

PANCARATRA PRADIPA

Method of Deity Worship for the International Society for Krsna Consciousness

Volume 1--Daily Worship (Nitya-Seva)
Compiled by the GBC Deity Worship Research Group
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ISKCON Founder-Acarya: His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
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Dedication
This series is dedicated to His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, who, by taking the order of his spiritual master as his life and soul, has so nicely presented throughout the world the teachings of the Six Gosvamis, including those of Srila Sanatana Goswami and Srila Gopala Bhatta Goswami in regard to the arccana process.

Preface

Soon after beginning the Krsna consciousness movement, Srila Prabhupada established the process of Deity worship as an integral aspect of his fledgling society. Just as he delivered the message of Lord Krsna intact, he also presented the process of Deity worship intact, seeing it as a practical means of applying the basic principle of Krsna consciousness - offering everything to Krsna.
Srila Prabhupada wanted the Deity worship in ISKCON to follow certain standards:
Also very soon I shall send you one complete set of instructions on worshipping the Deity, and you can print in English and distribute. This book shall be named Method of Worship. (letter from Srila Prabhupada, 13-3-71)

What's more, Srila Prabhupada wanted the level of worship in ISKCON temples to be very high, unlike that at so many temples in India, where standards were being lowered. Srila Prabhupada wrote:
"Regarding Deity worship, the standard of Deity worship must be kept very high in all our ISKCON centers. There should be no question of decrease, only how to increase in the quality and opulence of our arccana offerings." (letter from Srila Prabhupada, 18-11-71)
Thus the devotees were to worship the Deity not whimsically, but according to the instructions of the spiritual master. Only in this way would Krsna be pleased and the Krsna consciousness movement flourish. Otherwise, havoc would result:

"The greatest danger to our movement will come when we manufacture and create our own process for worshiping the Deities." (Letter from Srila Prabhupada, 4-1-73)
"The Deity worship should be done just in the way it was carried out in my presence. You should see that such a high standard is maintained and that there are no irregularities. Irregularity means breaking the schedule." (Letter from Srila Prabhupada, 13-11-71)
For the most part, however, it seems Srila Prabhupada was satisfied that his devotees were following his instructions faithfully. Thus Krsna gave them the intelligence to serve Him properly.
"I have invited Krsna and He may not be insulted by disrespectful behavior. I have introduced this system of Deity worship amongst the non-believers, the atheists, the mlecchas, the yavanas and I pray to Krsna that I am inviting You to come, so please, because You are seated in their hearts, please give them the intelligence how to serve You
so that You may not be inconvenienced. I have introduced this system to the mlecchas, the yavanas and the lowest and the fallen, but still it is successful." (Letter from Srila Prabhupada, 10-11-75)

Lord Caitanya and the Gosvamis recommended the system of Deity worship Srila Prabhupada introduced into ISKCON. It is known as the paycaratrika system of Deity worship. He has demonstrated that the principles of Paycaratra are applicable for all Vaisnavas, regardless of background.

"The paycaratrika system has the most authorized codes for transcendental devotional service. The paycaratrika system is both practical and suitable for this age of quarrel. The Paycaratra is more important than the Vedanta for this modern age" (Srimad-Bhagavatam 1.5.38, Purport).

The Padma-samhita, one of the major paycaratric texts, gives a history of the origin of Paycaratra, an account that clarifies the Paycaratra’s superiority over the vaidika system of worship (in which Vedic mantras are used exclusively): After Lord Brahma had received the Vedic knowledge from Lord Visnu, but before he began the creation, two demons named Madhu and Kaitabha stole the Vedas from his mind. Brahma asked the Lord to instruct him again, in practical, conclusive knowledge by which he could worship the Lord in the absence of Vedic learning. The Lord taught him this knowledge in five nights, hence this body of knowledge is known as Paycaratra. (Panca means five, and ratra means night.)

Vaisnavas accept 108 Paycaratra texts as authoritative regarding initiation, daily duties, Deity worship, conduct, character of devotees, installation of Deities, and temple construction. Srila Sanatana Gosvami and Srila Gopala Bhatta Gosvami, on Sri Caitanya Mahaprabhu's order, compiled a book of Vaisnava standards called Hari-bhakti-vilasa, based on the Paycaratrazand numerous other texts. All bona-fide followers of Lord Caitanya accept the Hari-bhakti-vilasa as authoritative concerning arcana, or Deity worship.

"Devotees who actually engage in devotional service with faith and love are inspired by the Supreme Personality of Godhead. Vaisnavas are never concerned with ritualistic smarta-brahmanas. Srila Sanatana Gosvami has therefore compiled Hari-bhakti-vilasa to guide the Vaisnavas who never follow the smarta-vidhi." (Srimad-Bhagavatam 8.20.14, purport)

Srila Prabhupada established Deity worship all over the world as an essential part of the Krsna Consciousness Movement. As this movement continues to expand by the grace of Lord Caitanya, this planet may one day be transformed into Vaikunth a spiritual abode where, in every town and village, devotees worship Krsna's Deity form and chant His holy names. This book, assigned and approved by the Governing Body Commission of the International Society for Krsna Consciousness, is the first in a series of manuals on paycaratrika-vidhi for the members of the Society. A second volume will deal with naimittika-seva, or occasional worship, including festivals, Deity installation and other related subjects.

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(L3) Introduction

(L4) Why Perform Deity Worship?
Srila Rupa Gosvami has enumerated sixty-four activities by which a devotee in the beginning stage of devotional service (vaisńi sadhana-bhakti) can engage all his senses in the service of the Lord. Among these he has selected five as principal:
1. Hearing Srimad-Bhagavatam.
2. Association with advanced devotees.
3. Living in a sacred place, such as Mathura.
4. Chanting the holy name of the Lord.
5. Serving the Deity form of the Lord with great faith.
Practicing these items assures rapid advancement in devotional service, culminating in pure love for Krsna.

"The power of these five principles is very wonderful and difficult to reconcile. Even without faith in them, a person who is offenseless can experience dormant love of Krsna simply by being a little connected with them." (Caitanya-caritamrta, Madhya-lila 22.133)

At least thirty-five of the remaining fifty-nine items are directly related to the worship of the Lord in His Deity form (arca-vigraha). Therefore the last of the five items (Deity worship) is especially significant, since it includes a wide range of activities devotees perform daily. In fact, this single item, arca, is itself expanded into sixty-four activities, many of which, in turn, find their counterparts among the sixty-four aggas (limbs) of devotional service.

The Lord is Present in His Deity Form
Srila Rupa Gosvami specifically enjoins devotees to worship the Deity with "full faith:"

sraddha vicesatah prithi Sri-murter agghri-sevane

"One should have full faith and love in worshiping the lotus feet of the Deity." (Caitanya-caritamrta, Madhya 22.130)

This faith and love depend on a proper understanding of the Deity's identity:
pratima naha tuni, - saksat vrajendra-nandana
"My dear Lord, You are not a statue; You are directly the son of Maharaja Nanda." (Caitanya-caritamrta, Madhya 5.96)
Out of His causeless mercy, the Lord appears in His arca-vigraha form so the conditioned souls can see Him and worship Him. By worshiping the arca-vigraha, the conditioned souls can engage all of their senses in devotional service. By enthusiastically performing sadhana-bhakti and observing all the regulations of arcanas, devotees cultivate the understanding that Krsna is directly present in His Deity form.

As Srila Prabhupada says in the Srimad-Bhagavatam 4.12.17:
"Worship of the arca-vigraha is not idol worship. The arca-vigraha is an incarnation of the Lord in a form appreciable by a devotee. Therefore devotees engage in the temple in the service of the Lord as arca-vigraha, a form made of sthula (material) objects such as stone, metal, wood, jewels or paint. All of these are called sthula, or physical representations. Since the devotees follow the regulative principles of worship, even though the Lord is there in His physical form, He is nondifferent from His original, spiritual form. Thus the devotee gets the benefit of achieving the ultimate goal of life, that is to say, becoming always absorbed in thought of the Lord."

(L4) Definition and Goal of Arcana
The regulated worship of the arca-vigraha is one of the nine processes of devotional service Prahlada Maharaja lists in Srimad-Bhagavatam. Rupa Gosvami gives a specific definition of arcanas in Bhakti-rasamrita-sindhu (1.37.137):

arcanam tupa-caranam sran mantrenopapadannam
"Arcana is defined as offering of upacaras (articles of worship) with mantra after having performed preliminary purificatory activities (purvagga-karmas) such as bhuta-cuddhi and nyasas (kara-nyasa, and so on)."

According to Srila Rupa Gosvami's definition of arcanas, Deity worship includes a variety of activities, some of which may appear rather technical or even "ritualistic." But if one keeps the goal of Deity worship clearly in mind, then the different aspects of arcanas, with its various technical rules and regulations, will be found to serve their purpose, which is to satisfy the Supreme Personality of Godhead. If we understand the meaning of arcanas-namely formal and regulated offering of respect and service to the Lord-then we may undertake the process of arcanas with full faith, enthusiastically performing the prescribed procedures of purification, establishing different articles of worship, and offering worship. Then we will attain the goal of worship - love of Godhead.

Following in the footsteps of Srila Rupa Gosvami, Srila Prabhupada has complete instructions on the principles of arcanas in both his writings and personal teachings to disciples. He has also given many details of Deity worship that he intended the devotees to follow. These detailed regulations are all meant to help the devotees become firmly fixed in the primary regulation of devotional service, as the Padma Purana states:

smartavyah satatam vishur vismartavyo na jatucit
sarve vidhi-nisedhah syur etayor eva kigkarah
"Lord Visnu [or Krsna] should always be remembered and never forgotten at any time. All the rules and prohibitions mentioned in the castras should be the servants of these two principles."

(L4) Paycarattrika-vidhi and Bhagavata-vidhi
Lord Caitanya has taught that the primary means of God realization in the Age of Kali is to hear and chant the holy names of the Lord. Therefore hari-nama-kirtana is the essence of all practices by which one can attain constant remembrance of Krsna. Still, though devotees can come to perfection simply by taking shelter of the holy name, authorities have advised us to engage in Deity worship as an auxiliary sadhana to kirtana, for arcanas helps reduce material contamination and nondevotional tendencies. It also brings steadiness to the materially agitated mind, for it impels us to engage many of our senses in directly serving the Lord's all-attractive form.

The following citations illustrate the importance Srila Prabhupada placed on Deity worship:

"Sometimes neophyte devotees think that they can continue the cravana-kirtana process without worshiping the Deity, but the execution of cravana-kirtana is meant for highly developed devotees like Haridasa Thakura, who engaged in the cravana-kirtana process without worshipping the Deity. However, one should not falsely imitate Haridasa Thakura and abandon Deity worship just to try to engage in cravana-kirtana." (C.c. Madhya 19.152, Purport)

"Deity worship should be continued along with hearing and chanting. In all the mantras there are specific potencies, of which the grhastha devotees must take advantage....But if one chants the holy name of the Lord he receives the result of chanting namah [i.e. Deity mantras] many times. By chanting the holy name of the Lord one can reach the platform of love of Godhead...One might therefore ask what then is the necessity of being initiated [by which one receives Deity mantras]. The answer is that even though the chanting of the holy name is sufficient to enable one to progress in spiritual life to the standard of love of Godhead, one is nonetheless susceptible to contamination because of possessing a material body. Consequently, special stress is given to the arcanas-vidhi. One should therefore regularly take advantage of both the bhagavata process and paycarattriki process." (Bhag. 7.5.28, Purport)
Temple worship strongly emphasises the aspect of vaidhi bhakti involving strict regulations, which form the basis of paycaratra-vidhi. Paycaratra-vidhi runs parallel to bhagavata-vidhi, in which preaching the Lord's glories and chanting His holy name predominate. When the devotee's natural attraction to the Lord's service and the holy name develops, his understanding of the regulations of paycaratra-vidhimaturates. Then, although he may be on a platform of raganuga-bhakti, he will follow the rules of paycaratra-vidhi in public temple worship, where the Lord is worshiped as the Supreme Personality of Godhead. Sriila Prabhupada explains the relationship between paycaratra-vidhi and bhagavata-vidhi in his Srimad-Bhagavatam purports:

"Lord Narayana is worshipable by the paycaratra-vidhi or regulative principles, whereas Lord Krsna is worshipable by the bhagavata-vidhi...No one can worship the Lord in the bhagavata-vidhi without going through the regulations of the paycaratra-vidhi. Although there may be a Radha Krsna vigraha, the worship of the neophyte devotees is acceptable as Laksmi-Narayana worship. Worship according to the paycaratra-vidhi is called vidhi-marga, and worship according to the bhagavata-vidhi is called raga marga...If we do not follow the regulative principles on the vidhi-marga platform and keep our eyes trained to spot offenses, we will not make progress." (Srimad-Bhagavatam 4.24.45-46, Purport)

So, on one side we are cautioned to not neglect arcana on the plea of engaging solely in caravan and kirtana, and on the other side we are reminded by Rupa Gosvami that caravan and kirtana are the principal means of sadhana. One cannot neglect the regular practice of chanting the holy name and still expect to make progress in arcana. No limb, or aspect, of bhakti is complete without the chanting of the Lord's name, just as no limb of the body can function without the presence of the soul. Nama-kirtana is the very life of all forms of devotional service. For this reason any one who wants to worship the Deity must strictly chant a fixed number of rounds daily, as instructed by his spiritual master. Anyone who is lax in his sadhana of chanting will also be lax in his attention to worshiping the Deity. As Srla Prabhupada said in a letter,

"But if we are not interested in hearing and speaking, then it will be the same thing - simply formula, that's all, and gradually it will be stopped. Unless there is life of caravanam kirtanam these big big buildings - temples - will become burden. So if we want to create burden for the future then we might give up this hearing and chanting and sleep very nicely! It will be burden: gala-graha. Not Sri-vigraha, but gala-graha. Sri-vigraha means worshipable Deity, so if we give up this caravanam kirtanam visnoh, then it will be thought that our Guru Maharaja has given a burden around the neck: gala-graha. This is the danger. So we must be very much alert in this caravanam kirtanam, otherwise all this labor will be futile. This building will only be a nest for the doves and the pigeons. This is the danger..." (Srla Prabhupada lecture, Mayapur 10-1-74)

If one is attentive in his service to the holy name, his chanting of the various mantras during arcana will become an effective part of the caravanam-kirtana process, since the mantras contain the names of the Lord and His associates as well as glorification of His qualities, pastimes and paraphernalia. Srla Prabhupada sums up the relationship between chanting and arcana in a letter:

"I am so glad to learn that you are taking very much interest in the Deity worship, and such activities must be accompanied and chanting of the Holy Name regularly. Actually chanting of the Holy Name regularly is our life and soul, and on the basis of such activities all other devotional services will sustain." (Srla Prabhupada-Letter, 10.2.70)

**L4 Qualifications for Arcana**

The Paycaratra-castra clearly defines the preliminary qualifications a person must have to perform arcana. Family origins and social position are not considerations; all that is required is strong faith in Visnu, or Krsna. By the authority of the Paycaratra scriptures, when the spiritual master judges his disciple qualified with sincere faith, he imparts to the disciple mantra-diksa and Vaisnava mantra. The disciple is then qualified to perform arcana.

Of course, the devotee who is initiated by paycaratrika mantras is expected to make steady progress in his devotional life, and a significant impetus for such progress is the privilege to perform Deity worship. As a personal servant of the Lord in the temple, one has great responsibility - not only to the Deities but also to all the temple devotees and to the guests who visit the temple. If pujaris are negligent in their services, there can be havoc in the temple due to the dissatisfaction of the Lord. On the other hand, if the pujaris are Krsna conscious and dutiful, the Deity worship becomes a most potent form of preaching Krsna consciousness. As Srla Prabhupada wrote in a letter,

"So many people are coming to the New Delhi Temple because of the nice Deity worship. This is very good. Keep the standard of Deity worship very nicely. " (Srla Prabhupada-Letter 11-7-76)
When Krsna is well attended in the temple, the devotees engaged in hari-nama, book distribution, and other forms of preaching become inspired to attract the conditioned souls to visit the temple and receive the Lord's darsana. And when guests come, it is the servants of the Deities who receive them and introduce them to the Lord: Hence the pujaris' personal habits and etiquette should be exemplary. Sri Kapiladeva warns us not to allow temple worship to become the basis for maintaining a neophyte mentality:

"One who worships the Deity of Godhead in the temples but does not know that the Supreme Lord, as Paramatma, is situated in every living entity's heart, must be in ignorance and is compared to one who offers oblations into ashes....My dear mother, even if he worships with proper rituals and paraphernalia, a person who is ignorant of My presence in all living entities never pleases Me by the worship of My Deities in the temple." (Bhag. 3.29.22; 24)

(L.4) Only Through the Spiritual Master Can We Approach Krsna

To rise above the neophyte stage, we must cultivate humility. This means that, when serving the Deity, we should be acutely aware of our position as humble assistants to the spiritual master. In other words, it is the spiritual master who is performing the worship of the Deity, and by his grace we are allowed to assist. Whatever functions we may perform - whether dressing the Deities or cooking or performing aratrika - we are doing them on behalf of the spiritual master. And it is he who is inspiring us and giving us knowledge of how to perform our services properly for the Lord's satisfaction. This idea is clearly expressed by Srila Vicyanatha Cakravarti Thakur in his Gaur-astaka:

"The spiritual master is always engaged in the temple worship of Sri Sri Radha and Krsna. He also engages his disciples in such worship. They dress the Deities in beautiful clothes and ornaments, clean Their temple, and perform other similar worship of the Lord. I offer my respectful obeisances unto the lotus feet of such a spiritual master." (Gaur-astaka 3)

(L.4) Variations in Arcana Procedures and Standards of Worship

In his Bhagavatam, Srila Prabhupada writes about the flexibility of worship procedures:

"Om namo bhagavate vasudevaya. This is the twelve-syllable mantra for worshiping Lord Krsna. One should install the physical forms of the Lord, and with the chanting of the mantra one should offer flowers and fruits and other varieties of foodstuffs exactly according to the rules and regulations prescribed by authorities. But this should be done in consideration of place, time, and attendant conveniences and inconveniences."

Purport: "The method of worship - chanting the mantra and preparing the forms of the Lord - is not stereotyped, nor is it exactly the same everywhere. It is specifically mentioned in this verse that one should take consideration of the time, place, and available conveniences." (Srimad-Bhagavatam 4.8.54 and Purport)

The spiritual master teaches the disciple by example and precept, observing and correcting him in the course of his service. As the servant becomes purified, manifesting Vaisnava qualities and becoming free of anarthas, the spiritual master entrusts him with increasing responsibility to make decisions, according to circumstances, how best to serve the Lord.

"A devotee should see to the right discharge of devotional service under the guidance of a bona fide spiritual master and should not stick only to the formalities. Under the direction of the bona fide spiritual master...one should see how much service is being executed, and not simply in the matter of rituals."</p>

Several factors may vary in the arcana procedure and the standards of worship. For instance, the standards of one who worships a form of the Lord at home will be different from those of a person who worships a temple Deity. The scriptures describe daily worship by the householder, but this worship, though generally similar to temple worship, is simpler in regard to the number of articles offered, the quality of the articles, the number of services per day, the number of assistants, and the allotment of time. The householder worships according to his means, alone or assisted by his family members, with whatever articles he can procure, in whatever time he can afford. Temple worship is more strict regarding time and quality of articles, with a high standard of opulence to please the Lord and to attract the minds of the public.

Standards may also vary from temple to temple, depending on manpower and money. A general standard, however, is set as a guideline:

"From four in the morning until ten at night (from mahagala-aratrika to cayana-aratrika) there must be at least five or six brahmans to take care of the Deity. Six aratrikas are performed in the temple and food is frequently offered to the Deity and the prasada distributed. This is the method of worshiping the Deity according to the rules and regulations set by predecessors." (Caitanya-caritamrta, Madhya 4.87, Purport)
Regarding the complexity of worship procedures, Srila Prabhupada several times directed his disciples to keep the worship simple: The essential process of self-realization and approaching the Supreme Personality of Godhead is to chant the holy name of the Lord, not to become absorbed in elaborate rituals of Deity worship and become distracted from the mission of spreading Krsna consciousness. However, on occasion he also instructed devotees to take direction on Deity worship from certain temples, especially the Radha-ramana temple in Vrndavana, where elaborate worship is performed. When the time comes in our Society that more devotees take up Deity worship as a full-time service for which they receive systematic training, some temples may find it appropriate to establish more elaborate procedures of worship. It should be noted, however, that increasing the complexity of worship procedures does not necessarily increase the standard of worship; it can even be a decrease if not performed in the proper devotional mood.

Once standards of cleanliness, regularity, opulence and elaborateness of worship for a given temple Deity have been set, they should never be whimsically changed or decreased. For example, it would be a very serious offense to reduce the number of daily bhoga offerings after a given standard is established. Therefore temple authorities should very carefully set standards of worship, following the guidelines of this manual, preferably before installing the Deity. These standards should be set in consultation with devotees expert in the process of arcana. They should be kept in writing as well, so that changes of temple management and pujaris will not affect them.

This manual is intended to help devotees understand the process of Deity worship and to guide them in establishing standards of worship in ISKCON temples. Our main sources of reference have been the instructions of Srila Prabhupada, the Founder-Acarya of ISKCON, along with supporting references from the Hari-bhakti-vilasa. Since in some cases of more elaborate procedures both Srila Prabhupada and the Hari-bhakti-vilasa give general principles but omit details, other paycaratrika and agama texts have been consulted for details. Furthermore, we have carefully considered the Gaudiya Vaisnava tradition in Deity worship, some aspects of which may not be explicitly stated in castra.

(L4) A Note About Using This Book
Just as we cannot learn the process of devotional service simply by reading books, we cannot learn the process of arcana simply by following this manual. We must learn arcana under the personal guidance of a bona-fide spiritual master or one of his authorized representatives experienced in the process of arcana. This book is meant merely to assist devotees engaged in arcana, but the application of the instructions given here--especially the exact application of procedures according to situation--must be learned from a proper guide. In other words, this book is not intended to be a "do-it-yourself" manual. Those who are new to the process of arcana should especially note this, and should obtain experienced personal instruction in the art of serving the Lord in His arca-vigraha.

For experienced pujaris, we hope this book will serve as a reference that will broaden their understanding of Deity worship, and act as an aid in teaching it to others. Although this book is meant primarily for devotees who are doing regular Deity worship, all devotees in the Krsna Consciousness Movement may find it helpful as a supplement to The Nectar of Devotion, the "lawbook of ISKCON" as Srila Prabhupada called it. This manual (including subsequent volumes) is in fact simply meant to help devotees apply the instructions found in The Nectar of Devotion, particularly in the chapters dealing with sadhana-bhakti.

Devotional service is by nature dynamic--it brings ever greater opportunities to surrender to the will of the Lord--and thus one who serves Krsna in His Deity form will not lack challenges in his performance of arcana, as outlined in this manual. We hope that by properly implementing these guidelines, the members of the International Society for Krsna Consciousness, and the Society as a whole, will greatly benefit, and Srila Prabhupada's desire to permanently establish a high standard of Deity worship throughout the world will be fulfilled.

--Bhanu Swami

Deity Worship at Home

In traditional Vedic society, almost all brahmanas worshiped the Deity in some capacity. Most householders would at least have a Salagram sila at home, to whom they would offerbhoga and worship. Often they would also perform services in one of the large public temples as part of their brahminical duties, which included such activities as teaching and performing yajya. In the Gaudiya Vaisnava tradition, many householder associates of Lord Caitanya
had Deities at home and worshiped Them regularly.* Similarly, many devotees in the International Society for Krsna Consciousness worship a Deity at home.

*Such worship was passed on from generation to generation; thus all family members worshiped the family Deities with great care. If you are planning to install a household Deity, you should consider whether you can insure that future generations will continue the worship! Do not expect a temple to assume responsibility for Deities your descendants cannot properly maintain.

() Some Preliminary Considerations Before Beginning Deity Worship at Home

Srila Prabhupada writes:
"I think it best if everyone centers his attention on the Deity in the temple, and in that way the temple worship will pull on nicely. Of course, if the temple is unapproachable, or too far . . . that is different thing,* but if the temple is easily accessible then this is the best program" (letter from Srila Prabhupada, 30 May 1969).

Just as the blessings of the spiritual master are necessary before a devotee can perform Deity worship in the temple, those blessings are also needed before one can worship the Deity at home. In the traditional _paycaratika_ process of initiation, the spiritual master gives the disciple a Deity to worship, together with the necessary _paycaratika-mantras_. The International Society for Krsna Consciousness follows this principle, and thus Srila Prabhupada, the Founder-Acarya of ISKCON, gives all the devotees the temple Deities to worship. If the spiritual master gives a disciple permission to worship a personal Deity, that disciple should understand that the personal Deity is an expansion of the temple Deity to whom he is connected by his location and service. The Lord is so kind that He agrees to appear in the devotee's own home, and He accepts the family's worship, making the home into a temple. However, the householder should be careful not to abuse the spiritual master's and the Lord's mercy by being neglectful in his service to the public temple and its presiding Deities, on the plea that he is serving the same Lord at home.*

Whether a devotee worships the Deity in a temple or at home--or even underneath a tree--he should understand that the Deity is identical with the Lord. Fixed in this understanding, the devotee should strive to follow the directions of the spiritual master, avoid offenses, and please the Lord. Srila Prabhupada writes:

"We must know that Krsna is present, and as such we must be careful in our dealings, talking and behavior, as we are present before Krsna directly" (letter from Srila Prabhupada, 6 May 1968).

*If you cannot visit a public temple at least once a day, you have a valid reason to establish the Deity at home. But even in such a case, you should make every effort to visit a public temple as frequently as possible to see the Deities, associate with the devotees, and render some service in the temple. Srila Sanatana Gosvami points out in his _Dig-darcini-tika_ (11.63):

"Wherever the Supreme Lord's Deity is established according to the Vedic principles, even if the temple is difficult to reach, one should go to see Him and worship Him."

[Side Bar]
() The Guru-Gauragga altar and _tulasi-seva_: Worship Simple and Sublime

Srila Prabhupada very often had his disciples worship a picture of the Payca-tattva (Lord Caitanya with His four chief associates), along with pictures of the spiritual masters.

In relation to opening new temples, Srila Prabhupada writes:

"New temples may be opened by placing Panca-tattva and acharya pictures. Unless we have got sufficient experienced devotees we shall not install Radha-Krsna or Jagannath Deities" (letter from Srila Prabhupada, 22 June 1970).

In another letter he writes,

"If there is scarcity of such qualified pujaris, each center should be satisfied only by worshiping Panca-tattva of Lord Caitanya by performance of sankirtan" (letter from Srila Prabhupada, 1 July 1970)

Anyone can maintain a simple but sublime standard of worship at home with pictures of the Payca-tattva and the spiritual masters. With some adjustments, one can follow the same guidelines given in this manual for worshiping three-dimensional Deities. Although one cannot physically dress and decorate the forms of the Lord in a picture, one can offer _bhoga_, perform _arati_ and _kirtana_, and offer obeisances just as one does for the Lord in His three-dimensional _murti_.
Also, if one can care for them nicely, one may keep and worship tulasi plants at home, growing them from seeds usually available from a local temple. (Instructions for the care of tulasi are available in another manual <exact name, where to obtain>). The presence of Tulasi-devi in the home is very auspicious, a fact known to millions of householders in India. If one simply offers her incense, a lamp, and a flower daily in the morning while singing the tulasi-kirtana (see pg.<?>,) Krsna becomes most pleased, and thus one makes great spiritual advancement.

