

śrī śrī guru-gaurāṅgau jayataḥ

ARCANA—DĪPIKĀ

The Light that Illuminates the Process of Deity Worship

Original Bengali edition compiled by
Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja

Hindi rendition by
Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja

Translated from the Hindi edition



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ARCANA-DĪPIKĀ

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EDITORS' PREFACE

to the Third English Edition

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

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

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

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

How editions of this book have evolved

Since the worship described herein is not traditionally Western, and since it is detailed, certain challenges are faced in presenting an English rendition of this book that

are generally not faced in translating exclusively philosophical texts. Our attempt to satisfactorily deal with these challenges is reflected in our evolving presentation of this book over its various editions. The feedback received from readers has been an integral part of this process. Therefore, the presentation of this third edition differs from the previous two editions, while the content is essentially the same.

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

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

Insertions by the editors

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

In addition, an appendix has been added for the convenience of the reader. It provides particular details about

the Vedic calendar that are required to take a vow (*sañkalpa*) as presented in the section “Taking Vows (Sañkalpa)”.

All such insertions were made after consulting senior devotees who were trained in *arcana* by the book’s author, Śrīla Vāmana Gosvāmī Mahārāja, by Śrīla Nārāyaṇa Gosvāmī Mahārāja and by other senior residents of the Maṭha. Such devotees kindly contributed their time and guidance to help bring clarity to the English rendition.

Reference Cards

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

Website – Arcana Videos and Worship of Other Deities

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

ARCANA-DĪPIKĀ

We pray that Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja and Śrīla Bhaktivedānta Vāmana Gosvāmī Mahārāja are satisfied with our attempt to present *Arcana-dīpikā* to devotees worldwide.

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

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INTRODUCTION

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

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

Śrī Bhagavān Himself is the Vaiṣṇavas’ exclusive object of worship. Only those who are initiated into the *viṣṇu-mantras*, in other words, who have received *viṣṇu-dīkṣā* and who engage in the worship of Śrī Viṣṇu, are

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

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

The process of *dīkṣā* awakens in the heart of the living entity a particular relationship with Śrī Bhagavān. By the influence of that relationship, ignorance of one's constitutional identity and other unwanted habits and thoughts (*anarthas*) sequentially vanish. Without undergoing the purificatory procedure (*saṁskāra*) of receiving a sacred thread, the son of a *brāhmaṇa* is not eligible to study the

Vedas. It is only after accepting initiation (*dīkṣā*) that he obtains the necessary eligibility. Similarly, an uninitiated person does not possess the necessary qualification to perform the *arcana* of Śrī Bhagavān. Only after accepting *dīkṣā* does he obtain that eligibility. The effect of receiving *dīkṣā* is that transcendental knowledge awakens in one's heart and one truly becomes a human being. *Dīkṣā-saṁskāra* (receiving initiation) enlightens a person in transcendental knowledge and destroys his accumulated unlimited sins. Therefore, those who are conversant with these philosophical truths call this process *dīkṣā*.

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

“*Guru-pādāśrayas tasmāt kṛṣṇa-dīkṣādi-śikṣaṇam* – it is one's foremost duty to take shelter at the lotus feet of a *sad-guru*, who is thoroughly established in a bona fide disciplic succession, and accept initiation from him” (*Bhakti-rasāmṛta-sindhu* 1.2.74). *Guru* is a manifestation of Śrī Hari and non-different from Him. Bhagavān Śrī Hari Himself is the *guru* of all *jīvas*. If the *guru* is pleased with someone, Śrī Bhagavān will also be pleased with that person. If Bhagavān is displeased with someone, he can still be protected by a bona fide *guru*, but if the *guru* is displeased with someone, then even Śrī Bhagavān cannot protect him. The mercy of the *guru* is the only hope for one who has taken shelter of him. *Gurus* are of three categories: *śravaṇa-guru* (the person from whom one hears knowledge of the *bhaktas*, *bhakti* and *bhagavat-tattva*),

dīkṣā-guru (one who gives a *mantra* for worship according to the rules and regulations of scripture), and *śikṣā-guru* (one who gives instructions in *bhajana*). *Śrī guru*, the worshipable deity (Bhagavān), and the *mantra* are equally significant. One who considers them to be different will not attain perfection. Therefore, by really understanding the truth regarding *śrī guru* (*guru-tattva*) and thus accepting shelter at the *guru's* lotus feet, as recommended in the *śāstras*, one is sure to be liberated from the bondage of material existence. By taking shelter of the lotus feet of a bona fide *guru*, a *jīva* can achieve the topmost goal (*parama-puruṣārtha*).

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

Arcana-dīpikā considers the distinctions and special characteristics of the births known as *śaukra* (birth from semen), *sāvitrya* (receiving the sacred thread from a *brāhmaṇa*) and *daikṣya* (initiation into the *viṣṇu-mantras* by a bona fide *guru*). It also establishes, through scriptural evidence and reasoning, that only those who are initiated

into the *viṣṇu-mantras* have the eligibility to perform *arcana* of Bhagavān and that their *arcana* becomes complete and perfect only when accompanied by the performance of *kīrtana* of the *mahā-mantra*.

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

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

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

worshipful Śrī Bhagavān manifests before him in the form of the deity, to accept his service.

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

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 on the neophyte stage, he cannot realize the supramundane, or transcendental, position of Bhagavān’s eternal devotees. By faithfully worshipping the deity of Vāsudeva [Śrī Kṛṣṇa] with various items, the devotee gradually realizes the intrinsic nature of the transcendental name and *mantra*, which consequently diminishes his mundane conceptions. Without service to the deity, a living entity maintains a mood of intense enjoyment toward material objects. Therefore, in order to enhance his reverential attitude toward Śrī Bhagavān, the neophyte devotee is advised to perform all endeavours

for Bhagavān's pleasure, while simultaneously completely renouncing other activities. While performing *arcana*, a person must focus his attention on the *arcā-vigraha* (deity) and on the process of *arcana* itself. By advancing in the process of *arcana*, a person enters the realm of *bhajana* (internal devotional service).

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

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

Arcana is classified under three categories – *vaidika* (that which is prescribed in the Vedas), *tāntrika* (that which is taught in the Tantras) and *miśra* (mixed). The altar or

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sacrificial arena, fire, the sun, water and the heart are the foundation of *arcana*.

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

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

paraphernalia. Sincere household devotees should worship Śrī Bhagavān with the best ingredients.

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

It is stated in *Hari-bhakti-vilāsa*:

*kṛtyāny etāni tu prāyo gṛhiṇām dharinām satām
likhitāni na tu tyakta-parigraha-mahātmanām*

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

Lastly, I would like to submit that although I am completely unworthy, I am being presented as the editor of this volume. In fact, the Hindi edition of this volume published by Śrī 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

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published in a short period of time. We shall feel blessed if the honourable Vaiṣṇavas study the contents, with the sole purpose of grasping the essence.

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

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



THE GLORIES OF WORSHIPPING THE SUPREME LORD

(Excerpts from Hari-bhakti-vilāsa)

In the *Skanda Purāṇa*, in a conversation between Sanat Kumāra and Mārkaṇḍeya, it is said:

*viśiṣṭaḥ sarva-dharmāc ca
dharmo viṣṇavarcanam nṛṇām
sarva-yajña-tapo-homas
tīrtha-snānamś ca yat phalam*

*tat phalam koṭi-guṇitaṁ
viṣṇuṁ sampūjya cāpnuyāt
tasmāt sarva-prayatnena
nārāyaṇam ihārcayet*

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

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In the *Viṣṇu-rahasya* it is stated:

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

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

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

*samsāre 'smin mahā-ghore
janma-mṛtyu-bhayākule
pūjanaṁ vāsudevasya
tāraṇam vādibhiḥ smṛtam*

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

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

*itthaṁ hi prātarutthānāt
pratyahaṁ śayanāvadhī
śrī kṛṣṇaṁ pūjayan siddha
sarvārtho 'sya priyo bhavet*

Those who daily engage in the worship of Śrī Kṛṣṇa, from when they rise in the early morning till the time they sleep, will attain all kinds of perfection and become dear to the Lord.



MAṄGALĀCARAᅆA

*vande 'haᅆ śrī-guroᅆ śrī-yuta-pada-kamalaᅆ śrī-gurūn vaiᅆᅆavāᅆś ca
śrī-rūpaᅆ sāgrajātaᅆ saha-gaᅆa-ᅆaᅆa-ᅆaᅆa-rāghunāthāᅆnviᅆaᅆ taᅆ sa-jīvaᅆ
sādvaitaᅆ sāvadhūtaᅆ parijana-sahitaᅆ kᅆᅆᅆa-caitanya-devaᅆ
śrī-rādhā-kᅆᅆᅆa-pādāᅆ saha-gaᅆa-lalitā-śrī-viśākhāᅆnviᅆaᅆś ca*

I offer *praᅆāma* unto the lotus feet of my [*śikᅆā* and *dīkᅆā*] *gurus*, my entire *guru-varga*, and to all Vaiᅆᅆavas, to Śrīla Rūpa Gosvāᅆī, his elder brother Śrīla Sanātana Gosvāᅆī, to Śrīla Rāghunātha dāsa Gosvāᅆī, Śrīla Jīva Gosvāᅆī, and all their associates, to Śrī Advaita Ācārya, the *avadhūta* Nityānanda Prabhu, Śrī Kᅆᅆᅆa Caitanya Mahāprabhu and all their associates, and to the lotus feet of Śrī Rādhā-Kᅆᅆᅆa, and to Their companions, Śrī Lalitā, Śrī Viśākhā, and all the other *sakᅆis*.

Prayer to Śrī Guru

*om ajᅆāna-timirāᅆhasya jᅆānāᅆjana-śalākayā
cakᅆur unmīlitaᅆ yena tasmai śrī-gurave namaᅆ*

I am blinded by the darkness of ignorance, but *śrī guru* has mercifully opened my eyes, anointing them with the salve of divine knowledge. I offer *praᅆāma* to that *śrī gurudeva*.

In the original Bengali and Hindi editions, the authors, Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja and Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja, begin by offering their *praṇāma-mantras* to their *gurudeva*. Of course they did not include their own *praṇāma-mantras*, but since many readers of this book chant those *mantras*, we have added them here, along with the *praṇāma-mantra* of Śrī Śrīmad Bhaktivedānta Svāmī Mahārāja.

**Prayers to Śrī Śrīmad
Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja**

*nama om viṣṇu-pādāya rādhikāyaḥ-priyātmane
śrī-śrīmad-bhaktivedānta-nārāyaṇa iti nāmine*

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

*vande 'haṁ śrī-guru-varaṁ śrī-rūpānuga-pravaraṁ
vraja-rasa-rasikaṁ ca nārāyaṇam taṁ prapannam*

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

*śrī-kṛṣṇa-līlā-kathane su-dakṣam
audārya-mādhurya-guṇaiś ca yuktam
varaṁ vareṇyaṁ puruṣaṁ mahāntaṁ
nārāyaṇam tvāṁ śirasā namāmi*

O Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja, you are most expert in describing *kṛṣṇa-līlā* and are fully endowed

with the qualities of magnanimity and sweetness. You are the best of all great souls. I bow my head to you.

**Prayers to Śrī Śrīmad
Bhaktivedānta Vāmana Gosvāmī Mahārāja**

*namaḥ om viṣṇu-pādāya śrī keśava-priyātmane
śrī-śrīmad-bhaktivedānta-vāmana iti nāmine*

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

**Prayers to Śrī Śrīmad
Bhaktivedānta Svāmī Mahārāja**

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhūtale
śrīmate bhaktivedānta-svāmin iti nāmine*

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

*namas te sārāsvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-sūnyavādi-pāścātya-deśa-tāriṇe*

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

**Prayers to Śrī Śrīmad
Bhakti Prajñāna Keśava Gosvāmī Mahārāja**

*nama om viṣṇu-pādāya ācārya-simha-rūpiṇe
śrī-śrīmad-bhakti-prajñāna-keśava iti nāmine*

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I offer *praṇāma* to the lion-like *ācārya*, *om viṣṇupāda Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja*.

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

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

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

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

*prabhupādāntaraṅgāya sarva-sad-guṇa-sāline
māyāvada-tamo-ghnāya vedāntārtha-vāde namaḥ*

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

Prayers to Śrī Śrīmad

Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhūtale
śrimate bhaktisiddhānta-sarasvatīti-nāmine*

I offer *praṇāma* to *om viṣṇupāda Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda*, who, in this world, is most dear to Kṛṣṇa.

*śrī-vārṣabhānavī-devī-dayitāya kṛpābdhaye
kṛṣṇa-sambandha-vijñāna-dāyine prabhava namaḥ*

I offer *praṇāma* to Śrī Vārṣabhānavī-dayita dāsa, the manifestation of an ocean of mercy, who grants realization of our eternal relationship with Śrī Kṛṣṇa.

*mādhuryojjvala-premāḍhya-śrī-rūpānuga-bhakti-da
śrī-gaura-karuṇā-śakti-vigrahāya namo 'stu te*

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

*namas te gaura-vāṇī-śrī-mūrtaye dīna-tāriṇe
rūpānuga-viruddhāpasiddhānta-dhvānta-hāriṇe*

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

Prayer to Śrīla Gaura-kiśora dāsa Bābāji Mahārāja

*namo gaura-kiśorāya sāksād-vairāgya-mūrtaye
vipralambha-rasāmbhodhe! pādāmbujāya te namaḥ*

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

Prayer to Śrīla Bhaktivinoda Ṭhākura

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

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I offer *praṇāma* to you, Śrīla Saccidānanda Bhaktivinoda Thākura, the foremost of *rūpānugas* and the personal manifestation of Śrī Gaurāṅga's *śakti* [Gadādhara Paṇḍita].

Prayer to Śrīla Jagannātha dāsa Bābājī Mahārāja

*gaurāvirbhāva-bhūmes tvaṁ nirdeṣṭā sajjana-priyaḥ
vaiṣṇava-sārvabhauma śrī-jagannāthāya te namaḥ*

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

Prayer to the Vaiṣṇavas

*vāñchā-kalpa-tarubhyaś ca kṛpā-sindhubhya eva ca
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ*

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

Prayer to Śrī Nityānanda

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

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

Prayer to Śrī Gaurāṅga

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

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

Prayer to Śrī Kṛṣṇa

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

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

Prayer to Śrī Rādhā

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

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

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

*jayatām su-ratau paṅgor mama manda-mater gatī
mat-sarvasva padāmbhojau rādhā-madana-mohanau*

All glories to the supremely merciful Śrī Rādhā-Madana-mohana! Although I am lame and foolish, They are my sole refuge. Their lotus feet are everything to me.

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

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

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

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

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

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

Prayer to Śrī Tulasī-devī

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

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

Prayer to Śrī Pañca-tattva

*pañca-tattvātmakaṁ kṛṣṇaṁ bhakta-rūpa-svarūpakam
bhaktāvataṛaṁ bhaktākhyam namāmi bhakta-śaktikam*

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

Śrī Pañca-tattva-mantra

*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*

Jaya-dhvani

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

Now one should loudly chant the name of one's *guru*.

**Jaya nitya-līlā-praviṣṭa om viṣṇupāda aṣṭottara-śata-śrī
Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja kī jaya!**

**Jaya nitya-līlā-praviṣṭa om viṣṇupāda aṣṭottara-śata-śrī
Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja kī jaya!**

**Jaya nitya-līlā-praviṣṭa om viṣṇupāda aṣṭottara-śata-śrī
Śrīmad Bhaktivedānta Svāmī Mahārāja kī jaya!**

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Jaya nitya-līlā-praviṣṭa om viṣṇupāda aṣṭottara-śata-śrī
Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja kī jaya!

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

Jaya nitya-līlā-praviṣṭa om viṣṇupāda paramahamṣa bābājī śrī
Śrīla Gaura-kīśora dāsa Bābājī Mahārāja kī jaya!

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

Jaya nitya-līlā-praviṣṭa om viṣṇupāda vaiṣṇava-sārvabhauma
Śrīla Jagannātha dāsa Bābājī Mahārāja kī jaya

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

Jaya Śrīla Viśvanātha Cakravartī Ṭhākura kī jaya!

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

Jaya Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī Prabhu kī jaya!

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

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

Nāmācārya Śrīla Haridāsa Ṭhākura kī jaya!

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

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

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

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

Śrī Jagannātha, Baladeva, Subhadrājī kī jaya!

Sarva-vighna-vināśanakārī Śrī Nṛsimhadeva kī jaya!

Bhakta-pravara Śrī Prahlāda Mahārāja kī jaya!

Cāro dhāma kī jaya! Cāro sampradāya kī jaya!
Cāro ācārya kī jaya!

Ākara maṭha-rāja Śrī Caitanya Maṭha kī jaya!

Śrī Keśavajī Gauḍīya Maṭha kī jaya!

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

Grantha-rāja Śrīmad-Bhāgavatam kī jaya!

Śrī Harināma-saṅkīrtana kī jaya!

Ananta-koṭī vaiṣṇava-vṛnda kī jaya!

Samāgata bhakta-vṛnda kī jaya!

Śrī Nitāi-Gaura-premānande
Hari Hari bol!



