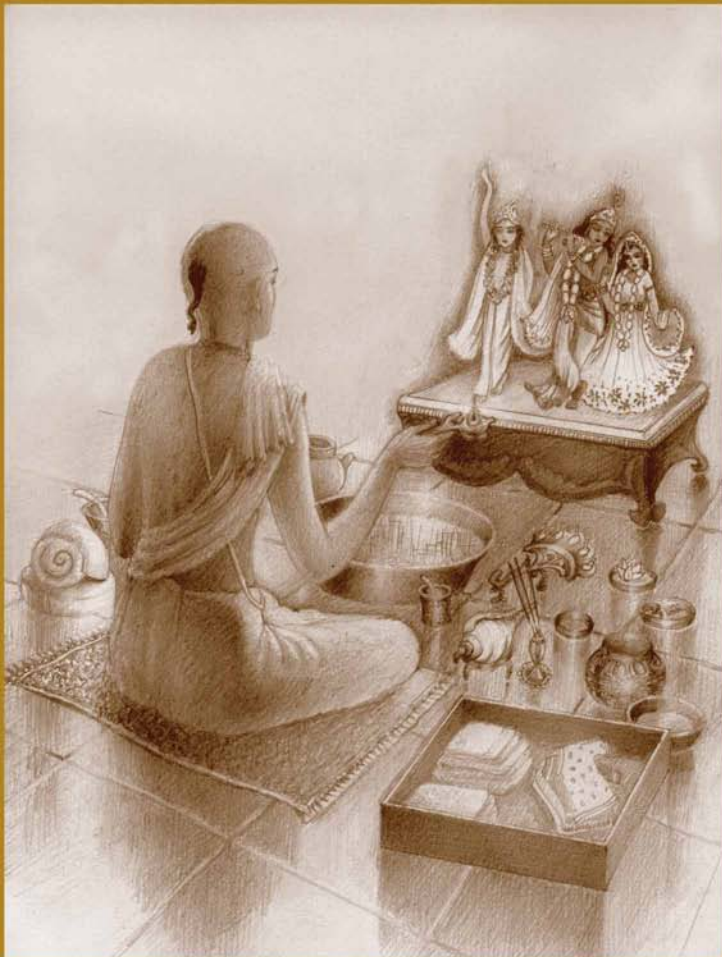


# Arcana-dīpikā

The light which illuminates the Process of Deity worship



From the Hindi translation by  
Śrīla Bhaktivedānta Narāyaṇa Gosvami Maharāja  
Śrīla Bhaktivedānta Vamāna Gosvami Maharaja



*Śrī Śrī Guru-Gaurāṅgau Jayataḥ*

# Arcana-dīpikā

The Light Which Illuminates the  
Process of Deity Worship



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# Foreword

*For the English Edition*

The title of this book, *Arcana-dīpikā*, means “the lamp that illuminates *arcana*.” The term *arcana* signifies honor or worship. It is one of the nine processes of devotional service, and refers to worshipping the Deity form of the Lord. *Arcana-dīpikā* teaches us exactly how this service is performed and how to please the Lord through this process of worship. By the mercy of Śrī Caitanya Mahāprabhu, the Six Gosvāmīs and other contemporary followers of Śrīman Mahāprabhu, and more recently, Śrīla A.C. Bhaktivedānta Svāmī Mahārāja, the process of Deity worship, which is the authentic method of approaching Śrī Bhagavān, has been successfully introduced to the entire world. *Arcana-dīpikā* was originally presented in Bengali by Śrīla Bhaktivedānta Vāmana Gosvāmī Mahārāja and then translated into Hindi by Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja. Those versions were written for a readership already familiar with some of the methods and procedures of *arcana*. In this translation, the English edition, we have included supplementary explanations for the understanding of those who are unfamiliar with the Vedic culture and the traditional methodology used in the process of *arcana*. Additionally, because the Vedic system is orthodox and may appear extremely rigid from the perspective of people of other backgrounds, as far as possible we have tried to organize and simplify the procedures while preserving the original method.

Here, we must include a word of caution. Although *Arcana-dīpikā* teaches the process of worshipping the Deity, *arcana* cannot

be practiced by merely following this book. In order to practice *arcana* in its pure form, in such a way that it awakens *bhakti*, one needs to be initiated by a bona fide spiritual master. It is by the grace of such a pure devotee that a person in the conditioned state is able to obtain the qualification to worship the Deity of the Lord.

It is a privilege to be admitted into the circle of those who have established a relationship with Śrī Bhagavān and who daily offer their worship to Him. This process of *arcana* is a prescribed method to easily develop *prema-bhakti*, the innate propensity of the *jīva* to love God. By engaging in this process under the inspiration and guidance of *śrī-guru*, there is a gradual awakening of affection in the heart for one's worshipable object, and the blossoming of hope to attain *śuddha-bhakti*, unalloyed devotion to Kṛṣṇa.

Those new to the process of Deity worship may find this book somewhat challenging. There are many details to the worship and new words that could be intimidating at first glance. We recommend that you read the book through once and get an overview of the entire system. To make the book more user friendly, we have added our footnotes for further clarity, and there is a glossary to help you learn the different terms. We have also included separate, laminated reference cards in the back of the book. These cards will help by giving you step-by-step procedures for different aspects of the worship without having to constantly refer to the book. As you begin to perform the worship regularly, most of the procedures will quickly become second nature to you. We pray that this edition of *Arcana-dīpikā* meets the standard of worship shown in the original Hindi edition and is accessible for the English speaking devotees who use it.

The Editors

# Introduction

It is enjoined in the *śāstras*, “*sampradāya-vihīnā ye mantrās te viphalā matāḥ* – Mantras which are not received from a *guru-paramparā*, or bona fide disciplic succession, yield no result.” The chanting of such inauthentic *mantras* does not lead to perfection. Therefore, Śrī Bhagavān, the Supreme Personality of Godhead, the embodiment of all auspiciousness, has displayed unlimited compassion towards the *jīvas* of Kali-yuga by introducing the topmost process of *sādhana-bhajana*. In this age of Kali, our sole object of consideration for the benefit of the Śrī Gauḍīya Vaiṣṇava community in the line of Madhvācārya is the process of worship, especially the rules and regulations recommended by the original Supreme Personality of Godhead Śrī Caitanya Mahāprabhu, the saviour of the fallen souls. These teachings of Śrīman Mahāprabhu have been presented to us in the form of authorized *śāstras* through the medium of Śrīla Rūpa Gosvāmī, Sanātana Gosvāmī, Jīva Gosvāmī, Gopālabhaṭṭa Gosvāmī and other Vaiṣṇava *ācāryas*.

Śrī Bhagavān Himself is the only worshipable object of the Vaiṣṇavas. Only those who are initiated into the *viṣṇu-mantras*, in other words, who have received *viṣṇu-dikṣā*, and who engage in the worship of Viṣṇu are Vaiṣṇavas. Therefore, the acceptance of *viṣṇu-dikṣā* and the consequent engagement in the worship of Viṣṇu is the primary symptom of Vaiṣṇavism. It is imperative for an initiated person to embrace and relish the prescribed conduct and obligatory duties of the Vaiṣṇavas, which have been presented upon the merciful order of Śrī Caitanya Mahāprabhu by the Vaiṣṇava *ācāryas* in the form of fresh butter churned from the *śāstra*-ocean. It is mentioned in various *śāstras* that all

people from the four *varṇas* and *āśramas* have the right to become Vaiṣṇavas by accepting the *viṣṇu-mantras* and then engaging in the worship of Viṣṇu. All the fruitive endeavors of an uninitiated person are meaningless.

Due to not having received *viṣṇu-dīkṣā*, such a person has not established a relationship with Śrī Bhagavān and therefore cannot be acknowledged as a bona fide Vaiṣṇava. Only when *sambandha-jñāna*, or knowledge of one's relationship with the Lord, awakens after undergoing the regulative principle of initiation (*dīkṣā-saṁskāra*) and receiving the *viṣṇu-mantras* in accordance with the *śāstric* 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 *jīva* as a particular relationship with Śrī Bhagavān. By the influence of that relationship, ignorance of one's constitutional identity (*avidyā*) and other unwanted habits and thoughts (*anarthas*) vanish in sequence. Without undergoing *upanayana*, the purificatory procedure (*saṁskāra*) of receiving a sacred thread, the son of a *brāhmaṇa* does not possess the eligibility to study the Vedas. It is only after receiving this reformatory process of accepting *dīkṣā* initiation (*upanayana*) that he obtains the necessary eligibility. Similarly, an uninitiated person does not possess the necessary qualification to perform the worship of Śrī Bhagavān. Only after accepting *dīkṣā* does he obtain the eligibility. Transcendental knowledge awakens in one's heart by the effect of receiving *dīkṣā*, and he truly becomes a human being. *Dīkṣā-saṁskāra* enlightens one in transcendental knowledge (*dīvyā-jñānam*) and destroys one's accumulation of unlimited sins (*pāpa-saṅkṣā*). Therefore, those who know the truth call this process '*dīkṣā*.' As a chemical reaction turns bronze into gold, by receiving *dīkṣā* a person

attains the status of being twice-born. 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* first elevates him to the material mode of goodness (*sattva-guṇa*) and ultimately establishes him in the stage of transcendence.

*Guru-pādāśrayas tasmāt kṛṣṇa-dīkṣādi śīkṣaṇam* – it is one's foremost duty to take shelter of the lotus feet of a *sad-guru*, who is thoroughly established in a bona fide disciplic succession, and then accept initiation from him. The *guru* is non-different from a manifestation of Śrī Hari. 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 *sad-guru*, but if the *guru* is displeased with someone, then even Śrī Bhagavān cannot protect him. *Guru-kṛpā*, or the mercy of the *guru*, is the exclusive hope for a person who has taken shelter of him. *Gurus* can be classified into three categories: *śravaṇa-guru*, *dīkṣā-guru*, and *śīkṣā-guru*. Śrī *guru*, the worshipable Deity (Bhagavān), and the *mantra* serve the same purpose. One who considers them to be separate will not attain perfection. Hence, by understanding *guru-tattva* in truth and thus accepting shelter of 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 *sad-guru*, a *jīva* can achieve the topmost goal (*parama-puruṣārtha*).

Those who have taken shelter of the lotus feet of a *sad-guru* and received *dīkṣā* from him realise that Śrī Bhagavān is the Supreme Lord and everyone's worshipable Deity. Amongst the sixty-four limbs of *bhakti*, the nine-fold limbs of devotion (*navadhā-bhakti*) and the five-fold limbs of devotion (*pañcāṅga-bhakti*), devotion constantly accompanied by the performance of *kīrtana* (*kīrtanākhyā-bhakti*) is described as being the topmost. *Yadyapy anyā-bhaktiḥ kalau kartavyā, tadā kīrtanākhyā bhakti-samyogenaiva*

– 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 a *kaniṣṭha-adhikārī*, or neophyte devotee, who is initiated into the *viṣṇu-mantra*, *arcana* is specifically required. Therefore, for the convenience and benefit of devotees engaged in *arcana*, this *Arcana-dīpikā* is being published. It considers the distinctions and special characteristics of the births known as *śaukra* (birth from semen), *sāvitrīya* (receiving the sacred thread from a *brāhmaṇa*) and *daikṣya* (initiation into the *viṣṇu-mantras* by a bona fide *guru*). It also establishes through *śāstric* 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 *kīrtana* of the *mahā-mantra*.

A *jīva* can never achieve liberation from the entanglement of the material energy if he disregards the loving devotional service of Bhagavān. Therefore, the process for performing *arcana* of Śrī Bhagavān has been established on the basis of Śrī Nārada-*pañcarātra* and other Smṛtis. The *Śrīmad-Bhāgavatam* recommends that after receiving the *viṣṇu-mantras* from a *sad-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 he develop a reverential attitude towards the transcendental Deity and become fortunate to receive instruction on the worship of Śrī Viṣṇu, who is non-dual, or one without a second (*advaya*). Those who are adverse to service to Śrī Hari disregard the path of *arcana* and instead engage in the activities of *karma* and the cultivation of *jñāna*. On the other hand, those who perform *arcana* according to the rules of *pañcarātrika* know *bhakti-yoga* to be the topmost. Impurity exists in any endeavour devoid of the worship of Śrī Bhagavān. In the absence of a proper relationship with Bhagavān, one tends to worship many

demigods. In such consciousness, one cannot properly perform the *arcana* of Śrī Hari. Those attached to household life have envious natures and agitated minds. Due to this, they become entangled in various types of imaginary paths and disrespect the *arcana* process. When the *jīva* becomes free from the influence of his material ego and accepts his eternal occupation of servitude, then his worshipable Śrī Bhagavān manifests before him in the form of a Deity to accept his service. *Yena janma-śataiḥ pūrvaṁ vāsudevaḥ samarcitaḥ, tan-mukhe hari-nāmāni sadā tiṣṭhanti bhārata.* The exalted devotees of Śrī Bhagavān have commented on this verse as follows: To achieve the eligibility to genuinely enter *nāma-bhajana*, the *jīva* must first be elevated from the *kaniṣṭha-adhikārī* stage to the *madhyama-adhikārī* stage by rendering service to the Deity form of Bhagavān (*arcāvatāra*). 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:

*kṛṣṇa-mantra haite habe saṁsāra-mocana  
kṛṣṇa-nāma haite pābe kṛṣṇera caraṇa  
Śrī Caitanya-caritāmṛta (Ādi-līlā 7.73)*

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 a *kaniṣṭha-adhikārī*, he cannot realise the supramundane or transcendental position of Bhagavān's eternal devotees. By faithfully worshiping the Deity of Vāsudeva [Śrī Kṛṣṇa] with the help of various items, he gradually realises the intrinsic nature of the transcendental name and *mantra*, which consequently diminishes his mundane conceptions. Apart from the *arcā-vigraha*, the Deity of Bhagavān, the *jīva* maintains an intense enjoying tendency towards all other perceivable objects. Therefore, in order to enhance his

reverential attitude towards Śrī Bhagavān, the neophyte devotee is recommended to perform all of his endeavours for Bhagavān's pleasure while simultaneously completely renouncing other activities. While performing *arcana*, one must focus his attention on the *arcā-vigraha* and the process of *arcana* itself. By advancing in the process of *arcana*, one enters into the realm of *bhajana* (spontaneous devotional meditation). Although the process of *arcana* is not the priority in *bhajana*, still, *bhajana* is not opposed to the reverential service attitude required for *arcana*. In fact, the *arcā-vigraha* is a special incarnation of Bhagavān. Bhagavān's incarnations appear in this world at certain times, but both the Supersoul and the *arcā-vigraha* can be realised at all times by the process of loving devotional service. There is a basic difference between *arcana* and *bhajana*. While *arcana* is an activity performed with a reverential attitude, *bhajana* may appear to transgress such a reverential path. Still, by taking complete shelter of the chanting of *hari-nāma*, *bhajana* is in itself a complete process of exclusive devotional service to Bhagavān.

By performing *arcana* of Bhagavān, one soon feels immense pleasure within oneself, which is the cause of all varieties of perfections and auspiciousness. 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 His *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 *sūdras*.

*Arcana* is classified under three categories – *vaidika*, or that which is prescribed in Vedas, the *tāntrika*, or that which is taught in the Tantras, and *miśra*, or mixed. The altar or sacrificial arena, fire, the sun, water, and the heart are either places of *arcana* or objects of *arcana*. The Deity can be of eight kinds: carved from stone, carved from wood, made of clay, paint, sand, jewels, gold or other alloys, or mentally conceived. Furthermore, the Deity

can also be either moveable or stationary. Bathing the Deity with *mantras*, worshipping the Deity at the different *sandhyās* (intervals), 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 *pādya* (ingredients used for bathing the Deity's feet), *arghya-ācamanīya* (ingredients used for washing the mouth), incense, scents, a lamp, flowers, food, worshipping the Deity's eternal devotees in the *guru-paramparā*, chanting the *mūla-mantra*, the recitation of 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* unto Śrī Hari with single-minded pure devotion (*bhakti-yoga*), one attains loving devotional service to His lotus feet.

Being a special *avatāra* of Bhagavān, the Deity captivates the faith of the *arcaka*, the devotee who performs *arcana*, and bestows auspiciousness upon him. Those who consider the *arcā-vigraha* to be composed of certain structural ingredients and maintain an enjoying mentality towards 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 Bhagavān with sixteen varieties of paraphernalia. Sincere household devotees should worship Śrī Bhagavān with the best ingredients. The *uttama-adhikāris* or *premi-bhaktas*, those who have developed great love for Bhagavān, are beyond the rules and regulations of *varṇāśrama*. Being immersed in their mood of intense devotion, they perform worship endowed with ecstatic emotions (*bhāva-sevā*), with easily attainable ingredients. On the other hand, wealthy household-devotees should worship the Deity with the best ingredients and observe various devotional festivals

according to their capacity. Behaving in a miserly fashion in this regard makes one wicked, and consequently his service-attitude begins to deteriorate.

It is stated in the *Śrī Hari-bhakti-vilāsa*:

*krtyānyetāni tu prāyo gṛhiṇām dhanāni satām  
likhitāni na tu tyakta-parigraha-mahātmanām*

Mentioned herein are obligatory duties concerning the process of *arcana* which are 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, but in fact the Hindi edition of this volume published by Śrī Gauḍīya Vedānta Samiti has been released only by the exclusive persistence and service-attitude of my godbrother, Pūjyapāda 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 Brahmācārī, Śrīman Navīna-kṛṣṇa Brahmācārī, 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 honorable 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, 12th May 1986.

*Śrī Guru-vaiṣṇava-dāsānudāsa*  
(*Tridaṇḍi-bhikṣu*) Śrī Bhaktivedānta Vāmana

# M a ṅ g a l ā c a r a ṇ a m

*vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca  
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānviṭaṁ taṁ sa-jīvam  
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ  
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānviṭaṁś ca*

I offer *praṇāma* unto the lotus feet of *śrī-gurudeva*. This includes the *dīkṣā-guru*, the *bhajana-sīkṣā-guru*, the superlative succession of *gurus*, meaning the succession predominated by Śrī Madhvācārya and Śrī Mādhavendra Purī, and the Vaiṣṇavas of all four *yugas*, to Śrī Rūpa Gosvāmī, his elder brother Śrī Sanātana Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī, and their associates, to Śrī Advaita Acārya, Śrī Nityānanda Prabhu, Śrī Caitanya Mahāprabhu, and all of His associates, and to Śrī Rādhā and Kṛṣṇa, accompanied by all of Their *sakhis* and *mañjarīs*, headed by Śrī Lalitā and Viśākhā.

## Śrī Guru praṇāma

*om ajñāna-timirāndhasya jñānāñjana-salākayā  
cakṣur unmilitaṁ yena tasmai śrī-gurave namaḥ*

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

*namaḥ om viṣṇupādāya rādhikāyai priyātmane  
śrī-śrīmad-bhaktivedānta-nārāyaṇa iti nāmine (1)*

I offer pranma to *om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja*, who is very dear to Śrīmatī Rādhikā.

*śrī-kṛṣṇa-lilā-kathane sudakṣam audārya-mādhurya-guṇaiś ca yuktam varam vareṇyaṁ puruṣaṁ mahāntaṁ nārāyaṇaṁ tvāṁ śirasā namāmi (2)*

Śrīla Nārāyaṇa Gosvāmī Mahārāja is expert in describing *kṛṣṇa-lilā*. He is endowed with the qualities of magnanimity and sweetness, and he is the best of the great souls. Because he is always relishing Kṛṣṇa's sweetness, he is able to freely distribute that sweetness to others. I bow down and place my head at his lotus feet.

*tridaṇḍināṁ bhakta-śiromaṇiṁ ca śrī-kṛṣṇa-padābja-dhṛtaika-hṛdi caitanya-līlāmṛta-sāra-sāraṁ nārāyaṇaṁ tvāṁ satatam prapadye (3)*

*Tridaṇḍi-sannyāsī* Śrīla Nārāyaṇa Gosvāmī Mahārāja, the crown-jewel of devotees, always keeps in his heart the lotus feet of Rādhā and Kṛṣṇa, especially when Kṛṣṇa serves Śrīmatī Rādhikā. He deeply meditates on Śrī Caitanya Mahāprabhu and the internal reasons for His descent. I bow down to the lotus feet of Śrīla Nārāyaṇa Gosvāmī Mahārāja, who possesses innumerable transcendental qualities.

## **Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja praṇāma**

*namaḥ om viṣṇupādāya ācārya-simha-rūpiṇe  
śrī-śrīmad-bhakti prajñāna keśava iti nāmine (1)*

*atimartya-caritrāya svāśritānāṁ ca pāline  
jīva-duḥkhe sadārttāya śrī-nāma-prema-dāyine (2)*

I offer *praṇāma* to the lion-like *ācārya*, *jagad-guru om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhakti Prajñāna Keśava*

Gosvāmī Mahārāja, who is a thoroughly transcendental personality, who nurtures with great affection those who have taken shelter of him, who is always sad to see the sufferings of souls inimical to Kṛṣṇa, and who bestows love for the holy name.

## Śrīla Bhaktivedānta Swami Mahārāja vandanā

*namaḥ om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhūtale  
śrimate bhaktivedānta-soāmin iti nāmine (1)*

I offer *praṇāma* unto *om viṣṇupāda* Śrī Śrīmad Bhaktivedānta Swami Mahārāja, who is very dear to Kṛṣṇa, having taken shelter at His lotus feet.

*namas te sārasvate deve gaura-vāñī-pracāriṇe  
nirviśeṣa-sūnyavādi-pāścātya-deśa-tāriṇe (2)*

Our respectful obeisances unto you, O servant of Sarasvatī Gosvāmī. You are kindly preaching the message of Gaurasundara and delivering the Western countries which are filled with impersonalism and voidism.

## Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda vandanā

*namaḥ om viṣṇupādāya kṛṣṇa-preṣṭhāya bhūtale  
śrimate bhaktisiddhānta-sarasvatīti nāmine (1)*

*śrī-vārṣabhānavī-devī-dayitāya kṛpābdhaye  
kṛṣṇa-sambandha-vijñāna-dāyine prabhave namaḥ (2)*

I offer *praṇāma* time and again unto the master who bestows the science of Kṛṣṇa, who is very dear to Kṛṣṇa, who is the recipient of Śrī Vārṣabhānavī-devī Rādhikā's mercy, who is

an ocean of mercy, and who appeared on this Earth as *om viṣṇupāda Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda*.

*mādhuryojjvala-premāḍhya-śrī-rūpānuga-bhaktida-  
śrī-gaura-karuṇā-śakti-vigrahāya namo 'stu te (3)*

I offer *praṇāma* unto he who is the embodiment of that *rūpānuga-bhakti* which is radiant with the conjugal love of Śrī Rādhā-Kṛṣṇa, and who is the personification of Śrī Gaurāṅga Mahāprabhu's mercy potency.

*namas te gaura-vāṇī-śrī-mūrtaye dīna-tāriṇe  
rūpānuga-viruddhā 'pasiddhānta-dhvānta-hāriṇe (4)*

I offer *praṇāma* unto he who is the embodiment of Mahāprabhu's teachings, who is the deliverer of the fallen, and who is the annihilator of the darkness arising from misconceptions which are opposed to the philosophy enunciated by Śrīla Rūpa Gosvāmī.

## **Śrīla Gaurakīśora dāsa Bābājī Mahārāja vandanā**

*namo gaura-kīśorāya sāksād-vairāgya mūrttaye  
vipralambha-rasāmbhode! pādāmbujāya te namaḥ*

I offer *praṇāma* unto the lotus feet of Śrīla Gaurakīśora dāsa Bābājī Mahārāja, who is renunciation personified and an ocean of *vipralambha-rasa*.

## **Śrīla Bhaktivinoda Ṭhākura vandanā**

*namo bhaktivinodāya sac-cid-ānanda-nāmine  
gaura-śakti-svarūpāya rūpānuga-varāya te*

I offer *praṇāma* unto Saccidānanda Śrī Bhaktivinoda, who is the foremost of *rūpānuga* devotees and the embodiment of Śrī Caitanya Mahāprabhu's *śakti*.

## Śrīla Jagannātha dāsa Bābāji Mahārāja vandanā

*gaurāvairbhāva-bhūmes toam nirdeṣṭā sajjana-priyaḥ  
vaiṣṇava-sārvabhauma-śrī-jagannāthāya te namaḥ*

I offer *praṇāma* unto Vaiṣṇava-sārvabhauma Śrī Jagannātha dāsa Bābāji Mahārāja, who indicated the precise location of Śrī Gaurasundara's appearance, and who is dear to all saintly persons.

## Śrī Vaiṣṇava vandanā

*vāñchā-kalpa-tarubhyaś ca kṛpā-sindhubhya eva ca  
patitānām 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 conditioned souls.

## Śrī Nityānanda praṇāma

*saṅkarṣaṇaḥ kāraṇa-toya-śāyī  
garbhoda-śāyī ca payobdhi-śāyī  
śeṣaś ca yasyāmśa-kalāḥ sa nityā-  
nandākhyā-rāmaḥ śaraṇam 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.

## Śrī Gaurāṅga praṇāma

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

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

## Śrī Kṛṣṇa praṇāma

*he kṛṣṇa! karuṇā-sindho! dīna-bandho! jagat-pate!  
gopeśa! gopikā-kānta! rādhā-kānta! namo 'stu te*

I offer praṇāma unto Śrī Kṛṣṇa, 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 *gopīs* headed by Śrīmatī Rādhikā.

## Śrī Rādhā praṇāma

*tapta-kāñcana-gaurāṅgi! rādhe! vṛndāvaneśvari!  
vṛṣabhānu-sute! devi! praṇamāmi hari-priye!*

I offer praṇāma unto Śrīmatī Rādhikā, whose complexion is like molten gold, and who is the queen of Vṛndāvana. She is the daughter of Vṛṣabhānu Mahārāja, and She is very dear to Śrī Kṛṣṇa.

## Śrī Sambandhādhideva praṇāma

*jayatām suratau 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 refuge, and Their lotus feet are everything to me.

## Śrī Abhidheyādhideva praṇāma

*dīvyad-vṛndāraṇya-kalpa-drumādhaḥ  
śrīmad-ratnāgāra-simhāsana-sthau  
śrī-śrī-rādhā-śrīla-govinda-devau  
preṣṭhālībhiḥ sevyaṃānau smarāmi*

I meditate upon Śrīmatī Rādhikā and Śrīman Govindadeva, who are seated on an effulgent throne beneath a desire tree in a temple composed of jewels in the supremely beautiful land of Śrī Vṛndāvana, accepting service from Their beloved *sakhīs*, headed by Lalitā and Viśākhā.

## Śrī Prayojanādhideva praṇāma

*śrīmān-rāsa-rasārambhī vaṃśīvaṭa-taṭa-sthitaḥ  
karṣaṇa-veṇu-svanair gopīr gopināthaḥ śriye 'stu naḥ*

May that Śrī Gopinātha, who originated the transcendental mellow of the *rāsa-līlā* and who stands at Vaṃśīvaṭa, attracting the *gopīs* with the melody of His flute, bestow His benediction upon me.

## Śrī Tulasī praṇāma

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

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

*bhaktyā vihīnā aparādha-lakṣaiḥ  
kṣiptās ca kāmādi-taraṅga-madhye  
kṛpāmayi! tvām śaraṇam prapannā  
vṛnde! numas te caraṇāravindam*

Devoid of devotion and guilty of committing unlimited offences, I am being tossed about in the ocean of material existence by the turbulent waves of lust, anger, greed, and so forth. Therefore, O merciful Vṛndā-devī! I take shelter of you and offer *praṇāma* unto your lotus feet.

## Śrī Pañca-tattva praṇāma

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

[All glories to] Śrī Caitanya Mahāprabhu, Śrī Nityānanda Prabhu, Śrī Advaita Prabhu, Śrī Gadādhara Prabhu, Śrīvāsa Ṭhākura, and all the devotees of Gaura.

## Samaṣṭi-gata praṇāma

*gurave gauracandrāya rādhikāyai tadālaye  
kṛṣṇāya kṛṣṇa-bhaktāya tad-bhaktāya namo namaḥ*

I offer *praṇāma* to *śrī-gurudeva*, Śrī Gauracandra, Śrīmatī Rādhikā and Her associates, Śrī Kṛṣṇa and His devotees, and to all Vaiṣṇavas.

## Mahā-mantra

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare  
hare rāma hare rāma rāma rāma hare hare*

## Jaya-dhvani

*Śrī Śrī Guru-Gaurāṅga-Gāndharvikā-Giridhārī-Rādhā-Vinoda-bihārījī ki jaya!*

*Om viṣṇupāda paramahaṁsa parivorājakācārya aṣṭottara-śata Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja ki jaya!*

*Nitya-lilā-praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja ki jaya!*

*Nitya-lilā-praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhaktivedānta Swami Mahārāja ki jaya!*

*Nitya-lilā-praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja ki jaya!*

*Nitya-lilā-praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda ki jaya!*

*Nitya-lilā-praviṣṭa om viṣṇupāda paramahaṁsa bābājī Śrī Śrīla Gaurakiśora dāsa Gosvāmī Mahārāja ki jaya!*

*Nitya-lilā-praviṣṭa om viṣṇupāda saccidānanda Śrīla Bhaktivinoda Ṭhākura ki jaya!*

*Nitya-lilā-praviṣṭa om viṣṇupāda vaiṣṇava-sārvabhauma Śrīla Jagannātha dāsa Bābājī Mahārāja ki jaya!*

*Śrī-gauḍīya-vedāntācārya Śrīla Baladeva Vidyābhūṣaṇa Prabhu ki jaya!*

*Śrīla Viśvanātha Cakravartī Ṭhākura ki jaya!*

*Śrīla Narottama-Śrīnivāsa-Śyāmānanda prabhu-traya ki jaya!*

*Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī Prabhu ki jaya!*

*Śrī rūpānuga-gauḍīya-guru-varga ki jaya!*

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

Śrī Śvarūpa Dāmodara-Rāya Rāmānandādi śrī-gaura-  
pārṣada-ṽṛnda kī jaya!

Nāmācārya Śrīla Haridāsa Ṭhākura kī jaya!

Prema se kaho Śrī Kṛṣṇa Caitanya Prabhu Nityānanda Śrī  
Advaita Gadādhara Śrīvāsādi Gaura-bhakta-ṽṛnda kī jaya!

Śrī Antardvīpa Māyāpura, Śimantadvīpa, Godrumadvīpa,  
Madhyadvīpa, Koladvīpa, Ṛtudvīpa, Jahnudvīpa,  
Modradrumadvīpa, Rudradvīpātmaka Śrī Navadvīpa-  
dhāma kī jaya!

Śrī Śrī Rādhā-Kṛṣṇa gopa-gopī-go-govardhana-dvādaśa  
vanātmaka Śrī Vraja-maṇḍala kī jaya!

Śrī Śyāma-kuṇḍa-Rādhā-kuṇḍa-Yamunā-Gaṅgā-Tulasī-  
Bhaktidevī kī jaya!

Śrī Jagannātha-Baladeva-Subhadrā-Sudarśanaḥ kī jaya!

Sarva-vighna-vināśakārī Śrī Nṛsiṃhadeva kī jaya!

Bhakta-pravara Śrī Prahlāda Mahārāja kī jaya!

Cāro dhāma, sampradāya, ācārya ṽṛnda kī jaya!

Ākara maṭha-rāja Śrī Caitanya Maṭha kī jaya!

Śrī Śrī Keśavaḥ Gauḍīya Maṭha aura anyānya śākhā  
maṭha samūha kī jaya!

Śrī-harināma-saṅkīrtana kī jaya!

Ananta-koṭi vaiṣṇava-ṽṛnda kī jaya!

Samāgata bhakta-ṽṛnda kī jaya!

Śrī-gaura-premānande! hari hari bol!

## Translation of keywords:

*nitya-lilā-praviṣṭa* – one who has entered *nitya-lilā*, the eternal pastimes of the Lord

*aṣṭottara-śata* – literally means ‘one hundred and eight;’ it is an honorific that indicates auspiciousness and the exalted nature of the devotee

*prabhu-traya kī jaya!* – all glories to the three masters

*prema se kaho* – with great love call out

*Śrī Śrī Rādhā-Kṛṣṇa gopa-gopī-go-govardhana-dvādaśa vanātmaka Śrī Vraja-maṇḍala kī jaya* – all glories to Śrī Vraja-maṇḍala, which is consisting of Śrī Śrī Rādhā-Kṛṣṇa, the *gopas*, *gopīs*, cows (*go*), Govardhana and the twelve forests (*dvādaśa vana*)

*sarva-vighna-vināśakārī* – one who destroys all obstacles

*bhakta-pravara* – the foremost devotee

*cāro dhāma, sampradāya, ācārya vṛnda kī jaya* – all glories to the four *dhāmas*, *sampradāyas*, and *ācāryas*

*ākara maṭha-rāja Śrī Caitanya Maṭha kī jaya* – all glories to Śrī Caitanya Maṭha, the monarch and birthplace of all other Gauḍīya Maṭhs

*Śrī Śrī Keśavajī Gauḍīya Maṭha aura anyānya śākhā maṭha samūha kī jaya!* – all glories to Śrī Śrī Keśavajī Gauḍīya Maṭh and to the multitude of all of its branching Maṭhs

*ananta-koṭi vaiṣṇava-vṛnda kī jaya* – all glories to all the countless Vaiṣṇavas

*samāgata bhakta-vṛnda kī jaya* – all glories to the assembled devotees



# Chapter One

## *The Deity and the Process of Worship*

### **Śrī Arcā and Arcana**

To bestow causeless mercy upon the *jīvas*, the supremely compassionate *svayam-bhagavān* Śrī Kṛṣṇa is perpetually manifest in this illusory material world in two forms: as the worshipful Deity (*śrī-arcā-vigraha*) and as the holy name (*śrī-harināma*). The Deity of Bhagavān is non-different from His eternal form. Therefore, it is mentioned in the *Śrī Caitanya-caritāmṛta*, “*pratimā naha tumi, sākṣāt vrajendra-nandana* – My dear Lord, You are not a statue; You are directly the son of Mahārāja Nanda.” The *arcā-vigraha* of Śrī Kṛṣṇa is none other than Vrajendra-nandana Śrī Kṛṣṇa Himself. Despite being non-different, there exists a mutual distinction between the two on the basis of Their variegated pastimes. In the spotless Purāṇa, the *Śrīmad-Bhāgavatam* (11.27.12), eight types of Deity forms have been mentioned:

*śailī dārumayī lauhī lepyā lekhyā ca saikatī  
manomayī maṇimayī pratimāṣṭa-vidhā smṛtā*

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 alloy, (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 offense to consider the Deity of Śrī Bhagavān to be a mundane idol, doll, or puppet. Atheistic concepts such as thinking that the Deity is made out of stone, wood, or any other alloy and then assigned the identity of Bhagavān, or that the spiritual Absolute Truth has appeared in this material form, or that this material form has been transformed into a transcendental object, comprise the road leading to hell. The scriptures describe those who maintain such ideas as *nārakī*, or destined for residence in hell.

*arcyē viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jāti-buddhir  
viṣṇor vā vaiṣṇavānām kali-mala-mathane pāda-tīrthe 'mbu-buddhiḥ  
śrī-viṣṇor nāmnī mantrē sakala-kaluṣahe śabda-sāmānya-buddhir  
viṣṇau sarveśvareṣe tad-itara-sama-dhīr yasya vā nārakī saḥ*  
*Padma Purāṇa*

A person is destined for residence in hell who considers the Deity to be made out of wood, stone, or any alloy, who considers the *guru*, who is an eternal devotee of Bhagavān, to be an ordinary human who is subject to death, who considers a Vaiṣṇava to belong to a particular caste or creed, who considers *caranāmṛta*, water which 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 and the *mantra* of Śrī Viṣṇu, which destroy all types of sinful reaction, to be ordinary material sound vibrations, and who considers the supreme controller Śrī Viṣṇu to be equal to the many demigods.

When with a reverential attitude one performs the worship of the Deity form with various articles according to the guidelines of the Pañcarātra, this is called *arcana*. Though externally the *arcana* performed by the neophyte devotees (*kaniṣṭha-adhikārī*) 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, there exists the conception of 'I' and 'Mine' towards his gross and subtle bodies. In the loving service (*bhāva-sevā*) of devotees following the path of *rāgānuga-bhakti*, there is a direct service relationship between the pure soul and Bhagavān, who is beyond the reach of the mundane senses and the material elements found within the creation.

Constitutionally the *jīva* is an eternal servant of Bhagavān, but due to becoming adverse to Bhagavān, he identifies himself with the material body. Since time immemorial he wanders 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 achieve Bhagavān and he will remain imprisoned in the jailhouse of the illusory energy. When in his heart a fortunate *jīva* becomes inclined towards serving Bhagavān, only then is he able to attain Śrī Kṛṣṇa's eternal association. Hence, the inclination to serve Bhagavān by performing *bhagavad-bhakti* is the only means to attain Him. This is the irrefutable conclusion unanimously accepted by the Śrūtis, Smṛtis, Upaniṣads, Purāṇas, Pañcarātra and all other scriptures.

*Arcana* is counted as one of the ninefold limbs of devotion mentioned in *Śrīmad-Bhāgavatam*:

*śravaṇam kīrtanam viṣṇoḥ smaraṇam pāda-sevanam  
arcanam vandanam dāsyam sakhyam 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 *Caitanya-caritāmṛta*:

*śraddhā viśeṣataḥ prītiḥ śrī-mūrter aṅghri-sevane  
 śrīmad-bhāgavatārthānām āsvādo rasikaiḥ saha  
 sajātīyāśaye snigdhe sādhaus saṅgaḥ svato vare  
 nāma-saṅkīrtanaṁ śrīman-mathurā-maṅḍale sthitiḥ  
 Bhakti-rasāmṛta-sindhu (2.86.61)*

One should lovingly worship the lotus feet of the Deity with full faith, one should taste 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 towards oneself, one should chant *harināma* in the association of devotees, and one should reside within the jurisdiction of Mathurā.

*sādhu-saṅga, nāma-kīrtana, bhāgavat-śravaṇa  
 mathurā-vāsa, śrī-mūrtira śraddhāya sevana  
 sakala sādhana-śreṣṭha ei pañca aṅga  
 kṛṣṇa-prema janmāya ei pāñcera alpa-saṅga  
 Śrī Caitanya-caritāmṛta (Madhya-līlā 22.128, 129)*

One should remain in the association of advanced devotees, chant *harināma* 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 a slight execution of them causes the awakening of *kṛṣṇa-prema*.

*Śrī-nāma-saṅkīrtana* alone is the religious process of this age (*yuga-dharma*). One can achieve the ultimate perfection of *kṛṣṇa-prema* only through the performance of unalloyed cultivation of the holy name (*śrī-nāma-bhajana*). Cultivation of the holy name does not even require any formal initiation into *mantras* and so forth. However, to minimise the self-degrading tendencies of those who possess covetous natures and agitated minds due

to 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 special guidelines for the performance of Deity worship (*arcana*).

There are also rules for atonement in cases where initiated devotees have either disregarded or transgressed the vows taken at the time of *dīkṣā* and the guidelines for performing *arcana*. Thus, in all Vaiṣṇava *sampradāyas* there are provisions to eradicate the covetous natures and agitated minds of devotees who have received initiation and are therefore qualified to perform *arcana*. These provisions are none other than the particular systematic arrangements for those who have accepted *śrī-mahā-mantra* initiation and *dīkṣā* to perform *arcana*.

During the process of *arcana*, Bhagavān's holy name always remains the prime factor. The performance of *kīrtana* of the holy names of the Lord is the life and soul of *arcana*. Deity worship which is devoid of *nāma-saṅkīrtana* does not yield any result. Especially in Kali-yuga, it is prescribed that one perform not only *arcana* but all limbs of *bhakti* with the support of *kīrtana*. Therefore, from the time of waking the Deity until the time one offers Him flowers before He goes to sleep at night, in all of the activities of *arcana* one must perform *śrī-nāma-saṅkīrtana*.

All revealed scriptures and saintly persons unanimously proclaim that upon receiving formal initiation (*pañcarātrika-dīkṣā*) 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 (*gṛhastha*) to faithfully perform *arcana* of the *śrī-vigraha*. Otherwise, there remains every possibility of falling down from spiritual life due to being covetous or miserly.

*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*. *Arcana* lovingly performed solely for Bhagavān's pleasure and for the enhancement of one's devotion is a limb of *bhakti* and direct service to Bhagavān. The *arcana* performed by unalloyed pure devotees in the line of Śrīla Rūpa Gosvāmī (*rūpānugas*) is *bhaktyaṅga-arcana*. It is improper to employ the processes of *japāṅga*, *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 that *arcana* of Bhagavān which is included within nine-fold (*navadhā*) and five-fold (*pañcadhā*) *bhakti*. This is because the Deity being worshiped by a pure devotee is directly Bhagavān Himself and is perpetually manifest.