[End Side Bar]

()Householders Should Perform Arcana

Arcana is especially recommended for the householder, as Srimad-Bhagavatam instructs:

"This is the most auspicious path for a religious householder of the twice-born orders—to selflessly worship the Personality of Godhead with wealth honestly obtained" (Bhag. 10.84.37).

If a householder cannot maintain such selfless worship, he should donate materials to a person who is executing such worship, and in this way the householder will gain half the results of that worship. If the householder cannot give donations for the worship, then he should take darcana of the Deity during arati, and in that way he will accrue the benefits of Deity worship.

Srila Prabhupada outlined a high standard of Deity worship for the householder:

"Especially for the householder devotees, the path of Deity worship is strongly recommended. As far as possible, every householder, by the direction of the spiritual master, must install the Deity of Visnu, forms like Radha-Krsna, Laksmi-Nayana or Sita-Rama especially, or any other form of the Lord, like Nrsimha, Varaha, Gaura-Nitai, Matsya, Kurma, Salagram sila and many other forms of Visnu, like Trivikrama, Kecava, Acyuta, Vasudeva, Narayana and Damodara, as recommended in the vaisnava-tantras or Puranas, and one's family should worship strictly following the directions and regulations of arcana-vidhi. Any member of the family who is above twelve years of age should be initiated by a bona fide spiritual master, and all the members of the household should be engaged in the daily service of the Lord, beginning from morning (4 a.m.) till night (10 p.m.) by performing maggala-aratika,nirajana, arcana, puja, kirtana, c Kagara, bhoga-vaikali, sandhya-aratika, patha, bhoga (at night), cayana-aratika, etc. Engagement in such worship of the Deity, under the direction of the bona fide spiritual master, will greatly help the householders to purify their very existence and make rapid progress in spiritual knowledge" (Bhag. 2.3.22, purport).

*Note: Generally, a devotee should not worship Radha-Krşna Deities at home unless he can maintain a high standard of service throughout the day, as this purport desSribes. Gaura-Nitai, however, will accept a simpler standard. Although one may also worship Jagannatha Deities at home in a simple way, one should try to regularly offer Jagannatha opulent bhoga, since He is daily worshiped with many offerings of bhoga in Jagannatha Puri.

Srila Prabhupada frequently stressed how important it is for householder devotees to worship the Lord as opulently and as sincerely as possible. He writes:

"Especially for householder devotees who are opulent in material possessions, the path of Deity worship is strongly recommended. An opulent householder devotee who does not engage his hard-earned money in the service of the Lord is called a miser. One should not engage paid brahmanas to worship the Deity. . . Deity worship in the temple should be performed especially by the householders. . . Grhastha devotees are generally engaged in material activities, and therefore if they do not take to Deity worship, their falling down is positively assured. . . Any householder devotee circumstantially unable to worship the Deity must at least see the Deity worship, and in this way he may achieve success also. The special purpose of Deity worship is to keep oneself always pure and clean. Grhastha devotees should be actual examples of cleanliness" (Bhag. 7.5.24, purport).

()The Difference between Temple Worship and Home Worship

In his Introduction to the Arcana-paddhati published by the Devananda Gaudiya Math, Kesava Maharaja,Srila Prabhupada's Godbrother and sunnyasa-guru, explains the two varieties of Deity worship—home Deity worship and temple Deity worship. He writes,

"Bhaktiy-agga-arcan, or worship of the Supreme Lord in the realm of devotional service, is of two varieties. The worship of Salagram sila, govardhana-cila, or other forms of the Lord which is performed by householders within their homes is one variety, and that found in the temples of formally installed Deities of the Lord is the second. The first kind is performed with ingredients according to the means of the householder, and is
therefore reduced or shortened service. The second type is the worship of the Supreme Lord as a king, in awe and reverence. In such kingly service, regular worship is a necessity; if it is otherwise, sinful reaction is incurred. . . . Householders, and those who have given up their homes but are carrying on simple Deity worship, are able to offer foodstuffs to the Lord more or less according to the needs of their own families, of associate Vaisnavas, or of guests who come to them. But in kingly service of the Deity everything must be regulated. . . ." (Intro. to Arcana-paddhati, B.P. Kesava Maharaja)

() Minimum Standards for Home Deity Worship

In a letter Srila Prabhupada gives simple instructions for the worship of Gaura-Nitai:

"He can worship Gaura-Nitai in his home. The most important element for their worship is the chanting of the Hare Krsna mantra. They can have at least one aratiika, and whatever foodstuffs are prepared can be offered" (letter from Srila Prabhupada 15 February 1975).

In another letter Srila Prabhupada writes:

"So far as taking care of the Deities and your family simultaneously, you have to do both mutually, but the main importance is Deity worship. Just like a busy housewife is always busy in household affairs, yet still she is engaged in dressing herself nicely, combing her hair, etc. So both things go together. Yes, at least once daily the Deity's clothes must be changed, in the morning. If the Deities are small, as they appear to be from the photograph, then they can be layed down in a bed at night. And they can be given nightgowns to wear before taking rest. That is nice. If there is time and facility then these things can be implemented. So far as bathing is concerned, it requires two hands and one tongue. In your left hand be ringing a bell and simultaneously with your right hand pour water. Chant Hare Krsna, Cintamani, Govinda Jaya Jaya, etc., like that. . . . (letter from Srila Prabhupada 1 May 1971).

() Cleanliness and Regulation

A devotee can perform Deity worship in the home simply, according to his capacity. However, he should maintain a high standard of cleanliness in his worship, following as far as possible the rules given in this manual (see pp <?>). Although it is not expected that worship at home will follow as strict a schedule as that in a public temple, the more regulated the Deity worship is, the more meaningful and satisfying it becomes.

() Children and Deity Worship

Householders who worship Deities at home have a great opportunity to bring up their children in an atmosphere of practical devotional service to the Lord. Children should be encouraged to take shelter of the Deities by bowing down, chanting, dancing, and performing various services. One may also encourage them to offer the Lord whatever they receive, such as new clothes. If a child draws a picture or produces some other artwork, the parent may have him show it to the Deities. In this way a child can develop a natural attraction and attachment to the Lord in His Deity form.

Children should be taught reverence for the Deities. Srila Prabhupada writes:

"You should not give Jagannatha to small children because they will not take proper care and make offenses" (letter from Srila Prabhupada, 30 March 1969).

"Deity worship can be learned at not less than ten years of age. Before that they can assist. They can learn how to bow down, how to dance and chant, how to make garlands, clean aratiika utensils, etc. . . . These are also different parts of Deity worship" (letter from Srila Prabhupada, 1 may 1971).

Young devotees who are properly trained may become excellent pujaris because of the attachment they develop for Krsna through regular association with Deities from early childhood.

() Travel and Deity Worship

A devotee who undertakes Deity worship at home should have the same commitment he would have in caring for a baby. Although difficulties may arise that impede regular service, the devotee should feel the same sense of duty to make the necessary arrangements for the Deity as he would for his own children. If a devotee performing Deity worship at home must travel, he must arrange for the Deity worship to continue, either by bringing the Deities with him or by leaving them under suitable care at home or elsewhere. If no family members are left at
home who can worship the Deities during his absence, he may arrange for another qualified person to do it, but in general a householder or his own family members should do the worship. A householder should not expect the public temple he is affiliated with to help maintain the worship of his household Deities. Also, if he is traveling with his Deities and staying at a temple, he should take care that his worship does not inconvenience the devotees living there.

() Home Worship Procedure

The following is a simple procedure for Deity worship at home, using the worship of Sri Sri Gaura-Nitai as an example. With minor adjustments, one could also follow this procedure for worshiping other Deities, or for worshiping the Payca-tattva in a picture.

() Waking the Deities.

1. After bathing, dressing, applying tilaka, and performing acamana, offer obeisances to the spiritual master.

2. While ringing a bell, call out jaya Sri-Sri- gaura-nitai! and turn on the altar lights.

3. Ringing a bell, touch the spiritual master's lotus feet (in the picture) and ask him to rise from bed; then touch the lotus feet of Gaura-Nitai and ask Them to rise from bed. (If the Deities are not put physically in beds, visualize that They have rested in bed and are now rising from it.)

4. Offer, or meditate on offering, water for Their Lordships to sip (acamana). If possible, offer sweets at this time.

() Bhoga offering:

1. On a plate reserved for the Lord's use, nicely arrange the bhoga preparations. Perform acamana and offer obeisances to the spiritual master. Set the offering plate in front of the Deities, either directly on the altar or on a table before the altar. Arrange for the Lord to eat in private, perhaps by putting up a curtain before the altar.

2. With your right hand purify the bhoga by sprinkling it lightly with water from a payca-patra while chanting the maha-mantra.

3. Sitting on an asana before the altar and ringing a bell, recite three times the pranama prayer(s) to your spiritual master, begging permission to assist him in his service to the Lord:

   nama om visnu-padaya krsna-presthayas bhu-tale
   Srimate (spiritual master's name) iti namite

   "I offer my respectful obeisances unto His Divine Grace [spiritual master's name], who is very dear to Lord Krsna, having taken shelter at His lotus feet."

   Chant the following prayer to Lord Caitanya three times, requesting His mercy:

   namo maha-va-dayaya krsna-prema-pradaya te
   krsna krsna-caitanya-namne gaurav-tvise namah

   "O most munificent incarnation! You are Krsna Himself appearing as Sri Krsna Caitanya Mahaprabhu. You have assumed the golden color of Srimati Radharani, and You are widely distributing pure love of Krsna. We offer our respectful obeisances unto You" (Cc. Madhya 19.53).

   Chant the following prayer three times, offering respect to Lord Krsna:

   namo brahma-devaya
go-brahmana-hitaya ca
"I offer my obeisances again and again to Lord Krsna, who is always worshiped by qualified brahmanas and is very dear to them. He is always concerned with the welfare of the cows, the brahmanas, and the whole universe, and He gives pleasure to the cows, land, and senses" (Visnu Purana).

4. Leave the room for ten minutes, allowing the Lord and His associates to eat. During this time chant the Gayatri mantras for the spiritual master and for Lord Caitanya (the third and fifth guru-given mantras); then you may chant the Hare Krsna mantra and/or other Vaisnava songs.

5. Re-enter the room, clapping the hands three times. Remove the plate, praying that you have served the Lord and His associates to Their full satisfaction.

While it is not expected that home worship be strictly punctual, it is best to keep as regular a schedule as possible. Whatever food one prepares for oneself and others must be offered to the Deities, so the number of offerings may vary; however, one should have a set number of offerings in the day (breakfast, lunch, and dinner, for example) to which the family cooking schedule is oriented.

() Daily Worship

The householder should worship the Deities with arati and kirtana at least once a day, preferably twice—morning and evening. If possible he should also offer dhipa-arati after the midday bhoga offering. (See "Simplified Procedures of Worship" <pg.?> for instructions on offering arati.)

() Morning Worship

One of the simplest ways to worship the Lord is to fill a payca-patra with water, offer each item mentally while presenting three spoonfuls of water to each Deity, and then discard the water into a throw-out pot. (See "Simplified Procedures of Worship"<pg.??>). You may do this without mantras, simply by requesting the Lord to accept each item. Perform this worship in the morning.

If you cannot physically bathe the Deities every day, you should do so weekly, especially if they are metal Deities who need polishing. At that time it is best to worship Them using actual paraphernalia, to dress Them and offer Them flowers, and so on.

The basic procedure for Gaura-Nitai worship is as follows:

1. Gather all the required paraphernalia and arrange it neatly and conveniently for performing the worship. Make sure you have everything you need so that you will not have to interrupt the worship to get something.

2. Sit on an asana and perform acamana; then sprinkle yourself, the area, and the paraphernalia with water, chanting the Hare Krsna mantra.

3. Offer worship to the spiritual master as follows:

Ringing a bell with your left hand, offer flowers dipped in sandalwood paste at his lotus feet. Beg for his blessings to perform the worship of Gaura-Nitai. Then chant the guru-given Gayatri mantras silently.

4. Offer worship to Gaura-Nitai as follows:

a) Invite Their Lordships to the bathing receptacle with a gesture of the hands, remove Their clothing, cover Them with gamchas, and clean Them with a damp cloth. If the Deities are metal, polish Them at this time, using a cloth to apply almond paste or powdered gopi-candana mixed with a little lemon juice. (Gopi-candana is best.) Avoid the eyes and painted areas. Clean off the gopi-candana or paste with a soft, damp sponge or cloth.

b) Ringing a bell, pour water over Their Lordships from a conch held in your right hand. Fill the conch at least three times. Chant the Hare Krsna mantra or the Brahma-samhita prayers while bathing Their Lorships.
c) Dry the Deities with towels, dress Them, and offer ornaments and garlands.

d) Ringing a bell, offer flowers and tulasi leaves (if available) with candana to Their Lordships lotus feet; then offer incense and a ghee or camphor lamp.

e) Ringing a bell and chanting the prayers for offering bhoga (as desribed above), offer some fruit.

f) Offer obeisances and beg forgiveness for any offenses you may have committed in the worship.

g) Finally, clear away the paraphernalia used in the worship. At this time you may offer a simple darcana-arati with incense, flowers, and camara—or simply camara—while playing a recording of the Govindam song.

() Services During the Day

You may offer breakfast, lunch, and the evening meal as desribed above. After lunch (followed by a dhupa-arati, if possible) the Deities should be put to rest, at least by meditation, and They should be closed from view in the afternoon.*

*Also, if the Deities reside in your living room, amid various family activities, you may need to close the Deity curtains at other times of the day. When the Deities are visible, make sure They are offered proper respect.

() Putting the Deities to Rest at Night

1. Offer obeisances to your spiritual master and perform acamana.

2. Change the Deities' dress to nightclothes, or at least remove Their ornaments and garlands.

3. Arrange the Deities' beds and invite Their Lordships to take rest. Lay Them down in Their beds and visualize that you are massaging Their legs.

4. Finally, offer obeisances and turn off the lights.

Vaisnava Songs which are Daily Sung in the Temple

_Sri Sri Guruv-staka_  
(Srila Vivasvanath Cakravarti Thakura)  
1.  
samsara-davanala-lidha-loka-  
tranaya karunya-ghanaghanatvam  
praptasya kalyana-gunarnavasya  
vande gurah Sri-caranaravindam  

"The spiritual master is receiving benediction from the ocean of mercy. Just as a cloud pours water on a forest fire to extinguish it, so the spiritual master delivers the materially afflicted world by extinguishing the blazing fire of material existence. I offer my respectful obeisances unto the lotus feet of such a spiritual master, who is an ocean of auspicious qualities."

2.  
mahaprabhoh kirtana-nitya-gita-  
vaditra-madyan manaso rasena  
romayca-kampacari-taragga-bhajo  
vande gurah Sri-caranaravindam
"Chanting the holy name, dancing in ecstasy, singing, and playing musical instruments, the spiritual master is always gladdened by the _sagkirtana_ movement of Lord Caitanya Mahaprabhu. Because he is relishing the mellow of pure devotion within his mind sometimes his hair stands on end, he feels quivering in his body, and tears flow from his eyes like waves. I offer my respectful obeisances unto the lotus feet of such a spiritual master."

3.
Sri-vigrahiradha-nitya-nana-
crggara-tan-mandira-marjanadau
yuktanya bhaktame ca niyujyato 'pi
vande guroh Sri-caranaravindam

"The spiritual master is always engaged in the temple worship of Sri Sri Radha and Krsna. He also engages his disciples in such worship. They dress the Deities in beautiful clothes and ornaments, clean Their temple, and perform other similar worship of the Lord. I offer my respectful obeisances unto the lotus feet of such a spiritual master."

4.
catur-vidha-Sri-bhagavat-prasada-
svad-anna-trptan hari-bhakta-sagghan
kṣtvaiva tptim bhajathat sadaiva
vande guroh Sri-caranaravindam

"The spiritual master is always offering four kinds of delicious food (analyzed as those which are licked, chewed, drunk, and sucked). When the spiritual master sees that the devotees are satisfied by eating _bhagavat-pranada_, he is satisfied. I offer my respectful obeisances unto the lotus feet of such a spiritual master."

5.
Sri-radhika-madhavoyer apara-
madhurya-lila-guna-rupa-namnam
prati-ksanavadana-lolupasya
vande guroh Sri-caranaravindam

"The spiritual master is always eager to hear and chant about the unlimited conjugal pastimes of Radhika and Madhava, and Their qualities, names and forms. The spiritual master aspires to relish these at every moment. I offer my respectful obeisances unto the lotus feet of such a spiritual master."

6.
nkuyaj-yuno rati-keśi-siddhyai
ya yatiḥḥir yuktir apekṣaniya
tatṛti-dakṣyad ati-vallabhasya
vande guroh Sri-caranaravindam

"The spiritual master is very dear because he is expert in assisting the _gopis_, who at different times make different tasteful arrangements for the perfection of Radha and Krsna's conjugal loving affairs within the groves of Vrndavana. I offer my most humble obeisances unto the lotus feet of such a spiritual master."

7.
saksad-dhāritena samasta-castrair
uktas tatha bhavyata eva sadbhīh
kintu prabhur yah priya eva tasya
vande guroh Sri-caranaravindam

"The spiritual master is to be honored as much as the Supreme Lord because he is the most confidential servitor of the Lord. This is acknowledged in all revealed scriptures and followed by all authorities. Therefore I offer my respectful obeisances unto the lotus feet of such a spiritual master, who is a bona fide representative of Sri Hari (Krsna)."

8.
yasya prasadad bhagavat-prasado
yasyaprasadan na gatiḥ kuto 'pi
dhyayān stūvams tasya yacastri-saṁdhyam
vande guroh Sri-caranaravindam

"By the mercy of the spiritual master one receives the benediction of Krsna. Without the grace of the spiritual master, one cannot make any advancement. Therefore, I should always remember and praise my spiritual master. At least three times a day I should offer my respectful obeisances unto the lotus feet of my spiritual master."
Sri Nrsimha-pranama

namas te narsimhaya prahladaladaya-dayine
hiranyakacipor vaksah-cita-tagka-nakhalye

ito nrsimhah parato nrsimho
yato yato yami tato nrsimhah
bahir nrsimho hrdaye nrsimho
nrsimham adim caranam prapadye

"I offer my obeisances to Lord Narasimha, who gives joy to Prahlada Maharaja and whose nails are like chisels on the stonelike chest of the demon Hiranyakacipu. "Lord Nrsimha is here and also there. Wherever I go Lord Nrsimha is there. He is in the heart and is outside as well. I surrender to Lord Nrsimha, the origin of all things and the supreme refuge."

tava kara-kamala-vare nakham adbhuerta-creggam
dalita-hiranyakacipu-tamu-birggam
kecava dhrta-narahari-rupa jaya jagadisa hare

"O Kesava! O Lord of the universe! O Lord Hari, who have assumed the form of half-man, half-lion! All glories to You! Just as one can easily crush a wasp between one's fingernails, so in the same way the body of the wasplike demon Hiranyakacipu has been ripped apart by the wonderful pointed nails on Your beautiful lotus hands."

Tulasi-puja-kirtana

1. namo namah tulasi krnsa-preyasi namo namah
radha-krnsa seva pabo ei abhila
dha

2. ye tomara carana laya tara vayca purna haya
krsna kari kara tare vrnda-vana-
vasi

3. mora ei abhila
dha vilasa- kuyye diyo vasa

4. nayune heribo sada yugala-rupa-raci

5. ei nivedana dhara sakhir anugata karo
seva adhikara diye kara nija dasi
dha

6. dina krnsa-dase kaya ei yena mora haya
Sri-radha-govinda-preme sada yena bhasi

1. "O Tulasi, beloved of Krsna, I bow before you again and again. My desire is to obtain the service of Sri Sri Radha-Krsna.
2. "Whoever takes shelter of you has his wishes fulfilled. Bestowing your mercy on him, you make him a resident of Vrndavana.
3. "My desire is that you will also grant me a residence in the pleasure groves of Sri Vrndavana-dhama. Thus, within my vision I will always behold the beautiful pastimes of Radha and Krsna.
4. "I beg you to make me a follower of the cowherd damsels of Vraja. Please give me the privilege of devotional service and make me your own maidservant.
5. "This very fallen and lowly servant of Krsna prays, 'May I always swim in the love of Sri Radha and Govinda.'"

Sri Guru-vandana

(from Prema-bhakti-candrika, Narottama dasa Thakura)
1. Sri-guru-carana-padma, kevala-bhakat-sadma,
bando mui savadhana mate
jahara prasaide bhai, e bhava toriya jai,
krna-prapti hoy jaha ha'te

guru-makha-padma-vakya, citte koriya aikya,
ar na korho mane aca
Sri-guru-carane rati, ei se uttama-gati,
je prasaide pure sarva aca
diya-jyan hrde prakacito, janme janme prabhu sci
prema-bhakti jaha hoite, avidya vinaca jate,
vede gay jahara carito

lokana't lokera jivana
ha ha prabhu koro doya, deho more pada-chaya
ebe jaca ghusuk tribhuvana

1. "The lotus feet of the spiritual master are the abode of pure devotional service. I bow down to those lotus feet with great care and attention. My dear brother (my dear mind)! It is through the grace of the spiritual master that we cross over this material existence and obtain Krsna.

2. "Make the teachings from the lotus mouth of the spiritual master one with your heart, and do not desire anything else. Attachment to the lotus feet of the spiritual master is the best means of spiritual advancement. By his mercy all desires for spiritual perfection are fulfilled.

3. "He who has given me the gift of transcendental vision is my lord, birth after birth. By his mercy divine knowledge is revealed within the heart, bestowing prema-bhakti and destroying ignorance. The Vedic stιritudes sing of his character.

4. "O spiritual master, ocean of mercy, and friend of the fallen souls, you are the teacher of everyone and the life of all people. O master! Be merciful unto me, and give me the shade of your lotus feet. May your glories now be proclaimed throughout the three worlds."

Jaya Radha-Madhavu
(from Gita-vasti, Bhaktivinoda Thakura)

(jaya) radha-madhava (jaya) kuyja-bihari
(jaya) gopi-jana-vallabha (jaya) giri-vara-dhari
(jaya) jacoda-nandana, (jaya) braja-jana-rayjana,
(jaya) jamuna-tira-vana-cari

"Krsna is the lover of Radha. He displays many amorous pastimes in the groves of Vrndavana, He is the lover of the cowherd maidens of Vraja, the holder of the great hill named Govardhana, the beloved son of mother Yasoda, the delighter of the inhabitants of Vraja, and He wanders in the forests along the banks of the River Yamuna."

Bhoga-arati-kirtana

1. bhaja bhakata-batsala Sri-gaurahari
Sri-gaurahari sohi gostha-bihari,
nanda-jocomati-citta-hari
2. bela ha'lo, damodara, aina ekhano
bhoga-mandire basi'karoha bhojana
3. nandera nidece baise giri-bara-dhari
baladeva-saha sakha baise sari sari
4. cukta-cakadi bhaji nalita kusmanda
dali dalna dugdha-tumbi dadhi moca-khandar
5. modga-bora masa-bora rotika ghrtanna
caskuli pintaka khr pulli payasanma
6. karpura amrta-keli rambha khira-sara
amruta rasala, amla dvadaca prakara
7. luci cini sarvari laddu rasabali
bhojana korena krnsa ha'ye kutuhali
8. radhikara pakka anna vividha byayana
parama anandore krnasa bhojana
9. chale-bale laddu khay Sri-madhurmaggala
bagala bajay ara deya hari-holo
10. radhikadi gane her' nayanera kone
trpta ho'ye krnasa jacoda-bhavane
11. bhojanante piye krnasa subsita hari
sebe mukha prakhalyo ho'ye sari sari
12. hasta-mukha prakhaliya jata sakha-gane
anande bicrama kore baladeva-sane
13. jambula rasala ane tambula-masala
taha khkeye krnasa-candra suhke nidra gela
14. bicalaka cikhi-puccha-camara dhulaya
apurba cayysaya krnsa suhke nidra jaya
15. jacomati-ajya pe'ye dhanishta-anito
Sri-krnasa-prasada radha bhu[je ho'ye prito
16. la[tati sakhi-gana avacesa paya
mane mane suhke radha-krnasa-guna gaya
17. hari-lila ek-matra jahara pramoda
bhogarati gay thakur bhaktivinoda

1) "Just worship Sri Hari, who is always affectionate to His devotees. Lord Caitanya is Kr[na Himself, the same personality who has stolen the hearts of Nanda Maharaja and Mother Yacoda.
2) Mother Yacoda calls to Kr[na: "My dear Kr[na, it is now very late, please come and sit down in the pr[asada hall and take Your lunch.
3) On the direction of Nanda Maharaja, Kr[na, the holder of Govardhana Hill, and His older brother Sri Baladeva and all the cowherd boys sit down in rows to take their lunch.
4) They are then served with a feast of cak[a and various kinds of green leafy vegetables, then nice savories, a salad made of the green leaves of the jute plant, pumpkin, baskets of fruit, small square cakes made of lentils and cooked-down milk, then squash cooked with milk, thick yogurt and vegetable preparations made from the flower of the banana tree.
5) Then they have fried squares of mung dahl paddy and urad dahl paddies, capatis, and rice with ghee. Next they have sweetmeats made with milk, sugar and sesameum, rice flour cakes, thick, cooked-down milk, cakes floating in milk and sweet rice.
6) There is also sweet rice tasting just like nectar due to its being mixed with camphor. Also bananas, delicious cheese and twelve kinds of sour preparations made with tamarinds, limes, lemons, oranges and pomegranates.
7) There are puri made with white flour and sugar, puris made with cream, and ladhu and dahl paddies boiled in sugared rice. Being very eager, Kr[na eats all of the prasada.
8) In great ecstasy and joy Kr[na eats all of the various curries, sweets and pastries cooked by Srimati Radharani.
9) Kr[na's funny brahmana friend, Madhumagga[la, is very fond of laddus and he gets them to eat by hook or by crook. (Whenever the cowherd boys ate, he would eat more than all the others, especially lad[us. Then after eating more lad[us than anyone else, Madhumagga[la would still not be satisfied, and he would say to Kr[na, "If You give me one more lad[us, then I shall be pleased to give You my blessings so that Your friend Radharani will be very much pleased with You." When Madhumagga[la eats the lad[us he shouts, "Haribo! Haribo!" and makes a funny sound by slapping his sides under his armpits with his hands.)
10) Beholding Radharani and Her gopi friends out of the corners of His eyes, Kr[na eats at the house of Mother Yacoda, being very satisfied.
11) After lunch, Kr[na drinks sweet drinks scented with rose water. Then all His friends, standing in lines, wash their mouths.
12) After the cowherd boys wash their hands and mouths, in great bliss they take rest with Lord Balarama.
13) Kr[na's devotees supply Him betel nuts and bring pan with fancy spices and catechu. Eating the pan, Kr[na then happily goes to sleep.
14) While Kr[na happily takes His rest on an excellent bedstead, His servant Vicalaksa fans Him with a fan of peacock feathers.
15) Receiving an order from Mother Yacoda, the go[pi Dhanishta brings the remnants of food left on Kr[na's plate and, being extremely delighted, Srimati Radharani eats them.
16) Lalita-sakhi and all the other go[pi also receive His prasada, and within their hearts, in great joy, sing the glories of Radharani and Kr[na.
17) Thakura Bhaktivinoda, whose only joy is the wonderful pastimes of Lord Hari, sings this bhoga-arati."
jaya jaya goracand eratik cobha
jahnavi-tata-bane jaga-mano lobha
dakhine nitacand, bame gadadhara
nikate advaita. Srinivasa chatra-dhara
bosiyahe goracand rama-simhasane
arati korena brahma-adi deva-gane
narahari-adi kari camara dhulaya
sayjaya-mukunda-bau-ghosadi gaya
cagha baje, ghanta baje, baje karatala
madhura madagga baje paruma rasala
bahu-koti candra jini badana ujvala
gala-dece bana-mala kore jhalamala
civa-cuka-narada preme gada-gada
bhaktivinoda dekhe gorara sampada

"All glories, all glories to the beautiful arati ceremony of Lord Caitanya. Lord Caitanya's beautiful form on the bank of the Jahnvi (Ganges) attracts all the living entities of the universe. On His right side is Lord Nityananda, and on His left side is Sri Gadadhara. On either side stand Lord Sri Advaita and Srinivasa Thakura, who holds an umbrella over Lord Caitanya's head. Lord Caitanya is seated on a jeweled throne. The arati ceremony is performed by Lord Brahma, and all the other demigods are present. Lord Caitanya's associates like Narahari and others fan Him with whisks, and Sayjaya, Mukunda and Vaas Ghosa are the expert singers that lead everyone in kirtana. The sounds of the conchshell, cymbals and sweet mrudanga are very relishable to hear. The brilliance of Lord Caitanya's face conquers millions and millions of moons, and the garland of forest flowers around His neck also shines. Lord Civa, Cukadeva Gosvami, and Narada Muni are there, and their voices are choked with transcendental loving symptoms. In this way Bhaktivinoda Thakura relishes the glory of Lord Caitanya."