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The Light that Illuminates the Process of Deity Worship



THE DEITY AND THE PROCESS OF WORSHIP

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

*sailī dāru-mayī lauhī lepyā lekhyā ca saikatī
mano-mayī maṇi-mayī pratimāṣṭa-vidhā smṛtā
Śrīmad-Bhāgavatam (11.27.12)*

The deity of Śrī Bhagavān is of the following eight types:
(1) carved from marble or stone, (2) carved from wood,
(3) made of iron, gold or any other metal, (4) made

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from clay, (5) painted, (6) made of sand, (7) mentally conceived and (8) made of gems, pearls or jewels.

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

*arcye viṣṇau śilā-dhīr-guruṣu nara-matir
vaiṣṇave jāti-buddhir
viṣṇor vā vaiṣṇavānām kali-mala-mathane
pāda-tīrthe 'mbu-buddhiḥ
śrī-viṣṇor-nāmni mantre sakala-kaluṣa-he
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 merely wood, stone or any metal, who considers the *guru*, who is an eternal devotee of Bhagavān, to be an ordinary human and thus subject to death, who considers a Vaiṣṇava to belong to a particular caste or creed, who considers *caraṇāmṛta*, water that has washed the feet of Śrī Viṣṇu and the Vaiṣṇavas, to be ordinary water, though in reality it destroys the evils of the age of Kali, who considers the holy name of Śrī Viṣṇu, which destroy all types of sinful reaction, to be ordinary material sound vibration and who considers the many demigods to be equal to the supreme controller Śrī Viṣṇu.

**The worship of the neophyte devotee is arcana,
and the worship of the elevated devotee is bhajana**

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

The necessity of arcana

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

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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 *Śrī Caitanya-caritāmṛta*:

*śraddhā viśeṣataḥ prītiḥ śrī-mūrter aṅghri-sevane
śrīmad-bhāgavatārthānām āsvādo rasikaiḥ saha
sajātīyāśaye snigdhe sādhou saṅgaḥ svato vare
nāma-saṅkīrtanam śrīman-mathurā-maṅḍale sthitiḥ
Bhakti-rasāmṛta-sindhu (1.2.90-92)*

One should, with full faith, lovingly worship the lotus feet of the deity, one should relish the meaning of the *Śrīmad-Bhāgavatam* in the association of *rasika* Vaiṣṇavas, one should associate with devotees who are more advanced than oneself, who possess similar sentiments for Bhagavān and who are affectionately disposed toward oneself, one should chant *harināma* in the association of devotees, and one should reside within the jurisdiction of Mathurā.

*sādhū-saṅga, nāma-kīrtana, bhāgavata-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 the holy name in their association, hear *Śrīmad-Bhāgavatam* from them, reside in Mathurā, and worship the deity with faith and devotion. These five limbs of *bhakti* are the topmost, because even performing them to the slightest extent causes the awakening of *kṛṣṇa-prema*.

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

Śrī nāma-kīrtana alone is the life of arcana

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

Only those who are formally initiated are qualified to perform arcana

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

The difference between the arcana of the smārtas and the arcana of pure devotees

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

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

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

The speciality of arcana in the home and in the temple

The above-mentioned *bhaktyaṅga-arcana* is also of two kinds: (1) the worship of *śrī śālagrāma-śilā*, *śrī govardhana-śilā* or any other deity form of Bhagavān performed by householders in their homes and (2) the worship of a formally installed deity of Śrī Bhagavān, either ancient or modern, on an established altar in a temple, for the purpose of performing service to Bhagavān or preaching His glories.

The first kind of worship is simple and depends on the availability of paraphernalia according to one's means, whereas the second kind is of a royal standard (*rāja-sevā*), where the worship must be performed daily, without fail. Any irregularity renders the worship faulty and offensive. The worship of the deity should be performed solely for the pleasure of Bhagavān. Neophyte devotees perform *arcana* as an obligatory duty.

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

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

Generally, there are five limbs of *arcana*. This is also known as *pañcāṅga-viṣṇu-yajña* (fivefold sacrifice performed for the pleasure of Śrī Viṣṇu). It includes various services, beginning from waking the deity in the pre-dawn hours

(*brāhma-mubūrta*) until offering Him flowers when He takes rest at night. The five limbs are *abhighamana*, *upādāna*, *yoga*, *svādhyāya* and *ijyā*.

- (1) *Abhighamana*: cleansing the temple of the deity, anointing the deity with colours and sandalwood paste (*candana*), and at night removing the garlands, flowers and so forth that have been offered to the deity.
- (2) *Upādāna*: picking flowers and *tulasī* leaves and gathering incense and other various items required for worship.
- (3) *Yoga*: purifying oneself (*bhūta-śuddhi*), meditating on oneself as a purely spiritual, eternal servant of Śrī Kṛṣṇa, beyond the material body and mind, in the transcendental realm of Vraja.
- (4) *Svādhyāya*: chanting the holy name and the *mantras* received at the time of *dīkṣā*, while meditating on their meaning; performing *kīrtana*; reciting verses and prayers; performing congregational chanting; and studying and following *Śrīmad-Bhāgavatam*, *Śrī Caitanya-caritāmṛta* and other scriptures concerning *bhakti* and endowed with authentic philosophical conclusions.
- (5) *Ijyā*: serving one's worshipful deity in various ways.

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



DAILY DUTIES

Duties performed in the Brāhma-muhūrta

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

In this *muhūrta*, one rises from bed saying, **śrī guru-gaurāṅga śrī rādhā-vinoda-bihārījī kī jaya!** and chanting the *pañca-tattva-mantra* and the *mahā-mantra*. Then one should brush one's teeth, wash one's mouth, face, hands and feet, and then bathe after passing stool. If for some reason one cannot bathe, then change from the cloth worn throughout the night into fresh, clean cloth. Afterward, while meditating on the lotus feet of *śrī gurudeva*, glorify him by chanting *Śrī Guru-vandanā*, *Śrī Gurvāṣṭaka* etc. Then, with heartfelt devotion, chant the names of Śrī Kṛṣṇa and recite the following prayers:

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

Śrīmad-Bhāgavatam (10.90.48)

All glories to that Yaśodā-nandana – around whom a controversy arose because He seemingly took birth from the womb of Devakī, although later, that became uncertain – who resides within the heart of all. His assembly is decorated with the presence of the exalted Yādavas, and He destroys irreligion with His own might and the help of His devotees. The chanting of His name removes inauspiciousness from all living entities, both moving and stationary. All glories to Vrajendra-nandana Śrī Kṛṣṇa, whose softly smiling lotus face always enhances the transcendental lust of the *vraja-gopīs*.

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

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

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

As it mixes with the sound of churning yoghurt, the *vraja-gopīs*' loud singing of sweet and melodious songs that glorify the name, form, qualities and pastimes of

lotus-eyed Śrī Kṛṣṇa pervades the entire atmosphere and removes inauspiciousness in all directions.

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

Brushing the teeth [traditional procedure]

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

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

Bathing

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

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

Mantra for taking bath by mind (mānasa-snāna)

apavitraḥ pavitro vā
sarvāvasthāṁ gato 'pi vā
yaḥ smaret puṇḍarikākṣaṁ
sa bāhyābhyantara-śuciḥ

Garuḍa Purāṇa

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

Tying the śikhā

After bathing, comb the hair and tie the śikhā² while remembering the *brahma-gāyatrī*, along with the syllable *om*.

Putting on one's cloth

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

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

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

Applying tilaka

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

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

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

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

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

4 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 contaminating the *bhoga* and other articles meant for offering to the Lord. Even during the four months of *Cāturmāsya*, *pūjārīs* keep their nails short.

5 Do not apply *tilaka* in the bathroom. *Tilaka* paste is to be freshly made each time.

ARCANA-DĪPIKĀ

There must be a clean space in the middle of the *ūrdhva-puṇḍra*. From just below the centre of the eyebrows extending to three-quarters of the way down the nose is called the *nāsāmūla*. [This is where one forms the shape of a *tulasī* leaf.]

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

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

**viṣṇum ca dakṣiṇe kukṣau
bāhau ca madhusūdanam
trivikramam kandhare tu
vāmanam vāma-pārsvake**

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

**tat prakṣālana-toyam tu
vāsudevāya mūrdhani**

When one marks the forehead with *tilaka*, one must remember Keśava. When one marks the lower abdomen, one must remember Nārāyaṇa. When marking the chest, one should remember Mādham, and when marking the hollow of the neck one should remember Govinda. Viṣṇu should be remembered while marking the right side of the belly, and Madhusūdana should be remembered when marking the right arm. Trivikrama should be remembered when marking the right shoulder, and Vāmana should be remembered when marking the left side of the belly. Śrīdhara should be

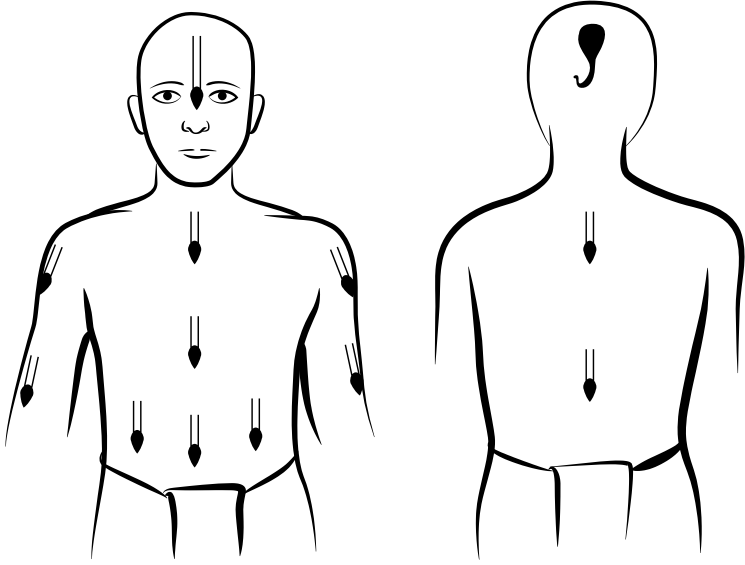
Daily Duties

remembered while marking the left arm, and Hṛṣīkeśa should be remembered when marking the left shoulder. Padmanābha and Dāmodara should be remembered when marking the upper and lower back, and Vāsudeva should be remembered when marking the top of the head.

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

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

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



Performing ācamana

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

Sādhāraṇa-ācamana (ordinary ācamana)

- Drop a spoonful of water [from the *pañca-pātra*, or *ācamana* cup] into the centre of the palm of the right hand (known as the *brāhma-tīrtha*) and chant **om keśavāya namaḥ**.
- Sip a little of the water [from the end of the palm] and throw the rest to the ground.

- Purify the right hand [by dropping a new spoonful of water in the palm of the right hand and then throwing that water to the ground].
- Repeat the above process of *ācamana*, this time while chanting **oṃ nārāyaṇāya namaḥ** and then again while chanting **oṃ mādhavāya namaḥ**.

Viśeṣa-ācamana (detailed ācamana)

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

oṃ govindāya namaḥ

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

oṃ viṣṇave namaḥ

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

oṃ madhusūdanāya namaḥ

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

oṃ trivikramāya namaḥ

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

oṃ vāmanāya namaḥ

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

oṃ śrīdharāya namaḥ

Wash the space beneath the lower lip and above the chin. [Apply water to the right forefinger and then touch the space indicated.]

oṃ hṛṣīkesāya namaḥ

Wash both hands with water. [Apply a drop of water to each hand.]

oṃ padmanābhāya namaḥ

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

oṃ dāmodarāya namaḥ

Wash [sprinkle] the forehead with water [then leave the spoon in the *pañca-pātra*].

oṃ vāsudevāya namaḥ

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

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.

oṃ nṛsimhāya namaḥ

Touch the left ear with the right thumb.

oṃ acyutāya namaḥ

Touch the navel with the right thumb.

oṃ 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 cakṣurātataṁ**

Rg Veda (1.5.22.20)

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

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

Chanting the dīkṣā-mantras given by the guru (sandhyā-upāsanā)

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



WAKING THE LORD

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

Prayers to be chanted before entering the deity room

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

Śrīmad-Bhāgavatam (3.9.25)

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

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

ARCANA-DĪPIKĀ

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

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

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

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

Prayers to be chanted upon entering the deity room

**uttiṣṭhottiṣṭha śrī guro
tyaja nidrām kṛpāmaya**

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

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

**uttiṣṭhottiṣṭha gaurāṅga
jahi nidrām mahāprabho
śubha-dṛṣṭi 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.

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

**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 from there
the previous night and placed in a bed.]

Washing the mouth of the Lord

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

idaṁ ācamanīyaṁ aiṁ gurave namaḥ

idaṁ ācamanīyaṁ klīm gaurāya svāhā

idaṁ ācamanīyaṁ śrīm klīm rādhā-kṛṣṇābhyāṁ namaḥ

Ācamana is offered by tipping a spoonful of water from
the *pañca-pātra*⁶ into an empty container (the throw-out
pot), while ringing the bell and saying the respective
mantra.

6 Many *pātras* (small containers), each with their own spoon and specific ingredients, are used for offering various services to the deity. When one receptacle of pure water is used to substitute the various containers and their ingredients, that container is called a *pañca-pātra*.

ARCANA-DĪPIKĀ

eṣa danta-kāṣṭhaḥ aim gurave namaḥ

eṣa danta-kāṣṭhaḥ klīm gaurāya svāhā

eṣa danta-kāṣṭhaḥ śrīm klīm rādhā-kṛṣṇābhyām namaḥ

The above *mantras* signify the offering of a twig for cleaning the teeth (*danta-kāṣṭha*). This item is offered by mind rather than by offering the actual article. Generally, in the absence of any item, one may meditate on the particular item and, while saying the appropriate *mantra*, offer water from the *pañca-pātra* into the throw-out pot.

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

Cleaning the deity and the altar

Wipe the face, hands and feet of each deity with a clean cloth. After removing old garlands, *tulasī* leaves and flowers, clean the altar and then purify one's hands. Offer *tulasī* and decorate each deity with the appropriate crown, flute and ornaments while chanting Their appropriate *mūla-mantra*. Then perform *maṅgala-ārati*.



MAṄGALA-ĀRATI

Before starting, sit on an *āsana* and perform *ācamana*. While ringing the bell, offer flowers (*puṣpāñjali*) at the feet of each deity [first to *śrī guru*, then Śrī Gaurāṅga and then Śrī Rādhā-Kṛṣṇa] with the *mantra* **eṣa puṣpāñjaliḥ** and the respective *mūla-mantra*.

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

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

Before each article is offered, purify the right hand [with a drop of water from the *pañca-pātra*], and then

purify the article. Chant the *mūla-mantra* for the deity and then offer the article.

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

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

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

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

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

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

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

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

The incense in the incense holder is not to be held above the Lord's navel.

The offered (*prasādi*) lamp is rotated in the direction of Garuḍa, the demigods and the assembled devotees. [It is to be understood that Garuḍa and the demigods always observe the *ārati*, even when there is no *mūrti* of them present.]

After completing the *ārati*, come out of the deity room and blow the conch three times, each for a long time [and then wash it before bringing it back into the deity room].

[One can sprinkle the assembled devotees with the water remaining inside the bathing conch shell. If there is no water left, one can pour extra water into the conch.]

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

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

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



OFFERING FOODSTUFFS

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

Early morning offering (*bālya-bhoga*)

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

eṣa puṣpāñjaliḥ śrīṁ klīṁ rādhā-kṛṣṇābhyāṁ namaḥ

Offer *puṣpāñjali* (a few flower petals) at the lotus feet of each deity.

idaṁ āsanam śrīṁ klīṁ rādhā-kṛṣṇābhyāṁ namaḥ

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

etat pādyaṁ śrīṁ klīṁ rādhā-kṛṣṇābhyāṁ namaḥ

Offer water [from the *pañca-pātra*] into the throw-out pot [to signify the offering of footbath].

idaṁ ācamāṇyaṁ śrīṁ klīm rādhā-kṛṣṇābhyāṁ namaḥ

Offer water [from the *pañca-pātra*] into the throw-out pot [to signify the offering of mouthwash].

idaṁ miṣṭāṇṇa-pāṇīyādikam śrīṁ klīm rādhā-kṛṣṇābhyāṁ namaḥ

Offer the sweet preparation (*miṣṭāṇṇa*) and a glass of water (*pānī*) by placing a *tulasī* leaf and a drop of water from the conch shell [or *pañca-pātra*] on each preparation. [Or, use drops of water to make a circle around the offering.]

This last *mantra*, *idaṁ miṣṭāṇṇa-pāṇīyādikam śrīṁ klīm rādhā-kṛṣṇābhyāṁ namaḥ*, specifically indicates the sweet preparation that is offered in the early morning. If one is offering a variety of foodstuffs, as is done throughout the day, one would replace that *mantra* with **idaṁ anna-vyañjana-pāṇīyādikam sarvaṁ śrīṁ klīm rādhā-kṛṣṇābhyāṁ namaḥ**.

Offerings are made to Śrī Gaurasundara, with the *mūla-mantra* **klīm gaurāya svāhā**.

One may offer to Śrī Rādhā-Kṛṣṇa together, with the *mūla-mantra* **śrīṁ klīm rādhā-kṛṣṇābhyāṁ namaḥ**.

Or, one may offer separately, first to Śrī Kṛṣṇa, with the *mūla-mantra* **klīm kṛṣṇāya namaḥ**, and then offer His *prasāda* to Śrīmatī Rādhikā with the *mantra* **śrīṁ rādhikāyai namaḥ**.

Although various examples of how to make a food offering are presented in this book, generally, in the Gauḍīya Maṭhas, Śrī Gaurāṅga and Śrī Rādhā-Kṛṣṇa are worshipped together, with the *mūla-mantra* **klīm gaurāya svāhā śrīṁ klīm rādhā-kṛṣṇābhyāṁ namaḥ**.