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 formally installed Deities of Bhagavān, either ancient or modern, in separate temples for the purpose of performing or preaching the glories of *bhagavat-sevā*. The first kind is simple worship that depends on the availability of paraphernalia according to one's means, whereas the second kind is *rāja-sevā* or a royal standard of worship. In the royal standard, the worship must be performed daily without fail. Any irregularity makes 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 to be faced while executing the rules and regulations of *arcana*. With resolute determination one 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 *grhasthas* can vary the quantity of *bhoga* offerings to the Deity depending on the requirements of family, Vaiṣṇavas, guests, and visitors. Even on fasting days one must offer grains to the Deity, but must not accept those offered grains oneself. Those grains can be taken the next day or given to someone who is not fasting. One should perform worship favourably according to the different seasons and should also offer the Deity of Bhagavān seasonal fruits, grains, sweets, and so on. It is obligatory to remain extremely careful not to commit any *sevā-aparādha*.

### **The five limbs of arcana (pañcāṅga-arcana)**

Generally there are five limbs of *arcana*. This is also known as *pañcāṅga-viṣṇu-yajña*, the five-fold sacrifice performed for the pleasure of Viṣṇu. It includes various services beginning from the awakening of the Deity in the *brāhma-muhūrta* until His flower offering at the time of resting at night (*śayana-puṣpāñjali*). The five limbs are *abhigamana*, *upādāna*, *yoga*, *svādhyāya*, and *ijyā*.

- *Abhigamana*: cleansing the Deity's temple, anointing the Deity with colours and sandalwood paste (*candana*), and at night removing the garlands, flowers, and so forth which have been offered to the Deity.
- *Upādāna*: picking flowers and *tulasī* leaves, and gathering incense and the various items required for worship.

- *Yoga-bhūta-śuddhi*: meditating on oneself as a purely spiritual eternal servant of Śrī Kṛṣṇa in the transcendental realm of Vraja, beyond the material body and mind.
- *Svādhyāya*: meditating on the meaning of *harināma* and the *mantras* received at the time of *dīkṣā* while chanting them, performing *kīrtana*, reciting verses and prayers, performing congregational chanting, studying and following the scriptures such as *Śrīmad-Bhāgavatam*, *Caitanya-caritāmṛta*, and other *bhakti-śāstras* that are endowed with true *siddhānta*.
- *Ijyā*: serving one's worshipable Deity in various ways.

This *pañcāṅga-arcana* is not a temporary, mundane activity, but an eternal, supremely pure limb of *bhakti* which helps one to 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 (*rūpānugas*), has been compiled in summary form from Śrīla Sanātana Gosvāmī's *vaiṣṇava-smṛti Śrī Hari-bhakti-vilāsa*, and from the literature, essays, and instructions of various saintly *mahājanas*.

# Chapter Two

*Activities performed during the early morning period  
(Brāhma-muhūrta-kṛtya / Nitya-Kṛtya)*

## **Brāhma-muhūrta**

One *danḍa* comprises twenty four minutes and two *danḍas*, 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 should leave the bed saying, “Śrī Śrī Guru Gaurāṅga Śrī Śrī Rādhā Vinodabihārījī kī jaya!” and chanting the *pañca-tattova-mantra* and the *mahā-mantra*. Then one should brush the teeth, wash one’s mouth, face, hands, and feet, and then bathe after passing stool. In the case of emergency, such as sickness, when one cannot bathe, one should at least change into fresh clothes. Afterward, while meditating on the lotus feet of *śrī-gurudeva*, one must glorify him by chanting *Śrī Guru-vandanā*, *Śrī Gurvaṣṭaka*, etc. Then, with heartfelt devotion one should chant *kṛṣṇa-nāma* and recite the following prayers:

*jayati jana-nivāso devakī-janma-vādo  
yadu-vara-pariṣad svaiḥ dorbhir asyann adharmam  
sthira-cara-vṛjina-ghnaḥ su-smita-śrī-mukhena  
vraja-pura-vanītānām vardhayan kāmadevam (1)*

There are doubts concerning His being born from the womb of Devakī. All glories to that Yaśodā-nandana, who resides within the hearts 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. Despite the controversy concerning His birth, 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*.

*vidagdha-gopāla-vilāsinīnām  
sambhoga-cihnāṅkita-sarva-gātram  
pavitram āmnāya girām agamyam  
brahma prapadye navanīta-cauram (2)*

I take shelter of that topmost relisher of *rasa*, the supreme Absolute Truth Gopāla Śrī Kṛṣṇa, who on different parts of His body bears the signs of conjugal union with the expert *gopīs*, who steals butter, and who is incomprehensible through Vedic statements.

*udgāyatīnām aravinda-locananam  
vrajāṅganānām divam asprśad dhvaniḥ  
daḥnaś ca nirmanthana-śabda-miśrito  
nirasyate yena diśām amaṅgalam (3)*

When mixed 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 at this time. Afterward, one should offer prostrated

obeisances unto Śrī Śrī Guru Gaurāṅga and Śrī Śrī Rādhā-Vinodabihārījī.

## Brushing the teeth

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 also must have bark. One should hold it from its root end and brush the teeth with the opposite end. Those who perform *arcana* should properly brush their teeth even on fast days.

## Bathing (snāna)

Those who are able should bathe with cold water in the early morning. If one can't bathe with cold water, he can bathe with luke-warm water. Before bathing one should complete the activities of passing urine and stool.<sup>1</sup> For bathing, well-water is good, pond-water is better, and river-water is best. The topmost form of bathing is performing *kīrtana* of Kṛṣṇa's holy names, and remembering Kṛṣṇa. This is also known as *mānasa-snāna*, or

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1 After passing stool, one should not touch anything with the left hand (door, tap, towel, soap, etc.). One should wash his hands with earth or soap, taking the soap in the right hand, making it soapy, putting the soap down and then rubbing ones right hand with the left. This should be done a minimum two to three times. One should not bathe naked nor in impure water. Also, using oil after bathing is considered impure. One should apply oil to one's hair or body before taking bath. One should not brush one's teeth, shave, or cut ones nails after bathing. While passing urine one should not stand but should squat down and pass in such a manner as to not contaminate ones cloth. After passing urine one should purify oneself by first washing one's genital, hands, and feet with water, and then by rinsing one's mouth.

mental bath. After bathing in water, every person must perform *mānasa-snāna*. The supremacy of the *mānasa-snāna* is confirmed in the scriptures:

*apavitraḥ pavitro vā  
sarvāvasthām gato 'pi vā  
yaḥ smaret puṇḍarikākṣaṁ  
sa bāhyābhyantara-śuciḥ  
Garuḍa-purāṇa*

Whether one is contaminated, pure, or has passed through all conditions and stages of life, if one remembers the lotus-eyed Lord, Puṇḍarikākṣa, Śrī Kṛṣṇa, one becomes pure both externally and internally.

## Tying the śikhā (śikhā-bandhana)

After bathing, one should comb the hair and tie the *śikhā*<sup>2</sup> while remembering *gāyatrī*, along with the syllable 'om.' In other words, chant one time either the *brahma-gāyatrī* or *gopāla-mantra*.

## Putting on one's cloth

After bathing, one should put on clean cloth. Unwashed cloth, cloth which was washed many days before, cloth washed by a washerman, dirty or contaminated cloth (e.g., cloth stained by *prasāda*), wet cloth, or cloth worn at the time of passing stool or urine cannot be worn at the time of performing *arcana* to the Lord.<sup>3</sup> It is improper to wear woolen cloth while performing

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

3 One should also not enter the Deity room or the kitchen with such contaminated cloth, nor should one touch the Deity paraphernalia and kitchen pots. Also one should not clean the Deities' paraphernalia or wash pots in one's

*arcana*, because there is always the possibility of woolen fibres falling on the *arcana* paraphernalia.

## Applying tilaka (tilaka-dhāraṇa)

After sitting on a clean seat called an *āsana*, pour Ganges water into the *pañca-pātra*<sup>4</sup> and place a *tulasī* leaf in it. Taking a little of this water in the palm of the left hand, rub into it *tulasī* soil from the base of the plant.<sup>5</sup> In the absence of Ganges water, put fresh water in the *pañca-pātra* and add a *tulasī* leaf to it. Then, while remembering the Ganges and other sacred rivers, touch this water and chant the following *tīrtha-āvāhana* mantra to invoke the various holy rivers to the *pañca-pātra*:

*gaṅge ca yamune caiva  
godāvāri sarasvatī  
narmade sindho kāveri  
jale 'smin sannidhiṃ kuru*

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*gamchā* that was used for going to the toilet, or wearing clothing slept in the night before. In the glossary see also *Prasādi* and *Jhuṭhā*.

4 *Pañca-pātra* literally means ‘five containers,’ containing auspicious ingredients that are used in the *arcana* of the Deity. The five containers are: (1) an *ācamana* cup for the *pūjāri*; (2) *śuddhodaka*, purified water; (3) *pādya*, footwash; (4) *arghya*, auspicious water for welcoming; and (5) *ācamana*, mouthwash for the Deity. Nowadays, these five containers are substituted by one cup, containing water, and it is called *pañca-pātra*. The *pañca-pātra* is also sometimes referred to as the *ācamana* cup. The *pūjāri* should set aside one *ācamana* cup for himself and one for the Deity. One should be careful not to use the *ācamana* cup meant for the Deity for one's own self, like performing *ācamana* or purifying one's hands etc., and vice-versa, one should not use the *ācamana* cup meant for oneself for the Deity, like purifying and offering articles etc.

5 Even in the absence of Ganges water one may mix soil from the base of the *tulasī* plant into the water, because all the holy waters of all holy places (*tīrthas*) reside at the base of *tulasī*. Also, it is good practice to use fresh water every day in one's *pañca-pātra*, because the water can get stale (begin to smell like brass), or get dirty, and even insects may fall in. The water in the *pañca-pātra* meant for the Deity should be changed every day. If there is a *tulasī* leaf in the old water, it may be thrown out into the garden or onto a plant etc.

O Gaṅgā, O Yamunā, O Godāvārī, 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. Then, with twelve *mantras* beginning with *om keśavāya namaḥ*, apply *tilaka* by forming the *ūrdhva-puṇḍra*, the temple of Śrī Hari (two upwardly raised lines) on twelve different parts of the body, starting with the forehead.<sup>6</sup> There must be a clean space in the middle of the *ūrdhva-puṇḍra*. The centre of the eyebrows extending three-quarters of the way down the nose is called the *nāsāmūla*. Starting from the centre of the eyebrows, form the *ūrdhva-puṇḍra* on the forehead reaching up to the beginning of the hairline. The *mantra* to invoke remembrance of the twelve names of the Lord that are to be chanted while applying the *tilaka* is as follows:

*lalāṭe keśavam dhyāyen  
nārāyaṇam athodare  
vakṣaḥ-sthale mādhavam tu  
govindam kaṅṭha-kūpake*

*viṣṇum ca dakṣiṇe kukṣau  
bāhau ca madhusūdaam  
trivikramam kandhare tu  
vāmanam vāma-pārśvake*

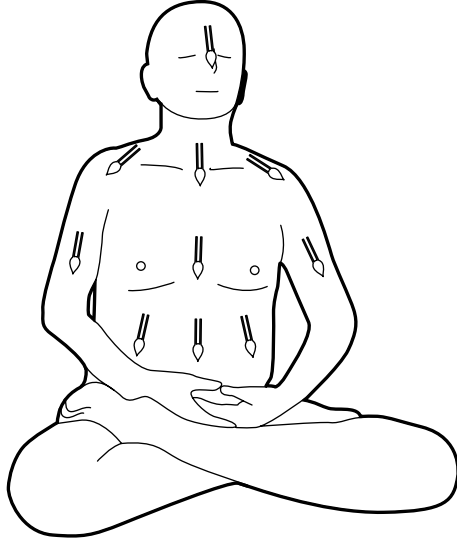
*śrīdharam vāma-bāhau tu  
hṛṣīkeśam ca kandhare  
pṛṣṭhe tu padmanābham ca  
kaṭyām dāmodaram nyaset*

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6 Do not apply *tilaka* in the bathroom. The *tilaka* marking should not be too big, making it look clumsy, or so small that you cannot see it. It shouldn't be crooked, or off-centred. The ball of *tilaka* should not be dirty and it should not be kept in a box as a wet paste. The *tilaka* paste should be feshly made and applied every day while sitting, not standing.

*tat prakṣāḷana-toyaṃ tu  
vāsudevāya mūrdhani*

When one marks the forehead with *tilaka*, he must remember Keśava. When one marks the lower abdomen, he must remember Nārāyaṇa. For 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 right 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 back. Vāsudeva should be remembered when marking the top of the head.



In accordance with the above *ślokas*, chant the following *mantras* while touching the different parts of the body:<sup>7</sup>

- on the forehead – *om keśavāya namaḥ*
- on the belly – *om nārāyaṇāya namaḥ*
- on the chest – *om mādhavāya namaḥ*
- on the hollow of the neck – *om govindāya namaḥ*
- on the right side of the abdomen – *om viṣṇave namaḥ*
- on the right arm – *om madhusūdanāya namaḥ*
- on the right shoulder – *om trivikramāya namaḥ*
- on the left side of the abdomen – *om vāmanāya namaḥ*
- on the left arm – *om śrīdharāya namaḥ*
- on the left shoulder – *om hṛṣīkeśāya namaḥ*
- on the upper back – *om padmanābhāya namaḥ*
- on the lower back – *om dāmodarāya namaḥ*

Finally, after purifying the hand, the remaining water, mixed with *gopī-candana*, should be wiped upon the top of the head while chanting *om vāsudevāya namaḥ*.

## Ācamana

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

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<sup>7</sup> One may first apply the *tilaka* to the different parts of the body, and after finishing applying all the *tilakas*, one should chant the below mentioned *mantras* while touching each of the *tilakas*. In other words, after you apply *tilaka* to all the parts, then you go back and touch all those parts again. Alternatively, one may chant the below mentioned *mantras* as he applies the *tilaka* to the different parts of the body.

*Sādhāraṇa-ācamana*: Men should wrap their *brāhmaṇa* thread<sup>8</sup> three times around the thumb of the right hand. Taking in the left hand one *ācamana* spoon with water in it, place a little water in the palm of the right hand; and after chanting *om keśavāya namaḥ*, sip a little water<sup>9</sup> and throw the rest to the side. After purifying the hand with a new spoon of water, repeat the above process of *ācamana* while chanting *om nārāyaṇāya namaḥ* and *om mādhavāya namaḥ*.

*Viśeṣa-ācamana*: Taking the *ācamana* spoon, purify the hands with water. Then chant:

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8 *Upavīta* (using the *brāhmaṇa* thread). The *brāhmaṇa* thread is actually composed of three different threads, each comprised of nine twisted strands. It is received from *śrī-guru* at the time of the *upanayana-saṁskāra*. Only men should wear the *brāhmaṇa* thread. The *brāhmaṇa* thread represents the *guru-paramparā*, and therefore, this thread is sacred and should not get contaminated. While passing water or stool, one should wrap the sacred thread around the right ear three times. It is described in the scriptures that since all the holy *tīrthas* reside in the right ear, the thread remains pure in that position even as the rest of the body becomes impure. While doing *ācamana*, chanting *gāyatrī*, performing *arcana*, and offering *bhoga*, etc., one should perform the worship with the thread wrapped around the thumb of the right hand three times. If the *brāhmaṇa* thread is too short, then wrapping it around the thumb once will suffice. The *brāhmaṇa* thread should never come below the navel, touch the ground, or touch ones feet. If the *brāhmaṇa* thread gets contaminated or dirty, then one may clean it with soap. If the thread gets cut or breaks, one should change it with a new *brāhmaṇa* thread. One may also change the thread if it gets too old, dirty or contaminated. Auspicious days to change the thread are Ekādaśī, Gaurapūrṇimā, Guru-pūrṇimā, etc. To change the thread, one should get a bona fide *brāhmaṇa* thread (made by someone initiated by a *sad-guru*), wash it, and dry it. Afterward, it should be given to the *pūjārī* who will offer it to the lotus feet of Śrī Gaurāṅga, with a small amount of *candana* applied to it. After receiving it one should put on the thread before chanting one's *gāyatrī* and perform the *gāyatrī* with both the old and new threads wrapped around the thumb of the right hand. After finishing the *gāyatrī*, one should carefully take off the old thread, passing by the feet without touching them. One should then discharge the old thread by putting it into a sacred river or pond.

9 While sipping water, one should not make a slurping sound. Also, one should not contaminate the *brāhmaṇa* thread by touching it to the mouth.

- *oṃ keśavāya namaḥ* – place water in right hand and sip; purify hand with water
- *oṃ nārāyaṇa namaḥ* – place water in right hand and sip; purify hand with water
- *oṃ mādhavāya namaḥ* – place water in right hand and sip; purify hand with water
- *oṃ govindāya namaḥ* – purify the right hand with water
- *oṃ viṣṇave namaḥ* – wash the left hand with water
- *oṃ madhusūdanāya namaḥ* – wash the upper lip with water applied to your right fore finger
- *oṃ trivikramāya namaḥ* – wash the lower lip with water applied to your right fore finger
- *oṃ vāmanāya namaḥ* – wash the space beneath the nose and above the upper lip with water applied to your right fore finger
- *oṃ śrīdharāya namaḥ* – wash the space beneath the lower lip and the chin with water applied to your right fore finger
- *oṃ hṛṣīkesāya namaḥ* – wash both hands with water
- *oṃ padmanābhāya namaḥ* – wash both feet with water
- *oṃ dāmodarāya namaḥ* – wash (sprinkle) the forehead with water (then leave the spoon of the *pañca-pātra*)
- *oṃ vāsudevāya namaḥ* – touch the mouth with the right thumb touching the upper and lower lips
- *oṃ saṅkarṣaṇāya namaḥ* – touch the right nostril with the right thumb
- *oṃ pradyumnāya namaḥ* – touch the left nostril with the right thumb
- *oṃ aniruddhāya namaḥ* – touch the right eye with the right thumb
- *oṃ puruṣottamāya namaḥ* – touch the left eye with the right thumb
- *oṃ adhoksajāya namaḥ* – touch the right ear with the right thumb

- *om nṛsimhāya namaḥ* – touch the left ear with the right thumb
- *om acyutāya namaḥ* – touch the navel with the right thumb
- *om janārdanāya namaḥ* – touch the heart with the right thumb
- *om upendrāya namaḥ* – touch the forehead with the right thumb
- *om haraye namaḥ* – touch the right arm with the right thumb
- *om kṛṣṇāya namaḥ* – touch the left arm with the right thumb

Finally, recite the following *mantra*:

*om tad viṣṇoḥ paramaṁ padaṁ sadā  
paśyanti sūrayaḥ divīva cakṣur ātatam*

*Ṛg Veda Saṁhitā*

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 *viśeṣa-ācamana*, ordinary *ācamana* will serve the purpose.

## **Chanting the mantras given by the guru (sandhyā-upāsanā)**

After performing *ācamana*, one should chant the *mantras* given by the *guru*. The period beginning 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* should be performed facing east in the morning and noon, and facing north in the evening.<sup>10</sup>

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<sup>10</sup> Chanting the *mantras* given by the *guru* is also called *āhnikā*. They should be

## Awakening the Lord

Now one should enter the temple and, while remaining outside the Deity room, ring the temple bell<sup>11</sup> and pray to the Lord to awaken by reciting either the *śruti-stava* (*Śrīmad-Bhāgavatam* 10.87.14-41) or the following verses:

*so 'sāv adabhra-karuṇo bhagavān vivṛddha-  
prema-smitena nayanāmburuhaṁ vijṛmbhan  
utthāya viśva-vijayāya ca no viśādaṁ  
mādhvayā girāpanayatāt puruṣaḥ purāṇaḥ*

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

*deva prapannārtti-hara prasādaṁ kuru keśava  
avalokana-dānena bhūyo mām pārayācyuta*

O Keśava, O infallible one, O remover of the distress of the surrendered souls! Kindly bestow mercy upon me by again awarding me Your transcendental glance.

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chanted after taking one's bath, putting on clean cloth, and during the proper time. Sitting on a clean *āsana*, preferably made out of wool, silk, or *kuśa* grass, one should apply *tilaka* and perform *ācamana*. Then, facing the proper direction, one should perform *bhūta-śuddhi*, the process of identifying oneself as the servant of the servant of Kṛṣṇa (see Chapter Three, *Purification of Oneself*), and proceed to chant *āhnikā*. One may also face the Deities while chanting ones *āhnikā*. *Āhnikā* should not be chanted in a contaminated condition or place. The *brahma-gāyatrī* must be chanted during the three *sandhyās* of the day, otherwise it will not bear fruit.

11 The bell that is hanging on the roof of the temple. If there is no temple bell, one may ring a hand-held bell or clap ones hands.

*jaya jaya kṛpāmaya jagatera nātha  
sarva jagatere kara śubha dr̥ṣṭi-pāt*

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

Upon reciting these prayers, clap three times and enter the Deity room. Afterward, light the oil lamp<sup>12</sup> and sit down on the *āsana*. Perform ordinary *ācamana* and, while ringing the bell, proceed to the place where *śrī-gurudeva* is resting. Awaken him by touching his feet and chanting:

*uttiṣṭhotttiṣṭha śrī guro  
tyaja nidrām kṛpāmaya*

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

Then, touching the feet of Śrī Gaurāṅga-deva, awaken Him while chanting:

*uttiṣṭhotttiṣṭha gaurāṅga  
jahi nidrām mahāprabho  
śubha-dr̥ṣṭi pradānena  
trailokya-maṅgalaṁ kuru*

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

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12 Generally an oil or *ghee* lamp is kept on the altar, which is used for providing light for the Deities, and also for lighting incense, *ghee* wicks, etc. If one doesn't have an oil lamp, one can provide light by using a candle or an electric lantern. One should be careful not to touch or perform worship of the Deities in the dark.

Next, while touching the lotus feet of Śrī Śrī Rādhā-Govinda, awaken Them by chanting:<sup>13</sup>

*go-gopa-gokulānanda  
yaśodānanda vardhana  
uttiṣṭha 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 to a separate bed the previous night.

### **Washing the mouth (mukha-prakṣāḷana)**

Now, by the *mantras* mentioned below, one should give *ācamana*<sup>14</sup>, a twig for cleaning the teeth (*danta-kāṣṭha*), and again *ācamana*. (If these items are not available, then one can offer them mentally by offering water from the *pañca-pātra* into the throw-out pot<sup>15</sup>. For Rādhā and Kṛṣṇa, water has to be offered twice – once for Rādhā and once for Kṛṣṇa.)

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13 In the afternoon time one should chant the following *mantra* to wake up the Deities, instead of the *mantra* starting with *go-gopa-gokulānanda*...: “*uttiṣṭhotttiṣṭha govinda uttiṣṭha parameśvara / uttiṣṭha rādhā-kānta trailokya-maṅgalaṁ kuru – O Govinda! O Parameśvara! Please arise, please arise. O beloved of Srimatī Rādhikā, please arise. Please benedict the three worlds with Your auspicious glance.*”

14 To know what is *ācamana*, please refer to Chapter Three, *Offering water for mouth rinsing*.

15 The throw-out pot is a container into which the worshiper discharges water and flowers that are offered to the Lord. Generally, in the absence of any item, one may mentally meditate on the particular item and substitute it by offering water from the *pañca-pātra* into the throw-out pot. Each article or its substitute (like a spoon of water from the *ācamana* cup) may be presented first, before offering it, by lifting it up in front of the Deity.

Offer the *guru* and Deities *ācamana* to rinse their mouths while reciting the following *mantras*:

- *idaṁ ācamanīyaṁ aiṁ gurave namaḥ* – offer *ācamana* into the throw-out pot
- *idaṁ ācamanīyaṁ klīm gaurāya namaḥ* – offer *ācamana* into the throw-out pot
- *idaṁ ācamanīyaṁ śrīm klīm rādhā-kṛṣṇābhyāṁ namaḥ* – offer *ācamana* into the throw-out pot

Offer *danta-kāṣṭha* by placing a twig on a small tray in front of the Lord while reciting the following *mantras*:

- *eṣa danta-kāṣṭhaḥ aiṁ gurave namaḥ*
- *eṣa danta-kāṣṭhaḥ klīm gaurāya namaḥ*
- *eṣa danta-kāṣṭhaḥ śrīm klīm rādhā-kṛṣṇābhyāṁ namaḥ*

Now offer *ācamana* again while reciting the following *mantras*:

- *idaṁ ācamanīyaṁ aiṁ gurave namaḥ* – offer *ācamana* into the throw-out pot twelve times
- *idaṁ ācamanīyaṁ klīm gaurāya namaḥ* – offer *ācamana* into the throw-out pot twelve times
- *idaṁ ācamanīyaṁ śrīm klīm rādhā-kṛṣṇābhyāṁ namaḥ* – offer *ācamana* into the throw-out pot twelve times

## Cleaning procedures (nirmālyāpasāraṇa)

Then wipe the face, hands and feet of each Deity with clean cloths<sup>16</sup>. Clean the altar by removing old garlands, *tulasī* leaves,

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<sup>16</sup> While rotating the cloth in front of the Deity, one should meditate upon cleaning the face, hands and feet. For cleaning the floor and altar, separate cloths should be used.

and flowers. Afterward, purify the hands with water from the *pañca-pātra* and offer one *tulasī* leaf at the feet of each Deity,<sup>17</sup> while chanting Their appropriate *mūla-mantra*. For example, to offer to Śrī Gaurāṅga, say: *etat tulasī-pātram klīm gaurāya svāhā*. Decorate each Deity with the appropriate crown, flute, ornaments, and so on, and then perform *maṅgala-ārati*.

## Procedure of maṅgala-ārati

Sitting on an *āsana* and ringing the bell, offer flowers (*puṣpāñjali*) to the feet of each Deity and chant Their respective *mūla-mantras*. Offer flowers first to *śrī-guru*, Gaurāṅga, and then to Rādhā-Kṛṣṇa. For example, to offer flowers to *śrī-gurudeva*, chant, *eṣaḥ puṣpāñjali aiṁ gurave namaḥ*. Still ringing the bell, the *pūjārī* should open the doors or screen of the Deity room.

Afterward, offer the articles in the following order: incense (*dhūpa*), ghee lamp (*dīpa*), conch with water (*śaṅkha*), cloth (*vastra*), flowers (*puṣpa*), whisk (*cāmara*) and peacock fan (*pañkha*). Each article should be offered while chanting the *mūla-mantra* for each Deity.<sup>18</sup> For example, to offer incense to Śrī Gaurāṅga chant, *eṣa dhūpa klīm gaurāya svāhā*. Before each article is offered, purify the right hand with a little water from the *pañca-pātra*, and then purify the article once with a drop of water.

The peacock fan should only be offered to Kṛṣṇa.<sup>19</sup>

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17 For *śrī-gurudeva* and Śrīmatī Rādhārānī, put the *tulasī* leaf on their hand.

18 For incense chant, *eṣa dhūpaḥ* (and *mūla-mantra*); for ghee lamp chant, *eṣa dīpaḥ* (and *mūla-mantra*); for water in the conch chant, *idaṁ arghyam* (and *mūla-mantra*); for cloth chant, *idaṁ vastram* (and *mūla-mantra*); for flowers chant, *etāni puṣpāni* (and *mūla-mantra*); for whisk chant, *eṣa cāmara sevā* (and *mūla-mantra*); for peacock fan chant, *eṣa vyajana sevā* (and *mūla-mantra*); for general fan chant, *eṣa vyajana sevā* (and *mūla-mantra*). These *mantras* are chanted when the *pūjārī* offers the articles to the Deity during the *ārati* song.

19 Only Kṛṣṇa in Vṛndāvana, who wears a peacock feather, should be offered the peacock fan. Thus, even Dvāṛakadhīśa or Mathureśa Kṛṣṇa should not be offered the peacock fan.

The *cāmara* and the peacock fan should not be used from the beginning of the month of Kārttika until the day of Śiva-rātri, unless the climate is hot, in which case they can be used.

To perform *madhyāhna-ārati* with camphor is superb. First of all, one should light the incense and the lamp and offer the presented articles in sequence. One should offer the five-wick lamp (*pañca-pradīpa*) four times to the lotus feet, twice to the navel, one time to the face, and seven times to all the limbs of the body (e.g., a circle is made around the body of the Deity seven times). The water in the conchshell should be rotated three times over the heads of the Deities. For offering the other articles there are no fixed rules regarding the number of times they have to be rotated. The incense holder should not be lifted above the Lord's navel. Flowers should be offered by rotating them around the feet only. The offered or *prasādī* lamp should be rotated as an offering to *tulasī*, Garuḍa, the demigods, and the devotees.<sup>20</sup>

After completing the *ārati*, one should come out of the Deity room, blow the conch three times (each blow for a long period), and then rinse it in an appropriate place.<sup>21</sup>

Sprinkle the assembled devotees with the water remaining from the offering in the small conchshell. After chanting the *jaya-dhvani* of Śrī Guru-Gaurāṅga-Rādhā-Vinodabihārījī and others, the *pūjārī* should offer prostrated obeisances (*sāṣṭāṅga daṇḍavat-praṇāma*)<sup>22</sup> four times. With full faith, the assembled devotees should observe the *ārati* being performed, and sing the *ārati-kīrtana* as well as the *pañca-tattova mantra* and *mahā-mantra*

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20 One should offer the articles to *tulasī* before the *guru-paramparā* and other Vaiṣṇavas.

21 When the conchshell is blown, it becomes contaminated by saliva. Therefore, it should be taken out of the Deity room and washed in a separate container or clean place. One should not wash the conchshell in contaminated places like the bathroom and toilet, or in places where the Deity paraphernalia is used, like the kitchen.

22 Men may perform either type of *praṇāma*, but women traditionally perform only *pañcāṅga-praṇāma*, since their breasts should not touch the earth.

with sweet voices, accompanied by instruments such as *mṛdanga*, *karatāla*, gong, etc. The *pūjāri* should finish the worship in time with the *ārati-kirtana*. After the *ārati*, the assembled devotees should perform circumbulation of the temple and *tulasī* four times.

## Offering foodstuffs after maṅgala-ārati (bālya-bhoga)

The procedure for the morning offering (*bālya-bhoga*), forenoon offering (*madhyāhna-bhoga*), afternoon offering (*aparāhna-bhoga*), and evening offering (*rātri-kālīna-bhoga*) is the same. *Madhyāhna-bhoga* offering and *ārati* should be completed by noon. Śrī Kṛṣṇa or Śrī Rādhā-Kṛṣṇa, Śrī Gaurāṅga, and *śrī-gurudeva*'s offerings should be made on individual, separate plates. If it is not possible to offer separate plates to each Deity, then one can offer *bhoga* to all of them on a single plate. In cases where the Deities have separate altars, it is obligatory to use separate plates for offering.

Next, one should bring in the *bhoga* to be offered and set it in front of the altar. One should offer the *bhoga* with a feeling that *śrī-gurudeva* himself is offering the *bhoga* to Śrī Rādhā-Kṛṣṇa or Śrīman Mahāprabhu.<sup>23</sup>

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23 One should remember to first remove Kṛṣṇa's crown and flute etc., before beginning. Offer the following articles to *śrī-gurudeva*, then to Śrī Gaurāṅga, and then to Śrī Rādhā-Kṛṣṇa. But eatables (*naivedya*) should be offered to *śrī-gurudeva* only after first offering it to Śrī Gaurāṅga and Śrī Rādhā-Kṛṣṇa. Their remnants are then offered to *śrī-gurudeva*. For example: one would first mentally offer *puṣpāñjalih*, *āsana*, *pādyam*, and *ācamanīyam* to *śrī-gurudeva*, then physically offer these articles as shown below (by offering water into the throw-out pot etc.). Afterwards, one would offer *puṣpāñjalih*, *āsana*, *pādyam*, *ācamanīyam*, and *miṣṭānna-pānīyādīkam* to Śrī Gaurāṅga in one's mind, and then physically offer these articles as shown below. At this time *tulasī* should also be put on the preparations. From here one should proceed to offer these articles to Śrī Rādhā-Kṛṣṇa, as shown below, followed by the chanting of the *gopāla-mantra*, while keeping one's right hand, covered by the left hand, above the *bhoga* plate. For

Ringing the bell, one should chant:

- *eṣaḥ puṣpāñjaliḥ śrīṁ klīm rādhā-kṛṣṇābhyāṁ namaḥ* – offer *puṣpāñjali*, a few flower petals, at the lotus feet of each Deity
- *idaṁ āsanaṁ śrīṁ klīm rādhā-kṛṣṇābhyāṁ namaḥ* – offer the *āsana* by putting a few flower petals on each sitting place (If there is no *āsana*, then offer flowers on the ground in front of the Deity, or in absence, offer water into the throw-out pot.)
- *etat pādyam śrīṁ klīm rādhā-kṛṣṇābhyāṁ namaḥ* – offer water into the throw-out pot
- *idaṁ ācamanīyam śrīṁ klīm rādhā-kṛṣṇābhyāṁ namaḥ* – offer water into the throw-out pot
- *idaṁ miṣṭāṇṇa-pānīyādikam śrīṁ klīm rādhā-kṛṣṇābhyāṁ namaḥ* – place a *tulasī* leaf on each preparation. Sprinkle a few drops of water from the conchshell onto each preparation.<sup>24</sup>

One can offer *bhoga* to the Deity by using the *mūla-mantra* for each Deity, such as *aiṁ gurave namaḥ* for the spiritual master, or *klīm gaurāya svāvāḥ* for Gaurāṅga. One may offer to Śrī Śrī Rādhā and Kṛṣṇa together by the *mantra*, *śrīṁ klīm rādhā-kṛṣṇābhyāṁ namaḥ*, or one may offer separately first to Śrī Kṛṣṇa with the *mantra*, *klīm kṛṣṇāya namaḥ*, and then offer His *prasāda* to Śrīmatī Rādhikā with the *mantra*, *śrīṁ rādhikāyai namaḥ*. One can then offer to *śrī-gurudeva* the *prasāda* of Śrī Gaurāṅga, Śrī Kṛṣṇa, or Śrī Rādhā-Kṛṣṇa. In this mood one can also offer unoffered *bhoga* to him, and *śrī-gurudeva* will honor the *prasāda* after offering it to his worshipful Deity. In special cases, where there is a separate altar for *śrī-gurudeva*, or at his *samādhi-mandira*, there is no fault in offering the unoffered *bhoga* to him in this mood. Keeping

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an example of how to offer the following articles first to *śrī-gurudeva* etc., please see ‘Card 3.’

24 While using the conchshell, be careful not to pour excessive water onto the *bhoga*, making it wet. Instead one may also use water from the *ācamana* cup.

one's right hand, with the *brāhmaṇa* thread wrapped around the thumb three times, covered by the left hand, above the *bhoga* plate, one should chant the *mūla-mantra* or *gopāla-mantra* eight times.<sup>25</sup> Closing the curtains, one should come out of the Deity room, close the door, and chant the *kāma-gāyatrī* and then the *gaura-gāyatrī* ten times, followed by the *pañca-tattva mantra* and *mahā-mantra*, both ten times.

Then wait for the Lord to eat (e.g., 10 to 15 minutes). Again enter the Deity room and offer *ācamana* to the Deity by chanting:

*idaṁ ācamanīyaṁ śrīṁ klīṁ rādhā-kṛṣṇābhyāṁ namaḥ*

Then offer *tāmbūla*, or in absence offer water into the throw-out pot, while chanting:

*idaṁ tāmbūlaṁ śrīṁ klīṁ rādhā-kṛṣṇābhyāṁ namaḥ*

Then offer this *prasāda* to *śrī-gurudeva* and all the *sakhis* in the following sequence:

- *idaṁ mahā-prasādaṁ – aiṁ śrī gurave namaḥ*
- *idaṁ mahā-prasādaṁ – om sarva-sakhībhyo namaḥ*
- *idaṁ mahā-prasādaṁ – om paurṇamāsyai namaḥ*
- *idaṁ mahā-prasādaṁ – om tulasyai namaḥ*
- *idaṁ mahā-prasādaṁ – om sarva-vaiṣṇavebhyo namaḥ*
- *idaṁ mahā-prasādaṁ – om sarva-vaiṣṇavībhyo namaḥ*
- *idaṁ mahā-prasādaṁ – om sarva vrajavoāsībhyo namaḥ*

After offering the *prasādaṁ* to *śrī-gurudeva* and his associates,<sup>26</sup> one should go outside the Deity room and chant

<sup>25</sup> One may also chant the *gaura-mantra* eight times along with the *gopāla-mantra*.

<sup>26</sup> One offers the remnants of Śrī Rādhā-Kṛṣṇa first to *śrī-gurudeva*, who then takes the remnants and distributes them to all the *sakhis* and other associates. After this, one meditates on *śrī-gurudeva* partaking in the remnants.

the *guru-mantra* and *guru-gāyatrī* ten times each, followed by the *pañca-tattova mantra* and *mahā-mantra* both ten times. Then, clapping one's hands, one should re-enter the Deity room and wash his mouth in the following manner by chanting:

*idam ācamanīyam aim gurave namaḥ*

Then one can take the plate outside and wash the floor where it was placed. Replace the Deities' flute and crowns, and re-open the door or curtains.

## Cleaning the temple

After the *bālyā-bhoga* offering, while singing the holy names of the Lord in a mood of servitude, clean the Deity room and temple, either with water or with pure cowdung mixed with clay. Then clean the paraphernalia, used in worshipping the Lord.

## Picking flowers and tulasī leaves

One should pay obeisances unto Śrī Bhagavān, seek His permission, and pick flowers, *tulasī* leaves, and *mañjarīs* according to the proper rules. It is prohibited to collect *tulasī* leaves without having bathed. The best way to pick *tulasī* and flowers is after taking morning bath. One can also pick flowers before bathing and collect *tulasī* leaves after bathing, as there is no prohibition for picking flowers before one's bath. In case of emergency and one is unable to take bath, one should put on fresh clothes, bathe by meditation (*mantra-snāna*), and 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 which have fallen on the earth, flowers infested with insects, flowers on which hair has fallen, flowers

which are in the budding stage, unfragrant flowers, flowers having a pungent smell, unsanctified flowers, flowers already smelt or offered, and flowers grown in impure places like the crematorium, are unfit for the worship of Śrī Bhagavān. In the absence of flowers, one can offer flowers in meditation and offer *tulasī* leaves or water. Flowers should not be washed with water. Flowers should be sanctified for the *arcana* of Śrī Bhagavān by sprinkling *candana* or Gaṅgā water on them, while chanting the following *mantra*:

*puṣpe puṣpe mahā-puṣpe  
supuṣpe puṣpa-sambhave  
puṣpa-cayāvākīrṇe ca  
hum phaṭ svāhā*

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

## Special considerations for *tulasī*

After one bathes oneself and silently recites<sup>27</sup> the *gāyatrī-mantras*, one should bathe *tulasī* (by pouring water on her earth), and offer obeisances while chanting her *snāna-mantra* and *praṇāma-mantra*. One should not bathe *tulasī* without bathing oneself beforehand. While chanting the *mantra* for picking *tulasī* (*cayana-mantra*), one should pick *tulasī* leaves or soft *mañjarīs*, individually and very carefully, with the right hand so that *Tulasī-devī* will not experience any kind of pain. One should not cut *tulasī* with scissors or a knife, nor pick *tulasī* wearing shoes. After picking leaves, recite the prayers begging for forgiveness for having caused any pain to her. For other people (non-Vaiṣṇavas), picking *tulasī* is prohibited on various days. For pure Vaiṣṇavas

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<sup>27</sup> When silently reciting one's *gāyatrī-mantras*, one should avoid making any sound or moving one's lips.

though, picking *tulasī* is only prohibited on the day of *dvādaśī*. Picking *tulasī* at night time is also prohibited. Rather, one may use unoffered *tulasī* leaves that are dried or picked many days previously. It is forbidden to put *tulasī* on the feet of *śrī-gurudeva*. One may put *tulasī* into the hand of *śrī-gurudeva*. One should pick *tulasī* leaves only with the intention of using them in the service of Bhagavān, and no one else.

### **Mantra to be chanted while offering obeiscences to *tulasī* (*praṇāma-mantra*)**

*vṛndāyai tulasī devyai  
priyāyai keśavasya ca  
kṛṣṇa-bhakti-prade devi!  
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 to be chanted while bathing *tulasī* (*snāna-mantra*)**

*om govindavallabhām devīm  
bhakta-caitanya-kāriṇīm  
snāpayāmi jagad-dhātrīm  
kṛṣṇa-bhakti-pradāyinīm*

O goddess, I am bathing you who are very dear to Govinda, who gives life to the devotees, who are the mother of the entire world, and who bestows *kṛṣṇa-bhakti*.<sup>28</sup>

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<sup>28</sup> When bathing *tulasī*, one generally offers her three spoons of water from the *ācamana* cup, and recites the above-mentioned *snāna-mantra*.