_Sri Nama-kirtana_
(from _Gita-sandhi_, Bhaktivinoda Thakura)

1.
yacornati-nandana, braja-baro-nagara,
gokula-rayjana kana
gopi-parana-dhana, madana-manohara,
kaliya-damana-vidhana
2.amala harinam amiya-vilasa
vipina-purandara, navina nagara-bora,
banchi-badana suvasa
3.
braja-jana-palana, asura-kula-nacana,
nanda-godhana-rakhowala
govinda madhava, navanita-taskara,
sundara nanda-gopala
4.
jamuna-tata-cara, gopi-basana-hara,
rasa-rasika, krampoya

_Sri-radha vallabha, bmdhabana-natabara, bhaktivinod-acraya_

1. "Lord Krsna is the beloved son of mother Yasoda; the transcendental lover in the land of Vraja; the delight of Gokula; Kana [a nickname of Krsna]; the wealth of the lives of the gopis. He steals the mind of even Cupid and punishes the Kaliya serpent.
2. "These pure, holy names of Lord Hari are full of sweet, nectarean pastimes. Krsna is the Lord of the twelve forests of Vraja. He is ever-youthful and is the best of lovers. He is always playing on a flute, and He is an excellent dresser.
3. "Krsna is the protector of the inhabitants of Vraja; the destroyer of various demoniac dynasties; the keeper and tender of Nanda Maharaja's cows; the giver of pleasure to the cows, land, and spiritual senses; the husband of the goddess of fortune; the butter thief; and the beautiful cowherd boy of Nanda Maharaja."
4. "Krisha wanders along the banks of the River Yamuna. He stole the garments of the young damsels of Vraja who were bathing there. He delights in the mellow of the rasa dance; He is very merciful; the lover and beloved of Sri Srimati Radharani; the great dancer of Vrndavana; and the shelter and only refuge of Thakura Bhaktivinoda."

**Premada-dvani**

**jaya om visnu-pada paramahamsa parivrajakacarya astottara-cata Sripad abhay-ramaravinda bhaktivinoda caitya maharaja prabhpada-ki jaya.** (All glories to the acarya Om Visnu-pada 108 Tridandi Gosvami Abhayara Carana-vinda Bhaktivinoda Swami Prabhupada, who is situated on the highest platform of nirvana.)

ISKCON-Founder-Acarya Srila Prabhupada-ki jaya. (All glories to Srila Prabhupada, the Founder-Acarya of ISKCON.)

**jaya om visnu-pada paramahamsa parivrajakacarya astottara-cata Sripad bhaktisiddhanta sarasvati gosvami maharaja prabhpada-ki jaya.** (All glories to the acarya Om Visnu-pada 108 Tridandi Gosvami Bhaktisiddhanta Sarasvati Prabhupada, who travels across the earth, preaching the glories of Hari, and who is situated on the highest platform of nirvana.)

**jaya om visnu-pada Srila gauracchha dasa Babaji Maharaja-ki jaya.** (All glories to Srila Gauracchha dasa Babaji.)

**jaya om visnu-pada Srila saccidananda bhaktivinoda thakura-ki jaya.** (All glories to Srila Sac-cid-ananda Bhaktivinoda Thakura.)

Jaya om Visnu-pada Vaisnava-sarvahnuma Srila Jagannatha dasa Babaji Maharaja ki jaya. (All glories to Vaisnava Sarvahnuma Srila Jagannatha dasa Babaji.)

**Sri Sri radha-krishna, gopa-gopinatha, cyama- landa, radha-landa girir-bhuvana-vardhana-ki jaya.** (All glories to Radha and Krsna, the cowherd boys and girls, the cows, and Govardhana Hill.)

(One may glorify the Deities of the temple at this time.)

**sri mayapur dharma-ki jaya.** (All glories to Sri Mayapur-dharma.)

**Sri vrnadavana dharma-ki jaya.** (All glories to Sri Vrndavana-dharma.)

**gagga-mayi-ki jaya.** (All glories to Gagga-devi.)

**yamuna-mayi-ki jaya.** (All glories to Yamuna-devi.)

**bhakti-devi-ki jaya.** (All glories to Bhakti-devi (Paurnamasi).)

**tulasi-devi-ki jaya.** (All glories to Tulasi-devi.)

**ananta koti vaisnava-vrnda-ki jaya.** (All glories to the unlimited millions of Vaishnavas.)

**Sri hari-nama saikirtana- ki jaya.** (All glories to the congregational chanting of the holy name of Hari.)

**grantha-raja Srimad-bhagavatam-ki jaya.** (All glories to the books, Srimad-Bhagavatam.)

ISKCON-vartmana-guru-vrnda- ki jaya. (All glories to the present gurus of ISKCON.)

**samaveta bhakta-vrnda-ki jaya.** (All glories to the assembled devotees.)

gaura-premanande hari-haribol. (Chant the names Hari! Hari! in the ecstasy of caitanya-prema.)

All glories to the assembled devotees <three times>.

All glories to Sri Guru and Sri Gauragga.
All glories to Srila Prabhupada.

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**MORE QUERIES:**

Kk:

--do we explain 'sadharana' vs. 'visesa' acamana
--after mangala arati, wait till curtain closed to clean floor...
--explain about half-way-up curtain during offerings
--patchouli oil, which is used in the worship of Lord Siva.
--chanting (with closed eyes) pratama prayers and Gayatri mantras while the Lord eats. <sequence: check prayoga>

--do search through whole book for "pancaratrika prakasa", especially if another title will be there

Gopi / Bhanu:
--ch 5: In worshiping govardhana-sila as Krsna, one may use the Gopala mantra as the mula-mantra. Some devotees prefer to worship govardhana-sila as the devotee-hill Giriraja, using the mula-mantra, om giri-rajaya namah.

Ch 1: nim?
Ekadaci, purimda or amavasya,
How to deal with "no black dress", "Dvaraka-sila as paperweight"...
64 upacaras: 12 (anga-marjana) before 13 (tailam [abhyanga])?
Vrndavana or ....
Sit properly on an asana, perform acamana,? and cover your right hand with your upper cloth while chanting. (The counting of mantras chanted with the fingers of the right hand should not be exposed to view.) In loud chanting (stuti) you may chant verses from the Vedas, the Puranas, -- sarvausadhi water (containing mura, jatamansi?, vaca, kushta, cailaja (bitumen), turmeric, daru-haridra, cathi, campaka, and musta?), padya or padya

   idam kumkumam or idam bindi...?
   vana-malaiy or vana-malyai?

--ch 4: Since he cannot tell which devotees are advanced and which are not, the neophyte must simply take shelter of his spiritual master with faith and follow the rules and regulations to the best of his ability, learning from the spiritual master how to respect all Vaisnavas. By the mercy of the spiritual master, the neophyte can advance to the intermediate stage.

According to the Grhya-sutras (Acvalayana and Paraskara), the way one would accept madhuparka is as follows: While being held in a cup by the worshiper, the recipient of worship would stir it with his thumb and middle finger, sprinkle it in the four directions with the same fingers, take a few drops of it in his mouth three times from the middle of the cup (again with those fingers) and leave the rest.

You may offer tulasi leaves only to visnu-tattva Deities, but you may place tulasi leaves in the spiritual master's and Srimati Radharani's right hands so they may offer them to the Lord. You should also place them on food offerings on the spiritual master's and Srimati Radharani's plates so they may offer the food to Krsna.

Puspayjali may be offered to the Deity's head, heart, navel, lotus feet, and entire body. (In that order?)

   Whenever the Deity moves from one position to another, first offer Him His shoes and then, as an act of submission, offer puspayjali (flowers offered between joined palms). (dont we offer puspanjali first?)

   nim leaves

   please accept this drink." vs "water for drinking"
check parisesana mudras: pranaya svaha is ring and small fingers or fore- and middle fingers?
Ch. 4:::jari-bordered <?>

   Ramapati:
   silently chant the radha-ksna-mula-mantra eight times. Why? (after offering vastram and acamana)

   BVPS:

   idam hasta-mukha-praksalanam and the mula-mantra for each Deity, and offer water for cleaning hands and face. Face, or rinsing mouth?

Jananivasa:

Dravida:
Ch 1: it between your hands. While evacuating, keep the thread wrapped around the right ear. (Since all the holy tirthas reside in the right ear, the thread remains pure in that position even as the rest of the body becomes impure.) This is explained in a footnote above. can we be redundant? eucalyptus or eucalyptu

ghee or ghee?

What did we decide about putting italics into SP letter quotes. What about uncapitalizing capitals, correcting spelling, standardizing words like 'brahmana', etc.? "The proper method of dressing Jagannath is as a Ksatriya King...

Procedures for Simplified and Expanded Worship of the Lord <or> Procedures for Simplified Worship and for Expanded Worship of the Lord

Then cover Them with bedding appropriate to the room temperature. You may place Krsna's flute under His pillow, or leave it in His hands.*

*Srila Prabhupada specified on one occasion that Krsna's flute should never be taken out of His hands, even when He is resting. The principle is that the flute should always be with Krsna, within easy reach (and should not be left where it might get stolen by one of His consorts!) can we say this?

"As a living entity endowed with life, intelligence, body, and the power to disSRiminate between right and wrong, I offer Krsna whatever I have thought with my mind, spoken with my words, and performed with my hands, feet, stomach, and genitals while awake, asleep, or in deep sleep. I offer myself and everything I have to the Lord." comma after 'genitals'?

check:
The following is a simplified system of worship that follows the principles of paycaratraUKa-vidhi and the offering of paraphernalia according to the standard list of sixty-four items,using a minimum of Sanskrit mantras. This system could be followed in temples with minimal facility for Deity worship, in nama-hatta centers, and by devotees worshiping Deities at home.* The last part of this section desSribes a simple procedure for worshiping Lord Jagannatha.

"italic" "" igads! search/replace kaemon?

please accept this drink." vs "water for drinking"

Draw a triangular mandala* (with one point away from you) on the floor with water or candana, using the knuckle of your right middle finger.

* Alternative method for this and remaining steps: 1) Chant om astraya phat and show cakra-mudra (making a clapping sound as you bring the hands together), first down (to thegarbhodaka ocean) then up (to the viraja river). 2) Chant om sarggaya sasraya hum phat namah (or om sahasra ra hum phat) ten times while tossing flower petals in the ten directions.

Chant om astraya phat and strike your left palm three times with your right forefinger and middle finger. Raise your hands as you do this.*

Show the cakra-mudra, and then snap the fingers of your right hand in the ten directions, beginning from the east and going clockwise.

* Alternatively to this and the following step: 1) Snap the fingers of your right hand three times--one time each at the area of your right knee, right shoulder, and above the head. Then strike your left palm once with the fore- and middle finger of your right hand. 2) Snap the fingers of your right hand in the ten directions, and then show the cakra-mudra, meditating on a protective cakra coming down around you. <bvs also check>

Lord-then we may : just one dash? ([intro].

Dedication
This series is dedicated to His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, who, by taking the order of his spiritual master as his life and soul, has so nicely presented throughout the world the teachings of the Six Gosvamis, including those of Srila Sanatana Goswami and Srila Gopala Bhatta Goswami in regard to the *arcana* process.

* Although procedures for worship of a particular Deity should be the same, especially regarding which *upacaras* are offered, no matter who is doing the worship, allowance can be given for a *pujari* to chant additional *mantras*, especially *stuti*, as given in <ch. 7 and 8>. Also, a *pujari* may prefer to recite the translations of the *mantras* in his or her own language, rather than in Sanskrit. This was authorized by Srila Prabhupada. <how to say all this?>

The *Hari-bhakti-vilasa* also recommends several verses that, when chanted, counteract bad dreams (see page <>). Cukadeva Gosvami recommends

Krsna Consciousness Movement ?

The following various activities of concluding the *puja* can all be considered as aspects of *pranama*, the sixteenth item of *sodacopacara-puja*. (better way to write this?)

(L5) Night Services (*cayana-seva*)

If possible, one should dress the Lord in nightclothes before bringing Him to rest. It is traditional in some temples to change the dress prior to the last *bhoga* offering and *arati*. Srila Prabhupada instructed devotees in *Vrndavana* not to change the dress until after the final *arati*, so that the visiting public would see the Deities in full opulent decoration. In temples where few if any public visitors are present at that time could have the night dressing either before or after the last *bhoga* offering and *arati*.

Your speed in chanting will increase naturally. Do not worry so much about chanting fast; most important is the hearing*" (letter from Srila Prabhupada, 6 January 1972).: january or june?

PURI MAHARAJA:
conch shells on altar (lightning whelk)
mula-mudras after dressing

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**EXPLANATION OF MUDRAS**

<Gopiparanadhana: check spelling of mudras!>

*Mudras* are special hand gestures that please the Lord. During the course of elaborate worship, the *pujari* may show *mudras* at appropriate times, which we have indicated in the <Prayoga sections of this manual>.

1. The *cakra-mudra* purifies the paraphernalia to be offered, dispelling inauspicious subtle influences. With the right palm over the left palm, spread the fingers out like the spokes of a wheel. Hold this position briefly over the item being purified.

2. The *galini-mudra* is a "strainer" that purifies liquids of imperceptible impurities. Hook the middle three fingers of both hands into each other while touching the little finger of the right hand to the thumb of the left hand, and the thumb of the right hand to the little finger of the left hand. Hold this position briefly over the item being purified.

3. The *dhenu-mudra* transforms paraphernalia into nectar. You should also use it when invoking the Deity into *vicesa-arghya* or a *kalaca* (pot for worship), at which time this *mudra* expresses a request for the Lord to show His blissful nature.
(Note: The dhenu-mudra requires some practice, so it's best to learn it from an expert. A simpler alternative is the surabhi-mudra: with palms together and fingers outstretched, place the tip of the middle finger of the left hand on the tip of the ring finger of the right hand, and place the tips of the index fingers and little fingers of both hands together. Then bring the middle finger of the right hand down between the index and middle finger of the left hand; similarly bring the ring finger of the left hand down between the right little and ring fingers.)

Show the dhenu- or surabhi-mudra by slowly moving the joined hands from the wrist in an up-and-down motion over the item to be offered.

4. The matsya-mudra protects paraphernalia from contamination by covering it. With your left palm on the back of your right hand, move your thumbs in a forward circular "swimming" motion once or twice over the item being protected.

5. The agkuca-mudra represents a goad for controlling elephants. While invoking (by mantra) the holy rivers into a container of water, with your right middle finger touch the surface of the water (avoid touching the water with the fingernail). Your thumb should holds the little and ring fingers, and your index finger should be bent at the middle joint at a right angle, perpendicular to the middle finger.

6. Use the bijaksara-mudra when invoking bija syllables, mula-mantras, or Gayatri mantras into items for worship. With palms down, place your left hand over your right, and use the right thumb to count the syllables or mantras on the joints of the fingers of the right hand, as when chanting Gayatri.

7. Use the avahani-mudra when calling the Lord to be present for worship. With hands adjacent and palms up, hold your thumbs on the second joints of their respective ring fingers.

8. Use the sthapana-mudra to request the Lord to remain in a particular place. Keeping your thumbs in the same position as in avahani-mudra, hold your hands adjacent, with palms down.

9. Use the sannidhapani-mudra to offer oneself for service and beg to be near the Lord. With the four fingers of both hands curled into your palms, hold your hands together with palms facing each other and thumbs pointing away from you.

10. Use the sannirodhani-mudra to ask the Lord to remain for the period of worship. Hold your hands in the same position as for sannidhapani-mudra, but insert your thumbs inside your fingers.

11. Use the sammukhodhani-mudra to request the Lord to face you. While holding your fingers and thumbs in the same position as for sannirodhani-mudra, turn both hands so that your palms face up.

12. Use the maha-mudra to ask the Lord for His blessings. Hooking your right thumb over your left and spreading the remaining fingers, hold your hands so your palms face away from you.

() Nyasa-mudras

Nyasa-mudras are used either on oneself or for the Lord being installed in vicesa-arghya, or on the Deity being installed (as will be explained in a forthcoming manual on Deity installation). Each mudra indicates the part of your body being protected by nyasa.

13. Show the nyasa-mudra before performing nyasa. Place the tip of your right middle finger on the center of your left palm, and then bend the middle finger so that the first two joints are perpendicular to the palm. Then enclose the space between your palms with the remaining fingers. Hold the mudra at your chest while silently chanting the mantra used in the nyasa(thead Gopala mantra).

14. Hrdaya-mudra: When doing this mudra on yourself, slightly cup your right hand and hold it over your heart, palm inward. When doing it for vicesa-arghya, hold your slightly cupped right hand over the vessel, palm downward.

15. Cirasa-mudra: When doing this mudra on yourself, bunch together the five fingertips of your right hand and touch them to the top of your head. For vicesa-arghya, hold the bunched fingertips over the vessel.
16. Cikha-mudra: When doing this mudra on yourself, make a fist with your right hand and then touch it to the area of your cikha, with the thumb extended down toward your neck. For vicesa-arghya, hold your right fist over the vessel, with your thumb extended away from you.

17. Kavaca-mudra: When doing this mudra on yourself, tuck your thumbs into your palms and then touch your right upper arm with the four free fingers of your left hand, and your left upper arm with the four free fingers of your right hand.

For vicesa-arghya, with palms down and thumbs tucked in, cross your right wrist over your left wrist at a right angle, and hold the mudra over the vessel.

18. Netra-mudra: When doing this mudra on yourself, touch your closed eyelids with the index and middle finger of your right hand, holding your ring and little fingers tucked in with your thumb. For vicesa-arghya, hold the same hand position over the vessel, with palm down and index and middle fingers extended away from you.

() Upacara-mudras

When offering each of the sixteen upacaras to the Lord, you may show a corresponding mudra to indicate the item being offered. Show each mudra briefly while indicating the item to be offered with mantra and then addressing the personality receiving the item with the appropriate mula-mantra.

19. Asana-mudra: Touch the tips of your thumbs together, and do likewise with the tips of your little fingers and base of your palms. Then spread the remaining fingers upward and point them slightly toward the Deity.

20. Svagata-mudra: Touch your right thumb to the inside of the second joint of your right middle finger; now cup your fingers and hold your right hand out toward the Deity with palm upward.

21. Padya-mudra: Hold your hands with palms up and fingers slightly curved, fingertips toward the Deity.

22. Arghya-mudra: Hold your hands in the same position as for padya-mudra, but place the tips of your thumbs on the second inside joint of your middle fingers.

23. Acamaniya-mudra: (The same mudra is shown for acamana and punar-acamana.) Hold your right hand with palm upward, with the first three fingers bent slightly, with your thumb toward the Deity, and with your little finger bent down into the palm. If this is not possible, use your thumb to hold the little finger down, as in the upavita-mudra (see below).

24. Madhuparka-mudra: Hold your right hand palm up and tuck your ringfinger under your thumb. The remaining fingers should be bent somewhat and pointed toward the Deity.

25. Snaniya-mudra: Hold your right hand palm up, with the little finger and thumb extended toward the Deity and the three remaining fingers extended over the palm.

26: Vastra-mudra: This mudra is the same as madhuparka-mudra.

27: Upavita-mudra: (Although not counted as one of the sixteen upacaras, this mudra may be shown for offering the upavita to the Deity). Hold your right hand palm up, and then bend your little finger down and hold it with your thumb. Now bend the first three fingers slightly and point them toward the Deity.

28: Abharana-mudra: Hold your right hand palm up and tuck your middle finger under your thumb. Now bend the remaining fingers slightly and point them toward the Deity.

29: Gandha-mudra: Hold your right hand palm up, with the index, middle, and little fingers tucked under the thumb. The ring finger should be bent somewhat and pointed toward the Deity.
30: *Puspa-mudra:* Hold your right hand palm up, with the index, ring, and little fingers tucked under the thumb. The middle finger should be bent somewhat and pointed toward the Deity.

31: *Dhupa-mudra:* Hold your right hand palm up, with the thumb and index finger touching. The remaining fingers should be bent somewhat and pointed toward the Deity.

32: *Dipa-mudra:* This mudra is the same as dhupa-mudra.

33: *Grasa-mudra:* Touch the tips of the five fingers of your right hand together. Now with your palm facing left, make a slight circular motion with the hand (as a gesture of encouragement to eat).

() Offering Mudras

34. *Vayu-bija-mudra, agni-bija-mudra, and amrta-bija-mudra:* In elaborate worship one may purify the bhoga with additional proksana, which involves the use of these mudras.
   (a) *Vayu-bija-mudra:* With your right palm up and your hand cupped for holding a few drops of water, touch the tip of your thumb to the joints of the fingers as you count the *bijas*, as when chanting Gayatri. As you count, cover your right hand with your left, holding your left hand palm down and perpendicular to the right.
   (b) *Agni-bija-mudra:* This mudra is identical to the bijaksara-mudra (see 6 above).
   (c) *Amrta-bija-mudra:* This is the same as the bijaksara-mudra, but with the left hand below and the right above. Use the thumb of your left hand to count the *bijas* syllables on the inside joints of your right hand, as when chanting Gayatri. Cover your left hand with your right hand.

35. *Pariclesana-mudras:* In elaborate worship you may perform pariclesana as part of the bhoga offering. This involves offering food grains to the five subtle airs (pranas) in the body before you eat. There are five mudras shown at this time, one for each of the pranas:
   (a) *Prana:* With right palm down and fingers pointing toward the Deity, touch the tip of your thumb to the tips of the little and ring fingers.
   (b) *Apana:* This mudra is identical to prana-mudra, but with the thumb touching the tips of the index and middle fingers.
   (c) *Vyana:* This mudra is identical to prana-mudra, but with the thumb touching the tips of the middle and ring fingers.
   * *Udana:* This mudra is identical to prana-mudra, but with thumb touching the ends of the index, middle, and ring fingers.
   * *Samana:* This mudra is identical to prana-mudra, but with the thumb touching the tips of the other four fingers.

() Krsna-mudras

There are five mudras you can show to Krsna during elaborate worship of Radha-Krsna. These are shown at the <conclusion?> of the morning worship.

36. *Srivatsa-mudra:* Make a double fist with palms facing each other, hold your hands at the right side of your chest, and then, with your thumbs crossed, point your index fingers straight out away from you.

37. *Kaustubha-mudra:* This is the same as Srivatsa-mudra, but instead of the index fingers, the middle fingers are held straight out, and instead of being held on the right side of the chest, this mudra is held on the left side.

38. *Bilva-mudra:* Clench your right hand into a fist, tuck your thumb inside your fingers, and hold the fist at the middle of your chest. Now wrap the left hand around the right and, from below, tuck your thumb inside the clenched fingers of your right hand.

39. *Vanamala-mudra:* With fingers loosely curved, touch the tips of your middle fingers to the tips of the thumbs of the same hand. Then, keeping your hands in this position and holding them parallel to each other, move them up and down once or twice, indicating a garland of flowers around your neck.

40. *Venu-mudra:* Hold your hands as if you are playing a flute, with your left thumb near your mouth, the tip of your left little finger touching the tip of your right thumb, and your fingers slightly curved.

(L2) Part One: Method of Worship
(L3) Chapter One: Morning Duties and Remembrance of the Supreme Lord (pratāh-smṛti-kṛtya)

Lord Caitanya instructed Sanatana Gosvami to explain the various activities one should perform before waking the Lord:
"In the morning the devotee should regularly brush his teeth, take his bath, offer prayers to the Lord, and offer obeisances to the spiritual master. He should render service to the spiritual master and paint his body in twelve places with udhva-pundra (tilaka). He should stamp the holy names of the Lord on his body, or he should stamp the symbols of the Lord, such as disc and club. After this, you should describe how the devotee should decorate his body with gopi-candana, wear neck beads, collect tulasi leaves from the tulasi tree, cleanse his cloth and the altar, cleanse his own house or apartment, and go to the temple and ring the bell just to draw the attention of Lord Krsna" (Cc. Madhya 24.332--3).

(L4) Taking Rest In Preparation for a Day of Devotional Service

So that you may rise early and enthusiastically begin serving the Lord, you should observe certain regulations regarding sleep.

The Ayur-veda states that sleep during the hours before midnight is most beneficial. Therefore the earlier a person takes rest, the better for his health. One should avoid eating heavily before taking rest, as this increases dreaming and thus the need for sleep. The digestion is slowest at night.

Before taking rest you should relieve yourself and then rinse your mouth with cool water. Next wash your hands and feet, again with cool water, and then dry them. This prevents subtle beings from influencing one during sleep.

During the day a devotee might not always consciously offer his service and its results to the Lord. Therefore before taking rest you may consciously dedicate your day’s activities to Krsna with a prayer.*

*See Prayoga Section for this prayer.

Resolving to correct all the mistakes you have made that day, meditate on the form of the Lord and chant His names, especially Madhava and Padmanabha (the presiding Deities of the evening and the second and third parts of the night, respectively), and also meditate on the forms of the Deities you worship regularly. Then offer obeisances to your spiritual master. (Also, Srila Prabhupada recommended reading Krsna book before taking rest, to help one dream of Krsna's pastimes.)

During sleep your head should point east or south, for sleeping with the head pointing east brings knowledge, and sleeping with it pointing south brings long life and strength. You should avoid sleeping with the head pointing west or north, for sleeping with the head pointing west brings worries, and sleeping with it pointing north brings death.

It is best to sleep on the left side, since this aids digestion; you should never sleep on your stomach.

Try not to sleep too much or too little, or during the daytime (if possible); one should not sleep during the three sandhyas (sunrise, noon, and sunset), as these times are most favorable for meditation and worship. Srila Prabhupada writes:
"One should not sleep more than six hours daily. One who sleeps more than six hours out of twenty-four is certainly influenced by the mode of ignorance. A person in the mode of ignorance is lazy and prone to sleep a great deal. Such a person cannot perform yoga" (Bg. 6.16, purport).

Unless the body is ill, one should not sleep more than six hours at night, or in one stretch. If more rest is required, one can take a nap during the day.*

*Pujarīs who have both late-evening and early-morning service will generally require more rest during the day. Ideally, temples should provide pujarīs with living quarters somewhat separate from other acramas. To maintain a high standard of worship, pujarīs should live in a peaceful situation, where they can keep clean and regulated without distractions. It is also best if their bathroom facilities are separate from others'. Even the cloth pujarīs wear when worshiping the Deity should not be hung to dry where others' cloth is hanging, for someone who is not clean may touch it. If possible, the pujarīs' acrama should be near the Deities, since one of their important duties is protecting the Deities from attack.