Keeping one's right hand above the *bhoga* plate, chant the *gopāla-mantra* eight times. Come out of the deity room and close the door. Chant the *gaura-gāyatrī* ten times as well as the *kāma-gāyatrī* ten times and wait for some time for the Lord to take His meal.

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

idaṁ ācamanīyaṁ śrīṁ klīm rādhā-kṛṣṇābhyāṁ namaḥ

Offer water [from the *pañca-pātra*] into the throw-out pot [to signify the offering of mouthwash].

idaṁ tāmbūlaṁ śrīṁ klīm rādhā-kṛṣṇābhyāṁ namaḥ

Offer water [from the *pañca-pātra*] into the throw-out pot [to signify the offering of *tāmbūla*].

[Now the *bhoga* offering is complete.]

Offering mahā-prasāda

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

idaṁ mahā-prasādaṁ aiṁ śrī gurave namaḥ

idaṁ mahā-prasādaṁ om̐ sarva-sakhibhyo namaḥ

idaṁ mahā-prasādaṁ om̐ paurṇamāsyai namaḥ

idaṁ mahā-prasādaṁ om̐ tulasyai namaḥ

idaṁ mahā-prasādaṁ om̐ sarva-vaiṣṇavebhyo namaḥ

idaṁ mahā-prasādaṁ om̐ sarva-vaiṣṇavībhyo namaḥ

idaṁ mahā-prasādaṁ om̐ sarva vrajavāsībhyo namaḥ

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

Cleaning the temple

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



PICKING FLOWERS AND TULASĪ LEAVES

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

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

arcana of Śrī Bhagavān by sprinkling *candana* or Ganges water on them, while chanting the *puṣpa-śuddhi-mantra*.

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

**puṣpe puṣpe mahā-puṣpe
supuṣpe puṣpa-sambhave
puṣpa-cayāvakīrṇe ca
hum phat svāhā**

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

Special considerations for tulasī

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

For others (non-Vaiṣṇavas), picking *tulasī* is prohibited on certain days. For pure Vaiṣṇavas though, picking *tulasī* is only prohibited on the day of *Dvādaśī*. One may use unoffered *tulasī* leaves from the previous day or dried *tulasī* leaves picked many days before. One should not put *tulasī* on the feet of *śrī gurudeva*.

Moreover, while picking *tulasī*, do not pick with the pointer finger and do not use your fingernails. One should pick *tulasī* leaves with the sole intention of using them in the service of Bhagavān, nothing else. One should not pick flowers or *tulasī* once the sun has started to set.

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

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

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

O Goddess, I am bathing you, who are very dear to Govinda. You give life to the devotees, you are the mother of the entire world and you bestow *kṛṣṇa-bhakti*.

**Mantra for picking leaves from tulasī
(cayana-mantra)**

**om̐ tulasya 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 for begging forgiveness for any offences committed
(aparādha-kṣamā-prārthanā-mantra)**

**cayanodbhava duḥkham̐ ca
yad hṛdi tava varttate
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-devī, I offer my humble obeisances unto you.



PREPARATION FOR ARCANA

(Procedures performed in the morning)

In accordance with the order of *śrī gurudeva* [meditating that one is performing worship under his guidance], chant **śrī guru-gaurāṅga śrī rādhā-vinoda-bihārījī kī jaya**, and offer prostrated obeisances. Then enter the room of the deity and sanctify the *āsana* [sitting place for the deity] as follows:

Sanctifying the *āsana* (*āsana-śuddhi*)

First, place the *āsana* on the floor, purify the hands, and perform ordinary *ācamana*. Sanctify the *āsana* by chanting: **om āsana-mantrasya meru-pṛṣṭha-ṛṣiḥ, sutalam chandaḥ kūrmo devatā āsanopaveśane viniyogaḥ.**

Then chant **om ādhāra-śaktaye namaḥ, om anantāya namaḥ, om kūrmāya namaḥ.**

Afterward, touch the *āsana* and chant:

**pṛthvī tvayā dhṛtā lokā
devi tvaṁ viṣṇunā dhṛtā
tvaṁ ca dhāraya mām nityam
pavitraṁ cāsanaṁ kuru**

O Pṛthivī-devī (Mother Earth), you support all the world's people, and Śrī Viṣṇu sustains you. O Goddess, please always support me and sanctify this *āsana*.

Then sprinkle some water on the *āsana* and offer fragrant flowers to the *āsana*.

The various paraphernalia for arcana

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

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

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

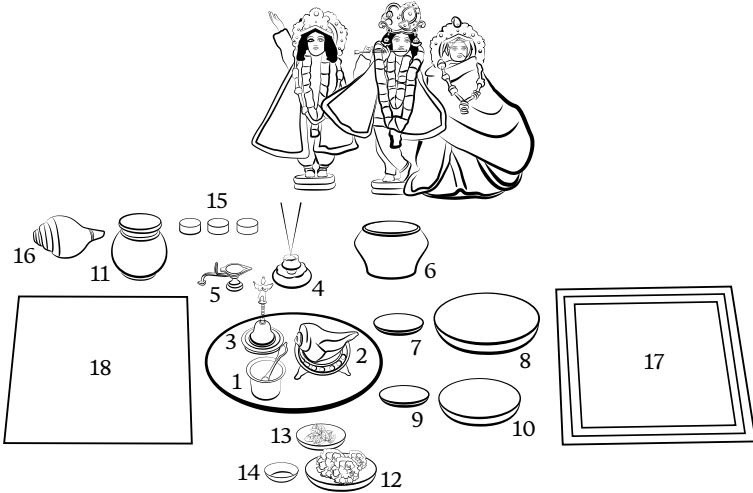
Small containers, each with *pādyā* (water for foot bathing), *arghya* (a symbolic offering), *ācamanīya* (mouth-wash) and *madhuparka* (a sweet liquid foodstuff) are also placed to the left. [Generally, *pādyā*, *arghya* and *ācamanīya* are substituted with pure water from the *pañca-pātra* or the conch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

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

In front of oneself (to the right of the bathing conch shell), place the *pañca-pātra* and separate containers of *candana* (sandalwood paste), flowers and *tulasī* leaves, one after the other in a line, as well as the container or dish used to catch water when washing one's hands.

Preparation for Arcana

Although in some situations one may face the deity, it is also a common practice to face the *āsana* of the deity, while keeping the deity to one's left. For convenience, articles that would normally be offered directly to the deity can be offered into a small plate known as the *pūjā-pātra*. The *pūjā-pātra* is placed in front of the *snāna-pātra*.



Main articles

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

Other articles

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

The process of establishing the articles

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



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

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

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

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

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

Establishing water in the pañca-pātra

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

oṃ astrāya phaṭ

Rinse the *pañca-pātra* and its spoon.

oṃ ādhāra-śaktaye namaḥ

Place the *pañca-pātra*, along with its spoon, on the two intersecting triangles.

oṃ hṛdayāya namaḥ

Place a flower petal in the *pañca-pātra*.

om śirase svāhā

Pour water into the *pañca-pātra*.

om am arka-maṇḍalāya dvādaśa-kalātmane namaḥ

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

om um soma-maṇḍalāya ṣoḍaśa-kalātmane namaḥ

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

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

**Prayers to the conch shell
(śaṅkha-stuti)**

**tvaṁ purā sāgarotpanno
viṣṇunā vidhṛtaḥ kare
mānitaḥ sarva-devaiś ca
pañcajanya namo 'stu te**

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

**tava nādena jīmūtā
vitrasyanti surāsuraḥ
śaśāṅka-yuta-dīptābha
pañcajanya namo 'stu te**

O Pāñcajanya, upon hearing your roaring sound, the mountains, clouds, demigods and demons tremble in fear. Your splendour equals that of thousands of brilliant moons. I offer *praṇāma* unto you.

ARCANA-DĪPIKĀ

**garbhā devāri-nārīṇām
vilayante sahasradhā
tava nādena pātāle
pāñcājanya namo 'stu te**

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

Glories of the conch shell (śaṅkha-māhātmya)

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

Establishing the [bathing] conch shell

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

om astrāya phaṭ

Rinse the conch shell stand.

om ādhāra-śaktaye namaḥ

Place the conch shell stand on the triangular design.

om astrāya phaṭ

Rinse the conch shell and place it on its stand.

oṃ hṛdayāya namaḥ

Place a flower petal, a *tulasī* leaf and *candana* in the conch shell.

oṃ śīrase svāhā

Fill the conch shell with water.

oṃ maṃ vahni-maṇḍalāya daśa-kalātmāne namaḥ

Worship the three-legged conch shell stand by attaching to it a *tulasī* leaf and flower petal dipped in *candana*.

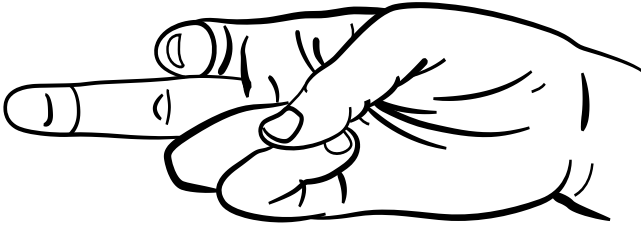
oṃ aṃ arka-maṇḍalāya dvādaśa-kalātmāne namaḥ

Worship the conch shell by attaching to it a *tulasī* leaf and flower petal dipped in *candana*.

oṃ uṃ soma-maṇḍalāya ṣoḍaśa-kalātmāne namaḥ

Worship the water in the conch shell by placing in it a *tulasī* leaf and flower petal dipped in *candana*.

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



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

Pour a little water from the conch back into the water jug. Pour a little more water [into the hand] and sprinkle it on the items and area of worship and three times on one's body.

Pour the water that is remaining in the conch into the throw-out pot. Fill the conch again with water while chanting **om̐ śirase svāhā**, and place it in front of you.

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

**sarva-vādyā-mayī ghaṇṭe
deva-devasya vallabhe
tvām vinā naiva sarveṣāṃ
śubhaṃ 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.

Establishing the bell

In the appropriate spot draw the triangular design for the bell to be placed on.

Then, while chanting the following *mantras*, continue as instructed:

om̐ astrāya phaṭ

Rinse the bell and its plate with water.

om̐ ādhāra-śaktaye namaḥ

Place the bell on the triangular design.

om̐ jaya-dhvani-mantra-mātre svāhā

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

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

**vanaspati rasotpanno
gandhāḍhyo gandha uttamaḥ
āghreyaḥ sarva-devānām
dhūpo 'yaṃ pratigṛhyatām**

Preparation for Arcana

O Lord, this incense, having been obtained from the sap of the king of trees, is endowed with the best of fragrances. Please accept this fragrant incense, which is very sweet smelling to the demigods.

Mantra for offering the ghee lamp (dīpa-dāna-mantra)

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

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

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

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

Ingredients used during worship

Pādya (water for foot bathing)

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

flowers have been soaked or to which *candana* has been added.]

Arghya (a symbolic offering of oneself)

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

Madhuparka (sweet liquid food)

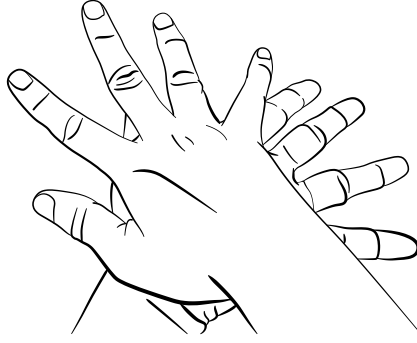
Madhuparka contains ghee, honey and sugar. According to some, the combination of yoghurt and milk, along with the previously mentioned three items, is also known as *madhuparka*. [These ingredients can be mixed together and then poured, or they can be poured separately into the bathing receptacle.]

Ācamaṇīya (mouthwash)

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

Pañcāmṛta (five ambrosial ingredients)

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



Before bathing the deity with *pañcāmṛta*, purify the articles by chanting the *pañcāmṛta-śodhana-mantras* [page 105].

Gandha (scented candana)

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

Articles to be offered

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

Sixteen articles

- | | |
|---|---|
| (1) <i>āsana</i> (seat) | (9) <i>upavīta</i> (sacred thread) |
| (2) <i>svāgata</i> (a welcome) | (10) <i>bhūṣaṇa</i> (ornaments) |
| (3) <i>pādya</i> (footbath) | (11) <i>gandha</i> (scented candana) |
| (4) <i>arghya</i> (a symbolic offering) | (12) <i>puṣpa</i> (flowers) |
| (5) <i>ācamānīya</i> (mouthwash) | (13) <i>dhūpa</i> (incense) |
| (6) <i>madhuparka</i> (a sweet liquid food) | (14) <i>dīpa</i> (ghee lamp) |
| (7) <i>snāna</i> (bath) | (15) <i>naivedya</i> (foodstuffs) |
| (8) <i>vastra</i> (cloth) | (16) <i>mālya</i> (garland) or <i>vandanā</i> (prayers) |

Twelve articles

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

Ten articles

- | | | |
|----------------------|-----------------------|----------------------|
| (1) <i>āsana</i> | (5) <i>madhuparka</i> | (9) <i>dīpa</i> |
| (2) <i>pādya</i> | (6) <i>gandha</i> | (10) <i>naivedya</i> |
| (3) <i>arghya</i> | (7) <i>puṣpa</i> | |
| (4) <i>ācamanīya</i> | (8) <i>dhūpa</i> | |

Five articles

- | | | |
|-------------------|------------------|---------------------|
| (1) <i>gandha</i> | (3) <i>dhūpa</i> | (5) <i>naivedya</i> |
| (2) <i>puṣpa</i> | (4) <i>dīpa</i> | |

Purification of oneself (bhūta-śuddhi)

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

meditating on the soul within, recite the *mantra* for purification of oneself.

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

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

Padyāvalī (74)

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

Meditation on the self (ātma-dhyāna-mantra)

**divyaṁ śrī-hari-mandirāḍhya-tilakaṁ kaṅṭhaṁ sumālānvaritaṁ
vakṣaḥ śrī-harināma-varṇa-subhagaṁ śrī-khaṇḍa-liptaṁ punaḥ
pūtaṁ sūkṣmaṁ navāmbaraṁ vimalatāṁ nityaṁ vahanṭīm tanuṁ
dhyāyet śrī-guru-pāda-padma-nikaṭe sevotsukaṁ cātmanaḥ**

I meditate on myself as being surrendered at the lotus feet of *śrī guru* and possessing great determination to serve him. I meditate on myself, with my forehead adorned with beautiful *tilaka*, representing the temple of Śrī Hari. I am wearing a beautiful necklace of *tulasī* beads. My chest is marked with the holy name and anointed with sandalwood pulp. I am dressed in fine and pure cloth, and within, I am constantly absorbed in ever-fresh spiritual sentiments.

ARCANA-DĪPIKĀ

In brief, before one begins *arcana*, one should clean the altar and the paraphernalia. Place the articles in a convenient place. It is important to sanctify the water in the *pañca-pātra* with the *mantra* “*gaṅge ca yamune caiva...*” (page 15) and to purify flowers with the *mantra* “*puṣpe puṣpe mahā-puṣpe...*” (page 36). *Pādya*, *arghya* and *ācamanīya* are usually substituted with pure water from the *pañca-pātra*. Similarly, if any item cannot be procured, it can be substituted by meditation and the offering of water from the *pañca-pātra* or conch shell.



ARCANA OF ŚRĪ GURU

Śrī Gaurasundara is sitting on a jewel-studded altar at the Yogapīṭha in Māyāpura, which is part of the transcendental realm of Śrī Navadvīpa-dhāma. Śrī Nityānanda Prabhu is standing to His right side, Śrī Gadādhara to His left, Śrī Advaita Prabhu is standing before Him with folded hands, and Śrīvāsa Paṇḍita is standing behind Him, holding an umbrella. [Just below the jewelled altar of Śrī Gaurasundara, there is another altar, upon which *śrī gurudeva* is sitting.]

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

Obeisances to Śrī Guru-varga

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

aiṁ gurave namaḥ

I offer obeisances to my spiritual master.

aiṁ parama-gurave namaḥ

I offer obeisances to my grand spiritual master.

aiṁ parameṣṭhi gurave namaḥ

I offer obeisances to my great grand spiritual master.

aiṁ śrī guru-paramparāyai namaḥ

I offer obeisances to *śrī guru-paramparā*.

om sarva-gurūttamāya śrī kṛṣṇa-caitanyāya namaḥ

I offer obeisances to the topmost of all *gurus*, Śrī Kṛṣṇa Caitanya.

Mantra to meditate on Śrī Gurudeva

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

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

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

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

Arcana procedure

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

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

9 The sixteen main articles are listed, along with the relevant procedures.

Bathing and Dressing

(7) snāna (bath)

Meditate on applying fragrant oil to the beautiful limbs of śrī gurudeva and then continue.

idaṁ snāniyaṁ
aiṁ gurave namaḥ

While ringing the bell and reciting prayers, bathe śrī gurudeva with fragrant water poured from the conch shell into the snāna-pātra.

[One can dry the limbs of śrī gurudeva by mind, or wave a cloth in front of him in āraṭi fashion.]

(8) vastra (cloth)

idaṁ sottaṛīya-vastraṁ
aiṁ gurave namaḥ

Offer two flowers into the throw-out pot for the purpose of offering an upper and lower garment.

idaṁ ācamaniyaṁ
aiṁ gurave namaḥ

Offer water into the throw-out pot.

