length, and it must have bark.

Hold it from its root end and brush the teeth with the opposite end. Those who perform *arcana* are to properly brush their teeth even on fast days.

**Bathing**

Those who are able should bathe with cool water in the early morning. If one cannot bathe with cool water, one can bathe with luke-warm water. Before bathing, pass urine and stool.¹ For bathing, well water is good, pond water is better, and river water is best. The topmost form of bathing is to perform kīrtana of Śrī Kṛṣṇa’s holy name and remember Him. This is also known as *mānasasnāna* (bathing by mind). After bathing in water, also take *mānasasnāna*. The supremacy of *mānasasnāna* is confirmed in the scriptures.

¹ One is not to brush one’s teeth, shave, or cut one’s nails after bathing. After passing urine, purify oneself by first washing the genital, hands and feet with water, and then rinse one’s mouth. After passing stool, do not touch anything with the left hand. Taking soap or earth in one’s right hand, lather it in the right hand. Put the soap down and rub the right hand with the left. This is to be done at least two to three times. Then purify the body with water.
Mantra for taking bath by mind (mānasa-snāna)

\[
apavitrah pavitro vā
\]
\[
sarvāvasthāṁ gato ’pi vā
\]
\[
yāḥ smaret puṇḍarīkākṣaṁ
\]
\[
sa bāhyābhyantara-śucih
\]

Garuḍa Purāṇa

Whether one is contaminated, pure or in any condition or stage of life, if one remembers the lotus-eyed Lord, Puṇḍarikākṣa, Śrī Kṛṣṇa, one becomes pure both externally and internally.

Tying the śikhā

After bathing, comb the hair and tie the śikhā\(^2\) while remembering the brahma-gāyatrī, along with the syllable oṁ.

Putting on one’s cloth

After bathing, put on clean cloth. Unwashed cloth, cloth that was washed many days before, cloth washed by a washerman [if he does not adhere to proper standards of cleanliness], dirty cloth, wet cloth, or cloth worn at the time of passing stool or urine cannot be worn while performing arcana of the Lord.\(^3\) It is improper to wear woollen cloth while performing arcana, because there is always the possibility of woollen fibres falling on the arcana paraphernalia.

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2  The śikhā is not braided or kept untied and dishevelled. It is preferable to tie it with a slip knot.

3  Do not enter the deity room or the kitchen with such contaminated cloth or touch the deity paraphernalia and kitchen pots. Do not clean the deity’s paraphernalia or wash the deity’s pots while wearing cloth in which one has defecated or slept the night before.
Applying tilaka

After sitting on a clean āsana (seat), pour Ganges water into the pañca-pātra [also referred to as the ācamana cup] and place a tulasī leaf in it. In the absence of Ganges water, put fresh water in the pañca-pātra and add a tulasī leaf to it. Then, remembering the Ganges and other sacred rivers, touch this water [being careful to not touch the water with one’s fingernail⁴], and chant the tīrtha-āvāhana-mantra.

Mantra to invoke holy rivers
(tīrtha-āvāhana-mantra)

\[
\text{gaṅge ca yamune caiva} \\
\text{godāvari sarasvati} \\
\text{narmade sindho kāveri} \\
\text{jale ’smin sannidhim kuru}
\]

O Ganges, O Yamunā, O Godāvari, O Sarasvatī, O Narmadā, O Sindhu, O Kāverī, please become present in this water.

Use this water and gopī-candana to form a paste in the left hand, or [if candana is not available], use tulasī soil taken from the base of the plant. Then, with the twelve mantras beginning with oṁ keśavāya namaḥ, apply tilaka to the twelve different parts of the body, beginning with the forehead, by drawing the ūrdhva-puṇḍra (two vertical lines) representing the temple of Śrī Hari.⁵ Starting from the centre of the eyebrows, form two vertical lines on the forehead that reach up to the beginning of the hairline.

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⁴ Long nails are considered to be dirty and contaminated. Therefore, it is a general practice of pūjāris to keep their fingernails short, in order to avoid contaminating the bhoga and other articles meant for offering to the Lord. Even during the four months of Cāturmāsa, pūjāris keep their nails short.

⁵ Do not apply tilaka in the bathroom. Tilaka paste is to be freshly made each time.
There must be a clean space in the middle of the \textit{ūrdhva-puṇḍra}. From just below the centre of the eyebrows extending to three-quarters of the way down the nose is called the \textit{nāsāmūla}. [This is where one forms the shape of a \textit{tulasī} leaf.]

The \textit{mantra} to invoke remembrance of the twelve names of the Lord (\textit{dvādaśa-nāma-smaraṇa-mantra}) is as follows:

\begin{verbatim}
lalāṭe keśavarṁ dhyāyen 
nārāyaṇam athodare 
vakṣaḥ-sthale mādhavaṁ tu 
govindaṁ kaṇṭha-kūpake
viṣṇum ca dakṣiṇe kukṣau 
bāhau ca madhusūdanam 
trivikramaṁ kandhare tu 
vāmanam vāma-pārśvake
śrīdharam vāma-bāhau tu 
hṛṣikeśaṁ ca kandhare 
prṣṭhe tu padmanābhaṁ ca 
kaṭyāṁ dāmodaram nyaset

tat prakṣālana-toyarṁ tu 
vāsudevāya mūrdhani
\end{verbatim}

When one marks the forehead with \textit{tilaka}, one must remember Keśava. When one marks the lower abdomen, one must remember Nārāyaṇa. When marking the chest, one should remember Mādhava, and when marking the hollow of the neck one should remember Govinda. Viṣṇu should be remembered while marking the right side of the belly, and Madhusūdana should be remembered when marking the right arm. Trivikrama should be remembered when marking the right shoulder, and Vāmana should be remembered when marking the left side of the belly. Śrīdhara should be
remembered while marking the left arm, and Hṛṣīkeśa should be remembered when marking the left shoulder. Padmanābha and Dāmodara should be remembered when marking the upper and lower back, and Vāsudeva should be remembered when marking the top of the head.

In accordance with the aforementioned smaraṇa-mantra, chant the following mantras while touching each part of the body [either while applying the tilaka mark or after the tilaka has already been applied]:

(1) Forehead: oṁ keśavāya namaḥ
(2) Belly: oṁ nārāyaṇāya namaḥ
(3) Chest: oṁ mādhavāya namaḥ
(4) Hollow of the neck: oṁ govindāya namaḥ
(5) Right side of the abdomen: oṁ viṣṇave namaḥ
(6) Right arm: oṁ madhusūdanāya namaḥ
(7) Right shoulder: oṁ trivikramāya namaḥ
(8) Left side of the abdomen: oṁ vāmanāya namaḥ
(9) Left arm: oṁ śrīdharāya namaḥ
(10) Left shoulder: oṁ hṛṣīkeśāya namaḥ
(11) Upper back: oṁ padmanābhāya namaḥ
(12) Lower back: oṁ dāmodarāya namaḥ

Drop a spoonful of water from the pañca-pātra into the hand, to mix with the remnant gopī-candana. Wipe the candana on top of the head, while chanting oṁ vāsudevāya namaḥ.
Performing ācamana

After applying tilaka, one should perform ācamana. Vaiṣṇava ācamana is of two kinds: ordinary (sādhāraṇa) and specific (viśeṣa). Before performing any devotional activity, ordinary ācamana will suffice. However, at the time of bathing the deity or at the time of pūjā, višeṣa-ācamana is to be performed.

Sādhāraṇa-ācamana (ordinary ācamana)

- Drop a spoonful of water [from the pañca-pātra, or ācamana cup] into the centre of the palm of the right hand (known as the brāhma-tīrtha) and chant oṁ keśavāya namaḥ.
- Sip a little of the water [from the end of the palm] and throw the rest to the ground.
• Purify the right hand [by dropping a new spoonful of water in the palm of the right hand and then throwing that water to the ground].

• Repeat the above process of ācamana, this time while chanting oṁ nārāyaṇāya namaḥ and then again while chanting oṁ mādhavāya namaḥ.

Viśeṣa-ācamana (detailed ācamana)

Having washed one’s hands, drop a spoonful of water on the base of the thumb toward the centre of the palm [the water will naturally roll into the centre of the palm] and perform ordinary ācamana. Then, while chanting the following mantras, proceed as indicated:

oṁ govindāya namaḥ
Purify the [right] hand with a drop of water.

oṁ viṣṇave namaḥ
Purify the [left] hand with a drop of water.

oṁ madhusūdanāya namaḥ
Wash the mouth. [Apply water to the right forefinger and then touch it to the upper lip.]

oṁ trivikramāya namaḥ
Wash the mouth. [Apply water to the right forefinger and then touch the lower lip.]

oṁ vāmanāya namaḥ
Wash the space beneath the nose and above the upper lip. [Apply water to the right forefinger and then touch the space indicated.]

oṁ śrīdharāya namaḥ
Wash the space beneath the lower lip and above the chin. [Apply water to the right forefinger and then touch the space indicated.]
oṁ ṛṣīkesāya namaḥ
Wash both hands with water. [Apply a drop of water to each hand.]

oṁ padmanābhāya namaḥ
Wash both feet with water. [Apply a drop of water to each foot.]

oṁ dāmodarāya namaḥ
Wash [sprinkle] the forehead with water [then leave the spoon in the paṇca-pātra].

oṁ vāsudevāya namaḥ
Touch the mouth [the upper and lower lips] with the right thumb.

oṁ saṅkarṣaṇāya namaḥ
Touch the right nostril with the right thumb.

oṁ pradyumnāya namaḥ
Touch the left nostril with the right thumb.

oṁ aniruddhāya namaḥ
Touch the right eye with the right thumb.

oṁ puruṣottamāya namaḥ
Touch the left eye with the right thumb.

oṁ adhoksajāya namaḥ
Touch the right ear with the right thumb.

oṁ nṛsiṁhāya namaḥ
Touch the left ear with the right thumb.

oṁ acyutāya namaḥ
Touch the navel with the right thumb.

oṁ janārdanāya namaḥ
Touch the heart with the right thumb.
ōṁ upendrāya namaḥ
Touch the forehead with the right thumb.

ōṁ haraye namaḥ
Touch the right arm with the right thumb.

ōṁ kṛṣṇāya namaḥ
Touch the left arm with the right thumb.

Finally, recite the following mantra:

(oṁ) tad viṣṇoḥ paramaṁ padaṁ sadā
paśyanti sūrayaḥ divīva cakṣurātataṁ

*Rg Veda* (1.5.22.20)

Just as those with ordinary vision see the sun’s rays in the sky, so the wise and learned devotees always see the supreme abode of Lord Viṣṇu.

In a situation where one is unable to perform višeṣa-ācamana, ordinary ācamana will suffice.

**Chanting the dīkṣā-mantras**

**given by the guru**

(sandhyā-upāsanā)

After performing ācamana, perform one’s morning sandhyā [also called āhnika, the chanting of the dīkṣā-mantras given by the guru]. Two daṇḍas, or forty-eight minutes, before sunrise, until the sun is half-visible above the horizon, is the morning sandhyā, and the period from sunset until the stars appear in the sky is the evening sandhyā. Sandhyā is performed facing east in the morning and noon, and facing north in the evening.
Waking the Lord

One should enter the temple and, while remaining outside the deity room, ring the temple bell [or a hand held bell]. Reciting either the prayers from the Śrīmad-Bhāgavatam (10.87.14–41) or the following verses, pray to the Lord to awaken.

Prayers to be chanted before entering the deity room

so ‘sāv adabhra-karuṇo bhagavān vivṛddha-prema-smītēṇa nayanāmburuḥaṁ vijṛmbhan utthāya viśva-vijayaḥ ca no viṣādaṁ mādhvāḥ girāpanayatāḥ puruṣaḥ purāṇaḥ
Śrīmad-Bhāgavatam (3.9.25)

Śrī Bhagavān, who is supreme and primeval, is unlimitedly merciful. I pray that He bless me with His smiling glance by opening His lotus eyes. He can uplift the entire cosmic creation and remove our grief and sorrow with the sweet words of instruction emanating from His lotus mouth.

deva prapannārtti-hara
prasādaṁ kuru keśava
avalokana-dānena
bhūyo māṁ pārayācyuta
O Keśava, O infallible one, O remover of the distress of the surrendered souls, kindly bestow Your mercy upon me by again awarding me with Your transcendental glance.

\[\text{jaya jaya kṛpāmaya jagatēra nātha} \]
\[\text{saṁjagatēre kara śubha dṛṣṭi-pāt} \]

O Bhagavān! All glories, all glories unto You, O merciful Lord of the universe, please cast Your auspicious glance upon all the worlds.

Then clap three times and enter the deity room. Light the oil lamp [or turn on a soft light] and sit down on the āsana. Perform ordinary ācāmana and, while ringing the bell, proceed to the place where śrī gurudeva is resting. Awaken him by touching his feet and chant the following prayers.

**Prayers to be chanted upon entering the deity room**

\[\text{uttiṣṭhoṭtiṣṭha śrī guro} \]
\[\text{tyaja nidrāṁ kṛpāmaya} \]

O most merciful gurudeva, please arise, please arise and give up your sleep.

Then, touching the feet of Śrī Gaurāṅgadeva, awaken Him by chanting:

\[\text{uttiṣṭhoṭtiṣṭha gaurāṅga} \]
\[\text{jahi nidrāṁ mahāprabho} \]
\[\text{śubha-dṛṣṭi pradānena} \]
\[\text{trailokya-maṅgalaṁ kuru} \]

O Gaurāṅga Mahāprabhu, please arise, please arise and give up Your sleep. Please benedict the three worlds with Your auspicious glance.

Next, while touching the lotus feet of Śrī Rādhā-Govinda, awaken Them by chanting:
Waking the Lord

go-gopa-gokulānanda
yaśodānanda vardhana
uttīṣṭha rādhayā sārddham
prātar āsīj jagat-pate

O joy of Gokula, the cowherd boys and the cows; O increaser of Mother Yaśodā’s bliss; O Lord of the universe; please arise along with Śrī Rādhā, for it is almost morning.

Afterward, meditate that these personalities have risen and taken their seat on the altar. [Physically place the deities on the altar if They were removed from there the previous night and placed in a bed.]

Washing the mouth of the Lord

Now, while chanting the following mantras, one should first offer ācamana (water for cleansing the mouth) to śrī guru and the deity. Then offer a twig for cleaning the teeth (danta-kāṣṭha), and again ācamana:

idaṁ ācamaniyāṁ aṁ gurave namaḥ
idaṁ ācamaniyāṁ klīṁ gaurāya svāhā
idaṁ ācamaniyāṁ śrīṁ klīṁ rādhā-krṣṇābhyāṁ namaḥ

Ācamana is offered by tipping a spoonful of water from the pañca-pātra into an empty container (the throw-out pot), while ringing the bell and saying the respective mantra.

6 Many pātras (small containers), each with their own spoon and specific ingredients, are used for offering various services to the deity. When one receptacle of pure water is used to substitute the various containers and their ingredients, that container is called a pañca-pātra.
The above *mantras* signify the offering of a twig for cleaning the teeth (*danta-kāṣṭha*). This item is offered by mind rather than by offering the actual article. Generally, in the absence of any item, one may meditate on the particular item and, while saying the appropriate *mantra*, offer water from the *pañca-pātra* into the throw-out pot.

Now offer *ācamana* like before, but twelve times. [Three times is also acceptable.]

**Cleaning the deity and the altar**

Wipe the face, hands and feet of each deity with a clean cloth. After removing old garlands, *tulasī* leaves and flowers, clean the altar and then purify one’s hands. Offer *tulasī* and decorate each deity with the appropriate crown, flute and ornaments while chanting Their appropriate *mūla-mantra*. Then perform *maṅgala-ārati*. 
Before starting, sit on an āsana and perform ācamana. While ringing the bell, offer flowers (puṣpāñjali) at the feet of each deity [first to śrī guru, then Śrī Gaurāṅga and then Śrī Rādhā-Kṛṣṇa] with the mantra eṣa puṣpāñjaliḥ and the respective mūla-mantra.

Then offer each article. [Offer first to Śrī Gaurāṅga and Śrī Rādhā-Kṛṣṇa, and then the guru-paramparā. If Tulasī-devī is on the altar, one may offer the article to her also, before offering to the guru-paramparā.] Then offer the next article.

(1) incense (dhūpa)
(2) ghee lamp (dīpa)
(3) conch with water (śaṅkha)
(4) a cloth (vastra)
(5) flowers (puṣpa)
(6) whisk (cāmara)
(7) peacock fan (paṅkha) [The peacock fan is offered only to Vṛndāvana-Kṛṣṇa, who wears a peacock feather.]

Before each article is offered, purify the right hand [with a drop of water from the pañca-pātra], and then
purify the article. Chant the *mūla-mantra* for the deity and then offer the article.

Alternatively, one can purify all of the articles and then touch each of the articles one by one and say the *mūla-mantra* of the prominent deity, before the ārati starts. Then, while performing the ārati, there is no need to say any *mantras*. One should still purify the hand after offering each article.

The [cloth] fan [offered after the peacock fan] is not used from the beginning of the month of Kārtika until the day of Śiva-rātri, unless the weather is hot, in which case it should be used.

[The procedure for ārati is the same at different junctures of the day, but] to perform *madhyāhna-bhoga-ārati* with camphor is most excellent. [This is only permissible for *madhyāhna-bhoga-ārati*.]

First of all, light the incense and the ghee lamp and then begin to offer the articles according to the sequence mentioned in the previous list.

The five-wick ghee lamp is offered four times to the lotus feet, twice to the navel, three times to the face, and seven times around the full form of the deity.

Water in the conch shell is rotated in a circular motion three times to above the head of the deity. [Tip out a little water into the throw-out pot after offering to each deity.]

There are no fixed rules regarding the number of times other articles are to be rotated.

Flowers are offered by rotating them before the deity’s lotus feet only.

The incense in the incense holder is not to be held above the Lord’s navel.
The offered (prasādī) lamp is rotated in the direction of Garuḍa, the demigods and the assembled devotees. [It is to be understood that Garuḍa and the demigods always observe the ārati, even when there is no mūrti of them present.]

After completing the ārati, come out of the deity room and blow the conch three times, each for a long time [and then wash it before bringing it back into the deity room]. [One can sprinkle the assembled devotees with the water remaining inside the bathing conch shell. If there is no water left, one can pour extra water into the conch.]

After chanting the jaya-dhvani of Śrī Guru-Gaurāṅga, Śrī Rādhā-Vinoda-bihārījī and others, the pūjārī offers prostrated obeisances (sāṣṭāṅga daṇḍavat-praṇāma)\(^7\) four times. With full faith, the assembled devotees observe the ārati being performed and sing the ārati-kīrtana, as well as the paṇca-tattva-mantra and mabā-mantra, accompanied by sweet sounding instruments such as mrdaṅga, karatāla, gong, etc. After the ārati, the assembled devotees circumambulate the temple and tulasī four times.

[Then bālya-bhoga is offered, as explained in the next section.]

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7 Men offer obeisances by lying flat on the floor, arms out straight, in front of the head. Women traditionally kneel and touch the ground with their head and hands.
Offering Foodstuffs

[The procedure for offering foodstuffs (bhoga) is the same throughout the day. Details are discussed in this section and also on page 95.]

Early morning offering
(bālya-bhoga)

While ringing the bell and chanting the following mantras, offer the bhoga as indicated:

**eṣa puṣpāṅjaliḥ śrīṁ klīṁ rādhā-kṛṣṇābhyāṁ namaḥ**
Offer *puṣpāṅjali* (a few flower petals) at the lotus feet of each deity.

**idaṁ āsanaṁ śrīṁ klīṁ rādhā-kṛṣṇābhyāṁ namaḥ**
Place flowers on the āsana [that has been placed in front of the bhoga, for the deity to sit on while eating. Or, offer an āsana by mind and offer water from the *paṇca-pātra* into the throw-out pot].

**etat pādyāṁ śrīṁ klīṁ rādhā-kṛṣṇābhyāṁ namaḥ**
Offer water [from the *paṇca-pātra*] into the throw-out pot [to signify the offering of footbath].
idaṁ ācamanīyaṁ śrīṁ kliṁ rādhā-kṛṣṇābhyāṁ namaḥ
Offer water [from the pañca-pātra] into the throw-out pot [to signify the offering of mouthwash].

idaṁ miṣṭānna-pānīyādikam śrīṁ kliṁ rādhā-kṛṣṇābhyāṁ namaḥ
Offer the sweet preparation (miṣṭānna) and a glass of water (pānī) by placing a tulasī leaf and a drop of water from the conch shell [or pañca-pātra] on each preparation. [Or, use drops of water to make a circle around the offering.]

This last mantra, idaṁ miṣṭānna-pānīyādikam śrīṁ kliṁ rādbhā-kṛṣṇābhyaṁ namaḥ, specifically indicates the sweet preparation that is offered in the early morning. If one is offering a variety of foodstuffs, as is done throughout the day, one would replace that mantra with idaṁ anna-vyañjana-pānīyādikam sarvaṁ śrīṁ kliṁ rādbhā-kṛṣṇābhyaṁ namaḥ.

Offerings are made to Śrī Gaurasundara, with the mūla-mantra kliṁ gaurāya svāhā.
One may offer to Śrī Rādhā-Kṛṣṇa together, with the mūla-mantra śrīṁ kliṁ rādbhā-kṛṣṇābhyaṁ namaḥ.
Or, one may offer separately, first to Śrī Kṛṣṇa, with the mūla-mantra kliṁ kṛṣṇāya namaḥ, and then offer His prasāda to Śrīmatī Rādhikā with the mantra śrīṁ rādhikāyai namaḥ.

Although various examples of how to make a food offering are presented in this book, generally, in the Gauḍīya Maṭhas, Śrī Gaurāṅga and Śrī Rādhā-Kṛṣṇa are worshipped together, with the mūla-mantra kliṁ gaurāya svāhā śrīṁ kliṁ rādbhā-kṛṣṇābhyaṁ namaḥ.
Keeping one’s right hand above the bhoga plate, chant the gopāla-mantra eight times. Come out of the deity room and close the door. Chant the gaura-gāyatrī ten times as well as the kāma-gāyatrī ten times and wait for some time for the Lord to take His meal.

Again enter the deity room and, with the following mantras, offer ācamana and tāmbūla to the deity:

:idam ācamanīyaṁ śrīm klīṁ rādhā-krṣṇābhyāṁ namaḥ
Offer water [from the pañca-pātra] into the throw-out pot [to signify the offering of mouthwash].

:idam tāmbūlaṁ śrīm klīṁ rādhā-krṣṇābhyāṁ namaḥ
Offer water [from the pañca-pātra] into the throw-out pot [to signify the offering of tāmbūla].

[Now the bhoga offering is complete.]

Offering mahā-prasāda

Offer the prasāda to śrī gurudeva, to all the sakhīs, Paurnamāsī, Tulasī-devī, the Vaiṣṇavas and the Vrajavāsīs by chanting the following mantras:

:idam mahā-prasādam aim śrī gurave namaḥ
:idam mahā-prasādam oṁ sarva-sakhibhyo namaḥ
:idam mahā-prasādam oṁ paurnamāsyai namaḥ
:idam mahā-prasādam oṁ tulasyai namaḥ
:idam mahā-prasādam oṁ sarva-vaiṣṇavebhyo namaḥ
:idam mahā-prasādam oṁ sarva-vaiṣṇavībhyo namaḥ
:idam mahā-prasādam oṁ sarva vrajavāsībhyo namaḥ
One can offer the *prasāda* of Śrī Gaurāṅga, Śrī Kṛṣṇa, or Śrī Rādhā-Kṛṣṇa to śrī gurudeva. Alternatively, one can offer *bhoga* directly to śrī guru with the *mūla-mantra* `aiṁ gurave namah`, with the mood that he will offer it to his own worshipful deity and then accept the *prasāda* himself. In special cases, where there is a separate altar for śrī gurudeva or at his *samādhi-mandira*, there is no fault in offering the *bhoga* to him in this mood.