To diminish the chances of being influenced by the mode of ignorance, avoid sleeping in a house alone, and never sleep naked. Out of respect do not sleep under a pipal tree during the day or in a cowshed at night. It is unclean to sleep with oil on the head or body.

(L4) Waking Up, and Remembering the Lord
Lord Krsna Himself set the example for waking up and performing early-morning regulated activities, called nitya-kriya:

"Lord Krsna would immediately get up from bed exactly on the appearance of brahma-muhurta. . . . After rising from bed, Lord Krsna would wash His mouth, hands, and feet and would immediately sit down and meditate on Himself. This does not mean, however, that we should also sit down and meditate on ourselves. We have to meditate upon Krsna, Radha-Krsna. That is real meditation. . . . After His meditation, the Lord would regularly bathe early in the morning with clear, sanctified water. Then He would change into fresh clothing, cover Himself with a wrapper, and then engage Himself in His daily religious functions. Out of His many religious duties, the first was to offer oblations into the saSrificial fire and silently chant the Gayatri mantra. Lord Krsna, as the ideal householder, executed all the religious functions of a householder without deviation. When the sunrise became visible, the Lord would offer specific prayers to the sun-god." (Krsta Book, "Lord Krsna's Daily Activities").

(L5) The Time of Rising from Bed
Srila Prabhupada writes,
"The time early in the morning, one and a half hours before sunrise, is called brahma-muhurta. During this brahma-muhurta, spiritual activities are recommended. Spiritual activities performed early in the morning have a greater effect than in any other part of the day"* (Bhag. 3.20.46, purport).

*The pujaris responsible for waking the Deities should rise early enough so they can purify themselves properly. Racing into the temple at the last minute to awaken the Lord is not conducive to the proper mood for such service.

(L5) Waking and Chanting
Srila Prabhupada writes,
"In the early morning hours (known as brahma-muhurta) one should get up and immediately chant the Hare Krsna mantra, or at least 'Krsna, Krsna, Krsna.' In this way, one should remember Krsna. Some clokas or prayers should also be chanted. By chanting, one immediately becomes auspicious and transcendental to the infection of material qualities. Actually one has to chant and remember Lord Krsna twenty-four hours daily, or as much as possible" (Cc. Madhya 24.333, purport).

Sarvabhauma Bhattacharya gave the example for chanting upon awakening:
"As Sarvabhauma Bhattacharya arose from bed, he distinctly chanted 'Krsna, Krsna.' Lord Caitanya was very pleased to hear him chant the holy name of Krsna" (Cc. Madhya 6.220).

(L5) Counteracting Bad Dreams
If you have a bad dream, upon awakening, after chanting Hare Krsna you may also chant the holy names Govinda, Narayana, Sridhara, Purusottama, Yamana, Cargadgadha, Khadgadhari, and Nrsimha. The Hari-bhakti-vilasa also recommends several verses that, when chanted, counteract bad dreams (see page «). Cukadeva Gosvami recommends chanting the narration of Gajendra's liberation "as it is, without deviation, to counteract the troubles of bad dreams" (Srimad-Bhagavatam 8.4.15).

(L4) Offering Obeisances to the Spiritual Master (guru-pranama)
After waking up and chanting the Lord's name, honor your spiritual master and the Lord by offering pranamas, or obeisances, accompanied by prayers.

(L4) Evacuating and Cleansing Before Bathing (mala-mutra-tyaga and cauca)
Srila Prabhupada writes,
"Praat h-kirtya means that a devotee should evacuate regularly and then cleanse himself by taking a bath. One has to gargle (acamana) and brush his teeth (danta-dhavana). He should do this either with twigs or a toothbrush--whatever is available. This will purify the mouth. Then the devotee should take his bath" (Cc. Madhya 24.331, purport).

What follows is a summary of the rules governing these activities. These rules are taken from the Hari-bhakti-vilasa,, which quotes from the Katyayana-smrti, Manu-smrti, Varaha Purana, Vyasa-smrti, Kurna Purana, and Kaci-khanda on this matter.*
A devotee of the Lord cares for his material body in such a way that he can serve the Lord with the least possible hindrance from the body. The *Purvaratra-castra* (and for that matter all of the Vedic literature) gives numerous instructions for this purpose. Although one may find it easy to immediately follow many rules found here, others may be more difficult to follow, and some may be inapplicable or even impossible to execute. In all cases, however, one should follow the basic principles of cleanliness and regulation. Because in this manual we are following the *purvaratra-castra*, which rarely gives detailed instruction specifically for women concerning such matters as pratah-smrti-kṛtya (regulated morning duties), women may need to refer to our upcoming supplement on this subject.

**L.5) Rules for Evacuating**

If relieving yourself outdoors, cover the earth with grass, leaves, or stones before beginning, out of respect for the earth. You should also cover the top of your head with a cloth as a gesture of humility.

The following rules apply to passing either indoors or outdoors:

In the bathroom you may wear shoes or slippers that are worn only in there, but you should not wear any footgear while actually relieving yourself.

Whether passing stool or urine, undo the *kaccha* from the back. (The *kaccha* is the *kaupina* or the part of the *dhōti* serving that purpose.) This does not apply if you are wearing Western clothes.

Wind your *upavīta* (Gayatri thread) at least two and a half times around your right ear;* otherwise the *upavīta* becomes impure and has to be replaced.**

For health reasons it is best to squat while passing either stool or urine.

Do not urinate while standing, walking, or bathing.

Refrain from talking, yawning, or sneezing while passing.

Finish quickly, clean yourself, and leave the place promptly.

*The right ear remains pure even when the rest of the body becomes impure, for all the holy *tīrthas* reside in the right ear.

**These are the reasons to replace the *upavīta*: if even one strand of the thread breaks; if the knot becomes undone; if one attends a funeral ceremony; if one touches a woman who has just given birth or who is in her menstrual period; after a solar or lunar eclipse. In all these cases one should bathe and put on clean clothes before putting on the new thread. Srila Prabhupada has said that a devotee may change his thread either on every full moon day or else when the thread breaks. To change the *upavīta*, put on the new one and chant Gayatrijapa with both the old and the new *upavīta* wrapped around your thumb. Then remove the old *upavīta* from your body—not by lifting it over your head but rather by taking it down and out from under your feet.

**L.6) Forbidden places**

If you plan to relieve yourself outdoors, you should observe principles of respect and hygiene in determining the proper place. Avoid relieving yourself in a ploughed field, among growing grains, in a cow pasture, on a road or path, on the bank of a river or pond, within the water, where many people congregate, or in any dark place. Nor should you relieve yourself over the ashes of a fire, in any sacred place, in a temple, in a burning ghat, into a hole where an animal lives, or onto an ant hill. Similarly, a person's shadow or even a tree's shadow should be respected, for the subtle body extends to within the shadow of the gross body.

**L.4) Cleansing after Evacuating (cauca)**

Srila Prabhupada writes,

"In this way, a brahmin's name is shuchi, or one who is clean. In the toilet room wash with water and wash your hands with soap. Then wash feet, face and mouth" (letter from Srila Prabhupada, 8 July 1971).

Clean the private parts (using water and the left hand), and then clean both hands with soap. This applies after passing either stool or urine. After passing stool also clean the anus with soap, or, if you are outdoors, you may use mud.

While passing, do not hold the waterpot you will use for cleaning yourself; otherwise the water will also become impure. If the container used for the water is metal, it may be purified and used for other purposes (bathing, for instance) by scrubbing it with clean earth. If you do not purify it in that way, you should not touch it during or after bathing; if you do, your body will again become impure. Since containers made of other materials cannot be properly cleansed, you should not touch them after performing *cauca* (what to speak of using them for bathing).
After completing cauca wash your hands and feet thoroughly with water and rinse your mouth. Only then may you at last unwind the upavita from your ear.

(L4) Brushing the Teeth (danta-dhavana)
Before bathing in the morning, you must clean your mouth and teeth; otherwise you cannot chant japa or perform Deity worship, saSristices, or other spiritual rites. If one performsacamana with dirty teeth, one remains impure. Cleaning the teeth must be done before bathing because in the process of cleaning the teeth and mouth, the body and clothing become impure from falling saliva. Never brush the teeth while bathing or while passing stool or urine. If using a twig for brushing, generally you should brush your teeth only once or twice a day, before your morning and evening bath, since too much brushing with twigs wears away the teeth.* After meals it is best to clean your teeth with water only. The Hari-bhakti-vilasapresribes washing the mouth with water sixteen times after eating. (In this way the mouth is sufficiently cleaned after a meal, and brushing the teeth is unnecessary. If you brush your teeth after every meal, you should also take a bath. But to bathe after eating is very unhealthy, since it cools down the body and impedes digestion.) Scraping the tongue after rinsing the mouth does not call for bathing.

*In accordance with the Vedic tradition, twigs or leaves of certain trees should be used for brushing the teeth, because they contain natural cleansing agents that keep teeth and gums healthy. It is said that a person gains long life from brushing his teeth with a twig that comes from a tree which oozes white sap, while a bitter twig yields good health, a pungent twig yields strength, and an astringent twig yields a comfortable life. (Twigs from the highly antisepic nim tree are most commonly used.) The twig should be the diameter of the middle or little finger, twelve finger-widths long (by the measure of one's own fingers), with bark intact. One should not brush one's teeth with twigs from the palaca, banyan, or pippal trees, as these trees are worshipable. One should also avoid using twigs from the malati, bilva, karavi, arka, khadira, and mango trees. (When Srila Prabhupada was in the Western countries, he frequently used twigs from the eucalyptus tree for brushing his teeth.)

(L5) Procedure for Brushing the Teeth
Wash your mouth twelve times with water,* wash the brush or twig, and, if using a twig, chew it on the smaller end. While brushing the teeth you may chant japa silently to purify and steady your mind. After your teeth are clean, you should clean your tongue with either a metal tongue scraper or the twig you used for brushing, bent in the middle. Then you should again rinse your mouth twelve times with water. While brushing the teeth and washing the mouth, all the fingers of the right hand except the index finger may enter the mouth; the fingers of the left hand should never enter the mouth.

*The castra gives a specific number of times to wash the mouth, but the point is that the mouth should be washed thoroughly.

Although one is normally forbidden to brush the teeth with twigs on certain days of the month (since bleeding gums may aggravate an already weakened physical condition) VaiSnavas, out of respect for the Deity they are worshiping, should disregard the forbidden days and brush their teeth daily. (Some devotees use certain leaves or soft grass in place of a twig on days when brushing with a twig should be avoided.) Nowadays, one generally uses a synthetic toothbrush and toothpaste. Naturally, in this case some of these rules will not apply. You should regularly replace the used toothbrush with a new one.

(L4)Tuft of Hair (sikha)
According to the Vedic culture, when a person undergoes the cuda-karana-samskara (hair-cutting ceremony) and upanayana (Vedic initiation), he must shave his head, leaving a tuft of hair called a cikha. One must have a cikha to perform any kind of yajya. Therefore in Indian tradition all the brahmanas, Vaisnava or otherwise, keep a cikha.

Although there seem to be no castric injunctions regarding the size of the cikha, Gaudiya VaiSnavas traditionally keep the cikha about the size of a calf's hoofprint, approximately 1 1/2 inches (5---6cm) in diameter. Srila Prabhupada mentioned this in a conversation with some of his disciples in Hawaii:
"Gaudiya Vaisnava cikha is an inch and a half across--no bigger. Bigger cikha means another sampradaya. . . . And they have to be knotted" (May 6, 1972, Hawaii; Srila Prabhupada Lila V, pg. 93).
The cikha may be any length, but it should be kept tightly knotted and only untied when you are washing, cleaning, or oiling it. Also, when going to sleep, attending funeral rites, or observing a period of mourning, you should keep the cikha untied. Since an untied cikha is a sign of a death in the family, it is inauspicious to go about one's daily duties with an untiedcikha. It is also said that if one keeps the cikha untied, the body may become weak. The Hari-
bhakti-vilasa observes that dvijas, or members of the upper classes, but not cuvdras should tie the cikha before taking the final ablutions of a bath.*

* You may tie it in a simple manner for bathing, retying it more carefully after the bath.
While tying your cikha after bathing, chant the Hare Krsna mantra, or, if initiated with Gayatri mantras, silently chant the Brahma-gayatri (first line of Gayatri). The cikha should not be braided (traditionally only women braid their hair), nor should it be kept long and disheveled.*

*Naturally, if the cikha is too short to be tied, it is all right to leave it open, but it should not be disheveled.

(L4) Taking a Bath (snana)
After waking, evacuating, and appropriate cleansing, you should brush your teeth, tie your cikha, and finally take your bath. In desScribing the daily bath, the Hari-bhakti-vilasa quotes from Katayana-smrti, Daksa-smrti, Kachchhanda, Mahabharata, Padma Purana, Visnu Purana, Narada Paycaratra, and Gautamiya-tantra.
The Kurna Purana says that without taking the pratah-snana (bath before sunrise) one remains impure and cannot perform any of the daily activities a civilized person must perform, such as japa, homa, and Deity worship. If a person eats without having bathed, he is said to be eating only filth, for everything he touches becomes as impure as he is. The Padma Purana declares that one who does not bathe in the morning is a sinner fit to suffer in hell. Pratah-snana is compulsory for all, except those who are ill. In Vedic culture bathing is considered a sacred act to be accompanied by meditation on the Lord and recitation of prayers.

(L5) Benefits of an Early-Morning Bath
The sSay to the benefits of taking a cold bath early in the morning: Such a bath can purify even a sinner, for it has the power to wash away all external and internal contaminations. The bath also gives strength, sensitivity, longevity, effulgence, and purity. Taking an early-morning bath increases one's knowledge and determination, and affords peace of mind. The early-morning bath removes unhappiness, lamentation, degradation, bad thoughts, and bad dreams. In short, it counteracts all the ill effects of sin.
At night the nine holes of the body become filled with waste products, which are continuously produced. The early-morning bath most effectively removes all of this dirt so that the body can begin its daily activities in a fresh state. In this way the early morning bath has positive physical, mental, and spiritual effects, and is therefore highly glorified in the sSays.

(L5) Types of Bath
There are seven types of bath: parthiva-snana (using earth); varuna-snana (using water); agneya-snana (using ashes from a sacrificial fire); varavya-snana (contacting air filled with dust raised by cows); divya-snana (taking an ethereal bath in the rain that falls while the sun is shining); mantra-snana (chanting appropriate verses while sprinkling oneself with water); and manasika-snana (meditating on Visnu). Using different elements, all these types of bath purify the body of contamination. However, the manasika-, varuna- and mantra-snana are the most important of these. The daily bath is usually thevaruna-snana.

(L6) Mental Bath (manasika-snana)
The manasika-snana consists of remembrance of Lord Visnu. Manu states that the best of baths is the manasika-snana. Remembrance of Visnu is the most powerful means of eradicating all types of sins, as the Hari-bhakti-vilasa states:

(om) apavitrah pavitro va sarvavastham gato 'pi va
yah smaret pundarikaksam sa bavyabhyantarah cucih

"Whether pure or impure, or having passed through all conditions of material life, if one can remember the lotus-eyed Krsna, he becomes externally and internally clean" (Hari-bhakti-vilasa 3.47; quoted from the Garuda Purana).

Therefore, along with all types of bath one must take the mental bath to gain the internal purity that complements external purity.

(L6) Water Bath (varuna-snana)
The early-morning bath should normally be a water bath. This is the usual bath for purification.
(L7) Source of Bathing Water
In order of preference, beginning with the best, one should bathe in the Yamuna or Gagga; in another holy river; at a tirtha (such as the ocean at Jagannatha Puri); a river that runs directly into the sea, (that is, not a tributary); in any river; canal; pond; lake; waterfall; or water drawn from a well, or any other clean water. Traditionally, houses were conveniently located near bathing ghata on a river or lake, or they had their own private pond for bathing, since bathing was an important part of daily life. But nowadays we generally take a bath where there is a convenient source of clean water.
(L7) Rules for Bathing
1. Do not bathe naked. (See no. 3 below.)
2. Gṛhasthas should bathe wearing two cloths. (Besides a kaupina, they wear a second cloth, usually tied around the waist.) Brahmacıris and sannyasis should wear at least a kaupina when bathing.
3. Wear a kaupina or a cloth with a tail tucked in at the back (kaccha). This shows respect to the personality of the water and shows that one recognizes bathing to be a sacred act. One should be particularly careful to observe this injunction when bathing in a river or other public place.
4. Do not take unnecessary baths. Three times a day plus after any occasion of impurity is sufficient.
5. Do not bathe in impure water.
6. If you must evacuate, do so before bathing. Otherwise you will be like the elephant who completes his bath by throwing dust on his body.
7. After bathing, do not shake your hair to dry it.
8. Do not shake water from your cloth or legs after bathing.
9. Do not rub oil on your body after bathing. (Oil on the body is considered impure, and thus if you require it you should apply it before taking a water bath.)
10. Wring out your bathing cloth and then dry your body with a separate, dry cloth; wiping yourself with your bathing cloth will contaminate you again. However, if you wash and wring out your bathing cloth before drying yourself off with it, you will not become impure.
11. After bathing, dry your body with a clean cloth; do not wipe your body with your hands, a dirty cloth, or the edge of the damp cloth you are wearing. The cloth used for drying should be washed after every use.

(L7) Alternative Bathing Procedures
The following are alternatives to a cold-water bath:
1. If a cold-water bath (varuna-snana) is difficult because of ill health, you may take a warm bath. Though a warm-water morning bath is also physically purifying, it does not have the same value as cool-water morning bath when one is performing a vrata. In this regard, one should refrain from bathing in warm water on the birthday of a son, on a sāgranti (the day a zodiac sign changes from one to another), or during an eclipse of the sun or the moon.
2. If even a warm bath is impossible, take a bath without wetting your head, or simply rub the body with a clean, damp cloth. If this is not possible, at least take a mantra bath and a mental bath.*

*Under certain conditions one may avoid taking a bath after passing stool. Such conditions may be that only very cold water is available and sickness may result (especially if it's winter), or one may be on a journey and have no bathing facility. In such cases one should follow, as far as possible, the rules of cauca previously described and do manasika-snana. But under no circumstances should one enter a kitchen or Deity room without having taken a bath with water after passing stool.
3. In the case of women, during your daily bath you need not submerge your head in water and wet your hair. However, you must take a full bath after the monthly contamination period.

(L7) Frequency of Bathing
Srila Prabhupada writes:
"Actually, householders and vanaprasthas should bathe two times a day (pratar-madhayamayoh s nama vanaprastha-grhasthayoh). A sannyasi should bathe three times daily, and abrahmacari may take only one bath a day. Whenever a person is not able to bathe in water, he can bathe by chanting the Hare Krsna mantra" (Cc. Madhya 24.331, purport).
If a person is unable to bathe two or three times a day, he should at least bathe once, in the early morning. Thus the early-morning water bath is obligatory for all.
(L7) Other Occasions for Varuna-snana <use bullets>
Besides taking a water bath in the morning, at noon, and in the evening, one must take such a bath after the following: brushing the teeth; shaving; cutting the fingernails and/or toenails; having sex; going to the crematorium; touching a woman who is in her period of contamination or who has just borne a child; or touching a naked person, a bearer of a dead body, or a sinful person.

(L7) Forbidden Times for Bathing
During the middle six hours of the night (if one will become unnecessarily chilled); or after a meal, as the digestion will become impeded.
Directly after puja, yajyas, festivals, visits to a tirtha, or other auspicious events, or after meeting with friends. (For example, even if a person touches a candala during a wedding, a festival, or a yajya, or while near a temple, he does not have to bathe.)

(L4) Vaisnava Dress (vastra-paridhana)
The first rule of dress is that one should never be naked. Srila Prabhupada writes, "To cover the lower part of the body is a principle of human civilization, and when a man or woman forgets this principle, he or she becomes degraded" (Krsna book, Chapter 10).
A male devotee should wear a kaupina and an upper and lower cloth; wearing only a lower cloth is improper. The Hari-bhakti-vilasa states that the right arm should be uncovered when one performs puja; so the chadar should be worn either hanging down on both sides of the neck, wrapped underneath the right arm and over the left shoulder, or wrapped around the waist. A hari-nama chadar may be worn only if it does not hang below the waist; otherwise one is likely to offend the holy name by sitting on it.*

*Hari-nama clothing (or cloth that has the holy name printed on it), should be restricted to chadars worn only in the temple or Deity room or during japa, yajya, or hari-nama-sagkirtana. A devotee should not use articles sewn from hari-nama cloth if the holy name has been cut in the manufacturing process. Although there is no injunction against wearing clothing with pictures of Deities or Vaisnavas, such representations must be respected by not wearing such clothing in unclean places, such as the toilet room. And it is questionable whether it is proper to offer dandavat-pranamas while wearing such clothing. If a hat must be worn in the temple for protection against the cold, it should be functional, not decorative. The same purpose is served in a more traditional way by wrapping the head in a plain-colored scarf or covering the head with a chadar.

There is even an injunction against men wearing an upper cloth of any kind when coming before the Lord in the temple. Srila Prabhupada quotes from the tantras as follows:
"Any [man] who offers respects and obeisances to the Deity while wearing garments on the upper portion of his body is condemned to be a leper for seven births" (Cc. Antya 12.37, purport). This rule is still observed in South India. At the Padmanabha temple in Trivandrum men are not allowed to come before the Deity without first taking off their shirts. Pujaris wear the upper cloth around the waist. This rule does not seem to be strictly followed in North India, however. Although this regulation may not be followed by all (male) devotees, the pujaris may observe it when offering obeisances before they enter the Deity room to start their service.

(L5) Dress Regulations for Women Pujaris and Cooks
Women should be properly dressed in a sari, with their heads covered. They should not use perfume and should part their hair in the middle and braid it or tie it in a bun.

(L5) Unclean and Improper Cloth
A devotee should not wear dirty cloth, especially when cooking or worshiping the Deity. Used cloth that has not been washed and dried again is considered unclean. Cloth worn while sleeping, passing urine or stool, or having sex is unclean. Cloth that touches anything impure, such as wine, meat, blood, a dead body, or a woman in her menstrual period, is also contaminated. Cloth washed by a public laundry service and cloth that, though washed, has become stale are also unclean and therefore unfit to wear during Deity worship. While worshiping the Deity, you should not wear the following types of cloth: brightly-colored cloth (for men), damp cloth, cloth that is too long or too short to be worn properly, stitched or sewn cloth (for men), torn cloth, oil- or dirt-stained cloth, soiled cloth, burnt cloth, or cloth chewed by animals or insects. However, you may wear silk many times before washing it, provided it has not contacted anything impure or been worn in impure places. Unbleached, raw matka (ahimsa) silk is the best for puja.
Sheep's wool is said to be always pure, but still, you should not wear ordinary woolen cloth when worshiping the Deity, because wool particles may fall on the Deity's paraphernalia. However, you may wear wool cloth if it is very fine, "nonsheding" wool, in which case you should reserve these items only for puja. Synthetic cloth should not be worn when worshiping the Deity.

(L5) Color of Cloth
In the Gaudiya Vaisnava tradition, brahmacaris and sannyasis, as well as vanaprasthas not living with their wives wear saffron-colored cloth. Grhasthas and vanaprasthas living with their wives wear either white or yellow cloth. Also, it is common for uninitiated brahmacaris and unmarried "bachelors" to wear white, as the saffron color is reserved for renunciants. On festival days pujaris may wear bright dhotis and chadors of special colors.
One should not wear socks or stockings in the Deity room. (When it's cold, some straw matting or cloth may be spread on the floor during puja.)

After dressing, one should perform simple acamana (see pg. <?> for procedure).

(L4) Identifying Oneself as a Vaisnava (vaisnava-cihna)
The Caitanya-caritamrta (Madhya 24.333) states:
"After this, you should desScribe how one should decorate his body with gopi-candana, wear neck beads. . . ."
And in The Nectar of Devotion we find this passage:
"Persons who put tulasi beads on the neck, who mark twelve places of their bodies as Visnu temples with Visnu's symbolic representations [the four items held in the four hands of Lord Visnu--conch, mace, disc, and lotus], and who have visnu-tilaka on their foreheads are to be understood as the devotees of Lord Visnu in this world. Their presence makes the world purified, and anywhere they remain, they make that place as good as Vaikuntha" (The Nectar of Devotion, Ch. 9; quoted from the Padma Purana).

(L5) Marking the Body with Visnu-Tilaka (urdhva-pundra)
Srla Prabhupada glorifies tilaka in the following Srimad-Bhagavatam purport:
"In Kali-yuga one can hardly acquire gold or jeweled ornaments, but the twelve tilaka marks on the body are sufficient as auspicious decorations to purify the body" (Bhag. 4.12.28, purport).
In the following letters, Srla Prabhupada elaborates:
"So far as your dress is concerned, that is immaterial. But as a soldier you know that every soldier has got a uniform dress according to the army etiquette of regulation. Therefore, the army of Krsna consciousness must have at least the tilaka on the forehead in all conditions. For your business you can wear your naval service uniform; similarly, if you have tilaka on your forehead as a soldier of Krsna consciousness, you may not have so much objection, because it is essential" (letter from Srla Prabhupada, 3 August 1969).
"All of you except a sannyasi may dress yourself just like a fine up-to-date American gentleman, but one must have the tilak, etc., as I have mentioned!" (letter from Srla Prabhupada, 11 October 1967).
*In the temple room devotees should avoid wearing distracting shirts, sweaters, or jackets that have nondevotional, nonsensical slogans or advertisements printed on them, as these disturb the devotional mood. As far as possible, Vaisnavas should avoid wearing trousers and Western dress within the temple. Outside the temple, a devotee may wear whatever clothing he requires for his service. But still a devotee should take care to appear as a gentleman (or lady)--in other words, neat and clean. In any case, Srla Prabhupada stressed the importance of wearing Vaisnava tilaka wherever possible. We should become accustomed to publically identifying themselves as Vaisnavas wherever possible.

After putting on clean cloth, sit on a purified asana (preferably a kuca-grass mat) and apply urdhva-pundra, or visnu-tilaka, on twelve parts of the body. You should not apply tilaka in the bathroom.
Tilaka refers to marks placed on the body using various substances. Urdhva-pundra refers to the two vertical marks placed on the forehead and other parts of the body to indicate surrender to Lord Visnu. The Padma Purana and Yajur Veda state that urdhva-pundra symbolizes the lotus foot of Visnu.
The Padma Purana also says that wearing urdhva-pundra is a mandatory prerequisite for performing yajya, charity, austerity, Vedic study, sandhya rites (such as chanting Gayatri japa), or indeed any spiritual activity. A person without urdhva-pundra is no better than a dead man, and one who wears horizontal marks--in this way breaking the Visnu temple in the form of the vertical lines of urdhva-pundra--goes to hell. The Padma Purana recommends that whoever sees such a person should perform some kind of purification, such as looking at the sun or even bathing in a river or pond with his clothes on.
By contrast, to see someone wearing Vaisnava tilaka is very auspicious. In the Padma Purana Lord Siva says to Parvati that one who sees a Vaisnava brahmana wearing tilaka is freed from all sin, and if he remembers the name of that Vaisnava with devotion he obtains the result of giving everything he owns in charity. In the Brahma Purana the Lord says, "Even if born a candala, or dog-eater, whoever wears visnu-tilaka at the time of death, regardless of where he dies, mounts a Vaikuntha airplane and ascends to My abode. If a man invites a Vaisnava wearing tilaka into his home and feeds him, I liberate twenty generations of that man's family from hell."