After this, meditate upon śrī gurudeva sitting at his place on the altar. Touch his feet and chant the guru-mantra eight times. This is called prasādhana [meaning that the bathing of śrī gurudeva and offering cloth to him is complete].

(9) upavīta (sacred thread)

idaṁ upavītaṁ
aiṁ gurave namaḥ

Offer the sacred thread (upavīta) to śrī gurudeva, or in its absence, a flower.

idaṁ tilakaṁ
aiṁ gurave namaḥ

Draw the tilaka mark on śrī gurudeva [or meditate on doing so].

(10) bhūṣaṇa (ornaments)

idaṁ ābharaṇaṁ
aiṁ gurave namaḥ

For the purpose of decorating with ornaments, offer a flower.

Worship	
(11) gandha (scented candana)	
eṣa gandhaḥ aiṁ gurave namaḥ	Offer <i>gandha</i> [by dipping a flower in <i>candana</i> and placing it] at the lotus feet of <i>śrī gurudeva</i> .
(12) puṣpa (flowers)	
idaṁ saḡandhaṁ puṣpaṁ aiṁ gurave namaḥ	Offer a flower dipped in <i>candana</i> at the lotus feet of <i>śrī gurudeva</i> .
etat tulasī patraṁ aiṁ gurave namaḥ	Place <i>tulasī</i> in his right hand. [If necessary, use <i>candana</i> to make it adhere.]
(13) dhūpa (incense)	
eṣa dhūpaḥ aiṁ gurave namaḥ	[To signify the offering of incense] offer water into the throw-out pot.
(14) dīpa (ghee lamp)	
eṣa dīpaḥ aiṁ gurave namaḥ	[To signify the offering of a ghee lamp] offer water into the throw-out pot.
(15) naivedya (foodstuffs)	
Again offer an <i>āsana</i> , <i>pādya</i> and <i>ācamana</i> as before, and then offer foodstuffs (<i>naivedya</i>). [One can offer actual foodstuffs, or as a substitute, offer water into the throw-out pot, while saying the <i>mantras</i> below.]	
idaṁ naivedyaṁ aiṁ gurave namaḥ	Place a <i>tulasī</i> leaf and a drop of water from the conch shell on each preparation.
idaṁ pānīyaṁ aiṁ gurave namaḥ	Place a <i>tulasī</i> leaf and a drop of water from the conch shell in the drinking cup.

idaṁ ācamaṇīyaṁ aiṁ gurave namaḥ	Offer water into the throw-out pot.
After offering foodstuffs, meditate that <i>śrī gurudeva</i> is very happily situated at his place on the altar and continue as follows:	
(16) mālya (garland)	
idaṁ tāmbūlaṁ aiṁ gurave namaḥ	Offer <i>tāmbūla</i> , or in the absence of <i>tāmbūla</i> , offer a flower.
idaṁ mālyaṁ aiṁ gurave namaḥ	Offer a flower garland, or in the absence of a garland, offer flowers.
idaṁ sarvaṁ aiṁ gurave namaḥ	Offer a flower at the lotus feet of <i>śrī gurudeva</i> [representing all the items (<i>sarvam</i>) that are very dear to <i>śrī gurudeva</i> that may not have been offered].

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

Prayers to Śrī Gurudeva (stuti)

tvam̐ gopikā vṛṣa-raves tanayāntike 'si
sevādhikāriṇi guro nija-pāda-padme
dāsyam̐ pradāya kuru mām̐ vraja-kānane śrī
rādhāṅghri-sevana-rase sukhinīm̐ sukhābdhau

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

Obeisances to Śrī Gurudeva

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

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

**rādhā-sammukha-saṁsaktiṁ sakhī-saṅga-nivāsinīm
tvām ahaṁ satataṁ vande mādhavāśraya-vigraham**

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 svarūpaṁ
rūpaṁ tasyāgrajam uru-purīm māthurīm goṣṭhavāṭīm
rādhā-kuṇḍaṁ giri-varam aho rādhikā-mādhavāśām
prāpto yasya prathita-kṛpayā śrī-guruṁ taṁ 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 Sacīmātā; the association of Śrīla Svarūpa Dāmodara, Rūpa Gosvāmī, and his older brother, Sanātana Gosvāmī; the supreme abode of Mathurā; the blissful abode of Vṛndāvana; the divine Rādhā-kuṇḍa and Govardhana Hill; and the desire within my heart for the loving service of Śrī Rādhikā and Mādhava in Vṛndāvana.

Obeisances to the Vaiṣṇavas

**vāñchā-kalpa-tarubhyaś ca
kṛpā-sindhubhya eva ca
patitānām pāvanebhyo
vaiṣṇavebhyo namo namaḥ**

ARCANA-DĪPIKĀ

I offer *praṇāma* to the Vaiṣṇavas, who, just like desire trees, can fulfil the desires of everyone and who are full of compassion for the conditioned souls.

Mahā-mantra

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



ARCANA OF ŚRĪ ŚĀLAGRĀMA-ŚILĀ AND THE DEITY

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

Bathing is performed while ringing the bell and blowing the conch shell. If it is difficult to bathe the deity with water, bathing can be done by mind. While bathing the deity [or *śilā*], one should not touch the deity with one's left hand.



ARCANA OF ŚRĪ GAURĀṄGA

If one is also worshipping deities of Śrī Rādhā-Kṛṣṇa, first meditate on Śrī Navadvīpa-dhāma and Śrī Gaurāṅga with the verses below. Then move on to the following section – Arcana of Śrī Rādhā-Kṛṣṇa – and worship Gaurāṅga and Rādhā-Kṛṣṇa together at the same time in the same bathing pot, with Their *mūla-mantras* combined:
klīm̐ gaurāya svāhā śrīm̐ klīm̐ rādhā-kṛṣṇābhyām̐ namaḥ.

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

Meditation on Śrī Navadvīpa-dhāma

**svardhunyaś cāru-tīre sphuritam ati-bṛhat-kūrma-pṛṣṭhābha-gātraṁ
ramyārāmāvṛtaṁ san-maṇi-kanaka-mahāsadma-saṅghaiḥ parītam
nityaṁ pratyalayodyat-praṇaya-bhara-lasat-kṛṣṇa-saṅkīrtanāḍḍhyaṁ
śrī-vṛndāṭavy-abhinnaṁ tri-jagad-anupamaṁ śrī-navadvīpam īde**

ARCANA-DĪPIKĀ

All glories to Śrī Navadvīpa-dhāma, situated on the beautiful banks of Śrī Bhāgīrathī. It is spread wide in the shape of a tortoise shell and is adorned with jewelled palaces of gold and numerous charming resting places. That place, where the devotees are submerged in the inner moods of *śrī kṛṣṇa-saṅkīrtana-rasa*, is non-different from Śrī Vṛndāvana-dhāma and is matchless within all the three worlds.

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

Mantra for meditation on Śrī Gaura

**śrīman-mauktika-dāma-baddha-cikuraṁ susmera-candrānanaṁ
śrī-khaṇḍāguru-cāru-citra-vasanaṁ srag-divya-bhūṣāñcitam
nṛtyāveśa-rasānumoda-madhuraṁ kandarpa-veśojjalaṁ
caitanyaṁ kanaka-dyutiṁ nija-janaiḥ saṁsevyamānaṁ bhaje**

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

Offering praise (jaya-dāna)

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

Arcana procedure

In the same manner as explained in the *arcana* of śrī guru, first worship Śrī Gaurāṅga within the mind (*mānasa-pūjā*). Then, worship Him with external items in His form as the deity or śrī śālagrāma-śilā,¹⁰ while reciting the *gaura-mantra* as received from śrī gurudeva.

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

Reception	
(1) āsana (seat)	
idaṁ āsanam klīm gaurāya svāhā	Offer a flower dipped in <i>candana</i> into the <i>snāna-pātra</i> for the purpose of offering an <i>āsana</i> .
(2) svāgata (a welcome)	
prabho! kṛpayā svāgatam kuru klīm gaurāya svāhā	With folded hands, invite Śrīman Mahāprabhu to sit on the <i>āsana</i> situated in the <i>snāna-pātra</i> .
(3) pādya (footbath)	
etat pādyaṁ klīm gaurāya svāhā	Offer water at His lotus feet into the <i>snāna-pātra</i> .
(4) arghya (a symbolic offering)	
idaṁ arghyam klīm gaurāya svāhā	Offer <i>arghya</i> into the <i>snāna-pātra</i> .

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

(5) ācamaniya (mouthwash)	
idaṁ ācamaniyaṁ klīm gaurāya svāhā	Offer water into the throw-out pot.
(6) madhuparka (a sweet liquid food)	
eṣa madhuparkaḥ klīm gaurāya svāhā	Offer <i>madhuparka</i> into the <i>snāna-pātra</i> .
idaṁ ācamaniyaṁ klīm gaurāya svāhā	Offer water into the throw-out pot.
Bathing and Dressing	
(7) snāna (bath)	
Afterward, meditate on applying oil to the beautiful limbs of Śrīman Mahāprabhu. [Or, if the <i>śilā</i> or deity is in the bathing pot, one may directly apply the fragrant oil.]	
idaṁ snāniyaṁ klīm gaurāya svāhā	While ringing the bell and reciting prayers, bathe Śrī Gaurasundara with fragrant water poured from the conch shell into the <i>snāna-pātra</i> .
After bathing Śrī Gaurasundara, dry His body with a cloth. [Or, if one has not actually placed the deity in the bathing pot, offer a cloth by mind or wave a cloth in front of Śrī Gaurasundara in <i>ārati</i> fashion.]	
(8) vastra (cloth)	
idaṁ sottariya-vastraṁ klīm gaurāya svāhā	Offer two flowers into the throw-out pot for the purpose of offering garments [or actually dress the deity].
idaṁ ācamaniyaṁ klīm gaurāya svāhā	Offer water into the throw-out pot.
After this, meditate on Śrīman Mahāprabhu sitting at His place on the altar feeling very satisfied. Touch His lotus feet and chant the <i>gaura-mantra</i> eight times and then continue.	

(9) upavīta (sacred thread)	
idaṁ upavītaṁ klīm gaurāya svāhā	Offer the sacred thread (<i>upavīta</i>) to Śrī Gaurāṅga, or in its absence, a flower.
idaṁ tilakaṁ klīm gaurāya svāhā	Draw the <i>tilaka</i> mark on the body of Śrī Gaurāṅga [or meditate on doing so].
(10) bhūṣaṇa (ornaments)	
idaṁ ābharaṇaṁ klīm gaurāya svāhā	For the purpose of decorating with ornaments, offer a flower.
Worship	
(11) gandha (scented candana)	
eṣa gandhaḥ klīm gaurāya svāhā	Offer <i>gandha</i> [by dipping a flower in <i>candana</i> and placing it] at the lotus feet of Śrī Gaurasundara.
(12) puṣpa (flowers)	
idaṁ saḡandhaṁ puṣpaṁ klīm gaurāya svāhā	Offer a flower dipped in <i>candana</i> at the lotus feet of Śrī Gaurasundara.
etaṁ tulasī patraṁ klīm gaurāya svāhā	Offer a <i>tulasī</i> leaf dipped in <i>candana</i> at His lotus feet.
(13) dhūpa (incense)	
eṣa dhūpaḥ klīm gaurāya svāhā	[To signify the offering of incense] offer water into the throw-out pot.
(14) dīpa (ghee lamp)	
eṣa dīpaḥ klīm gaurāya svāhā	[To signify the offering of a ghee lamp] offer water into the throw-out pot.

ARCANA-DĪPIKĀ

(15) naivedya (foodstuffs)	
Offer an <i>āsana</i> , <i>pāḍya</i> and <i>ācamana</i> as before, and then offer foodstuffs (<i>naivedya</i>). [One can offer actual foodstuffs, or, as a substitute, offer water into the throw-out pot, while saying the <i>mantras</i> below.]	
idaṁ naivedyaṁ klīm gaurāya svāhā	Place a <i>tulasī</i> leaf and a drop of water from the conch shell on each preparation.
idaṁ pānīyaṁ klīm gaurāya svāhā	Place a <i>tulasī</i> leaf and a drop of water from the conch shell in the drinking cup.
idaṁ ācamaniyaṁ klīm gaurāya svāhā	Offer water into the throw-out pot.
After offering foodstuffs, meditate that Śrīman Mahāprabhu is very happily situated at his place on the altar and continue as follows:	
(16) mālya (garland)	
idaṁ tāmbūlaṁ klīm gaurāya svāhā	Offer <i>tāmbūla</i> , or in the absence of <i>tāmbūla</i> , offer a flower.
idaṁ mālyaṁ klīm gaurāya svāhā	Offer a flower garland or in the absence of a garland, offer flowers.
idaṁ sarvaṁ klīm gaurāya svāhā	Offer a flower at the lotus feet of Śrī Gaurasundara [representing all the items (<i>sarvam</i>) that are very dear to Śrī Gaurasundara that may not have been offered].

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

Prayers (stuti)

**dhyeyaṁ sadā paribhava-ghnam abhīṣṭa-dohaṁ
tīrthāspadaṁ śiva-viriñci-nutaṁ śaraṇyam
bhṛtyārti-haṁ praṇata-pāla bhavābdhi-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. In meditating upon You, there is no restriction regarding time and place. You are the destroyer of the insults received from one’s senses and family members. (In other words, You destroy the material existence of the living entities.) You are the supreme abode of all holy places like Śrī Gauḍa, Śrī Vraja and Śrī Kṣetra-maṇḍala. You are the supreme shelter of the topmost devotees, who are followers of Śrīla Rūpa Gosvāmī in the Śrī Brahmā-Madhva-Gauḍīya Vaiṣṇava line. You are glorified by Lord Śiva in his incarnation as Śrīman Advaita Ācārya, and by Lord Brahmā in his incarnation as *nāmācārya* Śrī Haridāsa Ṭhākura. You removed the distress of a sheltered *brāhmaṇa* suffering from leprosy, and You destroyed the ulterior desires for material enjoyment in the heart of Sārvabhauma Bhaṭṭācārya and King Pratāparudra. You destroy the evil paths of *anyabhilāṣa* – *karma*, *jñāna*, *yoga* and so on – which are the enemies of *śuddha-bhakti*. You are the bestower of *kṣṇa-prema*. I worship Your lotus feet, which are like a boat to help us cross the ocean of nescience.”

**tyaktvā su-dustya-ja-surepsita-rājya-lakṣmīṁ
dharmiṣṭha ārya-vacasā yad agād araṇyam
māyā-mṛgaṁ dayitayepsitam anvadhāvad
vande mahā-puruṣa te caraṇāravindam**

Śrīmad-Bhāgavatam (11.5.34)

ARCANA-DĪPIKĀ

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

**pañca-tattvātmakaṁ kṛṣṇaṁ
bhakta-rūpa-svarūpakam
bhaktāvatāraṁ bhaktākhyam
namāmi bhakta-śaktikam**

Śrī Caitanya-caritāmṛta (Ādi-līlā 1.14)

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

Obeisances (praṇāma)

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

Śrī Caitanya-candrāmṛta

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

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

Śrī Caitanya-caritāmṛta (Madhya-līlā 19.53)

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

Pañca-tattva

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

Mahā-mantra

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



ARCANA OF ŚRĪ RĀDHĀ-KṚṢṆA

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

Meditation on Śrī Vṛndāvana-dhāma

tato vṛndāvanam̐ dhyāyet
paramānanda-varḍhanam
kāḷindī-jala-kallola-
saṅgi-māruta-sevitam

nānā-puṣpa-latā-baddha-
vṛkṣa-ṣaṅḍaiś ca maṅḍitam
koṭi-sūrya-samābhāsam̐
vimuktaṁ ṣaṭ-taraṅgakaiḥ

tan-madhye ratna-khacitaṁ
svarṇa-simhāsanaṁ mahat

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

Meditation on Śrī Rādhā-Kṛṣṇa

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

Śrī Caitanya-caritāmṛta (Ādi-līlā 1.16)

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

**sat-puṇḍarīka-nayanam meghābham vaidyutāmbaram
dvi-bhujam veṇu-vaktrābjam vana-mālinam īśvaram
divyālaṅkāraṇopetaṃ 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 *dhōtī*, 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-deveṣam
rādhāṅgita-vigraham**

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

Arcana procedure

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

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

Reception	
(1) āsana (seat)	
idaṁ āsanam śrīm kṛīm rādhā-kṛṣṇābhyām namaḥ	Offer a flower dipped in <i>candana</i> into the <i>snāna-pātra</i> for the purpose of offering an <i>āsana</i> .