## **Mantra to be chanted while picking leaves from tulasī (cayana-mantra)**

*om̐ tulasī amṛta-janmāsi  
sadā tvam̐ keśava-priyā  
keśavārthe cinomi tvām̐  
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 to be chanted to beg forgiveness for any offenses committed (aparādha-kṣamā-prārthanā-mantra)**

*cayanodbhava duḥkham̐ ca  
yad hṛdi tava vartate  
tat kṣamasva jagan-mātaḥ  
vṛndā-devi namo 'stu te*

O mother of the universe, please forgive me if I have caused you any pain by picking your leaves. O Vṛndā-devi, I offer my humble obeisances unto you.

# Chapter Three

## *Forenoon Duties (Pūrvāhna-kṛtya)*

On the order of *śrī-gurudeva* [Meditating that “I am performing this worship on the order of *śrī-gurudeva* and under his guidance.”], chant *Śrī Śrī Guru-Gaurāṅga Śrī Śrī Rādhā Vinodabihārījī kī jaya*, offer prostrated obeisances, and enter into the room for Their worship. Then, sanctify the *āsana*, or sitting place. Before beginning, gather all necessary paraphernalia for performing the *arcana* of the Lord.

### **Sanctifying the sitting place (āsana-śuddhi)**

First, spread out the *āsana*, purify the hands, and perform ordinary *ācamana*. Worship the *āsana* by chanting *om āsana-mantrasya meru-prṣṭha-ṛṣiḥ, sutalaṁ chandaḥ kūrmo devatā āsanopaveśane viniyogaḥ*. Then chant *om ādhāra-śaktaye namaḥ, om anantāya namaḥ, om kūrmyā namaḥ*. Afterward, touch the *āsana* and chant:

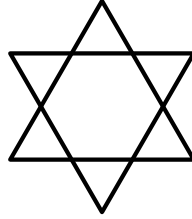
*prṥhivī tvayā dhṛtā lokā  
devi tvam viṣṇunā dhṛtā  
tvam ca dhāraya mām nityam  
pavitram cāsanaṁ kuru*

O Prṥhivī-devi (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 the *āsana* fragrant flowers.



Before establishing each article, draw two intersecting triangles on the place where the article is to be established, chanting the *mantra*, *om̐ astrāya phaṭ*. Then rinse and place the article in its place.



After washing the *tulasī* leaves, place them in the *pātra*. Flowers should not be washed with water. Purify them by chanting the *puṣpa-śuddhi-mantra*.

*puṣpe puṣpe mahā-puṣpe*  
*supuṣpe puṣpa-sambhave*  
*puṣpa-cayāvākīrṇe ca*  
*hum̐ phaṭ svāhā*

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

In the absence of Gaṅgā water, purify ordinary water by chanting the previously mentioned *mantra* to invoke the *tīrthas*.

*gaṅge ca yamune caiva*  
*godāvari sarasvati*  
*narmade sindho kāveri*  
*jale 'smin sannidhiṃ kuru*

O Gaṅgā, O Yamunā, O Godāvarī, O Sarasvatī, O Narmadā,  
O Sindhu, O Kāverī, please become present in this water.

There is no need to recite this *mantra* if one has Gaṅgā water.

## Establishing water in the pañca-pātra

First, one should establish the *pañca-pātra*. Pouring a few drops of water from a waterpot on the floor, one should use the water to draw two intersecting triangles on the place where the *pañca-pātra* will sit. Then, chanting the *mantra*, *om āstrāya phaṭ*, one should pour some water from the waterpot into one's hand and sprinkle it on the *pañca-pātra* along with its spoon. After washing the *pañca-pātra* in this way, one should chant *om ādhāra-śaktaye namaḥ*, and place the *pañca-pātra* on the two intersecting triangles. Then with the *mantra*, *om hṛdayāya namaḥ*, one should place a flower petal in the *pañca-pātra*. Now one should pour water into the *pañca-pātra*, saying *om śīrase svāhā*. After this, with a flower petal dipped in *candana*, one should perform worship of the *pañca-pātra* by offering the flower petal, in *ārati* fashion, to the *pañca-pātra*, chanting *om am arka-maṇḍalāya dvādaśa-kalātmane namaḥ*. Then one should press the flower petal onto the side of the *pañca-pātra*. Then one should worship the water in the *pañca-pātra* by offering a flower petal dipped in *candana*. At this time one should chant *om um soma-maṇḍalāya ṣoḍaśa-kalātmane namaḥ*. Then one should attach the flower to the rim of the *pañca-pātra*. Afterward, invoke all of the *tīrthas*, or holy places, to that water by chanting the *mantra* to invoke the holy *tīrthas* (see previous page). Then one should chant the *mūla-mantra* or *gopāla-mantra* over the *pañca-pātra* eight times. While doing this, the sacred thread should be wrapped around the thumb, and the left hand should be covering the right hand so that the chanting of the *mantras* on the fingers cannot be seen.

## Establishing the conchshell

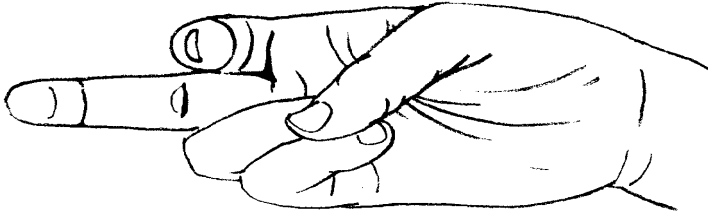
Next one should establish the bathing conchshell, in front of and to the left of oneself. Pouring a few drops of water from the waterpot on to the floor, one should use the water to draw the

same triangular design on the place where the conchshell stand will sit. Chanting *om astrāya phaṭ*, one should pour some water from the waterpot into his hand and sprinkle it on the conchshell stand to wash it. After this, one should chant *om ādhāra-śaktaye namaḥ*, and taking one petal dipped in *candana*, place it in the triangular design. Then one should place the conchshell stand on the triangular design. Again, chanting *om astrāya phaṭ*, one should wash the conchshell in the same way and place it on the stand. While chanting *om hr̥dayāya namaḥ*, one should place *gandha* (a mixture of *candana*, camphor, and musk)<sup>29</sup>, flowers, and *tulasī* leaves into the conchshell. Chanting *om śirase svāhā*, one should fill the conchshell with water from the waterpot. Next, taking a *tulasī* leaf and a flower petal dipped in *gandha*, one should worship the conchshell stand by offering the flower petal to the conchshell stand, in *ārati* fashion, with the *mantra*, *om maṁ vahni-maṇḍalāya daśa-kalātmane namaḥ*. Then one should attach the flower petal with *candana* and the *tulasī* leaf to the conchshell stand. Next one should take another flower petal dipped in *candana* and a *tulasī* leaf, and perform the worship of the conchshell by offering them to the conchshell and uttering the *mantra*, *om aṁ arka-maṇḍalāya dvādaśa-kalātmane namaḥ*. Then one should press the the flower petal and *tulasī* leaf onto the outside of the conchshell. After this, one should take another flower petal dipped in *candana* and a *tulasī* leaf, and perform the worship of the water in the conchshell by offering them to the water while chanting the *mantra*, *om uṁ soma-maṇḍalāya ṣoḍaśa-kalātmane namaḥ*. One should put the flower petal and *tulasī* leaf into the water inside the conchshell. Summon all the holy waters into the water inside the conchshell by chanting the *tīrthāvāhana-mantra*, while using the *aṅkuśa-mudrā* (see diagram on next page).

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29 The three items, *candana* (sandalwood), *karpūra* (camphor), and *aguru* (scented *aguru* wood), mixed in a particular ratio, comprise *gandha*. If all these ingredients are not available, simple sandalwood paste is sufficient. Camphor should not be used in the winter. Synthetic camphor should not be used, for it gives a burning sensation.

Touch and cover the water in the conchshell with the right hand, covered by the left hand, and chant the *mūla-mantra* or *gopāla-mantra* eight times. One should be careful not to touch the water with one's fingernail.<sup>30</sup> One should put a little water from the conch into the *proksaṇī-pātra* (a pot meant for containing this special water called *viśeṣa-arghya*). Then pour a little water from the conchshell into one's right hand, and sprinkle the water from the conchshell three times onto the items and area of worship, and one's body. Pour the remaining water in the throw-out pot.<sup>31</sup> Fill the conch again with water while chanting *om śīrase svāhā*, and place it in front of you. Now that the bathing conchshell has been established, [meaning that it has been purified and the presence of all the holy waters, as well as the Lord, have been invoked into the conchshell] one should chant the prayers to the conchshell (*saṅkha-stuti*).



## Prayers to the conchshell (saṅkha-stuti)

*tvaṁ purā sāgarotpanno  
viṣṇunā vidhṛtaḥ kare*

30 Long nails are considered to be dirty and contaminated. Therefore, it is a general practice of *pūjārīs* to keep their fingernails short in order to avoid *sevā-aparādha*, like contaminating the *bhoga* and other various articles, meant for offering to the Lord. Even during the four months of *cāturmāsya*, *pūjārīs* should keep their nails short.

31 One may also save the reminder of this purified water and use it later for *arcana* purposes. For example, water for the *ācamana* cup, etc.

*mānitaḥ sarva-devaiś ca  
pāñcajanya 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  
vitrasanti surāsurāḥ  
śaśāṅka-yuta-dīptābha  
pāñcajanya 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-nārīṇāṃ  
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 wombs of the demons' wives in the lower planetary systems.

## **Glories of the conchshell (śaṅkha-māhātmya)**

In a small bathing conchshell (which opens to the right), place cow's milk, paddy rice (*ātapa*), rice, and flowers. In the absence of these items, regular water can be used for bathing the *śrī nārāyaṇa-silā*.<sup>32</sup> Blowing a conchshell during the bathing is very pleasing to Him. Bathing is best performed while reciting

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<sup>32</sup> During the cold season, the bathing water should be luke-warm. Also one should not perform bathing of *śrī-sālagrāma-silā* before sunrise.

the *puruṣa-sūkta-mantra*. Alternatively, chanting the *mantra*, *idaṁ snānīyodakam om namo nārāyaṇāya namaḥ*, while bathing the Deity, can serve the purpose. The water contained in the conchshell is as good as Gaṅgā water.

## Establishing the bell

In front of the blowing conch, a little further away from oneself, one should establish the bell. Pouring a few drops of water on the floor, one should use the water to draw the triangular design on the place where the bell will sit. Then, chanting *om astrāya phaṭ*, one should take some water from the waterpot into the hand and sprinkle it on the bell, which should be sitting on a small round brass plate. Then saying *om ādhāra-śaktaye namaḥ*, one should place the bell on the triangular design. Then, chanting *om jaya-dhvani-mantra-mātre svāhā*, one should offer, in *ārati* fashion, a flower petal dipped in *candana* to the bell. One should press the flower petal to the bell, and then ring the bell. Now that the bell has been established, [meaning that it has been purified and is now ready to be engaged in the service of the Lord] one should chant prayers glorifying the bell (*ghaṇṭa-śuddhi-mantra*), meditating that the bell is a servant of the Lord.

## Glories of the bell (ghaṇṭa-śuddhi-mantra)

*sarva-vādyā-mayi ghaṇṭe  
deva-devasya vallabhe  
tvām vinā naiva sarveṣāṁ  
śubham bhavati śobhane*

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.

## Offering incense (dhūpa-dāna-mantra)

Placing the incense in its appropriate place one should offer it the following prayer,

*vanaspati rasotpanno  
gandhāḍhyo gandha uttamaḥ  
āghreyah sarva-devānām  
dhūpo 'yaṁ pratigrhyatām*

O Bhagavān, 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.

## Offering the ghee lamp (dīpa-dāna-mantra)

*sva-prakāśo mahā-tejaḥ  
sarvatas timirāpahaḥ  
sa bāhyābhyantara-jyotir  
dīpo 'yaṁ pratigrhyatām*

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

After reciting the above *mantra*, offer *puṣpāñjali*, or flowers, to the lamp while chanting *om namaḥ dhīpeśvarāya*.

## Offering water for foot bathing (pādya)

*Pādya* is water for washing the Lord's lotus feet. The ingredients used in *pādya* are *dūrva* grass or *kuśa* grass, *śyāmā dhāna* (grain), and *tulasī* leaves, or one can use water in

which some fragrant flowers have been soaked or to which rose-water has been added. *Candana* can be also added. *Pādyā* is placed in the bowl called *pādyā-pātra*, and is offered to the Lord with a spoon, by pouring it over His lotus feet. Only at the time of bathing does one physically pour it over the Deities' feet. At other times one shows the spoon to the Lord and offers it by meditation. Afterwards, one discharges it into the throw-out pot.

### **Offering special sanctified water (arghya)**

*Arghya* is an offering (a drink or a liquid for sprinkling on the head) meant for highly respectable persons upon greeting them. The ingredients of *arghya* are water, milk, *dūrvā* grass, yoghurt, unboiled paddy rice (*aravā*), rice, sesame seeds, white mustard seeds, barley, etc. A brief version can be made using only *candana*, flowers, and water. Lotus petals are very dear to the Lord. For worship of *śrī-viṣṇu-tattva*, combine *tulasī* leaves with the above mentioned items. It is placed in a bowl called the *arghya-pātra*, and offered to the Lord with a spoon. The spoon should be held before the mouth of the Lord, while the *pūjārī* meditates that he is offering it to the Lord for His satisfaction. One should then discard the liquid by pouring it into the throw-out pot (*snāna-pātra*).

### **Offering foodstuffs (madhuparka)**

*Madhuparka* is foodstuff or drink. *Madhuparka* 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*. The *madhuparka* should be placed in a bowl called a *madhuparka-pātra*, and offered to the Lord with a spoon. The spoon should be held before the mouth of the

Lord, while the *pūjārī* meditates that he is offering it to the Lord for His satisfaction. The liquid is then poured into the bathing receptacle, called the throw-out pot (*snāna-pātra*).

### **Offering water for mouth rinsing (*ācamanīya*)**

*Ācamanīya* is water used for rinsing the Lord's mouth. It consists of water with ground nutmeg, ground cloves, and kakolā-berry scent. It is placed in a bowl called the *ācamanīya-pātra*, and offered to the Lord with a spoon. The spoon should be held before the mouth of the Lord while the *pūjārī* meditates that he is offering water to the Lord for rinsing His mouth. The water is then discarded into the throw-out pot. This is done three times. Often the *pūjārī* simply uses water from the *pañca-pātra*.

### **Offering five nectarean ingredients (*pañcāmṛta*)**

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

## Mantras to sanctify the ingredients (pañcāmṛta-śodhana mantras)

For bathing the Deity or *śrī-śālagrāma-śilā* with *pañcāmṛta* on Śrī Janmāṣṭamī, Śrī Phālgunī-pūrṇimā or Śrī Gaura-pūrṇimā, and other special occasions, each ingredient of the *pañcāmṛta* should be sanctified by the following *pañcāmṛta-śodhana mantras*.

- for milk, chant *om payaḥ pṛthivyām paya auṣadhīṣu payo dīvyantarikṣe payodhā payasvatī pradiśaḥ santu mahyam*
- for yoghurt, chant *om dadhi krāvno akāriṣam jiṣṇor aśvasy vājinaḥ surabhino mukhākarat prāṇa āyurṃṣita riṣat*
- for ghee, chant *om ghṛtaṁ ghṛtapāvānaḥ pibata vasāṁ vasā pāvānaḥ pivotāntarikṣasya havir asi svāhā diśaḥ pradiśa ādiśo vidiśa uddiśo digbhyaḥ svāhā*
- for sugar, chant *om apām rasam udvayasam sūrye santam samāhitam apām rasasya yo rasas tam vo gṛhṇāmy uttamopayāma gṛhītosīndrāya juṣtam gṛhṇāmy eṣa te yonir indrāya te juṣtatamam*
- for honey, chant *om madhu bātā ṛtāyate madhu kṣaranti sindhavaḥ mādhvīrṇaḥ santv oṣadhīḥ madhu-naktam utosaḥ madhumat pāṛthivam rajaḥ madhu dyaur astu naḥ pitā madhumān no vanaspatīḥ madhumān astu sūryaḥ mādhvīr gāvo bhavantu naḥ - om madhu om madhu om madhu*

## Mantras to be chanted while bathing with pañcāmṛta

The ingredients may then be mixed together, or offered separately, while chanting the appropriate *mantras*. A *tulasī* leaf should be placed in each item beforehand. The *mantras* for offering each item while bathing are as follows:

- milk: *om idaṁ dugdham snānīyam* (or *om idaṁ kṣīra snānīyam*)
- yogurt: *om idaṁ dadhi snānīyam*
- ghee: *om idaṁ ghr̥ta snānīyam*
- honey: *om idaṁ madhu snānīyam*
- sugar: *om idaṁ śīta snānīyam* (or *om idaṁ śarkarā snānīyam*)

For example, while bathing Gaurāṅga with milk from the conch shell, one should chant *om idaṁ dugdham snānīyam klīm gaurāya svāhā*. One may use these *mantras* for bathing *śrī-gurudeva* as well, such as on his *vyāsa-pūjā*.

## Scent (gandha)

The three items *candana* (sandalwood), *karpūra* (camphor), and *aguru* (scented *aguru* wood), mixed in a particular ratio, comprise *gandha*.

## The articles to be offered (upacāra)

According to time and place, sixteen, twelve, ten or five articles (*upacāra*) can be employed in the worship of Śrī Bhagavān. Before the performance of the *pūjā*, one should determine the number of items to be offered, collect them, and bringing them all inside the Deity room. One may offer the following combinations according to one's means or the time available. If any item is unable to be procured, then they can be substituted by meditation and the offering of *ācamana* from the *pañca-pātra*.

- sixteen articles (*soḍaśopacāra*) – The sixteen items for offering are: *āsana* (seat), *svāgata* (welcoming), *pādya* (ingredients for foot-bathing), *arghya* (a ritualistic liquid offered to honourable persons), *ācamanīya* (ingredients for washing the mouth), *madhuparka* (a sweet drink), *snāna*

(ingredients for bathing), *vastra* (clothes), *upavīta* (sacred thread), *bhūṣaṇa* (ornaments), *gandha* (a special scent), *puṣpa* (flowers), *dhūpa* (incense), *dīpa* (ghee lamp), *naivedya* (foodstuffs), *mālya* (garland), and *vandanā* (prayers).

- twelve articles (*dvādaśopacāra*) – The twelve items for offering are: *āsana*, *pādya*, *arghya*, *ācamanīya*, *madhuparka*, *snāna*, *vastra*, *gandha*, *puṣpa*, *dhūpa*, *dīpa*, and *naivedya*.
- ten articles (*daśopacāra*) – The ten items for offering are: *āsana*, *pādya*, *arghya*, *ācamanīya*, *madhuparka*, *gandha*, *puṣpa*, *dhūpa*, *dīpa*, and *naivedya*.
- five articles (*pañcopacāra*) – The five items for offering are *gandha*, *puṣpa*, *dhūpa*, *dīpa*, and *naivedya*.

## Purification of oneself (bhūta-śuddhi)

Before *pūjā*, one should purify 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. Thus identifying myself with a material body in this illusory existence, and being 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 Śrī Guru-Gaurāṅga and Śrī Śrī Rādhā-Vinodabihārījī.” With such feelings in the heart, recite the following *mantra* and meditate within:

*nāhaṁ vipro na ca nara-patir nāpi vaiśyo na śūdro  
nāhaṁ varṇī na ca gr̥ha-patir no vanastho yatir vā  
kintu prodyan nikhila-paramānanda-pūrṇāmṛtābdher  
gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsah*

I am not a *brāhmaṇa*, *kṣatriya*, *vaiśya* or *śūdra*, nor a *brahmacārī*, *gṛhastha*, *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 oneself (ātma-dhyāna-mantra)

*divyaṁ śrī-hari-mandirāḍhya-*  
*tilakaṁ kaṅṭhaṁ sumālānvitaṁ*  
*vakṣaḥ śrī-harināma-varṇa-subhagaṁ*  
*śrī-khaṇḍa-liptaṁ pūnaḥ*

*pūtaṁ sūkṣmaṁ navāmbaraṁ*  
*vimalatām nityaṁ vahantīm tanuṁ*  
*dhyāyet śrī-guru-pāda-padma-*  
*nikāṭe 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 being adorned with beautiful *tilaka*, representing the temple of Śrī Hari, on my forehead. I am wearing a beautiful necklace of *tulasī* beads around my neck. 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.



# Chapter Four

## *Śrī Guru-pūjā*

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 at His right side, Śrī Gadādhara at His left, Śrī Advaita Prabhu is standing before Him with folded hands, and Śrīnivāsa Paṇḍita is standing behind Him, holding an umbrella. Just below the jewelled altar of Śrī Gaurasundara there is another altar, on 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 unto Śrī Guru-varga

Offer *praṇāma* unto the *guru-paramparā*, situated on the altar to the left side of the Deity. Then recite:

- *aiṁ gurave namaḥ*
- *aiṁ parama-gurave namaḥ*
- *aiṁ parameṣṭhi gurave namaḥ*
- *aiṁ śrī guru-paramparāyai namaḥ*
- *om sarva-gurūttamāya śrī-kṛṣṇa-caitanyāya namaḥ*

## Mantra to meditate on Śrī Gurudeva

*prātaḥ śrīman navadvīpe dvi-netraṁ dvi-bhujam 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 possessing two eyes and two arms. He is the bestower of fearlessness and the embodiment of peacefulness.

## Arcana of Śrī Gurudeva

After reciting this *mantra*, utter the name of one's *śrī-gurudeva* and chant his *jaya-dhvani* three times. For example, *nitya-līlā-praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja kī jaya!*

First worship *śrī-gurudeva* mentally,<sup>33</sup> and pray to him for his mercy. Then worship him with external items, while reciting the *guru-mantra*, received at the time of *dīkṣā*. Next, call upon *śrī-gurudeva* with the feeling, "I am bathing him in the *snāna-pātra*." While ringing the bell, one should chant the following *mantras* and offer him an *āsana*, *pādya*, etc.

- *idaṁ āsanaṁ aim gurave namaḥ* – offer flowers dipped in *candana* into the *snāna-pātra* for the purpose of making an *āsana* for *śrī-gurudeva*

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33 One should offer to *śrī-gurudeva* all the sixteen articles mentioned below in sequence, first in one's mind and then physically. At this point, if one has a Deity of *śrī-gurudeva* and wants to bathe him, then one should place him into the bathing pot (*snāna-pātra*). If one doesn't have a Deity, one may place a picture of *śrī-gurudeva* in front of the bathing pot, and showing the articles to the picture, discharge them into the bathing pot. If a bathing pot is not used, then they should be discharged into the throw-out pot. Also, if a Deity is made out of wood and one doesn't want to get him wet, then one may place a mirror in the bathing pot, and bathe the Deity's reflection by pouring the substances onto the mirror.

- *prabho! kṛpayā svāgataṁ kuru aiṁ gurave namaḥ* – with folded hands, invite him on the *āsana* situated in the *snāna-pātra*
- *etat pādyam aiṁ gurave namaḥ* – offer water at his lotus feet into the *snāna-pātra*
- *idaṁ arghyam aiṁ gurave namaḥ* – offer *arghya* (*gandha*, flowers, and water) into the *snāna-pātra*
- *idaṁ ācamānyam aiṁ gurave namaḥ* – discharge water into the throw-out pot
- *eṣaḥ madhuparkaḥ aiṁ gurave namaḥ* – offer *madhuparka* into the *snāna-pātra*
- *idaṁ ācamānyam aiṁ gurave namaḥ* – discharge water into the throw-out pot
- *idaṁ sugandha tailam aiṁ gurave namaḥ* – afterward, meditate on applying fragrant oil to the beautiful limbs of *śrī-gurudeva*, and offer a flower dipped in *candana* into the *snāna-pātra*
- *idaṁ snānīyam aiṁ gurave namaḥ* – while ringing the bell and reciting prayers, bathe *śrī-gurudeva* in the *snāna-pātra* with fragrant water poured from the conchshell
- *idaṁ sottarīya-vastram aiṁ gurave namaḥ* – offer two flowers in the throw-out pot for the purpose of offering an upper and lower garment to *śrī-gurudeva*
- *idaṁ ācamānyam aiṁ gurave namaḥ* – discharge water into the throw-out pot

After this, meditate that *śrī-gurudeva* is sitting at his place on the altar. Touch his feet, and chant the *guru-mantra* eight times. This is called *prasādhana* [meaning that one has now completed cleansing and decorating the transcendental body of *śrī-gurudeva*.] Then offer the following articles. In absence, meditate on offering the article, and offer a flower dipped in *candana* at his lotus feet, or offer water into the throw-out pot.

- *idaṁ upavitam aiṁ gurave namaḥ* – offer the sacred thread (*upavīta*) to *śrī-gurudeva*

- *idaṃ tilakaṃ aiṃ gurave namaḥ* – draw the *tilaka* mark on the body of *śrī-gurudeva*
- *idaṃ ābharaṇaṃ aiṃ gurave namaḥ* – for the purpose of decorating *śrī-gurudeva* [with a flower garland, *brāhmaṇa* thread, cloth, *tilaka* etc.], offer a flower dipped in *candana* at his lotus feet
- *eṣa gandhaḥ aiṃ gurave namaḥ* – offer scent at the lotus feet of *śrī-gurudeva*
- *idaṃ sugandhaṃ puṣpaṃ aiṃ gurave namaḥ* – offer flowers dipped in *candana* at his lotus feet
- *etat tulasī pātraṃ aiṃ gurave namaḥ* – offer *tulasī* into his right hand
- *eṣaḥ dhūpa aiṃ gurave namaḥ* – offer incense to him by discharging water into the throw-out pot
- *eṣaḥ dīpa aiṃ gurave namaḥ* – offer a *ghee* lamp to him by discharging water into the throw-out pot<sup>34</sup>

[If one is performing *guru-pūjā* as part of regular *arcana*, then foodstuff (*naivedyam*) will be offered during the *arcana* of Śrī Gaurāṅga and Śrī Rādhā-Kṛṣṇa, and the remnants will be offered to *śrī-gurudeva* afterward. If this is the case, one continues directly to *śrī-gaurāṅga-pūjā* and the *arcana* of Śrī Rādhā-Kṛṣṇa.

In the case where *arcana* is only being performed to *śrī-gurudeva*, or being performed separately such as on his *vyāsa-pūjā* or disappearance day, one should continue the *arcana* of *śrī-gurudeva* and offer him *naivedya* as shown below. (Śrī-gurudeva will offer the *bhoga* himself to his worshipful Deity, and then honor the remnants.)]

Here one should again offer *āsana*, *pādya*, and *ācamana* as before; and then offer foodstuffs (*naivedyam*) by chanting:

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34 Generally one performs *śrī-guru-pūjā*, followed by the *arcana* of Śrī Gaurāṅga and Śrī Rādhā-Kṛṣṇa. At that time, when one offers the incense physically to Śrī Rādhā-Kṛṣṇa, one also offers it to *śrī-gurudeva*; therefore, here one may substitute incense by discharging water into the throw-out pot.

- *idaṁ naivedyaṁ aiṁ gurave namaḥ* – place *tulasī* leaves on each preparation and sprinkle the offering plate (*naivedya-pātra*) with water from the conchshell
- *idaṁ pānīyaṁ aiṁ gurave namaḥ* – place a *tulasī* leaf and sprinkle a drop of water from the conchshell into the drinking cup (*pānīya-pātra*) from the conchshell<sup>35</sup>
- *idaṁ ācamanīyaṁ aiṁ gurave namaḥ* – discharge water into the throw-out pot

After this, meditate that *śrī-gurudeva* is very happily situated on his altar.

- *idaṁ tāmbūlaṁ aiṁ gurave namaḥ* – offer him *tāmbūla*, or in the absence of *tāmbūla*, offer flowers
- *idaṁ mālyaṁ aiṁ gurave namaḥ* – offer him a flower garland
- *idaṁ sarvaṁ aiṁ gurave namaḥ* – offer a flower unto the lotus feet of *śrī-gurudeva*, representing all the items that are very dear to *śrī-gurudeva* that may have not been offered

After this, chant *guru-gāyatrī* ten times and offer prayers and obeisances unto him.

## Prayers to Śrī Gurudeva

*tvaṁ gopikā vṛṣa-ravesa tanayāntike 'si  
 sevādhikāriṇi guro nija pāda padme  
 dāsyam praḍāya kuru mām vraja kānane śrī  
 rādhāṅghri-sevana-rase sukhinīm sukhābdhau*

O Gurudeva! You are immersed in an ocean of bliss and you can award transcendental service. You are the beloved *gopikā* of Śrīmatī Rādhikā. Please bestow on me the shelter of your lotus feet, so that I can be blissfully engaged in

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35 Along with the offering plate, a cup of water is always offered.

the transcendental service of the Queen of Vraja, Śrīmatī Rādhārāṇī.

## Obeisances unto Śrī Gurudeva

*om ajñāna-timirāndhasya jñānāñjana-salākayā  
cakṣur unmlitam yena tasmai śrī-gurave namaḥ*

I offer my most humble *daṇḍavat-praṇāma* unto *śrī-guru*, who has opened my eyes, which were blinded by the darkness of ignorance, with the torchlight of knowledge.

*rādhā-sammukha-samsaktim sakhī-saṅga-nivāsinīm  
tvām ahaṁ satataṁ vande mādhavāśraya-vigrahām*

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.

*nāma-śreṣṭham manum api śacī-putram atra svarūpam  
rūpam tasyāgrajam uru-purīm māthurīm goṣṭhavāṭīm  
rādhā-kuṇḍam giri-varam aho rādhikā-mādhavāśām  
prāpto yasya prathita-kṛpayā śrī-gurum tam nato 'smi*

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 Sacī-mātā; 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.

## Vaiṣṇava-praṇāma

*vāñchā-kalpa-tarubhyaś ca kṛpā-sindhubhya eva ca  
patitānām 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 conditioned souls.

## Mahā-mantra

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare  
hare rāma hare rāma rāma rāma hare hare*



# Chapter Five

*Śrī Gaurāṅga-pūjā*

[One may perform worship of Śrī Gaurāṅga with the same paraphernalia used in the *arcana* of *śrī-gurudeva*, but the paraphernalia should be purified first with water from the *pañca-pātra*. Already offered items, such as incense, *ghee* lamp, etc., cannot be used. Also separate bathing pots are used for the Deity and for *śrī-gurudeva*.]

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

## Meditation on Śrī Navadvīpa-dhāma

*svardhunyaś cāru-tīre sphuritam ati-brhat-kūrma-prṣṭhābha-gātram  
ramyārāmāvṛtam san-maṇi-kanaka-mahāsadma-saṅghaiḥ paritam  
nityam pratyalayodyat-praṇaya-bhara-lasat-kṛṣṇa-saṅkīrtanādhyam  
śrī-vṛndāṭavy-abhinnaṁ tri-jagad-anupamaṁ śrī-navadvīpam īde*

All glories to Śrī Navadvīpa-dhāma, situated on the beautiful banks of Śrī Bhāgīrathī, which is spread wide in the shape of a tortoise shell and 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*, being non-different from Śrī Vṛndāvana-dhāma, is supremely matchless within all the three worlds.

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

## Śrī Gaura-dhyāna-mantra

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

I worship Śrī Caitanyadeva, whose hair is intertwined with beautiful garlands of pearls, whose face is splendorous 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 body of golden complexion, being 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 of Śrī Gaurāṅga

In the same manner as that of *guru-pūjā*, after first performing *mānasa-pūjā*, or mental worship, of Śrī Gaurāṅga, one should, with paraphernalia, perform the external worship of Śrī Gaurāṅga in the form of the Deity or *śrī-śālagrāma-śilā*, while chanting the *śrī-gaura-mantra* which one has received from

*śrī-gurudeva*.<sup>36</sup> One should meditate that, “After invoking Śrī Gaurāṅga-deva, I am bathing Him,” and offer the following articles by chanting:

- *idaṁ āsanam klīm gaurāya svāhā* – offer a flower with *candana* into the bathing pot (*snāna-pātra*) for the purpose of an *āsana*
- *prabho! kṛpayā svāgataṁ kuru klīm gaurāya svāhā* – with folded hands, invite Śrīman Mahāprabhu onto the *āsana* situated in the *snāna-pātra*
- *etat pādyam klīm gaurāya svāhā* – offer water at His lotus feet in the *snāna-pātra*
- *idaṁ arghyam klīm gaurāya svāhā* – offer *arghya* into the *snāna-pātra*
- *idaṁ ācamanīyam klīm gaurāya svāhā* – discharge water into the throw-out pot
- *eṣa madhuparkaḥ klīm gaurāya svāhā* – offer *madhuparka* into the *snāna-pātra*
- *idaṁ ācamanīyam klīm gaurāya svāhā* – discharge water into the throw-out pot
- *idaṁ sugandha tailam klīm gaurāya svāhā* – afterward, meditate on applying oil to the limbs of Śrīman Mahāprabhu and offer a flower dipped in *candana* into the *snāna-pātra*
- *idaṁ snānīyam klīm gaurāya svāhā* – bathe Him with fragrant water from the conchshell while ringing the bell and reciting prayers; after bathing Him, dry His body with a soft cloth
- *idaṁ sottarīya-vastram klīm gaurāya svāhā* – offer two flowers into the throw-out pot, meditating upon offering garments to Him

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36 One should offer to Śrī Gaurāṅga all the sixteen articles mentioned below in sequence, first in one’s mind and then physically. At this point, if one has a Deity of Śrī Gaurāṅga and wants to bathe Him, then one should place Him into the bathing pot (*snāna-pātra*). If one doesn’t have a Deity, one may place a picture of Śrī Gaurāṅga in front of the bathing pot and, showing the articles to the picture, discharge them into the bathing pot. If a bathing pot is not used, then they should be discharged into the throw-out pot.

- *idaṁ ācamānīyaṁ klīm gaurāya svāhā* – offer water into the throw-out pot

Meditate on Śrīman Mahāprabhu, sitting on His altar and feeling very satisfied. Then touch His lotus feet and chant *śrī-gaura-mantra* eight times. Afterward, chant:

- *idaṁ upavītaṁ klīm gaurāya svāhā* – offer the sacred thread to Śrī Gaurasundara, or in its absence offer a flower
- *idaṁ tilakaṁ klīm gaurāya svāhā* – draw *tilaka* marks on the Deity. In absence of *tilaka*, meditate on drawing *tilaka* marks on the Deity and offer a flower dipped in *candana*.
- *idaṁ ābharaṇaṁ klīm gaurāya svāhā* – meditate on decorating the Deity with ornaments and offer a flower
- *eṣa gandha klīm gaurāya svāhā* – offer scent at the lotus feet of the Deity
- *idaṁ sugandhaṁ puṣpaṁ klīm gaurāya svāhā* – offer flowers dipped in *candana* at the lotus feet of the Deity
- *etat tulasī-pātraṁ klīm gaurāya svāhā* – offer *tulasī* leaves dipped in *candana* at His lotus feet
- *eṣa dhūpa klīm gaurāya svāhā* – offer water into the throw-out pot
- *eṣa dīpa klīm gaurāya svāhā* – offer water into the throw-out pot

[If one only has a single *bhoga* offering plate and one is worshiping Śrī Gaurāṅga and Śrī Rādhā-Kṛṣṇa, it should be then offered during the time of Śrī Rādhā-Kṛṣṇa *arcana*. Here, one can substitute the *bhoga* by discharging water into the throw-out pot. Example: *idaṁ naivedyaṁ klīm gaurāya svāhā* – offer water into the throw-out pot. Then continue offering the rest of the articles such as *pānīyaṁ*, *ācamānīyaṁ*, etc. If one is not performing Śrī Rādhā-Kṛṣṇa *arcana*, then the *bhoga* offering plate is presented here to Śrī Gaurāṅga.]

Here, one should again offer *āsana*, *pādya*, and *ācamana* as previously mentioned.

- *idaṁ naivedyaṁ klīm gaurāya svāhā* – place *tulasī* leaves on each preparation, and sprinkle the offering plate (*naivedya-pātra*) with water from the conchshell
- *idaṁ pānīyaṁ klīm gaurāya svāhā* – place *tulasī* leaves, and sprinkle water from the conchshell into the drinking cup (*pānīya-pātra*)
- *idaṁ ācamanīyaṁ klīm gaurāya svāhā* – discharge water into the throw-out pot

Then meditate on Śrīman Mahāprabhu sitting on His altar with great satisfaction.

- *idaṁ tāmbūlaṁ klīm gaurāya svāhā* – offer *tāmbūla*, or in the absence of *tāmbūla*, offer a flower dipped in *candana*
- *idaṁ mālyaṁ klīm gaurāya svāhā* – offer a garland to the Deity
- *idaṁ sarvaṁ klīm gaurāya svāhā* – offer flowers at His lotus feet

After performing the worship as described above, chant *śrī-gaura-gāyatrī* ten times. Then offer prayers and *praṇāma*.

## Prayers (stuti)

*dhyeyaṁ sadā paribhava-ghnaṁ abhiṣṭa-dohaṁ  
tīrthāspadaṁ śiva-viriñci-nutaṁ śaraṇyam  
bhṛtyārṭti-haṁ praṇata-pālaṁ bhāvabdhi-potaṁ  
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. There is no restriction in regard to time and place for Your meditation. 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 *tīrthas* like Śrī Gauḍa, Śrī Vraja, and Śrī Kṣetra-maṇḍala. You are the supreme shelter of the *mahā-bhāgavata* 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 from the hearts of Sārvabhauma Bhaṭṭācārya and King Pratāparudra. You destroy the evil paths of *anyabhilāṣa*, *karma*, *jñāna*, *yoga*, and so on, which are the enemies of *śuddha-bhakti*. You are the bestower of *kṛṣṇa-prema*. I worship Your lotus feet, which are like a boat to help us cross the ocean of nescience.

*tyaktvā sudustyaja-surepsita-rājya-lakṣmīṃ  
dharmiṣṭha ārya-vacasā yad agād araṇyam  
māyā-mṛgam 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 sage, who, in order to keep true the words of a *brāhmaṇa*, retired to the forest (accepted *sannyāsa*), renouncing His life and soul, Śrīmatī Viṣṇu-priya-devī, who is the manifestation of Śrī Lakṣmī. His compassion has no limit. Bestowing His mercy freely on the fallen souls who are deeply entangled in hankering

after women, children, and wealth, He immerses them in the ocean of *kṛṣṇa-prema*.

*pañca-tattvātmakam kṛṣṇam bhakta-rūpa-svarūpakam  
bhaktāvatāram bhaktākhyam namāmi bhakta-śaktikam*

I offer *praṇāma* unto Śrī Caitanya Mahāprabhu in His five features, as *bhakta-rūpa*, the form of a devotee (Caitanya Mahāprabhu); *bhakta-svarūpa*, the expansion of a devotee (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)

*ānanda-līlāmaya-vigrahāya  
hemābha-divyāc-chavi-sundarāya  
tasmai mahā-prema-rasa-pradāya  
caitanya-candrāya namo namas te  
(Caitanya-candrāmṛta)*

I offer *praṇāma* unto Śrī Caitanya-candra, whose form is the embodiment of blissful transcendental pastimes, whose golden complexion is divinely beautiful, and who bestows unlimited nectar in the mellows of *prema*.

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

I offer *praṇāma* unto Śrī Caitanya Mahāprabhu, who is 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 kṛṣṇa hare hare*

*hare rāma hare rāma rāma rāma hare hare*

# Chapter Six

*Arcana of Śrī Rādhā-Kṛṣṇa*

[One may perform worship of Śrī Rādhā-Kṛṣṇa by using the same paraphernalia, used in the *arcana* of *śrī-gurudeva* and Śrī Gaurāṅga, but that paraphernalia should be purified first with water from the *pañca-pātra*. The same bathing pot, or *snāna-pātra*, that was used for Śrī Gaurāṅga may be used for Śrī Rādhā-Kṛṣṇa.]

Begin the *arcana* of Śrī Rādhā-Kṛṣṇa by seeking the permission and mercy of *śrī-guru* and Gaurāṅga. *Śrī-gurudeva* is a confidential servant and an intimate sakhī of Śrī Rādhā-Kṛṣṇa. “Gurudeva is engaged in the direct service of Śrī Rādhā-Kṛṣṇa” – meditating on this, and remembering one’s incapability, perform the *arcana*. First meditate on Śrī Vṛndāvana.

## **Meditation on Śrī Vṛndāvana-dhāma**

*tato vṛndāvanam dhyāyet paramānanda-varadhanam  
kāḷindī-jala-kallola-saṅgi-māruta-sevitam*

*nānā-puṣpa-latā-baddha-vṛkṣa-śaṅḍaiś ca maṇḍitam  
koṭi-sūrya-samābhāsam vimuktaṁ ṣaṭ-taraṅgakaiḥ*

*tan-madhye ratna-khacitam svarṇa-simhāsanam 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

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

I meditate upon Śrīmatī Rādhikā and Śrīman Govinda-deva, who are seated on an effulgent jewelled throne beneath a desire tree in a temple composed of jewels within the supremely beautiful land of Śrī Vṛndāvana. I meditate on Them, accepting service from Their beloved *sakhīs*, headed by Lalitā and Viśākhā.