If a devotee applies the marks of the Lord and chants His name, the Lord becomes pleased and resides with him. In this way the material body becomes a sanctified temple of the Lord. The Brahma Purana states that a devotee who applies his tilaka with great care while looking in a mirror or looking at his reflection in water goes to the Lord's supreme abode.

The tilaka is applied to twelve parts of the body--that is, on the forehead, navel, heart, throat, sides of the abdomen, arms, shoulders, nape of the neck, and lower back. Applying tilakaon these places and reciting Visnu's names sanctifies and dedicates the body to the Lord's service.

The Hari-bhakti-vilasa mentions that the urdhva-pundra may vary in shape, color, and material according to a devotee's sampradaya, but other features are shared. It should not be crooked, uneven, uncentered, dirty, or bad-smelling. On the forehead, the center portion between the two lines should be open from the eyebrows to the hair line, but should be joined at the bottom. The solid portion may extend three quarters of the way down the nose. Lord Visnu is said to reside in the central portion, while Brahm270resides on the left and Civa on the right.

(L6) Material for Tilaka
Ash, being in the mode of ignorance, and red candana (sandalwood), being in the mode of passion, should not be used for tilaka. Earth, being in the mode of goodness, may be used. The sritxts especially glorify gopi-candana, a special earth from Dvaraka. It is so pure that a cow-killer or any similarly sinful person can become free of sin simply by touching it. The Skanda Purana declares that the person who has tulasi, conch, Salagram sila, dvaraka-cakra, and gopi-candana in his house need not fear going to hell. The Garuda Purana assures us that even if a person performs his rites without the proper mantras or fails to perform craddha rites, if he wears gopi-candana he still receives the permanent benefits of those activities. The Padma Purana quotes Yamaraja as saying that gopi-candana and earth from the base of a tulasi plant are the best materials for making tilaka. If neither of these is available, says the Padma Purana, one may use the earth from the top of a mountain, the bank of a river, a pond, the foot of a bilva tree, the seashore, an ant hill, or especially holy places of pilgrimage such as Sri Raggam, Vegkata-giri, Kurma-ksetra, Varaha-ksetra, Narasimha-tirtha, Dvaraka, or Prayaga. Following in the footsteps of Lord Caitanya, one may also use mud from Radha-kunda in Vrmdavana to make tilaka. Candana that has been offered to the Deity may also be used as tilaka. If none of the above are available, one may apply tilaka usingcaranamrt water from the Deity; if caranamrt is unavailable, plain water may be used.

(L5) Marking the Body with Visnu's Symbols and Names (mudra-dharana)
Mudra means symbol. Mudra-dharana refers to wearing marks on the body representing various symbols of the Lord, such as the conch or disc. Some sampradayas apply mudrapermanently or periodically by pressing hot metal stamps on various parts of the body, either at the time of initiation or on the d Yadaci-tithi at the beginning of caturmasya-vrata. Gaudiya Vaisnavas, however, apply the symbols using gopi-candana. The names of the Lord may also be stamped or written on the body (forehead and chest) with gopi-candana. This is common among Gaudiya Vaisnavas.

(L5) Tulasi Neck Beads (tulasi-kanthi-mala)
Like urdhva-pundra, beads worn around the neck indicate a devotee's surrender to the Lord, and therefore a person wearing tulasi beads around his neck is dear to the Lord. However, a person is an offender if he wears tulasi neck-beads simply to imitate a Vaisnava but is not seriously trying to surrender to the Lord. Some devotees wear other kinds of auspicious malas--either made of tulasi beads, lotus seeds, rope from Jagannatha's ratha, or silk pavitra while performing puja, japa, or other sacred functions; these should be removed when bathing or leaving the temple or house. The kanthi-mala is worn permanently, for the beads protect one from bad dreams, accidents, attack by weapons, and the servants of Yamaraja. Upon seeing tulasi-mala, the Yamadutas flee like leaves scattered by the wind.

(L4) Sipping Water for Purification (Acamana)
The general process of _acamanas_ is as follows: While looking into water cupped in your right hand, chant a _mantra_ directed into that water and then sip the water. Then, as you recite _more mantras_, purify your senses by touching different parts of the upper body. The basic procedure is the same in all types of _acamanas_. The difference lies in the _mantras_ that are chanted while sipping the water. Thus there are Vaidic, Pauranic, Caivite, Tantric, and Vaisnava _acamanas_, which are used in corresponding ceremonies.

In giving the rules for _Vaisnava acamanas_ the _Hari-bhakti-vilasa_ quotes from the _Kacikhandha_, the _Yajavalkyasmriti_, the _Bharadvaja-smriti_, the _Kurma Purana_, and the _Visnu Purana_. These rules are summarized as follows:

A devotee should perform _acamanas_ to achieve physical and mental purity before performing spiritual activities such as applying _tilaka_, chanting Gayatri and _japa_, performing _puja_ and _homa_, observing a _vrata_, taking _prasada_, reading or reciting _castra_ or _mantras_, and meditating. It is also recommended to perform _acamanas_ after rising from bed, bathing, dressing, touching the lips, eating, going to an impure place, spitting or coughing, speaking improper words, touching something impure, and returning from a journey. One should perform _acamanas_ twice before performing a _hana_, chanting Gayatri, worshipping, eating and giving in charity, as well as after going to cremation grounds, touching the lips, and talking to _acandala_.*

*Gaudiya Vaisnavas commonly perform _acamanas_ before performing spiritual activities, as described above. It is less common for them to perform _acamanas_ after the bodily activities mentioned, unless one intends to perform some spiritual activity shortly. Devotees who worship the Deity should know these rules so they can maintain the principle of cleanliness. For more details on purity and impurity (_cuddhi-vicara_), see page <ref>.

The place where a devotee performs _acamanas_ should be pure--i.e., free from hair, bones, ash, or any other impure item.

The water should be cool, fresh, without bubbles or foul odor or taste, and untouched by fingernails, hair, or any impure item. Rain water, being in the mode of passion, should not be used.

Out of respect for a spiritual activity, you should not perform _acamanas_ with your head or throat covered; without wearing the sacred thread (for men); with your _cikha_ untied; without having your _kaupina_ or cloth tucked in at the back; without first cleaning your hands and feet; with shoes on; while standing; or while sitting on shoes or sitting with your knees or feet showing.

(See _Prayoga_ Section <ref> for _acamanas_ procedures)

(L4) Chanting the Gayatri Mantra (Gayatri _japa_)

The Lord explains the power of chanting the Gayatri _mantra_:

"O Brahma, do thou practice spiritual association by means of this _mantra_; then all your desires will be fulfilled"  
_(Brahma-samhita 5.25)_

Srila Prabhupada writes:

"It is stated in the _Brahma-samhita_ that Lord Brahma was initiated into the eighteen-letter _Krsna mantra_, which is generally accepted by all the devotees of Lord Krsna. We follow the same principle because we belong to the Brahma-sampradaya, directly in the disciplic chain from Brahma to Narada, from Narada to Vyasa, from Vyasa to Madhva Muni, from Madhva Muni to Madhavendra Puri, from Madhavendra Puri to Icvara Puri, from Icvara Puri to Lord Caitanya, and gradually to His Divine Grace Bhaktisiddhanta Sarasvati, our divine master. . . The chanting of this holy _mantra_ is the only shelter of the desireless pure devotee of the Lord"  
_(Bhag. 2.9.6, purport)_

_Brahmana_-initiated devotees daily chant the Gayatri _mantras_--Brahma-gayatri* and _Pacuraratrika-gayatri mantras_--at the three junctions (_sandhyas_) of the day, namely sunrise, noon, and sunset. While Lord Caitanya has emphasized hearing and chanting the holy name as the principal _sadhana_, He also showed by His own example that those who are interested in spiritual progress must take _Vaisnava_ (_pacuraratrika_) initiation. Through _pacuraratrika_ initiation a devotee receives _mantras_ that further his purification by helping to tame the restless mind and that are used in Deity worship. Thus both chanting the holy name and receiving _pacuraratrika-mantras_ from a bona fide guru are fundamental to Lord Caitanya's movement. Vedic initiation (_upanayana-samskara_), in which a devotee receives the _Brahma-Gayatri mantra_, has not been given a crucial role in the Gaudiya-sampradaya for several reasons. However, Srila Bhaktisiddhanta Sarasvati Thakura practiced this Vedic _diksa-samskara_ in accordance with the _pacuraratrika_ philosophy that an initiated Vaisnava is even more qualified than _abrahamana_. Thus when he gave _Vaisnava_ _pacuraratrika_ initiation he also gave the Vedic _mantra_ (Brahma-gayatri.) In this way he gave his disciples Vedic initiation. Srila Prabhupada, following in his spiritual master's footsteps, has also combined the Vedic and _pacuraratrika_ initiations. All Vaisnavas who take this initiation (_mantra-diksa_) are duty bound to chant the Gayatri _mantras_ received from the guru thrice daily for the rest of their lives.

*Brahma-gayatri, also known as Surya-Gayatri, is the first Gayatri _mantra_ in the series of _mantras_ chanted by _brahmana_-initiated devotees.

In the _Srimad-Bhagavatam_ (11.27.11), Lord Krsna instructs Uddhava:
"Fixing the mind on Me, the devotee should worship Me by his various prescribed duties, such as chanting the Gayatri mantra at the three junctures of the day. Such performances are enjoined by the Vedas and purify the worshiper of reactions to fruitive activities."

Chanting the Gayatri mantras is a spiritual practice that will continue daily for one's entire life, so one should strive to chant them purely, without offense. Before chanting the mantras, you may prepare yourself by performing acamana, proksana, and bhuta-cuddhi (see pp. <?>). These will aid concentration.

One who does not chant the Gayatri mantras at the proper time is considered to have offended Gayatri-devi, the personification of the sandhyas.* However, exact punctuality according to local dawn and sunset is not critical, especially in extreme northern and southern countries. Pujaris should chant Gayatri in the morning before beginning any services related to Deity worship; others may chant morning Gayatri some time between maggala-arati and guru-puja. If you neglect to chant the Gayatri mantra in the morning, you should chant two sets of mantras at noon. One should chant noon Gayatri between the time the Deities take Their noon offering and the time they take rest in the afternoon. If you neglect both morning and noon Gayatri, you should chant three sets of mantras during the evening sandhya. Evening Gayatri should be chanted no later than the time the Deities take rest. If unusual circumstances make concentrated chanting of Gayatri either difficult or impossible, you should use your discretion to temporarily adjust your normal schedule for performing Gayatri japa.

*Srila Bhaktivedanta Thakura points out that if, while engaged in glorifying the Lord, the proper time for chanting Gayatri passes, it is not an offense to miss the correct time, for such glorification is the essence of Gayatri japa. Still, the devotee should make up the missed chanting at an appropriate time.

Gayatri should be chanted in a clean, peaceful place, ideally in front of the Deities. (Of course, this will not be possible in the early morning before the Deity is awakened, but at noon and in the evening it is possible.) Srila Prabhupada writes:

"It is essential for a devotee to worship the form of the Lord and not only meditate upon the form of the Lord within his mind with the chanting of the mantra given by the spiritual master" (Bhag. 4.8.56, purport).

The castra recommends facing east during the morning and noon sandhyas, and north in the evening. This applies especially if one is outdoors, or where there is no temple or Deity in sight. But if one is in the presence of the Deity or a picture of one's spiritual master, naturally facing the Deity or spiritual master would take precedence over facing the compass directions.*

You may also chant Gayatri mantra while standing knee-deep or waist-deep in a river, or while sitting or standing on the bank of a river. Avoid chanting in a moving vehicle, since distraction is likely; nor should you chant while sitting on a bed, since it is inherently contaminated. Out of respect, you should not chant with your back to a temple, a body of water, fire, or a pippal tree. You should be properly bathed and dressed, with Vaisnava tilaka and tied cikha. Your hands should be covered with your upper cloth while chanting, and you should chant the mantras silently. Although wearing or holding the upavita thread is not integral to chanting Gayatri mantras, while chanting the mantras Gađiya-Vaisnavas traditionally wrap the upavita thread two and a half times around the right thumb. Srila Prabhupada followed this practice.

You should know the meaning of the mantras you are chanting. You should concentrate on the mantras and not engage in other activities simultaneously, such as talking, looking here and there, or pacing back and forth. Avoid yawning, dozing, scratching yourself, or cleaning your nose while chanting. If an important person such as a senior Vaisnava comes while you are chanting Gayatri, you should interrupt your Gayatri japa, give proper reception, and then with the senior Vaisnava's permission resume your activities.

*For ceremonial purposes the direction of the Deity is often considered to be east.

(L.5) Brahmana Thread (yajnopavita or simply upavita)

Srila Prabhupada writes:

"The sacred thread is a sign of those who are competent to study the Vedas from the acarya, or the bona fide spiritual master. . . . The spiritual master accepts only the sincere inquirer as his disciple and gives him the sacred thread" (Bhag. 1.2.3, purport).

The upavita is given to a qualified person who receives Vedic Gayatri mantra. It signifies that he has accepted a spiritual master and is qualified to study the Vedas. The upavita also represents the upper cloth in case of an emergency when a devotee must perform a ceremony but has no upper cloth. According to tradition, women do not wear the upavita. Rather, the husband wears an additional three strands of thread in his upavita on behalf of his wife.
Keep your upavita thread clean by washing it daily during your bath; do this not by removing it from your body but by rubbing it with soap and scrubbing it between your hands. While evacuating, keep the thread wrapped around the right ear. (Since all the holy tirthas reside in the right ear, the thread remains pure in that position even as the rest of the body becomes impure.) After caucu is completed, the thread may be restored to its normal position. One should not be without the upavita at any time.*

*The upavita may be wrapped around the waist while one shaves the head or takes an oil massage. It should not be used for carrying keys or other objects.

(L4) Cleaning and Decorating the Temple (mandira-marjana)
The temple area (kirtana hall) should be cleansed at least once daily. Certain things, such as floors, become contaminated overnight, and thus it is contaminating to walk on a floor if it has not been cleaned in the morning. Therefore, if possible the temple area should be cleaned right before the maggala-arati with plain water or water mixed with a little cow dung. On festival days especially the temple should be decorated with flowers and leaves, and if possible with rice-flower designs on the floor. (For more details on traditional temple decoration, see Volume II of this manual).

(L3) Chapter Two: The Sixty-Four Items of Worship
The Hari-bhakti-vilasa lists sixty-four upacaras for daily Deity worship. Upacaras are the various articles or services offered to the Lord during worship. In this section we will present the sixty-four upacaras, listing them sequentially according to the daily schedule of service.* Wherever appropriate, we will explain the function of the various upacaras and state any regulations governing the selection of the ingredients or the offering of the items.

*In the purport to Caitanya-caritamrta, Madhya-lila 24.334, Srila Prabhupada has included this list of upacaras, in an order that differs slightly from the one given in the Hari-bhakti-vilasa. In this manual we follow the list in the Hari-bhakti-vilasa, since it presents the daily schedule of service in exact sequence.

Within the sixty-four upacaras one will find the sixteen basic items (sodacopacara) offered during the morning puja. Most of the sixteen items are offered several times throughout the day in various ways, and some of these articles have corollary ones that may be offered with the basic items. In this way the list of upacaras expands from sixteen to sixty-four. Srila Sanatana Gosvami points out that one may offer even more items not specifically mentioned in the Hari-bhakti-vilasa, especially on festival days. Thus the worship of the Deity is not limited to sixty-four items.*

*It is not expected that in every temple one will offer all sixty-four items every day, but most of the items can be offered in temples with at least one full-time pujari. As Srila Prabhupada writes, "Sometimes it is impossible to get all sixty-four items; therefore we recommend that at least on the first day of installation all sixty-four items should be available. When the [Deity of the] Lord is established, worship with all sixty-four items should continue as far as possible" (Cc. Madhya 24.334, purport).

(L4) The Sixteen Basic Upacaras (sodacopacara-puja)
In the morning puja, one should offer the principal Deities at least the sixteen basic upacaras, especially if the Deities are in a public temple. Other Deities (either additional Deities in the temple or personal Deities at home) may be offered twelve, ten, or five upacaras during the morning worship, depending on one's means and time.* Pujiaris commonly offer only two or three upacaras in various types of preliminary worship, such as worship of Deity-room doorkeepers, worship of paraphernalia such as the bell, or worship of the Lord's abode (pitha-puja).

*If a salagrama silais present, the main Deities can receive the morning worship of sixteen upacaras through the Salagrama sila. Thus, if there are sets of large marble Deities and small metal Deities, the small Deities need not be bathed daily. However, They should be cleaned daily with a damp cloth and dressed and decorated along with the main Deities. Although They need not be bathed daily when the salagrama silais bathed daily instead, metal Deities should be polished and bathed once a week, or at least every Ekadaci.
The lists of sixteen, twelve, ten, five, three, and two upacaras are given below. <insert diagram here>
The single upacara that must be offered, with or without the other upacaras, is bhakti.

(L4) Waking the Lord
The list of sixty-four upacaras begins with early-morning services to the Deity, including waking Him, offering obeisances, and offering maggala-arati. These activities are called jagrana-seva. What follows is a list of the sixty-four items of worship, with appropriate explanations:

[1] Waking the Lord by chanting of Vedas, stutis, and other verses accompanied by musical instruments, thus offering oneself submissively to the Lord before entering the Deity room for puja (veda-ghosana-vinadi-vadyair vandi-stavair prabodhanam)
Traditionally, in large temples devotees chant Vedic verses to awaken the Lord in the temple. In the Vegkatecvara temple in South India, devotees chant the Vegkatecvara-suprabhata, a hymn specifically meant for waking the Lord. The worshiper should at least ring a bell to draw the Lord's attention and indicate that he would like to offer service. In the Caitanya-caritamrta Srila Prabhupada stresses the importance of having a bell in the temple room for the devotees to ring as they enter the Lord's house:
"There must be a bell hanging in front of the temple room so that whoever comes in the room can ring the bell. This item is called prabodhana, or offering oneself submissively to the Lord. This is the first item [in Deity worship]" (Cc. Madhya 24.334, purport).
The sound of the bell embodies all music. If a devotee lacks instruments and kirtana he should simply ring the bell, for that sound in itself is dear to the Lord. Thus one should worship the bell before worshiping the Lord, as an item of His paraphernalia that is very dear to Him. Many functions of worship require that one ring a bell with a handle.* --The castra states that one who, while worshiping the Lord, rings a bell with a symbol of Garuda or the Lord's cakra on it attains liberation from birth and death.
*A bell with a handle is generally held in the left hand while being rung. When not being used, the bell should always sit on a plate; this is the bell's asana. Whenever offering arati padya and arghya, when bathing the Deity and when offering bhoga, you should ring the bell.

[2] Chanting jaya on seeing the Deity
Srila Prabhupada writes:
"The visitor must chant jaya Sri Radha-Govinda or jaya Sri Radha-Madhava when he rings the bell. In either case, the word jaya must be uttered. One should immediately offer obeisances to the Lord, falling down like a stick" (Caitanya-caritamrta, Madhya 4.334, purport).

[3] Offering obeisances
You should first offer obeisances to the Lord after waking Him, because one should not offer the Lord obeisances when He is resting or bathing. (Nor should one circumambulate the Lord at these times.) Offer obeisances just outside the Deity room, never inside. Within the Deity room, offer pranamas with joined palms (pranama-mudra), by mantra and with the mind.
While offering obeisances, first recite your own spiritual master's pranama-mantra, then Srila Prabhupada's (if it is different), and then the pranama mantras for the Deities present on the altar.
Castra states that one should enter the Deity room in a humble mood, slightly crouching and entering with the right foot first.

[4] Offering maggala-arati*
Srila Prabhupada writes,
"There must be regular maggala-arati in the temple during the early morning, an hour and a half before the sun rises" (Cc. Madhya 24.334, purport).
Srila Prabhupada further emphasizes in his Nectar of Devotion (a summary study of the Bhakti-rasamrta-sindhu) the benefit of seeing the arati performed. He writes,
"In the Skanda Purana there is the following description of the result of seeing arati (worship) of the Deity: 'If someone sees the face of the Lord while arati is going on, he can be relieved of all sinful reactions coming from many, many thousands and millions of years past. He is even excused from the killing of a brahmana or similar prohibited activities'" (The Nectar of Devotion, Ch.9).
Throughout this manual we will use the more common Bengali and Hindi word arati instead of the Sanskrit aratrika.

Arati is also called nirajana, which means waving auspicious items before a person in order to dispel inauspicious influences or elements. All arati ceremonies offered to the Lord are auspicious (maggala), but the first arati of the day, in the early morning, is considered particularly auspicious for all who participate. The maggala-arati (the first arati of the day) should be a full arati, with incense, lamp, water, cloth, flowers, and camara.†

In warm weather, you may also offer the fan at this time.

One should make an offering of milk sweets before maggala-arati. For more details on preparing and offering food, see the first naivedya upacara (number 32), page <?>

*Considering variations in time zones, geography, and seasons, temples should begin maggala-arati no earlier than 4:00 a.m. and generally no later than 5:00 a.m.—provided, of course, the neighbors do not complain about the sound!
†For a desScription of the arati paraphernalia, see the following places in the list of the sixty-four upacaras: incense-no. 29; lamp—no. 30; conch water—no. 8; cloth—no. 22; flowers—no. 28; camara and fan—no. 49. You will find a desScription of how to offer arati in the Prayog section, page. <?>

(L.4). Greeting and Bathing the Lord
This section and the next two sections desScribe the main worship of the day, performed after maggala-arati and concluding with darcana-arati. We will desScribe the next upacara [5] below, after explaining some preliminaries.

(L.5) Gathering Utensils for Worship
Before starting the worship, gather all the required utensils and paraphernalia. The following sections contain some considerations regarding utensils. You will find a desScription of the ingredients for the upacaras in their appropriate places in the list of upacaras below.

(L.6) Conch (cagkha)
The cagkha embodies the qualities of power, purity, and beauty, and it also represents moksa. Being a constant companion of the Lord, it is worshipable. All tirthas in the world reside in the water within the conch. Just seeing or touching the cagkha destroys one's sins. The Lord is generally bathed with water from a conch; you may also use the conch for offering padya, arghya, and acamaniya.

(L.6) Vessels (patra)
Containers for items such as acamana may be made of various substances and have various colors and shapes (a lotus, for example). One may use vessels made of copper, gold, silver, bell metal, clay, stone, wood (such as coconut shells), stainless steel, or brass. The Varaha Purana states that the best of all vessels are those made of copper: "[They] are the purest of the pure, the embodiment of all auspiciousness." While vessels of gold and silver are certainly pure, a container made of copper is not only pure but also purifies the water it contains. As the Lord states in the Varaha Purana (quoted in the Hari-bhakti-vilasa):
"I am more pleased by containers made of copper than by those made of gold, silver, or bell metal."
However, sour substances such as yogurt and lemon should not be kept in copper containers. Therefore madhuparka should be kept in a silver or bell-metal receptacle.
The snana-patra (receptacle for bathing the Deity) should be copper, brass, or bell metal. One may place the Lord on acvattha leaves, banana leaves, or lotus leaves for the bathing ceremony.*
* The best type of snana-patra (also called sana-vedi) has an opening on one side with a long lip, allowing the caranamrtai to drain off into a separate receptacle.
To supply bath water and meet any other water requirements, fill a large, covered pot (lota or gandi), preferably made of copper, and keep it nearby throughout the worship. Another empty container, open at the top, may be used as a throw-out pot (visarjaniya-patra) for all items that have been offered. A third receptacle should be accessible for caranamrta; into this container you can empty the bathing tray (snana-patra) after bathing the Deity.

(L.5) Preliminary Activities of Purification (purvagga-karma)

(L.6) Consecrating Water for Purification (samanya-arghya and vicesa-arghya)
Water is an important element in worship. Not only does it physically purify many items, but when consecrated by Deity mantra, which is nondifferent from the Deity, it gains spiritual potency. The water thus consecrated will be used for proksana (sprinkling for purification) on the place, the articles, and oneself. This process is common to all types of puja, and the various puja manuals give similar methods for making the samanya-arghya, or pure water
prepared in a simple way for general use. One will usually establish samanya-arghya at the start of the worship for use at that time. <see pg. ? in Prayoga>

Before full worship of the main Deity begins, you should establish another arghya, called vicesa-arghya (special arghya). Vicesa-arghya, into which the Deity is invoked and worshiped, is made for the final spiritualization of place, articles, and self. This arghya is also placed into a separate vessel that may contain various other auspicious ingredients and offered to the Lord as the arghya upacara. The vicesa-arghya is generally established in a conch shell, so the process of establishing it is often called cakha-sthapana. In simple worship one may use the samanya-arghya as both samanya- and vicesa-arghya.

(L6) Establishing One's Seat (Asana-sthapana)
Asana means "sitting posture," as well as "a seat." For performing puja (other than arati) you must sit, for in that attitude you can concentrate. The recommended sitting postures arepadma-asana and svastika-asana, with the feet and legs covered by cloth. (See <pg. ?> for a description of these asanas.)

Whenever you perform puja, you should sit on an asana. To sit on the bare floor while performing puja is a seva-aparadha, an offense in Deity worship. Asanas made of wood, stone, earth, bamboo, and grasses other than kuca cause sickness, poverty, and sorrow. Kuca grass, silk, or wool asanas are the most suitable for Vaisnava arcana.

(L6) Arranging Utensils and Articles of Worship (patra-sthapana)
Arrange the articles to be offered and the various containers and other items so that you need not move from your asana and thus disturb your meditation and interrupt the worship. Also take care that offered items will not touch unoffered ones. If they do, the unoffered items become unfit to offer to the Lord.

(L6) Requesting the Spiritual Master's and Previous Acaryas' Blessings (guru-punkti-namaskara)
Before beginning worship, we must always invoke the blessings of our spiritual master and the sampradaya; we should always remember that we are simply assisting our spiritual master and the disciplic succession in worshiping the Lord. Therefore before proceeding, with joined palms (pranama-mudra) mentally prostrate before your guru and the guru-parampara, chanting pranama-mantras.

(L6) Purification of Hands, Flowers, and Materials (kara-cuddhi, puspa-cuddhi, and dravya-cuddhi)
Once seated on your asana with all the paraphernalia assembled, you should purify your hands. If one performs sacred acts with impure hands, everything will become impure. You may purify your hands by rinsing them with water or by rubbing candana on them. When your hands are purified, you may purify other items.

Flowers are purified by proksana (sprinkling with samanya-arghya), mudras,* and mantra.

Articles are spirituallyized by chanting the Deity mula-mantra over them, by proksana with samanya-arghya (which is also infused with the Deity mantra), and by mudras.

*In elaborate worship, mudras may be employed. Mudra refers to hand positions that give the Lord joy. For the worshipper, they serve to help fix his mind on the Lord. There are twenty-four mudras prescribed for Vishnu worship. Some represent His weapons and accoutrements, while others are functional, such as the cakra-mudra, for protection, and the dharma-mudra, for making amrta. Five mudras are especially dear to Krsna--namely, venu, vana-mala, bilva, Srivatsa, and kaustubha; the pujari may display these before the Lord before starting the worship. There are also mudras for each of the sixteen upacaras; while offering each upacara, the worshiper may show the appropriate mudra. (Showing upacara-mudras is not done in Radha-Krsna worship, but could be done in Salagrama sila or Nrsimha worship.) For diagrams and explanations of mudras, see page <p?>.