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

ARCANA-DĪPIKĀ

(2) svāgata (a welcome)	
<p>prabho! kṛpayā svāgataṁ kuru śrīṁ klīm rādhā-kṛṣṇābhyāṁ namaḥ</p>	<p>With folded hands, invite Śrī Rādhā-Kṛṣṇa to sit on the <i>āsana</i> situated in the <i>snāna-pātra</i>.</p>
(3) pādya (footbath)	
<p>etat pādyaṁ śrīṁ klīm rādhā-kṛṣṇābhyāṁ namaḥ</p>	<p>Offer water at Their lotus feet into the <i>snāna-pātra</i>.</p>
(4) arghya (a symbolic offering)	
<p>idaṁ arghyaṁ śrīṁ klīm rādhā-kṛṣṇābhyāṁ namaḥ</p>	<p>Offer <i>arghya</i> into the <i>snāna-pātra</i>.</p>
(5) ācamanīya (mouthwash)	
<p>idaṁ ācamanīyaṁ śrīṁ klīm rādhā-kṛṣṇābhyāṁ namaḥ</p>	<p>Offer water into the throw-out pot.</p>
(6) madhuparka (a sweet liquid food)	
<p>eṣa madhuparkaḥ śrīṁ klīm rādhā-kṛṣṇābhyāṁ namaḥ</p>	<p>Offer <i>madhuparka</i> into the <i>snāna-pātra</i>.</p>
<p>idaṁ ācamanīyaṁ śrīṁ klīm rādhā-kṛṣṇābhyāṁ namaḥ</p>	<p>Offer water into the throw-out pot.</p>
Bathing and Dressing	
(7) snāna (bath)	
<p>Afterward, meditate on applying oil to the beautiful limbs of the Divine Couple. [If the <i>śilā</i> or deity is in the bathing pot, one may directly apply the fragrant oil.]</p>	

<p>idaṁ snānīyaṁ śrīṁ klīṁ rādhā-kṛṣṇābhyāṁ namaḥ</p>	<p>While ringing the bell and reciting prayers, bathe Them with fragrant water poured from the conch shell into the <i>snāna-pātra</i>.</p>
<p>After bathing Them, dry Their bodies with a cloth. [Or, if one has not actually placed the deity in the bathing pot, offer a cloth by mind or wave a cloth in front of the Divine Couple in <i>ārati</i> fashion.]</p>	
<p>(8) vastra (cloth)</p>	
<p>idaṁ sottariya-vastram śrīṁ klīṁ rādhā-kṛṣṇābhyāṁ namaḥ</p>	<p>Offer two flowers into the throw-out pot for the purpose of offering garments [or actually dress the deity].</p>
<p>idaṁ ācamanīyaṁ śrīṁ klīṁ rādhā-kṛṣṇābhyāṁ namaḥ</p>	<p>Offer water into the throw-out pot.</p>
<p>After this, meditate on the Divine Couple sitting at Their place on the altar and that They are feeling very satisfied. Touch Their lotus feet and chant the <i>gopāla-mantra</i> eight times and <i>rādhā-mantra</i>, rām rādhāyai namaḥ, eight times and then continue.</p>	
<p>(9) upavīta (sacred thread)</p>	
<p>idaṁ upavītaṁ klīṁ kṛṣṇāya namaḥ</p>	<p>Offer the sacred thread (<i>upavīta</i>) to Śrī Kṛṣṇa, or in its absence, a flower.</p>
<p>idaṁ tilakaṁ śrīṁ klīṁ rādhā-kṛṣṇābhyāṁ namaḥ</p>	<p>While meditating upon drawing the <i>tilaka</i> mark on the deity, offer a <i>tulasī</i> leaf dipped in <i>candana</i> into the <i>pūjā-pātra</i>. [Or actually draw the <i>tilaka</i> mark on the deity.]</p>

ARCANA-DĪPIKĀ

(10) bhūṣaṇa (ornaments)	
imāni ābharaṇāni śrīṁ klīṁ rādhā-kṛṣṇābhyāṁ namaḥ	For the purpose of decorating with ornaments, offer a flower.
Worship	
(11) gandha (scented candana)	
eṣa gandhaḥ śrīṁ klīṁ rādhā-kṛṣṇābhyāṁ namaḥ	Offer <i>gandha</i> [by dipping a flower in <i>candana</i> and placing it] at the lotus feet of the Divine Couple.
(12) puṣpa (flowers)	
idaṁ sagandhaṁ puṣpaṁ śrīṁ klīṁ rādhā-kṛṣṇābhyāṁ namaḥ	Offer a flower dipped in <i>candana</i> at the lotus feet of the Divine Couple.
etat tulasī patraṁ śrīṁ klīṁ rādhā-kṛṣṇābhyāṁ namaḥ	Offer a <i>tulasī</i> leaf at the lotus feet of Śrī Kṛṣṇa and place one in the lotus hand of Śrī Rādhā. [If necessary, use <i>candana</i> to make it adhere.]
(13) dhūpa (incense)	
eṣa dhūpaḥ śrīṁ klīṁ rādhā-kṛṣṇābhyāṁ namaḥ	[To signify the offering of incense] offer water into the throw-out pot.
(14) dīpa (ghee lamp)	
eṣa dīpaḥ śrīṁ klīṁ rādhā-kṛṣṇābhyāṁ namaḥ	[To signify the offering of a ghee lamp] offer water into the throw-out pot.
(15) naivedya (foodstuffs)	
Offer an <i>āsana</i> , <i>pādyā</i> and <i>ācamana</i> as before, and then offer foodstuffs (<i>naivedya</i>). [One can offer actual foodstuffs, or, as a substitute, offer water into the throw-out pot, while saying the <i>mantras</i> below.]	

idaṁ naivedyaṁ śrīṁ klīṁ rādhā-kṛṣṇābhyāṁ namaḥ	Place a <i>tulasī</i> leaf and a drop of water from the conch shell on each preparation.
idaṁ pānīyaṁ śrīṁ klīṁ rādhā-kṛṣṇābhyāṁ namaḥ	Place a <i>tulasī</i> leaf and a drop of water from the conch shell in the drinking cup.
idaṁ ācamanīyaṁ śrīṁ klīṁ rādhā-kṛṣṇābhyāṁ namaḥ	Offer water into the throw-out pot.
After offering foodstuffs, meditate that the Divine Couple is very happily situated at Their place on the altar and continue as follows:	
(16) mālya (garland)	
idaṁ tāmbūlaṁ śrīṁ klīṁ rādhā-kṛṣṇābhyāṁ namaḥ	Offer <i>tāmbūla</i> , or in the absence of <i>tāmbūla</i> , offer a flower.
idaṁ mālyaṁ śrīṁ klīṁ rādhā-kṛṣṇābhyāṁ namaḥ	Offer a flower garland or in the absence of a garland, offer flowers.
idaṁ sarvaṁ śrīṁ klīṁ rādhā-kṛṣṇābhyāṁ namaḥ	Offer a flower at Their lotus feet [representing all the items (<i>sarvaṁ</i>) that are very dear to Śrī Rādhā-Kṛṣṇa that may not have been offered].

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

- Śrī rādhā-mantra: **rām rādhāyai namaḥ**
- Śrī rādhā-gāyatrī: **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* to 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
rādhe vṛndāvaneśvari
vṛṣabhānu-sute devi
praṇamāmi hari-priye**

I offer *praṇāma* to 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.

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

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

Then recite *padya-pañcaka* and *vijñapti-pañcaka* in the following order:

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

**samsāra-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 characterized by selfish attachment to sons, friends, household and land. Therefore, You are known as the destroyers of fear for those who are surrendered unto You.

**yo 'haṁ mamāsti yat kiñcid
iha loke paratra ca
tat sarvaṁ bhavato 'dyaiva
caraṇeṣu samarpitam (2)**

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

**aham apy aparādhānām
ālayas tyakta-sādhanaḥ
agatīś ca tato nāthau
bhavantau me parā gatīḥ (3)**

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

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

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

**śaraṇaṁ vām prapanno 'smi
karuṇā-nikarākarau**

**prasādaṁ kuru dāsyam̐ 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
kiṁ 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.

**yuvatīnām̐ yathā yūni
yūnām̐ ca yuvatau yathā
mano 'bhiramate tadvat
mano me ramatām̐ 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-pādānām̐
bhūmir evāvalambanam
tvayi jātāparādhānām̐
tvam eva śaraṇam̐ prabho (3)**

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

**govinda-vallabhe rādhe
prārthaye tvām ahaṁ 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 vṛndāvanādhīse
karuṇāmṛta-vāhini
kṛpayā nija-pādābja-
dāsyam mahyam pradīyatām (5)**

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

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

ete gandha-puṣpe om śrī-mukha-veṅḥave namaḥ
[Offer a flower petal dipped in *candana* to Śrī Kṛṣṇa's flute.]

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

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

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

Offering mahā-prasāda

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

idaṁ mahā-prasādaṁ nirmālyādikam aiṁ śrī gurave namaḥ

idaṁ pānīyaṁ aiṁ śrī gurave namaḥ

idaṁ ācamaṇīyaṁ aiṁ śrī gurave namaḥ

idaṁ sarvaṁ om̐ sarva-sakhībhyo namaḥ

idaṁ sarvaṁ om̐ sarva-vaiṣṇavebhyo namaḥ

idaṁ sarvaṁ om̐ śrī paurṇamāsyai namaḥ

idaṁ sarvaṁ om̐ sarva-vrajavāsibhyo namaḥ



ARCANA OF ŚRĪ TULASĪ-DEVĪ

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

Prayerful entreaty (prārthanā)

nirmitā tvaṁ purā devair
arcitā tvaṁ surāsuraiḥ
tulasi hara me 'vidyām
pūjām gṛhṇa namo 'stu te

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

Mantra for offering bath (snāna-mantra)

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

ARCANA-DĪPIKĀ

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

[Pour water on her soil.]

Mantra for offering arghya (arghya-mantra)

**śriyaḥ śriye śriyā-vāse
nityaṁ śrīdharaṁ sat-kṛte
bhaktyā dattaṁ mayā devi
arghyaṁ gṛhṇa namo 'stu te**

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

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

Mantras for worshipping (pūjā-mantras)

ete gandha-puṣpe om̐ tulasyai namaḥ

Offer a flower dipped in *candana* to Tulasī-devī.

idaṁ śrī kṛṣṇa-caraṇāmṛtaṁ om̐ tulasyai namaḥ

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

idaṁ mahāprasāda-nirmālyādikaṁ sarvaṁ om̐ tulasyai namaḥ

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

idaṁ ācamaniyaṁ om̐ tulasyai namaḥ

Offer *ācamana* by placing a spoonful of water from the *pañca-pātra* on the soil of Tulasī-devī.

Obeisances (praṇāma)

**om̐ 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. She is very dear to Śrī Kṛṣṇa and she bestows *kṛṣṇa-bhakti*.

Prayers (stuti)

**mahā-prasāda-jananī
sarva-saubhāgya-vardhinī
ādhivyādhi-harā nityam̐
tulasī tvam̐ namo 'stu te**

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

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



MANTRAS FOR HONOURING CARAṄĀMṚTA

General mantra for honouring caraṅāmṛta

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

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

Mantra for honouring the caraṅāmṛta of Śrī Gurudeva

aśeṣa-kleśa-niḥśeṣa-
kāraṇam śuddha-bhakti-dam
guroḥ pādodakam pītvā
śirasā dhārayāmy aham

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

**Mantra for honouring the caraṇāmṛta
of Śrī Gaurāṅgadeva**

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

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

**Mantra for honouring the caraṇāmṛta
of Śrī Rādhā-Kṛṣṇa**

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

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



WORSHIP OF OTHER DEITIES

Arcana of Śrī Nityānanda

Meditation on Śrī Nityānanda

(om) vidyud-dāma-madābhimardana-ruciṁ vistīrṇa-vakṣasthalaṁ
premodghūrṇita-locanāñcala-lasat smerābhiramyānam
nānā-bhūṣaṇa-bhūṣitaṁ sumadhuraṁ vibhrad ghanābhāmbaram
sarvānandakaraṁ paraṁ pravara-nityānanda-candraṁ bhaje

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

Procedure

One can perform the *arcana* of Śrī Nityānanda Prabhu according to the same procedure used for Śrī Gaurāṅga,

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substituting the *mūla-mantra* with the *mūla-mantra* for Śrī Nityānanda Prabhu.

Mūla-mantra

om nityānandāya namaḥ

Obeisances (praṇāma)

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

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

Arcana of Śrī Varāhadeva

Meditation on Śrī Varāhadeva

**āpādaṁ jānu-deśād vara-kanaka-nibhaṁ
nābhi-deśād adhas tān
muktābhaṁ kaṅṭha-deśāt taruṇa-ravi-nibhaṁ
mastakān nīla-bhāsam
iḍe hastair dadhānaṁ ratha-caraṇodarau
khaṅga-kheṭau gadākhyam
śaktiṁ dānābhaye ca kṣiti-dharaṇa-lasad
damṣṭramādyam varāham**

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

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

Procedure

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

Mūla-mantra

om namo bhagavate varāha-rūpāya

Mūla-mantras

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

idaṁ ācamanīyaṁ airṁ gurave namaḥ

Offer *ācamana* (mouthwash) to *śrī guru*.

idaṁ ācamanīyaṁ klīm gaurāya svāhā

Offer *ācamana* to Śrī Gaurāṅga.

idaṁ ācamanīyaṁ śrīm klīm rādhā-kṛṣṇābhyāṁ namaḥ

Offer *ācamana* to Śrī Rādhā and Śrī Kṛṣṇa.

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The *mūla-mantras* are as follows:

Śrī Guru	aiṁ gurave namaḥ
Śrī Śālagrāma-śilā	klīm kṛṣṇāya govindāya gopī-jana-vallabhāya svāhā
Śrī Govardhana-śilā	klīm govardhanāya namaḥ
Śrī Nityānanda	om nityānandāya namaḥ
Śrī Gaurāṅga	klīm gaurāya svāhā
Śrī Nityānanda and Śrī Gaurāṅga together	om nityānandāya namaḥ klīm gaurāya svāhā
Śrī Rādhā and Śrī Kṛṣṇa together	śrīm klīm rādhā-kṛṣṇābhyām namaḥ
Śrī Gaurāṅga and Śrī Rādhā-Kṛṣṇa together	klīm gaurāya svāha śrīm klīm rādhā-kṛṣṇābhyām namaḥ
Śrī Jagannātha	klīm kṛṣṇāya namaḥ
Śrī Baladeva	om baladevāya namaḥ or klīm balarāmāya namaḥ
Śrī Subhadrā	śrīm subhadrāyai namaḥ
Śrī Sudarśana	om sudarśanāya namaḥ
Śrī Nṛsimhadeva	om kṣraum nṛsimha-devāya svāhā

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



NOONTIME BHOGA OFFERING AND ĀRATI

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

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

Before offering *bhoga*, remove the crown and flute of the deity and place a *tulasī* leaf on each and every *bhoga* preparation. First offer the *bhoga* to Śrī Gaurāṅga and then Śrī Rādhā-Kṛṣṇa, and then to *śrī gurudeva*. If one does not offer *bhoga* to Śrī Rādhā and Śrī Kṛṣṇa together, then one must offer Śrī Kṛṣṇa's remnants first to Śrī Rādhā. We should offer the *bhoga* with a feeling that *śrī gurudeva* himself is offering the *bhoga* to Śrīman Mahāprabhu and Śrī Rādhā-Kṛṣṇa.

[Food preparations are most commonly offered to Śrī Gaurāṅga and Śrī Rādhā-Kṛṣṇa together on one plate. After the *bhoga* offering is complete, the *prasāda* is offered to *śrī guru* on the same plate that was used to offer to the deities.]

Procedure for offering bhoga

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

eṣa puṣpāñjaliḥ klīm kṛṣṇāya namaḥ

Offer a few flower petals at the lotus feet of each deity.

idaṁ āsanam klīm kṛṣṇāya namaḥ

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

etat pādyam klīm kṛṣṇāya namaḥ

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

idaṁ ācamanīyam klīm kṛṣṇāya namaḥ

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

idaṁ anna-vyañjana-pānīyādikaṁ sarvaṁ klīm kṛṣṇāya namaḥ

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

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

Keeping one's right hand above the *bhoga* plate, chant the *gopāla-mantra* eight times. Then come out of the deity room and chant the *gaura-gāyatrī* ten times as well as the *kāma-gāyatrī* ten times.

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

Bhoga-ārati kīrtana

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

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

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

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

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

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

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

They are served a feast of *śuktā* (bitter stew), various kinds of *śāk* (leafy vegetable preparations), *bhāji* (fried savories), *nālitā* (a jute leaf preparation), *kuṣmāṇḍa* (a pumpkin preparation), *ḍāli* (chewable sticks), *ḍālnā*

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(curry), *dugdha-tumbī* (gourd boiled in milk), yoghurt and *mocā-khaṇḍa* (curry of banana flower fritters).

mudga-baḍā māṣa-baḍā roṭikā ghr̥tānna śaṣkulī piṣṭaka kṣīra puli-pāyasānna (5)

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

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

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

luci-cini sarapurī lāḍḍu rasābalī bhोजना karena kṣṇa ha'ye kutūhalī (7)

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

rādhikāra pakka anna vividha vyañjana parama ānande kṣṇa karena bhोजना (8)

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

chale-bale lāḍḍu khāya śrī madhumaṅgala bagala bājāya āra deya haribolo (9)

Madhumaṅgala takes *lāḍḍus* by hook or by crook, and he makes a funny sound by putting his hand under his armpit and flapping his arm as he calls out “Haribol!”

**rādhikādi-gaṇe heri’ nayanera koṇe
tr̥pta ha’ye khāya kṛṣṇa yaśodā-bhavane (10)**

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

Clapping three times, enter the deity room and offer *ācamana* and *tāmbūla*.

Offer Śrī Kṛṣṇa’s *prasāda* first to Śrīmatī Rādhikā, and then to *śrī gurudeva*, all the *sakhīs*, Paurṇamāsī, Tulasī-devī, the Vaiṣṇavas and the Vrajavāsīs by the procedures given on page 33.