*sat-puṇḍarīka-nayanam meghābham vaidyutāmbaram  
dvi-bhujam jñāna-mudrādhyam vana-mālinam īśvaram  
dīvyālaṅkāraṇopetaṁ sakhībhiḥ pariveṣṭitam  
cid-ānanda-ghanam kṛṣṇam 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 *dhoti*, 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.

*śrī kṛṣṇam śrī-ghana-śyāmam pūrṇānanda-kalevaram  
dvi-bhujam sarva-deveṣām 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 possesses two arms, who is the Lord of all the demigods, and who is embraced by Śrīmatī Rādhikā.

## Performing Arcana of Śrī Rādhā-Kṛṣṇa

Chant the *jaya-dhvani* of Śrī Śrī Gāndhārvikā-Gīrīdhārī Śrī Śrī Rādhā-Vinodabihārījī three times. After *mānasa-pūjā*, perform the worship of the Divine Couple, in the form of the Deity or *śrī śālagrāma-śilā*, with external articles. Like *śrī-gaura-arcana*, worship of Śrī Rādhā-Kṛṣṇa should be performed with the *mūla-mantra* received from *śrī-gurudeva*.<sup>37</sup> One should meditate, “I am invoking Śrī Rādhā-Kṛṣṇa’s presence in Their appropriate place and I am bathing them,” and then perform Their *arcana* with the following *mantras*:

- *idam āsanam śrīm klīm rādhā-kṛṣṇābhyām namaḥ* – offer a flower into the *snāna-pātra* for the purpose of an *āsana*
- *prabho! kṛpayā svāgatam kuru śrīm klīm rādhā-kṛṣṇābhyām namaḥ* – with folded palms, invite Śrī Rādhā-Kṛṣṇa onto the *āsana* situated in the *snāna-pātra*
- *etat pādyam śrīm klīm rādhā-kṛṣṇābhyām namaḥ* – offer water at Their lotus feet in the *snāna-pātra*

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37 One should offer to Śrī Rādhā-Kṛṣṇa all the sixteen articles mentioned below in sequence, first in one’s mind and then physically. At this point, if one has Deities of Śrī Rādhā-Kṛṣṇa and one wants to bathe Them, one should place Them into the bathing pot (*snāna-pātra*). If one does not have Deities, one may place a picture of Śrī Rādhā-Kṛṣṇa in front of the bathing pot and, showing the articles to the picture, discharge them into the bathing pot. If a bathing pot is not used, then the articles should be discharged into the throw-out pot.

- *idaṁ arghyaṁ śrīṁ klīm rādhā-kṛṣṇābhyāṁ namaḥ* – offer *arghya* into the *snāna-pātra*
- *idaṁ ācamanīyaṁ śrīṁ klīm rādhā-kṛṣṇābhyāṁ namaḥ* – offer water into the throw-out pot
- *eṣa madhuparkaḥ śrīṁ klīm rādhā-kṛṣṇābhyāṁ namaḥ* – offer *madhuparka* into the *snāna-pātra*
- *idaṁ ācamanīyaṁ śrīṁ klīm rādhā-kṛṣṇābhyāṁ namaḥ* – offer water into the throw-out pot
- *idaṁ sugandha-tailaṁ śrīṁ klīm rādhā-kṛṣṇābhyāṁ namaḥ* – afterward, meditate on applying fragrant oil to the limbs of the Divine Couple, and offer a flower dipped in *candana* into the *snāna-pātra*
- *idaṁ snānīyaṁ śrīṁ śrīṁ klīm rādhā-kṛṣṇābhyāṁ namaḥ* – bathe Them with fragrant water from the conchshell, while ringing the bell and reciting prayers; after bathing Them, dry Their bodies with a soft cloth
- *idaṁ sottarīya-vastraṁ śrīṁ klīm rādhā-kṛṣṇābhyāṁ namaḥ* – offer two flowers into the throw-out pot, meditating that one is offering Them clothes
- *idaṁ ācamanīyaṁ śrīṁ klīm rādhā-kṛṣṇābhyāṁ namaḥ* – offer water into the throw-out pot

Then meditate on the Divine Couple, sitting on Their altar, feeling very satisfied. Touch Their lotus feet and chant the *mūla-mantra* (*śrī-kṛṣṇa-mantra* and *śrī-rādhā-mantra*). Afterward, *chant*:

- *idaṁ upavītaṁ klīm kṛṣṇāya namaḥ* – offer the sacred thread to Śrī Kṛṣṇa, or offer a flower dipped in *candana*
- *idaṁ tilakaṁ śrīṁ klīm rādhā-kṛṣṇābhyāṁ namaḥ* – meditating upon drawing *tilaka* marks on the Deities, offer *tulasī* dipped in *candana* into the throw-out pot
- *idaṁ ābharaṇaṁ śrīṁ klīm rādhā-kṛṣṇābhyāṁ namaḥ* – meditate on decorating the Deities with ornaments and offer a flower dipped in *candana*

- *eṣa gandha śrīṁ klīm rādhā-kṛṣṇābhyāṁ namaḥ* – offer *candana* at Their lotus feet
- *idam sagandham puṣpaṁ śrīṁ klīm rādhā-kṛṣṇābhyāṁ namaḥ* – offer twice a flower dipped in *candana* at Their lotus feet
- *etat tulasī-pātram śrīṁ klīm rādhā-kṛṣṇābhyāṁ namaḥ* – offer a *tulasī* leaf dipped in *candana* at the lotus feet of Śrī Kṛṣṇa, and to the lotus hand of Śrī Rādhā
- *eṣa dhūpa śrīṁ klīm rādhā-kṛṣṇābhyāṁ namaḥ* – offer incense to the Divine Couple, or in absence, offer water into the throw-out pot
- *eṣa dīpa śrīṁ klīm rādhā-kṛṣṇābhyāṁ namaḥ* – offer the lamp to Them, or in absence, offer water into the throw-out pot

[If one is using only a single *bhoga* offering plate (for multiple Deities), Śrī Gaurāṅga will simultaneously partake here in the offering when it is offered to Śrī Rādhā-Kṛṣṇa. However, since the *mantras* for offering the *bhoga* to Śrī Gaurāṅga were chanted previously in Śrī Gaurāṅga *arcana*, there is no need to chant them here again. If there are multiple *bhoga* offering plates, then Śrī Gaurāṅga's *bhoga* offering plate is given before, during the *arcana* of Śrī Gaurāṅga. Afterwards, the remnants of Śrī Gaurāṅga and Śrī Rādhā-Kṛṣṇa will be offered to *śrī-gurudeva*.]

Here, one should again offer *āsana*, *pādya*, and *ācamana* as previously done.

- *idam naivedyaṁ śrīṁ klīm rādhā-kṛṣṇābhyāṁ namaḥ* – place *tulasī* leaves on each preparation and sprinkle water from the conchshell onto the offering
- *idam pānīyaṁ śrīṁ klīm rādhā-kṛṣṇābhyāṁ namaḥ* – place a *tulasī* leaf, and sprinkle water from the conchshell into the drinking cup (*pānīya pātra*)
- *idam ācamanīyaṁ śrīṁ klīm rādhā-kṛṣṇābhyāṁ namaḥ* – offer *ācamana* and throw the discharge water into the throw-out pot

Then, meditate on the Divine Couple sitting on Their altar with great satisfaction.

- *idaṁ tām̐būlam śrīṁ klīm rādhā-kṛṣṇābhyāṁ namaḥ* – offer *tām̐būla*, or in the absence of *tām̐būla*, alternatively offer a flower dipped in *candana*
- *idaṁ māl̐yam śrīṁ klīm rādhā-kṛṣṇābhyāṁ namaḥ* – offer a garland to the Deities, or in absence, offer a flower
- *idaṁ sarvaṁ śrīṁ klīm rādhā-kṛṣṇābhyāṁ namaḥ* – offer flowers at Their lotus feet

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

- *śrī-rādhā-mantra: śrīṁ rām rādhāyai namaḥ*
- *śrī-rādhā-gāyatrī: śrīṁ rām rādhikāyai vidmahe prema-rūpāyai dhīmahī tan no rādhā pracodayāt*

## Obeisances (praṇāma)

*he kṛṣṇa! karuṇā-sindho!  
dīna-bandho! jagat-pate!  
gopeśa! gopikā-kānta!  
rādhā-kānta! namo 'stu te*

I offer *praṇāma* unto Śrī Kṛṣṇa, 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 *gopīs*, headed by Śrīmatī Rādhikā.

*tapta-kāñcana-gaurāṅgi!  
rādhē! vṛndāvaneśvari!  
vṛṣabhānu-sute! devi!  
praṇamāmi hari-priye!*

I offer *praṇāma* unto Śrīmatī Rādhikā, whose complexion is like molten gold, and who is the queen of Vṛndāvana. She is the daughter of Vṛṣabhānu Mahārāja and is very dear to Śrī Hari.

*mahā-bhāva-svarūpā tvam  
kṛṣṇa-priyā-varīyasi  
prema-bhakti-prade devi  
rādhike tvām namāmy aham*

O Śrīmatī Rādhika, because You are the embodiment of *mahābhāva*, You are Śrī Kṛṣṇa's most dear beloved. O Goddess, You alone can bestow pure love unto Śrī Kṛṣṇa. Therefore, I offer my humble obeisances unto You.

Then recite *padya-pañcaka* and *vijñapti-pañcaka* in this respective order:

### **Five verses to the Divine Couple (padya-pañcaka)**

*saṁsāra-sāgarān nātha  
putra-mitra-grhāṅganāt  
goptārau me yuvām eva  
prapanna-bhaya-bhañjanau (1)*

O Śrī Rādhā-Kṛṣṇa, You are my protectors from the ocean of material existence, which is characterised 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 'ham mamāsti yat kiñcid  
iha loke parātra ca*

*tat sarvaṁ bhavato 'dyaiva  
caraṇeṣu samarpitam (2)*

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

*aham apy aparādhānām  
ālayas tyakta-sādhanah  
agatiś ca tato nāthau  
bhavantau me parā gatiḥ (3)*

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

*tavāsmi rādhikā-nātha  
karmaṇā manasā giā  
kṛṣṇa-kānte tavaivāsmi  
yuvām eva gatiḥ 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. You both are my only destination.

*śaraṇaṁ vām 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  
kiṃ 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.

*yuvatīnām yathā yūni  
yūnām ca yuvatau yathā  
mano 'bhiramate tadvan  
mano me ramatām 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-pādānām  
bhūmir evāvalambanam  
tvayi jātāparādhānām  
tvam eva śaraṇam prabhu (3)*

Just as the ground is the only support for those whose feet have slipped, so also You alone are the only shelter, even for those who have offended You.

*govinda-vallabhe rādhe  
prārthaye tvām ahaṃ sadā  
tvadīyam iti jānātu  
govindo mām tvayā saha (4)*

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

*rādhe vṛndāvanādhiṣe  
karuṇāmṛta-vāhini  
kṛpayā nija-pādābja-  
dāsyam mahyam pradīyatam (5)*

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

## **Worship of Śrī Kṛṣṇa's paraphernalia (upāṅga-pūjā)**

The worship of Śrī Kṛṣṇa's paraphernalia is performed daily, just after the *arcana* of Śrī Rādhā-Kṛṣṇa, and reciting the five verses describing one's pitiful state (*vijñapti-pañcaka*).

- worship of *mukha-veṇu*: *ete gandha-puṣpe om śrī-mukha-veṇave namaḥ* – offer a flower dipped in sandalwood paste to Śrī Kṛṣṇa's flute
- worship of the garland: *ete gandha-puṣpe om vaksasi vana-mālāyai namaḥ* – offer a flower dipped in sandalwood paste to His garland
- worship of Śrīvatsa: *ete gandha-puṣpe om dakṣa-stanorddhve śrīvatsāya namaḥ* – offer a flower dipped in sandalwood paste to the mark of Śrīvatsa on the right side of His chest
- worship of the Kaustubha-gem: *ete gandha-puṣpe om svaya-stanorddhve kaustubhāya namaḥ* – offer a flower dipped in sandalwood paste to the Kaustubha gem on the left side of His chest

Then offer the *prasādi*, or remnant garlands, unto *śrī-guru* and the Vaiṣṇavas.

- *idaṁ mahā-prasādaṁ nirmālyādikaṁ aiṁ śrī gurave namaḥ* – offer *mahā-prasādaṁ* and the offered garlands to *śrī-gurudeva*
- *idaṁ pānīyaṁ aiṁ śrī-gurave namaḥ* – offer drinking water to *śrī-gurudeva*
- *idaṁ ācamanīyaṁ aiṁ śrī-gurave namaḥ* – offer *ācamana* to *śrī-gurudeva*, and discharge the remnants into the throw-out pot
- *idaṁ sarvaṁ om sarva-sakhībhyo namaḥ* – offer flowers at the lotus feet of all the *sakhīs*
- *idaṁ sarvaṁ om sarva-vaiṣṇavebhyo namaḥ* – offer flowers at the lotus feet of all the Vaiṣṇavas
- *idaṁ sarvaṁ om śrī-paurṇamāsyai namaḥ* – offer flowers at the lotus feet of Śrīmatī Paurṇamāsī-devī
- *idaṁ sarvaṁ om sarva-vrajavāsībhyo namaḥ* – offer flowers at the lotus feet of all the Vrajavāsīs



# Chapter Seven

*Śrī Tulasī-pūjā*

Afterward, perform the worship of Śrī Tulasī-devī, who is always situated on the left side of the altar in the temple.

## Prayers

*nirmitā tvam purā devair  
arcitā tvam surāsuraiḥ  
tulasī hara me 'vidyām  
pūjām grhṇa namo 'stu te*

O Śrīmatī Tulasī-devī, I repeatedly offer praṇāma unto you. You were created by the demigods and worshiped by them as well as the demons. Kindly take away my ignorance and accept my worship.

## Mantras for bathing (snāna-mantra)

*om govinda-vallabhām devīm  
bhakta-caitanya-kāriṇīm  
snāpayāmi jagad-dhātrīm  
kṛṣṇa-bhakti-pradāyinīm*

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 the bestower of *kṛṣṇa-bhakti*.

## Mantras for offering special sanctified water (arghya-mantra)

*śriyaḥ śriyeḥ śriyā-vāse  
nityam śrīdharam satkṛte  
bhaktyā dattam mayā devi  
arghyam gṛhṇa namo 'stu te*

O Tulasī-devī, I offer praṇāma unto 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* water which is offered with devotion by me.

## Mantras for worshipping (pūjā-mantra)

- *ete gandha-puṣpe om tulasyai namaḥ* – offer a flower dipped in sandalwood paste to Tulasī-devī
- *idaṁ kṛṣṇa-caraṇāmṛtam om tulasyai namaḥ* – offer the *caraṇāmṛta*, or water which has bathed Śrī Kṛṣṇa's feet, to Tulasī-devī
- *idaṁ mahā-prasāda-nirmālyādikam sarvaṁ om tulasyai namaḥ* – offer Śrī Kṛṣṇa's garlands and flower remnants to Tulasī-devī
- *idaṁ ācamanīyam om tulasyai namaḥ* – offer *ācamana* to Tulasī-devī

## Obeisances (praṇāma)

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

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

## Prayers (stuti)

*mahā-prasāda-jananī  
sarva-saubhāgya-vardhinī  
ādhivyādhi-harā nityam  
tulasī tvam namo 'stu te*

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

Then, leaving the Deity room, blow the conchshell three times loudly, chant the *jaya-dhvani* of Their Lordships, and offer prostrated obeisances four times. Honour the *caraṇāmṛta* of Śrī Śrī Guru-Gaurāṅga-Rādhā-Kṛṣṇa, and place that water on the head.

## Mantras for honouring caraṇāmṛta

- General *mantra*:

*akāla-mṛtyu-haraṇam  
sarva-vyādhi-vināśanam  
viṣṇoḥ pādodakam pītvā  
śirasā dhārayāmy aham*

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

- *Mantra* for honouring the *caranāmṛta* of Śrī Gurudeva:

*aśeṣa-kleśa-niḥśeṣa-  
kāraṇaṁ śuddha-bhakti-dam  
guroḥ pādodakaṁ pītṵā  
śirasā dhārayāmy aham*

Having drunk the water from the lotus feet of *śrī-gurudeva*, which bestows pure *bhakti* and causes the destruction of unlimited miseries and pains, I take that water on my head.

- *Mantra* for honouring the *caranāmṛta* of Śrī Gaurāṅgadeva:

*aśeṣa-kleśa-niḥśeṣa-  
kāraṇaṁ śuddha-bhakti-dam  
gaura-pādodakaṁ pītṵā  
śirasā dhārayāmy aham*

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

- *Mantra* for honouring the *caranāmṛta* of Śrī Rādhā-Kṛṣṇa:

*śrī-rādhā-kṛṣṇa-pādodakaṁ  
prema-bhaktidaṁ mudā  
bhakti-bhareṇa vai pītṵā  
śirasā dhārayāmy aham*

The water from the lotus feet of Śrī Rādhā-Kṛṣṇa is the source of pure *bhakti* unto Them. Having drunk that water with great joy and devotion, I take that water on my head.

# Chapter Eight

## *Worshiping Other Deities*

### **Root mantras (mūla-mantras)**

For each Deity, there is a *mūla-mantra*, or root *mantra*. This *mūla-mantra* will be used throughout the day in the performance of various services to the Lord. The *mūla-mantras* are as follows:

- Guru – *aiṁ gurave namaḥ*
- Param-guru – *oṁ parama-gurave namaḥ*
- Gaurāṅga – *klīm gaurāya svāhā*
- Nityānanda – *oṁ nityānanda namaḥ*
- Gaura and Nityānanda – *oṁ klīm nityānanda-gaurāya svāhā*
- Gadadhara – *śrīm gadādhārāya namaḥ*
- Śālagrāma-śilā – *oṁ namo bhagavate vāsudevāya namaḥ*
- Govardhana-śilā – *klīm govardhanāya namaḥ*
- Kṛṣṇa – *klīm kṛṣṇāya namaḥ*
- Rādhā – *śrīm rām rādhikāyai namaḥ*
- Rādhā and Kṛṣṇa – *śrīm klīm rādhā-kṛṣṇābhyām namaḥ*

### **Śrī Varāhadeva arcana**

With the following *mantra*, one should perform the *arcana* of Śrī Varāhadeva, as one does with Śrī Gaurāṅga:

*om namo bhagavate varāha-rupāya*

I offer my obeiscences to Sri Bhagavān in the form of Śrī Varāhadeva, the boar incarnation.

## **Meditation on Śrī Varāhadeva (Dhyāna)**

*āpādam jānu-deśād vara-kanaka-nibham nābhi-deśād adhas tām  
muktābham kaṅṭha-deśāt taruṇa-ravi-nibham mastakān nīla-bhāsam  
ide hastair dadhānam ratha-caraṇodarau khaṅga-khetau gadākhyam  
śaktim dānābhayate ca kṣīta-dharaṇa-lasad daṁṣṭramādyam varāham*

I meditate upon Lord Varāhadeva, whose legs, from His lotus feet till His waist, are like golden pillars, whose lotus face is like a blue lotus, and who is very beautifully decorated with the Earth 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 obeiscences.

## **Śrī Nityānanda arcana**

Perform the worship of Śrī Nityānanda Prabhu by offering Him all the articles used in the *arcana* of Śrī Gaurāṅga. Use the following *mantra*: *om nityānandāya namaḥ*. For instance, to offer a seat to Śrī Nityānanda, one should chant, *idam āsanam om nityānandāya namaḥ*.

## **Meditation on Śrī Nityānanda (dhyāna)**

*(om) vidyut-dāma-madābhimardana-rucim vistīrṇa-vakṣa-sthalam  
premodghūrṇita-locanāñcala-lasat-smerābhiramyānam*

*nānā-bhūṣaṇa-bhūṣitaṁ sumadhuraṁ vibhrad ghanābhāmbaram  
sarvānandakaram paraṁ pravara-nityānanda-candraṁ bhaje*

I worship Śrī Nityānanda-candra, who is unparalleled in every respect, whose body displays an unprecedented splendour 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.

### **Praṇāma-mantra**

*saṅkarṣaṇaḥ kāraṇa-toya-śāyī  
garbhoda-śāyī ca payobdhi-śāyī  
śeṣaś ca yasyāṁśa-kalāḥ sa nityā-  
nandākhyā-rāmaḥ śaraṇam 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.

### **Worship of Śrī Gaurāṅga and Śrī Nityānanda together**

If one desires to worship Śrī Gaurāṅga and Śrī Nityānanda together, one should perform the worship of Śrī Gaura-Nityānanda by offering Them all the articles used in the *arcana* of Śrī Gaurāṅga. For instance, to offer a seat to Śrī Gaura-Nityānanda, one should chant, *idaṁ acamanīyaṁ om klīṁ nityānanda-gaurāya svāhā*.

## Śrī Gaura-Nityānanda-praṇāma

*ājānu-lambita-bhujau kanakāvadātau  
saṅkīrtanaika-pitarau kamalāyātākṣau  
viśvambharau dvija-varau yuga-dharma-pālau  
vande jagat-priya-karau karuṇāvatārau*

I worship the incarnations of mercy, Śrī Caitanya Mahāprabhu and Śrī Nityānanda Prabhu, whose arms extend to Their knees, whose eyes are large like lotus petals, and whose complexions are enchanting and resplendent with the luster of molten gold, who are the maintainers of the entire universe, who appeared in the families of exalted *brāhmaṇas*, and inaugurate the *saṅkīrtana* movement, thus protecting the *yuga-dharma* and bestowing the highest auspiciousness upon the residents of the material world.

## Worship of Śrī Gaurāṅga and Śrī Rādhā-Kṛṣṇa together

One may also worship both Śrī Gaurāṅga and Śrī Rādhā-Kṛṣṇa simultaneously, by offering all of the paraphernalia as in *śrī-gaurāṅga-pūjā* with the *mantra*, *klīm gaurāya svāhā śrīm klīm rādhā-kṛṣṇābhyāṁ namaḥ*. For instance, to offer a seat to both Śrī Gaurāṅga and Śrī Rādhā-Kṛṣṇa, one should chant *idam āsanam klīm gaurāya svāhā śrīm klīm rādhā-kṛṣṇābhyāṁ namaḥ*.

## Śrī Girirāja Govardhana arcana

Perform the worship of Śrī Girirāja Govardhana by offering Him all the articles used in the *arcana* of Śrī Rādhā-Kṛṣṇa. Thus, to offer a seat to Śrī Girirāja, one should chant *idam āsanam klīm govardhanāya namaḥ*.

One may perform the external worship of one's Deities by making the offerings to the *govardhana-silā*, while chanting the appropriate *mūla-mantra* for the worship of the Deities. For example, when offering an *āsana* to Śrī Rādhā-Kṛṣṇa, one should chant, *idaṁ āsanam śrīm klīm rādhā-kṛṣṇābhyāṁ namaḥ*, and put a flower dipped in *candana* in front of Girirāja into the *snāna-pātra*. In this way one need not perform separate *arcana* for the *govardhana-silā*.

At the time of offering bath to Śrī Rādhā-Kṛṣṇa, one should bathe the *govardhana-silā* while chanting *idaṁ snānīyam śrīm klīm rādhā-kṛṣṇābhyāṁ namaḥ*; and in this way, Śrī Rādhā-Kṛṣṇa and Girirāja are both considered bathed. After bathing, one should dry the *govardhana-silā* with a cloth, without touching the *silā* with the left hand, though one may hold the *silā* with a cloth in the left hand. After this, all the remaining articles should be offered directly to Śrī Rādhā-Kṛṣṇa and to the *govardhana-silā*. For example, one should chant *eṣa gandhaḥ śrīm klīm rādhā-kṛṣṇābhyāṁ namaḥ*, and offer *gandha* to both Śrī Rādhā-Kṛṣṇa and Girirāja. In absence of any articles, one should offer the articles mentally by chanting the appropriate *mantras*, while discharging water into the throw-out pot. In this way, the *arcana* of Śrī Rādhā-Kṛṣṇa and Girirāja are considered to be simultaneously performed.

### Śrī-śālagrāma-silā arcana

The worship of *śrī-śālagrāma-silā* or any other *silā-mūrti* should take place after the performance of *śrī-guru-pūjā*. Bathe the *silā* with scented water from the bathing conch, or with *pañcāmṛta* on special occasions, while reciting the *śrī-puruṣa-sūkta-mantra*, ringing the bell, and blowing the conchshell. (The procedures for bathing with *pañcāmṛta* were given earlier). Deities who are difficult to bathe with water, etc., should be

bathed mentally. While bathing the Deity, one should not touch the Deity with the left hand.

One may perform the external worship of one's Deities by making the offerings to the *śālagrāma-śilā* while chanting the appropriate *mūla-mantras* for the worship of the Deities. For example, when offering an *āsana* to Śrī Rādhā-Kṛṣṇa, one should chant *idaṁ āsanaṁ śrīm klīm rādhā-kṛṣṇābhyāṁ namaḥ*, and put a flower dipped in *candana* in front of the *śālagrāma-śilā* into the *snāna-pātra*. In this way one need not perform separate *arcana* for the *śālagrāma-śilā*. At the time of offering bath to the Deity, bathe the *śālagrāma-śilā*, and then dry the *śilā* with a cloth, without touching the *śilā* with the left hand, though one may hold the *śilā* with a cloth in the left hand. After bathing, all the remaining articles should be offered directly to both the Deity and the *śālagrāma-śilā*. (For example, when offering a garland to the Deity, one should also offer one to the *śālagrāma-śilā*.) In the absence of any articles, one should offer them mentally by chanting the appropriate *mantras*, while discharging water into the throw-out pot. In this way, *arcana* of the Deity and the *śālagrāma-śilā* are performed simultaneously.

## Rules for worshipping of the Lord by the *puruṣa-sūkta-mantra*

- While chanting this *mantra*, offer an *āsana* to the Lord.  
*oṁ sahasra-śīrṣā puruṣaḥ sahasrākṣaḥ sahasra-pāt  
sa bhūmiṁ viśvato vṛtvā 'ty-atīṣṭhad daśāṅgulam* (1)
- With this *mantra*, one should invoke the Deity into the *snāna-pātra*.  
*oṁ puruṣa evedaṁ sarvaṁ yad bhūtaṁ yac ca bhavyam  
utāṁṛtatvasyeśāno yad annenātirohati* (2)
- While chanting this *mantra*, offer *padya* to the Lord in the *snāna-pātra*.

*om etāvan asya mahimā 'to jyāyāms ca puruṣaḥ  
pado 'sya viśvā bhūtāni tripād asyāmṛtam divi (3)*

- While chanting this *mantra*, offer *arghya* to the Lord.  
*om tripād ūrdhva udait puruṣaḥ pādo 'syehābhavat punaḥ  
tato viśvan vyakrāmat sāśanā 'nasane abhi (4)*
- While chanting this *mantra*, offer *ācamana* to the Lord.  
*om tasmāt virāḍ ajāyata virājo adhi-puruṣaḥ  
sa jāto atyaricyata paścād bhūmim atho puraḥ (5)*
- While chanting this *mantra*, offer *madhuparka* to the Lord.  
*om tasmāt yajñāt sarva-hutaḥ sambhṛtaḥ pṛṣad-ājyam  
paṁśūs tāms cakre vāyavyān āraṇyā grāmyās ca ye (6)*
- While chanting this *mantra*, bathe the Lord.  
*om tasmāt yajñāt sarva-hutaḥ ṛcaḥ sāmāni jajñire  
chandāmsi jajñire tasmāt yajus tasmād ajāyata (7)*
- While chanting this *mantra*, offer clothes to the Lord.  
*om tasmād aśvā ajāyanta ye ke cobhayādataḥ  
gāvo ha jajñire tasmāt tasmāt jāta ajā vayaḥ (8)*
- While chanting this *mantra*, offer the sacred thread to the Lord.  
*om tam yajñam barhiṣi praukṣan puruṣam jātam agrataḥ  
tena devā ayajanta sādhyā ṛṣayaś ca ye (9)*
- While chanting this *mantra*, offer ornaments to the Lord.  
*om yat puruṣaḥ vyadadhuḥ katidhā vyakalpayan  
mukham kim asya kau bāhu kā ūru pādā ucyete (10)*
- While chanting this *mantra*, offer scent to the Lord.  
*om brāhmaṇo 'syaḥ mukham āsīd bāhū rājanyaḥ kṛtaḥ  
ūruḥ tad asya yad vaiśyaḥ padbhyaḥ sūdro 'jāyata (11)*
- While chanting this *mantra*, offer flowers to the Lord.  
*om candramā manaso jātaś cakṣoḥ sūryo ajāyata  
mukhāt indraś cāgniś ca prāṇād vāyur ajāyata (12)*

- While chanting this *mantra*, offer incense to the Lord.  
*om nābhyā āsīd antarīkṣam śīrṣṇo dyauḥ samavartata  
padbhyām bhūmīr diśaḥ śrotrāt tathā lokān akalpayan* (13)
- While chanting this *mantra*, offer the *ghee* lamp to the Lord.  
*om yat puruṣeṇa haviṣā devā yajñam atanvata  
vasanto asyāsīd ājyam grīṣma idhma śarad haviḥ* (14)
- While chanting this *mantra*, offer *naivedya* to the Lord.  
*om saptāsyāsan paridhayas triḥ sapta samidhaḥ kṛtāḥ  
devā yad yajñam tanvānā abadhnan puruṣam paśum* (15)
- While chanting this *mantra*, offer *praṇāma* unto the Lord.  
*om yajñena yajñam ayajanta devās tāni dharmāṇi prathamāny āsan  
te ha nākaṁ mahimānaḥ sacanta yatra pūrve sādhyā santi devāḥ* (16)

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 also simultaneously situated in a superior position to the Supersoul within the heart of the living entity. (1)<sup>38</sup>

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38 In *Caitanya-caritāmṛta*, *Madhya-līlā* 20.292, published by Śrīla Bhaktivedānta Svāmī Mahārāja 'Rābhupāda,' it is stated: "Garbhodakaśāyī Viṣṇu, known within the universe as Hiraṇyagarbha and the *antaryāmi*, or Supersoul, is glorified in the Vedic hymns, beginning with the hymn that starts with the word *sahasra-śīrṣā*." Also, *Madhya-līlā* 20.250-251 states: "In the beginning, Kṛṣṇa incarnates Himself as the *puruṣa-avatāras*, or Viṣṇu incarnations. These are of three types. Viṣṇu has three forms called *puruṣas*. The first, Mahā-Viṣṇu, is the creator of the total material energy (*mahat*), the second is Garbhodakaśāyī, who is situated within each universe, and the third is Kṣīrodakaśāyī, who lives in the heart of every living being. He who knows these three becomes liberated from the clutches of *māyā*." In *Madhya-līlā* 21.39-41 (including purport) it is further stated: "Mahā-Viṣṇu, Padmanābha, and Kṣīrodakaśāyī Viṣṇu are the Supersouls of all subtle and gross existences. Lord Mahā-Viṣṇu is known as Kāraṇodakaśāyī Viṣṇu, the Supersoul of everything. Garbhodakaśāyī Viṣṇu, from whose lotus navel Brahmā was created, is also called Hiraṇyagarbha and is the total Supersoul and the subtle Supersoul. Kṣīrodakaśāyī Viṣṇu is the universal form and the gross Supersoul. Although Mahā-Viṣṇu, Padmanābha, and Kṣīrodakaśāyī Viṣṇu are all shelters and controllers of the entire universe, They are nonetheless but plenary portions

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 remains existing after the destruction of this material creation. (2)

The glory or majesty of this *puruṣa* is such that the temporary material creation is but one-quarter of the total majesty of the *puruṣa*. The remaining three-quarters of His majesty exists as an eternal transcendental abode named *Vaikuṅṭha*, beyond this illusory creation. Still, the *puruṣa* Himself is greater than the sum total of all His majesties. (3)

The *puruṣa* is eternally present in His transcendental abode *Vaikuṅṭha*, which is the realm comprising three-quarters of His majesty. In this mundane sphere, the 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. (4)<sup>39</sup>

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or portions of the plenary portions of [*puruṣa-uttama* = *Puruṣottama*, the topmost *puruṣa*] *Kṛṣṇa*. Therefore He is the original [*puruṣa*] Personality of Godhead. The *Brahmās* and other lords of the mundane worlds appear from the pores of *Mahā-Viṣṇu* and remain alive for the duration of His one exhalation. I adore the primeval Lord, *Govinda*, of whom *Mahā-Viṣṇu* is a portion of a plenary portion."

39 In *Caitanya-caritāmṛta*, *Ādi-līlā* 5.94-99 it is stated: "After creating millions of universes, the first *puruṣa* entered into each of them in a separate form, as *Śrī Garbhodakaśāyī*. Entering the universe, He found only darkness, with no place in which to reside. Thus He began to consider. Then He created water from the perspiration of His own body, and with that water filled half the universe. The universe measures five hundred million *yojanas*. Its length and breadth are one and the same. After filling half the universe with water, He made His own residence therein and manifested the fourteen worlds in the other half. There, He manifested *Vaikuṅṭha* as His own abode, and rested in the waters on the bed of Lord *Śeṣa*." In *Ādi-līlā* 5.94-99 it is further stated: "I offer my respectful obeisances unto the feet of *Śrī Nityānanda Rāma*, whose secondary part is the *Viṣṇu*, lying in the ocean of milk. That *Kṣīrodakaśāyī Viṣṇu* is the Supersoul of all living entities and the maintainer of all the universes. *Śeṣa Nāga* is His further

From the *puruṣa*, the gigantic form, or *virāṭ-rūpa* (in the form of the universe) 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*. (5)

The *puruṣa* is the embodiment of the oblations for sacrifice. From this *puruṣa*, the embodiment of sacrifice, all eatables have come into existence. Both animals and birds dwelling either in the forest, villages, or in the air were produced by Him. (6)<sup>40</sup>

From this *puruṣa*, who is the embodiment of sacrifice and who is worshipable by everyone, the *Ṛg*, *Sāma*, *Yajur*, and *Atharva Vedas* have come into existence. (7)

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. (8)

In the beginning, those suitable for performing sacrifice placed the sacrificial ingredients [representing the *puruṣa*] on *kuśa* grass, and sprinkled them with water for

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subpart. The material planets rest within the stem that grew from the lotus navel of Lord Nārāyaṇa. Among these planets are seven oceans. There, in part of the ocean of milk, lies Śvetadvīpa, the abode of the sustainer, Lord Viṣṇu. He is the Supersoul of all living entities. He maintains this material world, and He is its Lord.”

40 Because these descriptions are indirect and purposfully difficult to understand, one will have to reconcile by hearing from *śrī-guru* and Vaiṣṇavas. If one truly desires to understand, he must inquire, reconcile, and do *bhajana*. The *virāṭ-rūpa*, or Universal Form, is embodied by the universe. Thus ultimately, anything one offers to the Lord, using ingredients from this universe, is like worshipping the Gaṅgā by pouring Gaṅgā water back into her. Ultimately there is nothing separate from the Lord, and therefore He is called Advaya, one, without a second.

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*. (9)

When within their minds, the demigods and the *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? (10)

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. (11)

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. (12)

From His navel, the space between Earth and heaven (*antarīkṣa*, or *bhuvar-loka*) came into existence; from His head, the heavens (*svarga-loka*); from His feet, the Earth (*bhu-loka*); and from His ears, the ten directions were produced. Thus, the *yogīs* conceived the fourteen planetary systems in the body of the *virāt-puruṣa*. (13)

The sacrifice was accomplished by the demigods through the *puruṣa*, who was 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. (14)

In the *yajña* performed by the demigods, the sacrificial animal [representing the *puruṣa*] was bound just as a

domesticated animal is bound with a rope. The seven circumferences of the sacrifice were the seven Vedic meters headed by *gāyatrī*, and the fuel sticks were twenty-one (twelve months, six seasons, and the three worlds). (15)

Through the performance of *yajña*, the demigods worshiped 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 same destination of the heavenly planets, where the sages of previous ages reached and are presently serving. (16)

### **Prayers for begging forgiveness for offenses (aparādha-kṣamāpana-mantra)**

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

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

*yad-dattaṁ bhakti-mātreṇa  
patraṁ puṣpaṁ phalaṁ jalam  
āveditaṁ nivedyan tu  
tad gṛhāṇānukampayā*

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

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

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

*ajñānād athavā jñānād  
aśubhaṁ yan mayā kṛtam  
kṣantum arhasi tat sarvaṁ  
dāsyenaiva gṛhāṇa mām  
sthitiḥ sevā gatir yātrā  
smṛtiś cintā stutir vacaḥ  
bhūyāt sarvātmanā viṣṇo  
madīyaṁ tvayi ceṣṭitam*

Please forgive whatever inauspicious acts I have performed without proper knowledge or 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 mām matvā  
kṣamasva madhusūdana*

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

*pratijñā tava govinda  
na me bhaktaḥ praṇaśyati  
iti saṁsmṛtya saṁsmṛtya  
prāṇān samdhārayāmy aham*

O Govinda, Your promise is that Your devotee will never perish. By remembering this over and over again, I am able to retain my life-air.

# Chapter Nine

## Noontime Offering and āraṭi (Madhyāhna-bhoga)

Before offering *bhoga*, the crown, flute, etc., of the Deity should be removed. A *tulasī* leaf should be placed on each and every *bhoga* preparation.<sup>41</sup> First one should offer the *bhoga* to Śrī Gaurāṅga, then to 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.

### Procedure:

Bring in the *bhoga* to be offered, setting it up in front of the altar. Ringing the bell, one should chant:

- *eṣa puṣpāñjaliḥ klīm kṛṣṇāya namaḥ* – offer *puṣpāñjaliḥ*, a few flower petals, at the lotus feet of each Deity
- *idaṁ āsanaṁ klīm kṛṣṇāya namaḥ* – offer flowers on the *āsana*
- *etat pādyam klīm kṛṣṇāya namaḥ* – offer water into the throw-out pot
- *idaṁ ācamanīyam klīm kṛṣṇāya namaḥ* – offer water into the throw-out pot

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41 If one does not have many *tulasī* leaves, one may place one *tulasī* leaf on one of the preparations in the middle of the plate. One can then meditate on placing *tulasī* on all the other preparations.

- *īdam anna-vyañjana-pānīyādikaṁ sarvaṁ klīm kṛṣṇāya namaḥ*  
– one should place a *tulasī* leaf and put a drop of water from the conchshell onto each preparation and offer the *bhoga*

Also, one can offer the *bhoga* to Śrī Rādhā and Śrī Kṛṣṇa together by using the *mantras* above, but with the *mūla-mantra*, *śrīm klīm rādhā-kṛṣṇābhyām namaḥ*. For example: *eṣa puṣpāñjaliḥ śrīm klīm rādhā-kṛṣṇābhyām namaḥ*.