**Cleaning the temple**

After the morning food offering, while singing the holy name of the Lord in a mood of servitude, clean the deity room and temple room either with water or with pure cow dung mixed with clay. Then clean the paraphernalia used in the worship of the Lord.
Picking Flowers and Tulasī Leaves

Pay obeisances to Śrī Bhagavān, beg for His mercy, and pick flowers and tulasī according to the proper rules. It is prohibited to collect tulasī leaves without having bathed. Pick tulasī only after taking morning bath. One can pick flowers before bathing, as there is no prohibition regarding picking flowers before one’s bath. If one is unable to take bath, one should put on fresh cloth, bathe by meditation (mantra-snāna), and then, with pure consciousness, pick flowers and tulasī leaves.

For the arcana of Śrī Bhagavān, fragrant white flowers are the best. Dry, stale, split or torn flowers, flowers that have fallen on the earth, flowers infested with insects, flowers on which hair has fallen, flowers that are in the budding stage, flowers devoid of fragrance, flowers with a pungent smell, unsanctified flowers, flowers already smelled or offered, and flowers grown in impure places like a crematorium, are unfit for the worship of Śrī Bhagavān. In the absence of flowers, one can meditate on flowers and offer tulasī leaves or meditate on flowers and offer water [into the throw-out pot]. Flowers are not to be washed with water. Flowers are sanctified for the
arcana of Śrī Bhagavān by sprinkling candana or Ganges water on them, while chanting the puṣpa-śuddhi-mantra.

**Mantra for purifying flowers (puṣpa-śuddhi-mantra)**

\[
\begin{align*}
\text{puṣpe} & \text{ puṣpe mahā-puṣpe} \\
\text{supuṣpe} & \text{ puṣpa-sambhave} \\
\text{puṣpa-cayāvakīrṇe} & \text{ ca} \\
\text{huṁ} & \text{ phaṭ svāhā}
\end{align*}
\]

O flowers, O great and auspicious flowers that have appeared from budding creepers, may you be purified.

**Special considerations for tulasī**

After bathing and performing āhnika (the chanting of the dīkṣā-mantras), bathe tulasī [by pouring water on her soil], while chanting her bathing mantra. Then offer her praṇāma while chanting her praṇāma-mantra. Then, while chanting the mantra for picking tulasī (cayana-mantra), pick the leaf that is joined with the stem, or else pick soft mañjarīs (flower buds) that are joined with the leaves and stem. Each leaf is to be picked with the right hand, individually and very carefully, so that Tulasī-devī will not experience any kind of pain. After picking her leaves, recite the prayers begging for forgiveness (aparādha-kṣamā-prārthanā-mantra), for having caused her any pain.

For others (non-Vaiṣṇavas), picking tulasī is prohibited on certain days. For pure Vaiṣṇavas though, picking tulasī is only prohibited on the day of Dvādaśī. One may use unoffered tulasī leaves from the previous day or dried tulasī leaves picked many days before. One should not put tulasī on the feet of śrī gurudeva.
Moreover, while picking *tulasī*, do not pick with the pointer finger and do not use your fingernails. One should pick *tulasī* leaves with the sole intention of using them in the service of Bhagavān, nothing else. One should not pick flowers or *tulasī* once the sun has started to set.

**Mantra for offering obeisances to tulasī (praṇāma-mantra)**

\[\text{oṁ vṛndāyai tulasī devyai} \\
\text{priyāyai keśavasya ca} \\
\text{kṛṣṇa-bhakti-prade devi} \\
\text{satyavatyai namo namaḥ}\]

I offer *praṇāma* time and again unto Tulasī-devī, also known as Vṛndā and Satyavatī, who is very dear to Śrī Kṛṣṇa and who bestows *kṛṣṇa-bhakti*.

**Mantra for bathing tulasī (snāna-mantra)**

\[\text{oṁ govinda-vallabhāṁ devīṁ} \\
\text{bhakta-caitanya-kārīnīṁ} \\
\text{snāpayāmi jagad-dhātrīṁ} \\
\text{kṛṣṇa-bhakti-pradāyinīṁ}\]

O Goddess, I am bathing you, who are very dear to Govinda. You give life to the devotees, you are the mother of the entire world and you bestow *kṛṣṇa-bhakti*. 
Mantra for picking leaves from tulasī
(cayana-mantra)

```
oṁ tulasya amṛta-janmāsi
sadā tvāṁ keśava-priyā
keśavārthe cinomi tvāṁ
varadā bhava śobhane
```

O Tulasī, you manifested from nectar and you are very dear to Śrī Keśava. Now I am collecting your leaves for the service of Keśava. O bestower of benedictions, be pleased with me.

Mantra for begging forgiveness for any offences committed
(aparādha-kṣamā-prārthanā-mantra)

```
cayanodbhava duḥkhaṁ ca
yad hṛdi tava varttate
tat kṣamasva jagan-mātaḥ
vṛṇdā-devi namo ’stu te
```

O mother of the universe, please forgive me if I have caused you any pain by picking your leaves. O Vṛṇdā-devī, I offer my humble obeisances unto you.
In accordance with the order of śrī gurudeva [meditating that one is performing worship under his guidance], chant śrī guru-gaurāṅga śrī rādhā-vinoda-bihārījī kī jaya, and offer prostrated obeisances. Then enter the room of the deity and sanctify the āsana [sitting place for the deity] as follows:

Sanctifying the āsana (āsana-śuddhi)

First, place the āsana on the floor, purify the hands, and perform ordinary ācamana. Sanctify the āsana by chanting:

\[
\text{oṁ āsana-mantrasya meru-pṛṣṭha-ṛṣiḥ, sutalam chandaḥ kūrmo devatā āsanopaveśane vinyogah.}
\]

Then chant \text{oṁ ādhāra-śaktaye namaḥ, oṁ anantāya namaḥ, oṁ kūrmāya namaḥ.}

Afterward, touch the āsana and chant:

\[
\begin{align*}
\text{prthvī tvayā dhṛtā lokā} \\
\text{devi tvam viśṇunā dhṛtā} \\
\text{tvam ca dhāraya māṁ nityaṁ} \\
\text{pavitram cāsanāṁ kuru}
\end{align*}
\]

O Prthvī-devī (Mother Earth), you support all the world’s people, and Śrī Viṣṇu sustains you. O Goddess, please always support me and sanctify this āsana.
Then sprinkle some water on the āsana and offer fragrant flowers to the āsana.

The various paraphernalia for arcana

[After sanctifying the deity’s āsana], while sitting on one’s own āsana in the half-lotus position (svastika-āsana) or in the full-lotus position (padma-āsana), place at an easily accessible distance and in the appropriate spot, the following arcana paraphernalia.

Place the receptacles used for bathing (snāna-pātras) before oneself and in front of the deity. [This means between the pujārī and the āsana established for the deity.] Place the throw-out pot (an empty container) before the deity [in which to receive ācamana and other articles after they have been offered].

Between oneself and the bathing receptacles, place a [bathing] conch shell on a three-legged stand, and to the left of that, place a bell (ghanṭa) on a small plate.

Small containers, each with pādya (water for foot bathing), arghya (a symbolic offering), ācamaniya (mouth-wash) and madhuparka (a sweet liquid foodstuff) are also placed to the left. [Generally, pādya, arghya and ācamaniya are substituted with pure water from the pañca-pātra or the conch shell.]

Furthermore, place to the left, the incense (dhūpa) in a stand, a ghee wick (dīpa) in its holder, a blowing conch shell and a jug or earthen pot of water [to be used when water is required for establishing articles].

In front of oneself (to the right of the bathing conch shell), place the pañca-pātra and separate containers of candana (sandalwood paste), flowers and tulasī leaves, one after the other in a line, as well as the container or dish used to catch water when washing one’s hands.
Although in some situations one may face the deity, it is also a common practice to face the āsana of the deity, while keeping the deity to one’s left. For convenience, articles that would normally be offered directly to the deity can be offered into a small plate known as the pūjā-pātra. The pūjā-pātra is placed in front of the snāna-pātra.

**Main articles**

1. pañca-pātra
2. bathing conch shell
3. bell
4. incense
5. ghee lamp
6. throw-out pot
7. pūjā-pātra for the deity
8. bathing receptacle for the deity
9. pūjā-pātra for śrī gurudeva
10. bathing receptacle for śrī gurudeva

**Other articles**

11. water-pot
12. flowers
13. tulasī
14. candana
15. sugar, ghee and honey (the ingredients of madhuparka)
16. blowing conch shell
17. āsana for the deity
18. āsana for the pujārī
The process of establishing the articles

When establishing each of the articles, first of all, use water [wet the finger] to draw two intersecting triangles on the place where the article is to be placed.

While chanting the mantra oṁ astrāya phaṭ, rinse or sprinkle the article with water and put it in its place.

[There is no need to establish with mantras the separate containers used for candana, flowers and tulasī, the water pot, or the dish used to catch water when washing one’s hands.]

After washing the tulasī leaves, place them in their pātra. Flowers should not be washed with water. Purify them by chanting the mantra for purifying flowers (the puṣpa-śuddhi-mantra) as previously mentioned [on page 36].

In the absence of Ganges water, purify ordinary water by chanting the mantra to invoke the holy rivers (tīrtha-āvahana-mantra) as previously mentioned [on page 15].

There is no need to recite that mantra if one has Ganges water.

Establishing water in the pañca-pātra

Draw the two intersecting triangles on the floor [as described above] and while chanting the following mantras, proceed as instructed:

oṁ astrāya phaṭ
Rinse the pañca-pātra and its spoon.

oṁ ādhāra-śaktaye namaḥ
Place the pañca-pātra, along with its spoon, on the two intersecting triangles.

oṁ hṛdayāya namaḥ
Place a flower petal in the pañca-pātra.
Preparation for Arcana

**oṁ śirase svāhā**

Pour water into the *pañca-pātra*.

**oṁ aṁ arka-maṇḍalāya dvādaśa-kalātmane namaḥ**

Press a flower petal dipped in *gandha* (*candana*) to the *pañca-pātra*.

**oṁ uṁ soma-maṇḍalāya ṣoḍaśa-kalātmane namaḥ**

Worship the water in the *pañca-pātra* by placing a flower petal in it.

Afterward, by the *tīrtha-āvāhana-mantra* [gaṅge ca yamune caiva... See page 15], petition all of the holy rivers to enter that water. Chant the *gopāla-mantra* eight times while touching the water [with the right hand] covered by the left.

**Prayers to the conch shell**

*(śaṅkha-stuti)*

**tvaṁ purā sāgarotpanno**

viṣṇunā vidhṛtaḥ kare

mānitaḥ sarva-devaiś ca

pañcajanya namo ’stu te

O Pāñcajanya, please accept my *praṇāma*. In ancient times, you were born from the ocean and seized by the lotus hand of Lord Viṣṇu; thus you are honoured by all the demigods.

**tava nādena jīmūtā**

vitrasyanti surāsurāḥ

śaśāṅka-yuta-dīptābha

pañcajanya namo ’stu te

O Pāñcajanya, upon hearing your roaring sound, the mountains, clouds, demigods and demons tremble in fear. Your splendour equals that of thousands of brilliant moons. I offer *praṇāma* unto you.
garbhā devāri-nārīṇāṁ
vilayante sahasradhā
tava nādena pātāle
pāñcajanya namo 'stu te

O Pāñcajanya, I offer praṇāma unto you. Your roaring sound shatters into thousands of pieces the womb of the demons’ wives in the lower planetary systems.

Glories of the conch shell
(śaṅkha-māhātmya)

One can bathe the śrī nārāyaṇa-śilā with a mixture of cow’s milk, paddy rice and flowers placed in a bathing conch shell (which opens to the right). In the absence of these items, water alone can be used. When a conch shell is blown while the deity is bathed, it is very pleasing to Him. Bathing is best performed while reciting the Puruṣa-sūkta prayer. [Refer to page 107.] Alternatively, chanting the mantra idaṁ snānīyodakaṁ oṁ namo nārāyaṇāya namaḥ, while bathing the deity can serve the purpose. The water contained in the conch shell is as good as Ganges water.

Establishing the [bathing] conch shell

Draw the triangular design with water in front of oneself. While chanting the following mantras proceed as instructed:

oṁ astrāya phaṭ
Rinse the conch shell stand.

oṁ ādhāra-śaktaye namaḥ
Place the conch shell stand on the triangular design.

oṁ astrāya phaṭ
Rinse the conch shell and place it on its stand.
**oṁ hṛdayāya namaḥ**
Place a flower petal, a *tulasī* leaf and *candana* in the conch shell.

**oṁ śirase svāhā**
Fill the conch shell with water.

**oṁ maṁ vahni-maṇḍalāya daśa-kalātmane namaḥ**
Worship the three-legged conch shell stand by attaching to it a *tulasī* leaf and flower petal dipped in *candana*.

**oṁ aṁ arka-maṇḍalāya dvādaśa-kalātmane namaḥ**
Worship the conch shell by attaching to it a *tulasī* leaf and flower petal dipped in *candana*.

**oṁ uṁ soma-maṇḍalāya ṣoḍaśa-kalātmane namaḥ**
Worship the water in the conch shell by placing in it a *tulasī* leaf and flower petal dipped in *candana*.

Summon all the holy waters into the water in the conch shell by chanting the *tīrtha-āvāhana-mantra* [gaṅge ca yamune caiva... See page 15], while using the *aṅkuśa-mudrā*.

Touch the water in the conch shell [with the right hand] covered by the left hand, and chant the *gopāla-mantra* eight times.

Pour a little water from the conch back into the water jug. Pour a little more water [into the hand] and sprinkle it on the items and area of worship and three times on one’s body.
Pour the water that is remaining in the conch into the throw-out pot. Fill the conch again with water while chanting **om śirase svāhā**, and place it in front of you.

**Mantra to sanctify the bell**  
(*ghaṇṭa-śuddhi-mantra*)

\[
\begin{align*}
sarva-vādya-mayi ghaṇṭe \\
deva-devasya vallabhe \\
tvāṁ vinā naiva sarveṣāṁ \\
śubham bhavati śobhane
\end{align*}
\]

O beautiful bell, you embody the sweet sound of all music and you are dear to the God of gods, Śrī Kṛṣṇa. Without you, there is no auspiciousness for anyone.

**Establishing the bell**

In the appropriate spot draw the triangular design for the bell to be placed on.  
Then, while chanting the following **mantras**, continue as instructed:

**om astrāya phaṭ**

Rinse the bell and its plate with water.

**om ādhāra-śaktaye namaḥ**

Place the bell on the triangular design.

**om jaya-dhvani-mantra-mātre svāhā**

Worship the bell by pressing to it a flower petal dipped in *candana*.

**Mantra for offering incense**  
(*dhūpa-dāna-mantra*)

\[
\begin{align*}
vanaspati rasotpanno \\
gandhāḍhyo gandha uttamaḥ \\
āghreyaḥ sarva-devānām \\
dhūpo 'yaṁ pratigrhyatām
\end{align*}
\]
O Lord, this incense, having been obtained from the sap of the king of trees, is endowed with the best of fragrances. Please accept this fragrant incense, which is very sweet smelling to the demigods.

**Mantra for offering the ghee lamp**

(dīpa-dāna-mantra)

\[
\begin{align*}
    &\text{sva-prakāśo mahā-tejaḥ} \\
    &\text{sarvatas timirāpahaḥ} \\
    &\text{sa bāhyābhyantara-jyotir} \\
    &\text{dīpo ’yaṁ pratigṛhyatām}
\end{align*}
\]

O Lord, this lamp is endowed with immense effulgence. It removes all darkness and is illuminating, both internally and externally. Please accept this lamp.

After reciting the above *mantra*, offer flowers to the lamp while chanting *oṁ namaḥ dīpeśvarāya*.

Now that one has completed the preparations for *arcana*, one lights the incense and ghee lamp and begins the *arcana* of *śrī guru*. One does not offer the incense and the ghee lamp as is done during *ārati*, but rather allows them to remain burning throughout the *arcana* of *śrī guru* and also the *arcana* of the deity.

**Ingredients used during worship**

**Pādya (water for foot bathing)**

The ingredients used in *pādya* are *dūrvā* grass (a special type of sacred grass), *śyāmā dhāna* (grain) and *tulasī* leaves. (*Tulasī* leaves should not be added if *pādya* is being offered to *śrī guru*, but one could use water in which fragrant
flowers have been soaked or to which *candana* has been added.]

**Arghya (a symbolic offering of oneself)**

The ingredients of *arghya* are water, milk, *kuśa* grass, yoghurt, unboiled paddy rice (*aravā*), sesame seeds, barley and white mustard seeds. A version can be made using only *candana*, flowers and water. For worship of *śrī viṣṇu-tattva*, combine *tulasī* leaves with the above mentioned items.

**Madhuparka (sweet liquid food)**

*Madhuparka* contains ghee, honey and sugar. According to some, the combination of yoghurt and milk, along with the previously mentioned three items, is also known as *madhuparka*. [These ingredients can be mixed together and then poured, or they can be poured separately into the bathing receptacle.]

**Ācamaniya (mouthwash)**

This consists of water mixed with nutmeg, cloves and *kakolā*-berry scent.

**Pañcāmṛta (five ambrosial ingredients)**

*Pañcāmṛta* consists of yoghurt, milk, ghee, honey and sugar. In the absence of ghee, one can use parched rice (*lāja*). In the absence of honey, one can use jaggery (*guḍa*). In the absence of yoghurt, one can use milk. In the absence of any items, one should meditate on the particular item and offer a flower or a *tulasī* leaf. In the absence of flowers or *tulasī* leaves, when there is nothing available, one can compensate by using regular water to perform the worship. Above each bowl of ingredients for the *pañcāmṛta*, one should chant the *gopāla-mantra* eight times, with the hand gesture known as the cakra-mudrā [see illustration on the next page] to protect it.
Before bathing the deity with pañcāmṛta, purify the articles by chanting the pañcāmṛta-śodhana-mantras [page 105].

**Gandha (scented candana)**

Gandha is candana (sandalwood) to which karpūra (camphor) and aguru (liquid agarwood scent) has been added in a particular ratio. [Plain candana can also serve the same purpose as gandha.]

**Articles to be offered**

According to time and place, sixteen, twelve, ten or five articles can be employed in the worship of Śrī Bhagavān.

**Sixteen articles**

<table>
<thead>
<tr>
<th>Article</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) āsana</td>
<td>seat</td>
</tr>
<tr>
<td>(2) svāgata</td>
<td>a welcome</td>
</tr>
<tr>
<td>(3) pādyā</td>
<td>footbath</td>
</tr>
<tr>
<td>(4) arghya</td>
<td>a symbolic offering</td>
</tr>
<tr>
<td>(5) ācamaniya</td>
<td>mouthwash</td>
</tr>
<tr>
<td>(6) madhuparka</td>
<td>a sweet liquid food</td>
</tr>
<tr>
<td>(7) snāna</td>
<td>bath</td>
</tr>
<tr>
<td>(8) vastra</td>
<td>cloth</td>
</tr>
<tr>
<td>(9) upavīta</td>
<td>(sacred thread)</td>
</tr>
<tr>
<td>(10) bhūṣaṇa</td>
<td>(ornaments)</td>
</tr>
<tr>
<td>(11) gandha</td>
<td>(scented candana)</td>
</tr>
<tr>
<td>(12) puṣpa</td>
<td>(flowers)</td>
</tr>
<tr>
<td>(13) dhūpa</td>
<td>(incense)</td>
</tr>
<tr>
<td>(14) dīpa</td>
<td>(ghee lamp)</td>
</tr>
<tr>
<td>(15) naivedya</td>
<td>(foodstuffs)</td>
</tr>
<tr>
<td>(16) mālya</td>
<td>(garland) or</td>
</tr>
<tr>
<td></td>
<td>vandanā (prayers)</td>
</tr>
</tbody>
</table>
Twelve articles

(1) āsana  (5) madhuparka  (9) puṣpa
(2) pādya  (6) snāna  (10) dhūpa
(3) arghya  (7) vastra  (11) dīpa
(4) ācamanīya  (8) gandha  (12) naivedya

Ten articles

(1) āsana  (5) madhuparka  (9) dīpa
(2) pādya  (6) gandha  (10) naivedya
(3) arghya  (7) puṣpa
(4) ācamanīya  (8) dhūpa

Five articles

(1) gandha  (3) dhūpa  (5) naivedya
(2) puṣpa  (4) dīpa

Purification of oneself
(bhūta-śuddhi)

Before arcana, one purifies oneself by thinking in the following way: “By constitution I am an eternal servant of Śrī Kṛṣṇa, but by some misfortune, I became averse to Him since time immemorial. Having thus identified myself as a material body in this illusory existence, and having been trapped in this repeated cycle of birth and death, I was burning in the blazing fire of the threefold miseries. However, by great fortune — that is, by the mercy of śrī guru — I have come to understand my identity as a minute, atomic spiritual particle, an eternal servant of Śrī Kṛṣṇa, completely aloof from the gross and subtle bodies. Now, by the order of śrī gurudeva, under his shelter, I have obtained the fortune of serving Śrī Guru-Gaurāṅga and Śrī Rādhā-Vinoda-bihārījī.” With this mood, while
meditating on the soul within, recite the mantra for purification of oneself.

**Mantra for purification of oneself (bhūta-śuddhi-mantra)**

nāhaṁ vipro na ca nara-patir nāpi vaiśyo na śūdro
nāhaṁ varṇi na ca grha-patir no vanastho yatir vā
kintu prodyan-nikhila-paramāṇanda-pūrṇāmrtyubdhār

gopī-bhartuḥ pada-kamalayor dāsa-dāśānudāsaḥ

Padyāvalī (74)

I am not a brāhmaṇa, kṣatriya, vaiśya or śūdra, nor am I a brahmacārī, grhaastha, vānaprastha or sannyāsī. Being transcendental to this gross and subtle body, I am the servant of the servant of the servant of the lotus feet of the master of the gopīs, Śrī Kṛṣṇa, who is the ultimate shelter of everyone, full of transcendental bliss and an ocean of unlimited nectar.

**Meditation on the self (ātma-dhyāna-mantra)**

divyāṁ śrī-hari-mandirāḍhya-tilakaṁ kaṇṭhaṁ sumālānvitaṁ
vakṣaḥ śrī-harināma-varṇa-subhagāṁ śrī-khaṇḍa-liptaṁ punāḥ
pūtaṁ sūkṣmaṁ navāmbaraṁ vimalatāṁ nityāṁ vahantiṁ tanuṁ
dhyāyet śrī-guru-pāda-padma-nikaṭe sevotsukaṁ cātmanaḥ

I meditate on myself as being surrendered at the lotus feet of Śrī guru and possessing great determination to serve him. I meditate on myself, with my forehead adorned with beautiful tilaka, representing the temple of Śrī Hari. I am wearing a beautiful necklace of tulasī beads. My chest is marked with the holy name and anointed with sandalwood pulp. I am dressed in fine and pure cloth, and within, I am constantly absorbed in ever-fresh spiritual sentiments.
In brief, before one begins arcana, one should clean the altar and the paraphernalia. Place the articles in a convenient place. It is important to sanctify the water in the pañca-pātra with the mantra “gaṅge ca yamune caiva...” (page 15) and to purify flowers with the mantra “puśpe puśpe mahā-puśpe...” (page 36). Pādya, arghya and ācamaniya are usually substituted with pure water from the pañca-pātra. Similarly, if any item cannot be procured, it can be substituted by meditation and the offering of water from the pañca-pātra or conch shell.
Śrī Gaurasundara is sitting on a jewel-studded altar at the Yogapīṭha in Māyāpura, which is part of the transcendental realm of Śrī Navadvīpa-dhāma. Śrī Nityānanda Prabhu is standing to His right side, Śrī Gadādhara to His left, Śrī Advaita Prabhu is standing before Him with folded hands, and Śrīvāsa Paṇḍita is standing behind Him, holding an umbrella. [Just below the jewelled altar of Śrī Gaurasundara, there is another altar, upon which śrī gurudeva is sitting.]