After leaving the deity room, continue the *kīrtana*:

**bhojanānte piye kṛṣṇa suvāsita vāri
sabe mukha prakṣālaya ha’ye sāri sāri (11)**

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

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

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

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

The *sakhās* Jāmbula and Rasāla bring Kṛṣṇa spiced betel nuts. After chewing them, Kṛṣṇacandra happily goes to sleep.

**viśālākṣa śikhi-puccha cāmara ḍhulāya
apūrva śajāya kṛṣṇa sukhe nidrā jāya (14)**

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

**yaśomatī-ājñā peye dhaniṣṭhā-ānīta
śrī-kṛṣṇa-prasāda rādhā bhuñje ha'ye pṛīta (15)**

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

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

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

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

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

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

Procedure for noontime *ārati* (*madhyāhna-bhoga-ārati*)

After the *bhoga* offering, place the crown and flute back on the deity and perform *ārati*. The procedure for the *madhyāhna-bhoga-ārati* is the same as for *maṅgala-ārati*, mentioned previously [on page 27].



PUTTING ŚRĪ BHAGAVĀN TO REST

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

**āgaccha śayana-sthānam
priyābhiḥ saha keśava
divya puṣpaḍya-śayyāyām
sukham 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-sthānam
sva-gaṇaiḥ saha śrī-guro**

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

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After this, offer fragrant drinks, *tāmbūla* with camphor, a garland and some flowers. [Or, one may simply place a fresh glass of water before the deities.] After paying prostrated obeisances, close the temple doors.

After completing the arrangements for putting *śrī guru*, Śrī Gaurāṅga and Śrī Rādhā-Kṛṣṇa to rest, pay obeisances to the *mahā-prasāda* and honour it after chanting the glories of *mahā-prasāda*, chanting *nāma-saṅkīrtana* and saying the *jaya-dhvani*. After honouring *prasāda* in the association of Vaiṣṇavas, participate in discussions about one's worshipable deity (*iṣṭa-goṣṭhī*), read, with proper understanding, scriptures relevant to *bhakti*, and complete one's chanting of a fixed number of *harināma* (name of Śrī Hari).



DUTIES PERFORMED AT OTHER TIMES OF THE DAY

Afternoon duties

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

Evening duties

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

Nighttime duties

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

12 *Śayana-ārati* can be performed by offering incense and a single ghee wick, while singing the *mahā-mantra* or any appropriate *kīrtana*.



MANTRAS TO SANCTIFY THE PAÑCĀMṚTA INGREDIENTS

(pañcāmṛta-śodhana-mantras)

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

- milk: **om payaḥ pṛthivyām paya oṣadhīṣu payo dīvyantarīkṣe payodhāḥ payasvatī pradiśaḥ santu mahyam**
- yoghurt: **om dadhi krāvno akārṣaṁ jiṣṇor aśvasy vājinaḥ surabhino mukhakarot prāṇa āyurṁṣi tāriṣat**
- ghee: **om gṛtaṁ gṛtapāvānaḥ pibata vasāṁ vasā pāvanā pivatāntarīkṣasya havir asi svāhā. diśaḥ pradiśa ādiśo vidiśa uddiśo digbhyaḥ svāhā**
- sugar: **om apām rasam udvayasam sūrye santam samāhitaṁ apām rasasya yo rasas tam vo gṛhṇāmi uttamamupayāma gṛhīto 'sindrāya juṣtam gṛhṇāmy eṣa te yonir indrāya te juṣtatamam**

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- honey: om madhu bātā ṛtāyate madhu kṣaranti sindhavaḥ
mādhvīrnaḥ santv oṣadhīḥ madhu-naktam utoṣaso
madhumat pārthivaṁ rajaḥ madhu dyaur astu naḥ pitā
madhumān no vanaspatiḥ madhumān astu sūryaḥ mādhvīr
gāvo bhavantu naḥ. om madhu om madhu om madhu



WORSHIPPING THE LORD BY VERSES FROM THE PURUṢA-SŪKTA PRAYER

Arcana (pūjā) can be performed as described previously in the *arcana* sections, or one can chant these verses from the *Puruṣa-sūkta* prayer while offering the articles indicated.

(1) Āsana (a seat)

**oṃ sahasra-śīrṣā puruṣaḥ sahasrākṣaḥ sahasra-pāt
sa bhūmiṃ viśvato vṛtvā 'ty-atīṣṭhad daśāṅgulam**

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

(2) Svāgata (a welcome)

**oṃ puruṣa evedaṃ sarvaṃ yad bhūtaṃ yac ca bhavyam
utāṃṛtatvasyeśāno yad annenātirohati**

The entire universe, in the past, present and future, is none other than the Puruṣa, or His plenary portions. The Puruṣa Himself is the Lord of immortality. That is, He is beyond this temporary material creation, which is maintained by grains, and He continues to exist after its destruction.

(3) Pādya (footbath)

**om etāvān asya mahimā 'to jyāyāms ca puruṣaḥ
pado 'sya viśvā bhūtāni tripād asyāmṛtaṁ divi**

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

(4) Arghya (a symbolic offering)

**om tripād ūrdhva udait puruṣaḥ pādo 'syehābhavat punaḥ
tato viśvaṁ vyakrāmat sāsānā 'naśane abhi**

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

(5) Ācamaniya (mouthwash)

**om tasmāt virāḍ ajāyata virājo adhi-puruṣaḥ
sa jāto atyaricyata paścād bhūmim atho puraḥ**

From the Puruṣa, the *virāṭ-rūpa* (Universal Form) came into being. The Puruṣa, who is endowed with thousands

of heads, is the presiding deity of this gigantic form. This *virāt-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 *virāt-rūpa*.

(6) Madhuparka (sweet liquid foodstuff)

**om tasmāt yajñāt sarva-hutaḥ sambhṛtaṁ pṛṣad-ājyam
paśūn tāmś cakre vāyavyān āraṇyā grāmyās ca ye**

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

(7) Snāna (bath)

**om tasmāt yajñāt sarva-huta ṛcaḥ sāmāni jajñire
chandāmsi jajñire tasmāt yajus tasmād ajāyata**

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

(8) Vastra (cloth)

**om tasmād aśvā ajāyanta ye ke cobhayādataḥ
gāvo ha jajñire tasmāt tasmāt jātā ajā vayah**

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

(9) Yajñasūtra (sacred thread)

**om taṁ yajñam barhiṣi praukṣan puruṣam jātam agrataḥ
tena devā ayajanta sādhyā ṛṣayaś ca ye**

In the beginning, those suitable for performing sacrifice placed the sacrificial ingredients [representing the Puruṣa] on *kuśa* grass, and sprinkled them with water for purification. Thus, by the Puruṣa, who is the embodiment of sacrifice (*yajña-rūpa*), or in other words, by the sacrificial ingredients, the sages and demigods were able to perform *yajña*.

(10) Alaṅkāra (ornamentation)

**om̐ yat puruṣaḥ vyadadhuḥ katidhā vyakalpayan
mukhaṁ kiṁ asya kau bāhu kā ūru pādā ucyete**

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

(11) Gandha (scented candana)

**om̐ brāhmaṇo 'syaḥ mukhaṁ āsīd bāhū rājanyaḥ kṛtaḥ
ūruḥ tad asya yad vaiśyaḥ padbhyāṁ śūdro 'jāyata**

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

(12) Puṣpa (flowers)

**om̐ candramā manaso jātaś cakṣoḥ sūrya ajāyata
mukhād indraś cāgniś ca prāṇād vāyur ajāyata**

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

(13) Dhūpa (incense)

**om nābhyā āsīd antarīkṣam śīrṣṇo dyauḥ samavartata
padbhyām bhūmir diśaḥ śrotrāt tathā lokām akalpayan**

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

(14) Dīpa (ghee lamp)

**om yat puruṣeṇa haviṣā devā yajñam atanvata
vasanto asyāsīd ājyam grīṣma idhma śarad haviḥ**

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

(15) Naivedya (foodstuff)

**om saptāsyaśan paridhayaś triḥ sapta samidhaḥ kṛtāḥ
devā yad yajñam tanvānā abadhnan puruṣam paśum**

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

(16) Namaskāra (obeisances)

**om yajñena yajñam ayajanta devās tāni dharmāṇi prathamāny āsan
te ha nākaṁ mahimānaḥ sacanta yatra pūrve sādhyā santi devāḥ**

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Through the performance of *yajña*, the demigods worshipped the *yajña-puruṣa*. This performance of sacrifice (worship of the Supreme Lord) is the sole, primary occupation of everyone. By the mercy of the *Puruṣa* (*Garbhodakaśāyī Viṣṇu*), these demigods attained the destination of the same heavenly planets as those attained by sages of previous ages, where they serve to this day.



PRAYERS BEGGING FORGIVENESS FOR OFFENCES

(aparādha-kṣamāpana-mantras)

**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* I have performed 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 nivedyaṁ tu
tad gṛhāṇānukampayā**

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

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**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 imperfectly performed, please, kindly forgive me.

**ajñānād athavā jñānād
aśubhaṁ yan mayā kṛtam
kṣantum arhasi tat sarvaṁ
dāsyenaiva gṛhāṇa mām**

**sthiṭiḥ sevā gatir yātrā
smṛtiś cintā stutir vacaḥ
bhūyāt sarvātmanā viṣṇo
madīyaṁ tvayi ceṣṭitam**

Please forgive whatever inauspicious acts I have performed due to my being without proper knowledge or due to my performing them unknowingly, and accept me as Your insignificant servant. Let my normal condition be service, let my movement be holy pilgrimage, let my thought be remembrance of You and let my words be glorification of You. O Viṣṇu, let the activities of my entire mind, body and soul, be engaged in You.

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

Thousands of offences are committed by me day and night. But think of me as Your servant and kindly forgive them, O Madhusūdana.

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

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



SPECIAL INSTRUCTIONS TO BE FOLLOWED

- Before attending *maṅgala-ārati*, remove the cloth worn during the night and change into fresh cloth.
- When the deity is put to rest – or at any time – it is improper to extinguish the lit ghee lamp, even after its purpose is complete. After using the ghee lamp once, it should be properly washed before using it for the next *arcana* of Śrī Bhagavān.
- When the conch shell is blown, it becomes contaminated by saliva. Therefore, the water used to rinse it should not be discharged into the throw-out pot. It is to be washed outside the deity room, in a separate place.
- After passing stool, one should purify the body with water before entering the temple.
- Flowers offered to any demigod, touched to one's forehead, brought in one's lower-body garments or washed in water cannot be used for the worship of Śrī Hari.
- Without being initiated into the *gopāla-mantra*, one does not possess the qualification to perform *arcana* of Śrī Bhagavān.

- Without wearing the mark of *viṣṇu-tilaka* on one's body, all activities such as *japa*, *homa* (sacrifice), *tāpa* (austerities), *svādhyāya* (study of *śāstra*), oblations unto the forefathers and performance of the *śrāddha* ceremony (making an offering to the deceased forefathers) become fruitless. A Vaiṣṇava must wear *tilaka* on his body every day. Even if a person is a dog-eater (*caṇḍāla*), if his body is decorated with *ūrdhva-puṇḍra* (*viṣṇu-tilaka*), he goes to *Vaikuṅṭha*, regardless of what time he dies. If a Vaiṣṇava wearing *tilaka* honours *mahā-prasāda* at someone's home, *Bhagavān* liberates his hosts' previous twenty generations from hell.

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

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

Procedure for paying obeisances (*praṇāma-vidhi*)

sva-vāme praṇamed viṣṇuṁ
dakṣiṇe gaurī-śaṅkarau

Special Instructions to be Followed

*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.



OFFENCES

(Aparādha)

Practitioners on the path of *bhakti*, especially those engaged in the worship of the deity, should become completely free from *sevā-aparādha* (offences committed while serving the deity) and *nāma-aparādha* (offences to the holy name). They should remain extremely careful at all times to not commit these offences.

Offences to the deity (sevā-aparādha)

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

- (1) to enter the temple wearing shoes or carried on a palanquin or a carrier
- (2) to not observe the birth festival of Śrī Bhagavān or other prescribed festival days and processions held for His pleasure
- (3) to avoid offering obeisances in front of the deity
- (4) to offer obeisances with one hand

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- (5) to show one's back to the deity while circumambulating
- (6) to spread one's legs before the deity
- (7) to sit before the deity with hands binding one's raised knees
- (8) to sleep before the deity
- (9) to eat before the deity
- (10) to speak lies before the deity
- (11) to speak loudly before the deity
- (12) to speak something other than *hari-kathā* before the deity
- (13) to cry before the deity
- (14) to quarrel before the deity
- (15) to chastise or favour someone before the deity
- (16) to rebuke anyone or use harsh words before the deity
- (17) to blaspheme someone before the deity
- (18) to glorify someone before the deity
- (19) to use vulgar language before the deity
- (20) to pass air before the deity
- (21) to offer respect or obeisances to anyone besides *śrī guru* before the deity
- (22) to sit with one's back to the deity
- (23) to chew betel-leaves (*pāna*) or tobacco before the deity
- (24) to offer obeisances or prayers to the deity with an impure or contaminated body
- (25) to wear a woolen shawl or blanket while worshipping the deity

Offences (Aparādhā)

- (26) to avoid opulently worshipping the deity, even though one is capable of doing so
- (27) to accept something that is not offered to the deity
- (28) to avoid offering seasonal fruits and other ingredients to the deity
- (29) to offer the first portion of something to someone and then give the remaining part to the deity
- (30) to sit silently before *śrī guru* and not recite prayers
- (31) to praise oneself before *śrī guru*
- (32) to blaspheme the demigods

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

- (33) to touch the deity in the complete darkness
- (34) to open the doors of the deity room without clapping one's hands
- (35) to worship the deity in a speculative manner, disobeying the proper regulations
- (36) to offer the deity food that has been seen by a dog
- (37) to break silence while performing worship of the deity
- (38) to worship the deity without cleaning one's teeth
- (39) to worship the deity with forbidden flowers
- (40) to begin worship of the deity after engaging in sexual activity
- (41) to worship the deity after touching a woman during her menstrual period
- (42) to worship the deity after touching a dead body

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- (43) to worship the deity while wearing red or blue cloth, unwashed cloth, or cloth worn by someone else
- (44) to worship the deity after seeing a dead body
- (45) to worship or touch the deity after showing anger
- (46) to worship the deity just after returning from a crematorium
- (47) to touch or perform the worship of the deity after applying oil on one's body
- (48) to worship the deity with flowers brought in the leaves of the castor oil plant
- (49) to worship the deity while sitting on the bare floor or on a raised seat
- (50) to worship the deity with stale flowers
- (51) to spit or blow the nose while worshipping the deity
- (52) to consider oneself a great worshipper
- (53) to apply on one's forehead *tilaka* that is not straight
- (54) to enter into the temple without having washed one's feet
- (55) to touch the deity with the left hand while bathing
- (56) to offer food to the deity that has been cooked by uninitiated persons and non-devotees
- (57) to perform worship of the deity in front of non-devotees
- (58) to worship the deity while perspiring
- (59) to worship the deity after seeing a person wearing a garland of skulls
- (60) to refuse the remnant garlands of the deity
- (61) to take an oath in the name of Śrī Bhagavān

- (62) to disrespect scriptures that glorify the devotional service of Śrī Bhagavān, and to show respect to other scriptures
- (63) to perform worship at an inauspicious time (*āsurika-kāla*), such as late night
- (64) to perform *arcana* with water touched by the nails

Offences to the holy name (nāma-aparādha)

- (1) to blaspheme the devotees who are engaged in pure devotional service to Śrī Hari
- (2) to consider the demigods like Śiva and Brahmā to be independent of Viṣṇu, and to consider the names of these demigods to be independent of the holy name of Śrī Hari; that is, to consider the demigods to be independent of Śrī Viṣṇu, and also to consider the name, form, qualities and pastimes of Śrī Kṛṣṇa to be separate from Śrī Kṛṣṇa Himself
- (3) to disobey the orders of *śrī gurudeva*, who is established in the proper understanding of the truths (*tattva*) regarding the holy name
- (4) to blaspheme Vedic literature regarding the Supreme Truth, or literature related to *bhakti*
- (5) to consider the glories of the holy name to be an exaggeration
- (6) to consider the glories of Śrī Bhagavān to be imaginary
- (7) to commit sinful acts on the strength of chanting the holy name
- (8) to consider the chanting of the holy name to be equal to the performance of other auspicious activities

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and to be lazy in chanting the holy name or to ignore the holy name

- (9) to preach the glories of the holy name to a faithless person who is not willing to hear and who is inimical to *bhagavad-bhakti*
- (10) to keep mundane attachment to 'I' and 'mine' due to false identification with the material body, despite hearing the unlimited glories of the holy name, and thus not show any taste for or attachment to the holy name



THE GLORIES OF MAHĀ-PRASĀDA

(to be sung before honouring mahā-prasāda)

Song One

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

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

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

The material body is a web of ignorance and its inert senses are the cause of its ruination, for they throw the soul into the ocean of material enjoyment. Among the

senses, the tongue is the most greedy and wicked; it is very difficult to conquer in this world.