(L6) Purification of the Elements of the Material Body (bhuta-cuddhi)
Bhuta-cuddhi means "purification of the bodily elements (bhutas)." The material body is filled with sinful desire. Indeed, the very origin of the material body is sinful desire. A person cannot worship the Lord or even approach the Lord in such a condition. As it is said in the castra, nadevo devam arcyat: "Without being on the level of a deva [i.e., pure], one cannot worship the Lord."

The procedure that purifies us of material consciousness and awakens us to awareness our spiritual body, is called bhuta-cuddhi. As the Hari-bhakti-vilasa states:

"The process of purifying one's body made up of the bhutas [earth, water, fire, air, and ether] through association with the transcendental Lord is called bhuta-cuddhi."

Bhuta-cuddhi is a necessary step mentioned in all puja manuals. Utilized in all types of puja, japa, and meditation, it is performed by devotees on all levels of advancement.
Bhuta-cuddhi is accomplished in one of two ways: the first is the elaborate, more or less mechanical method of purging the elements of the body, ultimately arriving at purified consciousness; the second method, which devotees of Krsna favor, entails remembering that one is an eternal servant of Krsna and thus completely spiritual and pure. If one is established in such consciousness, the elements of the body automatically become purified.

In the Bhagavad-gita (18.54), Lord Krsna sums up the characteristics of one who is situated in spiritual (brahma-bhuta) consciousness:
brahma-bhuta prasannatma na cocati na kagksati
samah sarvesu bhutesu mad-bhaktim labhate param

"One who is thus transcendentally situated at once realizes the Supreme Brahma and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me" (Bg. 18.54).

(L5) Preliminary Puja

(L6) Worship of the Spiritual Master (guru-puja)

One must begin each session of worship by worshiping the spiritual master. By this worship the devotee demonstrates his realization that surrender to the spiritual master is the first step in approaching the Lord. Only by pleasing the spiritual master and gaining his mercy, and only by approaching him as the via medium, can one offer anything to the Lord. PacyaratirkasSripture strongly emphasizes this:
"He who first worships the spiritual master and then worships Me [Bhagavan] attains perfection. Otherwise one's worship is fruitless" (Hari-bhakti-vilasa 4.344).

"He who worships someone else before worshiping the guru attains simply misfortune. His worship is useless" (Hari-bhakti-vilasa 4.345).

"One should first come before one's spiritual master, pay obeisances to him, present him with some offering, and worship him with devotion. Having gained his grace, one should then worship the Supreme Lord" (Hari-bhakti-vilasa).

The disciple may worship the spiritual master in a yantra (a diagram with inscribed mantras), a ghata (installed waterpot), a picture, or a murti, or he may worship the guru's shoes, which are nondifferent from him.

Srila Bhaktivinoda Thakura recommends worshiping the spiritual master with sixteen upacaras, but if this is not practical one may worship the guru with twelve, ten, or five upacaras, depending on ability and circumstances. If possible you should perform the worship with the actual articles; if not, you may offer flowers with candana and/or pure water as substitutes for the articles while saying the appropriate mantras. (See "Substitutes for Items of Worship" below.) If this is not possible, then you should at least worship the spiritual master bymanasapuja (worship in the mind).* Conclude the worship with pranamas and a request to the spiritual master to permit you to serve the Lord. <For guru-puja procedure, see page ?>

*These recommendations also apply to the preliminary worship of Lord Caitanya.

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(L6) Substitutes for Items of Worship

In his Bhagavatam purports, Srila Prabhupada writes:
"Here we understand deca-kala to mean 'according to time and country.' . . . [Such Deity paraphernalia] as flower garlands, fruits, and vegetables should be collected according to the country and according to their availability" (Bhag. 4.8.55, purport).

If you lack any item(s) for worshiping the Lord, you may substitute flowers, raw white rice, barley, tulasi leaves, or pure water for the missing article(s). (The easiest and most common substitutes are water and flower petals.) When the time comes to offer the missing article, say the mantra for offering that article and meditate on it as being present as you offer the substitute (water and so on). Then discard the water or flowers into a vessel set aside for that purpose (the visarjaniya-patra). Thus even the poorest person, possessing only a few vessels, flowers, and pure water, can worship the Lord in full opulence by means of mantra, meditation, and devotion and receive the greatest mercy from the Lord. A further note: Even if an article is not missing, you may meditate that you are offering more and/or better quality of that particular article. For example, a scarcity of flowers may force you to offer only one - perhaps not particularly good quality - flower in an arati, but while offering it you can meditate that you are offering a full plate of fragrant roses to the Lord. Such meditation will not go in vain!

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(L6) Worship of Lord Caitanya (gauragga-puja)

Before worshiping Radha and Krsna, the followers of Lord Caitanya first worship Him, for only through Him can we hope to approach the service of Radha-Krsna.* You may perform pujawith sixteen, twelve, ten, or five items (as
in *guru-puja*), or with as many items as possible plus substitute items (see above). You should conclude the worship of Lord Caitanya with *pranamās*, begging His mercy to perform Radha-Kṛṣṇa worship.

Srila Prabhupada writes of the importance of worshiping Gaura-Nitai:

"By serving Gaura-Nityananda one is freed from the entanglements of material existence and thus becomes qualified to worship the Radha-Kṛṣṇa Deity"(*Cc. Adi 8.31, purport*).

*In temples where Gaura-Nitai are the main Deities, it is naturally unnecessary to perform this preliminary worship of Lord Caitanya, since He will be worshiped in full along with Lord Nityananda. In temples where there are Gaura-Nitai Deities and where the main Deities are Radha-Kṛṣṇa or Jagannatha, the *pujari* worshipping Radha-Kṛṣṇa or Jagannatha should do preliminary worship to Lord Caitanya in a picture. If one *pujari* is worshipping all sets of Deities, he should worship Gaura-Nitai before worshiping Radha-Kṛṣṇa. If all the Deities are accepting worship through the *salagrama sila* (as explained further on page <??>), the *pujari* should do preliminary worship of Lord Caitanya in a picture before worshipping the *Salagrama sila*.

(1.5) **Meditation (dhyana)**

In the *Srimad-Bhagavatam* (3.28.18) Lord Kapiladeva instructs His mother on meditation:

"One should therefore meditate upon the Supreme Personality of Godhead and upon His devotees. One should meditate on the eternal form of the Lord until the mind becomes fixed."

*Dhyana* means concentration of the mind on the Lord and His associates, paraphernalia, pastimes, and abode. In Deity worship the object of meditation is the Deity being worshiped. The mind is purified though *bhuta-cuddhi* and becomes spiritualized by concentrating on the Lord's form and pastimes. The form of the Lord in the mind is considered a *murti* (Deity) of the Lord, nondifferent from the Lord Himself, and the worshiper's mind is a *pitha*, or sacred altar for the Lord.

The form of the Lord one meditates on should correspond to authorized desSriptions from bona fide *castra*. Some *pujia* manuals contain verses desSribing the Deity being worshiped, and one may recite these at this time. The important element, however, is not the recitation of the Sanskrit verse or verses but the form of the Lord that the desSription evokes in the mind. Thus if you find that reciting a translation of the original Sanskrit verses in your mother language is more conducive to visualization of the Lord's form in the mind, you should follow this practice.

(1.5) **Internal Worship (manasa-puja)**

After meditating on the form of the Lord, you should engage your mind in worshiping that form. (*Dhyana* is the preparation for *manasa-puja*; whereas *dhyana* is passive, *manasa-puja* is active.) Whatever items you offer externally you should offer internally with full devotion and attention.* Also, whereas the items offered in external worship may be simple due to modest means, in the course of *manasa-puja* one may perform very opulent worship of the Lord. (See *The Nectar of Devotion*, Ch.10, for the story of the brahmana devotee who burned his finger on *manasa-puja* sweet rice.) *Manasa-puja* is the culmination of *dhyana*. The *castra* points out that for one performing *sadhana-bhakti*, the *puja* with paraphernalia is ineffective without *manasa-puja*. *Puja* performed with paraphernalia but without *manasa-puja* may be the cause of offense for the neophyte, for he will tend to see the Deity as a material object. Thus *manasa-puja*, or *antar-yoga*, is essential in all types of Deity worship. Elevated souls (especially *sannyasi*, who are always traveling) often perform only this type of worship, as exemplified in the following passage from the *Caitanya-caritāmṛta*:

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"When Sri Nṛsimhananda Brahmacari heard that Lord Caitanya Mahaprabhu would go to Vṛndavana, he became very pleased and mentally began decorating the way there. First [he] contemplated a broad road starting from the city of Kuliya. He bedecked the road with jewels, upon which he then laid a bed of stemless flowers. He mentally decorated both sides of the road with *bakula* flower trees, and at intervals on both sides he placed lakes of a transcendental nature. These lakes had bathing places constructed with jewels, and they were filled with blossoming lotus flowers. There were various birds chirping, and the water was exactly like nectar. The entire road was surcharged with many cool breezes, which carried the fragrances from various flowers. He carried the construction of this road as far as Kanai Natacala. Within the mind of Nṛsimhananda Brahmacari the road could not be constructed beyond Kanai Natacala. He could not understand why the road's construction could not be completed, and thus he was astonished. With great assurance he then told the devotees that Lord Caitanya would not go to Vṛndavana at that time" (*Cc., Madhya 1.155---161*).
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* *Manasa-puja* should include the same number or more items as the external worship will include, not less. Thus, if worshipping with sixteen items in the external worship, the *manasa-puja* should also include sixteen items.
(L.5) Beginning the Main Worship: Receiving the Lord

[5]-Inviting the Lord by offering Him a seat (asana) and making Him comfortable (svagata)

asana means the situation or setting in which the Lord is being offered a certain type of worship. The Lord is surrounded by his associates, who offer Him various services, and among these associates is one's own spiritual master. Since it is through him that the disciple gains admittance into the Lord's service, the disciple should understand the principal asana to be the seat or position where the spiritual master performs his services to the Lord, as Srila Prabhupada explains in Caitanya-caritamrta (Madhyā 24.334, purport):

"There must be an asana, a sitting place before the altar. This asana is for the spiritual master. The disciple brings everything before the spiritual master, and the spiritual master offers everything to the Supreme Personality of Godhead."

You should also offer an asana to the Lord; a common way is to place flowers or flower petals where He will stand to receive padya, arghya, etc., before the bath.

Svagata* means "welcome" and "comfort." You should ask the Lord if He is comfortable, and then with affection meditate on welcoming Him and satisfying Him nicely. Srila Prabhupada explains:

"Vṛndavana means everyone is engaged how to keep Kṛṣṇa in comfort. This is Vṛndavana. Not for personal comfort. The whole Vṛndavana is engaged, beginning with Mother Yasoda, Nanda Maharaja, the young gopis, and the young cowherd boys; that is Vṛndavana. Kṛṣṇa is the center. So the more we become engaged with the view to giving Kṛṣṇa the comfortable position, that is our aim of life. Then we can be liberated" (A Transcendental Diary, by Hari-sauri dasa). <pg.?; permission!>

After offering the Lord a seat and welcoming Him, remove His nightclothes and then wrap the Lord in a gamcha. Ideally, the gamcha should remain on the Deity throughout the cleaning, polishing (if the Deity is metal), and bathing, and should be removed when the Lord is being dried. At that time offer Him a dry gamcha. (The towel for drying and the dry gamcha are both called agga-vastra, the twenty-second upacara.)

*Śvagata, the second item in the list of sixteen upacaras, is not mentioned as a separate upacara in the list of sixty-four.

[6] Offering a twig for brushing the teeth (danta-kastha or danta-dhavana).

Srila Prabhupada writes:

"After maggala-arati, the Deity is supposed to wash His teeth by using a twig; therefore a twig must be offered"* (Cc. Madhyā 24.334, purport).

You may also offer a tongue scraper at this time.

*Alternatively, you may offer danta-kastha just after waking the Lord, before performing maggala-arati.


Padya, arghya, acamana, and madhuparka are all traditional Vedic ways of welcoming a king or other distinguished guest. Pure water is often offered in place of any or all these items. One may put flowers or tulasi leaves into water and offer it, thinking of the absent items.

Padya, water for washing the Lord's lotus feet, traditionally contains four items: lotus petals, tulasi leaves, darbha grass, and cyama-dhanya (grain). Alternatively, you may simply add rose-water or -petals to water.

You may offer padya before and after the Lord eats, as a reception after asana, after waking the Lord, and before putting Him to rest.

[8] Offering arghya as a sign of welcome and respect (arghya)

Arghya is a mixture of auspicious items offered above or touched to the head of an honored guest as part of reception.* You should ring a bell in his left hand while offering arghya. The arghya mixture may contain flowers, white rice, barley, sesame, darbha grass, kuca tips, white mustard seeds, and gandha (sandalwood paste)--all mixed with water--or it may consist of yogurt, milk, white rice, kuca tips, barley, sesame, and white mustard seeds--all mixed with water. Alternatively, you may simply add sandalwood paste to water. The water for the arghya upacara may be either the samanya-arghya water or the vicesa-arghya water.

*To literally offer a person arghya entails either sprinkling it on his head or offering it into his hands so he can sprinkle it over his own head. Therefore it is said an offering of arghya is made "to the hands." Either way is acceptable, although offering to the hands is better because it is considered more respectful.
[9] Offering Water for Sipping (acamana)

acamana, water for sipping, may contain ground nutmeg, ground clove, and kakkola-berry scent, which make it refreshing for the mouth. acamana may be offered before and after offering food, after bathing or dressing the Lord, and after putting on the Lord's upavita.

Offering madhuparka, then water for sipping.
(madhuparka and punar-acamana)

Madhuparka, composed of the auspicious elements of cow milk, yogurt, ghee, honey, and sugar, is a high-class refreshment given to a respected person. Alternatively, you may offer a mixture of yogurt, honey, and ghee. If honey is unavailable you may use guda (raw sugar); if ghee is unavailable you may use puffed rice, and if yogurt is unavailable you may use milk. According to some authorities, madhuparka should have four parts honey and one part of each of the remaining ingredients.

According to the Grihya-sutras (Acalayana and Paraskara), the way one would accept madhuparka is as follows: While being held in a cup by the worshiper, the recipient of worship would stir it with his thumb and middle finger, sprinkle it in the four directions with the same fingers, take a few drops of it in his mouth three times from the middle of the cup (again with those fingers) and leave the rest.

After madhuparka, again offer acamana. (In the standard list of sixteen upacaras, acamana offered after madhuparka is counted as a separate upacara.)

(1.5) Bathing the Lord (snaniya)

[11] Offering the Lord shoes so He may come to the bathing place (paduka or padukarpana)
Srla Prabhupada writes:
"One should place wooden slippers before the Lord" (Caitanya-caritamrta, Madhya 24.334, purport).

Shoes may be offered whenever the Lord moves from one position to another by showing them briefly prior to moving the Deity. After the reception the Lord is invited to a special bathing area.

[12] Cleaning the Lord's body (agga-majrana).

Clean away all the old flowers, candana, and so on before cleaning the Lord's body with water and a soft cloth. Metal Deities may now be polished with a paste made of ground gopi-candana and fresh lemon juice* or water, and then wiped off with a damp cloth prior to bathing (snaniya). (If the Deity is not waterproof, simply wipe the Lord with a dry cloth.)

*Bottled lemon juice contains impurities and is therefore unacceptable. Some devotees use unblanched almond paste to polish metal Deities.


Fragrant oils may be rubbed on the Lord's body before His bath.* This is an especially auspicious offering on Ekadasi. In some temples the pujaris offer different oils according to the season. For example, in Vrndavana pujaris commonly offer ruh khuc during summer, kadamba and rose during the rainy season, jasmine during autumn, and hina (myrtle) during winter. The pujari should avoid offering synthetic oils, which contain impure chemicals such as alcohol, as well as patchouli oil, which is used in the worship of Lord Civa.

Sanatana Gosvami mentions that one should especially rub the Lord's head with oil.

*The appropriate time to offer the Deity oils or perfumes is just before the Lord's bath (not after magala-arati during the Nrshimha prayers!). Prasada scents that have been offered to the Deity on a cotton swab can be distributed after the greeting of the Deity. One may also scent the Lord's clothing and bedding.

†There are three kinds of hina; one is offered in early winter, one in midwinter, and one in late winter.


The Caitanya-caritamrta (Madhya 24.334, purport) states:
"With a soft, wet sponge one should remove all the oil smeared over the Lord's body."

One should remove ghee with flour only if poyamrta-snana has been offered (see below).

[15] Bathing the Lord in flower water (snana)

As stated in the Caitanya-caritamrta,
"One should bathe the Lord with water in which nicely scented flowers have been soaking for some time" (Caitanya-caritamrta, Madhya 24.334, purport).

**L6. Bathing Ingredients**
The principal element of the bath is pure water, with certain qualifications. Do not collect the water at night, nor touch it with your fingernails. In descending order of quality, the best water for bathing the Deity is Gagga or Yamuna water, then water from any tirtha, water from a river that flows directly to the ocean, water from a tributary river, water from a natural spring, lake, pond, or man-made reservoir, water from a well, and finally water from a pot. Bring the water to a pleasant temperature for bathing, depending on weather - cooler in warm weather and warmer in cool weather.

**L6. Paycamrta-snana**
Paycamrta-snana is generally not offered daily to the Deity, but should be offered daily to the Salagram sila, at least in the temple. It is best to pour each item of paycamrta from a conch over the Deity. The liquids should be neither too cold nor too hot. The following five items (16 to 20) comprise paycamrta-snana.

[16] Bathing the Lord in milk (ksira-snana).

[17] Bathing the Lord in yogurt (dadhi-snana).

[18] Bathing the Lord in ghee (ghrta-snana).

[19] Bathing the Lord in honey (madhu-snana).  
(The honey may be diluted with water to make it more fluid.)

(Dissolve sugar or guda in water and then pour the sweetened water over the Deity.)
After bathing the Lord in paycamrta, remove the ghee by rubbing the Lord's body with powdered barley or wheat flour and then washing Him with warm water. A brush made from the hairs of a cow's tail or from coconut husks may be used to remove dirt from hard-to-reach parts of the Deity's body. After bathing the Deity in warm water, bathe Him in cool water (weather permitting). By adding various ingredients, one may prepare many kinds of water for bathing the Deity. Thus one may bathe the Lord in flower water, scented water, manravater, kuca water, tirtha water, tulasi water, jewel water, gold water, sarvausadhī water (containing mura, jatamansi?, vaca, kusha, cailaja (bitumen), turmeric, daru-haridra, cathi, campaka, and musta?), coconut water, camphor water, or banana water. One may also bathe the Lord in various kinds of fruit juice.*

*We provide a complete desSription of an abhiseka in the second volume of this manual, Naimittika-seva.

**L6. Bathing the Lord with Water (jala-snana)**

[21] Bathing the Lord in water consecrated with mantras (mantra-patha). Srila Prabhupada writes in his Caitanya-caritamrta (Madhya 24.334, purport), "Wash the Deity with water and chant this mantra:
cintamani-prakara-sadmasu kalpa-vrksa-
laksavrtesu surabhir abhipalayantam
laksmi-sahasra-cata-sambhrama-sevyanam
govindam adi-purusam tam aham bhajami"
While bathing the Deity, you should chant verses from the Brahma-samhita; additionally you may chant verses from Srimad-Bhagavatam, Bhagavad-gita, Visnu-sahasra-nama, Purusa-sukta, or other appropriate sSriptures. It is appropriate at this time, especially in elaborate worship, for assisting devotees to play musical instruments, perform kirtana, ring bells, blow conchshells, or play appropriate recorded music or mantra chanting.

[22] Wiping the Lord's body with a soft, dry cloth (agga-vastra or purvabhiragga-vasas?).  
As stated in the Caitanya-caritamrta (Madhya 24.334, purport), "One should dry the entire body [of the Deity] with a towel."
The towels for drying the Lord, as well as the cloth offered in *arati*, should be pure cotton or pure silk. For towels cotton is better than silk because it is absorbent and can be washed repeatedly. All cloths used for drying and offering in *arati* should be washed after each use and dried in a clean place, away from any possible contamination.

(1.5) **Dressing and Worshipping the Lord**
In his description of Madhavendra Puri's installation of the Gopala Deity, Srila Krsnadasa Kaviraja writes, "After the body of the Deity was cleansed, He was dressed very nicely with new garments. Then sandalwood pulp, *tulasi* garlands, and other fragrant flower garlands were placed upon the body of the Deity" (Cc. Madhya 4.63).

[23] **Dressing the Lord (vasas).**
The Lord should be dressed in upper and lower cloth that is durable, soft (not scratchy), clean, untorn, never worn by others, scented, and of variegated colors. The scriptures allow for various local styles in dressing the Lord, but traditional dressing, like traditional cooking, is very dear to Him.
The scriptures say little concerning what colors of clothing to use on different days, but temples use their own traditional colors according to day and season (the Jagannatha temple in Puri, for instance). Many temples in Vrndavana dress the Deity in the color corresponding to the planetary gem of the ruling planet of the day of the week: gold (for the metal gold) or red (for ruby) on Sunday, white or silver (for pearl) on Monday, red or pink (for coral) on Tuesday, green (for emerald) on Wednesday, yellow or orange (for yellow sapphire) on Thursday, white, silver, gold, multicolor, or any color (for diamond) on Friday, and purple, blue, or black (for blue sapphire) on Saturday.*
While this color scheme can be followed, it is not essential. As Srila Prabhupada writes, "All colors may be utilized just suitable to your scheme" (letter from Srila Prabhupada 16 January 1970).
The Deities should be dressed in clothing suitable to the season—warm clothing in the cold season, light in the hot season. Dressing Deities according to season is prominent in traditional temples in Vrndavana.
Srila Prabhupada was displeased when devotees failed to dress the Deities in clothing suitable to the weather: "It is not at all good that the Deities do not have warm clothing for the cold weather" (letter from Srila Prabhupada, November 7, 1975).
* There is no specific color designation for Ekadasi, purnima or amavasya, contrary to popular opinion.

(1.6) **General Dressing Guidelines Given by Srila Prabhupada**
Srila Prabhupada has given many guidelines for Deity worship and temple decoration. The following are some of them:
"The decoration should be so attractive that people when seeing Jagannath will forget all attractiveness of Maya... This is the process of decorating Jagannath. Our eyes are attracted by the beauty of Maya, but if our eyes are attracted by the beauty of Krsna, the Jagannatha, then there is no more chance of our being attracted by Maya" (letter from Srila Prabhupada, 7 June 1968).
"Krsna as He is appearing in our Temples is in the kaishore age, and the dress which I have introduced is His dress of kaishore age. In our Temples the Deities Radha and Krsna are worshiped as Lakshmi Narayana, with all the opulence of Their Majestic Lordship in Dwarka. The worship of Radha-Krsna as They appear in Vrndavan is a very advanced stage" (letter from Srila Prabhupada, 16 January 1970).
"The proper method of dressing Jagannath is as a Ksatriya King, and there is no limit to the opulence you can give him" (letter from Srila Prabhupada, 19 February 1973).

(1.6) **Other details**
Here are some further instructions from Srila Prabhupada regarding the Deity's decorations:
"The peacock feather must be there on Krsna"* (letter from Srila Prabhupada, 8 June 1975).
*Devotees sometimes up to peacock feathers on the crown of Lord Caitanya, as well as on Nityananda and Balarama, worshipping Them as expansions of Krsna. This practice was approved by Srila Prabhupada, although he did not make it a rule. Lord Caitanya may either be offered a peacock feather - honoring His position and occasional mood as the Supreme Personality of Godhead - or decorated without a peacock feather - honoring His mood as a devotee of Krsna (as we do by not offering Him grains on Ekadasi). Lord Nityananda, being an avadhuta and being non-different from Lord Balarama, might also wear a peacock feather, although probably not always. As for Lord Balarama, sastra relates that He would sometimes wear a peacock feather but would more often wear a white feather.
"All [the members of the Panca-tattva] should wear tulasi kanthi beads, not less than two strands, three, four strands or, my Guru Maharaj had five strands. . . . Only Lord Caitanya and Lord Nityananda wear crowns and nosepins" (letter from Srila Prabhupada, 20 November 1971).

"Shall Srimati Radharani's feet be showing? The answer is no, they should never be seen. Krsna's feet, however, should be showing" (letter from Srila Prabhupada, 4 January 1975).

Devotees commonly use pins to fix the Lord's clothing in place. But this must be done carefully, so as not to cause the Lord pain.* Thin thread is often used to suspend the clothing outward from the Deity; such thread should be used as sparingly as possible: the Lord should not look like a puppet on strings. Also, loose threads hanging from the simhasana should not show.

* Do not use Srimati Radharani's outstretched hand to hold pins!


Obviously, you should offer the Lord His sacred thread before putting on His upper garments. The thread should consist of nine strands of white or yellow cotton or silk. Alternatively it may contain three strands of cotton or silk, three of silver, and three of gold. Now you may decorate the Lord's forehead with vertical urdhva-pundra tilaka.* You may also mark the Deity's arms, sides, and throat with urdhva-pundra tilaka. In addition, you may now apply decorative tilaka designs to the Lord's forehead, cheeks, arms, hands, and feet. The tilakamay be mixed with natural coloring agents such as turmeric or kugkuma, and applied with a blunt gold or silver stick, or with a twig from a tulasi plant.

*The word tilaka is generic, referring to all kinds of decorations painted on the body, one of which is the urdhva-pundra mark worn by the Lord and His devotees. Traditionally, Srimati Radharani wears only the red sindura dot on Her forehead, not the urdhva-pundra mark (see conversation with Srila Prabhupada, Tokyo, 22 April 1972).


[26] Applying gandha to the Lord's feet with a tulasi leaf (anulepana)

Srila Prabhupada writes, "Nicely scented oils like liquid sandalwood pulp should be smeared all over the body [of the Deity]" (Cc. Madhya 24.334, purport).

Gandha refers to sandalwood paste, which may be mixed with other ingredients. You may apply it to the Lord's whole body or to His feet, heart, and forehead. After applying gandha, you may fan the Lord to increase the cooling effect. Gandha may be applied with the middle and ring fingers or with the thumb and little finger joined.

Gandha may consist of sandalwood pulp with a pinch of aguru (aloes) and camphor, or two parts musk, four parts sandalwood, three parts kugkuma, and one part camphor. Finely ground tulasi wood may also be added. Do not smear sandalwood, camphor, or any other cooling item when the weather is cool on the Lord's forehead, although you may draw designs with sandalwood paste and use it to apply tulasi leaves to His lotus feet.

L6 Tulasī Leaves and Buds

Now you should offer tulasi leaves to the Lord's lotus feet. Among all the articles offered to the Lord, tulasi is the most highly praised. Indeed, a devotee may worship the Lord perfectly simply by offering Him pure water and tulasi leaves.

You may offer tulasi leaves only to visnu-tattva Deities, but you may place tulasi leaves in the spiritual master's and Srimati Radharani's right hands so they may offer them to the Lord. You should also place them on food offerings on the spiritual master's and Srimati Radharani's plates so they may offer the food to Krsna.

Both the Garuda Purana and the Bhavanaradiya Purana state that tulasi leaves must always be placed on the naivedya, the food being offered:

"Without tulasi, anything done in the way of puja, bathing, and offering of food and drink to the Lord cannot be considered real puja, bathing, or offering. The Lord does not accept any worship or eat or drink anything that is without tulasi."

If tulasi leaves are abundant, you may offer the Lord a tulasi garland. Alternatively, tulasi leaves or mayjaris (buds) may be woven into the Lord's flower garlands.