Keeping this conception within the heart, one should worship śrī gurudeva according to one’s capacity, with sixteen, twelve, ten or five articles.

**Obeisances to Śrī Guru-varga**

Offer *praṇāma* to the guru-paramparā, situated on the altar to the left of the deity, then recite:

*aśm gurave namaḥ*

I offer obeisances to my spiritual master.

*aśm parama-gurave namaḥ*

I offer obeisances to my grand spiritual master.
aim paramesṭhi gurave namaḥ
I offer obeisances to my great grand spiritual master.

aim śrī guru-paramparāyai namaḥ
I offer obeisances to śrī guru-paramparā.

oṁ sarva-gurūttamāya śrī krṣṇa-caitanyāya namaḥ
I offer obeisances to the topmost of all gurus, Śrī Kṛṣṇa Caitanya.

Mantra to meditate on Śrī Gurudeva

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

In the early morning, chant śrī gurudeva’s name while remembering him as being situated in Śrī Navadvīpa or Śrī Vṛndāvana-dhāma, and as possessing two eyes and two arms. He bestows fearlessness and is the embodiment of peacefulness.

After reciting this mantra, say the name of one’s own śrī gurudeva three times, saying ‘jaya!’ after each time. For example, nitya-līlā-praviṣṭa om viṣṇupāda aṣṭottara-śata śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja kī jaya!

First worship śrī gurudeva within the mind (mānasa-pūjā)⁸. Then, pray for his mercy and worship him with the external items, while reciting the guru-mantra received at the time of dīkṣā.

⁸ Mānasa-pūjā is performed by meditating on welcoming śrī gurudeva, offering him a seat, washing his feet, offering arghya and other items, applying fragrant oil to his body, bathing him, drying his body, dressing him, giving him a brāhmaṇa thread, decorating him with tilaka and candana, and offering him flowers, foodstuffs, a garland and so on.
**Arcana procedure**

While offering the following articles⁹, meditate that, having called upon śrī gurudeva to sit in the snāna-pātra, one is bathing him.

<table>
<thead>
<tr>
<th>Reception</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) āsana (seat)</td>
<td>Offer a flower dipped in candana into the snāna-pātra for the purpose of offering an āsana.</td>
</tr>
<tr>
<td>idaṁ āsanaṁ aiṁ gurave namaḥ</td>
<td></td>
</tr>
<tr>
<td>(2) svāgata (a welcome)</td>
<td>With folded hands, invite śrī gurudeva to sit on the āsana situated in the snāna-pātra.</td>
</tr>
<tr>
<td>prabho! kṛpayā svāgataṁ kuru</td>
<td></td>
</tr>
<tr>
<td>aiṁ gurave namaḥ</td>
<td></td>
</tr>
<tr>
<td>(3) pādyā (footbath)</td>
<td>Offer water by means of a blade of kuśa grass [or with the pañca-pātra] at his lotus feet, into the snāna-pātra.</td>
</tr>
<tr>
<td>etat pādyāṁ aiṁ gurave namaḥ</td>
<td></td>
</tr>
<tr>
<td>(4) arghya (a symbolic offering)</td>
<td>Offer arghya (candana, flowers and water) into the snāna-pātra.</td>
</tr>
<tr>
<td>idaṁ arghyaṁ aiṁ gurave namaḥ</td>
<td></td>
</tr>
<tr>
<td>(5) ācamaniya (mouthwash)</td>
<td>Offer water into the throw-out pot.</td>
</tr>
<tr>
<td>idaṁ ācamaniyaṁ aiṁ gurave namaḥ</td>
<td></td>
</tr>
<tr>
<td>(6) madhuparka (a sweet liquid food)</td>
<td>Offer madhuparka into the snāna-pātra.</td>
</tr>
<tr>
<td>eṣa madhuparkaḥ aiṁ gurave namaḥ</td>
<td></td>
</tr>
<tr>
<td>idaṁ ācamaniyaṁ aiṁ gurave namaḥ</td>
<td>Offer water into the throw-out pot.</td>
</tr>
</tbody>
</table>

---

⁹ The sixteen main articles are listed, along with the relevant procedures.
### Bathing and Dressing

<table>
<thead>
<tr>
<th>(7) snāna (bath)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Meditate on applying fragrant oil to the beautiful limbs of śrī gurudeva and then continue.</td>
</tr>
<tr>
<td><strong>idaṁ snānīyaṁ</strong>&lt;br&gt;<strong>aīṁ gurave namaḥ</strong></td>
</tr>
<tr>
<td>[One can dry the limbs of śrī gurudeva by mind, or wave a cloth in front of him in ārati fashion.]</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(8) vastra (cloth)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Offer two flowers into the throw-out pot for the purpose of offering an upper and lower garment.</td>
</tr>
<tr>
<td><strong>idaṁ sottarīya-vastrāṁ</strong>&lt;br&gt;<strong>aīṁ gurave namaḥ</strong></td>
</tr>
<tr>
<td>Offer water into the throw-out pot.</td>
</tr>
<tr>
<td><strong>idaṁ ācamanīyaṁ</strong>&lt;br&gt;<strong>aīṁ gurave namaḥ</strong></td>
</tr>
<tr>
<td>After this, meditate upon śrī gurudeva sitting at his place on the altar. Touch his feet and chant the guru-mantra eight times. This is called prasādhana [meaning that the bathing of śrī gurudeva and offering cloth to him is complete].</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(9) upavīta (sacred thread)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Offer the sacred thread (upavīta) to śrī gurudeva, or in its absence, a flower.</td>
</tr>
<tr>
<td><strong>idaṁ upavītaṁ</strong>&lt;br&gt;<strong>aīṁ gurave namaḥ</strong></td>
</tr>
<tr>
<td>Draw the tilaka mark on śrī gurudeva [or meditate on doing so].</td>
</tr>
<tr>
<td><strong>idaṁ tilakaṁ</strong>&lt;br&gt;<strong>aīṁ gurave namaḥ</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(10) bhūṣaṇa (ornaments)</th>
</tr>
</thead>
<tbody>
<tr>
<td>For the purpose of decorating with ornaments, offer a flower.</td>
</tr>
<tr>
<td><strong>idaṁ ābharaṇaṁ</strong>&lt;br&gt;<strong>aīṁ gurave namaḥ</strong></td>
</tr>
</tbody>
</table>
### Worship

<table>
<thead>
<tr>
<th>(11) gandha (scented candana)</th>
<th>Offer <em>gandha</em> [by dipping a flower in <em>candana</em> and placing it] at the lotus feet of <em>śrī gurudeva</em>.</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>eṣa gandhaḥ</em>&lt;br&gt;aiṁ gurave namaḥ</td>
<td>Offer <em>gandha</em> [by dipping a flower in <em>candana</em> and placing it] at the lotus feet of <em>śrī gurudeva</em>.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(12) puṣpa (flowers)</th>
<th>Offer a flower dipped in <em>candana</em> at the lotus feet of <em>śrī gurudeva</em>.</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>idāṁ sagandhaṁ puṣpaṁ</em>&lt;br&gt;aiṁ gurave namaḥ</td>
<td>Offer a flower dipped in <em>candana</em> at the lotus feet of <em>śrī gurudeva</em>.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(13) dhūpa (incense)</th>
<th>[To signify the offering of incense] offer water into the throw-out pot.</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>eṣa dhūpaḥ</em>&lt;br&gt;aiṁ gurave namaḥ</td>
<td>[To signify the offering of incense] offer water into the throw-out pot.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(14) dipa (ghee lamp)</th>
<th>[To signify the offering of a ghee lamp] offer water into the throw-out pot.</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>eṣa dipaḥ</em>&lt;br&gt;aiṁ gurave namaḥ</td>
<td>[To signify the offering of a ghee lamp] offer water into the throw-out pot.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(15) naivedya (foodstuffs)</th>
<th>Again offer an <em>āsana</em>, <em>pādya</em> and <em>ācamana</em> as before, and then offer foodstuffs (<em>naivedya</em>). [One can offer actual foodstuffs, or as a substitute, offer water into the throw-out pot, while saying the <em>mantras</em> below.]</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>idāṁ naivedyaṁ</em>&lt;br&gt;aiṁ gurave namaḥ</td>
<td>Place a <em>tulasī</em> leaf and a drop of water from the conch shell on each preparation.</td>
</tr>
</tbody>
</table>

| *idāṁ pāṇiyaṁ*<br>aiṁ gurave namaḥ | Place a *tulasī* leaf and a drop of water from the conch shell in the drinking cup. |
After offering foodstuffs, meditate that *śrī gurudeva* is very happily situated at his place on the altar and continue as follows:

<table>
<thead>
<tr>
<th>Offer water into the throw-out pot.</th>
</tr>
</thead>
<tbody>
<tr>
<td>After this, chant <em>guru-gāyatrī</em> ten times and offer him prayers and obeisances.</td>
</tr>
</tbody>
</table>

### Prayers to Śrī Gurudeva (stuti)

**tvaṁ gopikā vṛṣa-raves tanayāntike ‘si**

**sevādhikāriniḥ guro nija-pāda-padme**

**dāsyam pradāya kuru māṁ vraja-kānane śrī**

**rādhāṅghri-sevana-rase sukhinīṁ sukhābdhau**

O Gurudeva! You are immersed in an ocean of bliss and you can award transcendental service. You are a dear most *gopikā* of Śrīmatī Rādhikā. Please bestow upon me the shelter of your lotus feet, so that I can be blissfully engaged in the transcendental service of the Queen of Vraja, Śrīmatī Rādhārāṇī.
Obeisances to Śrī Gurudeva

I offer my most humble danḍavat-praṇāma to śrī guru, who has opened my eyes, blinded by the darkness of ignorance, with the torchlight of knowledge.

O spiritual master, I continually offer my obeisances unto you, who are always in the presence of Śrīmatī Rādhārāṇī and very much devoted to Her. You always reside in the association of Her confidantes, the gopīs, and you are the abode of loving devotion to Śrī Mādhava.

I bow down to the beautiful lotus feet of my spiritual master, by whose causeless mercy I have obtained the supreme holy name, the divine mantra; the service of the son of Sacīmātā; the association of Śrīla Svarūpa Dāmodara, Rūpa Gosvāmī, and his older brother, Sanātana Gosvāmī; the supreme abode of Mathurā; the blissful abode of Vṛndāvana; the divine Rādhā-kuṇḍa and Govardhana Hill; and the desire within my heart for the loving service of Śrī Rādhikā and Mādhava in Vṛndāvana.

Obeisances to the Vaiṣṇavas

vāñchā-kalpa-tarubhyaś ca
kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo
vaiṣṇavebhyo namo namaḥ
I offer *praṇāma* to the Vaiṣṇavas, who, just like desire trees, can fulfil the desires of everyone and who are full of compassion for the conditioned souls.

**Mahā-mantra**

- hare kṛṣṇa hare kṛṣṇa kṛṣṇa hare hare
- hare rāma hare rāma rāma hare hare
If one is worshipping śrī śālagrāma-śilā or other śilā forms [such as dvārakā-śilā, govardhana-śilā or gomati-śilā], the following rules apply. After first performing the arcana of śrī guru one should recite the Puruṣa-sūkta prayer while bathing the śilā or deity with scented water from the bathing conch or, on special occasions, with pañcāmṛta. [The procedures for bathing with pañcāmṛta are given on page 48.]

Bathing is performed while ringing the bell and blowing the conch shell. If it is difficult to bathe the deity with water, bathing can be done by mind. While bathing the deity [or śilā], one should not touch the deity with one’s left hand.
If one is also worshipping deities of Śrī Rādhā-Kṛṣṇa, first meditate on Śrī Navadvīpa-dhāma and Śrī Gaurāṅga with the verses below. Then move on to the following section – Arcana of Śrī Rādhā-Kṛṣṇa – and worship Gaurāṅga and Rādhā-Kṛṣṇa together at the same time in the same bathing pot, with Their mūla-mantras combined: klīṁ gaurāya svāhā śrīṁ klīṁ rādhā-kṛṣṇābhyāṁ namaḥ.

Beg śrī gurudeva for the mercy to be able to perform the arcana of Śrī Gaurāṅga in His pañca-tattva form. First meditate on Śrī Navadvīpa-dhāma.

Meditation on Śrī Navadvīpa-dhāma

śvardhunyāś cāru-tīre sphuritam ati-bṛhat-kūrma-prṣṭhābha-gātraṁ
ramyārāmāṛūrtaṁ san-maṇi-kanaka-mahāsāḍma-saṅghaiḥ parītam
nityaṁ pratyalayodyat-praṇaya-bhara-lasat-kṛṣṇa-saṅkīrtanāḍhyaṁ
śrī-vṛndāṭavy-abhinnarṁ tri-jagad-anupamāṁ śrī-navadvīpam ēde
All glories to Śrī Navadvīpa-dhāma, situated on the beautiful banks of Śrī Bhāgīrathī. It is spread wide in the shape of a tortoise shell and is adorned with jewelled palaces of gold and numerous charming resting places. That place, where the devotees are submerged in the inner moods of śrī kṛṣṇa-saṅkīrtana-rasa, is non-different from Śrī Vṛndāvana-dhāma and is matchless within all the three worlds.

Then meditate on the lotus feet of Śrīman Mahāprabhu sitting on a jewelled altar at Yogapīṭha Māyāpura, within the boundary of Śrī Navadvīpa-dhāma.

**Mantra for meditation on Śrī Gaura**

śrīman-mauktika-dāma-baddha-cikuraṁ susmera-candrānanāṁ
śrī-khaṇḍāguru-cāru-citra-vasanāṁ srag-divya-bhūṣāṅcitam
nṛtyāveśa-rasānumoda-madhuraṁ kandarpa-veśojjvalaṁ
caitanyaṁ kanaka-dyutiṁ nija-janaiḥ saṁsevyamānaṁ bhaje

I worship Śrī Caitanyadeva, whose hair is intertwined with beautiful garlands of pearls, whose face is splendidous like a radiant moon, whose limbs are anointed with candana and aguru, and who, adorned with wonderful clothes, garlands and transcendental glittering ornaments, dances while absorbed in the ecstasies of sweet mellows. His golden-complexioned form, adorned with the ornaments of bhāva, makes Him appear like an enchanting Cupid amidst the presence of His intimate associates.

**Offering praise (jaya-dāna)**

jaya śrī-kṛṣṇa-caitanya prabhu nityānanda
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda kī jaya
Arcana procedure

In the same manner as explained in the arcana of śrī guru, first worship Śrī Gaurāṅga within the mind (mānasa-pūjā). Then, worship Him with external items in His form as the deity or śrī śalagrāma-śilā, while reciting the gaura-mantra as received from śrī gurudeva.

While offering the following articles, meditate that, having requested Śrī Gaurāṅgadeva to sit in the snāna-pātra, one is bathing Him. [If one has a deity of Śrī Gaurāṅga and is able to bathe Him, one may place Him in the bathing pot.]

<table>
<thead>
<tr>
<th>Reception</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>(1) āsana (seat)</strong></td>
</tr>
<tr>
<td><strong>iddam āsanaṁ</strong>&lt;br&gt;kliṅm gaurāya svāhā</td>
</tr>
<tr>
<td><strong>(2) svāgata (a welcome)</strong></td>
</tr>
<tr>
<td><strong>prabho! kṛpayā svāgataṁ</strong>&lt;br&gt;kuru&lt;br&gt;kliṅm gaurāya svāhā</td>
</tr>
<tr>
<td><strong>(3) pādyā (footbath)</strong></td>
</tr>
<tr>
<td><strong>etat pādyāṁ</strong>&lt;br&gt;kliṅm gaurāya svāhā</td>
</tr>
<tr>
<td><strong>(4) arghya (a symbolic offering)</strong></td>
</tr>
<tr>
<td><strong>iddam arghyām</strong>&lt;br&gt;kliṅm gaurāya svāhā</td>
</tr>
</tbody>
</table>

10 If one does not have a deity of Śrī Gaurāṅga, or if the deity is too big to bathe in the bathing pot, one can worship a śalagrāma-śilā while reciting the gaura-mantra. In this way, arcana of the śilā and the deity are performed at the same time. One may also place the bathing pot in front of the pictures and, showing the articles to the picture, offer them into the bathing pot.
### (5) ācamanīya (mouthwash)

| idaṁ ācamanīyaṁ klīṁ gaurāya svāhā | Offer water into the throw-out pot. |

### (6) madhuparka (a sweet liquid food)

| eṣa madhuparkaḥ klīṁ gaurāya svāhā | Offer madhuparka into the snāna-pātra. |
| idaṁ ācamanīyaṁ klīṁ gaurāya svāhā | Offer water into the throw-out pot. |

### Bathing and Dressing

#### (7) snāna (bath)

Afterward, meditate on applying oil to the beautiful limbs of Śrīman Mahāprabhu. [Or, if the śilā or deity is in the bathing pot, one may directly apply the fragrant oil.]

| idaṁ snānīyaṁ klīṁ gaurāya svāhā | While ringing the bell and reciting prayers, bathe Śrī Gaurasundara with fragrant water poured from the conch shell into the snāna-pātra. |

After bathing Śrī Gaurasundara, dry His body with a cloth. [Or, if one has not actually placed the deity in the bathing pot, offer a cloth by mind or wave a cloth in front of Śrī Gaurasundara in ārati fashion.]

#### (8) vastra (cloth)

| idaṁ sottarīya-vastraṁ klīṁ gaurāya svāhā | Offer two flowers into the throw-out pot for the purpose of offering garments [or actually dress the deity]. |
| idaṁ ācamanīyaṁ klīṁ gaurāya svāhā | Offer water into the throw-out pot. |

After this, meditate on Śrīman Mahāprabhu sitting at His place on the altar feeling very satisfied. Touch His lotus feet and chant the gaura-mantra eight times and then continue.
<table>
<thead>
<tr>
<th>(9) upavīta (sacred thread)</th>
<th><strong>idaṁ upavītaṁ</strong> klīṁ gaurāya svāhā</th>
<th>Offer the sacred thread (<em>upavīta</em>) to Śrī Gaurāṅga, or in its absence, a flower.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><strong>idaṁ tilakaṁ</strong> klīṁ gaurāya svāhā</td>
<td>Draw the <em>tilaka</em> mark on the body of Śrī Gaurāṅga [or meditate on doing so].</td>
</tr>
<tr>
<td>(10) bhūṣaṇa (ornaments)</td>
<td><strong>idaṁ ābharaṇaṁ</strong> klīṁ gaurāya svāhā</td>
<td>For the purpose of decorating with ornaments, offer a flower.</td>
</tr>
<tr>
<td>(11) gandha (scented candana)</td>
<td><strong>eṣa gandhaḥ</strong> klīṁ gaurāya svāhā</td>
<td>Offer <em>gandha</em> [by dipping a flower in <em>candana</em> and placing it] at the lotus feet of Śrī Gaurasundara.</td>
</tr>
<tr>
<td>(12) puṣpa (flowers)</td>
<td><strong>idaṁ sagandhaṁ puṣpaṁ</strong> klīṁ gaurāya svāhā</td>
<td>Offer a flower dipped in <em>candana</em> at the lotus feet of Śrī Gaurasundara.</td>
</tr>
<tr>
<td></td>
<td><strong>etat tulasī patraṁ</strong> klīṁ gaurāya svāhā</td>
<td>Offer a <em>tulasī</em> leaf dipped in <em>candana</em> at His lotus feet.</td>
</tr>
<tr>
<td>(13) dhūpa (incense)</td>
<td><strong>eṣa dhūpaḥ</strong> klīṁ gaurāya svāhā</td>
<td>[To signify the offering of incense] offer water into the throw-out pot.</td>
</tr>
<tr>
<td>(14) dipa (ghee lamp)</td>
<td><strong>eṣa dipaḥ</strong> klīṁ gaurāya svāhā</td>
<td>[To signify the offering of a ghee lamp] offer water into the throw-out pot.</td>
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</tbody>
</table>
(15) naivedya (foodstuffs)

Offer an āsana, pādya and ācamana as before, and then offer foodstuffs (naivedya). [One can offer actual foodstuffs, or, as a substitute, offer water into the throw-out pot, while saying the mantras below.]

<table>
<thead>
<tr>
<th>idāṁ naivedyaṁ</th>
<th>Place a tulasī leaf and a drop of water from the conch shell on each preparation.</th>
</tr>
</thead>
<tbody>
<tr>
<td>klīṁ gaurāya svāhā</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>idāṁ pānīyaṁ</th>
<th>Place a tulasī leaf and a drop of water from the conch shell in the drinking cup.</th>
</tr>
</thead>
<tbody>
<tr>
<td>klīṁ gaurāya svāhā</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>idāṁ ācamanīyaṁ</th>
<th>Offer water into the throw-out pot.</th>
</tr>
</thead>
<tbody>
<tr>
<td>klīṁ gaurāya svāhā</td>
<td></td>
</tr>
</tbody>
</table>

After offering foodstuffs, meditate that Śrīman Mahāprabhu is very happily situated at his place on the altar and continue as follows:

(16) mālya (garland)

<table>
<thead>
<tr>
<th>idāṁ tāmbūlaṁ</th>
<th>Offer tāmbūla, or in the absence of tāmbūla, offer a flower.</th>
</tr>
</thead>
<tbody>
<tr>
<td>klīṁ gaurāya svāhā</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>idāṁ mālyaṁ</th>
<th>Offer a flower garland or in the absence of a garland, offer flowers.</th>
</tr>
</thead>
<tbody>
<tr>
<td>klīṁ gaurāya svāhā</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>idāṁ sarvaṁ</th>
<th>Offer a flower at the lotus feet of Śrī Gaurasundara [representing all the items (sarvam) that are very dear to Śrī Gaurasundara that may not have been offered].</th>
</tr>
</thead>
<tbody>
<tr>
<td>klīṁ gaurāya svāhā</td>
<td></td>
</tr>
</tbody>
</table>

After performing the worship, chant gaura-gāyatrī ten times. Then offer prayers and praṇāma.
Prayers (stuti)

dhyeyaṁ sadā paribhava-ghnam abhiṣṭa-dohaṁ
tīrthāspadaṁ śiva-virīṇci-nutaṁ śaraṇyam
bhṛtyārti-haṁ praṇata-pāla bhavābdhi-potāṁ
vande mahā-puruṣa te caraṇāravindam

Śrīmad-Bhāgavatam (11.5.33)

“O Śrīman Mahāprabhu, O protector of the surrendered souls, Your lotus feet are the object of my constant meditation. In meditating upon You, there is no restriction regarding time and place. You are the destroyer of the insults received from one’s senses and family members. (In other words, You destroy the material existence of the living entities.) You are the supreme abode of all holy places like Śrī Gauḍa, Śrī Vraja and Śrī Kṣetra-manḍala. You are the supreme shelter of the topmost devotees, who are followers of Śrīla Rūpa Gosvāmī in the Śrī Brahmā-Madhva-Gauḍīya Vaiṣṇava line. You are glorified by Lord Śiva in his incarnation as Śrīman Advaita Ācārya, and by Lord Brahmā in his incarnation as nāmācārya Śrī Haridāsa Ṭhākura. You removed the distress of a sheltered brāhmaṇa suffering from leprosy, and You destroyed the ulterior desires for material enjoyment in the heart of Sārvabhauma Bhaṭṭācārya and King Pratāparudra. You destroy the evil paths of anyabhilāsa – karma, jñāna, yoga and so on – which are the enemies of śuddha-bhakti. You are the bestower of krṣna-prema. I worship Your lotus feet, which are like a boat to help us cross the ocean of nescience.”

tyaktvā su-dustyaja-surepsita-rājya-lakṣmīṁ
dharmiṣṭha ārya-vacasā yad agād aranyam
māyā-mṛgaṁ dayitayepsitam anvadhāvad
vande mahā-puruṣa te caraṇāravindam

Śrīmad-Bhāgavatam (11.5.34)
I worship the lotus feet of Śrī Caitanya Mahāprabhu. Appearing as a mahā-puruṣa, or exalted personality, He retired to the forest (accepted sannyāsa) in order to uphold the words of a brāhmaṇa. In this way, He renounced His life and soul, Śrīmatī Viṣṇu-priyā-devī, who is the manifestation of Śrī Lakṣmī. His compassion has no limit. Bestowing His mercy freely upon the fallen souls, who are deeply entangled in hankering after women, children and wealth, He immerses them in the ocean of kṛṣṇa-prema.

\[
\begin{align*}
\text{pañca-tattvātmakaṁ kṛṣṇam} \\
\text{bhakta-rūpa-svarūpakam} \\
\text{bhaktāvatāraṁ bhaktākhyam} \\
\text{namāmi bhakta-śaktikam}
\end{align*}
\]

Śrī Caitanya-caritāmṛta (Ādi-līlā 1.14)

I offer praṇāma to Śrī Caitanya Mahāprabhu in His five features, as bhakta-rūpa, the form of a devotee (Śrī Caitanya Mahāprabhu); bhakta-svarūpa, the expansion of a devotee (Śrī Nityānanda Prabhu); bhakta-āvatāra, the incarnation of a devotee (Śrī Advaita); bhakta, a pure devotee (Śrī Śrīvāsa); and bhakta-śakti, the devotional energy (Śrī Gadādhara).