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

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

Song Two

*eka-dina śāntipure, prabhu advaiter ghare,
dui prabhu bhojane bosilo
śāka kori’ āsvādana, prabhu bole bhakta-gaṇa,
ei śāka kṛṣṇa āsvādilo (1)*

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

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

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

Song Three

*śacīra aṅgane kabhu, mādhavendra-purī prabhu,
prasādāna karena bhोजना
khāite khāite tā'ra, āilo prema sudurbāra,
bole, śuno sannyāsira gaṇa (1)*

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

*mocā-ghaṇṭa phula-baḍi, ḍāli-ḍālnā-caccaḍi,
śacī-mātā korilo randhana
tā'ra śuddhā bhakti heri', bhोजना korilo hari,
suhā-sama e anna-vyañjana (2)*

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

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

"Whatever results yogīs obtain by their practice of *yoga* will be obtained today by taking these remnants of the Lord. O brothers, everyone simply chant 'Hari!' and eat. The three worlds are made glorious by the food remnants of Śrī Kṛṣṇa. Having obtained these remnants, Śrī Tripurāri (Śiva) dances in ecstasy."



ĀRATI SONGS

Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārājer Ārati

Śrī Śrīmad Bhaktivedānta Trivikrama Gosvāmī Mahārāja

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

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

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

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

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

Upon the lamp of the Śrī Gauḍīya Vedānta Samiti is the splendid light of philosophical conclusions. With that lamp, your *ārati* is perpetually performed.

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

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

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

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

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

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

*nānā chāde sajjana cāmara ḍhulāya
gaura-jana ucca-kaṅṭhe sumadhura gāya (7)*

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

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

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

13 The *brahmacārī* name of Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja.

14 The *brahmacārī* name of Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja.

Śrīla Prabhupāda-ārati

Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja

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

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

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

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

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

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

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

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

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

The current of water from the conch shell is the current of the teachings of Śrīla Bhaktivinoda Ṭhākura, which flows continuously and which cannot be checked.

ARCANA-DĪPIKĀ

*sarva-vādyā-mayī ghaṇṭā bāje sarva-kāla
br̥hat-mṛdaṅga-vādyā parama rasāla (6)*

The bell, full of musical sounds, resonates perpetually, but the music of the *br̥hat-mṛdaṅga* (the publication of holy scriptures) establishes the highest sweetness.

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

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

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

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

*lalita-lāvaṇya-mukhe sneha-bharā hāsi
aṅga-kānti śobhe jaiche nitya pūrṇa-śāśī (9)*

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

*jati-dharme paridhāne aruṇa-vasana
mukta kaila meghābr̥ta gauḍīya gagana (10)*

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

*bhakati-kusume kato kuñja viracita
saundarya-saurabhe tāra viśva-vimohita (11)*

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

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

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

Śrī Gaura-Govinda Maṅgala-ārati

Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja

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

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

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

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

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

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

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

[Prabhu,] bestow Your beneficent glance upon the world, just now. May that most auspicious *rati* awaken in my heart.

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*mayūra-śukādi sāri kato pikarāja
maṅgala jāgara-hetu koriche virāja (5)*

Many peacocks, male and female parrots, cuckoos, and other birds are present to herald Your auspicious awakening.

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

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

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

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

*jhājhara kāsara ghaṅṭā śaṅkha karatāla
maṅgala mṛdaṅga bāje parama rasāla (8)*

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

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

(śrī keśava dāsa kare nāma-saṅkīrtana)

While performing *maṅgala-ārati* within the company of devotees, this unfortunate Keśava sings *nāma-saṅkīrtana*.

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

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

Śrī Gaurasundara Sandhyā-ārati

Śrīla Bhaktivinoda Ṭhākura

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

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

*dakṣiṇe nitāicānda, bāme gadādhara
nikaṭe advaita, śrīnivāsa chatra-dhara (2)*

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

*bosiyāche gorācānda ratna-simhāsane
ārati karena brahmā-ādi deva-gaṇe (3)*

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

*narahari-ādi kori' cāmara ḍhulāya
sañjaya-mukunda vāsu-ghoṣa-ādi gāya (4)*

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

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

The resonating conch, the ringing bell, the chiming *karatālas* and the sweet rhythm of the *mṛdaṅga*, converge together to produce the topmost *rasa*.

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

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)*

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

Śrī Yugala-ārati

Śrīla Bhaktivinoda Ṭhākura

*jaya jaya rādhā-kṛṣṇa yugala-milana
ārati karoye lalitādi sakhī-gaṇa (1)*

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

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

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

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

To the left of the charming Śrī Mādhava is the beautiful daughter of King Vṛṣabhānu, Śrīmatī Rādhikā. She wears a deep blue *sārī*, Her complexion is the colour of

molten gold and She is well endowed with beauty and other fine qualities.

*nānā-vidha alaṅkāra kare jhālamala
hari-mana-vimohana vadana ujjala* (4)

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

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

Viśākhā leads all the *sakhīs* in singing various melodies, while the other *priya-narma-sakhīs* soothe Rādhā and Kṛṣṇa with *cāmara* fans.

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

Hoping to attain the lotus feet of Śrī Rādhā-Mādhava, Bhaktivinoda happily floats in happiness at the lotus feet of the *sakhīs*.

Śrī Tulasī-ārati

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, you are very dear to Kṛṣṇa. Desiring to attain my eternal service of Śrī Rādhā and Kṛṣṇa (in Vraja), I repeatedly offer *praṇāma* to you.

*je tomāra śaraṇa laya', sei kṛṣṇa-sevā pāya,
'kṛpā kori' karo tā're vṛndāvana-vāsī* (2)

Whoever takes shelter of you attains service to Śrī Kṛṣṇa. Being merciful upon him, you make that person a resident of Vṛndāvana.

*tomāra caraṇe dhori, more anugata kori,
gaurahari-sevā-magna rākho divā niśi (3)*

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

*dīner ei abhilāṣa, māyāpure dio vāsa,
aṅgete mākhibo sadā dhāma-dhūli-rāśi (4)*

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

*tomāra ārati lāgi' dhūpa, dīpa, puṣpa māgi,
mahimā bākhāni ebe—hao more khuśi (5)*

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

*jagatera jato phūla, kabhu nahe samatula,
sarva-tyaji' kṛṣṇa tava (patra) mañjarī-vilāsī (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 la'ye tā'rā hana adhivāsī (7)*

O Vṛnda Mahārānī, bestower of *kṛṣṇa-bhakti*, all the demigods and sages, along with all the holy places, joyfully reside at your feet.

Ārati Songs

*śrī keśava ati dīna, sādhana-bhajana-hīna,
tomāra āśraye sadā nāmānande bhāsi (8)*

Devoid of *sādhana* and *bhajana*, this fallen Śrī Keśava takes shelter of you and floats in the bliss of the holy name.



TAKING VOWS

(Sañkalpa)

[A *sañkalpa* can be chanted before any auspicious *vrata*, or religious undertaking.]

Sañkalpa in Sanskrit	Translation
om viṣṇuḥ	[This is a <i>mantra</i> to invoke the presence of Lord Viṣṇu.]
om tat sat	[This indicates 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 millennium
vaivasvatākhyamanvantare	during the reign of Vaivasvata Manu
aṣṭāvimśati-kali-yugasya	during the twenty-eighth Kali-yuga
prathama-sandhyāyām	during the first part [of Kali-yuga]

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brahma-vimśatau vartamānāyām	during the present period of time according to Brahmā's calculation
[Substitute the blanks (...) in the left hand column, with the current Vedic year, course of the sun, season, etc. according to a Vedic calendar or with the information provided in the Appendix. If one is unable to identify those specific details, one may simply state the current year, season, month and day of the week in English, and then continue with the <i>saṅkalpa</i> .]	
(...) śubha saṁvatsare	in the auspicious year of (...)
(...)-āyane	during the (...) course of the sun
(...)-ṛtau	in the season of (...)
(...)-māsi	in the month of (...)
(...)-pakṣe	during the (...) phase of the moon
(...)-rāśi sthite bhāskare	in the zodiac sun sign of (...)
(...)-tithau	on the lunar day of (...)
(...)-vārānvitāyām	on the day of (...) [weekday]
(...)-nakṣatra-saṁyutāyām	during the (...) constellation
śrī candramāsi yathā sthānāvasthite bhaumādi graha-yoga-karaṇa- muhūrta-śakādiṣu	during the moon situated in the appropriate current zodiac sign, with the influential planets in their appropriate positions, and during the appropriate time and year.
[If one is not present in India, do not speak the following six lines. Simply state the country and city name where the <i>saṅkalpa</i> is being performed. For example, "In the country of America, in the state of ..., in the city of ...]	
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

Taking Vows (Saṅkalpa)

lavaṅārṇavasyottare koṇe	on the northern corner of the salty ocean
gaṅgāyāḥ paścime bhāge [or gaṅgāyāḥ pūrva bhāge , if one is on the eastern side.]	on the western side of the Ganges [or the eastern side]
purāṇa-bhūmau	in the ancient land between the Ganges and Yamunā rivers
śrī-śālagrāma-śilā-go- brāhmaṇa-vaiṣṇava-vahnī- sannidhau	in the presence of <i>śrī śālagrāma-śilā</i> , the cows, <i>brāhmaṇas</i> , Vaiṣṇavas, sacred fire, etc.
asmin viśiṣṭe bhārata- varṣākhya-puṇya-bhū- pradeśe	in this special land called Bhārata, also known as the place on Earth that is very pious [This line can also be omitted if one is not in India.]
acyuta-gotrasya	in the dynasty of Śrī Kṛṣṇa (the Vaiṣṇava dynasty)
[At this point, state one's own name.]	
kṛṣṇa-bhakti-lābhārthe	for the purpose of attaining <i>kṛṣṇa-bhakti</i>
sarveṣāṃ kalyāṅārtha	for all kinds of auspiciousness
tathā	as well as
[State only one of the following three options:] (1) bhagavat prīty-ārtha (2) śrāddha-karmaṇe (3) vaiṣṇave havanam ca bhagavat-pūjanam	(1) out of love and devotion for the Lord. (2) for the purpose of offering homage to the deceased (3) for the purpose of a Vaiṣṇava fire sacrifice and for worship of the Lord
[State any other purpose one may have that is not mentioned here. One may express oneself in one's own language, then continue:]	
mayā kriyate	is performed by me



PRAYERS FOR AUSPICIOUSNESS

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

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

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

Bṛhad-viṣṇu Purāṇa

Obeisances unto Him, who is the destroyer of all obstacles, who is described by the knowers of Vedānta as the supreme *brahma*, and who others describe as the *pradhāna*, or totality of mundane elements. Some describe Him as the Supreme 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 sūrayaḥ divīva cakṣurātataṁ**

Rg Veda (1.5.22.20)

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

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

Śrī Kṛṣṇopaniṣad

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

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

**Prayers to invoke well being
(svasti-vācana)**

Taking in one's right hand rice mixed with tumeric or *kumkum*, or else fragrant flowers, chant this auspicious invocation:

**om svasti no govindaḥ svasti no 'cyutānantau
svasti no vāsudevo viṣṇur dadhātu
svasti no nārāyaṇo naro vai
svasti naḥ padmanābhaḥ puruṣottamo dadhātu
svasti no viśvakseno viśveśvaraḥ
svasti no hṛṣīkeśo harir dadhātu
svasti no vainateyo hariḥ
svasti no 'ñjanā-suto hanūr bhāgavato dadhātu
svasti svasti sumāṅgalaiḥ keśo mahān śrī-kṛṣṇaḥ
sac-cid-ānanda-ghanaḥ sarveśvareśvaro dadhātu**

Kṛṣṇa Upaniṣad

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

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

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

Sammohana Tantra

ARCANA-DĪPIKĀ

May Kṛṣṇa, the Lord of all lords of the universe, as well as His followers, the deliverers of the fallen, bestow auspiciousness upon me.

**kṛṣṇo mamaiva sarvatra
svasti kuryāt śrīyā samam
tathaiva ca sadā kārṣṇi
sarva-vighna-vināśanaḥ**

Viṣṇu-yāmala Samhitā

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

Prayers to invoke auspiciousness (maṅgala-vācana)

**atasī-kusumopameya kāntir-yamunā-kula kadamba mūlavartī
navagopa vadhū vilāsaśālī vitanotu no maṅgalāṇi**

Viṣṇu-rahasya

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

**kṛṣṇaḥ karotu kalyānaṁ
kaṁsa-kuñjara-keśarī
kālindī-jala-kallola-
kolāhala-kutūhalaḥ**

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 upon me.

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

Nṛsimha Purāṇa

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

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

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

**maṅgalaṁ bhagavān viṣṇur
maṅgalaṁ madhusūdanaḥ
maṅgalaṁ hṛṣīkeśo ’yaṁ
maṅgalāyatano hariḥ**

**viṣṇūccāraṇa-mātreṇa
kṛṣṇasya smaraṇoddhareḥ
sarva-vighnāni naśyanti
maṅgalaṁ syān na samśayaḥ**

Bṛhad-viṣṇu Purāṇa

The Supreme Lord Viṣṇu is all auspicious. Madhusūdana is all auspicious. Hṛṣīkeśa is all auspicious. Hari is the abode of all auspiciousness. Simply by saying the name of Viṣṇu or by remembering Kṛṣṇa, all obstacles are destroyed and all auspiciousness comes. This is certain.

ARCANA-DĪPIKĀ

**satyaṁ kali-yuge vipra
śrī-harernāma-maṅgalam
paraṁ svastyayanaṁ nṛṇāṁ
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.

**puṇḍarīkākṣa govinda
mādhavādīś ca yaḥ smaret
tasya syan maṅgalaṁ sarva-
karmādau vighna-nāśanam**

Viṣṇu-dharmottara

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

**maṅgalāyatanaṁ kṛṣṇaṁ
govindaṁ garuḍa-dhvajam
mādhavaṁ puṇḍarīkākṣaṁ
viṣṇuṁ nārāyaṇaṁ harim**

**vāsudevaṁ jagannātham
acyutaṁ madhusūdanam
tathā mukundānantādīn
yaḥ smaret prathamam sudhīḥ**

**kartā sarvatra sutarām
maṅgalānānta-karmaṇaḥ**

Rudra-yāmala Tantra

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 KṚṢṂA-STOTRAM

(Gopāla-tāpanī Upaniṣad, Purva-vibhaga 36–37)

*om namo viśva-rūpāya viśva-sthity-anta-hetave
viśveśvarāya viśvāya govindāya namo namaḥ (1)*

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

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

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

*namaḥ kamala-netrāya 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 goddess of fortune.

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

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

*kaṁsa-varṁśa-vināśāya keśi-cāṇūra-ghātine
vṛṣabha-dhvaja-vandyāya pārtha-sārathaye namaḥ (5)*

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

*veṇu-vādana-śīlāya gopālāyāhi-mardine
kālindī-kūla-lolāya lola-kunḍala-dhāriṇe (6)*

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

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

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

*namaḥ pāpa-praṇāśāya 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. He is decorated with a golden necklace. He is charming, pure and the enemy of the demons. He is one without a second and He is the greatest.

*prasīda paramānanda prasīda parameśvara
ādhi-vyādhi-bhujāṅgena daṣṭam mām uddhara prabhu (10)*

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

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

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

*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.



Appendix

SANSKRIT NAMES TO BE USED WHILE PERFORMING A SAṅKALPA

Year (samvatsara)

There are sixty different names for each year in the Vedic lunar calendar, which begins on the new moon day (Amāvasyā) after the appearance day of Śrī Caitanya Mahāprabhu (Gaura-pūrṇimā), in February or March. The Vedic year, therefore, does not correspond exactly with the Christian solar calendar year. In the Christian calendar dates below, 2018, for example, refers to the period from the Amāvasyā after Gaura-pūrṇima 2018 to the Amāvasyā after Gaura-pūrṇima 2019. When reading this section, please understand the Christian dates in this way.

2017 is the 31st year, Hīvalambi. 2018 is the 32nd year, Vilambi. When the 60th year is complete, the cycle once again starts with the first year, Prabhava.

- | | | |
|--------------|---------------|-----------------|
| (1) Prabhava | (3) Śukla | (5) Prajotpatti |
| (2) Vibhava | (4) Pramodūta | (6) Āngirasa |

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

In accordance with the year, one would say, for example, *durmukhi śubha saṁvatsare*.

Course of the sun (āyana)

The six months in which the sun moves toward the north are called *uttara-āyana*, and the six months in which it moves south are called *dakṣiṇa-āyana*. One course represents a day for the demigods, and the other represents their night. *Uttara-āyana* (the northern course) begins from Makara-saṅkrānti, which is in the Christian calendar month of January and is the day the sun enters

the zodiacal sign of Capricorn. *Dakṣiṇa-āyana* (the southern course) begins on the Karkāṭa-saṅkrānti, which is also Śayana-ekādaśī, and in the Christian calendar month of July. It is the day the sun enters the sign of Cancer. Another name for *uttara-āyana* is *cittara-āyana*.

In accordance with the time of the year, one would utter either *uttara-āyana* or *dakṣiṇa-āyana*.

Season (ṛtu)

According to the Vedic calendar, there are six different seasons, which correspond to the twelve months of the year: (1) Vasanta, or spring; (2) Grīṣma, or summer; (3) Varṣa, or rainy season; (4) Śarada, or autumn; (5) Hemanta, winter, before the frost; and (6) Śiśa, or winter. For precise dates please refer to a Vedic calendar.

Season	Vedic Months	Approximate Equivalent of Christian Months
Vasanta	Phālguna to Vaiśākha	mid March – mid May
Grīṣma	Vaiśākha to Āṣāḍha	mid May – mid July
Varṣa	Āṣāḍha to Bhādrapadā	mid July – mid September
Śarada	Bhādrapadā to Kārtika	mid September – mid November
Hemanta	Kārtika to Pauṣa	mid November – mid January
Śiśa	Pauṣa to Phālguna	mid January – mid March

In accordance with the season, one would utter, for example, *varṣa-ṛtau*.