Placing the sacred thread around one's thumb, one should put his right hand over the plate, cover his right hand with the left hand, and, counting on the fingers, chant the *mūla-mantra* eight times. After coming out of the Deity room, one should chant the *gaura-gāyatrī* ten times and *kāma-gāyatrī* ten times, and wait until Śrī Kṛṣṇa has accepted the meal. Meanwhile, perform *kīrtana* with the following *bhoga-ārati* song:

## Bhoga-ārati kīrtana

*bhaja bhakata-vatsala śrī-gaurahari*  
*śrī gaurahari so hi goṣṭha-bihārī,*  
*nanda-yaśomati-citta-hārī (1)*

*belā ha'la dāmodara, āisa ekhana*  
*bhoga-mandire basi' karaha bhajana (2)*

*nandera nideśe baise giri-vara-dhārī*  
*baladeva-saha sakhā baise sārī sārī (3)*

*śuktā-śākādi bhāji nālitā kuṣmāṇḍa*  
*ḍāli ḍālnā dugdha-tumbī dadhi mocā-khaṇḍa (4)*

*mudga-baḍā māṣa-baḍā roṭikā ghṛtānna*  
*śaṣkuli piṣṭaka kṣīra puli-pāyasānna (5)*

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

*luci cini sarpurī lāḍḍu rasāvalī  
bhojana karena kṛṣṇa haye kutūhalī (7)*

*rādhikāra pakka anna vividha vyañjana  
parama ānande kṛṣṇa karena bhojana (8)*

*chale bale lāḍḍu khāya śrī-madhumaṅgala  
bagala bājāya āra deya hari bolo (9)*

*rādhikādi gaṇe heri nayanera koṇe  
trpta haye khāya kṛṣṇa yaśodā-bhavane (10)*

Clapping three times, enter into the Deity room, and offer *ācamanīya* and *tāmbūla*. There is no fault in seeing the *bhoga* offering while performing *pūjā*. After leaving the Deity room, continue the *kīrtana*:

*bhojanānte piye kṛṣṇa suvāsita vāri  
sabe mukha prakṣālaya haye sāri sāri (11)*

*hasta-mukha prakṣāliyā jata sakhā-gaṇe  
ānande viśrāma kare baladeva-sane (12)*

*jāmbula rasāla āne tāmbūla-masālā  
tāhā kheyē kṛṣṇacandra sukhe nidrā gelā (13)*

*viśālākṣa śikhi-puccha-cāmara ḍhulāya  
apūrvā sayyāya kṛṣṇa sukhe nidrā jāya (14)*

*yaśomatī-ājñā peye dhaniṣṭhā-ānita  
śrī-kṛṣṇa-prasāda rādhā bhuñje haye prīta (15)*

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

*hari-līlā ek-matra jāhāra pramoda  
bhogārati gāya sei bhaktivinoda (17)*

Just worship Śrī Gaurahari, who is always affectionate towards His devotees. He is none other than Kṛṣṇa, who roamed with the cows from forest to forest, and who stole the hearts of Nanda and Yaśodā. (1)

Yaśodā-maiyā calls, “O Dāmodara, it is very late. Please come right now. Sit down to take Your meal in the dining pavilion (*bhoga-mandira*).” (2)

Upon Nanda Bābā’s order, Kṛṣṇa, who lifted Govardhana Hill, sits down. Then all the *sakhās*, along with Baladeva, sit down in rows to take their lunch. (3)

Then they are given fried *mung* and *urad dahl* patties, *capātīs*, and rice with *ghee*. They are served a feast of *śukṭā* and various kinds of green leafy vegetables, then nice fried things, and a salad made of jute leaves. They are also served pumpkin, baskets of fruit, squash cooked in milk with sugar (*luk-lauki*), thick yoghurt, and banana flower *sabji*. (4)

Next, sweets made with milk, sugar, and sesame, rice-flour pancakes, thick condensed milk, sweet rolls, and sweet rice. (5)

There is *amṛta-keli* scented with camphor, which is so tasteful and more than sweet. There is sweet rice cooked with bananas, and also *amṛta rasālā*. The boys are also served twelve kinds of sour preparations made with *tamarinds*, tomatoes, limes, lemons, oranges, and pomegranates. (6)

There are *purīs* with sugar, *purīs* filled with cream, *lāḍḍus*, and *dahl* patties boiled in sugar-water. Kṛṣṇa very joyfully eats all of the preparations. (7)

In supreme bliss Kṛṣṇa takes the rice, various curried vegetables, and sweets cooked by Śrīmatī Rādhārāṇī. (8)

Kṛṣṇa's funny *brāhmaṇa* friend, Madhumaṅgala, who is very fond of *lāḍḍus*, gets them by hook or by crook. As he eats a *lāḍḍu*, he makes a funny sound by slapping his hand under his armpit and calls out, "Give me more! *Hari bol!*" (9)

Beholding Śrīmatī Rādhārāṇī and Her *sakhīs* out of the corners of His eyes, Kṛṣṇa takes His lunch at Yaśodā-maiyā's house with great satisfaction. (10)

After lunch, Kṛṣṇa drinks rose-scented water. Then all the *sakhās*, standing in lines, wash their mouths. (11)

After washing their hands and mouths, all the *sakhās* take rest in great bliss with Baladeva. (12)

Then, the *sakhās* Jāmbula and Rasāla bring Kṛṣṇa spiced betel nuts. After chewing that, Kṛṣṇacandra happily goes to sleep. (13)

While Kṛṣṇa contentedly sleeps on His beautiful bed, His servant Viśālākṣa cools Him, sometimes with a peacock-feather fan and sometimes with a *camara*. (14)

Upon Yaśodā-maiyā's request, Dhaniṣṭha brings the remnants of food left on Kṛṣṇa's plate to Śrīmatī Rādhikā, who takes them with great delight. (15)

Receiving Her remnants, Lalitā-devī and all the other *sakhīs*, very deeply overjoyed, sing the glories of Rādhikā and Kṛṣṇa. (16)

Ṭhākura Bhaktivinoda, who finds joy only in the pastimes of Hari, sings this *Bhoga-ārati* song. (17)

Afterward, clapping three times, again enter into the Deity room. First of all, one should offer Śrī Kṛṣṇa's *prasāda* to Śrīmatī

Rādhikā, and then offer the *prasāda* and *nirmālya* (garlands and flower remnants) to *śrī-gurudeva* for him to offer to all the *sakhīs*, all the Vaiṣṇavas, Paurṇamāsī, and all the Vrajavāsīs. (Refer to the procedure mentioned in the section on *upāṅga-pūjā* to offer the garlands, flower remnants, etc.)

After the *bhoga* offering, place the crown, *vamśī* (flute), and other ornaments on the Deity, and perform the *bhoga-ārati*. The procedure for the *bhoga-ārati* is the same as for *maṅgala-ārati* mentioned previously. However, one can also use camphor in the lamp (this is only permissible for *bhoga-ārati*). In the *madhyāhna*, midday, *ārati*, offering a camphor lamp is excellent; or at least one can sprinkle camphor on the wicks of the *pañca-pradīpa*. This also helps the *pūjārī* quickly light the *ghee* wicks.

## Putting Śrī Bhagavān to rest (śayana of Śrī Bhagavān)

After the *ārati*, remove the crowns, *vamśī*, and other ornaments from the Deities, and pray to Them to lay down on Their bed for *śayana*, or rest, by saying:

*āgaccha śayana-sthānaṁ priyābhiḥ saha keśava  
divya puṣpātya-śayyāyām sukhaṁ vihara mādharma*

O Keśava, kindly come to Your bed along with Your beloved Śrīmatī Rādhikā. O Mādharma, 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 guroḥ*

O Gurudeva, kindly come to your resting place along with all your associates.

After this, place a tray of fragrant drinks, *tāmbūla* with camphor, a garland, and some flowers next to the bed of the Deities. After paying prostrated obeisances, close the temple doors.

After completing the arrangements for putting Śrī Guru-Gaurāṅga and Śrī Rādhā-Kṛṣṇa to rest, pay obeisances to *mahā-prasāda* and honour it after chanting the glories of *mahā-prasāda*, *nāma-saṅkīrtana*, and *jaya-dhvani*. After honouring *prasāda* in the association of Vaiṣṇavas, participate in *iṣṭa-goṣṭhī*, read with proper understanding the *bhakti-śāstras*, and complete the chanting of a fixed number of rounds of *harināma-japa*.

### **Afternoon duties (aparāhna-kṛtya)**

The Deities should be awakened according to the rules of awakening as prescribed for the early morning. Then offer the Deities 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 (sāyam-kṛtya)**

In the evening time, after completing chanting of the *gāyatrī-mantras*, perform the *sandhyā-ārati* of Śrī Śrī Guru-Gaurāṅga and Śrī Rādhā-Kṛṣṇa with heartfelt devotion. This *ārati* is performed like the *madhyāhna bhoga-ārati*. After the completion of *ārati*, there should certainly be recitation of devotional literature and performance of *kīrtana*.

## Nighttime duties (rātri-kṛtya)

Within the first *prahara* (one *prahara* is a duration of three hours) of the night, offer *bhoga* to the Deities, perform *śayana-ārati* and then put Them to rest. The procedure for putting them to rest is the same as for the afternoon *śayana* (see section *Śayana of Śrī Bhagavān*). Honour *mahā-prasāda*, chant *harināma*, and then take rest.

# Chapter Ten

## *Special Instructions to be Followed*

- Before attending *maṅgala-ārati*, one should take off the clothes worn during the night and change into fresh clothes.<sup>42</sup>
- It is improper to extinguish the lit lamp when the Deities are put to rest, or any other time when its purpose is over (let it extinguish by itself). After using the lamp once, it should be properly washed before using it for the next *arcana* of Śrī Bhagavān.
- When the conchshell is blown, it becomes contaminated by *saliva*. Therefore, it should not be washed in the *ācamana-pātra*, but should be taken out of the Deity room and washed in a separate *pātra*, or throw-out pot.
- After passing stool, one should bathe with water and soap before entering the temple.
- Flowers which are offered to any demigod, touched to one's forehead, brought in lower-body garments or washed in ordinary water cannot be used for the worship of Śrī Hari.
- Without being initiated into the *śrī-kṛṣṇa-mantra*, one doesn't possess the qualification to worship 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,

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42 One should not sleep naked. Sleeping towards East is favorable for knowledge and towards South is favourable for strength. Avoid sleeping towards the West which bring worries and North which produces illness.

and performance of the *śrāddha* ceremony become fruitless. A Vaiṣṇava must wear *tilaka* on his body every day. At whatever time a person dies, even if he is a *caṇḍāla*, or dog eater, if his body is decorated with *ūrdhva-puṇḍra*, he goes to Vaikuṅṭha. If a Vaiṣṇava wearing *tilaka* honours *mahā-prasāda* at someone's home, then Bhagavān liberates his hosts' previous twenty generations from hell.

### **Length of the mark of tilaka or the ūrdhva-puṇḍra**

The *ūrdhva-puṇḍra* which is equal to the breadth of one's ten fingers is considered the topmost (*uttama*). *Ūrdhva-puṇḍra* equal to the breadth of one's nine fingers is moderate (*madhyama*), and that equal to the breadth of one's eight fingers is not considered up to the standard (*kaniṣṭha*). The *tilaka* should be drawn from three-quarters of the way down the nose up to the beginning of the hairline. 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 viṣṇum  
dakṣiṇe gaurī-śaṅkarau  
gurur agre praṇamy eta  
anyathā niṣphalo bhavet*

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.

## Offenses (aparādha)

*Bhakti-sādhakas*, and especially those engaged in the worship of the Deity, should become completely free from offenses towards the service of the Deity (*sevā-aparādha*) and offenses towards the holy name (*nāma-aparādha*). They should remain extremely careful at all times to not commit these offenses.

### Offenses towards the Deity (sevā-aparādha)

Offenses mentioned in the revealed *śāstras*. It is an offense:

- (1) to enter the temple wearing shoes or being carried on a palanquin or a carrier.
- (2) to not observe the prescribed festival days and processions for the pleasure of Śrī Bhagavān.
- (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 Deities while circumambulating.
- (6) to spread one's legs before the Deities.
- (7) to sit before the Deity with hands binding one's raised knees.
- (8) to lie down 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 argue or 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 opulent worship of the Deity, even though one is capable of performing it.
- (27) to eat something which is not offered to the Deity.
- (28) to avoid offering seasonal fruits and other ingredients to the Deity.
- (29) to offer food to the Deity which has already been partially consumed (in other words, food should not be distributed to anyone until it has been offered to the Deity).
- (30) to sit silently, or to not recite prayers before *śrī-guru*.
- (31) to praise oneself before *śrī-guru*.
- (32) to blaspheme the demigods.

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

- (33) to touch the Deity in the dark (there should be some light in the room when serving the Deity).
- (34) to enter the Deity room without making any sound (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 which 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 having sex.
- (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 clothes, unwashed clothes, or clothes 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 curved *tilaka* on one's forehead.
- (54) to enter into the temple without having washed one's feet.
- (55) to touch the Deity with the left hand while bathing Them.
- (56) to offer food cooked by uninitiated persons and non-devotees to the Deity.
- (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 the holy name.
- (62) to disrespect *śāstras* that glorify the devotional service of Śrī Bhagavān, and to show respect to other scriptures that do not.

- (63) to perform worship at an inauspicious time (*āsurika-kāla*), such as late night.
- (64) to perform *arcana* with water touched by the nails.

### **Offenses 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 from Viṣṇu, and to consider the names of these demigods to be independent from the holy name of Śrī Hari; that is, to consider the demigods to be independent from Śrī Viṣṇu, and also to consider the name, form, qualities, and pastimes of Śrī Kṛṣṇa to be separate from Śrī Kṛṣṇa's *svarūpa*, personality.
- (3) To disobey the orders of *śrī-gurudeva*, who is established in the proper understanding of the *tattva* of the holy name.
- (4) To blaspheme the Vedas and the literatures which are in pursuance of the Vedic version.
- (5) To consider the glories of the holy name to be exaggerations.
- (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 mentioned in the *karma-kaṇḍa* section of the Vedas, 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) In spite of hearing the unlimited glories of the holy name, keeping mundane attachment to 'I' and 'Mine' due to false identification with the material body and thus not showing any taste or attachment for the holy name.

## Offenses towards the Lord's holy abode (dhāma-āparādha)

- (1) Contempt and disrespect towards *śrī-guru*, who is the revealer of the *dhāma* to his disciple.
- (2) To think that the holy *dhāma* is temporary.
- (3) To commit violence towards any of the residents of the holy *dhāma* or to any of the pilgrims who go there, or to think that they are ordinary, mundane people.
- (4) To perform mundane activities while living in the holy *dhāma*.
- (5) To earn money by making a business of Deity worship and the chanting of the holy name.
- (6) To think that the holy *dhāma* belongs to some mundane country or province such as Bengal, to think that the *dhāma* of the Lord is equal to a holy place connected with some demigod, or to attempt to measure the area of the *dhāma*.
- (7) To commit sinful acts while residing in the *dhāma*.
- (8) To consider Vṛndāvana and Navadvīpa to be different.
- (9) To blaspheme the *śāstras* which glorify the *dhāma*.
- (10) To be faithless and think that the glories of the *dhāma* are imaginary.



# Chapter Eleven

*Aratī Songs and Other Prayers*

## **Glories of Śrī Mahā-prasāda (śrī mahā-prasāda-māhātmya)**

To be sung before honouring *mahā-prasāda*:

(1)

*mahā-prasāde govinde  
nāma-brahmaṇi vaiṣṇave  
svalpa-puṇya-vatām 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.

(2)

*bhāi re!  
śarīra avidyā-jāla, jaḍendriya tāhe kāla,  
jīve phele viśaya-sāgare  
tāra madhye jihvā ati, lobhamaya sudurmati,  
tāke jetā kaṭhina saṁsāre (1)*

*kṛṣṇa baḍa dayāmaya, karibāre jihvā jaya,  
sva-prasāda-anna dila bhāi  
sei annāmṛta pāo, rādhā-kṛṣṇa-guṇa-gāo,  
preme ḍāko caitanya-nitāi (2)*

(*preme bhare ḍāka re*  
*dayāla nitāi-caitanya bole, preme bhare ḍāka re*  
*jaya nitāi, jaya gaura, jaya nitāi, jaya gaura*  
*hare kṛṣṇa hare kṛṣṇa, kṛṣṇa kṛṣṇa hare hare*  
*hare rāma hare rāma, rāma rāma hare hare*)

O Brother, this material body is a lump of ignorance, and the senses are a network of paths leading to death. We have fallen into this ocean of material sense enjoyment – of all the senses the tongue is the most difficult to control, being always greedy to taste things. But Brother, Kṛṣṇa is so merciful that He gives us His *prasāda*, the remnants from His own mouth, to help us conquer the tongue. This *prasāda* is full of nectar. Honoring this *prasāda*, sing the glories of Rādhā and Kṛṣṇa, and with love call for the help of Caitanya-Nitāi.

(3)

*bhāi re!*

*ek-dina śāntipure, prabhu advaitera ghare,*  
*dui prabhu bhojane bosila*  
*śāka kari' āsvādana, prabhu bole bhakta-gaṇa,*  
*ei śāka kṛṣṇa āsvādila (1)*

*hena śāka-āsvādane, kṛṣṇa-prema āise mane,*  
*sei preme kora āsvādana*  
*jaḍa-buddhi pari-hari', prasāda bhojana kari,*  
*'hari hari' bolo sarva-jana (2)*

O brothers! One day at Śrī Advaita's house in Śāntipura, Śrī Caitanya Mahāprabhu and Nityānanda Prabhu were seated at *prasāda*. When Mahāprabhu tasted the green vegetables, He said, "My devotees, this *śāka* is so delicious! Śrī Kṛṣṇa has definitely tasted it. At the taste of such *śāka* as this, love of Kṛṣṇa arises in the heart. In such love of God, you should take this *prasāda*. Giving up all materialistic

conceptions and taking Bhagavān's *prasāda*, all of you just chant 'Hari! Hari!'"

(4)

*bhāi-re!*

*śacīr aṅgane kabhu, mādhavendra-purī prabhu,  
prasādānna karena bhojana  
khāite khāite tānra, āila prema suduroāra  
bale, śuna sannyāsīra gaṇa (1)*

*mocā-ghaṅṭa phula-baḍi, ḍāli-ḍālnā-caccaḍi,  
śacī-mātā karila randhana  
tānra śuddha bhakti heri, bhojana karila hari,  
sudhā-sama e anna-vyañjana (2)*

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

O brothers! Whenever Mādhavendra Purī took *prasāda* in the courtyard of Mother Śacī, uncontrollable ecstatic symptoms of *kṛṣṇa-prema* overwhelmed him while he ate. O assembled *sannyāsīs*, just listen to this. Mother Śacī cooked and prepared semi-solid preparations made with banana flowers, a special lentil preparation, baskets of fruits, small square cakes made of lentils and cooked-down milk, and many other varieties of *prasāda*.

Seeing her pure devotion, Śrī Kṛṣṇa personally ate all these different vegetable preparations, which were just like nectar. All the results which the mystic obtains in the execution of *yoga* will be obtained today in taking Bhagavān's *prasāda*. O brothers! Everyone simply eat the *prasāda* of Śrī Hari and chant His holy name. The entire universe glorifies and praises *kṛṣṇa-prasāda*. Obtaining that *prasāda*, Mahādeva Śiva dances in great joy.

## Śrī Gurudeva-ārati

Composed by

Śrī Śrīmad Bhaktivedānta Trivikrama Gosvāmī Mahārāja

*jaya jaya gurudeva bhakati prajñāna  
parama mohana rūpa ārtta-vimocana (1)*

All glories, all glories to our divine master, Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja, whose supremely charming figure is the shelter for suffering humanity...

*mūrtimanta śrī-vedānta aśubha-nāśana  
'bhakti grantha śrī-vedānta' taba vighoṣaṇa (2)*

...who is the very embodiment of Vedānta, who is the annihilator of everything inauspicious, and who boldly declared that the Śrī Vedānta is essentially a book of *bhakti*.

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

Upon the lamp of the Śrī Gauḍīya Vedānta Samiti, the splendid light of scriptural conclusion burns, and with that lamp your *ārati* is perpetually performed.

*śrī-vinoda-dhārā-taile dīpa prapūrita  
rūpānuga-dhūpe daśadik āmodita (4)*

That lamp is filled with the oil of *bhaktivinoda-dhārā* – the current of the teachings flowing from Bhaktivinoda – and the teachings of the followers of Śrī Rūpa are the incense that delights the ten directions with its sweet fragrance.

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

His lotus face simultaneously radiates a stern gravity rooted in his profound realisation of all the *śāstras*, and a softness born of his deep compassion.

*svaṛṇa-kānti vinindita śrī-aṅga śobhana  
yati-vāsa paridhāne jagat-kalyāṇa (6)*

The lustre of his beautiful bodily limbs, dressed in the robes of renunciation for the welfare of the entire creation, vanquishes the effulgence of molten gold.

*nānā chānde sajjana cāmara dhulāya  
gaurajana ucca-kaṅṭhe sumadhura gāya (7)*

With great skill and dexterity Śrī Sajjana fans him with a *cāmara* while Śrī Gaura-nārāyaṇa sings very sweetly at the top of his voice.

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

From a distance, the foolish Trivikrama beholds the devotees performing this immensely auspicious *ārati* ceremony.

## **Śrīla Prabhupāda-ārati**

Composed by  
Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja

*jaya jaya prabhupādera ārati nehārī  
yoga māyāpura-nitya sevā-dānakārī (1)*

All glories, all glories to the *ārati* ceremony of Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda, which bestows eternal service at the Yoga-piṭha in Māyāpura upon those who observe it.

*sarvatra pracāra-dhūpa saurabha manohara  
baddha mukta alikula mugdha carācara* (2)

The enchanting fragrance of the incense spreads everywhere, just like his preaching which astonishes all liberated and conditioned devotees, as well as all moving and non-moving *jīvas*.

*bhakati-siddhānta-dīpa jvāliyā jagate  
pañca-rasa-sevā-śikhā pradīpta tāhāte* (3)

He lit up the entire world with the lamp of the perfect conclusions of *śuddha-bhakti*. This lamp is composed of five brilliantly glowing flames which represent service in the five primary *rasas*.

*pañca mahādīpa yathā pañca mahājyotiḥ  
triloka-timira-nāśe avidyā durmati* (4)

Those five radiant lights destroy the darkness of ignorance and crooked intelligence throughout the three worlds.

*bhaktivinoda-dhārā jala śaṅkha-dhāra  
niravadhi bahe tāhā rodha nāhi āra* (5)

The water in the *ārati* conchshell is the conception of Śrīla Bhaktivinoda Ṭhākura, which flows continuously and which cannot be checked by anyone.

*sarva-vādya-mayī ghaṅṭā bāje sarva-kāla  
bṛhat-mṛdaṅga vādya parama rasāla* (6)

*Kṛṣṇa-kīrtana*, which is accompanied by *karatālas*, bells, and other instruments, resounds for all time in all directions, but really it is the printing press, known as the *bṛhat-mṛdaṅga*, which distributes the supreme *rasa*.

*viśāla lalāṭe śobhe tilaka ujjvala*  
*gala deśe tulasī mālā kare jhalamala* (7)

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

*ājānu-lambita bāhu dīrgha kalevara*  
*tapta kāñcana-baraṇa parama sundara* (8)

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

*lalita-lāvanya mukhe sneha-bharā hāsī*  
*aṅga-kānti śobhe jaiche nitya pūrṇa-śaśī* (9)

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

*yati-dharme paridhāne aruṇa vasana*  
*mukta kaila meghāvṛta gauḍīya gagana* (10)

Attired in daybreak-coloured cloth that signifies the religious principles of a *sannyāsī*, he nullified the misconceptions which were like clouds covering the clear Gauḍīya sky and established the doctrine of pure *bhakti*.

*bhakati-kusume kata kuñja viracita*  
*saundaryeasaurabhe tāra viśva āmodita* (11)

His many temples are like luxuriant *kuñjas* filled with aromatic *bhakti* flowers (his devotees). By their preaching they spread the beauty and fragrance of these *kuñjas* throughout the entire universe to the delight of all.

*sevādarśe narahari cāmara ḍhulāya*  
*keśava ati ānande nirājana gāya* (12)

As Narahari Prabhu, the ideal servant, fans Śrīla Prabhupāda with a *cāmara*, with great delight Keśava dāsa sings this *ārati* song.

## Śrī Gaura-Govinda Maṅgala-ārati

Composed by  
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 Gaura, and 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 heralds the end of night, and to Their auspicious awakening, bringing auspiciousness to all! Glories to *maṅgala-ārati*, which awakens a *sphūrti* of that *niśānta-līlā* within the devotees’ hearts!

*tomara nidrāya jīva nidrita dharāya*  
*tava jāgarane viśva jāgarita haya* (3)

While You sleep, the jīvas lie sleeping deep in their ignorance, but upon Your rising, the whole world awakens. [Meaning, if You manifest in their hearts, then all *tattva* and all *siddhānta* will be revealed to them.]

*śubha dṛṣṭi kara prabhu jagatera prati  
jāguka hṛdaye mora sumāṅgalā rati (4)*

Prabhu, Shower Your kind glance upon the world now. Awaken in my heart that most auspicious *rati*.

*mayūra śukādi sāri kata pikarāja  
maṅgala jāgara hetu kariche virāja (5)*

The peacocks, parrots, *śuka*, *sāri*, and cuckoos (by Vṛndā-devī's order) are singing the reasons for Your auspicious awakening.

*sumadhura dhvani kare jāta śākhī-gaṇa  
maṅgala śravaṇe bāje madhura kūjana (6)*

Sitting on the branches of the trees, all the birds sing their supremely sweet morning melodies which resound throughout the forest. Those sweet, soft, auspicious sounds come and grace everyone.

*kusumita sarovare kamala-hillola  
maṅgala saurabha bahe pavana kallola (7)*

In the pond, which is filled with many varieties of flowers, the lotuses sway in the center. The breezes spread their auspicious aromas in all directions, bringing pure delight and joy to all.

*jhāñjhara kāmsara ghaṅṭā śaṅkha karatāla  
maṅgala mṛdaṅga bāje parama rasāla (8)*

Large cymbals, gongs, bells, conches, *karatalas*, and auspicious *mṛdaṅgas* play the supreme *rasa*.

*maṅgala āratī kare bhakatera gaṇa  
abhāgā keśava kare nāma-saṅkīrtana (9)*

*(śrī keśavera dāsa kare nāma-saṅkīrtana)*

Performing *maṅgala āratī* within the company of devotees, this unfortunate Keśava sings *nāma-saṅkīrtana* (or: the servants of Śrī Keśava sing *nāma-saṅkīrtana*).

## Śrī Gaurasundara sandhyā-āratī

Composed by  
Śrīla Bhaktivinoda Ṭhākura

*jaya jaya gauracāndera āratika śobhā  
jāhnavī-taṭa-vane jaga-mana lobhā (1)*

*(jaga-janera mano lobhā  
gaurāṅgera āratī śobhā, jaga-janera mano lobhā  
jāhnavī-taṭa-vane, jaga-janera mano lobhā)*

All glories, all glories to the beautiful *āratī* ceremony of Śrī Gaurāṅga being performed in a forest on the banks of the Jāhnavī (Gaṅgā), attracting the hearts and minds of all.

*dakṣiṇe nitāi-cānda vāme gadādhara  
nikaṭe advaita śrīnivāsa chatra-dhara (2)*

*(śrīnivāsa chatra-dhare  
gaurāṅgera āratī-kāle, śrīnivāsa chatra-dhare  
āmāya dayā kara bole, śrīnivāsa chatra-dhare  
haribol haribol haribol bole, śrīnivāsa chatra-dhare)*

On the right of Gaurāṅga is the moonlike Nityānanda Prabhu (*nitāi-cānda*), on the left is Gadādhara Paṇḍita, and on the sides are Advaita Prabhu and Śrīvāsa Paṇḍita, who holds the umbrella.

*basiyāche gaurācānda ratna-simhāsane*

*(ratna-simhāsana alo kari he)*

*ārati karena brahmā-ādi deva-gaṇe (3)*

*(deva-gaṇe ārati kare*

*gaurāṅgera ārati-kāle, deva-gaṇe ārati kare*

*āmāya dayā kara bole, deva-gaṇe ārati kare*

*brahmā-ādi deva-gaṇe, gaurāṅgera ārati kare)*

Śrī Gaurāṅga is seated on a jewelled throne. Brahmā is performing the *ārati*, along with other demigods.

*narahari-ādi kari' cāmara ḍhulāya*

*sañjaya-mukunda-vāsu-ghoṣāādi gāya (4)*

*(vāsughoṣe gāna kare*

*gaura-nityānandera ārati-kāle, vāsu-ghoṣe gāna kare*

*sañjaya mukunda sane, vāsughoṣe gāna kare*

*'jaya nitāi' 'jaya gaura' bole, vāsughoṣe gāna kare*

*(āmi) gaura-kṛpā pābo bole, vāsughoṣe gāna kare*

*āmāya dayā kara bole, vāsughoṣe gāna kare*

*haribol haribol haribol bole, vāsughoṣe gāna kare)*

Narahari Sarakāra Ṭhākura and others fan with *cāmaras*, as many others, like Sañjaya Paṇḍita, Mukunda Daṭṭa, and Vāsudeva Ghoṣa, sing songs.

*śaṅkha bāje, ghaṅṭā bāje, bāje karatāla*

*madhura mṛdaṅga bāje parama rasāla (5)*

(*madhura madhu madhu bāje*  
*gaurāṅgera ārati-kāle, madhura madhu madhu bāje*  
*śaṅkha-ghaṅṭā khol-karatāla, madhura madhu madhu bāje*  
*śaṅkha bāje ghaṅṭā bāje, madhura madhu madhu bāje*  
*madhura mṛdaṅga bāje, madhura madhu madhu bāje*)

The sounds of the conch, bell, and *karatālas* mix with the sweet sound of the *mṛdaṅgas*, producing the most relishable ambrosia for the ears.

*bahu-koṭi candra jini' vadana ujvala*  
*gala-deśe vana-mālā kare jhalamala (6)*

((*mālā*) *jhalamala jhalamala jhalamala kare*  
*gaura-gale vana-phulera mālā, jhalamala jhalamala jhalamala kare*  
*gadādharaṅgera gāthā mālā, jhalamala jhalamala jhalamala kare*  
*(mālā) nā dulāle āpani dole*  
*gadādharaṅgera gāthā mālā, nā dulāle āpani dole*  
*gaura-gale vana-phullera mālā, nā dulāle āpani dole*)

Śrī Gaurāṅga's brilliant face conquers the glow of many millions of moons, and the garland of forest flowers about His neck splendidly shines.

*śiva-śuka-nārada preme gada-gada*  
*bhaktivinoda dekhe gorāra sampada (7)*

(*gorāra sampada sei ta' dekhe*  
*(se ye) gaura boli āra jāne nare, gorāra sampada sei ta' dekhe*  
*(ye jana) gaura-pade prāṇa sapeche, gorāra sampada sei ta' dekhe*  
*'ohe gaura' boli jāne nare, gorāra sampada sei ta' dekhe*)

Śiva, Śukadeva Gosvāmī, and Nārada Muni's voices have become choked up with *prema*. Thus, Bhaktivinoda Ṭhākura is seeing the glories of Śrī Gaurāṅga.

## Śrī Yugala-āratī

Composed by  
Śrīla Bhaktivinoda Ṭhākura

*jaya jaya rādhā-kṛṣṇa yugala-milana  
āratī karaye lalitādi sakhī-gaṇa (1)*

All glories, all glories to the amorous rendezvous of Śrī Rādhā-Kṛṣṇa Yugala! All *sakhīs*, led by Lalitā, perform the *āratī* ceremony for Their pleasure.

*madana-mohana rūpa tri-bhaṅga-sundara  
pītāmbara śikhi-puccha cūḍā-manohara (2)*

In His beautiful threefold bending form, He is so attractive, even to Cupid. With His yellow silk *dhotī* and crown decorated with peacock feathers, He captivates the minds of all.

*lalita-mādhava-vame vṛṣabhānu-kanyā  
nīla-vasanā gaurī rūpe guṇe dhanyā (3)*

To the left of the amorous and charming Śrī Mādhava is the beautiful daughter of King Vṛṣabhānu, Śrīmatī Rādhikā, dressed in a *sārī* the colour of a blue lotus. Her complexion is the colour of molten gold and Her beauty and qualities are matchless.

*nānā-vidha-alaṅkāra kare jhalamala  
hari-mana-vimohana vadana ujjovala (4)*

She is adorned with various sparkling, shimmering ornaments (*alaṅkāras*), enchanting the mind of Hari with Her radiant face.

*viśākhādi sakhī-gaṇa nānā rāge gāya  
priya-narma-sakhī-jata cāmara-ḍhulāya (5)*

*(cāmara ḍhulāya re  
rādhā-kṛṣṇera ārati-kāle, cāmara ḍhulāya re  
lalitā-viśakhā-ādi, cāmara ḍhulāya re  
jaya rādhe, śrī rādhe bole, cāmara ḍhulāya re  
rādhe, rādhe, rādhe, bole, cāmara ḍhulāya re)*

Viśākhā leads all the *sakhīs* in singing various *rāgas* (melodious songs according to the appropriate time of the day), as all the other *priya-narma-sakhīs* soothe Rādhā and Kṛṣṇa with *cāmara* fans.

*śrī-rādhā-mādhava pada sarasija-āśe  
bhaktivinoda sakhī-pade sukhe bhāse (6)*

At the feet of the damsels of Vraja-dhāma lies an ocean of joy. There, Bhaktivinoda Ṭhākura swims, hoping to attain the lotus feet of Śrī Rādhikā and Mādhava.

## Śrī Tulasī-ārati

Composed by

Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja

*namo namaḥ tulasī kṛṣṇa-preyasī (namo namaḥ)  
(vraje) rādhā-kṛṣṇa nitya-sevā ei-abhilāṣī (1)*

O Śrīmatī Tulasī-devī! Desiring to enter the eternal service of Śrī Rādhā and Kṛṣṇa, I repeatedly offer *praṇāma* to you, who are so dear to Śrī Kṛṣṇa.

*je tomāra śaraṇa laya, sei kṛṣṇa sevā pāya,  
kṛpā kari kara tāre vṛndāvana-vāsī  
tulasī kṛṣṇa-preyasī (namo namaḥ) (2)*

One who takes shelter of you attains the service of Śrī Kṛṣṇa.  
Being merciful, you make him a resident of Vṛndāvana.

*tomāra caraṇe dhari, more anugata kari,  
gaurahari-sevā-magna rākha divā niśi  
tulasī kṛṣṇa-preyasī (namo namaḥ) (3)*

Allow me to catch hold of your lotus feet. May you make  
me your intimate follower, and day and night keep me  
immersed in the service of Śrī Gaurahari.

*dīnera ei abhilāṣa, māyāpure dio vāsa,  
(vraja dhāme dio vāsa)  
aṅgete mākhība sadā dhāma dhūli rāśi  
tulasī kṛṣṇa-preyasī (namo namaḥ) (4)*

I am fallen, but I desire that you make me a resident of  
Māyāpura, where I will always smear the dust of the  
dhāma on my body.

*tomāra ārati lāgi, dhūpa, dīpa, puṣpa māgi,  
mahimā bākhāni ebe hao more khuśi  
tulasī kṛṣṇa-preyasī (namo namaḥ) (5)*

Performing your *ārati* with incense, a *ghee* lamp, and  
flowers, I will derive great happiness from describing your  
glories.

*jagatera jata phūla, kabhu nahe samatula,  
sarva-tyaji kṛṣṇa tava (pātra) mañjarī vilāsī  
tulasī kṛṣṇa-preyasī (namo namaḥ) (6)*

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*.

*ogo vṛnde mahārānī! kṛṣṇa-bhakti pradāyini!!  
tomāra pādapa-tale, deva-ṛṣi kutūhale,  
sarva-tīrtha laye tārā hana adhivāsī  
tulasī kṛṣṇa-preyasī (namo namaḥ) (7)*

O Vṛnda Mahārānī! Bestower of *kṛṣṇa-bhakti*! All the demigods, sages, and holy places joyfully reside at your feet.

*śrī-keśava ati dīna, sādhana-bhajana-hīna,  
tomāra āśraye sadā nāmānande bhāsi  
tulasī kṛṣṇa-preyasī (namo namaḥ) (8)*

Devoid of *sādhana-bhajana*, this fallen Śrī Keśava takes shelter of you and attains unbroken *nāmānanda*.

## Taking vows (saṅkalpa)

This is chanted as a *saṅkalpa* before any auspicious *vrata*, or religious undertaking.

*om viṣṇuḥ  
om tat sat  
adya brahmano dvitīya-parārdhe,  
śveta-varāha kalpe (or pādma-kalpe),  
vaivasvatākhyā-manvantare,  
aṣṭāvīṁśati-kali-yugasya-prathama-sandhyāyām,  
brahma-viṁśatau vartamānāyām,  
... saṁvatsare (year),  
... āyane (course of the sun),  
... ṛtau (season),  
... pakṣe (phase of the moon),  
... rāśi sthite bhāskare (sun sign),  
... tithau (lunar day),  
... vārān vitāyāyām (day of the week),  
... nakṣatra-saṁyutāyām (constellation),*

*śrī-candramasi yathā sthānāvasthite bhaumādi-graha-yoga-karaṇa-*  
*muhūrta-śakādiṣu,*  
*jambu-dvīpe bhārata-khaṇḍe,*  
*medhī-bhūtasya sumeroḥ dakṣiṇe,*  
*lavaṅārṇavasyottare koṇe,*  
*gaṅgāyāḥ paścime (vā anyāsmiṇ) bhāge,*  
*purāṇa-bhumau śrī-śālagrāma-śilā-go-brāhmaṇa-vaiṣṇava-vahni-*  
*sannidhau,*  
*asmiṇ viśiṣṭe bhārata-varṣākhya-puṇya-bhū-pradeṣe,*  
*...gotrāsya (dynasty),*  
*...dāsaḥ (ones own name),*  
*kṛṣṇā-bhakti-lābhārthe,*  
*rādhā-dāsyam-lābhārthe,*  
*sarveṣāṃ kalyāṇārthe tathā...*  
*bhagavat prīty-arthe / or: śrī śrī guru-gaurāṅga-gāndharvikā-*  
*giridhārī-rādhā-vinoda-bihārījī prīty-arthe / or: śrāddha-karmaṇe /*  
*or: vaiṣṇave havanam ca bhagavat-pūjanam*  
*...yathāsādhyā mayā kriyate.*

## Word for Word translation:

*om viṣṇuḥ* – auspicious invocation

*om tat sat* – indicating the Absolute Truth, the Supreme Personality of Godhead

*adya brahmano dvitīya-parārdhe* – during the second half of the present Brahmā's life

*śveta-varāha kalpe* – during the Śveta-varāha, or Pādma millennium

*vaivasvatākhyā-manvantare* – during the reign of Vaivasvata Manu

*aṣṭāvimsāti-kali-yugasya* – during the twenty-eighth Kali-yuga

*prathama-sandhyāyām* – during the first part

*brahma-vimśatau vartamānāyām* – during the present period of time according to Brahmā's calculation

*(yathā) āyane* – during appropriate course of the sun

*(yathānāma śubha) samvatsare* – in this auspicious year

...*ṛtau* – during the appropriate season  
 ...*māsi* – in the appropriate month  
 ...*pakṣe* – during the appropriate phase of the moon  
 ...*rāśi sthite bhāskare* – in the appropriate sun sign  
 ...*tithau* – on the appropriate lunar day  
 ...*vārānvitāyāyām* – on the appropriate day of the week  
 ...*nakṣatra-saṁyutāyām* – during the appropriate constellation  
*śrī-chandramasi yathā sthānāvasthite bhaumādi graha-yoga-karaṇa-*  
*muhūrta-śakādiṣu* – during the moon situated in the appropriate  
 zodiac sign, with the influential planets in their appropriate  
 positions, and during the appropriate time and year  
*jambu-dvīpe* – on the island called Jambudvīpa  
*bhārata-khaṇḍe* – in the part called Bhārata  
*medhī-bhūtasya sumeroḥ dakṣiṇe* – on the Earth, south of the Sumeru  
 Mountain  
*lavaṅārṇavasyottare koṇe* – on the northern corner of the salty ocean  
*gaṅgāyāḥ paścime (vā anyāsmin) bhāge* – on the western (or other) side  
 of the Gaṅgā  
*purāṇa-bhūmau* – in the very pure land between the Gaṅgā and  
 Yamunā rivers  
*śrī-śālagrāma-śilā-go-brāhmaṇa-vaiṣṇava-vahnī-sannidhau* – in the  
 presence of *śrī śālagrāma-śilā*, the cows, *brāhmaṇas*, Vaiṣṇavas,  
 sacred fire, etc.  
*asmin viśiṣṭe bhārata-varṣākhyā-puṇya-bhū-pradeṣe* – in this special  
 land called Bhārata, also known as the district of the Earth  
 which is very pious  
*(acyuta) gotrāsya* – of the name of one's dynasty  
 ...*dāsah* – one's name  
*kṛṣṇā-bhakti-lābhārthe* – for the purpose of attaining *kṛṣṇa-bhakti*  
*rādhā-dāsyam-lābhārthe* – for the purpose of attaining *rādhā-dāsyam*  
*sarveṣāṁ kalyāṇārtha* – for all kinds of auspiciousness  
*tathā* – as well as  
*bhagavat prīty-artha* – out of love and devotion for the Lord  
*śrī śrī guru-gaurāṅga-gāndharvikā-giridhārī-rādhā-vinoda-bihārījī prīty-*

*artha* — out of love and devotion for Śrī Śrī Guru Gaurāṅga  
 Gāndharvikā-Giridhārī-Rādhā-Vinodabihārījī  
*śrāddha-karmaṇe* – for the purpose of homage to the deceased  
*vaiṣṇave havanam ca bhagavat-pūjanam* – for the purpose of a Vaiṣṇava  
 fire sacrifice and worship of the Lord  
*yathāsādhya* – as the objective  
*mayā* – by me  
*kriyate* – is performed

Om Viṣṇu, Om Tat Sat! I am performing this activity during the second half of the current Brahmā's life, in the Śveta-varāha millennium, during the reign of Vaivasvata Manu, during the first part of the twenty-eighth Kali-yuga, (the present period of time according to Brahmā's calculation), in this auspicious (...) year, during the (...) course of the sun, during the (...) season, in the month of (...), during the (...) phase of the moon, in the (...) sun sign, on the lunar day of (...), on the (...) day of the week, during the (...) constellation, with the moon situated in the appropriate zodiac sign, with the influential planets in their appropriate positions, and during the appropriate time and calendar, on the island called Jambudvīpa, in the part of Jambudvīpa called Bhārata, on the Earth, south of the Sumeru Mountain, on the northern corner of the salty ocean, on the western (or other) side of the Gaṅgā, in the very pure land between the Gaṅgā and Yamunā rivers, in the presence of *śrī-śālagrāma-śilā*, the cows, *brāhmaṇas*, Vaiṣṇavas, the sacred fire, etc., in this special land called Bhārata (also known as the district of the Earth which is very pious), for the purpose of attaining *kṛṣṇa-bhakti*, for the purpose of attaining *rādhā-dāsyam*, for all kinds of auspiciousness, and... out of love and devotion for the Lord, or: out of love and devotion for Śrī Śrī Guru Gaurāṅga Gāndharvikā-Giridhārī-Rādhā-Vinodabihārījī, or: for the purpose of homage to the deceased, or: for the purpose of

a Vaiṣṇava fire sacrifice and worship of the Lord, or: for the purpose of my objective.<sup>43</sup>

## Names to be used during the Saṅkalpa

### ....saṁvatsare, (year)

[There are 60 different names for each year in a Vedic lunar calendar. The present year is the 23rd, Virodhi. Next year will be 24th, Vikṛti. When the 60th year is complete, the cycle starts once again from 1st Prabhava.