Obeisances (praṇāma)

\[
\begin{align*}
\text{ānanda-līlāmaya-vigrahāya} \\
\text{hemābha-divyac-chavi-sundarāya} \\
\text{tasmai mahā-prema-rasa-pradāya} \\
\text{caitanya-candrāya namo namas te}
\end{align*}
\]

Śrī Caitanya-candrāmṛta

I offer praṇāma to Śrī Caitanya-candra, whose form is the embodiment of blissful, transcendental pastimes, whose golden complexion is divinely beautiful, and who bestows the unlimited nectar of the mellows of prema.
námomahá-vadányáya
kṛṣṇa-prema-pradáya te
kṛṣṇáya kṛṣṇa-caitanya-
námne gaura-tviše namaḥ
Śrī Caitanya-caritāmṛta (Madhya-līlā 19.53)

I offer praṇāma to Śrī Caitanya Maháprabhu, who is Śrī Kṛṣṇa Himself. He has assumed the golden hue of Śrīmatī Rādhikā and is munificently distributing kṛṣṇa-prema.

Pañca-tattva

śrī-kṛṣṇa-caitanya prabhu nityānanda
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda

Mahā-mantra

hare kṛṣṇa hare kṛṣṇa kṛṣṇa hare hare hare
hare rāma hare rāma rāma hare hare
Begin the *arcana* of Śrī Rādhā-Kṛṣṇa by seeking the permission and mercy of ṣrī guru and Śrī Gaurāṅga. Śrī gurudeva is a confidential servant and an intimate friend (*sakhī*) of Śrī Rādhā-Kṛṣṇa. “Gurudeva is engaged in the direct service of Śrī Rādhā-Kṛṣṇa.” Meditating like this and remembering one’s incapability, perform *arcana*. Begin by meditating on Śrī Vṛndāvana.

**Meditation on Śrī Vṛndāvana-dhāma**

```
tato vṛndāvanam dhyāyet
paramānanda-vardhanam
kālindī-jala-kallola-
saṅgi-mārūta-sevitam

nānā-puṣpa-latā-baddha-
vṛkṣa-ṣaṇḍaiś ca maṇḍitam
koṭi-sūrya-samābhāsaṁ
vimuktaṁ śaṭ-taraṅgakaiḥ

tan-madhye ratna-khacitaṁ
svarṇa-simhāsanaṁ mahat
```
Meditate on a great golden throne studded with jewels within the divine realm of Śrī Vṛndāvana-dhāma. A place of ever-increasing bliss, Vṛndāvana-dhāma is served by breezes cooled by the touch of the Yamunā’s waves and is decorated with various types of flowers, creepers and trees. Its splendour is equal to that of millions of suns, and it is ever free from the six waves of material nature (namely, lust, anger, greed, envy, false ego and illusion).

**Meditation on Śrī Rādhā-Kṛṣṇa**

\[
\text{dīvya}d-vṛṇdāraṇya-kalpa-drumādhaḥ
\]
\[
\text{śrīmad-ratnāgāra-simhāsana-sthau}
\]
\[
\text{śrī-śrī-rādhā-śrīla-govinda-devau}
\]
\[
\text{preṣṭhālibhiḥ sevyamānau smarāmi}
\]

Śrī Caitanya-caritāmṛta (Ādi-līlā 1.16)

In the shining land of Śrī Vṛndāvana, in a temple composed of jewels, Śrī Rādhā-Govinda are seated on an effulgent throne beneath a kalpa-vṛkṣa tree, accepting service from Their beloved sakhīs. I meditate upon Them.

\[
\text{sat-puṇḍarīka-nayanaṁ meghābhaṁ vaidyutāmbaram}
\]
\[
\text{dvi-bhujam veṇu-vaktrābjaṁ vana-mālinam īśvaram}
\]
\[
\text{divyālaṅkāraṇopetaṁ sakhībhiḥ pariveṣṭitam}
\]
\[
\text{cid-ānanda-ghanāṁ kṛṣṇaṁ rādhāliṅgita-vigraham}
\]

I meditate on Śrī Kṛṣṇa (seated on the jewelled throne), who possesses beautiful lotus eyes, whose bodily hue resembles that of a fresh raincloud, who wears a yellow silken dhotī, who has two arms, who plays the flute, who wears beautiful forest garlands, who is adorned with glittering ornaments, who is surrounded by the gopīs, who embraces Śrīmatī Rādhikā and whose body is composed of transcendental consciousness and bliss.

\[
\text{śrī kṛṣṇaṁ śrī-ghanā-śyāmaṁ}
\]
\[
\text{pūrṇānanda-kalevaram}
\]
dvi-bhujaṁ sarva-deveśaṁ
rādhāliṅgita-vigraham

I meditate on Śrī Kṛṣṇa, whose bluish-black colour resembles that of a fresh raincloud, whose body is full of transcendental bliss, who has a two-armed form, who is the Lord of all the demigods and who is embraced by Śrīmatī Rādhikā.

Arcana procedure

After meditating in this way, chant śrī gāndhārvikā-giridhārī śrī rādhā-vinoda-bihāriji kī jaya three times. First perform worship within the mind (mānasa-pūjā), and then, with external items, perform worship of the Divine Couple – in the form of the deity or śrī śālagrāma-śilā.¹¹ Like śrī gaurāṅga-arcana, worship of Śrī Rādhā-Kṛṣṇa should be performed with the mūla-mantra received from śrī gurudeva.

While offering the following articles, meditate that having requested Śrī Rādhā-Kṛṣṇa to sit in the snāna-pātra, one is bathing Them. [If one is physically bathing the deities, place Them in the snāna-pātra.]

<table>
<thead>
<tr>
<th>Reception</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) āsana (seat)</td>
</tr>
<tr>
<td>idam āsanaṁ śrīm klīm rādhā-kṛṣṇābhyaṁ namaḥ</td>
</tr>
</tbody>
</table>

---

¹¹ If one does not have deities of Śrī Rādhā-Kṛṣṇa or if the deities are too big to bathe in the bathing pot, one can worship a śrī śālagrāma-śīla while reciting mantras for Śrī Rādhā-Kṛṣṇa. In this way, the arcana of the śīla and the deities is performed at the same time. One may also place the bathing pot in front of the picture and, showing the articles to the picture, offer them into the bathing pot.
(2) svāgata (a welcome)

| svāgataṁ prabho! kṛpayā kuruśrīṁ klīṁ rādhā-kṛṣṇābhyāṁ namaḥ | With folded hands, invite Śrī Rādhā-Kṛṣṇa to sit on the āsana situated in the snāna-pātra. |

(3) pādyā (footbath)

| pādyāṁ etat śrīṁ klīṁ rādhā-kṛṣṇābhyāṁ namaḥ | Offer water at Their lotus feet into the snāna-pātra. |

(4) arghyā (a symbolic offering)

| arghyāṁ idam śrīṁ klīṁ rādhā-kṛṣṇābhyāṁ namaḥ | Offer arghya into the snāna-pātra. |

(5) ācamaṇīya (mouthwash)

| ācamaṇīyaṁ idam śrīṁ klīṁ rādhā-kṛṣṇābhyāṁ namaḥ | Offer water into the throw-out pot. |

(6) madhuparka (a sweet liquid food)

| madhuparkaḥ eṣa śrīṁ klīṁ rādhā-kṛṣṇābhyāṁ namaḥ | Offer madhuparka into the snāna-pātra. |
| ācamaṇīyaṁ idam śrīṁ klīṁ rādhā-kṛṣṇābhyāṁ namaḥ | Offer water into the throw-out pot. |

Bathing and Dressing

(7) snāna (bath)

Afterward, meditate on applying oil to the beautiful limbs of the Divine Couple. [If the ūilā or deity is in the bathing pot, one may directly apply the fragrant oil.]
While ringing the bell and reciting prayers, bathe Them with fragrant water poured from the conch shell into the *snāna-pātra*.

After bathing Them, dry Their bodies with a cloth. [Or, if one has not actually placed the deity in the bathing pot, offer a cloth by mind or wave a cloth in front of the Divine Couple in *ārati* fashion.]

### (8) vastra (cloth)

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>idaṁ snānīyaṁ</em></td>
<td>While ringing the bell and reciting prayers, bathe Them with fragrant water poured from the conch shell into the <em>snāna-pātra</em>.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>idaṁ sottarīya-vastraṁ</em></td>
<td>Offer two flowers into the throw-out pot for the purpose of offering garments [or actually dress the deity].</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>idaṁ ācamaniyāṁ</em></td>
<td>Offer water into the throw-out pot.</td>
</tr>
</tbody>
</table>

After this, meditate on the Divine Couple sitting at Their place on the altar and that They are feeling very satisfied. Touch Their lotus feet and chant the *gopāla-mantra* eight times and *rāṁ rādhāyai namaḥ*, eight times and then continue.

### (9) upavīta (sacred thread)

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>idaṁ upavītaṁ</em></td>
<td>Offer the sacred thread (<em>upavīta</em>) to Śrī Kṛṣṇa, or in its absence, a flower.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>idaṁ tilakaṁ</em></td>
<td>While meditating upon drawing the <em>tilaka</em> mark on the deity, offer a <em>tulasī</em> leaf dipped in <em>candana</em> into the <em>pūjā-pātra</em>. [Or actually draw the <em>tilaka</em> mark on the deity.]</td>
</tr>
<tr>
<td>(10) bhūṣaṇa (ornaments)</td>
<td>imāni ābharaṇāni śrīṁ klīṁ rādhā-krṣṇābhyāṁ namaḥ</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
</tr>
</tbody>
</table>

**Worship**

<table>
<thead>
<tr>
<th>(11) gandha (scented candana)</th>
<th>eṣa gandhaḥ śrīṁ klīṁ rādhā-krṣṇābhyāṁ namaḥ</th>
<th>Offer gandha [by dipping a flower in candana and placing it] at the lotus feet of the Divine Couple.</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>(12) puṣpa (flowers)</th>
<th>idaṁ sagandhaṁ puṣpaṁ śrīṁ klīṁ rādhā-krṣṇābhyāṁ namaḥ</th>
<th>Offer a flower dipped in candana at the lotus feet of the Divine Couple.</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th></th>
<th>etat tulasī patram śrīṁ klīṁ rādhā-krṣṇābhyāṁ namaḥ</th>
<th>Offer a tulasī leaf at the lotus feet of Śrī Kṛṣṇa and place one in the lotus hand of Śrī Rādhā. [If necessary, use candana to make it adhere.]</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>(13) dhūpa (incense)</th>
<th>eṣa dhūpaḥ śrīṁ klīṁ rādhā-krṣṇābhyāṁ namaḥ</th>
<th>[To signify the offering of incense] offer water into the throw-out pot.</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>(14) dīpa (ghee lamp)</th>
<th>eṣa dīpaḥ śrīṁ klīṁ rādhā-krṣṇābhyāṁ namaḥ</th>
<th>[To signify the offering of a ghee lamp] offer water into the throw-out pot.</th>
</tr>
</thead>
</table>

| (15) naivedya (foodstuffs) | Offer an āsana, pādyā and ācamana as before, and then offer foodstuffs (naivedya). [One can offer actual foodstuffs, or, as a substitute, offer water into the throw-out pot, while saying the mantras below.] |
|---|---|---|
Place a *tulasī* leaf and a drop of water from the conch shell on each preparation.

Place a *tulasī* leaf and a drop of water from the conch shell in the drinking cup.

Offer water into the throw-out pot.

After offering foodstuffs, meditate that the Divine Couple is very happily situated at Their place on the altar and continue as follows:

### (16) mālya (garland)

<table>
<thead>
<tr>
<th>Item</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>idaṁ tāmbūlāṁ</em></td>
<td>Offer <em>tāmbūla</em>, or in the absence of <em>tāmbūla</em>, offer a flower.</td>
</tr>
<tr>
<td><em>idaṁ mālyaṁ</em></td>
<td>Offer a flower garland or in the absence of a garland, offer flowers.</td>
</tr>
<tr>
<td><em>idaṁ sarvaṁ</em></td>
<td>Offer a flower at Their lotus feet [representing all the items (<em>sarvaṁ</em>) that are very dear to Śrī Rādha-Kṛṣṇa that may not have been offered].</td>
</tr>
</tbody>
</table>

Chant the *gopāla-mantra* and the *kāma-gāyatrī* ten times each, and then chant the *rādhā-gāyatrī* ten times.

- Śrī *rādhā-mantra*: *rāṁ rādhāyai namaḥ*
- Śrī *rādhā-gāyatrī*: *rāṁ rādhikāyai vidmahe prema-rūpāyai dhīmahi tan no rādhā pracodayāt*
Obeisances (pranaama)

he krsna karunbindho  
dina-bandho jagat-pate  
gopeesa gopikakanta  
radhakanta namo 'stu te

I offer pranaama to Sri Krsna, who is an ocean of mercy, the friend of the distressed and the source of creation. He is the master of the gopas, and the lover of the gopis, headed by Srimat Radhikaa.

tapta-kancana-gaurangi  
radhe vrndavanesvari  
vrsabhana-sute devi  
pranamami hari-priye

I offer pranaama to Srimat Radhikaa, whose complexion is like molten gold, and who is the queen of Vrndavana. She is the daughter of Vrsabhana Maharaja and is very dear to Sri Hari.

mahabhava-svarupa tvam  
krsna-priyavariyasi  
prema-bhaktiprade devi  
radhike tvam namamy aham

O Srimat Radhikaa, because You are the embodiment of mahabhava, You are Sri Krsna’s most dear beloved. O Goddess, You alone can bestow pure love for Sri Krsna. Therefore, I offer my humble obeisances unto You.

Then recite padya-pancaka and vijnapti-pancaka in the following order:

Five verses to the Divine Couple  
(padya-pancaka)

samsara-sagaran natha  
putra-mitra-grhangaat

80
goptārau me yuvām eva
prapanna-bhaya-bhañjanau (1)

O Śrī Rādhā-Kṛṣṇa, You are my protectors from the ocean of material existence, which is characterized by selfish attachment to sons, friends, household and land. Therefore, You are known as the destroyers of fear for those who are surrendered unto You.

yo ’haṁ mamāsti yat kiñcid
iha loke paratra ca
tat sarvaṁ bhavato ’dyaiwa
carañeṣu samarpitam (2)

O Your Lordships, I now offer unto Your lotus feet myself and whatever little I possess in this world, as well as the next.

aham apy aparādhānām
ālayas tyakta-sādhanaḥ
agatiś ca tato nāthau
bhavantu me parā gatiḥ (3)

O Your Lordships, I am certainly the abode of many offences and completely devoid of any devotional practice. I do not have any other shelter; therefore, I regard You as my ultimate goal.

tavāsmi rādhikā-nātha
karmañā manasā girā
kṛṣṇa-kānte tavaivāsmi
yuvām eva gatir mama (4)

O master of Śrīmatī Rādhikā, I am Yours by actions, mind and words. O lover of Śrī Kṛṣṇa, Śrīmatī Rādhikā, I belong to You alone. Both of You are my only destination.

śaraṇaṁ vāṁ prapanno ’smi
karuṇā-nikarākarau
prasādaṁ kuru dāsyam bho
mayi duṣṭe ’parādhini (5)

O Śrī Rādhā-Kṛṣṇa, O oceans of mercy, I am taking shelter of You. Although I am fallen and an offender, kindly be pleased with me and make me Your servant.

Five verses describing one’s pitiful state
(vijñapti-pañcaka)

mat-samo nāsti pāpātmā
nāparādhī ca kaścana
parihāre ’pi lajjā me
kim bruve puruṣottama (1)

O Puruṣottama, there is no one as sinful and offensive as I am. How can I describe myself? I am embarrassed to admit my sins, and I am hesitant to give them up.

yuvatīnāṁ yathā yūni
yūnāṁ ca yuvatau yathā
mano ’bhiramate tadvat
mano me ramatāṁ tvayi (2)

Just as the minds of young ladies take pleasure in thinking of young men, and the minds of young men take pleasure in thinking of young women, kindly let my mind take pleasure in You alone.

bhūmau skhalita-pādānāṁ
bhūmir evāvalambanam
tvayi jātāparādhānāṁ
tvam eva śaraṇaṁ prabho (3)

Just as the ground is the only support for those whose feet have slipped, so You alone are the only shelter, even for those who have offended You.
govinda-vallabhe rādhe
prārthaye tvām aham sadā
tvadīyam iti jānātu
govindo māṁ tvayā saha

O Śrīmatī Rādhikā, dearest of Lord Govinda, this is always my request to You; may You and Govinda consider me to be Yours.

rādhe vṛndāvanādhīse
karuṇāmṛta-vāhini
kṛpayā nija-pādābja- dāsyam mahyam pradīyatām

O Śrīmatī Rādhikā, O queen of Vṛndāvana, You are a flowing river of nectarean compassion. Please be merciful to me and grant me the service of Your lotus feet.

Worship of Śrī Kṛṣṇa’s paraphernalia
(upāṅga-pūjā)

ete gandha-puṣpe oṁ śrī-mukha-veṇave namaḥ
[Offer a flower petal dipped in candana to Śrī Kṛṣṇa’s flute.]

ete gandha-puṣpe oṁ vakṣasi vana-mālāyai namaḥ
[Offer a flower petal dipped in candana to His garland.]

ete gandha-puṣpe oṁ dakṣa-stanorddhve śrīvatsāya namaḥ
[Offer a flower dipped in candana to the mark of śrīvatsa on the right side of His chest.]

ete gandha-puṣpe oṁ svavya-stanorddhve kaustubhāya namaḥ
[Offer a flower dipped in candana to the Kaustubha gem on the left side of His chest.]
Offering mahā-prasāda

After the worship of the deity is complete, offer the *mahā-prasāda* and any *prasādī* (remnant) flowers or garlands to *śrī guru* and the Vaiṣṇavas by chanting the following *mantras*.

**idaṁ mahā-prasādam nirmālyādikam aiṁ śrī gurave namaḥ**

**idaṁ pānīyaṁ aiṁ śrī gurave namaḥ**

**idaṁ ācamanīyaṁ aiṁ śrī gurave namaḥ**

**idaṁ sarvam oṁ sarva-sakhībhyo namaḥ**

**idaṁ sarvam oṁ sarva-vaiṣṇavebhyo namaḥ**

**idaṁ sarvam oṁ śrī paurṇamāsyai namaḥ**

**idaṁ sarvam oṁ sarva-vrajāvāsibhyo namaḥ**
ARCANA OF ŚRĪ TULASI-DEVĪ

After performing arcana of Śrī Rādhā-Kṛṣṇa, perform the worship of Śrī Tulasī-devī, who is always situated on the left side of the altar in the temple.

Prayerful entreaty (prārthanā)

nirmitā tvam purā devair
arcitā tvam surāsuraiḥ
tulasī hara me ‘vidyāṁ
pūjāṁ grhṇa namo ’stu te

O Śrīmatī Tulasī-devī, I repeatedly offer pranāma unto you. You came into being long ago and are worshipped by gods and demons alike. O Tulasī, my obeisances unto you. Kindly dispel my ignorance and accept my worship.

Mantra for offering bath (snāna-mantra)

ōṁ govinda-vallabhāṁ devīṁ
bhakta-caitanya-kārīṁ
snāpayāmi jagad-dhātrīṁ
kṛṣṇa-bhakti-pradāyinīṁ

85
I am bathing Tulasī-devī, who is very dear to Govinda and who brings life to all the devotees. She is the mother of the universe and she bestows kṛṣṇa-bhakti.

[Pour water on her soil.]

**Mantra for offering arghya (arghya-mantra)**

\[
\begin{align*}
\text{śriyaḥ} & \text{ śriye śriyā-vāse} \\
\text{nityaṁ} & \text{ śrīdharaṁ sat-kṛte} \\
\text{bhaktyā} & \text{ dattam mayā devi} \\
\text{arghyaṁ} & \text{ grhṇa namo ‘stu te}
\end{align*}
\]

O Tulasī-devī, I offer praṇāma to you who are the shelter and residence of all beauty and opulence. You are even worshipped by Bhagavān Himself. O Tulasī, please accept this arghya which is offered with devotion by me.

[Put a drop of water on her soil from the pañca-pātra.]

**Mantras for worshipping (pūjā-mantras)**

\text{ete gandha-puṣpe oṁ tulasai namah}

Offer a flower dipped in candana to Tulasī-devī.

\text{idam śrī kṛṣṇa-caraṇāmṛtaṁ oṁ tulasai namah}

Offer the caraṇāmṛta (water that has bathed Śrī Kṛṣṇa’s feet) to Tulasī-devī.

\text{idam mahāprasāda-nirmālyādikāṁ sarvaṁ oṁ tulasai namah}

Offer mahā-prasāda and any prasādī (remnant) flowers or garlands to Tulasī-devī.

\text{idam ācamaniyāṁ oṁ tulasai namah}

Offer ācamana by placing a spoonful of water from the pañca-pātra on the soil of Tulasī-devī.
Obeisances (praṇāma)

ōṁ vṛndāyai tulasī-devyai
priyāyai keśavasya ca
kṛṣṇa-bhakti-prade devi
satyavatyai namo namaḥ

I offer praṇāma time and again unto Śrīmaṭī Tulasī-devi, also known as Vṛndā and Satyavatī. She is very dear to Śrī Kṛṣṇa and she bestows kṛṣṇa-bhakti.