Month (māsa)

There are twelve months in a Vedic lunar calendar, and approximately every three years, there is a thirteenth month. Each month has a predominating deity and approximately corresponds with the solar Christian months, as shown below.

Vedic Months	Predominating Deity	Approximate Equivalent of Christian Months
Phālguna	Govinda	February – March
Caitra	Viṣṇu	March – April
Vaiśākha	Madhusūdana	April – May
Jyaiṣṭha	Trivikrama	May – June
Āṣāḍha	Vāmana	June – July
Śrāvaṇa	Śrīdhara	July – August
Bhādrapada	Hrṣīkeśa	August – September
Āśvina	Padmanābha	September – October
Kārtika	Dāmodara	October – November
Mārgaśīrṣa	Keśava	November – December
Pauṣa	Nārāyaṇa	December – January
Māgha	Mādhava	January – February
Adhika	Puruṣottama	

In accordance with the month of the year, one would utter the Vedic month, for example, *kārtika-māsi*.

Phase of the moon (pakṣa)

State, either *śukla-pakṣe* or *kṛṣṇa-pakṣe*, depending on whether the moon is [respectively] waxing or waning.

Sun sign (rāśi sthite bhāskara)

The different signs of the zodiac through which the sun travels are mentioned below, and the approximate dates are given as well. For precise dates, please refer to a Vedic calendar.

Vedic Zodiac Sign (rāśi)	Approximate Equivalent of Christian months
Meṣa (Aries)	mid April – mid May
Vṛṣabha (Taurus)	mid May – mid June
Mithuna (Gemini)	mid June – mid July
Karkaṭa (Cancer)	mid July – mid August
Siṃha (Leo)	mid August – mid September
Kanyā (Virgo)	mid September – mid October
Tulā (Libra)	mid October – mid November
Vṛścika (Scorpio)	mid November – mid December
Dhanur (Sagittarius)	mid December – mid January
Makara (Capricorn)	mid January – mid February
Kumbha (Aquarius)	mid February – mid March
Mīna (Pisces)	mid March – mid April

In accordance with the zodiac sign the sun is situated in, one would utter, for example, *meṣa-rāśi sthite bhāskare*.

Lunar day (tithi)

There are approximately 29.5 lunar days in a lunar month. The first fifteen days begin with the first phase of the waxing moon (Pratipat) and end with the full moon (Pūrṇimā). The list then repeats itself with the first phase of the waning moon (Pratipat) and ends with the new moon (Amāvasyā).

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- | | | |
|-------------------------|-------------|--------------------------|
| (1) Pratipat (Prathama) | (6) Ṣaṣṭhī | (11) Ekādaśī |
| (2) Dvitiyā | (7) Sapṭamī | (12) Dvādaśī |
| (3) Tṛtīyā | (8) Aṣṭamī | (13) Trayodaśī |
| (4) Caturthī | (9) Navamī | (14) Caturdaśī |
| (5) Pañcamī | (10) Daśamī | (15) Pūrṇimā or Amāvasyā |

In accordance with the lunar day, one would utter, for example, *ekādaśī-tithau...*

Day of the week (vārānvitāyām)

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

In accordance with the day of the week, one would utter, for example, *maṅgala-vārānvitāyām.*

Constellation (nakṣatra-saṃyutāyām)

State the present constellation according to a Vedic calendar or utter *śubha-nakṣatra-saṃyutāyām.*



GLOSSARY OF ARCANA TERMS

A

ācamana – (1) a ritual of purification in which one places a few drops of water in the palm of the right hand, chants a particular name of Bhagavān and then sips that water; (2) the process of offering mouthwash to the deity.

ācamana cup – a container filled with sanctified water, which is used by the *pūjārī* to perform *ācamana* or to offer *ācamana* to the deity. Also known as *pañca-pātra*.

ācamanīya – water for mouthwash. The water can be enhanced with nutmeg, cloves and *kakolā*-berry scent.

aguru – liquid agarwood scent.

āñkuśa-mudrā – represents a goad. Used while invoking the holy rivers into the *pañca-pātra*.

aparādha – offences committed against the holy name, the Vaiṣṇavas, the *guru*, the *śāstras*, the holy places, the deity and so on.

ārati – a ceremony wherein the deity form of the Lord is worshipped with various articles.

ārati-kīrtana – glories of the Lord sung during the *ārati* ceremony.

arcana – (1) worship of the deity; one of the nine primary processes of devotional service; (2) worship performed with 16, 12, 10 or 5 articles. Also referred to as *pūjā*.

arghya – a combination of the ingredients water, milk, *kuśa* grass, yoghurt, unboiled paddy rice (*aravā*), sesame seeds, barley and white mustard seeds. A brief version can be made using only *gandha*, flowers and water, but it is often substituted with pure water from the *pañca-pātra*. For the worship of *śrī viṣṇu-tattva*, *tulasī* leaves are combined with the above mentioned items. *Arghya* literally means ‘an offering’. The offering of *arghya* is symbolic of offering one’s own self.

āsana – a seat or mat made out of *kuśa* grass, cotton, silk or wool.

B

Baladeva – the first plenary expansion of the Supreme Lord, Śrī Kṛṣṇa; Kṛṣṇa’s elder brother.

bālya-bhoga – an early morning offering of foodstuffs to the Lord, generally sweets or *mākhana* (churned cream) and *miśri* (sugar).

bhajana – service, or worship; performance of the nine limbs of devotion to the Supreme Lord: hearing, chanting, remembering, serving the lotus feet, worshipping, offering prayers, becoming a servant, making friendship and surrendering everything.

bhoga – unoffered foodstuffs.

bhoga-ārati – the *ārati* ceremony that follows the midday offering of *bhoga* to the Lord.

bhoga-ārati kīrtana – a song by Śrīla Bhaktivinoda Ṭhākura that one sings while waiting for Śrī Kṛṣṇa to complete His noontime meal.

brahma-gāyatrī – a Vedic *mantra* chanted at the three junctures of the day by men only.

brāhma-muhūrta – the auspicious period beginning approximately one-and-a-half hours before sunrise until fifty minutes before sunrise.

C

cakra-mudrā – a hand gesture representing a disc.

cāmara – a whisk made traditionally from a yak-tail.

candana – sandalwood paste, known for its cooling properties, offered when the weather is hot.

caraṇāmṛta – water that has been used to bathe the lotus feet of Śrī Kṛṣṇa or His associates.

D

danta-kāṣṭha – a twig offered to the Lord for the purpose of cleaning His teeth.

dhūpa – incense.

dīkṣā – being initiated into the *viṣṇu-mantras* by a bona fide *guru*.

dīkṣā-mantras – the *mantras* given by the *guru* at the time of initiation, to be remembered at the three junctures of the day.

dīpa – ghee lamp.

Dvādaśī – the twelfth day of the waxing or waning moon; the day that follows Ekādaśī.

E

Ekādaśī – the eleventh day of the waxing or waning moon.

G

gandha – *candana* (sandalwood) to which *karpūra* (camphor) and *aguru* (liquid agarwood scent) are added in a

particular ratio. Plain *candana* can also serve the same purpose as *gandha*.

gaura-gāyatrī – a twenty-three-and-a-half syllable *mantra*, given by the spiritual master at the time of initiation, for the purpose of worshipping Śrī Gaurāṅga.

gaura-mantra – a six syllable *mantra* given by the spiritual master at the time of initiation, for the purpose of worshipping Śrī Gaurāṅga.

gopī-candana – yellowish clay used for *tilaka*; the foot-dust of the *gopīs*.

govardhana-śilā – one of the sacred stones that constitute Govardhana Hill.

guru-gāyatrī – a twenty-four-and-a-half syllable *mantra*, given by the spiritual master at the time of initiation, for the purpose of worshipping *śrī guru*.

guru-mantra – a seven syllable *mantra*, given by the spiritual master at the time of initiation, for the purpose of worshipping *śrī guru*.

H

Hari – a name for Śrī Kṛṣṇa that means ‘one who takes away’.

Hari-bhakti-vilāsa – a book that describes many aspects of Vaiṣṇava life, beginning with *guru* and disciple, how to worship with *mantra*, and so forth. It was written by Śrīla Sanātana Gosvāmī under the direct instruction of Śrī Caitanya Mahāprabhu and based on the writings and notes of Śrīla Gopāla Bhaṭṭa Gosvāmī.

J

jaya-dhvani – the resounding glorification of our objects of worship – the personalities, places, temples and auspicious days.

K

- kāma-gāyatrī** – a twenty-four-and-a-half syllable *mantra*, given by the spiritual master at the time of initiation, for the purpose of worshipping the Divine Couple.
- karatāla** – small hand cymbals.
- Kaustubha** – the gem worn on the chest of Viṣṇu.
- Keśava** – a name for Kṛṣṇa that means ‘the slayer of the Keśī demon’ or ‘one who has beautiful long hair’.
- kṛṣṇa-mantra** – the *gopāla-mantra* of which Śrī Kṛṣṇa is the predominating deity; received at the time of *dīkṣā*.
- kumkuma** – a reddish powder.
- kuśa grass** – a long pointed grass considered to be very pure, used in the worship of the Lord.

M

- madhuparka** – a sweet liquid foodstuff which contains ghee, honey and sugar. According to some, the combination of yoghurt and milk, along with the above three items, is also known as *madhuparka*.
- madhyāhna-ārati** – noontime *ārati*; also known as *bhoga-ārati*.
- madhyāhna-bhoga** – a noontime offering of foodstuffs to the Lord.
- madhyāhna-bhoga-ārati** – see *madhyāhna-ārati*.
- mahā-mantra** – sixteen names of the Lord that contain the potency of all other *mantras*; also known as the Hare Kṛṣṇa *mahā-mantra*.
- mālya** – a garland of fragrant flowers.
- mānasa-pūjā** – worship performed within the mind.
- mānasa-snāna** – to purify oneself by the remembrance of Śrī Kṛṣṇa and by performing *kīrtana* of Śrī Kṛṣṇa’s holy name. Also referred to as *mantra-snāna*.

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maṅgala-ārati – the *ārati* performed after the auspicious waking ceremony of the Lord, performed in the early morning hours between 4 a.m. and 5 a.m.

maṅgalācaraṇa – auspicious invocation.

mantra – (*man* – mind; *tra* – deliverance) a spiritual sound vibration that, when repeated over and over, delivers the mind from its material conditioning and illusion; a Vedic hymn, prayer or chant.

mantra-snāna – to bath by meditation and *mantra*. Also referred to as *mānasa-snāna*.

mṛdaṅga – a clay drum, used traditionally by Gauḍīya Vaiṣṇavas during the performance of *bhajana* and *kīrtana*.

mubūrta – forty-eight minutes.

mūla-mantra – root *mantra*; the *mantra* that identifies the deity one is worshipping.

mudrā – hand gestures used in the worship of the Lord.

N

naivedya – foodstuffs.

nāma – the holy name of Śrī Kṛṣṇa, chanted by devotees as the main limb of the practice of *sādhana-bhakti*.

nārāyaṇa-śilā – a synonym for *śālagrāma-śilā*.

Nityānanda Prabhu – the elder brother of Śrī Caitanya Mahāprabhu; He is non-different from Baladeva Prabhu.

P

pādyā – water for foot bathing. Ingredients that can be used in *pādyā* are *dūrvā* grass, *śyāmā dhāna* (grain) and *tulasī* leaves. One can also use water in which some fragrant flowers have been soaked or to which *candana* has been added.

pañca-pātra – a receptacle of pure water; many *pātras* (small containers), each with their own spoon and specific ingredients, are used for offering various services to the deity. When one receptacle of pure

water is used to substitute the various containers and their ingredients, that container is called a *pañca-pātra*. It is also referred to as the *ācamana* cup.

Pāñcajanya – the conch shell of Śrī Kṛṣṇa, who took it from the demon Pañcajanya after He slayed him.

pañcāmṛta – an offering of five nectarean ingredients consisting of yoghurt, milk, ghee, honey and sugar used on special occasions for bathing *śrī guru* or the deity.

pañcāṅga-bhakti – the fivefold process of devotional service.

Pañcarātra – a section of the Vedic scriptures. There are many Pañcarātras. Those mostly referred to by the Gauḍīya *sampradayā* are *Śrī Nārada-pañcarātra*, *Śrī Hayasīrṣa-pañcarātra* and *Śrī Śaṅḍilya-pañcarātra*.

Pañca-tattva – the Supreme Lord manifested in five features: (1) the original Supreme Lord as the embodiment of a devotee, Śrī Caitanya Mahāprabhu, (2) the Lord’s direct expansion as a devotee, Śrī Nityānanda Prabhu, (3) the Lord’s incarnation as a devotee, Śrī Advaita Prabhu, (4) the Lord’s liberated associate manifest as a devotee, Śrīvāsa and (5) the Lord’s internal potency manifest as a devotee, Śrī Gadādhara.

peacock fan – a fan made of peacock feathers only used for Vrajendra-nandana Śrī Kṛṣṇa.

praṇāma – respectful obeisances.

prasāda – literally, ‘mercy’; especially refers to the remnants of food offered to the deity; may also refer to the remnants of other articles offered to the deity, such as incense, flowers, garlands and clothing.

pūjā – worship of the deity.

pūjā-pātra – a small dish that is placed in front of the bathing receptacle to receive articles that are offered to the deity.

pūjārī – a priest, or devotee who performs worship of the deity.

Puruṣa-sūkta – a famous hymn chanted by the demigods to worship Lord Viṣṇu. This hymn is chanted during the bathing of the Lord on days like Gaurapūrṇimā, Janmāṣṭamī, etc., and during the bathing of śālagrāma-śilā.

pūrvābna – morning.

puṣpa – flower.

puṣpāñjali – an offering of a palmful of flowers at the feet of one's object of worship.

R

rāja-sevā – a royal standard of worship; serving the deity with great opulence, as one would serve a king.

Rāmacandra – incarnation of the Supreme Lord and the establisher of pure *dharma*, or religious principles.

rātri – night.

S

sabji – cooked vegetable.

sad-guru – a bona fide spiritual master.

sādhana – the method one adopts in order to obtain one's specific goal, or *sādhyā*.

sādhana-bhajana – spiritual cultivation, or practice, performed for the purpose of awakening pure spiritual emotion.

sādhana-bhakti – the engagement of the mind and senses in the limbs of devotion, for the purpose of attaining *bhāva-bhakti*.

sādhaka – one who follows a spiritual discipline with the objective of achieving pure devotion for Śrī Kṛṣṇa, and more specifically, for achieving *bhāva-bhakti*.

śālagrāma-śilā – a sacred stone that is non-different from Viṣṇu and worshipped by Vaiṣṇavas. It is black in colour, and contains sacred marks like the *cakra*. It is chiefly found in the sacred Gandakī River, in Nepal.

- samādhi** – meditation or deep trance.
- śaṅkha** – a conch; one type of conch is for bathing the Lord and should open to the right; another is a blowing conch.
- śaṅkalpa** – taking a vow before performing an auspicious activity.
- sandhyā** – (1) one of three particular junctures in a day: sunrise, midday or sunset; (2) the chanting of the *dīkṣā-mantras*.
- sandhyā-ārati** – the *ārati* ceremony of the Lord that is performed at sunset. Also known as *gaura-ārati*.
- śāstra** – scripture.
- śayana** – rest.
- sevā-aparādha** – offences to the deity.
- siddhānta** – philosophical conclusions.
- śikḥā** – a tuft of hair situated on the top back part of the head.
- snāna** – bath.
- snāna-pātra** – bathing pot; a vessel in which offerings are placed while bathing the deity.
- śrīvatsa** – a curl of fine golden hair on the upper portion of the right side of Lord Viṣṇu’s or Kṛṣṇa’s chest.

T

- tāmbūla** – betel-nut.
- throw-out pot** – an empty pot, dish or container used as a receptacle to receive water offered from the *pañca-pātra* and other articles.
- tilaka** – clay markings worn on the forehead and other parts of the body by Vaiṣṇavas, signifying their devotion to Śrī Kṛṣṇa or Viṣṇu and consecrating their body as the Lord’s temple.
- tulasī** – a sacred plant whose leaves and blossoms are used by Vaiṣṇavas in the worship of Śrī Kṛṣṇa.

U

upavīta – the sacred thread received by men at the time of *dīkṣā*; it is worn over the left shoulder and under the right arm.

ūrdhva-puṇḍra tilaka – (*ūrdhva* – vertical; *puṇḍra* – lines), the vertical clay markings of the Vaiṣṇavas that are worn on the forehead and other parts of the body to symbolize devotion to Lord Kṛṣṇa or Viṣṇu.

V

Varāhadeva – the divine boar incarnation of the Lord.

vastra – cloth.

viṣṇu-mantras – *mantras* pertaining to *viṣṇu-tattva*, the original Supreme Lord, Śrī Kṛṣṇa, or His plenary expansions, given when receiving *dīkṣā*. Also known as *dīkṣā-mantra*.

viṣṇu-dīkṣā – initiation into the process of worship of the original Supreme Lord, Śrī Kṛṣṇa, or His plenary expansions.

viṣṇu-tattva – forms of Godhead.

viṣṇu-tilaka – see *tilaka*.

Y

yajña – a sacrifice in which Lord Viṣṇu is propitiated by the chanting of prayers, *mantras* and the offering of ghee into the sacrificial fire.



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