(1) Prabhava; (2) Vibhava; (3) Śukla; (4) Pramodūta; (5) Prajotpatti; (6) Āṅgīrasa; (7) Śrīmukha; (8) Bhāva; (9) Yuva; (10) Dhāta; (11) Īśvara; (12) Bahudhānya; (13) Pramādi; (14) Vikrama; (15) Vṛṣa; (16) Citrabhānu; (17) Svabhānu; (18) Tāraṇa; (19) Pārdiva; (20) Vyaya; (21) Sarvajittu; (22) Sarvadhāri; (23) Virodhi; (24) Vikṛti; (25) Khara; (26) Nandana; (27) Vijaya; (28) Jaya; (29) Manmadha; (30) Durmukhi; (31) Hīvalambi; (32) Vilambi; (33) Vikāri; (34) Sārvari; (35) Plava; (36) Śubhakṛti; (37) Śobhakṛti; (38) Krodha; (39) Viśvāvasu; (40) Parābhāva; (41) Plavanga; (42) Kīlaka; (43) Saumya; (44) Sādhāraṇa; (45) Virodhikṛti; (46) Parīdhāvi; (47) Pramāḍica; (48) Ānanda; (49) Rākṣasa; (50) Nala; (51) Piṅgalā; (52) Kālayukti; (53) Sidhārdhi; (54) Raudri; (55) Durmati; (56) Dundubhi; (57) Rudirodgāri; (58) Raktākṣi; (59) Krodhan; (60) Akṣaya.

Below you will find an example of the names corresponding to the Christian years:

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43 Here one states for which purpose one is performing the *saṅkalpa*. After saying "for all kinds of auspiciousness and..." one can say, "(1) out of love and devotion for the Lord; or (2) out of love and devotion for *śrī-śrī-guru-gaurāṅga-gāndharvikā-gīridhāri-rādhā-vinoda-bihārījī*; or (3) for the purpose of homage to the deceased; or (4) for the purpose of a Vaiṣṇava fire sacrifice and worship of the Lord; or (5) for the purpose of my objective, meaning, for any other purpose one may have, that is not mentioned here."

2009 – Virodhi;  
2010 – Vikṛti;  
2011 – Khara;  
2012 – Nandana;  
2013 – Vijaya...

In accordance with the appropriate year, one would say during the *saṅkalpa*, for example, *virodhi sarivatsare...*]

### ...āyane, (course of the sun)

[The word *āyana* means ‘path’ or ‘movement.’ The six months when the sun moves toward the north are called *uttara-āyana*, or the northern course, and the six months when it moves south are called *dakṣiṇa-āyana*, or the southern course. One course represents a day for the demigods, and the other represents their night. *Uttara-āyana* begins from Makara-saṅkrānti, in our calendar month of January (the day when the sun begins to move north and enter the zodiacal sign of Capricorn), and *dakṣiṇa-āyana* on the Karkāṭa-saṅkrānti, in our calendar month of July, or *śayana-ekādaśī* (the day when the sun begins to move south and enter the sign of Cancer). Another name for *uttara-āyana* is *cittara-āyana*.

During the *saṅkalpa*, in accordance with the time of the year, one would utter either time, for example, *uttara-āyana*, or *dakṣiṇa-āyana...*]

### ...ṛtau, (season)

[There are six different seasons according to the Vedic Calendar, 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, or before winter frost; and (6) Śiśa, or winter.

|              |                            |                       |
|--------------|----------------------------|-----------------------|
| Vasanta .... | Phālguna to Vaiśākha ..... | March 15 – May 15     |
| Grīṣma ..... | Vaiśākha to Āṣāḍha .....   | May 15 – July 15      |
| Varsa.....   | Āṣāḍha to Bhādrapadā ..    | July 15 – Sept 15     |
| Śarada.....  | Bhādrapadā to Kārttika ..  | Sept 15 – Nov 15      |
| Hemanta ..   | Kārttika to Pauṣa .....    | Nov 15 – January 15   |
| Śiśa .....   | Pauṣa to Phālguna .....    | January 15 – March 15 |

Approximate starting dates for the different seasons are given here. Please refer to a Vedic Calendar for accurate dates.

During the *saṅkalpa*, in accordance with the season, one would utter, for example, *vasanta ṛtau...*]

### ....māsi, (month)

[There are twelve months in a Vedic Lunar Calendar. The months given below are the Vedic, or traditional, months, the Christian months, and the Vaiṣṇava months respectively.

|                  |                           |             |
|------------------|---------------------------|-------------|
| Phālguna.....    | February – March.....     | Govinda     |
| Caitra.....      | March – April .....       | Viṣṇu       |
| Vaiśākha.....    | April – May .....         | Madhusūdana |
| Jyaiṣṭha.....    | May – June.....           | Trivikrama  |
| Āṣāḍha .....     | June – July .....         | Vāmana      |
| Śrāvaṇa .....    | July – August .....       | Śrīdhara    |
| Bhādrapadā ..... | August – September .....  | Hrṣīkeśa    |
| Āśvina.....      | September – October ..... | Padmanābha  |
| Kārttika.....    | October – November.....   | Dāmodara    |
| Mārgaśīrṣa.....  | November – December.....  | Keśava      |
| Pauṣa .....      | December – January .....  | Nārāyaṇa    |
| Māgha .....      | January – February.....   | Mādhava     |
| Adhika .....     | Leap year .....           | Puruṣottama |

During the *saṅkalpa*, in accordance with the month of the year, one would utter, for example, *kārttika-māsi...*]

### ....pakṣe, (phase of the moon)

[There are two different phases of the moon: light and dark: (1) Kṛṣṇa-pakṣa, or waning moon – from the day after *pūrṇimā* till *amāvasyā*; and (2) Śukla-pakṣa, or waxing moon – from the day after *amāvasyā* till *pūrṇimā*.

During the *saṅkalpa*, in accordance with the phase of the moon, one would utter, for example, *kṛṣṇa-pakṣe* or *śukla-pakṣe*...]

### ....rāśi sthite bhāskare, (sun sign)

[The different signs of the Zodiac through which the sun travels are mentioned below, and the approximate dates are given as well. For accurate dates, please refer to a Vedic Calendar.

|                            |                    |            |
|----------------------------|--------------------|------------|
| Meṣa (Aries).....          | April 15.....      | Caitra     |
| Vṛṣabha (Taurus) .....     | May 15 .....       | Vaiśākha   |
| Mithuna (Gemini) .....     | June 15 .....      | Jyaiṣṭha   |
| Karkāṭa (Cancer) .....     | July 15 .....      | Āṣāḍha     |
| Siṃha (Leo) .....          | August 15.....     | Śrāvaṇa    |
| Kanyā (Virgo) .....        | September 15 ..... | Bhādrapadā |
| Tulā (Libra) .....         | October 15 .....   | Āśvina     |
| Vṛścika (Scorpio) .....    | November 15 .....  | Kārttika   |
| Dhanur (Sagittarius) ..... | December 15 .....  | Mārgaśīrṣa |
| Makara (Capricorn) .....   | January 15 .....   | Pauṣa      |
| Kumbha (Aquarius) .....    | February 15 .....  | Māgha      |
| Mīna (Pisces).....         | March 15.....      | Phālguna   |

During the *saṅkalpa*, in accordance with the situation of the sun, or time of the year, one would utter, for example, *meṣa rāśi sthite bhāskare*...]

### ....tithau, (lunar day)

[There are approximately 29.5 lunar days in a lunar month, divided according to the dark and bright phases of the moon.

In other words fifteen days are in the dark phase of the moon (*kṛṣṇa-pakṣa*) and fifteen days in the bright phase of the moon (*śukla-pakṣe*). The names of these different days are given below:

Pratipat (Prathama)  
Dvitiya  
Tritiya  
Caturthī  
Pañcamī  
Ṣaṣṭhī  
Saptamī  
Aṣṭamī  
Navamī  
Daśamī  
Ekādaśī  
Dvādaśī  
Trayodaśī  
Caturdaśī  
Pūrṇimā, or Amāvāsya

During the *saṅkalpa*, in accordance with the lunar day, one would utter, for example, *ekādaśī tithau...*]

**...vārānvitāyāyām, (day of the week)**

[Listed below are the seven days of the week.

Ravi-vāra (Bhānuvāra) .....Sunday  
Soma-vāra.....Monday  
Maṅgala-vāra ..... Tuesday  
Budha-vāra ..... Wednesday  
Guru-vāra (Bṛhaspativāra) ..... Thursday  
Śukra-vāra .....Friday  
Śani-vāra.....Saturday

During the *saṅkalpa*, in accordance with the day of the week, one would utter, for example, *maṅgala-vārāṅvitāyāyām...*]

### ....nakṣatra-saṁyutāyām, (constellation)

[There are twenty eight constellations or stars, called *nakṣatras*. In order to find out the appropriate *nakṣatra*, please refer to a Vedic Calendar. If one is not easily available, then one may substitute the name of the constellation with the word *śubha*, indicating the appropriate auspicious constellation. The twenty eight constellations are:

(1) Aśvinī; (2) Bharāṇī; (3) Kṛttikā; (4) Rohiṇī ; (5) Mṛgaśīrṣā; (6) Ārdrā; (7) Punarvasu; (8) Puṣyā; (9) Āśleṣā; (10) Maghā; (11) Pūrvāphālgunī; (12) Uttarāphālgunī; (13) Hastā; (14) Citrā; (15) Svāti; (16) Viśākhā; (17) Anurādhā; (18) Jyeṣṭhā; (19) Mūla; (20) Purvāṣādhā; (21) Uttarāṣādhā; (22) Abhijitā; (23) Śravaṇā; (24) Dhaniṣṭhā; (25) Śatabhiṣā; (26) Pūrvābhādrapadā; (27) Uttarābhādrapadā; (28) Revatī.

Day during the *saṅkalpa*, in accordance with the appropriate constellation, one would utter, for example, *svāti-nakṣatra-saṁyutāyāyām*, or in substitute *śubha-nakṣatra-saṁyutāyāyām...*]

## Prayers for the remembrance of Śrī Viṣṇu and for peace and auspiciousness (Maṅgala-śānti)

*yaṁ brahma vedānta-vido vadanti  
pare pradhānaṁ puruṣaṁ tathānye  
viśvodateḥ kāraṇaṁ isvaraṁ vā  
tasmai namo vighna-vināśāya  
(Bṛhad Viṣṇu Purāṇa)*

Obeiscences unto Him, who is the destroyer of all obstacles, who the knowers of Vedānta describe as the Supreme Brahman, and who others describe as the *pradhāna*, or totality of mundane elements. Some describe Him as

the Supreme Puruṣa, while others describe Him as the Supreme Lord and the cause of the creation of the universe.

*om tad viṣṇoḥ paramaṁ padaṁ sadā  
paśyanti sūrayo divīva cakṣur-ātataṁ  
(Sāma Veda)*

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.

*(om) kṛṣṇo vai sac-cid-ānanda-ghanaḥ  
kṛṣṇa ādi-puruṣaḥ kṛṣṇaḥ puruṣottamaḥ  
kṛṣṇo ha u karmādi-mūlaṁ  
kṛṣṇaḥ sa ha sarvaiḥ kāryaḥ  
kṛṣṇaḥ kāśaṁ kṛd-ādhiśo-mukhya-prabhuh pūjyaḥ  
kṛṣṇo 'nādis tasminn ajāṅdāntar-bāhye  
yan maṅgalaṁ tal labhate kṛtī  
(Śrī Kṛṣṇa Upaniṣada)*

Lord 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 worshipful Lord of the best of demigods, 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 kṛṣṇa hare  
hare hare rāma rāma rāma hare hare*

## **Auspicious invocation (svasti-vācana)**

Taking rice, mixed with tumeric or *kumkum*, and fragrant

flowers in one's right hand, one should chant this auspicious invocation.

*om svasti no govindah  
svasti no 'cyutānantau  
svasti no vāsudevo viṣṇur dadhātu  
svasti no nārāyaṇo naro vai  
svasti naḥ padmanābhaḥ puruṣottamo dadhātu  
svasti no viśvakseno viśveśvaraḥ  
svasti no ṛṣṭikeśo harir dadhātu  
svasti no vainateyo hariḥ  
svasti no 'njanā-suto hanūr bhāgavato dadhātu  
svasti svasti sumanḡalaiḥ keśo mahān  
śrī-kṛṣṇaḥ sac-cid-ānanda-ghanah  
sarveśvareśvaro dadhātu*

*(Śrī Kṛṣṇopaniṣad)*

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, Ṛṣṭikeśa, and Lord Hari bestow auspiciousness upon us. May Garuḍa, and the son of Añjanā, who is the great devotee of Lord Rāma, Hanumān, bestow auspiciousness upon us. May the great and only Lord of auspiciousness, Śrī Kṛṣṇa, who is like a transcendental cloud full of eternity, knowledge, and bliss, and who is the Lord of all the demigods, bestow upon us all prosperity and auspiciousness.

*karotu svasti me kṛṣṇaḥ  
sarva-lokeśvareśvaraḥ  
kāśnādayaś ca kūrvantu  
svasti me loka-pāvanāḥ*

*(Sanmohana Tantra)*

May Kṛṣṇa, the Lord of all Lords of the universe, and His followers, the deliverers of the fallen, bestow auspiciousness on me.

*kṛṣṇo mamaiva sarvatra  
svasti kūryāt śrīyā samam  
tathaiva ca sadā kārśniḥ  
sarva-viḡhna-vināśanaḥ  
(Viṣṇu-Yāmala-Saṁhitā)*

May Kṛṣṇa, the destroyer of all obstacles, and His followers bestow auspiciousness and prosperity to me at all times and places.

### **Auspicious invocation (maṅgala-vācana)**

*kṛṣṇaḥ karotu kalyānaṁ  
kaṁsa-kuñjara-keśarī  
kāliṁdī-jala-kallola-  
kolāhala-kutūhalaḥ  
(Nāradya 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 on me.

*mādhavo mādhavo vāci  
mādhavo mādhavo ḥṛdi  
smaranti mādhavaḥ sarve  
sarva kāryeṣu mādhavam  
(Nārasimha Purāṇa)*

The devotees always remember the Lord. The name ‘Mādhava’ is constantly on their tongues and constantly in their minds, and permeates all of their activities.

*lābhas teṣāṁ jayas teṣāṁ  
kutas teṣāṁ parābhavaḥ  
yeṣāṁ indīvara-śyāmo  
hṛdaya-stho janārdanaḥ  
(Pāṇḍava-Gītā)*

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

*maṅgalaṁ bhagavān viṣṇur  
maṅgalaṁ madhusūdanaḥ  
maṅgalaṁ hṛṣikeśo 'yaṁ  
maṅgalāyatano hariḥ  
viṣṇūccāraṇa-mātrena  
kṛṣṇasya smaranād dhareḥ  
sarva-vighnāni naśyanti  
maṅgalaṁ syān na saṁsayah  
(Bṛhad Viṣṇu Purāṇa)*

The Supreme Lord Viṣṇu is all auspicious. Madhusūdana is all auspicious. Hṛṣikeśa 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.

*satyaṁ kali-yuge vipra  
śrī-harer nāma-maṅgalaṁ  
paraṁ svastyayanaṁ nṛnāṁ  
nāsty eva gatir anyathā  
(Padma Purāṇa)*

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.

*puṇḍarikākṣa govinda  
mādhavādīś ca yaḥ smaret  
tasya syan maṅgalaṁ sarva-  
karmāḍau vighna-nāśanaṁ  
(Viṣṇu Dharmottara)*

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

*maṅgalāyatanam kṛṣṇam  
govindam garuḍa-dhvajam  
mādhavam puṇḍarikākṣam  
viṣṇum nārāyaṇam harim  
  
vāsudevam jagannātham  
acyutam madhusūdanam  
tathā mukundānantādīn  
yaḥ smaret prathamam sudhīḥ  
  
kartā sarvatra sutarām  
maṅgalānanta-karmaṇaḥ  
(Rudra Yāmala)*

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.

## Śrī Kṛṣṇa-stotram

*om namo viśva-rupāya 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 splendor within the universes, I repeatedly offer my respectful obeisances.

*namo vijñāna-rūpāya paramānanda-rūpiṇe  
kṛṣṇāya gopī-nāthāya 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 namaḥ 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 goddesses of fortune.

*barhāpīḍābhirāmāya rāmāyākuṅṭha-medhase  
ramā-mānasa-haṁsāya govindāya namo namaḥ (4)*

Obeisances to Lord Govinda, handsome with a peacock-feather crown, identical with Balarāma, His intelligence sharp, and the swan in the Mānasa lake of the goddess of fortune's thoughts.

*kaṁsa-vamśa-vināśāya keśi-cāṅṅūra-ghātine  
vṛṣabha-dhvaja-vandyāya pārtha-sārathaye namaḥ (5)*

Obeisances to Him, the death of Kāṁsa and his allies, the killer of Keśi and Cāṅṅūra demons, the object of worship for Śiva, and the chariot-driver of Arjuna.

*veṅu-vādana-śīlāya gopālāyāhi-mardine  
kālindī-kūla-lolāya lola-kunḍala-valgave (6)*

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

*ballavī-nayanāmbhoja-māline nṛtya-śāline  
namaḥ praṇata-pālāya śrī-kṛṣṇāya namo namaḥ (7)*

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

*namaḥ pāpa-pranāśāya govardhana-dharāya ca  
pūtanā-jīvitāntāya tṛṇāvartāsu-hāriṇe (8)*

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.

*niṣkalāya vimohāya śuddhāyāśuddhi-vairiṇe  
advitīyāya mahate śrī-kṛṣṇāya namo namaḥ (9)*

Obeisances to Śrī Kṛṣṇa, decorated with a golden necklace, charming, pure, the enemy of impurity, one without a second, the greatest.

*prasīda paramānanda prasīda parameśvara  
ādhi-vyādhi-bhujāṅgena daṣṭam mām uddhara prabhu (10)*

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

*śrī-kṛṣṇa rukmiṇī-kānta gopī-jana-manohara  
saṁsāra-sāgare magnam mām uddhara jagad-guro (11)*

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

*keśava kleśa-haraṇa nārāyaṇa janārdana  
govinda paramānanda mām samuddhara mādharma (12)*

O Keśava, O Nārāyaṇa, O Govinda, O Janārdana, O source  
of all transcendental bliss, O Lord who rescues the devotees  
from distress, O Mādharma, please rescue me.



# A d d e n d u m

## The Upadeśāvalī of Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja ācārya keśarī (the lion-like ācārya)

- (1) *Bhagavad-bhakti* is attained by *viśrambha-sevā*, or intimate service to the lotus feet of *śrī-guru*.
- (2) Honest service to Śrī Hari, *śrī-guru*, and the Vaiṣṇavas is actual *guru-sevā*.
- (3) The *aṅga* of *bhakti* known as *kīrtana* is the best and complete limb of *bhakti*.
- (4) Only through the medium of *kīrtana* are the other limbs of *bhakti* accomplished.
- (5) Renouncing bad association is actual solitude, and performing *bhajana* in the company of *sādhus* and Vaiṣṇavas is the actual meaning of solitary *bhajana*.
- (6) Preaching *hari-kathā* always and everywhere is real *hari-kīrtana*.
- (7) To speak *hari-kathā* always and everywhere, or to be absorbed in speaking about services related to Śrī Hari, is real silence.
- (8) Performing *gaura-bhajana* in the mood of *rūpānuga* is the actual *vipralambha-bhajana* of Śrī Rādhā and Kṛṣṇa.
- (9) Taking shelter of the feet of a genuine *guru*, one should serve Hari.
- (10) One should never give pain to any living entity by body, mind, or words.
- (11) One should maintain his life by honest means.

- (12) One should always remember that Śrī Bhagavān is one, not many.
- (13) Vrajendra-nandana Śrī Kṛṣṇa alone is Svayaṁ Bhagavān; He is the possessor of all *śakti* and the origin of all *avatāras*. Rendering service to Him is the primary duty of all living entities; all other activities are secondary.
- (14) Those people who consider that Bhagavān is formless are atheists, and one should never associate with them.
- (15) Attaining *prema* for Śrī Kṛṣṇa is the real ultimate objective of the *jīva*.
- (16) The service of Kṛṣṇa is our life, if performed for His pleasure with a favourable attitude, devoid of all other desires, not covered by *jñāna* and *karma*, and performed by the body, mind, words, and all of the senses.

### **The Upadeśāvali of Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda**

- (1) “*Paraṁ vijāyate śrī-kṛṣṇa-saṅkīrtanam* – supreme victory to the congregational chanting of Kṛṣṇa’s names” – this is the Śrī Gauḍīya Maṭh’s sole object of worship.
- (2) Śrī Kṛṣṇa, who is the *viśaya-vigraha*, the object of the devotee’s *prema*, is the sole enjoyer, and all others are to be enjoyed by Him.
- (3) Those who don’t perform *hari-bhajana* are ignorant and murderers of their own souls.
- (4) The acceptance of *śrī-hari-nāma* and direct realisation of Bhagavān are one and the same.
- (5) Those who equate the demigods with Viṣṇu are unable to serve Bhagavān.
- (6) Establishing a printing press to print devotional books, and preaching by organising *nāma-haṭṭa* programmes, constitutes genuine service to Śrī Māyāpura.

- (7) We are not doers of good or bad deeds, nor are we scholars or illiterate. Carrying the shoes of Śrī Hari's pure devotees as our duty, we are initiated into the *mantra – kīrtanīyaḥ sadā hari*.
- (8) Preaching without proper conduct falls within the category of *karma*, mundane activity. Without criticising the nature of others, one should correct one's self – this is my personal instruction.
- (9) Serving the Vrajavāsīs, who felt great separation from Kṛṣṇa when He left Vraja to reside in Mathurā, is our supreme constitutional occupation.
- (10) If we desire to follow an auspicious course in life, then disregarding the theories of even countless people we should only hear instructions from a transcendental source.
- (11) Life as an animal, bird, insect, or any of the countless thousands of species is acceptable, but taking shelter of deceit is thoroughly improper. Only an honest person possesses real auspiciousness.
- (12) Simple-heartedness is synonymous with Vaiṣṇavism. Servants of a *paramahansa* Vaiṣṇava should be simple-hearted, a quality which makes them the topmost *brāhmaṇas*.
- (13) Helping to draw conditioned souls away from their perverted attachment to the material energy is the greatest compassion. If even one soul is rescued from Mahāmāyā's fortress, that compassionate act is infinitely more benevolent than the construction of unlimited hospitals.
- (14) We have not come to this world to be construction workers; we are the bearers of Śrī Caitanyadeva's instructions.
- (15) We will not remain in this world for long, and by profusely performing *hari-kīrtana*, upon relinquishing these material bodies we will experience the ultimate reward of embodied life.
- (16) The foot-dust of Śrī Rūpa Gosvāmī, the fulfiller of Śrī Caitanyadeva's inner desires, is our lives' sole desired object.

- (17) If I were to desist from lecturing about the Absolute Truth due to being fearful that some listeners may be displeased, I would be deviating from the path of Vedic truth and accepting the path of untruth. I would become one who is inimical to the Vedas, an atheist, and would no longer possess faith in Bhagavān, the very embodiment of truth.
- (18) Kṛṣṇa's *darśana* can only be attained through the medium of the ear as one hears *hari-kathā* from pure Vaiṣṇavas; there is no other way.
- (19) Wherever *hari-kathā* is being spoken is a holy place.
- (20) Proper *śravaṇa*, hearing, is accomplished through the medium of *kīrtana*, and this will give one the good opportunity to practice *smaraṇa*, remembrance. The internal experience of rendering direct service to the *aṣṭa-kālīya-līlā*, Śrī Rādhā-Kṛṣṇa's pastimes in each of the eight parts of the day, then becomes possible.
- (21) We should understand that the loud calling out of Śrī Kṛṣṇa's names is *bhakti*.
- (22) Bhagavān will not accept anything which is offered by a person who doesn't chant *hari-nāma* one-hundred thousand times daily.
- (23) By sincerely endeavouring to chant *harināma* without offences and remaining fixed in chanting constantly, one's offences will fade and pure *harināma* will arise on the tongue.
- (24) As mundane thoughts arise while taking *harināma*, one should not become discouraged. A secondary consequence of taking *harināma* is that these useless mundane thoughts will gradually dissipate; therefore, one should not worry about this. By dedicating one's mind, body, and words to serving *śrī-nāma*, and continuing to chant with great persistence, Śrī Nāmī Prabhu will grant one *darśana* of His supremely auspicious transcendental form.

Through the power of *śrī-nāma*, by continuing to chant until one's *anarthas* are fully eradicated, realisation of His form, qualities, and pastimes will automatically arise.



# Glossary

## A

*Abhiṣeka* – when Deities are installed or bathed, They are washed with milk, yogurt, *ghee*, honey, sugar, and water, and this ceremony is called *abhiṣeka*. A more simple method is to just bathe the Deities in milk and water, or just plain water.

*Ācamana* – water used for rinsing the Lord’s mouth. It consists of water with ground nutmeg, ground cloves, and kakolā-berry scent. Often, as a substitute, the *pūjārī* simply uses sanctified water.

*Ācamana* cup – a container filled with sanctified water used by the *pūjārī* for worshipping the Lord.

*Ācamana-pātrā* – see *Ācamana* cup.

*Ācamanīyaṁ* – see *Ācamana*.

*Ācamanīya-pātra* – a container for storing *ācamanīya*, for offering to the Lord.

*Abhidheya* – comes from the verbal root *abhidhā*, which means ‘to set forth or explain,’ and the word *abhidheya* literally means ‘that which is worthy of explanation.’ The means by which *kṛṣṇa-prema* can be achieved is the fundamental truth that is most worthy of explanation. In other words, the means by which the ultimate goal is achieved is the practice of *sādhana-bhakti*.

*Abhidheyādhideva* – the presiding Deity of Abhideya, Śrī Govinda deva.

*Advaya* – a name for the Supreme Lord, who is one without a second; indicating that there is no difference between the Lord and His names, forms, qualities, pastimes, and so on.

*Advaita-jñāna* – knowledge of non-duality. Although in the true sense this refers to the Supreme Absolute Personality of Godhead who is devoid of all duality, the Māyāvāda conception of *advaita-jñāna* is that the ultimate substance, *brahma*, is devoid of form, qualities, personality, and variegatedness.

*Anartha* – unwanted desires (*an-artha* = non-value); activities or habits that impede one's advancement in *bhakti*; in other words, everything that is against *bhakti*.

*Aṅkuśa-mudrā* – represents a goad. Used while invoking the holy rivers into the *ācamana* cup. With your right middle finger, touch the surface of the water and avoid touching the water with your fingernail. Your thumb should hold the little and ring fingers, and your index finger should be bent at the middle joint at a right angle, perpendicular to the middle finger. See the diagram in Chapter Three – 'Establishing the conchshell.'

*Antaryāmi* – the Supersoul residing within every living being's heart.

*Aṅkālpa* – refers to an acceptance of a small quantity of non-grain food to maintain sufficient energy for the service of the Lord on fasting days.

*Anyabhilāṣa* – a term that refers to extraneous desires, or desires other than the desire to please Kṛṣṇa.

*Aparādha* – offenses committed against the holy name, the Vaiṣṇavas, the *guru*, the *śāstras*, the holy places, the Deity, and so on. The verbal root *rādha* means 'to give pleasure or satisfy' and the prefix *apa* means 'taking away.' Thus the word *aparādha* signifies all activities that are displeasing to Bhagavān and His *bhaktas*.

*Aparāhna-bhoga* – an offering of foodstuffs to the Lord in the afternoon, after His noontime rest.

*Ārati* – a ceremony wherein the Deity form of the Lord is worshipped with various articles, such as incense, *ghee* lamp, flowers, fan, etc.

*Ārati-kīrtana* – glories of the Lord sung during the *ārati* ceremony.

*Arcāvātāra* – the incarnation of the Lord in the form of His Deity.

*Arcā-vigraha* – the Deity form of the Lord.

*Arcana* – Deity worship; one of the nine primary processes of devotional service.

*Arghya* – special sanctified water; *arghya* is an offering (a drink, or a liquid for sprinkling on the head) meant for highly respectable persons upon greeting them. The ingredients of *arghya* are water, milk, *dūrvā* grass, yoghurt, unboiled paddy rice (*aravā*), rice, sesame seeds, white mustard seeds, barley, etc. A brief version can be made by using only *candana*, flowers, and water.

*Arghya-pātra* – a container for storing *arghya*, for offering to the Lord.

*Āsana* – a seat or mat made out of *kuśa* grass, cotton, silk, or wool; used by the *pūjārī* while worshipping the Lord.

*Āśrama* – one of the four stages of life: *brahmācārī*, *gṛhastha*, *vānaprastha*, and *sannyāsa*.

*Asura* – a demon; ungodly person; one who is opposed to religious principles and averse to the worship of the Supreme Lord.

*Āsurika-kāla* – an inauspicious time of the day; a time favorable for demons, like late night. During this time demons prevail and gain strength.

*Aṣṭa-kālīya-līlā* – the pastimes performed by Śrī Kṛṣṇa and His associates during the eight periods of the day. *Sādhakas* who are engaged in *smaraṇa* (remembrance) meditate on these pastimes: (1) *nisānta-līlā*, pastimes at the end of night; (2) *prātaḥ-līlā*, pastimes at dawn; (3) *pūrvāhna-līlā*, morning pastimes; (4) *madhyāhna-līlā*, midday pastimes; (5) *aparāhna-līlā*, afternoon pastimes; (6) *sāyam-līlā*, pastimes at dusk; (7) *pradoṣa-līlā*, evening pastimes; and (8) *rātri-līlā*, night pastimes.

*Avidyā* – ignorance of one's spiritual identity; forgetfulness that 'I am an eternal servant of Kṛṣṇa.' *Avidyā* is one of the five types of *kleśa*, or miseries, destroyed by *bhakti*.

*Avatāra* – literally means 'one who descends.' A partially or fully empowered incarnation of Śrī Bhagavān who is described in the scriptures. An *avatāra* descends from the spiritual world to the material universe with a particular mission.

## B

*Bālya-bhoga* – an early morning offering of foodstuffs, generally sweets etc., to the Lord.

*Bhagavān* – the Supreme Lord; the Supreme Personality of Godhead.

The *Viṣṇu Purāṇa* (6.5.72–4) defines Bhagavān as follows: “The word *bhagavat* is used to describe the Supreme Brahman, who possesses all opulence, who is completely pure and who is the cause of all causes. In the word *bhagavat*, the syllable *bha* has two meanings: (1) one who maintains all living entities, and (2) one who causes all living entities to obtain the results of *karma* and *jñāna*. Complete opulence, religiosity, fame, beauty, knowledge, and renunciation are known as *bhaga*, fortune.”

The suffix *vat* means possessing. Thus one who possesses these six fortunes is known as Bhagavān.

*Bhagavad-bhakti* – loving devotion unto Bhagavān. See *Bhakti*.

*Bhagavat-sevā* – loving devotional service unto Bhagavān.

*Bhāgīrathī* – another name for the Gaṅgā River. The river Gaṅgā is a celestial river. Because this river was brought to the Earth by the austerities and prayers of King Bhāgīratha, she is also known as Bhāgīrathī. Initially, where the Gaṅgā starts near Gaṅgotrī, she is known as the Bhāgīrathī. When the Bhāgīrathī meets the Alakānanda, she becomes known as the Gaṅgā. In West-Bengal, the Gaṅgā divides into the Padmā River and the Bhāgīrathī. The Bhāgīrathī flows south through Navadvīpa and on to the Bay of Bengal. Some distance south of Śāntipura, the Bhāgīrathī becomes known as the Huglī.

*Bhakta* – a devotee.

*Bhakti* – loving devotional service to Śrī Kṛṣṇa; sixty-four limbs of devotional service, of which nine are prominent, out of which five are prominent; the word *bhakti* comes from the root *bhaj*, which means to serve, and therefore the primary meaning of the word *bhakti* is to render service. See *Bhakti-rasāmṛta-sindhu* (1.1.11) for a complete description.

*Bhakti-rasa* – in *Bhakti-rasāmṛta-sindhu* (2.1.5) *bhakti-rasa* is defined:

“When the *sthāyī-bhāva*, or the permanent emotion of the heart in one of the five primary relationships of neutrality, servitude, friendship, parental affection, or conjugal love, mixes with *vibhāva*, *anubhāva*, *sāttvika-bhāva*, and *vyabhicārī-bhāva*, thus producing an extraordinary taste in the heart of the *bhakta*, it is called *bhakti-rasa*.”

*Bhakti-sādhakas* – a practitioner on the path of pure devotion.

*Bhakti-śāstras* – devotional scriptures; sacred texts that propound devotion.

*Bhajana* – pure devotional service performed on the spontaneous platform through the medium of chanting and remembering; the word *bhajana* is derived from the verbal root ‘*bhaj*’ which is defined in the *Garuḍa Purāṇa* (*Pūrva-khaṇḍa* 231.3): “*bhaj ity eṣa vai dhātu sevāyām parikīrtitaḥ tasmāt sevā budhaiḥ proktā bhakti sādhana-bhūyasī* – The verbal root *bhaj* is used specifically in the sense of *sevā*, or service. Therefore, when *sādhana* (devotional practice) is performed with the consciousness of being a servant, it is called *bhakti*.” According to this verse, *kṛṣṇa-sevā*, or loving devotional service to Kṛṣṇa is called *bhakti*. Such service is the intrinsic attribute of *bhakti* or *bhajana*. Therefore, whatever services are performed in this consciousness may be referred to as *bhajana*; in a general sense, *bhajana* refers to the performance of spiritual practices, especially hearing, chanting, and meditating upon Śrī Kṛṣṇa’s name, form, qualities, and pastimes.

*Bhajana-śikṣā-guru* – one who gives *śikṣā* (instructions) about the process of performing *bhajana*.

*Bhakti-yoga* – the path of spiritual realization through loving devotional service to the Lord.

*Bhārata-varṣa* – one of nine tracts of land which form the divisions of Jambudvīpa. It is named after King Bharata, the son of Rṣabhadeva. India is now known as Bhārata, although in the ancient histories this appellation referred to the entire Earth planet.

*Bhāva* – (1) spiritual emotions, love, or sentiments; (2) the initial stage of perfection in devotion (*bhāva-bhakti*). A stage of *bhakti* in which *śuddha-sattva*, the essence of the Lord’s internal potency consisting of spiritual knowledge and bliss, is transmitted into the heart of the practising devotee from the heart of the Lord’s eternal associates and softens the heart by different kinds of taste. It is the sprout of *prema*, and it is also known as *rati*. The awakening of this *bhāva* is likened to a ray of the sun of *prema*. This is the seventh stage of the creeper of devotion.

*Bhāva-sevā* – service to Śrī Kṛṣṇa performed on the stage of *bhāva*, or pure spiritual emotions.

*Bhoga* – unoffered foodstuffs; literally means, ‘any object of enjoyment,’ which is meant for the pleasure of the Lord.

*Bhoga-ārati* – the *ārati* ceremony that follows the midday offering of *bhoga* to the Lord.

*Bhoga-mandira* – the dining pavilion of the Lord.

*Bhūḥ* – (Bhū-loka) the planet Earth.

*Bhūḥ-maṇḍala* – the middle planetary system within the universe.

*Bhūvaḥ* – (Bhūvar-loka) the second of seven divisions of planets: *Bhūḥ*, *Bhūvaḥ*, *Svarga*, *Maharloka*, *Janaloka*, *Tapoloka*, and *Satyaloka*. This planet is situated between the Earth and the Sun planet. It is attained by *siddhas* and *munis*.

*Bhūṣaṇa* – ornaments.

*Bhūta-śuddhi* – *Hari-bhakti-vilāsa* states: the procedure for purifying one’s body made up of the elements earth, water, fire, air, and sky (*bhūtas*) through association with the transcendental Lord is called *bhūta-śuddhi*.

*Brahmā* – the first created living being; directed by Śrī Viṣṇu, he creates all life forms in the universe and presides over the mode of passion; also known as *catur-mukha* *Brahmā*, or the four-headed *Brahmā*.

*Brahma-gāyatrī* – a Vedic *mantra* which is chanted at the three junctures of the day by *brāhmaṇas*.

*Brahmacārī* – a member of the first *āśrama* (stage of life) in the *varṇāśrama* system; a celibate, unmarried student.

Brahmā-Madhva-Gauḍīya Vaiṣṇava line – the lineage of devotees beginning from Lord Brahmā, coming down to Madhvācārya, further down to Caitanya Mahāprabhu and his followers.

*Brahman* – the spiritual effulgence emanating from the transcendental body of the Lord; the all-pervading, indistinct feature of the Absolute. Depending on the context, this may sometimes refer to the Supreme Brahman, Śrī Kṛṣṇa, who is the source of Brahman.

*Brāhma-muhūrta* – the auspicious period of the day just before dawn, from one and a half hours to fifty minutes before sunrise.

*Brāhmaṇa* – the highest of the four *varṇas* (casts) in the *varṇāśrama* system; a priest or teacher.

## C

Caitanya Mahāprabhu – also referred to as Śrīman Mahāprabhu, Gaura, Gaurāṅga, Gauracandra, Gaurasundara, Gaura-kiśora, Śācinandana Gaurahari, Kṛṣṇa-Caitanya, Caitanya-deva, Nīmāi Paṇḍita, and Viśvambhara; the Supreme Lord who appeared approximately five hundred years ago (1486 A.D.) in Navadvīpa, West Bengal. Although He is identical to Śrī Kṛṣṇa, He appeared with the *bhāva* (internal mood) and *kānti* (bodily complexion) of Śrīmatī Rādhikā in order to taste the mellows of Her love for Kṛṣṇa. Assuming the mood of a *bhakta*, He spread love for Kṛṣṇa through the chanting of *śrī-hari-nāma*.

*Cakra-mudrā* – a hand gesture representing a disc.

*Cāmara* – a whisk made traditionally from a yak-tail. It is used for fanning the Lord. It is important to keep it in a clean place so it doesn't start to turn black. The *cāmara* should not be used from the beginning of the month of Kārttika until the day of Śivarātri, unless the climate is hot, in which case it can be used.

*Candana* – sandalwood; it is rubbed on the surface of a stone with water generating a cooling paste which is then applied to the limbs of the Lord and used in His worship in various ways.

*Cāṇḍāla* – a dog eater; an outcaste race known to eat dog-meat; one born in such a race.

*Caranāmṛta* – water that has been used to bathe the lotus feet of Śrī Kṛṣṇa or His associates; the water which washes the Deity.

*Cāturmāsya* – four months of the rainy and autumn seasons (July-October).

*Cayana-mantra* – *mantra* to be chanted while picking *tulasī* leaves.

## D

*Daikṣya* – initiation into the *viṣṇu-mantras* by a bona fide *guru*, thus becoming a perfect *brāhmaṇa*.

*Dakṣiṇa-śankha* – a bathing-conchshell, which opens to the right; also known as a Lakṣmī conch.

*Daṇḍa* – a measurement of time; approximately 25–30 minutes; explained in *Śrīmad-Bhāgavatam*, Third Canto, Chapter Eleven, and in *Caitanya-caritāmṛta*, *Madhya-līlā* 387–90.

*Daṇḍavat-praṇāma* – *daṇḍa* = stick, *praṇāma* = obeisances; thus, *daṇḍavat-praṇāma* means obeisances by falling like a stick and offering prostrated obeisances. Offering obeisances with eight *aṅgas* (limbs or parts of the body) – feet, knees, chest, hands, head, eyes, mind, and words. With one's two feet, knees, chest, hands and head touching the ground, and with ones eyes downcast and half open, one should recite an appropriate prayer while meditating that one's head is touching the Lord's lotus feet. Women should not perform *daṇḍavat-praṇāma*, rather traditionally they perform only *pañcāṅga-praṇāma*, since their breasts should not touch the earth.