Prayers (stuti)

mahā-prasāda-jananī
sarva-saubhāgya-vardhinī
ādhivyādhi-harā nityaṁ
tulasī tvam namo ’stu te

O Śrīmaṭī Tulasī-devi, I offer my repeated obeisances unto you. You are the mother of mahā-prasāda, you increase all good fortune, and you remove all diseases and mental anxieties.

Then, leaving the deity room, blow the conch shell three times loudly, chant the jaya-dhvani of Their Lordships, and offer prostrated obeisances four times. [The blowing of the conch indicates the completion of the morning arcana.] Honour the caraṇāmṛta of śrī guru, Śrī Gaurāṅga and Śrī Rādhā-Kṛṣṇa and touch the prasādī garlands to one’s head.
Mantras for Honoring Caraṇāmṛta

General mantra for honouring caraṇāmṛta

\[
\begin{align*}
\text{akāla-mṛtyu-haraṇaṁ} \\
\text{sarva-vyādhi-vināśanam} \\
\text{viṣṇoḥ pādodakaṁ pītvā} \\
\text{śirasā dhārayāmy aham}
\end{align*}
\]

I drink the water from the lotus feet of Śrī Viṣṇu, which destroys all diseases and removes the chance of untimely death, and I also take that water on my head.

Mantra for honouring the caraṇāmṛta of Śrī Gurudeva

\[
\begin{align*}
\text{ašeṣa-kleśa-niḥšeṣa-} \\
\text{kāraṇaṁ śuddha-bhakti-dam} \\
\text{guroḥ pādodakaṁ pītvā} \\
\text{śirasā dhārayāmy aham}
\end{align*}
\]

I drink the water from the lotus feet of śrī gurudeva, which bestows pure bhakti and which causes the destruction of unlimited miseries and pains. I also take that water on my head.
Mantra for honouring the caraṇāmṛta of Śrī Gaurāṅgadeva

ašeṣa-kleśa-niḥšeṣa-kāraṇāṁ śuddha-bhakti-dam
gaura-pādodakaṁ pītvā
śirasā dhārayāmy aham

I drink the water from the lotus feet of Śrī Gaurasundara, which bestows pure bhakti and which causes the destruction of unlimited miseries and pains. I also take that water on my head.

Mantra for honouring the caraṇāmṛta of Śrī Rādhā-Kṛṣṇa

śrī-rādhā-kṛṣṇa-pādodakaṁ
prema-bhakti-daṁ mudā
bhakti-bhareṇa vai pītvā
śirasā dhārayāmy aham

The water from the lotus feet of Śrī Rādhā-Kṛṣṇa is the source of pure bhakti to Them. Having drunk that water with great joy and devotion, I also take that water on my head.
WORSHIP OF OTHER DEITIES

Arcana of Śrī Nityānanda

Meditation on Śrī Nityānanda

(oṁ) vidyud-dāma-madābhimardana-rucirn vistīrṇa-vakṣasthalaṁ 
premodghūrṇita-locanāñcala-lasat smerābhiramyaṇananam 
nānā-bhūṣaṇa-bhūṣitaṁ sumadhuraṁ vibhrad ghanābhāmbaraṁ 
sarvānandakaraṁ param pravara-nityānanda-candraṁ bhaje

I worship Śrī Nityānanda-candra, who is unparalleled in every respect, whose body displays an unprecedented lustre, which derides the splendour of lightning, who has a broad chest, whose eyes are rolling with the emotional ecstasies of prema, whose face is adorned with a gentle smile, whose limbs are decorated with beautiful ornaments, whose body is covered with a bluish garment and who grants the topmost bliss to everyone.

Procedure

One can perform the arcana of Śrī Nityānanda Prabhu according to the same procedure used for Śrī Gaurāṅga,
substituting the *mūla-mantra* with the *mūla-mantra* for Śrī Nityānanda Prabhu.

**Mūla-mantra**

*om nityānandāya namaḥ*

**Obeisances (praṇāma)**

*saṅkarṣaṇaḥ kāraṇa-toya-śāyī
garbha-śāyī ca payobdhi-śāyī
śeṣaś ca yasyāṁśa-kalāḥ sa nityā-
nandākhya-rāmaḥ śaraṇāṁ mamāstu*

Saṅkarṣaṇa, Śeṣa Nāga and the Viṣṇus who lie on the Kāraṇa Ocean, Garbha Ocean and Kṣīra Ocean, are the plenary portions and portions of the plenary portions of Śrī Balarāma, who is also known as Nityānanda. May He give me shelter.

**Arcana of Śrī Varāhadeva**

**Meditation on Śrī Varāhadeva**

*āpādaṁ jānu-deśād vara-kanaka-nibham
nābhi-deśād adhas tān
muktābhaṁ kaṇṭha-deśād taraṇa-ravi-nibham
mastakāṁ nila-bhāsam
iḍe hastair dadhānaṁ ratha-caraṇodarau
khaṅga-kheṭau gadākhyam
śaktim dānābhaye ca kṣiti-dharaṇa-lasad
damṣṭramādyam varāham*

I meditate upon Lord Varāhadeva, whose legs, from His lotus feet up to His waist, are like golden pillars, whose lotus face is like a blue lotus, and who is very beautifully decorated with the Earth
Worship of Other Deities

planet situated upon His tusks. In His two hands are the club and discus, and His chest is reddish like the morning sun. To that Bhagavān Varāhadeva, I offer my obeisances.

Procedure

One can perform the *arcana* of Śrī Varāhadeva according to the same procedure used for Śrī Gaurāṅga, substituting the *mūla-mantra* with the *mūla-mantra* for Śrī Varāhadeva.

*Mūla-mantra*

*om namo bhagavate varāha-rūpāya*

### Mūla-mantras

For each deity there is a *mūla-mantra*, or root mantra. The *mūla-mantra* is used throughout the day in the performance of various services. The article being offered is identified and then, depending on which deity is being worshipped, the specific *mūla-mantra* is added. For example:

*īdaṁ ācamanīyam aiṁ gurave namaḥ*

Offer ācamana (mouthwash) to śrī guru.

*īdaṁ ācamanīyam klīṁ gaurāya svāhā*

Offer ācamana to Śrī Gaurāṅga.

*īdaṁ ācamanīyam śrīṁ klīṁ rādhā-kṛṣṇābhyāṁ namaḥ*

Offer ācamana to Śrī Rādhā and Śrī Kṛṣṇa.
The *mūla-mantras* are as follows:

<table>
<thead>
<tr>
<th>Šrī Guru</th>
<th>aiṁ gurave namaḥ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Šrī Śālagrāma-śilā</td>
<td>klīṁ kṛṣṇāya govindāya</td>
</tr>
<tr>
<td></td>
<td>gopī-jana-vallabhāya svāhā</td>
</tr>
<tr>
<td>Šrī Govardhana-śilā</td>
<td>klīṁ govardhanāya namaḥ</td>
</tr>
<tr>
<td>Šrī Nityānanda</td>
<td>oṁ nityānandāya namaḥ</td>
</tr>
<tr>
<td>Šrī Gaurāṅga</td>
<td>klīṁ gaurāya svāhā</td>
</tr>
<tr>
<td>Šrī Nityānanda and Šrī Gaurāṅga together</td>
<td>oṁ nityānandāya namaḥ klīṁ gaurāya svāhā</td>
</tr>
<tr>
<td>Šrī Rādhā and Šrī Kṛṣṇa together</td>
<td>śrīṁ klīṁ rādhā-kṛṣṇābhyāṁ namaḥ</td>
</tr>
<tr>
<td>Šrī Gaurāṅga and Šrī Rādhā-Kṛṣṇa together</td>
<td>klīṁ gaurāya svāha śrīṁ klīṁ rādhā-kṛṣṇābhyāṁ namaḥ</td>
</tr>
<tr>
<td>Šrī Jagannātha</td>
<td>klīṁ kṛṣṇāya namaḥ</td>
</tr>
<tr>
<td>Šrī Baladeva</td>
<td>oṁ baladevāya namaḥ or klīṁ balarāmāya namaḥ</td>
</tr>
<tr>
<td>Šrī Subhadrā</td>
<td>śrīṁ subhadrāyai namaḥ</td>
</tr>
<tr>
<td>Šrī Sudarśana</td>
<td>oṁ sudarśanāya namaḥ</td>
</tr>
<tr>
<td>Šrī Nṛsiṁhadeva</td>
<td>oṁ kṣraum nṛsiṁha-devāya svāhā</td>
</tr>
</tbody>
</table>

For further information on the worship of various deities and forms of Bhagavān, please visit purebhakti.com/arcana.
NOONTIME BHOGA OFFERING AND ĀRATI

The procedures for offering the bālya-bhoga (early morning food offering), the madhyāhna-bhoga (noontime food offering), the cooling aparāhna-bhoga (afternoon offering of refreshments, such as fruits and sweets) and the rātri-kālīna-bhoga (nighttime food offering) are the same. The noontime offering and ārati are to be completed by midday.

One can offer bhoga in separate bowls or plates for Śrī Kṛṣṇa or Śrī Rādhā-Kṛṣṇa, Śrī Gaurāṅga and śrī gurudeva. Otherwise, one can offer to all by using only one offering plate. For deities in separate chambers, however, separate offering plates are required.

Before offering bhoga, remove the crown and flute of the deity and place a tulasī leaf on each and every bhoga preparation. First offer the bhoga to Śrī Gaurāṅga and then Śrī Rādhā-Kṛṣṇa, and then to śrī gurudeva. If one does not offer bhoga to Śrī Rādhā and Śrī Kṛṣṇa together, then one must offer Śrī Kṛṣṇa’s remnants first to Śrī Rādhā. We should offer the bhoga with a feeling that śrī gurudeva himself is offering the bhoga to Śrīman Mahāprabhu and Śrī Rādhā-Kṛṣṇa.
[Food preparations are most commonly offered to Śrī Gaurāṅga and Śrī Rādhā-Kṛṣṇa together on one plate. After the bhoga offering is complete, the prasāda is offered to śrī guru on the same plate that was used to offer to the deities.]

**Procedure for offering bhoga**

While ringing the bell and chanting the following *mantras*, offer the *bhoga* as indicated:

**eṣa puṣpāñjaliḥ klīṁ kṛṣṇāya namaḥ**
Offer a few flower petals at the lotus feet of each deity.

**idāṁ āsanaṁ klīṁ kṛṣṇāya namaḥ**
Place flowers on the āsana [that has been placed in front of the *bhoga*, for the deity to sit on while eating]. [Or, offer an āsana by mind and offer a spoonful of water from the *pañca-pātra* into the throw-out pot.]

**etat pādyam klīṁ kṛṣṇāya namaḥ**
Tip water [from the *pañca-pātra*] into the throw-out pot [to signify the offering of footbath].

**idāṁ ācamanīyam klīṁ kṛṣṇāya namaḥ**
Tip water [from the *pañca-pātra*] into the throw-out pot [to signify the offering of mouthwash].

**īdāṁ anna-vyañjana-pānīyādikair sarvaṁ klīṁ kṛṣṇāya namaḥ**
Offer the grains (*anna*), foodstuff (*vyañjana*) and water (*pānī*) by placing a tulasī leaf and a drop of water from the conch shell [or *pañca-pātra*] on each preparation. [Or use drops of water to make a circle around the offering.]

One can also offer the *bhoga* to Śrī Rādhā and Śrī Kṛṣṇa together by using the above procedure, but with the *mūla-mantra* *śrīm klīṁ rādhā-krṣṇābhyaṁ namaḥ*. For example, *eṣa puṣpāñjaliḥ śrīm klīṁ rādhā-krṣṇābhyaṁ namaḥ*. 
Keeping one’s right hand above the bhoga plate, chant the gopāla-mantra eight times. Then come out of the deity room and chant the gaura-gāyatrī ten times as well as the kāma-gāyatrī ten times.

While waiting for Śrī Kṛṣṇa to complete His meal, sing the bhoga-ārati kīrtana.

**Bhoga-ārati kīrtana**

*bhajo bhakata-vatsala śrī gaurahari
śrī gaurahari sohi goṣṭha-bihārī,
nanda-yaśomati-citta-hārī (1)*

Just worship Śrī Gaurahari, who is very affectionate to His devotees. He is that very Kṛṣṇa who roams the pasturing grounds of Vṛndāvana with His cows and who steals the heart of Nanda Mahārāja and Mother Yaśodā.

*belā ha’lo dāmodara, āiso ekhona
bhoga-mandire bosī’ karaho bhojana (2)*

[Mother Yaśodā calls,] “O Dāmodara, it is very late. Please come right now. Sit down in the dining hall and take Your meal.”

*nandera nideśe baise giri-vara-dhārī
baladeva-saha sakāhā baise sāri sāri (3)*

At the instruction of Nanda Bābā, Kṛṣṇa, the lifter of Govardhana Hill, sits down with Baladeva and Their friends in rows to take lunch.

*śuktā-śākādi bhāji nālitā kuṣmāṇḍa
dāli ālārnā dugdha-tumbī dadhi mocā-khaṇḍa (4)*

They are served a feast of śuktā (bitter stew), various kinds of śāk (leafy vegetable preparations), bhāji (fried savories), nālitā (a jute leaf preparation), kuṣmāṇḍa (a pumpkin preparation), dāli (chewable sticks), dālā
(curry), dugdha-tumbī (gourd boiled in milk), yoghurt and mocā-khaṇḍa (curry of banana flower fritters).

mudga-baḍā māśa-baḍā roṭikā ghṛtānna
śaṣkulī piṣṭaka kṣīra puli-pāyasānna (5)

There is mudga-baḍā (mung dahl fritters), māśa-baḍā (urad dahl fritters), flat bread, ghṛtānna (rice with ghee), śaṣkulī (a preparation made with rice-flour and sesame seeds), piṭhe (varieties of rice-flour cakes and dumplings), khīra (sweetened condensed milk), pulī (rice-flour dumplings in sweetened condensed milk) and pāyasānna (sweet rice).

karpūra amṛta-keli rambhā kṣīra-sāra
amṛta rasāla-amla dvādaśa-prakāra (6)

They are given karpūra amṛta-keli (ambrosial milk sweets scented with camphor), rambhā (banana sweets), khīra-sāra (condensed cream, or rabaḍi), amṛta-rasālā (juicy nectarean sweets) and twelve kinds of sour chutneys.

luci-cini sarapurī lāḍḍu rasābalī
bhojana kareṇa kṛṣṇa ha’ye kutūhalī (7)

There is luci-cini (white flour purīs dusted with sugar), sarapurī (cream cakes), lāḍḍu (sweet balls) and rasāvalī (dahl patties boiled in sugar-water). Kṛṣṇa eats all the preparations with great delight.

rādhikāra pakka anna vividha vyāñjana
parama ānande kṛṣṇa kareṇa bhojana (8)

In supreme bliss, Kṛṣṇa takes the rice and various types of vegetables cooked by Rādhikā.

chale-bale lāḍḍu khāya śrī madhumaṅgala
bagala bājāya āra deya haribolo (9)
Madhumangala takes läḍḍus by hook or by crook, and he makes a funny sound by putting his hand under his armpit and flapping his arm as he calls out “Haribol!”

rādhikādi-gaṇe heri’ nayanera koṇe
tṛpta ha’ye khāya krṣṇa yaśodā-bhavane (10)

Glancing at Rādhikā and Her sakhi out of the corners of His eyes, Kṛṣṇa takes His lunch at Mother Yaśodā’s house with great satisfaction.

Clapping three times, enter the deity room and offer ācamana and tāmbūla.
Offer Śrī Kṛṣṇa’s prasāda first to Śrīmatī Rādhikā, and then to śṛī gurudeva, all the sakhi, Paurṇamāsī, Tulasī-devī, the Vaiṣṇavas and the Vrajavāsīs by the procedures given on page 33.
After leaving the deity room, continue the kīrτana:

bhojanānte piye krṣṇa suvāsita vāri
sabe mukha prakśālaya ha’ye sāri sāri (11)

After finishing His meal, Kṛṣṇa drinks rose-scented water. Then all the sakhi, standing in lines, wash their mouth.

hasta-mukha prakśāliyā jato sakha-gaṇe
ānande viśrāma kare baladeva sane (12)

After washing their hands and mouth, all the sakhi blissfully take rest along with Baladeva.

jāmbula rasāla āne tāmbūla-masālā
tāhā kheye krṣṇacandra sukhe nidrā gelā (13)

The sakhi Jāmbula and Rasāla bring Kṛṣṇa spiced betel nuts. After chewing them, Kṛṣṇacandra happily goes to sleep.
viśālākṣa śikhi-puccha cāmara ḍhulāya
apūrva śajāya kṛṣṇa sukhe nidrā jāya (14)

While His servant Viśālākṣa waves a peacock-feather fan to cool Him, Kṛṣṇa sleeps contentedly upon His very beautiful bed.

yaśomatī-ājñā peye dhaniṣṭhā-ānīta
śrī-kṛṣṇa-prasāda rādhā bhuñje ha’ye prīta (15)

Upon Mother Yaśodā’s request, Rādhā joyfully relishes the remnants of Kṛṣṇa’s plate, brought to Her by Dhanīṣṭhā.

lalitādi sakhī-gaṇa avaśeṣa pāya
mane mane sukhe rādhā-kṛṣṇa-guṇa gāya (16)

Receiving Her remnants, Lalitā and the other sakhīs happily sing the glories of Rādhā and Kṛṣṇa within their mind.

hari-līlā eka-mātra jāhāra pramoda
bhogārati gāya sei bhaktivinoda (17)

This Bhaktivinoda, whose joy is only found in the pastimes of Hari, sings this bhoga-ārati song.

Again, clapping three times, enter the deity room [to perform ārati]. (There is no fault in others seeing the bhoga offering at this time.)

Procedure for noontime ārati
(madhyāhnā-bhoga-ārati)

After the bhoga offering, place the crown and flute back on the deity and perform ārati. The procedure for the madhyāhnā-bhoga-ārati is the same as for maṅgala-ārati, mentioned previously [on page 27].
PUTTING ŚRĪ BHAGAVĀN TO REST

After the [noontime or nighttime] ārati, remove the crowns, flute and other ornaments from the deities, and pray to Them to lay down on Their bed to take rest (śayana) by saying:

āgaccha śayana-sthānaṁ
priyābhiḥ saha keśava
divya puṣpaḍya-śayyāyāṁ
sukhaṁ vihara mādhava

O Keśava, kindly come to Your bed along with Your beloved Śrīmatī Rādhikā. O Mādhava, this effulgent bed of fragrant flowers is made for Your joyful sporting.

Then invite śrī gurudeva to his resting place with the following mantra:

āgaccha viśrāma-sthānaṁ
sva-gaṇaiḥ saha śrī-guro

O Gurudeva, kindly come to your resting place along with all your associates.
After this, offer fragrant drinks, tāmbūla with camphor, a garland and some flowers. [Or, one may simply place a fresh glass of water before the deities.] After paying prostrated obeisances, close the temple doors.

After completing the arrangements for putting Śrī guru, Śrī Gaurāṅga and Śrī Rādhā-Kṛṣṇa to rest, pay obeisances to the mahā-prasāda and honour it after chanting the glories of mahā-prasāda, chanting nāma-saṅkīrtana and saying the jaya-dhvani. After honouring prasāda in the association of Vaiṣṇavas, participate in discussions about one’s worshipable deity (iṣṭa-goṣthī), read, with proper understanding, scriptures relevent to bhakti, and complete one’s chanting of a fixed number of harināma (name of Śrī Hari).
DUTIES PERFORMED
AT OTHER TIMES
OF THE DAY

Afternoon duties

The deities should be woken according to the rules for waking Them in the early morning [except one does not offer a twig for cleaning Their teeth or chant the mantra pertaining to waking Them in the morning]. [Please refer to page 23.] Offer the deities cooling, fragrant drinks and a little quantity of bhoga. Put the ornaments back on the deities, and then open the temple doors for darśana.

Evening duties

In the evening, after chanting one’s evening sandhyā, perform the sandhyā-ārati of Śrī Guru-Gaurāṅga and Śrī Rādhā-Kṛṣṇa with heartfelt devotion. This ārati is performed according to the same rules as for maṅgala-ārati and madhyāhna-bhoga-ārati. After the ārati, devotional literature should be recited and kīrtana performed.
Nighttime duties

Within the first prahara of the night (one prahara is equivalent to three hours), offer bhoga to the deities, perform šayana-ārati\textsuperscript{12} and then put Them to rest. The procedure for putting Them to rest (šayana) is the same as previously mentioned [on page 101]. Honour mahā-prasāda, chant harināma and then take rest.

\textsuperscript{12} Šayana-ārati can be performed by offering incense and a single ghee wick, while singing the mahā-mantra or any appropriate kirtana.
When bathing the śrī śālagrāma-śilā or deity with pañcāmṛta on Śrī Janmāṣṭamī, Śrī Phālgunī-pūrṇimā, Śrī Gaura-pūrṇimā or other special occasions, each ingredient of the pañcāmṛta should be sanctified by the following pañcāmṛta-śodhana-mantras.

- **milk:** oṁ payaḥ pṛthivyāṁ paya oṣadhīṣu payo dīvyantarīkṣe payodhāḥ payasvatī pradiśaḥ santu mahyam
- **yoghurt:** oṁ dadhi krāvno akārṣaṁ jiṣṇor aśvasy vājinaḥ surabhino mukhokarot prāṇa āyuṁśi tāriṣat
- **ghee:** oṁ ghṛtaṁ ghṛtapāvānaḥ pibata vasāṁ vasā pāvanā pivatāntarīkṣasya havir asi svāhā. diśaḥ pradiśa ādiśo vidiśa uddiśo digbhyaḥ svāhā
- **sugar:** oṁ apāṁ rasaṁ udvayasaṁ sūrye santaṁ samāhitaṁ apāṁ rasasya yo rasas tam vo ghṛṇāmi uttamamupayāma ghīto ’sīndraya juṣṭaṁ ghṛṇāmy eṣa te yonir indrāya te juṣṭatamam
honey: oṁ madhu bātā ṛtāyate madhu kṣaranti sindhavaḥ mādhvīrnah santv oṣadhīḥ madhu-naktam utoṣaso madhumat pārthivam rajaḥ madhu dyaur astu naḥ pitā madhumān no vanaspatiḥ madhumān astu sūryaḥ mādhvīr gāvo bhavantu naḥ. oṁ madhu oṁ madhu oṁ madhu
Arcana (pūjā) can be performed as described previously in the arcana sections, or one can chant these verses from the Puruṣa-sūkta prayer while offering the articles indicated.

(1) Āsana (a seat)

oṁ sahasra-śīrṣā puruṣaḥ sahasrākṣaḥ sahasra-pāt
sa bhūmiṁ viśvato vṛtvā ’ty-atiṣṭhad daśāṅgulam

Hiraṇyagarbha, who is the Supersoul of this universe, is the second puruṣa-avatāra and endowed with unlimited heads, eyes and feet. He pervades the entire universe and is situated in a superior position to the Supersoul, who resides within the heart of the living entity.

(2) Svāgata (a welcome)

oṁ puruṣa evedaṁ sarvāṁ yad bhūtaṁ yac ca bhavyam
utāṁrtatvasyeśāno yad annenātirohati
The entire universe, in the past, present and future, is none other than the Puruṣa, or His plenary portions. The Puruṣa Himself is the Lord of immortality. That is, He is beyond this temporary material creation, which is maintained by grains, and He continues to exist after its destruction.