If fresh tulasi leaves are unavailable, you may use dry tulasi leaves for offering bhoga and for placing on the Lord's lotus feet. If no tulasi leaves are available, during puja you may touch tulasi wood to the Lord's body as an offering of tulasi, and before offering the Lord's meal you may sprinkle the offering lightly with water containing ground tulasi wood. If even tulasiwood is unavailable, you should chant the name of tulasi and perform the worship meditating on her presence.
(See page <ref> for instructions on worshiping tulasi and plucking her leaves.)

[27] Decorating the Lord with jewelery (alakara) <before #26?>
The Caitanya-caritamrta states, "All kinds of ornaments and crowns should be placed on the body" (Cc. Madhya 24.334, purport).
Take care, when removing any ornaments which are held with adhesive material such as putty or beeswax to also remove all of the adhesive from the Deity.

[28] Offering flowers to the Lord's lotus feet (vicitra-divya-puspa)

(1.6) Rules for Offering Flowers
One should offer flowers right side up when offering them singly, but this rule does not apply when offering many flowers. Whenever the Deity moves from one position to another, first offer Him His shoes and then, as an act of submission, offer puspayjali (flowers offered between joined palms). Puspayjali may be offered to the Deity's head, heart, navel, lotus feet, and entire body.
Castra states that the Lord is more pleased with offerings of first-class flowers than with offerings of jewels and gold. Therefore much attention should be given to procuring suitable flowers.
"Krishna belongs to the village atmosphere of Vrindavana, and He is very fond of flowers. . . As far as possible try to increase the quantity of flowers" (letter from Srila Prabhupada, 13 June 1970).
The Hari-bhakti-vilasa dedicates an entire chapter to the subject of flowers. Flowers are a very important item in Deity worship, and thus we should take great care to offer the best flowers possible. Ideally the Deity should have His own flower garden so that He has a plentiful supply of flowers, at least seasonally.

(1.6) Acceptable Flowers for Offering
Offerable flowers are those with a sweet fragrance, especially if they are white or yellow. If these are unavailable, you may offer scentless or dark-colored flowers, as long as they have none of the faults mentioned below. The Hari-bhakti-vilasa particularly glorifies the following flowers: : jati (jasmine: Jasminum grandiflorum), red and white lotuses, malati (jasmine), kadamba (Nauclea cadamba), mango buds, mallika (night-blooming jasmine), double jasmine (Linum usitatissimum), madhavi (spring flower: Gaertnera racemosa), campaka (Michelia campaka), frangipani (a kind of magnolia), acoka (Jonesia asoka roxb.), karnikara (Pterospieternum acerfolium, Cassia fistula, or kanjir), jhinkika (Balena Sristata), karavi (Celosia Sristata, the asatetita plant),yuthika (Jasminum auriculum), mandara (a white variety of Calotropis gigantea), patala (Bignonia suaveolens), bakula (imumops elengi), tila (Sesamum indicum), japa (China rose), bilva (Aegle marmelos, bel, or wood apple), white kutaja, ketaki (Pandanus odoratissimus), piyali?, tagara (Tabernomontana coronaria, moonbeam, or waxflower), palaca(Butea frondosa), kua?, and kumuda (white water lily).
If flowers are unavailable, you may offer leaves (especially tulasi, jambu, mango, amalaki, cami, and tamala leaves) or newly grown grass shoots. If neither leaves nor grass are available, you may substitute pure water.
Srila Prabhupada writes, "There is no question of using paper [or] plastic fruits and flowers for worshiping the deities. If no fresh fruits or flowers are available, then you can decorate with some fresh leaves. You have seen our temples; nowhere do we use such things. . . . We are not after decoration; we are after devotional service for pleasing Krsna's senses. Decoration must be there, of course, to make the temple as opulent as possible for pleasing Krsna. Outside the temple, you can use the plastic ornaments. But not for worship. For daily worship there must be fresh fruit, flowers, and leaves.." (letter from Srila Prabhupada, 26 December 1971).

(1.6) Unofferable Flowers
The Hari-bhakti-vilasa lists unofferable flowers as follows: flowers that are torn, old, or dried up (except lotus, campaka, tulasi, agasta, and bakula); rotten flowers or those infested with or eaten by insects; flowers that have fallen on the ground (except bakula); bad-smelling flowers; scentless flowers (except kuca); flowers from thorny plants (unless fragrant and light-colored, although any color of rose is acceptable); flower buds (except jasmine); flowers with impure things like hair on them; flowers from a cemetery; flowers that have touched an impure object, such as a corpse; flowers held while offering pranamas; flowers collected with or held in the left hand; flowers collected in the lower cloth; flowers that have been placed on the head or ear or that have touched the lower part of the body; flowers smelled by someone; flowers washed by submersion in water (thereby losing their smell and staining whatever cloth they touch); flowers picked in the hottest part of the day or at night; flowers acquired by means of breaking branches or uprooting plants; arka flowers; and dhustura flowers. Also, one should not use stolen flowers or flowers that have been perfumed with oil or another agent.

[29] Offering incense (dhupa)
Srila Prabhupada writes in his *Nectar of Devotion*, "When the devotees smell the good fragrance of the incense which is offered to the Deity, they thus become cured of the poisonous effects of material contamination, as much as one becomes cured of a snakebite by smelling the prescribed medicinal herbs" (The Nectar of Devotion, Ch.9, quoted from the Hari-bhakti-sudhodana).

Incense may be of many varieties. It is popular nowadays to offer incense sticks (agarbatti), since they are convenient to light and offer. Strictly speaking, one can be reasonably sure that all purchased incense sticks contain impure substances—chemicals and possibly animal products. Even "pure sandalwood" incense is inevitably synthetic. These impurities do not make such products unofferable, any more than synthetic jewelry is unofferable. Nonetheless, a higher standard would be to offer only completely pure, non-chemical incense. Ideally, you could make your own combinations of scents that you can make into sticks or burn on charcoals made for this purpose which are available in the market. Such ingredients as the following can be combined in various proportions: frankincense (also rarely available in pure form), camphor, jaggery, honey, sandalwood powder, cow dung; and spices like fenugreek, coriander, cumin, ginger, cinnamon, clove, and cardamom. You can form small, rough balls by using dry-roasted rice flour or barley flour as a base, mixing in ingredients from the above list, and binding the compound with ghee; these balls are then dried. You can then dip the balls in mustard oil before offering them on a burning coal or piece of dried burning cow dung.

In addition to the scheduled aratis, incense can be offered at any time of the day. However, do not light incense when offering bhoga: since the aroma of food is an important element in its enjoyment, it should not be cancelled by the incense aroma. *After* the Lord has taken His meal you may offer incense (especially as part of the arati).

**[30] Offering lamps (dipa)**

Offering lamps to the Deity is highly auspicious both for the one who offers and for those observing. The lamp is considered the main offering of the arati ceremony.

Ghee lamps offered during arati vary widely in shape and size. Traditionally, a ghee lamp must have an odd number of wicks, and more than three. The standard number of wicks for a fullarati is five (payca-dipa); on special occasions one may offer lamps with more wicks or offer five separate lamps in sequence (this is another meaning of payca-dipa). The pujari may also use a flat metal plate as a lamp by placing ghee wicks along the edge of one side, or by placing camphor in the center. Certain types of lamp use long, thin ghee wicks made of cotton wrapped around a kuca-grass stalk. Lamps are usually made of silver, bell metal, brass, copper, and sometimes clay.

The technique for making ghee wicks that burn properly—with just the right amount of ghee, and tapered to a fine point—must be learned from an expert. A camphor lamp may be offered as a single dipa before the ghee lamp, especially at the noon arati. Generally, synthetic camphor is used, since natural camphor is very expensive.

**[31] Counteracting inauspicious influences caused by the glances of evil persons. (drsty-apisarana)**

Srila Prabhupada writes in the *Caitanya-caritamrta*, "Precautions should always be taken so that demons and atheists cannot harm the body of the Lord" (Cc. Madhya 24.334, purport).

One should generally perform drsty-apisarana in special ceremonies (naimittika-seva)—as part of an elaborate abhiseka, for example. At this time, to dispel inauspicious influences one may wave such items as mustard seeds and nim leaves before the Deity.

More generally, as Srila Prabhupada mentions, we should undertake all kinds of precautions to protect the Deities. In particular, metal gates should be installed to protect Them from harm during times when They are unattended.

**[32] Offering food (naivedya)**

Srila Prabhupada writes:

"As far as the eatables are concerned, all items should be first-class preparations. There should be first-class rice, dal, fruit, sweet rice, vegetables, and a variety of foods to be sucked, drunk, and chewed. All the eatables offered to the Deities should be extraordinarily excellent" (Cc. Madhya 24.334, purport). <see bibliography>

(L6) Forbidden foods

Common forbidden foods include meat, mushrooms, garlic, masur- dal (red lentils), burned rice, white eggplant, hemp (marijuana), citron, saps from trees (if not boiled first), buffalo- and goat-milk products, and milk with salt in it.* Also, one should not offer canned or frozen foods to the Deity.

* Salty preparations like soup which include milk are allowed.

"Frozen means nasty. I never take frozen. . . . All rotten, rather the same vegetable, as we have got in India practice, we dry it and keep it. That is tasteful" (conversation with Srila Prabhupada, Vrndavana, 3 November 1976).
"So far the cucumber pickles: As far as possible we should not offer to the Deity things which are prepared by nondevotees. We can accept from them raw fruits, grains, or similar raw things. So far cooking and preparing, that should be strictly limited to the initiated devotees" (letter from Srila Prabhupada, 21 October 1968).
"Vinegar is not good; it is tamasic, in the darkness, nasty food" (letter from Srila Prabhupada, 24 March 1969).
"Concerning the use of sour cream in the temple, it should be stopped immediately. Nothing should be offered to the Deities which is purchased in the stores. Things produced by the karmis should not be offered to Radha-Krsna. Icecream, if you can prepare, is O.K., but not otherwise" (letter from Srila Prabhupada, 6 April 1976).
"Unpolished rice which looks like brown can be used. . . We do not mind polished or unpolished, but doubly-boiled* [siddha rice] mustn't be used. Doubly-boiled rice is considered impure. Sunbaked rice (atapa) is all right" (letter from Srila Prabhupada, 17 October 1967).

*Doubly-boiled rice is also known as parboiled.

"Soya beans and lentils are unofferable" (personal instruction by Srila Prabhupada to Hrdayananda dasa Gosvami).
"Regarding purchasing things in the market, these items are considered as purified when we pay the price for them. That is the general instruction. But when we know something is adulterated, we should avoid it. But unknowingly if something is purchased, that is not our fault. Things which are suspicious, however, should be avoided" (letter from Srila Prabhupada, 21 October 1968).

Since it is offensive to offer anything to Krsna that He will not accept, one should be extremely cautious not to offer (or eat) anything questionable.

(L6) Offerable foods
The Hari-bhakti-vilasa lists some of the foods that may be offered: bilva, amalaki, jujub<.?>, dates, coconut, jackfruit, grapes, tala fruit, lotus root, leafy vegetables, cow-milk products, and items made from grains, ghee, and sugar.
Grains, especially rice, should always be offered with ghee. Rice without ghee is considered asuric. The Lord is pleased when offered items made with ghee, sugar, yogurt, guda, and honey, , and also by chickpea preparations, dals, , soups (wet sabjis), varieties of cakes, and other items that can be licked, chewed, sucked, or drunk.
One may also offer drinks such as sugarcane juice, yogurt drinks, sweetened lemon water, water flavored with cinnamon, camphor, or cardamom, and fruit drinks of various scents and colors.
Many passages in the Caitanya-caritamrta desSribe preparations that please Krsna. Here is a sample, from Antya-lila, desSribing what Lord Caitanya's associates would prepare for Him:
"They offered [Him] pungent preparations made with black pepper, sweet-and-sour preparations, ginger, salty preparations, limes, milk, yogurt, cheese, two or four kinds of spinach, soup made with bitter melon [cukta], eggplant mixed with nimba flowers, and fried patola" (Cc. Antya 10.135---136).
In a letter Srila Prabhupada desSribe foods in the mode of goodness and how to present them to the Lord:
"Foodstuffs in the modes of goodness are wheat, rice, pulse (beans, peas), sugar, honey, butter, and all milk preparations, vegetables, flowers, fruits, grains. So these foods can be offered in any shape, but prepared in various ways by the intelligence of the devotees" (letter from Srila Prabhupada, 13 November 1968).
In his Caitanya-caritamrta, Srila Prabhupada desSribes the best type of rice for Deity offerings:
"In India cukla-caval (white rice) is also called atapa-caval, or rice that has not been boiled before being threshed. Another kind of rice, called siddha-caval (brown rice), is boiled before being threshed. Generally, first-class fine white rice is required for offerings to the Deity" (Cc. Antya 2.103, purport).

A devotee may offer bona fide foods considered delicacies by the local people or preferred by him or his family.* In commenting on a cloka stating that one may offer his own or local favorites, Sanatana Gosvami writes that this means that even though people in general may not like a certain food, if a person prefers it he may offer it. But this refers to foods the Scriptures approves, not those they forbid. Thus if one is fond of a forbidden food, one cannot offer it to the Lord. And thus one cannot eat it. Also, one should not offer even permissible foods that are tasteless, unpalatable, inedible, impure for any reason, or eaten by insects, animals, or people.

*When properly cooked, Krsna likes such preparations as rice, dal, capatis, sabjis, pakauras, and sweet rice. A person who identifies himself as a devotee of Krsna will prefer to offer Him what He likes. Still, if you considers a
local preparation first-class and therefore thinks it would please Krsna, you may offer it to the Lord. The principle is to satisfy Krsna's senses, not one's own.

If nothing else offerable is available, one may offer fruit alone. If even fruit is unavailable, one may offer edible herbs. And if herbs are not available, one may offer pure water while meditating on offering elaborate preparations. If even water is unavailable, one should at least mentally make an offering of bhoga.

(1.6) Food Preparation
Preparing food for the Lord and partaking of the prasadam are very important aspects of Krsna consciousness, as the following quotations indicate:
"Sri Caitanya Mahaprabhu was pleased because He saw how nicely so many varieties of food were prepared for Krsna. Actually, all kinds of prasada are prepared for Krsna, not for the people, but the devotees partake of the prasada with great pleasure" (Cc. Madhya 3.64, purport).
"Sri Caitanya Mahaprabhu approved of all the methods employed in cooking and offering food to Krsna. Indeed, He was so pleased that He said, 'Frankly, I will personally take the lotus feet of anyone who can offer Krsna such nice food and place those lotus feet on My head birth after birth' " (Cc. Madhya 3.65.).
"From the excellence of the arrangements, Madhavendra Puri understood by deduction that only the best food was offered" (Cc. Madhya 4.114).

Devotees should become expert cooks so that only first-class preparations are offered to the Deity. "If in doubt, don't offer." The simple test is to ask yourself, "Would I offer this to my spiritual master if he were personally present?" If you know a preparation is unofferable due to being burned or over-salted, for example, you should not offer it to the Deities or the spiritual master.
Deep-frying should be done in pure ghee, if possible. Ghee used for frying should be regularly replaced.* If ghee is not available or cannot be made, you may use vegetable oil, such as coconut, mustard, sunflower, or peanut oil.

* Ideally, ghee and other oils should be used only once, since each reheating reduces their digestibility. An expert Deity cook will use a minimum amount of ghee for deep-frying and use the remainder for making halava or mixing into rice

(1.7) Kitchen Utensils
As far as possible, a cook should avoid using plastic utensils or containers. Spices are best stored in porcelain or clay containers, or may be stored in brass or stainless steel containers.
The best cooking pots are made of stone. Clay pots (used only once) are ideal for cooking rice. Bell-metal and copper pots, unless tinned on the inside, should not be used for any sour preparation (those containing tomatoes or yogurt), but are very good for all other preparations. Cast iron, if not rusted, may be used for frying but never for boiling; stainless steel, although not considered very high class, may also be used. Cooks should avoid using aluminum pots (they are poisonous) or those made of enameled steel, which can chip and contaminate the offering.

(1.6) The Lord's Daily Menu
A standard menu of bhoga offerings should be established and maintained. To reduce the number of regularly offered items is offensive if it is at all avoidable. To increase their number is permissible if the new standard can positively be maintained. However, there may be occasions when one offers extra preparations without intending to change the regular standard. Feasts, receptions of special guests, seasonal availability of fruits and vegetables, or simply the presence of more cooks than usual may be occasions for offering the Lord extra preparations.*
The time of day and the season should be considered when deciding what preparations to offer the Lord. What follows is a traditional Gaudiy Vaishnava menu for a day's offerings. Although few temples will be able to offer all the items listed, one may learn from this list how the Lord's meals should be balanced and which foods complement each other.

* Actually, there is no limit to the number of bhoga offerings one can make in a day. For example, if preparations intended for public prasada distribution are not ready in time to be offered with the scheduled breakfast offering, they may be offered any time during the late morning. The Lord is unlimited, and He can eat any number of offerings given to Him. In very large temples, where many bhoga offerings are made throughout the day, a functional Deity is installed who simply accepts these offerings.
(L.7) Balya-bhoga
The offering before maggala-arati consists entirely of milk sweets. No grain sweets should be offered at this time. Sweet rice is an exception, as are rasagullas, which sometimes contain grains. Hot milk is generally not offered this early in the morning, since of its effect is to help one fall asleep.

(L.7) Naivedya (offered during morning worship, before greeting the Deities)
The naivedya offering during the morning puja is usually very simple, consisting of some freshly cut fruit and possibly milk sweets.

(L.7) Breakfast (laghu-bhoga)
The following are some combinations of salty preparations. The general principle is that fried things should always be served with a sauce or chutney, while grains should always be served with a somewhat wet sabji:

Pakaura, kachauri (especially kasta-kachauri?), and/or samosa, each with a chutney. Pakaura, kachauri, and/or lucai, each with a sabji (vegetable preparation) or a dal preparation like chickpea sabji or green pea sabji (slightly wet). Khichari with yogurt or karhi, plus pakaura with fried papadam. Bhaji (potato or other vegetable fries) with yogurt.
Non-leafy salad vegetables—that is, tomato, cucumber, and radish—may also be offered at this time, as may acar (pickled fruit), fresh ginger, lemon, and salt.
You may also offer the following at the Lord's breakfast:
Fruits: fresh and in season, or dried.
Sweets: milk and/or grain.
Milk: hot in cool weather, buttermilk or a lightly-scented drink (sarbat) in warm weather.

(L.7) Lunch (Raja-bhoga)
The preparations are listed in the order that they would be served, though in an offering to the Deities they would all be placed on the Lord's plate together. The order of serving may be noted for the distribution of prasada <see Svadhyaya section Prasada-seva, pg. ?>.
1. Salad (optional).
2. Rice (plain white) and capati (served after salad, replenished throughout the meal to accompany the various vegetable preparations).
3. Bitter vegetable (karela, bitter cak).
5. Dal and fried savories (pakaura or bhaji, possibly with chutney).
7. Sabjis (simple, with a slight sauce).
8. Jhol (wet sabji).
10. Yogurt, raita?.
11. Chutney.
12. Grain sweets and/or milk sweets.

(L.7) Afternoon (Vaikalika-bhoga)
Offer fruits, sweets, and drinks at this time. Traditionally, cakes, cookies, and other baked goods are also offered at this time.

(L.7) Evening and Night (Sandhya-bhoga and Ratri-kalina-bhoga)
There are three systems for offering bhoga in the evening and at night:
1. Evening offering: a light meal (like the afternoon offering, consisting mainly of fruit); night offering: a full meal.
2. Evening offering: a full meal; night offering: a light meal.
3. Evening offering: a full meal; night offering: a full meal.
The full meal would include the following:
a) Puri or paratha or kachauri.
b) Dal (slightly thick).
c) Rice (possible, but not necessary).
d) Bhaji (preferable to pakaura).
e) Sabjis (preferably two, medium to heavy, no cheese).
f) Grain sweets and/or milk sweets.
g) Milk (possibly with fruits like banana or mango).
No bitter sabji or spinach should be served in the evening or at night, and no chutney, unless sweet fruit is used, as in banana chutney (but only in the evening, not at night). You should not offer sour-fruit chutneys (such as apple chutney) at these times.

If the evening offering is a full meal and the night offering is light, the night offering should consist of hot milk, sweets, puri or luchi, and a light sabji.
Offer fresh water with every bhoga offering. This water may be scented.* Also, it is traditional to keep a covered cup of drinking water next to each Deity on the altar; these cups should be replenished with fresh water before darsana-arati and before the afternoon dhupa-arati.

* Srila Prabhupada recommended scenting the water with tulasi mayaris.

(L.6) Kitchen Regulations
Just as we must select pure, excellent foods to offer to Krsna, so we must also prepare them purely. To prepare food for the Lord, one must meticulously observe the rules for cleanliness and take the utmost care to prepare the food properly, maintaining the proper consciousness so that the Lord will accept the offering.

Because the consciousness of those who prepare food enters into it--especially where cooking is involved--cooking for the Deities is restricted to devotees with brahma initiation. If a devotee shows brahminical qualities of cleanliness and purity--and thus appears qualified to cook for the Deities--he should approach his spiritual master to give him brahminical initiation.

Srila Prabhupada stressed that only brahmanas should cook for the Lord. He writes,
"Regarding the cooking, a non-brahmin may assist but he cannot cook" (letter from Srila Prabhupada, 24 November 1974).
"You should see that the Deity is tended for and cooked for only by the duly second initiated brahmins" (letter from Srila Prabhupada, 19 December 1974).

"As far as possible non-initiated devotees may not enter the kitchen or Deity area. They can help from outside. Just take care of them so that they may become pure devotees" (letter from Srila Prabhupada, 4 April 1971).

"Unless one is initiated, he cannot cook. One must be regular disciple; then he can do Deity worship. There is no question of the outsiders cooking in the New Delhi temple" (letter from Srila Prabhupada, 11 July 1976).

The Hari-bhakti-vilasa underscores this point:
"Food (especially grains) which is cooked by non-Vaisnavas or by sinful people, or which has not been offered to Visnu, is the same as dog meat"

One should clearly understand the principles of cleanliness--how a person or object becomes contaminated, how contamination is transferred, and how things are purified <(see Cuddhi-vicara pg. ?)>. The consciousness of the cook enters into the food he prepares, and therefore he should strive to be Krsna conscious while in the kitchen. The kitchen, where the Lord's food is prepared, is an extension of the Deity room, where He eats. So the same standard of cleanliness should be maintained in both places.

Srila Prabhupada emphasized that devotees should always maintain the strictest standards of cleanliness. He writes,
"The main thing is that whenever prasadam is offered to the Lord, everything should be very respectfully and cleanly presented and prepared. In Jagannath Puri, the Lord eats fifty-six times. So the Lord can eat as many times as you can offer. But the only thing is, whatever is offered must be with respect and devotion. . . . food which has been offered should never be put back into the refrigerator with the unoffered foods, or brought back into the kitchen. . . . Refrigerator should always be very clean and pure. . . . If there is any food extra, that should be kept separately; and if there is a separate refrigerator, not within the kitchen and not having in it any unoffered foods, then you may have such special refrigerator for leftover prasadam. . . . One should never eat within the kitchen; there is ample place to eat, so why should one eat in the kitchen? Kitchen should be considered as good as the Lord's room, and nobody should wear shoes in the kitchen. Smelling and tasting of foods being prepared for the Lord should never be done. Talking within the kitchen should be only what is necessary for preparing the prasadam or about the Lord, and dirty dishes (those taken from the kitchen and eaten from) should not be brought back into the kitchen (but if there is no other place to wash them, then they should be put into the sink and washed immediately),
hands should always be washed when preparing prasadam, and in this way everything shall be prepared very cleanly and purely.
"What is the difficulty of enforcing these rules? They are rules, and they are simple rules, and must be followed. One must be prepared to follow the rules for Krsna. Otherwise where is the proof that he loves Krsna. And they are not very difficult to follow" (letter from Srila Prabhupada, 16 June 1968).
It is very offensive to the Deity to allow stored foods to go rotten before using them for offerings. Cooks should know which items are available and use them while they are fresh. Srila Prabhupada wrote:
"In the kitchen you should please see that nothing is wasted" (letter from Srila Prabhupada, 10 November 1975).*
"If, in the cooking process, food falls on the floor, if it is raw and can be washed nicely, then it can be offered. But if it is prepared and cannot be washed, then it is not to be offered, but can be eaten rather than be wasted" (letter from Srila Prabhupada, 15 February 1968).

(L.6) Kitchen Rules
(L.7) Kitchen Dress
1. Cover your hair so as to avoid any hair falling into a preparation. If there is even a single hair in the food being offered to the Lord, it is a great offense.
2. Do not wear wool in the kitchen.
3. All clothing must be clean— that is, it must not have been worn in the bathroom, when eating or sleeping, or outside the temple grounds.

(L.7) Personal Cleanliness
1. You should be freshly showered and wearing tilaka and neckbeads.
2. Wash your hands when first entering the kitchen, and wash them again if you touch your face, mouth, or hair, or if you sneeze or cough (having— hopefully— covered your mouth).

(L.7) Food Purity
1. After assembling the ingredients for cooking, wash all vegetables and fruits and anything else that can be washed.
2. If something washable falls on the floor or in a sink, wash it off; if it is unwashable, reject it. Discard anything that falls on your feet, whether it is washable or not.
3. The cook should cover all preparations as soon as they are cooked. If an animal sees a preparation before it is offered, it must be rejected. No one except the cook and the pujari should see the unoffered food.
4. The kitchen staff should cover the ghee used for frying when it is not in use. Old ghee should be replaced regularly with fresh ghee.
5. See to it that all ingredients are properly stored in closed containers.

(L.7) Kitchen and Utensil Cleanliness
1. Devotees who serve in the kitchen should thoroughly clean it regularly, including inside the stoves, ovens, and refrigerators. (Regular cleaning with cowdung is advisable.)
2. The cleaners should scrub the pots after they are used (the sooner they are cleaned after use, the easier they are to clean).
3. No one should eat or drink in the kitchen; nor should anyone use the sink for spitting into or drinking from.
4. Remove all garbage from the kitchen at least once a day.
5. Do not store or "stash" prasada in the kitchen. As soon as possible after the offering, and after the offering plates have been washed, remove all the prasada from the kitchen.

(L.7) Maintaining Proper Consciousness
1. Allow yourself enough time to prepare the offering in good consciousness. "Haste makes waste."
2. Conversation should be restricted to krsna-katha.
3. Do not play recordings of popular music in the kitchen. (An ideal atmosphere is created in the kitchen when the cooks and helpers chant the Hare Krsna mantra aloud while preparing the offering.)
4. The simultaneous presence of men and women in the kitchen should be avoided as far as possible. Usually only Vaisnavas should be allowed in the kitchen, since only trained devotees can properly understand and follow all these rules.

(L.6) Size of the Lord's Offering
Srila Prabhupada writes in his Caitanya-caritamrta:
"[Krsna] does not become hungry like an ordinary human being; nonetheless, He presents Himself as being hungry, and as such, He can eat everything and anything, regardless of quantity. The philosophy underlying Krsna's eating is understandable by our transcendental senses" (Cc. Madhya 4.77, purport).

And in a letter Srila Prabhupada writes:
"Regarding prasadam offering to the Deities, you will take from the cooked foodstuffs in a plate just sufficient for one man's eating, and this prasadam should be offered to the Deity, not the whole quantity. The rest of the foodstuffs may remain in the oven to keep it hot until the devotees accept and honor it"** (letter from Srila Prabhupada, 14 February 1969).

*Certain foods should not be reheated, since their reduced digestibility of may cause disease. The Ayurveda condemns the reheating of rice, sabji, ghee, oil, and medicine.