*Danta-kāṣṭha* – a twig offered to the Lord for the purpose of cleaning His teeth; the twigs or leaves of certain kinds of trees should be used for brushing the teeth, for they have natural cleansing agents that keep teeth and gums healthy. Twigs from the highly antiseptic neem tree are most commonly used. The twig should be the diameter of the middle or little finger, twelve

finger-widths long, with bark intact. One should not brush the teeth with twigs from the *palāśa*, banyan, or pippal trees, as these trees are worshipable. One should also avoid using twigs from the *mālatī*, *bilva*, *karavī*, *arka*, *khadira*, and mango trees.

*Darśana* – seeing, meeting, visiting, or beholding (especially in regard to the Deity, a sacred place or an exalted Vaiṣṇava).

*Dhāma* – a holy place of pilgrimage; the abode of Śrī Bhagavān, where He appears and enacts His transcendental pastimes.

*Dhāma-aparādha* – offences committed towards the *dhāma*.

*Dharma* – (from the verbal root *dhṛ* = to sustain; thus, *dharma* means ‘that which sustains’). (1) religion in general; (2) the socio-religious duties prescribed in the scriptures for different classes of persons in the *varṇāśrama* system that are meant to liberate one to the platform of *bhakti*.

*Dhoti* – a cotton garment, about 9 feet long and 3 feet wide, worn from ankles to waist.

*Dhūpa* – incense; incense sticks (*agarbaṭṭī*) are commonly used because they are convenient to light and offer.

*Dhyāna* – meditation; thought.

*Dikṣā* – accepting initiation, or the process wherein one hears the *gāyatrī-mantras* from the spiritual master. Śrī Jīva Gosvāmī has defined *dikṣā* as follows: ‘Learned exponents of the Absolute Truth declare that the process by which the spiritual master imparts divine knowledge to the disciple and eradicates all sins is known as *dikṣā*.’

*Dikṣā-guru* – the initiating spiritual master; the spiritual master from whom one receives the *gāyatrī-mantras*.

*Dikṣā-saṁskāra* – the purificatory process of receiving initiation from a spiritual master.

*Dikṣā-mantra* – the *mantras* given by the *guru* at the time of initiation. Each *mantra* has a presiding Deity, which is meditated upon while chanting the *mantra*. These *mantras* are given in confidence by the *guru* and therefore are not to be chanted out loud or repeated to anyone.

*Dīpa* – *ghee* lamps vary widely in shape and size. Traditionally, a *ghee* lamp must have an odd number of wicks, and more than three. The standard number of wicks for a full *ārati* is five. On special occasions one may offer lamps with more wicks. One may also use a flat metal plate as a lamp by placing *ghee* wicks along the edge of one side, or by placing camphor in the center. Lamps can be made of silver, bell-metal, brass, copper, clay, etc. *Ghee* wicks should burn properly, with just the right amount of *ghee*.

*Dvādaśī* – the twelfth day of the moon; the day that follows *Ekādaśī*; in case where the *Ekādaśī* is considered impure (*viddha-ekādaśī*), the observances are made on the *Dvādaśī* day. This observance is called *Mahā-dvādaśī*.

## E

*Ekādaśī* – the eleventh day of the waxing or waning moon. It is the mother of devotion (*bhakti-janani*). Śrī Kṛṣṇa Himself presides over this day, and therefore it should be observed with great respect. On this day one should utilize one’s time and energy in devotional services headed by hearing and chanting the names, forms, qualities, and pastimes of the Lord; and by minimizing the intake of food and water. On this day all forms of grains, legumes, and beans etc. are forbidden because all sins enter these foodstuffs on this day. One may fast completely even from water (*nirjala*), which is the best, or if one is unable to do so, then one may adopt an alternative fast by taking a little fruit, roots, and milk, which is called *aṅkālpa*, or a substitute. For more details see a Vaiṣṇava Calendar.

## G

Gadādhara Paṇḍita – an intimate associate of Śrī Caitanya Mahāprabhu. He is one of the members of the *pañca-tattva*. He embodies Śrī Kṛṣṇa’s internal potency and is a manifestation of Śrīmatī Rādhikā.

- Gamchā* – a thin cotton towel used for bathing and drying the body.
- Gandha* – scent; the three items, namely *candana* (sandalwood), *karpūra* (camphor) and *aguru* (scented *aguru* wood), mixed in a particular ratio comprise *gandha*.
- Gaurābda* – a year in the era beginning from the appearance of Śrī Gaurāṅga Mahāprabhu (corresponding to 1486 AD).
- Garbha Ocean – ocean of perspiration; Mahā Viṣṇu, after creating innumerable universes, entered into each of them as the second *puruṣa*, Garbhodakaśāyī Viṣṇu. When He saw that within the universe there was only darkness and space, without a resting place, He filled half of the universe with water from His own perspiration and laid down on the same water. This water is called Garbhodaka, or the Garbha Ocean.
- Gauḍīya Vaiṣṇava – (1) any Vaiṣṇava who follows the teachings of Śrī Caitanya Mahāprabhu; (2) a Vaiṣṇava born in Bengal.
- Gauḍīya Vedānta Samiti – the society founded by Śrī Vinodabihārī Brahmācārī ‘Kṛtiratna’ Prabhu (later Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja) on the auspicious day of Akṣaya Tṛtīyā in the month of Vaiśākha (April) 1940, at 32/2 Bospādā lane, Bāgbāzār, Calcutta, along with Śrī Abhayacaraṇa Bhaktivedānta Prabhu, (later Śrī Śrīmad Bhaktivedānta Swami Mahārāja) and Śrī Sajjan Sevaka Brahmācārī (later Śrī Śrīmad Bhaktivedānta Vāman Gosvāmī Mahārāja). The purpose of this society was to strongly preach everywhere in the world the deep secrets of ‘*bhakti-vedānta*’ and to bestow welfare to all the *jīvas*.
- Gaura-arcana* – see *Gaurāṅga-pūjā*.
- Gaura-bhajana* – worship of Śrī Gaura within one’s heart. See *Bhajana*.
- 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 Gaura.
- Gaura-mantra* – a six syllable *mantra*, given by the spiritual master at the time of initiation, for the purpose of worshipping Gaura.
- Gaura-pūrṇimā* – the appearance day of Śrī Śācinandana Gaurahari; the auspicious full moon day of the month of Phālguna (February – March).

*Gaurāṅga-pūjā* – worship of Śrī Gaura, performed with sixteen various articles.

Gaurī Śaṅkara – Durgā and Śiva.

*Gāyatrī-mantra* – a sacred *mantra* repeated by *brāhmaṇas* at the three junctures of the day. The *gāyatrī-mantra* is generally known to be personified as the Goddess Gāyatrī, the wife of Brahmā and mother of the four Vedas. Gāyatrī is another name for Śrīmatī Rādhikā, who is the original Goddess, and Gāyatrī, the wife of Brahmā is but Her partial expansion. (See *Dikṣā-mantra*).

*Gopa* – (1) a cowherd boy who serves Kṛṣṇa in a mood of intimate friendship; (2) an elderly associate of Nanda Mahārāja who serves Kṛṣṇa in a mood of parental affection.

*Gopāla-mantra* – an eighteen-syllable *mantra* given by the spiritual master during the time of initiation, for the purpose of worshipping the Divine Couple.

*Gopī, Gopikā* – (1) one of the young cowherd maidens of Vraja, headed by Śrīmatī Rādhikā, who serve Kṛṣṇa in a mood of amorous love; (2) an elderly associate of Mother Yaśodā who serves Kṛṣṇa in a mood of parental affection.

*Gopī-candana* – yellowish clay used for *tilaka*; the foot dust of the *gopīs*, which is found in a place called Gopī-tala, near Dvārakā and which is used for applying *tilaka*.

Gosvāmī – one who is the master of his senses; a title for those in the renounced order of life. This often refers to the renowned followers of Caitanya Mahāprabhu who adopted the lifestyle of mendicants. Descendants of the relatives of such Gosvāmīs or of their sevaites often adopt this title merely on the basis of birth. In this way, the title Gosvāmī has evolved into use as a surname. Leading temple administrators in India are also sometimes referred to as Gosvāmīs.

*Gotra* – seminal line traced from the *prajāpatis* and forefathers.

Govardhana – a sacred mountain situated in the middle of Vraja-*maṇḍala*, about 26 km north-west of Mathurā. This mountain is also known as Śrī Girirāja (the king among mountains).

He is identical with Śrī Kṛṣṇa and is also known as *haridāsa-varya*, the best devotee of Śrī Hari, for He facilitates Śrī Kṛṣṇa's pastimes with His intimate friends and especially the most sacred pastimes with the *gopīs*. Govardhana Hill lies in the shape of a peacock, with Rādhā-kunḍa and Śyāma-kunḍa as His eyes.

*Govardhana-śilā* – a sacred stone that is non-different from Viṣṇu, or Kṛṣṇa. It comes from the king of mountains, Govardhana. One should not take the *govardhana-śilā* stones away from Govardhana. Without the permission from the spiritual master, this is considered to be a great offence. If a pure Vrajavāsī donates one, then it is also allowed.

*Gṛhastha* – a member of the second *āśrama* (stage of life) in the *varṇāśrama* system; a householder.

*Guru* – the Spiritual Master; one who destroys the darkness of ignorance.

*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-kṛpā* – mercy of the spiritual master.

*Guru-mantra* – a seven syllable *mantra*, given by the spiritual master at the time of initiation, for the purpose of worshipping *śrī-guru*.

*Guru-paramparā* – the disciplic succession through which spiritual knowledge is transmitted by bona fide spiritual masters; the line of disciplic succession that goes back to Kṛṣṇa Himself.

*Guru-pūjā* – worship of the spiritual master. See also *Vyāsa-pūjā*.

*Guru-pūrṇimā* – the appearance day of Śrīla Vyāsadeva; the auspicious full moon day of the month of Āṣāḍha (June – July); this day is also known as *śrī-guru-pūjā*, or *vyāsa-pūjā*. *Cāturmāsya*, the four months of rainy and autumn season, start from this day.

*Guru-sevā* – service to *śrī-guru*. In the *Bhakti-sandarbhā* (*Anuccheda* 237), Jīva Gosvāmī establishes that by constant and distinguished service to one's *guru*, one easily surmounts all

obstacles and *anarthas* which cannot be overcome by any other method. Only by such service can one obtain the supreme mercy of the Lord.

*Guru-tattva* – the established truth regarding the principle of *śrī-guru*.

## H

*Hari* – a name for Śrī Kṛṣṇa which means ‘one who takes away.’ He who takes away everything inauspicious, and who steals the hearts of His devotees.

*Hari-bhakti-vilāsa* – a book that describes many aspects of Vaiṣṇava life, beginning with *guru* and disciple, worshiping with *mantra*, etc. 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.

*Hari-bhajana* – worship of Śrī Hari. See *Bhajana*.

*Hari-kathā* – narrations of the holy names, forms, qualities, and pastimes of the Lord.

*Hari-kīrtana* – See *Kīrtana*.

*Harināma* – the chanting of Śrī Kṛṣṇa’s holy names. Unless accompanied by the word *saṅkīrtana*, it usually refers to the practice of chanting the Hare Kṛṣṇa *mahā-mantra* to oneself on a strand of *tulasī* beads.

*Harināma-japa* – the chanting of the Hare Kṛṣṇa *mahā-mantra* to oneself on a strand of *tulasī* beads, either loudly, whispering, or in one’s mind. See also *Japa* and *Harināma*.

*Hlādinī-śakti* – this refers to the *svarūpa-śakti* which is predominated by *hlādinī*. See *Svarūpa-śakti*. *Hlādinī* is the potency which relates to the bliss aspect (*ānanda*) of the Supreme Lord. Although the Supreme Lord is the embodiment of all pleasure, *hlādinī* is that potency by which He relishes transcendental bliss and causes others to taste bliss.

*Homa* – fire sacrifice; the act of making an offering to Bhagavān by casting clarified butter into the sacred fire.

## I

*Īśvarī* – queen, mistress, or goddess.

*Iṣṭadeva* – one’s worshipful Deity; the particular form of Kṛṣṇa towards whom one is attracted, and who is the object of one’s love and service.

*Iṣṭa-goṣṭhī* – a gathering of like-minded devotees in which they discuss their *iṣṭadeva*, worshipful Lord, and thus attain much satisfaction and pleasure. The word *iṣṭa* means ‘desired subject,’ and *goṣṭhī* means ‘assembly.’ These two words combine to form the term *iṣṭa-goṣṭhī*, which refers to an assembly of *sādhus* who are devoted to *śuddha-bhakti*, or the practice of pure devotion. *Śuddha-bhaktas* are rare in this world, and therefore only a few *śuddha-bhaktas* can be found in any single *iṣṭa-goṣṭhī*. Even a gathering of just three Vaiṣṇavas constitutes an *iṣṭa-goṣṭhī*. When two *śuddha-bhaktas* meet, a *kṛṣṇa-kathā-goṣṭhī* takes place. And when a single *śuddha-bhakta* resides somewhere to exclusively chant the holy name, it is a place of *nirjana-bhajana*, or solitary devotional practice. See *Iṣṭadeva*.

## J

*Jagad-guru* – the spiritual master of the entire world; one who is qualified to take disciples from all over the world.

*Jambūdvīpa* – the innermost of seven concentric islands which form the divisions of Bhū-maṇḍala. *Jambūdvīpa* is itself divided into nine *varṣas*, or tracts of land, the most famous of which is Bhārata-varṣa (India). According to some opinions, this roughly corresponds to Asia (*Gauḍīya-Vaiṣṇava-Abhidhāna*).

*Janmāṣṭamī* – the appearance day of Lord Śrī Kṛṣṇa, which occurs on the eighth day of the dark lunar fortnight of the month of Bhādra (August – September).

*Japa* – loud chanting or soft utterance of the holy names of Kṛṣṇa to oneself on *tulasī* beads. In *Haribhakti-vilāsa* (17.155-159) Śrīla

Sanātana Gosvāmī describes *japa* in the following words: “In the *Nṛsiṃha Purāṇa* it is said that *japa-yajña* is of three kinds: (1) *vācika* (verbal), (2) *upāṁśu* (in a whisper), and (3) *mānasika* (within the mind). When a *mantra* is pronounced very distinctly either in a high, low, or resonant voice, it is known as *vācika-japa*. When a *mantra* is uttered slowly with slight movement of the lips and can be heard only by one’s own ears, it is known as *upāṁśu-japa*. When one meditates on the meaning of the *mantra* by application of the intelligence going repeatedly from one syllable to the next and from one word to the next, it is known as *mānasika-japa*.”

*Jaya-dhvani* – the resounding glorification of our objects of worship – the personalities, places, temples, and auspicious days.

*Jīva* – the eternal, individual living entity who, in the conditioned state of material existence, assumes a material body in any of the innumerable species of life.

*Jñāna* – (1) knowledge in general; (2) knowledge leading to impersonal liberation.

*Juṭhā* – contamination from any impure substance. For example, anything that comes into contact with something impure, like your mouth (or any of the nine gates of the body). In other words, if you touch your hand to your mouth, your hand is then considered contaminated (*jhuṭhā*), and anything you touch thereafter before washing your hand becomes contaminated (*jhuṭhā*). If you are using a spoon, then the spoon becomes contaminated from association with the mouth, and your hand becomes contaminated from association with the spoon.

It is important to understand the difference between (1) *prasādi*, or contamination from the Lord’s remnants, and (2) *jhuṭhā*, or contamination from your own or somebody else’s remnants. The difference is that, even though *prasādi* cannot be offered to the Lord, it is not considered impure (because it is not contaminated by something impure). On the other hand, something that is *juṭhā* is not only unofferable but

is also impure (due to contamination by an impure substance). Furthermore, to touch any paraphernalia of the Lord with your own remnants (e.g. remnants of *prasāda* off your dirty plate, or your unclean hands that might have touched inside your ear etc.) is an offence, and the paraphernalia is often never used again in the Lord's service, unless in a special circumstance where one washes it with cow urine or cow dung.

Also, it is an offence to contaminate the area where Deity paraphernalia is used (for example, to wash your dirty plate in the Deities' kitchen or to touch your hand to your mouth and then touch a table in the Deity room). In such cases one can clean the area with cow dung and cow urine; or, if these are not available, then with soap.

While distributing *prasādam*, one should be careful not to touch the serving spoon to any person's plate, because this results in that spoon becoming *juṭhā* (contaminated by the remnants of that person). If one does not immediately wash the *juṭhā* spoon, then that person's *juṭhā*, or contaminated remnants, is served out to everyone sitting in line after him. Therefore, if by accident one touches someone's plate with the serving spoon, one should immediately wash the spoon (not in the kitchen or area where Deity paraphernalia is used or kept) and pray for forgiveness. For further details please inquire from *śrī-guru* and Vaiṣṇavas.

## K

Kali-yuga – the present age of quarrel and hypocrisy that began five thousand years ago. See also *Yuga*.

*Kalpa* – the four *yugas* are calculated in terms of the heavenly calendars and accordingly are 12,000 years in terms of the heavenly planets. This is called a *divya-yuga*, and one thousand *divya-yugas* make one day of Brahmā. The creation during the day of Brahmā is called *kalpa*, and the creation of Brahmā

is called *vikalpa*. When *vikalpas* are made possible by the breathing of Mahā-Viṣṇu, this is called a *mahā-kalpa*. There are regular and systematic cycles of these *mahā-kalpas*, *vikalpas*, and *kalpas*.

*Kāma-gāyatrī* – a twenty-four and a half syllable *mantra*, given by the spiritual master at the time of initiation, for the purpose of worshiping the Divine Couple.

*Kaniṣṭha* – the lowest class; inferior; the smallest; lowest; least.

*Kaniṣṭha-adhikārī* – a neophyte practitioner of *bhakti*.

*Kāraṇa* Ocean – the Causal Ocean; also known as the Virajā River. Mahā-Viṣṇu lies down in the Virajā River, which serves as a border between the material and the spiritual world.

*Karatālas* – a pair of small, round cymbals made from bell-metal that are used in the *kīrtana* performance of the Lord.

*Karkaṭa-saṅkrānti* – the day when the sun begins to move south. This occurs during the month of July.

*Karma* – (1) any activity performed in the course of material existence; (2) reward-seeking activities; pious activities leading to material gain in this world or in the heavenly planets after death; (3) fate; previous actions which yield inevitable reactions.

*Karma-kāṇḍa* – a division of the Vedas that involves the performance of ceremonial acts and sacrificial rites which are directed towards material benefits or liberation.

*Kīrtana* – one of the nine most important limbs of *bhakti*; consisting of either: (1) congregational singing of Śrī Kṛṣṇa's holy names, sometimes accompanied by music; (2) loud individual chanting of the holy name; or (3) oral descriptions of the glories of Śrī Kṛṣṇa's names, forms, qualities, associates, and pastimes. *Kīrtana* is the most important of the nine limbs of *bhakti*.

*Karpūra* – camphor; used in the *ārati* ceremony of the Lord and for making *gandha*. For making *gandha*, synthetic camphor should not be used, for it gives a burning sensation.

*Kārttika* – the month Kārttika. Also known as the Month of

Dāmodara. This month falls during the four months of *cāturmāsya*, during the autumn season (October – November). It is considered to be the topmost month by all Gauḍīya Vaiṣṇavas, because the presiding Deity of this month is Śrīmatī Rādhikā. During this month, pilgrims from all over the world come to Vraja-maṇḍala to perform *parikramā* of the pastime places of Śrī Rādhā and Kṛṣṇa.

Kaustubha – the gem known as Kaustubha was generated from the churning of the ocean of milk, and Lord Viṣṇu took that gem and placed it on His chest. Decorations like the Śrīvatsa mark and the Kaustubha gem are special indications of Svayaṁ Bhagavān Śrī Kṛṣṇa and all His plenary expansions (*viṣṇu-tattova*).

Keśava – a name for Kṛṣṇa; it means ‘the slayer of the Keśī demon;’ Another meaning is ‘one who has beautiful long hair;’ it also means ‘one who expertly braids and decorates the hair of His beloved, Śrīmatī Rādhikā;’ Furthermore, it means ‘one who brings even Brahmā and Mahādeva under His control.’

*Kīrtanākhyā-bhakti* – devotion constantly accompanied by the performance of *kīrtana*. See also *Kīrtana* and *Bhakti*.

Kṛṣṇa - the Original Supreme Personality of Godhead; He is *avatārī*, the source of all other *avatāras*, and His body is composed of eternality, knowledge, and bliss. He is the personification of all spiritual mellows, *raso vai saḥ*. His father is Nanda Mahārāja, His mother is Yaśodā, His brother is Balarāma, and His eternal consort is Śrīmatī Rādhikā. He is a charming young cowherd boy with a complexion like that of a fresh monsoon raincloud. He wears a brilliant yellow *dhotī*, a peacock feather on His crown, and a garland of fresh forest flowers. He possesses sixty-four primary transcendental qualities, out of which four are unique to Him alone: *veṅu-mādhurya*, He attracts the entire world and especially the *gopīs* with the melodious sound of His flute; *rūpa-mādhurya*, He possesses extraordinary beauty which captivates the minds of all; *prema-mādhurya*,

He is surrounded by intimate loving associates whose *prema* is completely unbounded by reverence or formality; and *lilā-mādhurya*, He performs beautiful and enchanting pastimes, amongst which *rāsa-lilā* is the summit.

*Kṛṣṇa-bhakti* – pure devotion unto Śrī Kṛṣṇa.

*Kṛṣṇa-lilā* – the sweet pastimes of Śrī Kṛṣṇa.

*Kṛṣṇa-nāma* – the holy names of Śrī Kṛṣṇa.

*Kṛṣṇa-prasāda* – the food remnants of Śrī Kṛṣṇa. See *Prasāda*.

*Kṛṣṇa-prema* – ecstatic love of Śrī Kṛṣṇa. See *Prema*.

*Kṣatriya* – the second of the four *varṇas* (castes) in the *varṇāśrama* system; an administrator or warrior.

*Kṣīra* Ocean – the Ocean of Milk; there is a milk ocean in the upper planets. There, Lord Viṣṇu, who controls the heart of every living being as Paramātmā (the Supersoul), resides as Kṣīrodakaśāyī Viṣṇu.

*Kumkuma* – a reddish powder or liquid used by married women to apply to the part in their hair.

*Kuśa* grass – a long grass considered to be very pure; used in the ceremonies and worship of the Lord.

## L

*Lāḍḍu* – a round sweetmeat, cooked in clarified butter and sugar.

*Lalitā-Sakhī* – an intimate friend of Śrīmatī Rādhikā. She is the first and most prominent of the *aṣṭa-sakhīs*, the eight confidential girlfriends of Śrī Rādhā. According to Śrīla Rūpa Gosvāmī's *Śrī Rādhā-Kṛṣṇa-Gaṇoddeśa-dīpikā* (Baharampura edition), she is twenty-seven days older than Śrī Rādhā and she is also known as Anurādhā. She has a contradictory and haughty nature. Her complexion is like *gorocana*, a brilliant yellow pigment. Her garments are the colours of peacock feathers. Her mother is Sārādī and her father is Viśoka. Her husband is Bhairava, who is a friend of Govardhana Malla, the husband of Candrāvalī. The eight principal *sakhīs* in her *yūtha* (group) are

Ratna-prabhā, Ratikalā, Subhadrā, Bhadra-rekhikā, Sumukhī, Dhaniṣṭhā, Kala-haṁsī, and Kalāpinī. Lalitā is the leader of the *parama-preṣṭha-sakhīs*; she instructs and directs all the *sakhīs*; she understands all the different moods of loving affairs; and she is expert in the tactics of union and separation in the matter of *prema*. If by chance Kṛṣṇa ever commits any offense toward Śrī Rādhā, Lalitā is quick to rebuke Him, raising her head in anger.

*Līlā* – the divine and astonishing pastimes of Śrī Bhagavān and His eternal associates, which grant all auspiciousness for the living entity, which have no connection with this mundane world, and which lie beyond the grasp of the material senses and mind.

## M

*Madhuparka* – foodstuff or drink. *Madhuparka* 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*.

*Madhuparka-pātra* – a container for storing *madhuparka* for offering to the Lord.

Madhvācārya – the chief *ācārya*, or preceptor, of the Brahmā sampradāya. Also known as Ānanda Tīrtha. He was born in 1239 near Uḍupī. His father and mother were Śrī Madhyageha Bhaṭṭa and Śrīmatī Vedavidyā. He accepted initiation and *sannyāsa* at the age of twelve from Acyuta-prekṣa. His *sannyāsa* name was Pūrṇaprajña. He wrote commentaries on the *Bhagavad-gītā*, *Śrīmad-Bhāgavatam*, *Brahma-sūtra*, Upaniṣads, and many other books. He established the doctrine of *dvaita-vāda*, or duality, which emphasizes the eternal distinction between the living entities and the Supreme Lord. He preached vigorously against the monistic teachings of Śrī Śaṅkarācārya.

*Madhyama* – in the middle; intermediate; middle-class; middle; medium.

*Madhyama-adhikārī* – the practitioner of *bhakti* who has reached the intermediate stage of spiritual development.

*Madhyāhna-ārati* – noon time *ārati*; also known as *bhoga-ārati*.

*Madhyāhna-bhoga* – a noon-time offering of foodstuffs to the Lord.

*Madhyāhna bhoga-ārati* – see *Madhyāhna-ārati*.

*Makara-saṅkrānti* – name of a festival which marks the beginning of the sun's northern course; on this day many millions of people gather and take bath at the confluence of the Gaṅgā (Bay of Bengal) at the place known now as Gaṅgā-sāgara. It is known as Kapilāśrama because of Lord Kapilā's living there to perform His austerities and penances.

*Mahā-bhāgavata* – the topmost devotee of the Lord; an *uttama-adhikārī* Vaiṣṇava.

*Mahādeva* – a name for Lord Śiva; the great Lord or the chief among the *devas*. See Śiva.

*Mahājana* – a great personality who teaches the highest ideal and who by his conduct sets an example for others to follow.

*Mahā-mantra* – sixteen names of the Lord strung together forming the Ultimate chant, or hymn; also known as the Hare Kṛṣṇa *mahā-mantra*.

*Mahā-māyā*, *Māyā-śakti* – the illusion-generating potency which is responsible for the manifestation of the material world, time and material activities. See also *Māyā*.

*Mahā-prasādam* – see *Prasādam*.

*Mahāpuruṣa* – one who is expert in the imports of the scriptures, has realised the Supreme Brahman, and is wholly detached from the material world.

*Mahat* – see *Mahat-tattva*.

*Mahat-tattva* – the sum-total aggregate of the manifest material ingredients. Included within the *mahat-tattva* are also the conditioned souls.

*Mālya* – a garland of fragrant flowers.

*Mānasa-pūjā* – worshiping the Lord with the heart.

*Mānasa-snāna* – purifying oneself by meditation. See also *Mantra-snāna*.

*Maṇḍala* – region, district, or zone (e.g. Vraja Maṇḍala); circular stage (e.g. *rāsa-maṇḍala*, on which Śrī Kṛṣṇa and the *gopīs* perform their *rāsa-līlā*).

*Maṅgala-ārati* – the auspicious wakening ceremony of the Lord. This is performed during the early morning hours between 4am – 5am.

*Maṅgalācaraṇam* – auspicious invocation.

*Mañjarī* – a maidservant of Śrīmatī Rādhikā in the category of *nitya-sakhī* or *prāṇa-sakhī*; the flower, or the blossom of the *tulasī* plant.

*Mantra* – (*man* = mind; *tra* = deliverance) a spiritual sound vibration that delivers the mind from its material conditioning and illusion when repeated over and over; a Vedic hymn, prayer, or chant.

*Mantra-snāna* – bathing by meditation; this refers to the process wherein one recites the following *mantra* from Garuḍa-purāṇa, (*om*) *apavitraḥ pavitro vā sarvāvasthām gato 'pi vā / yaḥ smaret puṇḍarikākṣam sa bāhyābhyantara-śuciḥ*, and meditates on its meaning: “Whether one is contaminated, or pure, or has passed through all conditions and stages of life, if one remembers the lotus-eyed Lord, Puṇḍarikākṣa, Śrī Kṛṣṇa, one becomes pure both externally and internally.”

*Manu* – any one of fourteen principal progenitors and administrators of the universe appearing in succession; the first of these is known as Svāyambhuva, to whom the famous lawbook, *Manu-saṁhitā*, is ascribed. Within one day of Brahmā (4,300,000 solar years x 1,000 years) there are fourteen Manus, 420 Manus in one month of Brahmā, and 5,040 Manus in one year of Brahmā. Brahmā lives for one hundred years of his age, and therefore there are 5,040 x 100 or 504,000 Manus in the duration of Brahmā’s life.

*Manu-saṁhitā* – a religious *śāstra*, spoken by the forefather of mankind, Manu, delineating the codes of behavior for all human beings.

*Māyā* – illusion; that which is not; Śrī Bhagavān’s external potency which influences the living entities to accept the false egoism of being independent enjoyers of this material world. See also *Mahāmāyā* and *Māyā-śakti*.

*Mahāpuruṣa* – one who is expert in the imports of the scriptures, has realised the Supreme Brahman, and is wholly detached from the material world.

*Mahā-prasāda* – literally means ‘great 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.

*Māyāpura* – the appearance place of Śrī Caitanya Mahāprabhu, situated in Antardvīpa within the greater region of Navadvīpa. *Māyāpura* is located on the east bank of the Gaṅgā. Navadvīpa forms an eight-petaled lotus. In the whorl of this lotus lies Antardvīpa, at the very center of which is *Māyāpura*. The actual appearance place of Śrī Caitanya is situated within *Māyāpura* and is known as *Yogapīṭha*, the seat of the Lord’s eternal transcendental pastimes.

*Miṣṭānna-pānīyādīkam* – an offering of sweet-rice to the Lord, generally in the early morning hours.

*Mṛdaṅga* – a clay drum, used traditionally by Gauḍīya Vaiṣṇavas during the performance of *bhajana* and *kīrtana*. Its special feature is that it can be played while sitting, as well as, while walking, standing, dancing, etc. Its deep vibration brings pleasure to the Lord and to the devotees who hear it. It is considered to be non-different from Baladeva Prabhu, and it is also described to be the second *svarūpa* of Śrī Caitanya Mahāprabhu.

*Muhūrta* – two *daṇḍas* or forty eight minutes comprise one *muhūrta*. See *Daṇḍa*.

*Mūla-mantra* – root *mantra*; the *mantras* by which one performs Deity worship.

*Mudrā* – hand gestures used in the worship of the Lord.

## N

*Naivedya* – literally means ‘foodstuffs.’ This generally refers to foodstuffs like rice, lentils, vegetable, chapatti, etc., that are offered to the Lord.

*Naivedya-pātra* – the offering plate; generally made from bell-metal, or silver.

*Nāma* – the holy name of Kṛṣṇa, chanted by devotees as the main limb of the practice of *sādhana-bhakti*.

*Nāma-aparādha* – offensive chanting of the holy name; offenses against the holy name, of which there are ten varieties.

*Nāma-aparādhi* – one who chants offensively.

*Nāma-bhajana* – the process of chanting the holy names of the Lord and worshiping Him within one’s heart.

*Nāma-haṭṭa* – a system of preaching wherein devotees hold public outreach programmes in their homes.

*Nāma-saṅkīrtana* – the practice of chanting the holy name of Kṛṣṇa, especially congregational chanting.

*Nārada* – a great sage among the *devas*; he is thus known as Devarṣi. He was born from the mind of Brahmā. He is a liberated associate of Śrī Kṛṣṇa, who travels throughout the material and spiritual worlds broadcasting His glories. In *gaura-līlā* he appears as Śrīvāsa Paṇḍit.

*Nārāyaṇa* – *nara* = mankind, and *ayaṇa* = the shelter of; the Supreme Lord who is the shelter for mankind; the Lord of Vaikuṅṭha.

*Nārāyaṇa-śilā* – a variety of *śalagrama-śilā* named after Lord Nārāyaṇa. See *śalagrama-śilā*.

*Nāsāmūla* – the centre of the eyebrows extending three-quarters of the way down the nose;

*Navadhā-bhakti* – the nine-fold process of devotional service. See *Bhakti*.

*Navadvīpa-dhāma* – the eternal abode of Śrī Gaurasundara; the sacred nine-island region about 130 kilometers north of Calcutta, where Śrī Caitanya Mahāprabhu’s early pastimes were manifest. Navadvīpa consists of nine islands which

resemble an eight-petalled lotus flower. Antardvīpa is at the center of this lotus. Each of the nine divisions of Navadvīpa represents one of the nine primary *aṅgas* of *bhakti*.

*Nirmālya* – the remnant flower garlands and flowers etc. of the Lord.

*Nitya-kṛtya* – regular duties to be performed; duties to be executed during the early morning hours.

Nityānanda – a manifestation of Śrī Kṛṣṇa who in *kṛṣṇa-līlā* is Śrī Balarāma. He appeared together with Śrīman Mahāprabhu and was the Lord's chief assistant in distributing *harināma-saṅkīrtana* to the fallen souls of Kali-yuga. He was born in Ekacakrā in 1473 on the day of *śukla-trayodaśī* in the month of Māgha (January – February). His father was Hāḍai Paṇḍita and His mother was Padmāvati. He was the *śikṣā* disciple of Śrī Mādhavendra Purī, and the *dikṣā* disciple of Lakṣmīpati, the *guru* of Mādhavendra Purī.

## P

*Pādyā* – water for washing the Lord's lotus feet. Ingredients used in *pādyā* are *dūrvā* grass or *kuśa* grass, *śyāmā dhāna* (grain), and *tulasī* leaves; or one can use water in which some fragrant flowers have been soaked, or to which rosewater has been added. *Candana* can be also added.

*Pādyā-pātra* – a container for storing *pādyā*, for offering to the Lord.

*Pālyā-dāsī* – a maidservant of Śrīmatī Rādhikā. The word *pālyā* means 'to be nourished, cared for, and protected,' and the word *dāsī* means 'a maidservant;' thus, the *pālyā-dāsīs* are maidservants under the affectionate care of Śrīmatī Rādhikā.

*Pāna* – betel-leaf and nut, mixed with spices; a type of mild intoxicant.

*Pañca-pātra* – see *Ācamana* cup.

*Pañca-pradīpa* – a *ghee* lamp with five wicks.

*Pañca-tattva* – the Supreme Lord manifested in five features: (1) *bhakta-rūpa*, the original Supreme Lord appearing as the embodiment of a devotee, Śrī Caitanya Mahāprabhu; (2) *bhakta-svarūpa*, the Lord's direct expansion appearing as a

devotee, Śrī Nityānanda Prabhu; (3) *bhakta-avatāra*, the Lord's incarnation appearing as a devotee, Śrī Advaita Prabhu; (4) *bhakta*, the Lord's liberated associate manifest as a devotee, Śrīvāsa; (5) *bhakta-śakti*, the Lord's internal potency manifest as a devotee, Śrī Gadādhara.

*Pañca-tattva mantra* – a hymn that glorifies the Lord in His five features – *śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*. See *Pañca-tattva*.

*Pāñcajanya* – the conchshell of Lord Śrī Kṛṣṇa. Kṛṣṇa took it from the demon Pañcajana after He slew him.

*Pañcāmṛta* – an offering of five nectarean ingredients, consisting of yoghurt, milk, *ghee*, honey, and sugar.

*Pañcāmṛta-śodhana-mantras* – hymns chanted to purify *pañcāmṛta* before performing the bathing ceremony of the Lord known as *abhiṣeka*.

*Pañcāṅga-bhakti* – the five-fold process of devotional service. See *Bhakti*.

*Pañcāṅga-praṇāma* – to offer obeisances with five *aṅgas* – knees, arms, head, intellect, and words. Here the chest does not touch the ground. Also, it is an offense to offer obeisances with only one hand, e.g. extending one hand in front of the head while holding a *japa-mālā* etc. off the ground with the other.

*Pañcarātra* – a section of the Vedic scriptures; a group of devotional scriptures; the *Pañcarātra* is a group of authorized scriptures that lead one to the path of God realization. The *Pañcarātras* cover five topics: (1) *abhigamana*, the process of cleansing the *mandira*, etc.; (2) *upādāna*, performing *ārati* with flowers, incense, etc.; (3) *ījyā*, worship, bathing, etc. of *śrī-viṣṇu-mūrti*; (4) *svādhyāya*, performance of *mantra-japa*, like *śrī-nāma* and *gāyatrī*; and (5) *yoga*, recitation of verses and prayers, performance of *nāma-kīrtana*, and study of scriptures such as *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. There are many *Pañcarātras*, and those prominent in the Gauḍīya Sampradaya are: *Śrī Nārada-Pañcarātra*, *Śrī Hayaśiṣa-Pañcarātra* and *Śrī Śāṅḍilya-Pañcarātra*.

- Pañcarātrika-dīkṣā* – formal initiation; initiation based on the regulative principles enjoined in the *Nārada Pañcarātra*. The process wherein the disciple achieves the twice-born status by receiving Vedic knowledge from the spiritual master. When one is accepted as a *brāhmaṇa* in the sacred thread ceremony under the *pañcarātrika* system, then he is *dvija*, twice-born.
- Pañcopāsana* – worship of the five deities, Sūrya, Gaṇeśa, Śakti, Śiva, and Viṣṇu.
- Pānīya-pātra* – the drinking cup; generally made from bell-metal or silver.
- Paramaguru* – grandfather *guru*; the spiritual master of one’s own *guru*.
- Parama-puruṣārtha* – the topmost goal of human life. See *Puruṣārtha*.
- Paramahansa* – a topmost, God-realised, ‘swan-like’ devotee of Śrī Bhagavān; the fourth and highest stage of *sannyāsa*.
- Pātra* – a container, vessel, or receptacle used in the worship of the Lord.
- Paurṇamāsī* – the elderly *gopī* who is the personification of the *yoga-māyā* potency of Śrī Kṛṣṇa in Vṛndāvana.
- Pūjārī* – a priest, or devotee who performs the worship of the Deity.
- Puruṣa* – the primeval Lord; the three *puruṣa-avatāras*, namely Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu, and Kṣīrodakaśāyī Viṣṇu. All of them have a relationship with the material energy, called *māyā*, because through *māyā* They create the material cosmos. These three *puruṣas*, who lie on the Kāraṇa, Garbha, and Kṣīra oceans respectively, are the Supersoul of everything that be: Kāraṇodakaśāyī Viṣṇu is the Supersoul of the collective universes, Garbhodakaśāyī Viṣṇu is the Supersoul of the collective living beings, and Kṣīrodakaśāyī Viṣṇu is the Supersoul of all individual living entities.
- Puruṣa-sūkta-mantra* – a famous hymn chanted by the demigods to worship Lord Viṣṇu; this hymn is chanted during the bathing of the Lord on days like Gaura-pūrṇimā, Janmāṣṭamī, etc., and during the bathing of *śālagrāma-silā*. See Chapter Eight – Worshipping other Deities.

*Puruṣārtha* – the goals of human attainment. In the Vedic *śāstras* these are classified into four categories: (1) *dharma*, religious duty; (2) *artha*, acquisition of wealth; (3) *kāma*, satisfaction of material desires; and (4) *mokṣa*, liberation from material existence. Beyond all of these is the development of unalloyed love for the Supreme Lord, who is the embodiment of spiritual bliss and transcendental *rasa*. This is known as *parama-puruṣārtha*, the supreme object of attainment.

*Puṣpa* – for the *arcana* of Śrī Bhagavān, white, fragrant flowers are the best. Example of trees which produce flowers with fragrant aromas are: magnolia, red and white lotuses, mango buds, *kumuda* (white water lily), *mālatī* (jasmine), *jāti* (another type of jasmine), *kadamba* (nauclea cadamba), *mallikā* (night jasmine), *mādhavī* (spring flower), *campaka* (michelia campaka), *aśoka* (jonesia asoka roxb.), *karṇikāra* (cassia fistula), *yūthikā* (another type of jasmine), *bakula* (mimusops elengi), *pārijāta*, *nāgakeśara*, *utpala*, *tamāla*, etc. If flowers are unavailable, you may offer leaves, especially *tulasī*, *jambu*, mango, *āmalakī*, *śamī*, and *tamāla* leaves, or newly grown grass shoots.

*Puṣpa-śuddhi-mantra* – *mantra* for purifying flowers. Since flowers should not be washed with water, they are purified by the following *mantra*: “*puṣpe puṣpe mahā-puṣpe supuṣpe puṣpa-sambhave / puṣpa-cayāvakīrṇe ca huṃ phaṭ svāhā* – O flowers, O great and auspicious flowers who have appeared from budding creepers, may you be purified.”

*Puṣpāñjali* – *puṣpa* means “flowers,” and *añjali* means “palmyful;” an offering of a palmyful of flowers.

*Prabhu* – title meaning ‘master,’ ‘lord,’ or ‘ruler.’

*Prahara* – a three-hour time period in the 24-hour day. The first *prahara* starts at *brahma-muhūrta*.

*Praṇāma* – respectful obeisances.