(3) Pādya (footbath)

\[\text{oṁ etāvān asya mahimā 'to jyāyāṃś ca puruṣaḥ}
\text{pado 'syā viśvā bhūtāni tripād asyāmṛtaṁ divi}\]

The glory, or majesty, of this Puruṣa is such that the temporary material creation is but one-quarter of His total majesty. The remaining three-quarters of His majesty exists as an eternal, transcendental abode named Vaikuṇṭha, beyond this illusory creation. Still, the Puruṣa. Himself is greater than the sum total of all His majesties.

(4) Arghya (a symbolic offering)

\[\text{oṁ tripād ūrdhva udait puruṣaḥ pādo 'syehābhavat punaḥ}
\text{tato viśvaṅ vyakrāmat sāśanā 'naśane abhi}\]

The Puruṣa is eternally present in His transcendental abode, Vaikuṇṭha, which is the realm comprising three-quarters of His majesty. In this mundane sphere, one-quarter portion of His majesty repeatedly manifests. Thus He has displayed His excellence by pervading both the eternal, immortal world, as well as the temporary, mortal world.

(5) Ācamaniya (mouthwash)

\[\text{oṁ tasmāt virāḍ ajāyata virājo adhi-puruṣaḥ}
\text{sa jāto atyaricyata paścād bhūmim atho puraḥ}\]

From the Puruṣa, the \textit{virāṭ-rūpa} (Universal Form) came into being. The Puruṣa, who is endowed with thousands
of heads, is the presiding deity of this gigantic form. This virāṭ-rūpa is always superior to the universe. This means that the entire universe, before and after its creation, has no separate existence from the manifest virāṭ-rūpa.

(6) Madhuparka (sweet liquid foodstuff)

\[ \text{oṁ tasmāt yajñāt sarva-hutaḥ sambhṛtam pṛṣad-ājyam paśūṅ tāṁś cakre vāyavyān āraṇyā grāmyāś ca ye} \]

The Puruṣa is the embodiment of the oblations for sacrifice. From this Puruṣa, who is the embodiment of sacrifice, all eatables have come into existence. Both animals and birds dwelling either in the forests, villages or air were produced by Him.

(7) Snāna (bath)

\[ \text{oṁ tasmāt yajñāt sarva-hutaḥ ṛcaḥ sāmāni jajñire chandāṁsi jajñire tasmāt yajus tasmād ajāyata} \]

From this Puruṣa, who is the embodiment of sacrifice and who is worshipable for everyone, the Rg, Sāma, Yajur and Atharva Vedas have come into existence.

(8) Vastra (cloth)

\[ \text{oṁ tasmād aśvā ajāyanta ye ke cobhayādataḥ gāvo ha jajñire tasmāt tasmāt jātā ajā vayaḥ} \]

From the Puruṣa who embodies sacrifice, horses and living entities possessing two rows of teeth, all types of cows, goats and birds have come into being.

(9) Yajñasūtra (sacred thread)

\[ \text{oṁ taṁ yajñaṁ barhiṣi praukṣan puruṣaṁ jātam agrataḥ tena devā ayajanta sādhyā ṛṣayaś ca ye} \]
In the beginning, those suitable for performing sacrifice placed the sacrificial ingredients [representing the Puruṣa] on kuśa grass, and sprinkled them with water for purification. Thus, by the Puruṣa, who is the embodiment of sacrifice (yajña-rūpa), or in other words, by the sacrificial ingredients, the sages and demigods were able to perform yajña.

(10) Alaṅkāra (ornamentation)

oṁ yat puruṣaḥ vyadadhucatidhā vyakalpayan
mukhaṁ kim asya kau bāhu kā ūru pādā ucyete

When, within their mind, the demigods and yogīs who have seen the Truth conceived of the Puruṣa in the gigantic form of the universe, in how many ways did they imagine His each and every limb? How is one to perceive this gigantic form? What is stated about His face, hands, thighs and feet?

(11) Gandha (scented candana)

oṁ brāhmaṇo ‘syah mukham āsīd bāhū rājanyaḥ kṛtaḥ
ūruḥ tad asya ād vaiśyaḥ padbhyaṁ śūdro ‘jāyata

The great sages conceived the brāhmaṇas to be the face of the Puruṣa, the kṣatriyas to be His two arms, and the vaiśyas to be His two thighs. The śūdras were born from His feet.

(12) Puṣpa (flowers)

oṁ candramā manaso jātaś cakṣoḥ sūryo ajāyata
mukhād indraś cāgniś ca prāṇād vāyur ajāyata

From the mind of the Puruṣa, Candra, the moon-god, came into existence; from His eyes, Sūrya the sun-god; from His face, Indra the king of the demigods and Agni the fire-god; and from His breath, Vāyu the wind-god took birth.
Worshipping the Lord by the Puruṣa-sūkta Prayer

(13) Dhūpa (incense)

{oṁ nābhyā āśid antarīkṣaṁ śīrṣo dyauḥ samavartata padbhyaṁ bhūmir diśaḥ śrotrāt tathā lokāṁ akalpayan}

From His navel, the space between earth and heaven came into existence; from His head, the heavens; from His feet, the Earth; and from His ears, the ten directions were produced. Thus, the yogīs perceived the fourteen planetary systems in the Universal Form of the Lord.

(14) Dīpa (ghee lamp)

{oṁ yat puruṣeṇa haviṣā devā yajñaṁ atanvata vasanto asyāsīd ājyaṁ grīṣma idhma śarad haviḥ}

The sacrifice was accomplished by the demigods through the Puruṣa, who was the source of the ingredients for the sacrifice. In this sacrifice, the ghee was the spring season, wood was the summer season, and the other ingredients were the autumn season.

(15) Naivedya (foodstuff)

{oṁ saptāsyāsan paridhayas triḥ sapta samidhaḥ kṛtāḥ devā yaḥ yajñaṁ tanvānā abadhnan puruṣaṁ paśum}

In the yajña performed by the demigods, the sacrificial animal [representing the puruṣa] was bound, just as a domesticated animal is bound with rope. The seven circumferences of the sacrifice were the seven Vedic metres headed by gāyatrī, and the fuel sticks numbered twenty-one (twelve months, six seasons and the three worlds).

(16) Namaskāra (obeisances)

{oṁ yajñena yajñaṁ ayajanta devās tāni dharmāṇi prathamāṇy āsan te ha nākaṁ mahimānaḥ sacanta yatra pūrve sādhyā śanti devāḥ
Through the performance of yajña, the demigods worshipped the yajña-puruṣa. This performance of sacrifice (worship of the Supreme Lord) is the sole, primary occupation of everyone. By the mercy of the Puruṣa (Garbhodakaśāyī Viṣṇu), these demigods attained the destination of the same heavenly planets as those attained by sages of previous ages, where they serve to this day.
O my Lord, O Janārdana, please allow whatever little pūjā I have performed to become complete, although I am devoid of devotion, unable to chant the mantras properly and imperfect in my performance.

Out of Your causeless mercy, please accept a leaf, flower, water, fruit, foodstuff or whatever has been offered with devotion.
vidhi-hīnaṁ mantra-hīnaṁ
yat kiñcid upapāditam
kriyā-manaṇaḥ vā
tat sarvam kṣantum arhasi

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

ajñānād athava jñānād
aśubham yan mayā kṛtam
kṣantum arhasi tat sarvam
dāsyenaiva gṛhāṇa mām

sthitiḥ sevā gatir yātṛā
smṛtiś cintā stutir vacaḥ
bhūyāt sarvātmanā viṇo
madīyaṁ tvayi ceṣṭitam

Please forgive whatever inauspicious acts I have performed due to my being without proper knowledge or due to my performing them unknowingly, and accept me as Your insignificant servant. 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 You.

aparādha-sahasrāṇi
kriyante ’har-niśaṁ mayā
dāso ’ham iti māṁ matvā
kṣamasva madhusūdana

Thousands of offences are committed by me day and night. But think of me as Your servant and kindly forgive them, O Madhusūdana.
Pratijñā tava govinda
na me bhaktaḥ praṇaśyati
iti saṁsmṛtya saṁsmṛtya
prāṇān samdhārayāmy aham

O Govinda, You promise that Your devotee will never perish. By remembering this over and over again, I am able to retain my life airs.
Special Instructions to be Followed

• Before attending maṅgala-ārati, remove the cloth worn during the night and change into fresh cloth.

• When the deity is put to rest – or at any time – it is improper to extinguish the lit ghee lamp, even after its purpose is complete. After using the ghee lamp once, it should be properly washed before using it for the next arcana of Śrī Bhagavān.

• When the conch shell is blown, it becomes contaminated by saliva. Therefore, the water used to rinse it should not be discharged into the throw-out pot. It is to be washed outside the deity room, in a separate place.

• After passing stool, one should purify the body with water before entering the temple.

• Flowers offered to any demigod, touched to one’s forehead, brought in one’s lower-body garments or washed in water cannot be used for the worship of Śrī Hari.

• Without being initiated into the gopāla-mantra, one does not possess the qualification to perform arcana of Śrī Bhagavān.
• Without wearing the mark of viṣṇu-tilaka on one’s body, all activities such as japa, homa (sacrifice), tāpa (austerities), svādhyāya (study of śāstra), oblations unto the forefathers and performance of the śrāddha ceremony (making an offering to the deceased forefathers) become fruitless. A Vaiṣṇava must wear tilaka on his body every day. Even if a person is a dog-eater (caṇḍāla), if his body is decorated with ūrdhva-puṇḍra (viṣṇu-tilaka), he goes to Vaikuṇṭha, regardless of what time he dies. If a Vaiṣṇava wearing tilaka honours mabā-prasāda at someone’s home, Bhagavān liberates his hosts’ previous twenty generations from hell.

**Length of viṣṇu-tilaka, or ūrdhva-puṇḍra**

The ūrdhva-puṇḍra that is equal [in height] to the breadth of one’s ten fingers is considered topmost (uttama). That ūrdhva-puṇḍra that is equal to the breadth of one’s nine fingers is moderate (madhyama), and that which is equal to the breadth of one’s eight fingers is less than adequate (kaniṣṭha). The ūrdhva-puṇḍra (viṣṇu-tilaka) extends from three-quarters of the way down the nose up to the beginning of the hairline. [For Gauḍīya Vaiṣṇavas, this tilaka consists of two lines on the forehead, with a marking the shape of a tulasī leaf on the nose.] If someone applies tilaka with the ring finger, he gets the desired result; applying tilaka with the middle finger increases one’s duration of life; applying tilaka with the index finger grants liberation, and applying tilaka with the thumb results in nourishment.

**Procedure for paying obeisances (praṇāma-vidhi)**

sva-vāme praṇamed viṣṇuṁ
dakṣine gauri-śaṅkarau
One should offer obeisances, keeping Śrī Viṣṇu to one’s left, Gaurī Śaṅkara to one’s right, and śrī gurudeva to the front. Otherwise, the praṇāma goes in vain.
Practitioners on the path of bhakti, especially those engaged in the worship of the deity, should become completely free from sevā-aparādha (offences committed while serving the deity) and nāma-aparādha (offences to the holy name). They should remain extremely careful at all times to not commit these offences.

Offences to the deity
(sevā-aparādha)

The offences to the deity mentioned in the revealed scriptures are as follows:

(1) to enter the temple wearing shoes or carried on a palanquin or a carrier
(2) to not observe the birth festival of Śrī Bhagavān or other prescribed festival days and processions held for His pleasure
(3) to avoid offering obeisances in front of the deity
(4) to offer obeisances with one hand
(5) to show one’s back to the deity while circumambulating
(6) to spread one’s legs before the deity
(7) to sit before the deity with hands binding one’s raised knees
(8) to sleep before the deity
(9) to eat before the deity
(10) to speak lies before the deity
(11) to speak loudly before the deity
(12) to speak something other than hari-kathā before the deity
(13) to cry before the deity
(14) to quarrel before the deity
(15) to chastise or favour someone before the deity
(16) to rebuke anyone or use harsh words before the deity
(17) to blaspheme someone before the deity
(18) to glorify someone before the deity
(19) to use vulgar language before the deity
(20) to pass air before the deity
(21) to offer respect or obeisances to anyone besides śrī guru before the deity
(22) to sit with one’s back to the deity
(23) to chew betel-leaves (pāna) or tobacco before the deity
(24) to offer obeisances or prayers to the deity with an impure or contaminated body
(25) to wear a woolen shawl or blanket while worshipping the deity
(26) to avoid opulently worshipping the deity, even though one is capable of doing so
(27) to accept something that is not offered to the deity
(28) to avoid offering seasonal fruits and other ingredients to the deity
(29) to offer the first portion of something to someone and then give the remaining part to the deity
(30) to sit silently before śrī guru and not recite prayers
(31) to praise oneself before śrī guru
(32) to blaspheme the demigods

Apart from these thirty-two offences, the following offences mentioned in the Varāha Purāṇa are also to be avoided:

(33) to touch the deity in the complete darkness
(34) to open the doors of the deity room without clapping one’s hands
(35) to worship the deity in a speculative manner, disobeying the proper regulations
(36) to offer the deity food that has been seen by a dog
(37) to break silence while performing worship of the deity
(38) to worship the deity without cleaning one’s teeth
(39) to worship the deity with forbidden flowers
(40) to begin worship of the deity after engaging in sexual activity
(41) to worship the deity after touching a woman during her menstrual period
(42) to worship the deity after touching a dead body
(43) to worship the deity while wearing red or blue cloth, unwashed cloth, or cloth worn by someone else
(44) to worship the deity after seeing a dead body
(45) to worship or touch the deity after showing anger
(46) to worship the deity just after returning from a crematorium
(47) to touch or perform the worship of the deity after applying oil on one’s body
(48) to worship the deity with flowers brought in the leaves of the castor oil plant
(49) to worship the deity while sitting on the bare floor or on a raised seat
(50) to worship the deity with stale flowers
(51) to spit or blow the nose while worshipping the deity
(52) to consider oneself a great worshipper
(53) to apply on one’s forehead tilaka that is not straight
(54) to enter into the temple without having washed one’s feet
(55) to touch the deity with the left hand while bathing
(56) to offer food to the deity that has been cooked by uninitiated persons and non-devotees
(57) to perform worship of the deity in front of non-devotees
(58) to worship the deity while perspiring
(59) to worship the deity after seeing a person wearing a garland of skulls
(60) to refuse the remnant garlands of the deity
(61) to take an oath in the name of Śrī Bhagavān
(62) to disrespect scriptures that glorify the devotional service of Śrī Bhagavān, and to show respect to other scriptures

(63) to perform worship at an inauspicious time (āsurikakāla), such as late night

(64) to perform arcana with water touched by the nails

### Offences to the holy name (nāma-aparādha)

(1) to blaspheme the devotees who are engaged in pure devotional service to Śrī Hari

(2) to consider the demigods like Śiva and Brahmā to be independent of Viṣṇu, and to consider the names of these demigods to be independent of the holy name of Śrī Hari; that is, to consider the demigods to be independent of Śrī Viṣṇu, and also to consider the name, form, qualities and pastimes of Śrī Kṛṣṇa to be separate from Śrī Kṛṣṇa Himself

(3) to disobey the orders of śrī gurudeva, who is established in the proper understanding of the truths (tattva) regarding the holy name

(4) to blaspheme Vedic literature regarding the Supreme Truth, or literature related to bhakti

(5) to consider the glories of the holy name to be an exaggeration

(6) to consider the glories of Śrī Bhagavān to be imaginary

(7) to commit sinful acts on the strength of chanting the holy name

(8) to consider the chanting of the holy name to be equal to the performance of other auspicious activities
and to be lazy in chanting the holy name or to ignore the holy name

(9) to preach the glories of the holy name to a faithless person who is not willing to hear and who is inimical to *bhagavad-bhakti*

(10) to keep mundane attachment to ‘I’ and ‘mine’ due to false identification with the material body, despite hearing the unlimited glories of the holy name, and thus not show any taste for or attachment to the holy name
Song One

mahā-prasāde govinde
nāma-brahmaṇi vaiṣṇave
svalpa-puṇyavatāṁ rājan
viśvāso naiva jāyate

Skanda Purāṇa

Those who have very few pious activities to their credit can never develop faith in mahā-prasāda, in Śrī Govinda, in the holy name of the Lord or in the Vaiṣṇavas.

śarīra avidyā-jāla, jaḍendriya tāhe kāla,
jīve phele viṣaya-sāgare
tā’r madhye jihvā ati, lobhamay sudurmati,
tā’ke jetā kaṭhina saṁsāre (1)

The material body is a web of ignorance and its inert senses are the cause of its ruination, for they throw the soul into the ocean of material enjoyment. Among the
senses, the tongue is the most greedy and wicked; it is very difficult to conquer in this world.

\[ \text{kṛṣṇa baḍo dayāmaya, koribāre jihvā jaya,} \\
\text{sva-prasāda-anna dilā bhāi} \\
\text{sei annāmṛta pāo, rādhā-kṛṣṇa-guṇa gāo,} \\
\text{preme ḍāko caitanya-nitāi (2)} \]

Kṛṣṇa is so merciful that He has given us His own food remnants to help us conquer the tongue, O brothers. Honour these nectarean foods, sing the glories of Rādhā and Kṛṣṇa, and with prema call out “Caitanya! Nitāi!”

**Song Two**

\[ \text{eka-dina śāntipure, prabhu advaiteer ghare,} \\
\text{dui prabhu bhojane bosilo} \\
\text{śāka kori’ āsvādana, prabhu bole bhakta-gaṇa,} \\
\text{ei śāka kṛṣṇa āsvādilo (1)} \]

One day at Śrī Advaita Prabhu’s house in Śāntipura, the two Lords (Śrī Caitanya and Śrī Nityānanda) sat for lunch. Upon tasting the śāk (leafy green vegetable preparation), Lord Caitanya said, “O devotees, this śāk has certainly been enjoyed by Kṛṣṇa!”

\[ \text{heno śāka-āsvādane, kṛṣṇa-prema āise mane,} \\
\text{sei preme karo āsvādana} \\
\text{jaḍa-buddhi parihari’, prasāda bhojana kori,} \\
\text{‘hari hari’ bolo sarva-jana (2)} \]

“Upon one’s tasting this śāk, kṛṣṇa-prema arises in one’s heart. Relish this śāk with love. Forgetting your materialistic conceptions and taking the Lord’s remnants, all of you just chant, ‘Hari! Hari!’”
Song Three

śacīra aṅgane kabhu, mādhavendra-purī prabhu,
prasādānna karena bhojana
khāite khāite tā’ra, āilo prema sudurbāra,
bole, śuno sannyāsīra gaṇa (1)

Once upon a time, Śrīla Mādhavendra Purī was taking prasāda at Mother Śacī’s house. As he ate, overwhelming prema rose within him, and he exclaimed, “Attention, all renunciants!

mocā-ghanṭa phula-baḍi, dāli-ḍālnā-caccaḍi,
śacī-mātā korilo randhana
tā’ra śuddhā bhakti heri’, bhojana korilo hari,
sudhā-sama e anna-vyañjana (2)

“Mother Śacī has cooked [various delicacies such as] mocā-ghanṭa (moist curry made with banana flowers), phula-baḍi (edible flowers dipped in batter and fried), dāli (dahl), ḍālnā (soup made with lentils and vegetables) and caccaḍi (dry curried vegetables). Seeing her pure devotion, Śrī Hari personally ate these [foodstuffs]. These rice and vegetable preparations are like ambrosia.

yoge yogī pāya jāhā, bhoge āja ha’be tāhā,
hari boli’ khāo sabe bhāi
kṛṣṇera prasāda-anna, tri-jagat kare dhanya,
tripurāri nāce jāhā pāi (3)

“Whatever results yogīs obtain by their practice of yoga will be obtained today by taking these remnants of the Lord. O brothers, everyone simply chant ‘Hari!’ and eat. The three worlds are made glorious by the food remnants of Śrī Kṛṣṇa. Having obtained these remnants, Śrī Tripurārī (Śiva) dances in ecstasy.”
Śrīla Bhakti Prajñāna Keśava
Gosvāmī Mahārājera Ārati
Śrī Śrīmad Bhaktivedānta Trivikrama Gosvāmī Mahārāja

jaya jaya gurudeva śrī bhakti prajñāna
parama mohana rūpa ārta-vimocana (1)

All glories, all glories to you, our divine master, Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja, whose supremely charming form delivers all suffering souls.

mūrtimanta śrī vedānta aśubha-nāśana
‘bhakti-grantha śrī vedānta’ tava vighoṣaṇa (2)

You are the very embodiment of Vedānta and the annihilator of everything inauspicious. “Śrī Vedānta is a scripture of bhakti.” This is your bold declaration.

vedānta samiti-dīpe śrī siddhānta-jyoti
ārati tomāra tāhe haya niravadhi (3)

Upon the lamp of the Śrī Gauḍīya Vedānta Samiti is the splendid light of philosophical conclusions. With that lamp, your ārati is perpetually performed.
śrī vinoda-dhāra-taile dīpa prapūrita
rūpānuga-dhūpe daśa-dik āmodita (4)

The lamp is filled with the oil of the current [of the conceptions] flowing from Śrīla Bhaktivinoda Ṭhākura. The ten directions are sweetly aromatized by the incense [of the moods] of the followers of Śrīla Rūpa Gosvāmī.

sarva-śāstra sugambhīra karuṇā-komala
yugapata suśobhana vadana-kamala (5)

Your beautiful lotus face is simultaneously grave, due to your profound realization of all the scriptures, and soft, by virtue of your deep compassion.

svarṇa-kānti vinindita śrī aṅga-śobhana
jati-vāsa paridhāne jagat-kalyāṇa (6)

Your beautiful bodily limbs vanquish the effulgence of molten gold. By your wearing the garments of a renunciant, the welfare of the universe is achieved.

nānā chāde sajjana cāmara dhulāya
gaura-jana ucca-kaṇṭhe sumadhura gāya (7)

Śrī Sajjana13 fans you with a cāmara, using various artistic styles, while Śrī Gaura-nārāyaṇa14 sings very sweetly in a loud voice.

sumaṅgala nīrājana kare bhakta-gaṇa
dūramati dūra haite dekhe trivikrama (8)

As the devotees perform this immensely auspicious ārati, the foolish Trivikrama watches from afar.

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13 The brahma-cārī name of Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja.
14 The brahma-cārī name of Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja.
Śrīla Prabhupāda-ārati
Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja

\[ jaya jaya prabhupāder ārati nehārī \]
\[ yoga-māyāpura-nitya-sevā-dānakārī (1) \]

All glories, all glories to the ārati ceremony of Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda that I am beholding. It bestows eternal service at the Yoga-pīṭha in Māyāpura [upon those who observe it].

\[ sarvatra pracāra-dhūpa saurabha manohara \]
\[ baddha-mukta alikula mugdha carācara (2) \]

The enchantingly sweet fragrance of the incense of his preaching spreads in all directions and attracts all liberated and conditioned living beings, both moving and non-moving, like a swarm of honey-bees.

\[ bhakati-siddhānta-dīpa jvāliyā jagate \]
\[ pañca-rasa-sevā-śikhā pradīpta tāhāte (3) \]

He illuminates the entire universe with the lamp of the philosophical conclusions of śuddha-bhakti. This lamp, composed of five brilliantly glowing flames, contains the flames of sevā in five rasas.

\[ pañca mahādīpa jathā pañca mahājyotiḥ \]
\[ triloka-timira nāše avidyā durmati (4) \]

Wherever those five great flames are, there are five great halos of light. They destroy the darkness of ignorance and depraved intelligence throughout the three worlds.

\[ bhakativinoda-dhārā jala-śaṅkha-dhāra \]
\[ niravadhi bahe tāhā rodha nāhi āra (5) \]

The current of water from the conch shell is the current of the teachings of Śrīla Bhaktivinoda Ṭhākura, which flows continuously and which cannot be checked.
The bell, full of musical sounds, resonates perpetually, but the music of the *brhat-mṛdaṅga* (the publication of holy scriptures) establishes the highest sweetness.