*Prasāda* – literally means ‘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.

*Prasādi* – anything that comes in contact with the remnants of the Lord; If the remnants of the Lord touch something, then that object is considered *prasādi*, or remnants of *prasāda*. *Prasādi* items cannot be offered to the Lord, for He never accepts the same offering twice. Therefore *prasādi* items are considered unofferable. *Pūjāris* should be careful not to make their cloth *prasādi*, or contaminated by *prasāda*. They are not allowed to enter the altar room with such *prasādi*, or contaminated cloth, because they risk contaminating unoffered articles. They should have a set of clean cloths set aside for *pūjā* purposes only, and should change into a different set while using the toilet, honoring *prasāda*, going outside, etc. In order to understand this principle further, see also *Juṭhā*.

*Prātaḥ* – early morning; dawn.

*Prayojana* – a goal or object of attainment. In terms of *bhakti*, this refers to the ultimate goal, *kṛṣṇa-prema*.

*Prayojanādhideva* – the presiding Deity of *prayojana*, Śrī Gopīnātha deva.

*Prema* – Śrīla Rūpa Gosvāmī defines *prema* in the following words: “*Samyañ masṛṇita-svānto mamatvātīśayāṅkitaḥ / bhāvaḥ sa eva sāndrātmā budhaiḥ premā nigadyate* – When *bhāva-bhakti* or *rati* deepens and matures, the *sādhaka*’s heart becomes completely soft and melted with an overwhelming sense of *mamatā*, or possessiveness towards Śrī Kṛṣṇa. Thereafter the devotee experiences the supreme exaltation of condensed transcendental bliss. Learned authorities describe this condition as *prema*” (*Bhakti-rasāmṛta-sindhu* 1.4.1). Also it is further described: “*Sarvathā dhvaṁsa-rahitaṁ yadyapi dhvaṁsa-kāraṇe / yad bhāva-bandhanam yūnoḥ sa premā parikirtitaḥ* – when the affectionate bond between a young man and a young woman can never be destroyed, even when there is every cause for its destruction, but instead of breaking it becomes unlimitedly newer and more relishable, such an attachment is called *prema*, pure transcendental love” (*Ujjoala-nīlāmaṇi*). When *prema* is augmented, it is gradually transformed into

*sneha, māna, praṇaya, rāga, anurāga* and *mahābhāva*.

*Prema-bhakti* – the stage of *bhakti* which is characterised by the appearance of *prema* (see *Prema*); the perfectional stage of devotion; the eighth and fully blossomed state of the creeper of devotion.

*Premi-bhakta* – a devotee on the stage of *prema*.

*Pūjā* – offering of worship.

*Purāṇa* – the eighteen historical supplements to the Vedas.

*Pūrvāhna* – morning.

## R

*Rādhā-dāsyam* – service rendered to Śrīmatī Rādhikā. See *Pālyā-dāsī*.

*Rādhā-Kṛṣṇa-arcana* – worship of Śrī Rādhā and Kṛṣṇa, performed with sixteen various articles.

*Rādhā-kuṇḍa* – ‘the pond of Śrī Rādhā,’ situated 26 km northwest of Mathurā. Considered to be the most sacred place of pilgrimage for all Gauḍīya Vaiṣṇavas, Rādhā-kuṇḍa is the direct embodiment of Śrīmatī Rādhikā. The most confidential pastimes of Rādhā and Kṛṣṇa take place here.

*Rāga* – (1) the absolute and undivided (*svārasikī*) absorption in one’s own particular object of worship. This is found in the eternal residence of Vraja; (2) an intensified stage of *prema* above *praṇaya*; (3) it is described as follows in *Uj्ज्वाला-nīlamanī* (14.126): “When *praṇaya* reaches exultation, thus causing even extreme misery to be experienced within the heart as happiness, it is known as *rāga*.” In Jīva Gosvāmī’s commentary on this verse, he explains that if by accepting some misery there is a chance of meeting with Kṛṣṇa, then that misery becomes a source of great happiness. And where happiness affords one no opportunity to meet with Kṛṣṇa, that happiness becomes the source of great distress. When such a state is experienced, it is known as *rāga*.

*Rāga-bhakti*, *Rāgamayī*, and *Rāgamayī-bhakti* – See *Rāgātmikā-bhakti*.

*Rāgānugā* – see *Rāgānugā-bhakti*.

*Rāgānugā-bhakti* – *bhakti* that follows in accordance with *rāgātmikā-bhakti*; devotion that follows in the wake of Śrī Kṛṣṇa’s eternal associates in Vraja, the *rāgātmikā-janas*, whose hearts are permeated with *rāga*, an unquenchable loving thirst for Kṛṣṇa which gives rise to spontaneous and intense absorption in Him. In order to understand *rāgānugā-bhakti*, first see *Rāgātmikā-bhakti*.

*Rāgānugā-sādhana* – Śrī Rūpa Gosvāmī’s conclusions regarding the method for performing *rāgānuga-bhajana* are stated in *Bhakti-rasāmṛta-sindhu* (1.2.294-296) as follows: “One should constantly remember one’s dearest *nava-kiśora* Śrī Nandanandana and the beloved associates of Kṛṣṇa who are possessed of *sajātīya-bhāva* or the identical mood for which one aspires. One should always reside in Śrī Vraja-dhāma with great attachment for hearing topics regarding Kṛṣṇa and His devotees. If one is physically unable to live in Vraja, one should do so mentally. This is the method of *rāgānuga-bhakti-sādhana*.” Śrī Rūpa Gosvāmī continues: “A *sādhaka* who has *lobha* (greed) for *rāgānugā-bhakti* should serve Śrī Kṛṣṇa both in the *sādhaka-rūpa* and the *siddha-rūpa* in accordance with the *bhāva* of the *vraja-parikaras* who possess the same mood for which he aspires. The *sādhaka-rūpa* refers to the physical body in which one is presently situated, and the *siddha-rūpa* refers to the internally contemplated spiritual form that is suitable to serve Kṛṣṇa according to one’s cherished desire. One should serve Śrī Kṛṣṇa in these two forms by following (not imitating) under the guidance of Kṛṣṇa’s beloved Śrī Rādhikā, Candrāvalī, Lalitā, Viśakhā, Rūpa Mañjarī, and others, as well as their followers such as Śrī Rūpa, Śrī Sanātana, and Śrī Raghunātha dāsa.”

*Rāgātmika* – See *Rāgātmika-bhakti*.

*Rāgātmika-bhakti* – that *bhakti* which is distinctly present in the eternal inhabitants of Vraja – including the cows, deers,

parrots, and other birds and animals – is called *rāgātmikā bhakti*. The unquenchable loving thirst for the object of one’s affection, which gives rise to spontaneous and intense absorption in that object is called *rāga*. Such *rāgamayī-bhakti*, or the performance of services such as stringing garlands with intense *rāga*, is called *rāgātmikā-bhakti*. This *rāgātmikā-bhakti* is of two kinds: (1) *kāma-rūpa*, that which is based on amorous attraction; and (2) *sambandha-rūpa*, that which is based on parental and other relationships.

*Rāja-sevā* – a royal standard of worship; serving the Deities with great opulence, as one would serve a King.

*Rasa* – (1) the spiritual transformation of the heart which takes place when the state of love for Śrī Kṛṣṇa, known as *rati*, is converted into ‘liquid’ emotions by combining with various types of transcendental ecstasies; (2) taste, flavour. See *Bhakti-rasa*.

*Rāsa-lilā* – Śrī Kṛṣṇa’s dance with the *vraja-gopīs*. It is a pure exchange of spiritual love between Kṛṣṇa and the *gopīs*, His most confidential servitors.

*Rāsa-maṇḍala* – a circular arena in which Śrī Kṛṣṇa and the *gopīs* perform their *rāsa-lilā*.

*Rasika* – one who is expert at relishing *rasa*; a connoisseur of *rasa*.

*Rati* – (1) attachment, fondness for; (2) a stage in the development of *bhakti* which is synonymous with *bhāva*. See *Bhāva*.

*Rātri* – night.

*Rātri-kālīna-bhoga* – an offering of foodstuffs to the Lord in the late evening, before He goes to sleep.

*Ṛṣi* – a great sage learned in the Vedas.

*Rūpa Gosvāmī* – an eternal associate of Śrīman Mahāprabhu. He is glorified as having understood the confidential moods and inner desire of Śrī Caitanya Mahāprabhu, and having established them in this world by broadcasting them in his many books. He was personally instructed by Mahāprabhu at Prayāga and empowered to write books explaining the esoteric truths of pure devotional service. Some of his prominent books

are *Bhakti-rasāmṛtasindhu*, *Ujvala-nīlamanī*, *Vidaḡdha-mādhava*, and *Lalita-mādhava*. According to *Gaura-gaṇoddeśa-dīpikā* (180), he is Śrī Rūpa Mañjarī in *kṛṣṇa-līlā*.

*Rūpānuga-bhakta* – a devotee who follows Śrī Rūpa Gosvāmī on the path of spontaneous devotion, and Śrī Rūpa Mañjarī in the realm of perfection.

## S

*Sabji* – cooked vegetable.

*Sad-guru* – a bona fide spiritual master; an *uttama-adhikārī guru*.

*Sādhana* – the method one adopts in order to obtain one’s specific goal, *sādhya*.

*Sādhana-bhajana* – spiritual cultivation, or practice, performed for the purpose of awakening *bhāva*, which eternally exists in the heart of the *jīva*. See *Sādhana-bhakti*.

*Sādhana-bhakti* – Śrī Rūpa Gosvāmī has described *sādhana-bhakti* in *Śrī Bhakti-rasāmṛta-sindhu* 1.2.2, “*Kṛti-sādhya bhavet sādhyā-bhāvā sā sādhanābhidhā / nitya-siddhasya bhāvasya prākāṣyaṁ hṛdi sādhyatā* – The engagement of the mind and senses in the limbs of devotion for the purpose of attaining *bhāva-bhakti*, or that devotion which is accomplished through the function of the senses and by which *bhāva-bhakti* is obtained, is called *sādhana-bhakti*.” The manifesting of the *nitya-siddha bhāva* within the heart of the purified *jīva* is the attainment of the desired pursuit. In other words, devotion is the *bhāva* which eternally exists in the heart of the *jīva* (*nitya-siddha bhāva*) and to bring about its manifestation within the purified heart is the attainment of *sādhana-bhakti*. This *bhāva* is an eternally accomplished phenomenon (*nitya-siddha*) which always exists in the eternal associates of Bhagavān. This *nitya-siddha-bhāva* manifests itself by the mercy of the Lord’s eternal associates in the heart of the purified *jīva*. The *jīva* has the inherent potential to receive it, just as a female parrot has the inherent

potential to learn to speak.

*Sādhaka* – (1) one who follows a spiritual discipline with the objective of achieving pure devotion for Śrī Kṛṣṇa, and more specifically, for achieving *bhāva-bhakti*. (2) In *Śrī Bhakti-rasāmṛta-sindhu* (2.1.276), the characteristics of a *sādhaka-bhakta* are described as follows: “*Utpanna-ratayaḥ samyañ nairvighnyam anupāgatāḥ / kṛṣṇa sākṣāt kṛtau योग्याḥ sādhakāḥ parikīrtitāḥ* – one in whose heart *rati* (*bhāva*) toward Śrī Kṛṣṇa has already manifested, who has become qualified to perceive the direct manifestation of the Lord, but who has not yet obtained complete freedom from all obstacles, is called a *sādhaka-bhakta*.”

*Sādhu* – (1) (in a general sense) a saintly person or devotee; (2) a highly realised soul who knows life’s aim (*sādhya*), who is himself practising *sādhana*, and who can engage others in *sādhana*.

*Sādhu-saṅga* – association of highly advanced devotees; the first stage in the development of the creeper of devotion and the most important factor for advancement in *bhakti*.

*Śāka* – spinach; twenty two varieties of green leafy; a favorite preparation of Gaurāṅga.

*Sakhā* – a male friend, companion, or attendant. There are four types of *sakhās* in Vraja: (1) *suhṛt-sakhā* – those whose friendship is mixed with a scent of parental mood, who are slightly older than Kṛṣṇa, who bear a staff and other weapons and who always protect Kṛṣṇa from demons; e.g. Subhadra, Maṇḍalībhadrā and Balābhadrā; (2) *sakhā* – those whose friendship is mixed with a scent of servitorship, who are slightly younger than Kṛṣṇa and who are exclusively attached to the happiness of rendering service to Kṛṣṇa; e.g. Viśāla, Vṛṣabha and Devaprasthā; (3) *priya-sakhā* – those who are the same age as Kṛṣṇa and take the exclusive shelter of the attitude of friendship; e.g. Śrīdāma, Sudāma and Stoka-kṛṣṇa; and (4) *priya-narma-sakhā* – superior in every way to the three other types of *sakhās*, they are engaged in extremely confidential services and are possessed of a very

special mood; e.g. Subala, Ujjvala and Madhumaṅgala.

*Sakhī* – a female friend, companion, or attendant. Śrīmatī Rādhikā has five kinds of *sakhīs*: *sakhī*, *nitya-sakhī*, *prāṇa-sakhī*, *priya-sakhī*, and *priya-narma-sakhī*. *Priya-narma-sakhī* is also known as *parama-preṣṭha-sakhī* or *prāṇa-preṣṭha-sakhī*. (1) *Sakhī* – Dhaniṣṭhā is an example. These *sakhīs* love and serve both Śrīmatī Rādhikā and Kṛṣṇa, but they are slightly more inclined towards Kṛṣṇa; (2) *nitya-sakhīs* and (3) *prāṇa-sakhīs* – the only two kinds of *sakhīs* who are in the category of *tat-tad-bhāva-icchātmikā* (*mañjarī-sakhīs*). These *sakhīs* serve both Rādhā and Kṛṣṇa, with a tendency to favour Śrīmatī Rādhikā and render service to Her. They obey only Her. The *prāṇa-sakhīs*, like Rūpa Mañjarī and Rati Mañjarī, being even more intimately connected with Śrīmatī, are naturally the leaders of the *nitya-sakhīs*; (4) *priya-sakhīs* and (5) *priya-narma-sakhīs* – Lalitā and Viśākhā are examples. Among the *sakhīs*, the *priya-sakhīs* and the *priya-narma-sakhīs* are most dear. They both serve the youthful Divine Couple with a slight tendency towards Śrīmatī Rādhikā. Both these *sakhīs* have so much power that they can sometimes chastise Rādhikā and at other times chastise Kṛṣṇa.

*Śakti* – (1) power or potency; (2) the wife of Lord Śiva, also known as Durgā, who presides over the material energy; one of the five deities worshiped by the *pañcopāsakas*.

Salty Ocean – As Mount Sumeru is surrounded by Jambūdvīpa, Jambūdvīpa is also surrounded by an ocean of saltwater. The breadth of Jambūdvīpa is 100,000 *yojanas* [800,000 square miles], and the breadth of the saltwater ocean is the same. See Jambūdvīpa.

*Śilā* – a sacred stone that is non-different from Viṣṇu. There are many different kinds with various names. See *Śālagrāma-śilā*.

*Śālagrāma-śilā* – a sacred stone that is non-different from Viṣṇu and worshiped by Vaiṣṇavas. It is black in colour, and contains sacred marks like the *cakra* etc. It is chiefly found on the bank of the sacred Gandakī river, in Nepal.

*Samaṣṭi-gata praṇāma* – respectful obeisances unto all worshipful personalities.

*Sambandha* – connection, relationship, and binding.

*Sambandha-jñāna* – knowledge regarding *sambandha-tattva*, the mutual relationship between the Lord, the living entities, and the material energy.

*Sambandha-tattva* – the principle regarding the mutual relationships between Bhagavān, the living entities, and the material energy.

*Sambandhādhideva* – the presiding Deity of *sambandha*, Śrī Madana Mohana deva.

*Samādhi* – meditation or deep trance; a ceremony wherein elevated souls, having entered into deep unbroken trance and passed away from this world, are placed into their holy tomb.

*Samādhi mandira* – the holy tomb of a great soul; generally a shrine is erected on the sacred spot and worship of that personality is daily performed. See *Samādhi*.

*Sampradāya* – a line of disciplic succession. In the *Padma Purāṇa* it is described: “In the age of Kali, four Vaiṣṇava *sampradāyas* will purify the Earth. These are known as the Śrī, Brahmā, Rudra, and Sanaka (Catuḥsana) *sampradāyas*. Lakṣmīdevī accepted Rāmānuja, Caturmukha Brahmā accepted Madhvācārya; Rudra accepted Viṣṇusvāmī; and Catuḥsana, the four Kumāras, accepted Nimbāditya as the respective heads of their *sampradaya*.”

*Samśkāra* – (1) a sacred or sanctifying ceremony. (2) reformation, or training of the mind; impression on the mind and heart of any previous experience or acts done in a former state of existence.

Sanātana Gosvāmī – an eternal associate of Śrīman Mahāprabhu and elder brother of Rūpa Gosvāmī. He was personally instructed by Mahāprabhu, who ordered him to write books explaining the principles of *bhakti*, and to excavate the lost places of *kṛṣṇa-līlā* in Vraja. His *Bṛhad-bhāgavatāmṛta* is considered to be the earliest of the Gosvāmī writings and the source of inspiration for many other works. He wrote a famous commentary on the tenth canto of *Śrīmad-Bhāgavatam*,

originally titled *Vaiṣṇava-toṣaṇī*, which later became known as *Bṛhad-Vaiṣṇava-toṣaṇī* after Śrīla Jīva Gosvāmī wrote a Tenth Canto commentary, known as *Laghu-Vaiṣṇava-toṣaṇī*. He also enumerated the basic principles of *bhakti* in his book *Haribhakti-vilāsa*. According to *Gaura-gaṇoddeśa-dīpikā* (181), he is Lavaṅga Mañjarī in *kṛṣṇa-līlā*.

*Śaṅkha* – a conch; one type of conch is a conch with water, used for offering substances such as *ācamana*, *pādyā*, *aṅghyā*, etc., and for bathing the Lord; another type of conch is a blowing conch, which is blown loudly after *ārati*.

*Saṅkalpa* – taking a vow before performing an auspicious activity.

*Saṅkarṣaṇa* – a manifestation from Baladeva, coming in the first *catur-vyūha*, or phalanx of plenary expansions, Vāsudeva, Saṅkarṣaṇa, Aniruddha, and Pradyumna.

*Sandhyā* – evening; junction of the day and night; there are three junctions in a day: sunrise, midday, and sunset.

*Sandhyā-ārati* – the *ārati* ceremony of the Lord that is performed at sunset. Also known as *gaura-ārati*.

*Saṅkīrtana* – congregational chanting of the names of Kṛṣṇa.

*Saṅkīrtana-rasa* – the nectarean mellow of congregational chanting of the names of Kṛṣṇa.

*Sannyāsa* – the fourth *āśrama* (stage of life) in the *varṇāśrama* system; renounced, ascetic life.

*Sannyāsī* – a member of the renounced order, a renunciant.

*Sattva-guṇa* – the mode of goodness; one of the three modes of material nature; the quality of living beings which is characterized by wisdom and purity.

*Sāvitrīya* – receiving the sacred thread from a *brāhmaṇa*; one of the four divisions of the *brahmacārī-āśrama*.

*Sāṣṭāṅga daṇḍavat-praṇāma* – see *Daṇḍavat-praṇāma*.

*Śāstra* – scripture, especially the Vedic scriptures.

*Saukra* – taking birth by seminal discharge; a name for one who comes in succession by seminal lineage.

*Śayana* – time of rest; lying down to rest in the night.

Śeṣa Nāga – an expansion of Kṣīrodakaśāyī Viṣṇu, who has a form like a serpent and who sustains all the planets upon His innumerable hoods; also known as Ananta Śeṣa Nāga, who serves the Lord with all necessary paraphernalia. The body of Śeṣa-nāga is the gigantic lotus-like white bedstead on which the Supreme Personality of Godhead lays.

*Sevā-aparādha* – offences toward the Deity.

*Śikṣa-guru* – the person from whom one receives instructions on how to progress on the path of *bhajana*; after hearing instructions from the *śravaṇa-guru*, the person from whom one hears about the fundamental truths of Bhagavān, a desire may arise to engage in *bhajana*. If such a desire arises, the person whom one approaches in order to learn how to perform *bhajana* is known as a *śikṣā-guru*. The *śravaṇa-guru* and *śikṣā-guru* are usually one and the same person, as stated in the *Bhakti-sandarbhā*, *Anuccheda* 206: *atha śravaṇa-guru-bhajana-śikṣā-guroḥ prāyakaṃekatam iti tathāivāha*.

*Śikhā* – a tuft of hair that is situated on the top back part of the head. A Vaiṣṇava can be identified by this marking of hair; serves as an ‘antenna’ to hear and receive *hari-kathā*, or topics concerning Śrī Hari.

*Śilā-mūrti* – the Lord in the Deity form of a *śilā*, or sacred stone. See *Śilā*.

Śiva – a qualitative expansion of Śrī Kṛṣṇa who supervises the material mode of ignorance and who annihilates the material cosmos; one of the five deities worshiped by the *pañcopāsakas*. His name literally means ‘auspicious.’ In the *Brahmā-saṃhita* (5.45) it is described that Śrī Kṛṣṇa assumes the form of Lord Śiva for the purpose of carrying out the material creation. In the *Śrīmad-Bhāgavatam* (12.13.16), Śiva is described as the best of all Vaiṣṇavas: *vaiṣṇavānām yathā śambhu*.

*Śloka* – a Sanskrit verse.

*Smārta* – an orthodox *brāhmaṇa*; one who rigidly adheres to the *smṛti-sāstras* (in particular, the *dharma-sāstras*, or codes of religious

behavior), being overly attached to the external rituals, without comprehending the underlying essence of the *śāstra*.

*Smṛti* – literally means ‘that which is remembered;’ the body of Vedic literature that is remembered, in contradistinction to Śruti, or that which is directly heard by or revealed to the ṛṣis. Smṛti includes the six Vedāṅgas, the *dharma-śāstras*, such as *Manu-saṁhitā*, the Purāṇas, the Nīti-śāstras, and the Itihāsas such as *Mahābhārata* and *Rāmāyaṇa*.

*Snāna* – a term used for giving the Lord a bath.

*Snāna-pātra* – bathing pot; a vessel big enough for the Deity to be placed for the purpose of taking bath.

*Śravaṇa-guru* – the spiritual master from whom one hears instructions regarding the fundamental truths of Śrī Bhagavān, His energies, the living entities, and devotion is known as the *śravaṇa-guru*.

*Śrāddha* – a ceremony in honour of and for the benefit of deceased relatives, in which the forefathers are offered *piṇḍa*, *kṛṣṇa-prasādam* in the form of an oblation of rice or flour, which endows them with a body suitable to attain Pitṛloka, the planet of the forefathers.

*Śrī* – beauty; splendor; wealth; honorific prefix to a name; a name for Lakṣmī-devī, or the original Lakṣmī, Śrīmatī Rādhārāṇī.

*Śrī-arcā* – see *Arcā-vigraha*.

*Śrī-guru* – see *Guru*.

*Śrī-kṛṣṇa-mantra* – another name for the eighteen-syllable *gopala-mantra*, given by the spiritual master at the time of initiation, for the purpose of worshiping the Divine Couple; also sometimes refers to the holy names of Lord Kṛṣṇa.

*Śrī Rūpa* – see *Rūpa Gosvāmī*.

*Śrīvatsa* – a curl of fine golden hair on the upper portion of the right side of Lord Viṣṇu’s chest. This mark is not for ordinary devotees; it is a special mark of Viṣṇu or Kṛṣṇa. See *Kaustubha*.

*Śrīla* – honorific prefix to a name

Śruti – (1) that which is heard. (2) revelation, as distinguished from Smṛti, the body of Vedic literature that is remembered;

infallible knowledge which was received by Brahmā, or by the great sages in the beginning of creation and which descends in disciplic succession from them; the body of literature which was directly manifest from the Supreme Lord. This applies to the original four Vedas and the Upaniṣads.

*Śruti-stava* – the twenty-eight verses of the prayers of the personified Vedas in the *Śrīmad-Bhāgavatam*, Tenth Canto, Chapter 87, Text 14-41.

*Śuddha-bhakti* – pure, unalloyed devotional service.

*Śūdra* – the lowest of the four *varṇas* (castes) in the *varṇāśrama* system; artisans and labourers.

Sumeru Mountain – the king of mountains; Bhū-maṇḍala is like a lotus flower, and its seven islands are compared to the whorl of the lotus. The place known as Jambūdvīpa is located in the middle of that whorl. In Jambūdvīpa one can find a mountain known as Sumeru, which is made of solid gold. The height of this mountain is 84,000 *yojanas*, of which 16,000 *yojanas* are below the earth. Its width is calculated to be 32,000 *yojanas* at its summit and 16,000 *yojanas* at its base. This king of mountains, Sumeru, is the support of the planet Earth. See also *Yojana*.

*Svādhyāya* – study of scripture; recitation or perusal of any sacred text.

*Svāgata* – auspicious welcome.

Svarga-loka – the heavenly planets, which are characterised by material opulence, enjoyment, and duration of life far exceeding those of the planet Earth. Svarga is attained by strictly carrying out the pious activities recommended in the *karma-kāṇḍa* section of the Vedas.

*Svarūpa* – (1) form, constitutional nature, inherent identity; (2) the eternal constitutional nature and identity of the self which is realised at the stage of ecstatic love (*bhāva*); (3) – intrinsic form and nature.

*Svayaṁ Bhagavān* – the original Supreme Personality of Godhead.

*Śveta-varāha-kalpa* – the first millennium in the second half of the life of Brahmā; also known as the Vārāha millennium, because

the Personality of Godhead appeared in that millennium as the hog incarnation; also known as Padma-kalpa.

*Śuktā* – a vegetable curry with some bitter-melon.

*Śvetadvīpa* – the eternal abode of Śrī Śacīnandana Gaurahari in Goloka Vṛndāvana. Within the confines of the universe there is also a transcendental planet known as Śvetadvīpa, which is the abode of the Kṣīrodakaśāyī Viṣṇu. There, surrounded by an ocean of milk, He rests on the serpent bed of Ananta Śeṣa.

## T

*Tāmasika* - of the nature of *tamo-guṇa*.

*Tāmbūla* – betel-nut.

*Tāntrika* – one who is completely versed in the mystical science of the *Tantras*; refers to such literatures as the Pañcarātra and the *Gautamīya-tantra*. See *Tantra*.

*Tamo-guṇa* – the mode of ignorance; one of the three modes of material nature; the quality of living beings which is characterized by indolence and ignorance.

*Tantras* – the verbal root *tan* means ‘to expand,’ so *tantra* is that which expands the meaning of the Vedas. A class of Vedic literature dealing with a variety of spiritual topics and divided into three branches: the *Āgamas*, *Yāmala*s, and principal *Tantras*; a class of works teaching magical and mystical formularies, mostly in the form of dialogues between Śiva and Durgā. These are said to expound upon five subjects: (1) the creation; (2) the destruction of the world; (3) the worship of the gods; (4) the attainment of all objects, especially of six superhuman faculties; and (5) the four methods of union with the Supreme Spirit by meditation.

*Tapa* – austerity; penance. See *Tapasya*.

*Tattva* – truths, reality, philosophical principles; the essence or substance of anything (e.g. the truths relating to *bhakti* are known as *bhakti-tattva*).

*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 the body as the Lord’s temple.

*Tīrtha* – holy place; place of pilgrimage.

*Tīrtha-āvāhana mantra* – in the absence of Gaṅgā water, purify ordinary water by chanting the following *mantra* to invoke the *tīrthas*: “*gaṅge ca yamune caiva godāvāri sarasoati / narmade sindho kāveri jale ‘smin sannidhiṁ kuru* – O Gaṅgā, O Yamunā, O Godāvārī, O Sarasvatī, O Narmadā, O Sindhu, O Kāverī, please become present in this water.”

*Tridaṇḍī-bhikṣu* – a wandering mendicant carrying a *tridaṇḍa*, or staff comprised of four rods; a *sannyāsī* is called *tridaṇḍī-bhikṣu* because his duty is to beg alms from the homes of *gṛhasthas* and to give them spiritual instructions.

*Tridaṇḍī-sannyāsī* – see *Tridaṇḍī-bhikṣu*.

*Tulasī* – a sacred plant whose leaves and blossoms are used by Vaiṣṇavas in the worship of Śrī Kṛṣṇa; the wood is also used for chanting beads and neck beads.

## U

*Upacāra* – article of worship; According to time and place, sixteen, twelve, ten, or five articles (*upacāra*) are employed in the worship of the Lord.

*Upanayana* – the purificatory procedure of receiving a sacred thread; one of the Vedic *saṁskāras*, or purificatory ceremonies.

*Upavīta* – the sacred thread or cord worn by the first three classes of the four *varṇas* over the left shoulder and under the right arm.

Upaniṣads – 108 principal philosophical treatises that appear within the Vedas.

*Ūrdhva-puṇḍra* – upright, straight *tilaka*.

*Ūrdhva-puṇḍra-tilaka* – the vertical clay markings of the Vaiṣṇavas that are worn on the forehead and other parts of the body to symbolize their devotion to Lord Kṛṣṇa or Viṣṇu.

*Uttama* – best; first class; topmost; highest; most elevated.

*Uttama-adhikārī* – the topmost devotee, who has attained perfection in his devotion to Śrī Kṛṣṇa.

*Uttama-bhakta* – See *Uttama-adhikārī*.

*Uttara-mīmāṃsā* – the philosophy established by Vyāsadeva which is dealing with the latter division of the Vedas. After thorough analysis of the Upaniṣads, which comprise the latter portion of the Vedas, and the *smṛti-śāstras* which are supplements to the Upaniṣads, Vyāsadeva summarized the philosophical conclusions of those treatises in his *Brahma-sūtra*. This *Brahma-sūtra*, or *Vedānta-sūtra*, is also known as *vedānta-darśana* or *uttara-mīmāṃsā*.

## V

*Vaidhī-bhakti* – engagement in *sādhana-bhakti* is sometimes inspired by intense greed (*lobha*) and sometimes by the disciplinary statements of the scriptures. When engagement in *sādhana-bhakti* is not inspired by spontaneous love but is instigated instead by the governing directions of the scriptures, it is called *vaidhī-bhakti*. This *vaidhī-bhakti*, which consists of strict constraints outlined in the scriptures, is also called *maryādā-mārga* by some learned scholars (namely those coming in the disciplic succession of Śrī Vallabhācārya).

*Vaidika* – that which is prescribed in Vedas. See Veda.

*Vaikuṅṭha* – the spiritual world; the opulent realm of the spiritual world which is predominated by Lord Nārāyaṇa or His various expansions.

*Vaiṣṇava* – literally means ‘one whose nature is of Viṣṇu;’ in other words, one in whose heart and mind only Viṣṇu or Kṛṣṇa resides. A devotee of Śrī Kṛṣṇa or Viṣṇu.

*Vaiṣṇava-ācārya* – a spiritual preceptor who is a devotee of Śrī Kṛṣṇa or Viṣṇu. (See also *Vaiṣṇava*).

*Vaiṣṇavism* – the example and teachings set forth by the *vaiṣṇava-*

*ācāryas*; the fundamental nature of all living beings is pure love for Godhead, and this is exemplified in the life and teachings of the Vaiṣṇavas.

*Vaiśya* – the third of the four *varṇas* (castes) in the *varṇāśrama* system; agriculturalists or businessmen.

Vaivasvata Manu – the son of Sun-god Vivasvān; the present ruling Manu. When there was a complete inundation after the Cākṣuṣa Manu period and the whole world was deep within water, the Lord accepted the form of a fish (*matsya*) and protected Vaivasvata Manu, keeping him up on a boat.

*Vaiṣṇavī* – one of Śrī Kṛṣṇa's flutes, which is about thirteen inches long and has nine holes on its body. Kṛṣṇa also has a number of other, longer *vaiṣṇavīs*: the *mahānandā*, or *sammohinī*, made of jewels; the *ākaraṣiṇī* made of gold; and the *ānandini*, technically named the *vaiṣṇulī*, made of bamboo.

*Vānaprastha* – a member of the third *āśrama* (stage of life) in the *varṇāśrama* system; retired life which entails freedom from family responsibilities and the acceptance of spiritual vows.

*Vandanā* – principally refers to the offering of prayers. *Vandanā* may also be divided into another three categories: (1) *kāyika*, by the body; (2) *vācika*, by speech; and (3) *mānasika*, by the mind. Although *vandanam* is actually included within *arcana* (worship), it has been listed as an independent *aṅga* to show its importance. *Vandanam* is one of the nine primary *aṅgas* of *bhakti*.

Varāha-deva – the divine boar incarnation of the Lord.

*Varṇa* – class, occupational division, caste; the four *varṇas* are *brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra*.

*Varṇāśrama-dharma* – the Vedic social system, which organizes society into four occupational divisions and four stages of life (*varṇas* and *āśramas*).

*Vastra* – a towel for drying the Lord, or a cloth offered in *ārati*. It should be pure cotton or pure silk.

Vāsudeva – the indwelling Lord of all beings, Śrī Kṛṣṇa.

Veda – the four primary books of knowledge compiled by Śrīla Vyāsadeva, namely, the *R̥g Veda*, *Sāma Veda*, *Atharva Veda*, and *Yajur Veda*.

*Vedānta* – literally means ‘the conclusion of Vedic knowledge.’ The Upaniṣads are the latter portion of the Vedas, and the *Vedānta-sūtra* summarises the philosophy of the Upaniṣads in concise statements. Therefore, *Vedānta* especially refers to the *Vedānta-sūtra*.

*Vipralambha* – love in separation. *Vipralambha* is of many varieties, chief of which are *pūrva-rāga*, *māna*, and *pravāsa*. *Pūrva-rāga* is a mutual feeling of attachment that exists between the lover and beloved prior to their meeting. *Māna* refers to jealous anger in the heroine, aroused by the unchaste behavior of the hero and resulting in temporary separation. *Pravāsa* refers to separation due to living at a distant place, or in other words, when one’s beloved has traveled to another forest, town or country. There is also a fourth distinct condition of separation called *prema-vaicittya*. This has been described in Śrī Ujjoala-nīlamaṇi as follows: “*Prema-vaicittya* comes about even in the presence of the lover by causing an unusual transformation of the heart which produces an intense fear of impending separation. This is a natural characteristic of pure *prema*.”

*Vipralambha-bhajana* – devotional service performed in a mood of separation. See *Vipralambha* and *Bhajana*.

*Vipralambha-rasa* – the mellow of separation.

*Virāṭ-puruṣa* – the Lord in His aspect as the Universal Form.

*Virāṭ-rūpa* – the Universal Form of the Lord; the Lord’s Universal Form is the embodiment of the universe.

*Viśaya-viḡraha* – the object of one’s *prema*, Śrī Kṛṣṇa. The devotees may also become the object of Kṛṣṇa’s *prema*; the person who is the object of love.

*Viśeṣa-arḡhya* – special sanctified water, which is used for final purificatory rites. See *Arḡhya*.

Viṣṇu – the Supreme Lord of the cosmos who presides over the

material mode of goodness; the supreme amongst the five deities worshiped by the *pañcopāsakas*.

*Viṣṇu-mantra* – spiritual sound vibration received from a Vaiṣṇava at the time of initiation. This *mantra* consists of Śrī Viṣṇu’s names and is endowed with knowledge of ones specific relationship with a particular form of the Lord. See also *Mantra*.

*Viṣṇu-dīkṣā* – initiation into the process of worship to Viṣṇu; the process where one receives *viṣṇu-mantra* from the spiritual master.

*Viṣṇu-tilaka* – see *Tilaka*.

*Viśrambha-sevā* – service filled with *mamatā*, intimacy, performed in the mood of a bosom friend. Śrīla Rūpa Gosvāmī has indicated *viśrambheṇa guroḥ sevā* as one limb of *bhakti*.

Vṛndā Devī – a confidential servant of Śrī Śrī Rādhā-Kṛṣṇa. She is expert in making all arrangements for Rādhā-Kṛṣṇa’s amorous pastimes in the *kuñjas* of Vṛndāvana. She is the predominating goddess of the Vṛndāvana forest, and her partial expansion is Tulasī-Devī. Sometimes the name Vṛndā-Devī is used simply to refer to Tulasī-Devī.

Vraja-dhāma – the one hundred sixty-eight square mile tract of land where Śrī Kṛṣṇa enacted His manifest pastimes.

*Vraja-gopīs, vraja-devīs, vraja-ramaṇīs, vraja-sundarīs* – the cowherd women of Vraja. See *Gopīs*.

Vraja-maṇḍala – see Vraja-dhāma.

Vṛndāvana – the eternal abode of Śrī Kṛṣṇa; one of the twelve forests of Vraja, also known as the forest of Vṛndā, where Śrī Kṛṣṇa enacted many of His enchanting *lilās*. Vṛndāvana is situated approximately twelve kilometers northeast of Mathurā, along the western bank of the Yamunā river.

*Vrajavāsī* – a resident of Vraja.

*Vyajana* – a peacock fan; a regular fan; in Gauḍīya Maṭha temples an additional fan is offered along with the whisk and peacock fan, and it is generally colourful with many decorations. The regular fan is offered at the conclusion of the *ārati* ceremony.

Vyāsadeva – a great sage and empowered incarnation of the Lord.

He is also known as Kṛṣṇa-dvaipāyana Vedavyāsa. His father was Parāśara Ṛṣi and his mother was Satyavatī. Vyāsadeva was the father of the great sage Śrī Śukadeva, who spoke the Bhāgavata Purāṇa to Mahārāja Parīkṣit. Vyāsadeva compiled and arranged the Vedas, *Vedānta-sūtra*, the Purāṇas, the *Mahābhārata*, and *Śrīmad-Bhāgavatam*, and he also established the *uttara-mīmāṃsā* system of philosophy.

*Vyāsa-pūjā* – the worship of Vyāsadeva; Also known as *guru-pūjā*, or worship of the spiritual master. *Śrī-guru* is a representative of Vyāsadeva and the entire *guru-paramparā*, therefore by worshipping him, Vyāsa and the entire *paramparā* is worshiped. On the day of his birthday the spiritual master worships the entire *guru-paramparā*, headed by his own spiritual master. Thereafter the disciples then worship Him in the same way. See *Guru-pūrṇimā*.

## Y

Yamunā – a sacred river flowing through Vraja-maṇḍala. She is considered the holiest of rivers because Kṛṣṇa performed many sublime *līlās* in her waters with the *gopīs* and *gopas*. Yamunā is described as an expansion of Viśākhā Devī: “*Viśākhorasi yā viṣṇor yasyām viṣṇur jalātmani nityam nimajjati prītyā tām saurīm yamunām stumaḥ* – Lord Viṣṇu daily immerses Himself and plays with great pleasure and affection in the water of Yamunā, the liquid form of Viśākhā Devī. Thus I offer prayers to Yamunā Devī, the daughter of Sūrya.”

*Yajña* – (1) a sacrifice in which Lord Viṣṇu is propitiated by the chanting of prayers, *mantras* and the offering of *ghee* into the sacrificial fire.

*Yajña-puruṣa* – the Lord of sacrifice; the presiding Deity of sacrifice; the enjoyer and master of all sacrifices.

*Yajña-rūpa* – the embodiment of sacrifice.

*Yoga* – (1) union, meeting, connection or combination; (2) spiritual

discipline to link one with the Supreme; to stabilise the mind so that it is not disturbed by sense objects. There are many different branches of *yoga* such as *karma-yoga*, *jñāna-yoga*, and *bhakti-yoga*. Unless specified as such, the word *yoga* usually refers to the *aṣṭāṅga-yoga* system of Patañjali. See *Aṣṭāṅga-yoga*.

*Yogapīṭha* – Śrī Caitanya Mahāprabhu's birthplace, in Śrīdhāma Māyāpura; the seat of the Lord's eternal transcendental pastimes; the particular place where the Lord is in audience to His eternal devotees. See Māyāpura.

*Yogamāyā* – the internal potency of Bhagavān that engages in arranging and enhancing all His pastimes.

*Yogī* – one who practises the *yoga* system with the goal of realization of the Supersoul or of merging into the Lord's personal body.

*Yojanas* – a measurement calculated to be approximately eight miles.

*Yuga* – one of the four ages described in the Vedas: Satya-yuga, Tretā-yuga, Dvāpara-yuga and Kali-yuga. The duration of each *yuga* is said to be respectively 1,728,000; 1,296,000; 864,000; and 432,000 years. The descending numbers represent a corresponding physical and moral deterioration of mankind in each age.

*Yuga-dharma* – the religion of the age; the present *yuga-dharma* is the congregational chanting of the holy names of the Lord.



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By performing *arcana* unto Śrī Hari with single-minded pure devotion (*bhakti-yoga*), one attains loving devotional service to His lotus feet. Being a special *avatāra* of Bhagavān, the Deity captivates the faith of the *arcaka*, the devotee who performs *arcana*, and bestows auspiciousness upon him.



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