Resplendent *tilaka* adorns his broad forehead, and a necklace of *tulasī* gleams around his neck.

With his long arms extending to his knees, his towering figure, and his complexion, which is like molten gold, he is supremely beautiful.

His charming, lovely face displays a smile that is full of affection, and the beauty of his bodily complexion is like an eternally full moon.

Attired in cloth the colour of the newly risen sun, in accordance with the religious principles of a *sannyāsī*, he freed the clear Gauḍīya sky of the clouds of misconceptions [and established the doctrine of pure *bhakti*].

So many groves [his temples] are composed of the flowers of *bhakti* [his devotees]. The entire universe is infatuated by their beauty and fragrance [their preaching].
Ārati Songs

sevādarśe narahari cāmara ḍhulāya
keśava ati ānande nīrājana gāya (12)

Śrī Narahari Prabhu, the example of perfection of service, waves the cāmara, while Keśava [Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja] sings this ārati song with great delight.

Śrī Gaura-Govinda Maṅgala-ārati
Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja

maṅgala śrī guru-gaura maṅgala mūrati
maṅgala śrī rādhā-kṛṣṇa yugala pīriti (1)

Glories to the auspicious forms of śrī guru and Śrī Gaura. All glories to Śrī Rādhā-Kṛṣṇa’s auspicious amorous love.

maṅgala niśānta-līlā maṅgala udaye
maṅgala ārati jāge bhakata-hṛdaye (2)

All glories to Their auspicious niśānta-līlā, which awakens all-auspiciousness! Glories to maṅgala-ārati, which awakens within the devotees’ hearts.

tomāra nidrāya jīva nidrita dharāya
tava jāgaraṇe viśva jāgarita haya (3)

During Your slumber, the jīvas lie sleeping deep in this world, but upon Your rising, the whole world awakens.

śubha dṛṣṭi karo ebe (prabhu) jagatera prati
jāguka hṛdaye mora sumaṅgalā rati (4)

[Prabhu,] bestow Your beneficent glance upon the world, just now. May that most auspicious rati awaken in my heart.
Many peacocks, male and female parrots, cuckoos, and other birds are present to herald Your auspicious awakening.

The birds on the branches make the sweetest sounds. Their sweet chirping resounds auspiciously.

In the pond, which is filled with many varieties of flowers, the lotuses sway to and fro. Gently billowing breezes carry their auspicious aromas in all directions.

Large cymbals, gongs, bells, conches, karatālas and auspicious mṛdaṅgas resound most sweetly.

While performing maṅgala-ārati within the company of devotees, this unfortunate Keśava sings nāma-saṅkīrtana.
Śrī Gaurasundara Sandhyā-ārati
Śrīla Bhaktivinoda Ṭhākura

*jaya jaya gorācāṇḍera āratiko śobhā jāhnavī-taṭa-vane jaga-mana-lobhā* (1)

All glories, all glories to the beautiful ārati ceremony of Śrī Gauracandra being performed in a forest on the banks of the Jāhnavī (Ganges), attracting the heart and mind of everyone in the universe.

*dakṣiṇe nitāicāṇḍa, bāme gadādhara nikaṭe advaita, śrīnīvāsa chatra-dhara* (2)

On the right of Gaurāṅga is the moonlike Nityānanda Prabhu, and on the left is Gadādhara Paṇḍita. Nearby are Advaita Prabhu and Śrīvāsa Paṇḍita, who holds the umbrella [over the Lord’s head].

*bosiyače gorācāṇḍa ratna-simhāsane ārati karena brahmā-ādi deva-gaṇe* (3)

Śrī Gauracandra is seated on a jewelled throne, and Lord Brahmā is performing His ārati, along with other demigods.

*narahari-ādi kori’ cāmara dhulāya sañjaya-mukunda vāsu-ghoṣa-ādi gāya* (4)

Narahari Sarakāra Ṭhākura and others fan Him with cāmaras, while Sañjaya Paṇḍita, Mukunda Datta, and Vāsudeva Ghoṣa and others sing [His glories].

*śaṅkha bāje, ghaṇṭā bāje, bāje karatāla madhura mṛdaṅga bāje parama rasāla* (5)

The resonating conch, the ringing bell, the chiming karatālas and the sweet rhythm of the mṛdaṅga, converge together to produce the topmost rasa.
Śrī Gaurāṅga’s brilliant face conquers [the glow of] many millions of moons, and the garland of forest flowers about His neck splendidly shines.

Lord Śiva, Śukadeva Gosvāmī and Nārada Muni become choked with prema. Thus, Bhaktivinoda Ṭhākura beholds the glories of Śrī Gaurāṅga.

Śrī Yugalā-ārati
Śrīla Bhaktivinoda Ṭhākura

All glories, all glories to the meeting of the Divine Couple, Śrī Rādhā-Kṛṣṇa. The sakhīs, led by Lalitā-devī, perform Their ārati ceremony.

The beautiful threefold bending form of Kṛṣṇa, the enchanter of Cupid, wears yellow silk garments and a crown of peacock feathers, captivating the minds of all.

To the left of the charming Śrī Mādhava is the beautiful daughter of King Vṛṣabhānu, Śrīmatī Rādhikā. She wears a deep blue sārī, Her complexion is the colour of
molten gold and She is well endowed with beauty and other fine qualities.

\[\text{nānā-vidha alaṅkāra kare jhalamala} \]
\[\text{hari-mana-vimohana vadana ujjvala (4)} \]

She is adorned with various sparkling, shimmering ornaments (\textit{alaṅkāras}). Her radiant face enchants the mind of Śrī Hari.

\[\text{viśākhādi sakhī-gaṇa nānā rāge gāya} \]
\[\text{priya-narma-sakhī jato cāmara-ḍhulāya (5)} \]

Viśākhā leads all the \textit{sakbīs} in singing various melodies, while the other \textit{priya-narma-sakhīs} soothe Rādhā and Kṛṣṇa with cāmara fans.

\[\text{śrī rādhā-mādhava-pada-sarasija-āše} \]
\[\text{bhakativinoda sakhī-pade sukhe bhāse (6)} \]

Hoping to attain the lotus feet of Śrī Rādhā-Mādhava, Bhaktivinoda happily floats in happiness at the lotus feet of the \textit{sakbīs}.

\[\text{Śrī Tulasī-ārati} \]
\[\text{Śrī Śrīmad Bhakti Prajnāna Keśava Gosvāmi Mahārāja} \]

\[\text{namo namaḥ tulasī kṛṣṇa-preyasī (namo namaḥ)} \]
\[\text{(vraje) rādhā-kṛṣṇa nitya-sevā—’ei-abhilāşi’ (1)} \]

O Śrīmatī Tulasī-devī, you are very dear to Kṛṣṇa. Desiring to attain my eternal service of Śrī Rādhā and Kṛṣṇa (in Vraja), I repeatedly offer \textit{praṇāma} to you.

\[\text{je tomāra śaraṇa laya’, sei kṛṣṇa-sevā pāya,} \]
\[\text{’kṛpā kori’ karo tā’re vṛndāvana-vāsī (2)} \]
Whoever takes shelter of you attains service to Śrī Kṛṣṇa. Being merciful upon him, you make that person a resident of Vṛndāvana.

\[ \text{tomāra caraṇe dhorī, more anugata kori’,} \]
\[ \text{gaurahari-sevā-magna rākho divā niśi} \]

I humbly clasp your lotus feet. May you make me your intimate follower, and day and night, keep me immersed in the service of Śrī Gaurahari.

\[ \text{dīner ei abhilāṣa, māyāpure dio vāsa,} \]
\[ \text{aṅgete mākhibo sadā dhāma-dhūli-rāśi} \]

It is the aspiration of this fallen soul that you grant me residence in Māyāpura, where I will always smear the dust of the dhāma on my body.

\[ \text{tomāra ārati lāgi’ dhūpa, dīpa, puṣpa māgi,} \]
\[ \text{mahimā bākhāni ebe—hao more khuśī} \]

For your ārati, I will beg incense, a ghee lamp and flowers. I will now sing your glories, so please be happy with me.

\[ \text{jagatera jato phūla, kabhu nahe samatula,} \]
\[ \text{sarva-tyaji’ kṛṣṇa tava (patra) mañjarī-vilāsi} \]

Of all the flowers within the universe, none is your equal, for Śrī Kṛṣṇa, putting aside all of them, performs pastimes only with your leaves and mañjarīs.

\[ \text{ogo vṛnde mahārāni! (kṛṣṇa-bhakti pradāyinī!)} \]
\[ \text{tomāra pādapa-tale, deva-rṣi kutūhale,} \]
\[ \text{sarva-tīrtha la’ye tā’rā hana adhivāsi} \]

O Vṛnda Mahārāṇī, bestower of kṛṣṇa-bhakti, all the demigods and sages, along with all the holy places, joyfully reside at your feet.
śrī keśava ati dīna, sādhana-bhajana-hīna,
tomāra āśraye sadā nāmānande bhāsi (8)

Devoid of sādhana and bhajana, this fallen Śrī Keśava takes shelter of you and floats in the bliss of the holy name.
[A *saṅkalpa* can be chanted before any auspicious *vrata*, or religious undertaking.]

<table>
<thead>
<tr>
<th>Saṅkalpa in Sanskrit</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>oṁ viṣṇuḥ</em></td>
<td>[This is a <em>mantra</em> to invoke the presence of Lord Viṣṇu.]</td>
</tr>
<tr>
<td><em>oṁ tat sat</em></td>
<td>[This indicates the Absolute Truth, the Supreme Personality of Godhead.]</td>
</tr>
<tr>
<td><em>adya brahmano dvitiya-parārdhade</em></td>
<td>during the second half of the present Brahmā’s life</td>
</tr>
<tr>
<td><em>śveta-varāha kalpe</em></td>
<td>during the Śveta-varāha millennium</td>
</tr>
<tr>
<td><em>vaivasvatākhya-manvantare</em></td>
<td>during the reign of Vaivasvata Manu</td>
</tr>
<tr>
<td><em>aṣṭāvīṁśati-kali-yugasya</em></td>
<td>during the twenty-eighth Kali-yuga</td>
</tr>
<tr>
<td><em>prathama-sandhyāyāṁ</em></td>
<td>during the first part [of Kali-yuga]</td>
</tr>
<tr>
<td>brahma-vimśatau</td>
<td>during the present period of time according to Brahmā’s calculation</td>
</tr>
<tr>
<td>------------------------</td>
<td>---------------------------------------------------------------------</td>
</tr>
<tr>
<td>vartamānāyāṁ</td>
<td></td>
</tr>
</tbody>
</table>

[Substitute the blanks (...) in the left hand column, with the current Vedic year, course of the sun, season, etc. according to a Vedic calendar or with the information provided in the Appendix. If one is unable to identify those specific details, one may simply state the current year, season, month and day of the week in English, and then continue with the saṅkalpa.]

<table>
<thead>
<tr>
<th>(...) śubha saṁvatsare</th>
<th>in the auspicious year of (...)</th>
</tr>
</thead>
<tbody>
<tr>
<td>(...)-āyane</td>
<td>during the (...) course of the sun</td>
</tr>
<tr>
<td>(...)-ṛtau</td>
<td>in the season of (...)</td>
</tr>
<tr>
<td>(...)-māsi</td>
<td>in the month of (...)</td>
</tr>
<tr>
<td>(...)-pakṣe</td>
<td>during the (...) phase of the moon</td>
</tr>
<tr>
<td>(...)-rāśī sthite bhāskare</td>
<td>in the zodiac sun sign of (...)</td>
</tr>
<tr>
<td>(...)-tithau</td>
<td>on the lunar day of (...)</td>
</tr>
<tr>
<td>(...)-vārānvitāyāṁ</td>
<td>on the day of (...) [weekday]</td>
</tr>
<tr>
<td>(...)-nakṣatra-saṁyutāyāṁ</td>
<td>during the (...) constellation</td>
</tr>
</tbody>
</table>

| śrī candraṃāsi yathā sthānāvasthite bhaumādi graha-yoga-karana-muhūrtā-śakādiśu | during the moon situated in the appropriate current zodiac sign, with the influential planets in their appropriate positions, and during the appropriate time and year. |

[If one is not present in India, do not speak the following six lines. Simply state the country and city name where the saṅkalpa is being performed. For example, “In the country of America, in the state of ..., in the city of ...”]

<table>
<thead>
<tr>
<th>jambu-dvīpe</th>
<th>on the island called Jambudvīpa</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhārata-khaṇḍe</td>
<td>in the part called Bhārata</td>
</tr>
<tr>
<td>medhī-bhūtasya sumeroḥ dakṣiṇe</td>
<td>on the Earth, south of the Sumeru Mountain</td>
</tr>
<tr>
<td>Sanskrit</td>
<td>Translation</td>
</tr>
<tr>
<td>----------</td>
<td>-------------</td>
</tr>
<tr>
<td>lavaṇārṇavasyottare koṇe</td>
<td>on the northern corner of the salty ocean</td>
</tr>
<tr>
<td>gaṅgāyāḥ paścime bhāge [or gaṅgāyāḥ pūrva bhāge, if one is on the eastern side.]</td>
<td>on the western side of the Ganges [or the eastern side]</td>
</tr>
<tr>
<td>purāṇa-bhūmau</td>
<td>in the ancient land between the Ganges and Yamunā rivers</td>
</tr>
<tr>
<td>śrī-śālagrāma-śilā-go-brāhmaṇa-vaiṣṇava-vahnī-sannidhau</td>
<td>in the presence of śrī śālagrāma-śilā, the cows, brāhmaṇas, Vaiṣṇavas, sacred fire, etc.</td>
</tr>
<tr>
<td>asmin viśiṣṭe bhārata-varṣākhyā-puṇya-bhū-pradeśe</td>
<td>in this special land called Bhārata, also known as the place on Earth that is very pious [This line can also be omitted if one is not in India.]</td>
</tr>
<tr>
<td>acyuta-gotrasya</td>
<td>in the dynasty of Śrī Kṛṣṇa (the Vaiṣṇava dynasty)</td>
</tr>
<tr>
<td>[At this point, state one’s own name.]</td>
<td></td>
</tr>
<tr>
<td>kṛṣṇa-bhakti-lābharthe</td>
<td>for the purpose of attaining kṛṣṇa-bhakti</td>
</tr>
<tr>
<td>sarveśāṁ kalyāṇārtha</td>
<td>for all kinds of auspiciousness</td>
</tr>
<tr>
<td>tathā</td>
<td>as well as</td>
</tr>
<tr>
<td>[State only one of the following three options:]</td>
<td></td>
</tr>
<tr>
<td>(1) bhagavat prīty-artha</td>
<td>(1) out of love and devotion for the Lord.</td>
</tr>
<tr>
<td>(2) śrāddha-karmaṇe</td>
<td>(2) for the purpose of offering homage to the deceased</td>
</tr>
<tr>
<td>(3) vaiṣṇave havanaṁ ca bhagavat-pūjanaṁ</td>
<td>(3) for the purpose of a Vaiṣṇava fire sacrifice and for worship of the Lord</td>
</tr>
<tr>
<td>[State any other purpose one may have that is not mentioned here. One may express oneself in one’s own language, then continue:]</td>
<td></td>
</tr>
<tr>
<td>mayā kriyate</td>
<td>is performed by me</td>
</tr>
</tbody>
</table>
PRAYERS
FOR AUSPICIOUSNESS

Remembrance of Śrī Viṣṇu and prayers for peace and auspiciousness (maṅgala-śānti)

According to śāstra, before beginning pūjā one should remember Śrī Viṣṇu and recite these prayers for peace and auspiciousness:

(oṁ) yaṁ brahma vedānta-vido vadanti
pare pradhānaṁ puruṣaṁ tathā ’nye
viśvodgateḥ kāraṇaṁ isvaraṁ vā
tasmai namo vighna-vināśanāya

Bṛhad-viṣṇu Purāṇa

Obeisances unto Him, who is the destroyer of all obstacles, who is described by the knowers of Vedānta as the supreme brahma, and who others describe as the pradhāna, or totality of mundane elements. Some describe Him as the Supreme Pūruṣa, while others describe Him as the Supreme Lord and the cause of the creation of the universe.
(oṁ) tad viṣṇoḥ paramaṁ padaṁ sadā
apaśyanti sūrayaḥ divīva caṅkurātātamar

*Rg Veda* (1.5.22.20)

Just as those with ordinary vision see the sun’s rays in the sky, so the wise and learned devotees always see the supreme abode of Lord Viṣṇu.

(oṁ) kṛṣṇo vai sac-cid-ānanda-ghanah
kṛṣṇa ādi-puruṣaḥ kṛṣṇaḥ puruṣottamaḥ
kṛṣṇo ha u karmādi-mūlāṁ
kṛṣṇaḥ sa ha sarvai kāryaḥ
kṛṣṇaḥ kāśaṁ kṛd-ādhīsa-mukha-prabhu pūjyaḥ
kṛṣṇo ’nādis tasminn ajāṇḍāntar-bāhye
yan maṅgalaṁ tal labhate kṛtī

*Sṛ Kṛṣṇopaniṣad*

Sṛ Kṛṣṇa is the colour of a new rain cloud. Therefore, He is compared to a transcendental cloud, full of eternity, bliss and cognizance. He is the original and Supreme Person. He is the origin of all activities and the one and only Lord of all. He is the worshipable Lord of the best of demigods and the controller of Brahmā, Viṣṇu and Śiva. Kṛṣṇa is without any beginning. Whatever auspiciousness is found within or beyond this universe, the devotee obtains in Kṛṣṇa alone.

hare kṛṣṇa hare kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma hare hare

**Prayers to invoke well being**

(svasti-vācana)

Taking in one’s right hand rice mixed with tumeric or *kuṁkum*, or else fragrant flowers, chant this auspicious invocation:
Prayers for Auspiciousness

**Kṛṣṇa Upaniṣad**

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 Viśvaksena, 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 all prosperity and auspiciousness upon us.

[If one is performing the svasti-vācana for the purpose of bestowing blessings, one may now throw the flowers or rice and tumeric on the receiver of the blessing, while chanting, oṁ svastīḥ svastīḥ svastīḥ.]

**Sammohana Tantra**

kāroṭu svastī me kṛṣṇaḥ
sarva-lokeśvareśvaraḥ
kāṛṣṇādayaś ca kūrvantu
svastī me loka-pāvanāḥ
May Kṛṣṇa, the Lord of all lords of the universe, as well as His followers, the deliverers of the fallen, bestow auspiciousness upon me.

\[ kṛṣṇo mamaiva sarvatra \\
svasti kuryāt śriyā samam \\
tathaiva ca sadā kāṛṣṇi \\
sarva-vighna-vināśanaḥ \]

\textit{Viṣṇu-yāmala Sāṁhitā}

May Kṛṣṇa, the destroyer of all obstacles, and His followers grant auspiciousness and prosperity, at all times and in all places.

\textbf{Prayers to invoke auspiciousness (maṅgala-vācana)}

\[ atasī-kusumopameya kāntir-yamunā-kula kadamba mūlavartī \\
navagopa vadhū vilāsaśālī vitanotu no maṅgalāṇi \]

\textit{Viṣṇu-rahasya}

May Kṛṣṇa, who has a complexion like that of the atasi flower, who is situated under the kadamba tree on the bank of the Yamunā River, who is skillful at pastimes with the wives of the cowherds of Vṛndāvana, bestow auspiciousness upon us.

\[ kṛṣṇaḥ karotu kalyānaṁ \\
kaṁsa-kuñjara-keśarī \\
kālindī-jala-kallola- \\
kolāhala-kutūhalaḥ \]

\textit{Nārādiya Purāṇa}

May Kṛṣṇa, who sports with great noise in the waves of the Yamunā River, and who, like a lion, killed the elephant Kaṁsa, bestow auspiciousness upon me.
Prayers for Auspiciousness

mādhavo mādhavo vāci
mādhavo mādhavo hṛdi
smaranti mādhavaḥ sarve
sarva kāryeṣu mādhavam

Nṛsiṁha Purāṇa

The devotees always remember the Lord. The name ‘Mādhava’ is constantly on their tongue and constantly in their mind. It permeates all of their activities.

lābhas teṣāṁ jayas teṣāṁ
kutas teṣāṁ parābhavaḥ
yeṣāṁ indīvara-śyāmo
hṛdaya-stho janārdanaḥ

For those who have Janārdana, whose complexion is like that of a blue lotus, within their heart, there is all gain and victory and no defeat in any enterprise.

maṅgalaṁ bhagavān viṣṇur
maṅgalaṁ madhusūdanaḥ
maṅgalaṁ hṛṣikeśo ’yaṁ
maṅgalāyatano hariḥ

viṣṇuccāraṇa-mātreṇa
kṛṣṇasya smaraṇoddhareḥ
sarva-vighnāni naśyanti
maṅgalaṁ syān na saṁśayaḥ

Bṛhad-viṣṇu Purāṇa

The Supreme Lord Viṣṇu is all auspicious. Madhusūdana is all auspicious. Hṛṣīkeśa is all auspicious. Hari is the abode of all auspiciousness. Simply by saying the name of Viṣṇu or by remembering Kṛṣṇa, all obstacles are destroyed and all auspiciousness comes. This is certain.
O brāhmaṇa, chanting the holy name is the auspicious process in Kali-yuga. It is the highest auspiciousness for mankind. There is no other way.

He who remembers all the forms of the Lord, such as Puṇḍarīkākṣa, Govinda and Mādhava, will attain all auspiciousness and destruction of all obstacles in all his activities.

The intelligent man, who first remembers the various forms of the Lord and His pastimes before performing his activities, will assuredly attain infinite auspiciousness in all that he does.
om namo viśva-rūpāya viśva-sthity-anta-hetave
viśveśvarāya viśvāya govindāya namo namaḥ (1)

To Lord Govinda, the creator, maintainer and destroyer of the material universes, the controller of the universes and the source of all beauty and splendour within the universes, I repeatedly offer my respectful obeisances.

namo vijñāna-rūpāya paramānanda-rūpinē
kṛṣṇāya gopīnāthāya govindāya namo namaḥ (2)

To all-attractive Lord Govinda, whose form is full of transcendental knowledge and bliss and who is the master of the gopīs, I repeatedly offer my respectful obeisances.

namaḥ kamala-netrāya namah kamala-māline
namaḥ kamala-nābhāya kamalā-pataye namaḥ (3)

Obeisances to Him, whose eyes are like lotus flowers. Obeisances to Him, who is garlanded with lotuses. Obeisances to Him, whose navel is a lotus. Obeisances to Him, who is the husband of the goddess of fortune.
Obeisances to Lord Govinda, who is handsome with a peacock-feather crown and who is identical with Balarāma. His intelligence is sharp and He is the swan on the lake of the goddess of fortune’s thoughts.

Obeisances to Him, the death of Kaṁsa and his allies, the killer of Keśī and Cāṇūra demons, the object of worship for Śiva, and the chariot-driver of Arjuna.

Obeisances to Him, the cowherd boy fond of playing the flute, the chastiser of the serpent Kāliya, and the person who wanders on the banks of the Yamunā, whose earrings gracefully swing to and fro.

Obeisances to Śrī Kṛṣṇa, the protector of surrendered souls. Obeisances to Him, the expert dancer garlanded with the gopīs’ lotus-eyed glances.

Obeisances to Him, the death of sin, the lifter of Govardhana Hill, the end of Pūtanā’s life, and the thief of Tṛṇāvarta’s life.

Abeisances to Him, the god of fortune, whose name is Rāma, identical with Balarāma, the swan on the lake of the goddess of fortune’s thoughts.
Obeisances to Śrī Kṛṣṇa. He is decorated with a golden necklace. He is charming, pure and the enemy of the demons. He is one without a second and He is the greatest.

prasīda paramānanda prasīda paramesvara
ādhi-vyādhi-bhujaṅgena dāśṭaṁ māṁ uddhara prabhu (10)

Be kind, O blissful one. Be kind, O Supreme Lord. O Lord, I am bitten by the snake of physical and mental pain. Please rescue me.

śrī-kṛṣṇa rukmiṇī-kānta gopī-jana-manohara
saṁsāra-sāgare magnaṁ māṁ uddhara jagad-guro (11)

O Kṛṣṇa, O husband of Rukmiṇī, O enchanter of the gopīs, O master of the universe, I am drowning in the the ocean of repeated birth and death. Please rescue me.

keśava kleśa-haraṇa nārāyaṇa janārdana
govinda paramānanda māṁ samuddhara mādhava (12)

O Keśava, O Nārāyaṇa, O Govinda, O Janārdana, O source of all transcendental bliss, O Lord who rescues the devotees from distress, O Mādhava, please rescue me.
Appendix

**Sanskrit Names**
**To be used while performing a Saṅkalpa**

**Year (saṁvatsara)**

There are sixty different names for each year in the Vedic lunar calendar, which begins on the new moon day (Amāvasyā) after the appearance day of Śrī Caitanya Mahāprabhu (Gaura-pūrṇimā), in February or March. The Vedic year, therefore, does not correspond exactly with the Christian solar calendar year. In the Christian calendar dates below, 2018, for example, refers to the period from the Amāvasyā after Gaura-pūrṇima 2018 to the Amāvasyā after Gaura-pūrṇima 2019. When reading this section, please understand the Christian dates in this way.

2017 is the 31st year, Hīvalambi. 2018 is the 32nd year, Vilambi. When the 60th year is complete, the cycle once again starts with the first year, Prabhava.

(1) Prabhava     (3) Śukla     (5) Prajotpatti
(2) Vibhava     (4) Pramodūta  (6) Āṅgirasa
In accordance with the year, one would say, for example, *dur Mukhi śubha saṁvatsare*.

**Course of the sun (āyana)**

The six months in which the sun moves toward the north are called *uttara-āyana*, and the six months in which it moves south are called *dakṣiṇa-āyana*. One course represents a day for the demigods, and the other represents their night. *Uttara-āyana* (the northern course) begins from Makara-saṅkrānti, which is in the Christian calendar month of January and is the day the sun enters...
the zodiacal sign of Capricorn. *Dakṣiṇa-āyana* (the southern course) begins on the Karkaṭa-saṅkrānti, which is also Śayana-ekādaśī, and in the Christian calendar month of July. It is the day the sun enters the sign of Cancer. Another name for *uttara-āyana* is *cītara-āyana*.

In accordance with the time of the year, one would utter either *uttara-āyana* or *dakṣiṇa-āyana*.

### Season (ṛtu)

According to the Vedic calendar, there are six different seasons, which correspond to the twelve months of the year: (1) Vasanta, or spring; (2) Grīṣma, or summer; (3) Varṣa, or rainy season; (4) Śarada, or autumn; (5) Hemanta, winter, before the frost; and (6) Śiśa, or winter. For precise dates please refer to a Vedic calendar.

<table>
<thead>
<tr>
<th>Season</th>
<th>Vedic Months</th>
<th>Approximate Equivalent of Christian Months</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vasanta</td>
<td>Phālguna to Vaiśākha</td>
<td>mid March – mid May</td>
</tr>
<tr>
<td>Grīṣma</td>
<td>Vaiśākha to Āśāḍha</td>
<td>mid May – mid July</td>
</tr>
<tr>
<td>Varṣa</td>
<td>Āśāḍha to Bhādrapadā</td>
<td>mid July – mid September</td>
</tr>
<tr>
<td>Śarada</td>
<td>Bhādrapadā to Kārtika</td>
<td>mid September – mid November</td>
</tr>
<tr>
<td>Hemanta</td>
<td>Kārtika to Pauṣa</td>
<td>mid November – mid January</td>
</tr>
<tr>
<td>Śiśa</td>
<td>Pauṣa to Phālguna</td>
<td>mid January – mid March</td>
</tr>
</tbody>
</table>

In accordance with the season, one would utter, for example, *varṣa-ṛtau*. 

Month (māsa)

There are twelve months in a Vedic lunar calendar, and approximately every three years, there is a thirteenth month. Each month has a predominating deity and approximately corresponds with the solar Christian months, as shown below.

<table>
<thead>
<tr>
<th>Vedic Months</th>
<th>Predominating Deity</th>
<th>Approximate Equivalent of Christian Months</th>
</tr>
</thead>
<tbody>
<tr>
<td>Phālguna</td>
<td>Govinda</td>
<td>February – March</td>
</tr>
<tr>
<td>Caitra</td>
<td>Viṣṇu</td>
<td>March – April</td>
</tr>
<tr>
<td>Vaiśākha</td>
<td>Madhusūdana</td>
<td>April – May</td>
</tr>
<tr>
<td>Jyaiṣṭha</td>
<td>Trivikrama</td>
<td>May – June</td>
</tr>
<tr>
<td>Āṣāḍha</td>
<td>Vāmana</td>
<td>June – July</td>
</tr>
<tr>
<td>Śrāvaṇa</td>
<td>Śrīdhara</td>
<td>July – August</td>
</tr>
<tr>
<td>Bhādrapada</td>
<td>Hṛṣīkeśa</td>
<td>August – September</td>
</tr>
<tr>
<td>Āśvina</td>
<td>Padmanābha</td>
<td>September – October</td>
</tr>
<tr>
<td>Kārtika</td>
<td>Dāmodara</td>
<td>October – November</td>
</tr>
<tr>
<td>Mārgaśīrṣa</td>
<td>Keśava</td>
<td>November – December</td>
</tr>
<tr>
<td>Pauṣa</td>
<td>Nārāyaṇa</td>
<td>December – January</td>
</tr>
<tr>
<td>Māgha</td>
<td>Mādhava</td>
<td>January – February</td>
</tr>
<tr>
<td>Adhika</td>
<td>Puruṣottama</td>
<td></td>
</tr>
</tbody>
</table>

In accordance with the month of the year, one would utter the Vedic month, for example, kārtika-māsi.

Phase of the moon (pakṣa)

State, either śukla-pakṣe or kṛṣṇa-pakṣe, depending on whether the moon is [respectively] waxing or waning.
Sun sign (rāśi sthite bhāskara)

The different signs of the zodiac through which the sun travels are mentioned below, and the approximate dates are given as well. For precise dates, please refer to a Vedic calendar.

<table>
<thead>
<tr>
<th>Vedic Zodiac Sign (rāśi)</th>
<th>Approximate Equivalent of Christian months</th>
</tr>
</thead>
<tbody>
<tr>
<td>Meṣa (Aries)</td>
<td>mid April – mid May</td>
</tr>
<tr>
<td>Vṛṣabha (Taurus)</td>
<td>mid May – mid June</td>
</tr>
<tr>
<td>Mithuna (Gemini)</td>
<td>mid June – mid July</td>
</tr>
<tr>
<td>Karkaṭa (Cancer)</td>
<td>mid July – mid August</td>
</tr>
<tr>
<td>Siṁha (Leo)</td>
<td>mid August – mid September</td>
</tr>
<tr>
<td>Kanyā (Virgo)</td>
<td>mid September – mid October</td>
</tr>
<tr>
<td>Tulā (Libra)</td>
<td>mid October – mid November</td>
</tr>
<tr>
<td>Vṛścika (Scorpio)</td>
<td>mid November – mid December</td>
</tr>
<tr>
<td>Dhanur (Sagittarius)</td>
<td>mid December – mid January</td>
</tr>
<tr>
<td>Makara (Capricorn)</td>
<td>mid January – mid February</td>
</tr>
<tr>
<td>Kumbha (Aquarius)</td>
<td>mid February – mid March</td>
</tr>
<tr>
<td>Mīna (Pisces)</td>
<td>mid March – mid April</td>
</tr>
</tbody>
</table>

In accordance with the zodiac sign the sun is situated in, one would utter, for example, meṣa-rāśi sthite bhāskare.

Lunar day (tithi)

There are approximately 29.5 lunar days in a lunar month. The first fifteen days begin with the first phase of the waxing moon (Pratipat) and end with the full moon (Pūrṇimā). The list then repeats itself with the first phase of the waning moon (Pratipat) and ends with the new moon (Amāvasyā).
(1) Pratipat (Prathama)  (6) Šaṣṭhi  (11) Ekādaśī
dvitiyā  (7) Saptamī  (12) Dvādaśī
tṛtiyā  (8) Aṣṭamī  (13) Trayodaśī
caturthī  (9) Navamī  (14) Caturdaśī
pañcamī  (10) Daśamī  (15) Pūrṇimā or Amāvasyā

In accordance with the lunar day, one would utter, for example, ekādaśī-tīthau...

**Day of the week (vārānvitāyāṁ)**

<table>
<thead>
<tr>
<th>Day</th>
<th>Vīra-vāra</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sunday</td>
<td>Ravi-vāra (Bhānuvāra)</td>
</tr>
<tr>
<td>Monday</td>
<td>Soma-vāra</td>
</tr>
<tr>
<td>Tuesday</td>
<td>Maṅgala-vāra</td>
</tr>
<tr>
<td>Wednesday</td>
<td>Budha-vāra</td>
</tr>
<tr>
<td>Thursday</td>
<td>Guru-vāra (Bṛhaspativāra)</td>
</tr>
<tr>
<td>Friday</td>
<td>Šukra-vāra</td>
</tr>
<tr>
<td>Saturday</td>
<td>Śani-vāra</td>
</tr>
</tbody>
</table>

In accordance with the day of the week, one would utter, for example, maṅgala-vārānvitāyāṁ.

**Constellation (nakṣatra-saṁyutāyāṁ)**

State the present constellation according to a Vedic calendar or utter śubha-nakṣatra-saṁyutāyāṁ.
Acamana – (1) a ritual of purification in which one places a few drops of water in the palm of the right hand, chants a particular name of Bhagavān and then sips that water; (2) the process of offering mouthwash to the deity.

Acamana cup – a container filled with sanctified water, which is used by the pūjārī to perform acamana or to offer acamana to the deity. Also known as pañca-pātra.

Acamaniya – water for mouthwash. The water can be enhanced with nutmeg, cloves and kakola-berry scent.

Aguru – liquid agarwood scent.

Ankuśa-mudrā – represents a goad. Used while invoking the holy rivers into the pañca-pātra.

Aparādha – offences committed against the holy name, the Vaiṣṇavas, the guru, the śāstras, the holy places, the deity and so on.

Ārati – a ceremony wherein the deity form of the Lord is worshipped with various articles.
ārati-kīrtana – glories of the Lord sung during the ārati ceremony.

arcana – (1) worship of the deity; one of the nine primary processes of devotional service; (2) worship performed with 16, 12, 10 or 5 articles. Also referred to as pūjā.

arghya – a combination of the ingredients water, milk, kuśa grass, yoghurt, unboiled paddy rice (aravā), sesame seeds, barley and white mustard seeds. A brief version can be made using only gandha, flowers and water, but it is often substituted with pure water from the pañcapātra. For the worship of śrī viṣṇu-tattva, tulasī leaves are combined with the above mentioned items. Arghya literally means ‘an offering’. The offering of arghya is symbolic of offering one’s own self.

āsana – a seat or mat made out of kuśa grass, cotton, silk or wool.

B

Baladeva – the first plenary expansion of the Supreme Lord, Śrī Kṛṣṇa; Kṛṣṇa’s elder brother.

bālya-bhoga – an early morning offering of foodstuffs to the Lord, generally sweets or mākhana (churned cream) and miśri (sugar).

bhajana – service, or worship; performance of the nine limbs of devotion to the Supreme Lord: hearing, chanting, remembering, serving the lotus feet, worshipping, offering prayers, becoming a servant, making friendship and surrendering everything.

bhoga – unoffered foodstuffs.

bhoga-ārati – the ārati ceremony that follows the midday offering of bhoga to the Lord.

bhoga-ārati kīrtana – a song by Śrīla Bhaktivinoda Ṭhākura that one sings while waiting for Śrī Kṛṣṇa to complete His noontime meal.
**brahma-gāyatrī** – a Vedic mantra chanted at the three junctures of the day by men only.

**brāhma-muhūrta** – the auspicious period beginning approximately one-and-a-half hours before sunrise until fifty minutes before sunrise.

**C**

**cakra-mudrā** – a hand gesture representing a disc.

**cāmara** – a whisk made traditionally from a yak-tail.

**candana** – sandalwood paste, known for its cooling properties, offered when the weather is hot.

**caraṇāmyta** – water that has been used to bathe the lotus feet of Śrī Kṛṣṇa or His associates.

**D**

**danta-kāṣṭha** – a twig offered to the Lord for the purpose of cleaning His teeth.

**dhūpa** – incense.

**dīkṣā** – being initiated into the viṣṇu-mantras by a bona fide guru.

**dīkṣā- mantras** – the mantras given by the guru at the time of initiation, to be remembered at the three junctures of the day.

**dīpa** – ghee lamp.

**Dvādaśī** – the twelfth day of the waxing or waning moon; the day that follows Ekādaśī.

**E**

**Ekādaśī** – the eleventh day of the waxing or waning moon.

**G**

**gandha** – candana (sandalwood) to which karpūra (camphor) and aguru (liquid agarwood scent) are added in a
particular ratio. Plain *candana* can also serve the same purpose as *gandha*.

**gaura-gāyatrī** – a twenty-three-and-a-half syllable *mantra*, given by the spiritual master at the time of initiation, for the purpose of worshipping Śrī Gaurāṅga.

**gaura-mantra** – a six syllable *mantra* given by the spiritual master at the time of initiation, for the purpose of worshipping Śrī Gaurāṅga.

**gopi-candana** – yellowish clay used for *tilaka*; the foot-dust of the *gopīs*.

**govardhana-śilā** – one of the sacred stones that constitute Govardhana Hill.

**guru-gāyatrī** – a twenty-four-and-a-half syllable *mantra*, given by the spiritual master at the time of initiation, for the purpose of worshipping śrī guru.

**guru-mantra** – a seven syllable *mantra*, given by the spiritual master at the time of initiation, for the purpose of worshipping śrī guru.

**Hari** – a name for Śrī Kṛṣṇa that means ‘one who takes away’.

**Hari-bhakti-vilāsa** – a book that describes many aspects of Vaiṣṇava life, beginning with *guru* and disciple, how to worship with *mantra*, and so forth. It was written by Śrīla Sanātana Gosvāmī under the direct instruction of Śrī Caitanya Mahāprabhu and based on the writings and notes of Śrīla Gopāla Bhaṭṭa Gosvāmī.

**Jaya-dhvani** – the resounding glorification of our objects of worship – the personalities, places, temples and auspicious days.
K

kāma-gāyatri – a twenty-four-and-a-half syllable mantra, given by the spiritual master at the time of initiation, for the purpose of worshipping the Divine Couple.
karatāla – small hand cymbals.
Kaustubha – the gem worn on the chest of Viṣṇu.
Keśava – a name for Kṛṣṇa that means ‘the slayer of the Keśī demon’ or ‘one who has beautiful long hair’.
kṛṣṇa-mantra – the gopāla-mantra of which Śrī Kṛṣṇa is the predominating deity; received at the time of dikṣā.
kūṃkuma – a reddish powder.
kuśa grass – a long pointed grass considered to be very pure, used in the worship of the Lord.

M

madhuparka – a sweet liquid foodstuff which contains ghee, honey and sugar. According to some, the combination of yoghurt and milk, along with the above three items, is also known as madhuparka.
madhyāhna-ārati – noontime ārati; also known as bhoga-ārati.
madhyāhna-bhoga – a noontime offering of foodstuffs to the Lord.
madhyāhna-bhoga-ārati – see madhyāhna-ārati.
mahā-mantra – sixteen names of the Lord that contain the potency of all other mantras; also known as the Hare Kṛṣṇa mahā-mantra.
mālya – a garland of fragrant flowers.
mānasa-pūjā – worship performed within the mind.
mānasa-snāna – to purify oneself by the rememberance of Śrī Kṛṣṇa and by performing kīrtana of Śrī Kṛṣṇa’s holy name. Also referred to as mantra-snāna.
maṅgala-ārati – the ārati performed after the auspicious waking ceremony of the Lord, performed in the early morning hours between 4 a.m. and 5 a.m.

maṅgalācaraṇa – auspicious invocation.

mantra – (man – mind; tra – deliverance) a spiritual sound vibration that, when repeated over and over, delivers the mind from its material conditioning and illusion; a Vedic hymn, prayer or chant.

mantra-snāna – to bath by meditation and mantra. Also referred to as mānāsa-snāna.

mṛdaṅga – a clay drum, used traditionally by Gauḍīya Vaiṣṇavas during the performance of bhajana and kīrtana.

muhūrta – forty-eight minutes.

mūla-mantra – root mantra; the mantra that identifies the deity one is worshipping.

mudrā – hand gestures used in the worship of the Lord.

N

naivedya – foodstuffs.

nāma – the holy name of Śrī Kṛṣṇa, chanted by devotees as the main limb of the practice of sādhana-bhakti.

nārāyaṇa-śilā – a synonym for śālagrāma-śilā.

Nityānanda Prabhu – the elder brother of Śrī Caitanya Mahāprabhu; He is non-different from Baladeva Prabhu.

P

pādyā – water for foot bathing. Ingredients that can be used in pādyā are dūrvā grass, śyāmā dhāna (grain) and tulasī leaves. One can also use water in which some fragrant flowers have been soaked or to which candana has been added.

pañca-pātra – a receptacle of pure water; many pātras (small containers), each with their own spoon and specific ingredients, are used for offering various services to the deity. When one receptacle of pure
water is used to substitute the various containers and their ingredients, that container is called a pañca-pātra. It is also referred to as the ācamana cup.

Pañcajanya – the conch shell of Śrī Kṛṣṇa, who took it from the demon Pañcajana after He slayed him.

pañcāmṛta – an offering of five nectarean ingredients consisting of yoghurt, milk, ghee, honey and sugar used on special occasions for bathing śrī guru or the deity.

pañcāṅga-bhakti – the fivefold process of devotional service.

Pañcarātra – a section of the Vedic scriptures. There are many Pañcarātras. Those mostly referred to by the Gauḍīya sampradāya are Śrī Nārada-pañcarātra, Śrī Hayāśīrṣa-pañcarātra and Śrī Śaṇḍilya-pañcarātra.

Pañca-tattva – the Supreme Lord manifested in five features: (1) the original Supreme Lord as the embodiment of a devotee, Śrī Caitanya Mahāprabhu, (2) the Lord’s direct expansion as a devotee, Śrī Nityānanda Prabhu, (3) the Lord’s incarnation as a devotee, Śrī Advaita Prabhu, (4) the Lord’s liberated associate manifest as a devotee, Śrīvāsa and (5) the Lord’s internal potency manifest as a devotee, Śrī Gadādhara.

peacock fan – a fan made of peacock feathers only used for Vrajendra-nandana Śrī Kṛṣṇa.

pranāma – respectful obeisances.

prasāda – literally, ‘mercy’; especially refers to the remnants of food offered to the deity; may also refer to the remnants of other articles offered to the deity, such as incense, flowers, garlands and clothing.

pūjā – worship of the deity.

pūjā-pātra – a small dish that is placed in front of the bathing receptacle to receive articles that are offered to the deity.

pūjārī – a priest, or devotee who performs worship of the deity.
Puruṣa-sūkta – a famous hymn chanted by the demi-gods to worship Lord Viṣṇu. This hymn is chanted during the bathing of the Lord on days like Gaura-pūrṇimā, Janmāśtamī, etc., and during the bathing of śālagrāma-śilā.
pūrvāhna – morning.
puṣpa – flower.
puṣpāñjali – an offering of a palmful of flowers at the feet of one’s object of worship.

R
rāja-sevā – a royal standard of worship; serving the deity with great opulence, as one would serve a king.
Rāmacandra – incarnation of the Supreme Lord and the establisher of pure dharma, or religious principles.
rātri – night.

S
sabjī – cooked vegetable.
sad-guru – a bona fide spiritual master.
sādhana – the method one adopts in order to obtain one’s specific goal, or sādhyā.
sādhana-bhajana – spiritual cultivation, or practice, performed for the purpose of awakening pure spiritual emotion.
sādhana-bhakti – the engagement of the mind and senses in the limbs of devotion, for the purpose of attaining bhāva-bhakti.
sādhaka – one who follows a spiritual discipline with the objective of achieving pure devotion for Śrī Kṛṣṇa, and more specifically, for achieving bhāva-bhakti.
śālagrāma-śilā – a sacred stone that is non-different from Viṣṇu and worshipped by Vaiṣṇavas. It is black in colour, and contains sacred marks like the cakra. It is chiefly found in the sacred Gandakī River, in Nepal.
samādhi – meditation or deep trance.
śaṅkha – a conch; one type of conch is for bathing the Lord and should open to the right; another is a blowing conch.
saṅkalpa – taking a vow before performing an auspicious activity.
sandhyā – (1) one of three particular junctures in a day: sunrise, midday or sunset; (2) the chanting of the dīkṣā-mantras.
sandhyā-ārati – the ārati ceremony of the Lord that is performed at sunset. Also known as gaura-ārati.
śāstra – scripture.
śayana – rest.
sevā-aparādha – offences to the deity.
siddhānta – philosophical conclusions.
śīkhā – a tuft of hair situated on the top back part of the head.
śnāna – bath.
śnāna-pātra – bathing pot; a vessel in which offerings are placed while bathing the deity.
śrīvatsa – a curl of fine golden hair on the upper portion of the right side of Lord Viṣṇu’s or Kṛṣṇa’s chest.

tāmbūla – betel-nut.
throw-out pot – an empty pot, dish or container used as a receptacle to receive water offered from the pañca-pātra and other articles.
tilaka – clay markings worn on the forehead and other parts of the body by Vaiṣṇavas, signifying their devotion to Śrī Kṛṣṇa or Viṣṇu and consecrating their body as the Lord’s temple.
tulasī – a sacred plant whose leaves and blossoms are used by Vaiṣṇavas in the worship of Śrī Kṛṣṇa.
upavīta – the sacred thread received by men at the time of dīkṣā; it is worn over the left shoulder and under the right arm.

ūrdhva-puṇḍra tilaka – (ūrdhva – vertical; puṇḍra – lines), the vertical clay markings of the Vaiṣṇavas that are worn on the forehead and other parts of the body to symbolize devotion to Lord Kṛṣṇa or Viṣṇu.

Varāhadeva – the divine boar incarnation of the Lord.

vastra – cloth.

viṣṇu-mantras – mantras pertaining to viṣṇu-tattva, the original Supreme Lord, Śrī Kṛṣṇa, or His plenary expansions, given when receiving dīkṣā. Also known as dīkṣā-mantra.

viṣṇu-dīkṣā – initiation into the process of worship of the original Supreme Lord, Śrī Kṛṣṇa, or His plenary expansions.

viṣṇu-tattva – forms of Godhead.

viṣṇu-tilaka – see tilaka.

yajña – a sacrifice in which Lord Viṣṇu is propitiated by the chanting of prayers, mantras and the offering of ghee into the sacrificial fire.
Commonly Used Mantras

Mantras:

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