(L.6) Method of Offering
The naivedya-patra, the plate upon which bhoga is offered, may be made of gold, silver, copper, bell metal, earthenware, plas wood, or a lotus leaf. Although the sRipure does not mention it, stainless steel may also be used. The minimum size is twelve fingers in diameter (nine to ten inches, or about twenty-two cm.), twenty-four fingers is medium sized, and thirty-six fingers in diameter is best.

*A "finger" is the width of a finger.

The following excerpt from Caitanya-caritamrta desSribes an arrangement for a feast for the Lord:
"All the prepared foods were divided into three equal parts. One part was arranged on a metal plate for offering to Lord Krsna. Of the three divisions, one was arranged on a metal plate, and the other two were arranged on plantain leaves. These leaves were not bifurcated, and they were taken from a banana tree that held at least thirty-two bunches of bananas. The two plates were filled very nicely with the kinds of food desSribed below."(Cc. Madhya 3.42--43).

Srila Prabhupada further writes,
"It is advisable that food being offered to the Deity be covered when taken from the kitchen to the Deity room. In that way, others may not see it. Those who are not accustomed to following the advanced regulative devotional principles may desire to eat the food, and that is an offense. Therefore no one should be given a chance to even see it. However, when it is brought before the Deity, it must be uncovered"* (Cc. Madhya 4.124, purport).

*While offering the bhoga, you should be careful not to think of enjoying the food yourself. The ideal example of feeling repentance for having such thoughts is Srila Madhavendra Puri, in relation to Ksira-cora Gopinatha:
"A paramahamsa like Madhavendra Puri is always satisfied in the loving service of the Lord. Material hunger and thirst cannot impede his activities. When he desired to taste a little sweet rice offered to the Deity, he considered that he had committed an offense by desiring to eat what was being offered to the Deity" (Cc. Madhya 4.124).

The crucial position of the spiritual master in the Deity offering is illustrated by the following quotes:
"For offering prasadam simply prayers to the Spiritual Master is sufficient. The process is that everything is offered to the Spiritual Master, and the Spiritual Master is supposed to offer the same foodstuff to the Lord. When a thing is offered to the Spiritual Master, he immediately offers to the Lord. That is the system, and as we come by parampara system, it is our duty to go through the right channel - namely, first the Spiritual Master, then Lord Caitanya, and then Krsna. So when we chant prayers, we do this, Bande ham Sri Guru . . . and gradually to the Goswamis, then to Lord Caitanya, and then to Radha Krsna. That is the praying system. But offering the prasadam to present everything before the Spiritual Master whose picture is also in the altar, means that the Spiritual Master will take care of offering the foodstuff to the Lord. Therefore simply by chanting the prayer to the Spiritual Master, everything will be complete" (letter from Srila Prabhupada, 28 May 1968).

"Yes, you may say the prayer to the spiritual master 3 times, and also the Namo Brahmanya. . . prayer 3 times. Also, you may, after offering to spiritual master, offer to Lord Caitanya by saying the prayer "namo maha-vadanyaya . . ." 3 times, and then offer to Krsna thrice [namo brahmanya-devaya]" (letter from Srila Prabhupada, 22 March 1968).

"Whatever is offered to the Deity actually goes through the Spiritual Master. The Spiritual Master offers to Lord Caitanya, and Lord Caitanya offers it to Krsna. Then Radha Krsna eats or Jagannath eats, then Caitanya Mahaprabhu eats, then the Spiritual Master eats, and it becomes Mahaprasadam. So when you offer something, you think like that and chant the Gayatri Mantra, and then everything is complete. At last, ring the bell, take out the plate, and wipe the place where the plate was kept" (letter from Srila Prabhupada, 16 June 1969).

In the process of offering food, you may reinforce our awareness of being the spiritual master's servant by offering the Lord additional services. For example, since impurities may arise due to subtle entities in the atmosphere or
faults in the preparation or the cook, you may follow certain procedures to purify, spiritualize, and protect the food before offering it to the Lord. This is accomplished by proksana (sprinkling with water), mantra, mudra, and meditation. It is also customary to call the Lord from His throne to His eating place and offer Him a seat and water for washing His feet, hands, and mouth. You may then present the naivedya to the Lord while chanting His mula-mantra. After the meal, you may again offer water for the Lord to wash His feet, hands, and mouth.

**1.6 Duration of Offering**
Srila Prabhupada instructs us in detail on how to please the Lord. He writes,
"Leave Krṣna's plate for 15-20 minutes or more, not more than half an hour" (letter from Srila Prabhupada, 25 January 1968).
Unlike other offerings, naivedya, as the fifteenth upacara offered in morning worship, is usually left very briefly for the Lord to enjoy. You should remain in the Lord's presence, chanting (with closed eyes) the Gayatri mantras while the Lord eats.

**[33] Offering spices (mukha-vasa or mukha-vastu).**
You may offer aromatic seeds, such as anise, fennel, cardamom, or clove, as well as candied ginger, rock candy and dried rose petals, in various mixtures.

**[34] Offering betel (tambula)**
In the Caitanya-caritamrta, Srila Krsnadasa Kaviraja desribes the wonderful way in which the Gopala Deity was served:
"The Deity was first offered many varieties of food, then scented drinking water in new pots, and then water for washing the mouth. Finally pan mixed with a variety of spices was offered. After the last offering of tambula and pan, bhoga-arati was performed. Finally everyone offered various prayers and then obeisances, falling flat before the Deity in full surrender" (Cc. Madhya 4.65--66).
Tambula is a mixture of betel nuts and pan. There are many recipes for preparing it. Unfortunately, in most Western countries the right kind of betel leaves are unavailable. One can usually find the other ingredients at Indian groceries, which may also provide the leaves on special order.
Now you should offer the Lord's prasada to His associates, beginning with your own spiritual master.

**[35] Offering the Lord a resting place (divya-cayya)**
You may offer the Lord a comfortable couch or bed to relax on, as Srila Prabhupada desribes:
"At the proper time, there should be arrangements so that the Lord may take rest in bed" (Cc. Madhya 24.334, purport).
Items 35 through 38 apply to both afternoon worship and morning puja before the darcana-arati. In the afternoon, in addition to the items mentioned, you may offer fresh clothes and additional ornaments. The couch mentioned here can also refer to the paryagkasana, or the asana from which the Lord gives darcana during the day. At such times it is understood that the Lord is lounging on a couch, or paryagka.

**[36] Arranging the Lord's hair (keca-prasadhana)**
Srila Prabhupada writes in his Caitanya-caritamrta,
"The Lord's hair should be combed and decorated" (Cc. Madhya 24.334, purport).
Srimati Radharani's and other sakhi's hair should be braided, never loose. Occasionally the braid(s) may show in the front.

**[37] Offering variously colored clothing, belts, turbans, capes, and so on (divya-vastra)**

**[38] Offering the Lord a crown (mukutam mahat?).**
You may offer one crown in the morning and another in the afternoon or evening; in elaborate worship, dressing and decoration may increase throughout the day from simple to more elaborate.
If a crown or other ornament slips out of place during darcana, it is best to close the curtain before making adjustments on the Deity. For any minor adjustments on the altar but not directly on the Deity, it is not necessary to close the curtain.

**[39] Offering gandha again and decorating the Lord's body with tilaka designs (divya-gandhanulepa)**
After offering the Lord's prasada to His associates and before the morning darcana, you may draw designs on the body of the Lord with candana.
[40] Offering Kaustubha and other wonderful jewels (*kaustubhadi-vibhusana*)
Upacara 38 refers mainly to metal ornaments such as armbands and crowns, while upacara 40 refers primarily to jewelry that includes stones, such as lockets.

[41] Offering varieties of flowers and garlands. (*vicitra-divya-puspa*)
You may also offer a *tulasi* garland to the Lord.
In the afternoon, after waking and dressing the Lord, you may decorate Him with fresh garlands and decorative flowers.

(L.5) Concluding Activities
The following various activities of concluding the *puja* can all be considered as aspects of *pranama*, the sixteenth item of *sodacopacara-puja*.

[42] Offering arati (*maggala-aratrika*)
Before bathing the Lord, we offer Him *maggala-arati* (item 4). After the bath, we again offer Him *dhupa* and *dipa* (items 29 and 30). Now, after dressing and decorating the Lord with additional garments and ornaments, in elaborate service you may worship Him once again. In daily worship, however, one would normally perform this and items 44 through 47 by meditation.

[43] Offering a mirror (*darpa* or *adarca-cubhayana*).
Before the Lord gives *darcana* you should briefly hold a mirror before the Lord for His pleasure, so He can see whether He is properly dressed before appearing in public. The mirror should be held still, not waved around as if it were a ghee lamp!

[44] Taking the Deity to a special mandapa (*cukha-yunena mandapagamanotsava*).

[45] Bringing the Lord back to His throne (*simhasanopaveca*).

[46] Worshipping the Lord again with *padya* and so on. (*padyadyaih punar-arcanai*).
In elaborate worship, whenever the Lord moves from one setting to another to receive services, you may begin those services by offering, *padya*, *arghya*, and *acamaniya*. For even more elaborate worship, add *madhuparka* and *punar-acamaniya*.

[47] Offering the Lord incense and other items, then offering another meal. (*punar-dhupady-arpana, uttama-naivedya*).
Prior to opening the curtain for *darcana-arati*, make a final check to ensure that everything is in its proper place on the altar—that the *guru-parampara* pictures are in the correct order, that pin-cushions haven't been left on the altar, and so on. You can do this when offering the mirror.

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(L.6) Altar Arrangement
The *simhasana*, or altar, may vary in shape and size, depending on the number and types of Deities and the size of the Deity room. Since the *simhasana* is the Lord's *asana*, or place of activity, it should be attractive and kept absolutely clean. If the *simhasana* has a roof, you should regularly clean the top. It there is no roof, there should at least be an umbrella or some type of cloth canopy above the Deities.*1* There should be some arrangement for retiring the Deities from public view. If the temple room is too small to accommodate a separate Deity room with doors, you may hang a curtain to serve this purpose; if the temple room is too small even for that, the curtain may be integrated into the design of the *simhasana*. In this regard Srila Prabhupada writes, "The altar should be so made with curtain, that it may be closed when Krsna and Radha are taking rest" (letter from Srila Prabhupada, 6 May 1968).
The altar should have pictures of the *guru-parampara*, beginning with the Founder-Acarya, Srila Prabhupada, then (left to right when viewing the altar from the front) Srila Bhaktisiddhanta Sarasvati Thakura, Srila Gaurakicora dasa Babaji, and Srila Bhaktivinoda Thakura.*2* Ideally Srila Jagannatha dasa Babaji and the six Gosvamis should also be
included. If the Deity room has more than one altar, the guru-parampara pictures need be on only one altar. A picture of Lord Nrsimhadeva and one of the Payca-tattva should also be present.*3 A picture of the guru of the pujari who is worshiping the Deity must be on the altar during puja. After completing the worship the pujari should place the picture to the side, out of public view. (This, of course, does not apply to Srila Prabhupada's disciples)***

On festival days an appropriate picture commemorating the occasion may be placed on the altar or on a table arrangement next to the altar. For example, a picture of Ramanujacarya or Madhvacarya may be displayed on their appearance days, or a picture of Varahadeva on Varaha Maha-dvadaci.****xxx

*1 If there is a room directly above the altar, some arrangement should be made so that at least the area above the altar is kept clear of persons and functional objects. Potted plants, fencing, or a dome-like structure should be placed in the area above the Deities. Also, bathroom facilities should be kept as far as possible from the Deity room and kitchen.

*2 This is the arrangement established by Srila Prabhupada.

*3 An altar with Sri Sri Gaura-Nitai Deities may have a Payca-tattva picture either on the altar or on the wall to one side of the altar. A temple without Radha-Krsna Deities may have a picture of Radha-Krsna Deities (usually from a nearby Radha-Krsna temple) on the Gaura-Nitai or Payca-tattva altar.

***Pictures of gurus should show the full form, not just the head or the upper portion of the body. One should treat with all respect any pictures that receive worship on the altar, even when such pictures are off the altar. When not on the altar, pictures of the guru should be kept nicely—that is, not stacked with other pictures or stored among the clutter of miscellaneous paraphernalia. Best if they are kept in a standing position on a shelf or table in the Deity room, but out of public view.

****Such occasional additions to the altar are limited to pictures of acaryas belonging to the four Vaisnava sampradayas and avatara listed in the Srimad-Bhagavatam. On appropriate days the picture of a locally respected saint could be displayed on a separate table next to the altar or in the temple room, following the discretion of temple authorities.

You may decorate the altar with wooden, metal, or clay ornamental figurines of auspicious animals like cows, peacocks, and elephants. It is also auspicious to place a conchshell on the altar.***** Srila Prabhupada's books, the literary incarnations of Godhead, may also be placed on the altar. A tulasi plant should also be present, either on or next to the altar (on a stand), at least during the darcana-arati. If a clock is placed on the altar for the pujari, it should not be visible to the public. Near each Deity on the altar should be a cup of drinking water with a metal or cloth cover.

*****Both left-turning and right-turning conch shells are always auspicious and can thus be placed on the altar. Left-turning conch shells are not necessarily Laksmi conch shells, which are extremely rare. Even if a genuine Laksmi conch shell is present, one need not offer it any special worship, especially in temples where Radha-Krsna Deities are worshiped. Worship of Srimati Radharani--the source of Laksmi--includes Laksmi worship. You may place standing or hanging ghee lamps on or around the altar. Although candles may be substituted, they are not considered pure or high class. There should be at least one ghee lamp near the pujari (on the left side of the altar), which should be kept burning throughout each arati.* From this lamp you can light the incense and lamps you offer to the Lord. Ideally, to light the dipa and dhupa you should use a thin stick wrapped with cotton and dipped in ghee. If at all avoidable, fire used in worship should not come directly from matches or hand-held lighters.

*Traditional paycaratrika temples have a lamp that is never allowed to go out (akhanda-dipa). This fire is installed, much as a Deity is installed, and all fire used in worship and cooking is taken from this lamp. A fire extinguisher should always be kept in the Deity room, out of view but easily accessible. Similarly the kitchen should be equipped with a fire-extinguisher.

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[48] Offering betel, then performing maha-arati (divya-tambula-maha-nirajana).

At this time the Lord gives the main darcana of the morning and is again offered an arati, usually a short one consisting of dhupa, puspa, and camara, or dipa and camara, or simplycamara. Before opening the curtain for darcana and arati, the pujari should blow the conch three times from outside the Deity room, as is done for every arati.
Srila Prabhupada has instructed that at this time the devotees should play the recording of Govindam adi-purusam from the Goddess of Fortune album.

Before offering the arati, as a feature of elaborate worship, you may again offer a mirror.

**[49]** Offering *camara* and *umbrella* (*camara-vyajana* and *chatra*)
The Srimad-Bhagavatam describes the upacaras Lord Ramacandra's associates offered Him:
"O King, Lord Bhakata carried Lord Ramacandra's wooden shoes, Sugriva and Vipisana carried a whisk and an excellent fan, Hanuman carried a white umbrella, Carugrana carried a bow and two quivers, and Sitadevi carried a waterpot filled with water from holy places. Agga and carried a sword, and Jambavan, King of the Rksas, carried a golden shield" (Bhag. 9.10.42-43).

A yak-tail *camara* and peacock feather fan or other type of fan is offered at the conclusion of full arati ceremonies. They are both aspects of kingliness service, where the practical function of the camara is to keep flies away from a person and the fan is, of course, to give a cooling effect. In some temples in India there is a mechanical fan arrangement over the head of the Deity which is connected to a chord in the darcana hall, allowing visitors to serve the Lord by fanning him.

**[50]** Singing (*gita*).
Srila Prabhupada writes in his Caitanya-caritamrta, "The Hare Krsna mantra and approved* songs should be sung" (Cc. Madhya 24.334, purport).

The Nectar of Devotion describes the glories of singing the Lord's praises:
"A brahmana who is constantly engaged in singing the glories of the Lord is surely elevated to the same planet as the Supreme Personality of Godhead. Lord Krsna appreciates this singing even more than the prayers offered by Lord Civa" (The Nectar of Devotion, Ch.9; quoted from the Ligga Purana).

* The Stava section of this book contains the standard songs for singing in the temple at various times of the day.

The predominant song is the Hare Krsna *maha-mantra*, preceded by the Payca-tattva mantra.

**[51]** Playing instruments (*vadya*)
Just one should learn to cook nicely to please the Lord, one should strive to please Him by gaining at least some basic skill in playing such musical instruments as the mrdaga and karatalas. In some temples (such as Radharamana in Vrndavana) devotee-musicians regularly play classical Indian music in the evening for the pleasure of the Lord.

**[52]** Dancing (*nartana*)
Srila Prabhupada writes,
"In the Dvaraka-mahatmya the importance of dancing before the Deity is stated by Lord Krsna as follows: 'A person who is in a jubilant spirit, who feels profound devotional ecstasy while dancing before Me, and who manifests different features of bodily expression can burn away all the accumulated sinful reactions he has stocked up for many, many thousands of years' " (The Nectar of Devotion, Ch. 9).

In the same chapter of The Nectar of Devotion is this statement by Narada: " From the body of any person who claps and dances before the Deity, showing manifestations of ecstasy, all the birds of sinful activities fly away upward.' Just as by clapping the hands one can cause many birds to fly away, similarly the birds of all sinful activities which are sitting on the body can be made to fly away simply by dancing and clapping before the Deity of Krsna."

Although it is not offensive to dance in a circle before the Deities, care should be taken not to keep one's back to Them. We must remember that our dancing is for Their pleasure. Especially while the arati ceremony is in progress, devotees' attention should be mainly to the Deities. Also, enthusiastic dancing before the Deities must be tempered with discretion: Wild spinning around which might endanger the Deities must be avoided!

**[53]** Circumambulation of the Deity (*pradaksina*)
Srila Prabhupada writes,
"A person who is circumambulating the Deity of Visnu can counteract the circumambulation of repeated birth and death in this material world" (The Nectar of Devotion, Ch.9; quoted from the Hari-bhakti-sudhodaya).

Walking clockwise around someone, and thus keeping one's right side toward him, is a way of showing respect. By circumambulating the Lord in this way, we worship Him with our whole body. One should not circumambulate someone else in front of the Deity, nor should one circumambulate the Deity only once. As part of the puja, one should circumambulate the Lord three or four times.
Offering Obeisances (astagga-pranama)
Srila Prabhupada writes,
"In the Naradiya Purana there is a statement about bowing down and offering respect to the Deity. It is said there, 'A person who has performed a great ritualistic sacrifice and a person who has simply offered his respectful obeisances by bowing down before the Lord cannot be held as equals.' The person who has executed many great sacrifices will attain the result of his pious activities, but when such results are finished, he has to take birth again on the earthly planet; however, the person who has once offered respects, bowing down before the Deity, will not come back to this world, because he will go directly to the abode of Krsna" (The Nectar of Devotion, Ch. 9).
The Narasimha Purana glorifies offering the Lord pranamas as follows:
"Among all yajyas, the pranama is the best. By one pranama the living entity becomes pure and attains the Lord."
Offering respect by lowering one's body to the floor is called pranama. As an expression of complete surrender to the Lord and of offering one's head beneath His lotus feet, it is an apt conclusion to the worship. In the list of sixteen upacaras, pranama is counted as the sixteenth. One may consider included within it the recitation of stotras, or stava, and pradaksina(circumambulation), the chanting of the Deity's mula-mantra and Gayatri, as well as karmarpana and atma-samarpana. In fact, the whole section titled "Concluding Activities" may be considered an expansion of the pranama upacara. Whereas the other upacaras (except svagata, the offering of welcome) are physical items, the pranama upacara is an offering of the self to the Lord.

Astagga-pranama
Srila Prabhupada writes,
"The word danda means rod or pole. A rod or pole falls straight; similarly, when a devotee offers obeisances to his superior with all eight aggas (parts) of the body, he performs what is called dandavat. Sometimes we only speak of dandavats but actually do not fall down. In any case, dandavat means falling down like a rod before one's superior" (Cc. Madhya 1.67, purport).

Hari-bhakti-vilasa how to offer dandavat-pranama: Offer obeisances with eight aggas - your feet, hands, chest, knees, head, sight, mind, and words. With your two feet and knees, chest, and head touching the ground, and with your eyes downcast and half open, recite a suitable prayer while meditating that your head is under the Lord's lotus feet.

Paycagga-pranama
In executing this pranama, offer obeisances with five aggas - knees, arms, head, intellect, and words. (The chest does not touch the ground.) It is an offense to offer obeisances with only one hand--that is, with one hand extended in front of the head while the other holds a beadbag or other sacred item off the floor. Before offering obeisances, set down anything you are holding.

Men may perform either type of pranama, but women traditionally perform only paycagga-pranama, since their breasts should not touch the earth. The Hari-bhakti-vilasa, emphasizing the importance of pranama, states that whenever offering pranama, one should prostrate at least four times.

One should always offer pranama with the left side of the body facing the Deity. Out of respect for the Lord, the japa should not offer pranama inside the Deity room or too near the Deity.

Recitation of verses (stuti).
In his Caitanya-caritamrita Srila Prabhupada writes,
"One should offer different types of prayers and hymns at the Lord's lotus feet."
In The Nectar of Devotion Srila Prabhupada instructs us on the importance of reciting selected prayers:
"According to great learned scholars, the whole Bhagavad-gita contains many authorized prayers, especially in the Eleventh Chapter, where Arjuna prays to the universal form of the Lord. Similarly, in the Gaumudi-tantra all the verses are called prayers. Again, in Srmd-Bhagavatam there are hundreds of prayers to the Lord. So a devotee should select some of these prayers for his recitation. In Skanda Purana the glories of these prayers are stated as follows: 'Devotees whose tongues are decorated always with prayers to Lord Krsna are always given respect even by the great saintly persons and sages, and such devotees are actually worshipable by the demigods.' . . . In the Nrsimha Purana it is stated, 'Any person who comes before the Deity of Lord Krsna and begins to chant different prayers is immediately relieved from all the reactions of sinful activities and becomes eligible, without any doubt, to enter into the Vaikunthaloka' " (The Nectar of Devotion, Ch. 9).

After engaging his body in the Lord's worship, the devotee uses the medium of sound and the instrument of his tongue to worship the Lord, first through silent japa, then loudly through kirtana (glorification of the Lord's names, qualities, and activities). Japa refers to the silent chanting of mula-mantras and Deity Gayatri mantras (at least ten
times each), given by the guru. One should strive to realize that the mantra is non-different from the Deity one is worshiping. Sit properly on an asana, perform acamana, and cover your right hand with your upper cloth while chanting. (The counting of mantras chanted with the fingers of the right hand should not be exposed to view.) In loud chanting (stuti) you may chant verses from the Vedas, the Puranas, the Payaratra, or other bona fide Vaisnava works praising the Deity. You may also recite works in your native language. The Hari-bhakti-vilasa mentions the recital of the Bhagavad-gita, Visnu-sahasra-nama, and Stava-raja from the Gautamiya-tantra. Srila Bhaktivicoda Thakura recommends that a devotee chant Padya-payaka and Vijayapti-payaka (See Prayoga, page </>. At this time you may also offer your own prayers to the Lord.

[56] Touching the Lord's lotus feet (murdhni Sri-caranabjayoh sthapana)
In his Caitanya-caritamrta, Srila Prabhupada writes,
"One should touch the lotus feet of the Lord with one's head. This may not be possible for everyone, but at least the pujari should do this" (Cc. Madhya 24.334, purport).
After offering all of your activities, you should offer yourself to the Lord. To completely surrender and offer oneself to the Lord is the final act of worship and the goal one is attempting to reach through the process of puja.
It is customary in some traditional temples, especially in South India, to touch a satari<-> to the head of persons taking darcana. The satari is a representation of the Lord's lotus feet, usually made of copper, silver, or gold, which is worshiped along with the main Deity.

[57] Taking caranamrta and flower prasada on one's head (tirtha-nirmalya-dharana)
The Skanda Purana desScribes activities that will remove even the sin of killing a brahmana:
"Receiving the water from the conch shell, devotional service to Visnu, the Lord's flower remnants, bath water, sandalwood remnants, and incense remnants will destroy even the sin of killing a brahmana."
Nirmalya refers to the garlands, flowers, candana, bath water, and tulasi leaves that the pujari has offered to the Lord during the puja. After the the puja is completed, the devotees should accept these items on their heads as the Lord's mercy (prasada).* The goal of puja is to satisfy the Lord; by satisfying the Lord, one receives His mercy. This mercy in the form of nirmalya is the final result. One should not disrespect the nirmalya by stepping on it or leaving it in an unclean place.
* Devotees accept prasada flower garlands by touching them to the head, wearing them and smelling them. They accept Prasada tulasi garlands simply by touching them to the head and smelling them, but not wearing them.
"Drinking the bath water of Visnu is powerful enough to destroy the effects of one million sins such as the killing of other living entities. However, the person who lets even one drop of the sacred bath water fall on the ground must suffer eight million such sinful effects"* (Hari-bhakti-vilasa).
*To avoid spillage, hold your left hand under your right when receiving maha-prasada, nirmalya flowers, tulasi leaves and mayari, or caranamrta. After sipping the caranamrta, touch what remains in your hand to the top of your head. The hand does not require washing after sipping caranamrta, since caranamrta purifies the lips and therefore the lips do not contaminate the hand. The Agastya-samhit states: "The water that has washed the lotus feet of Lord Visnu or a pure Vaisnava is equal to the combined waters of all the places of pilgrimage. After drinking such caranamrta, one does not need to take acamana or wash his hands and mouth".
If, however, a person is going to touch the castra or similarly worshipable objects after taking caranamrta, he should wash his hand.

[58] Taking the food remnants of the Lord (ucchista-bhojana). *(See pg. ? for information on prasada-seva.)*

(L5) Midday, Afternoon, and Evening Worship
The offerings of bhoga and arati at various times during the day are abbreviations of the morning codacopacara-puja. In elaborate worship one may offer dvadacopacara (twelveupacaras) or dacopacara-puja (ten upacaras) at noon (concluding the worship with the regular bhoga and arati), and one may dress the Lord in fresh clothes in the afternoon.

(L5) Night Services (cayana-seva)
If possible, one should dress the Lord in nightclothes before bringing Him to rest. It is traditional in some temples to change the dress prior to the last bhoga offering and arati. Srila Prabhupada instructed devotees in Vrndavana not to change the dress until after the final arati, so that the visiting public would see the Deities in full opulent decoration.
In temples where few if any public visitors are present at that time could have the night dressing either before or after the last bhoga offering and arati.

[59] Sitting at the feet of the Lord in readiness for service (paduvevoddesopavesanam?). Srila Prabhupada writes, "One should sit before the Lord and think that he is massaging the Lord's legs" (Cc. Madhya 24.334, purport).

[60] The Lord's Bed
Make a comfortable bed for the Lord, using soft cloth, flowers, and sweetly scented powders (cayya- vinirmana). Srila Prabhupada writes, "One should decorate the Lord's bed with flowers before the Lord takes His rest" (Cc. Madhya 24.334, purport).

[61] Offering the Lord one's hand, along with His shoes, before bringing Him to His bed (hasta-pradana).
Whenever moving the Deity from one position to another, first make a gesture with the hands together, palms up, indicating the direction toward which you will move the Lord.

[62] Receiving the Lord at His bed with great festivity (cayana-sthanagama-mahotsava).
Srila Prabhupada writes, "One should take the Deity to His bed" (Cc. Madhya 24.334, purport).
One must always carry the Deity with the greatest care and reverence. In most cases it is best if the right hand holds the body of the Deity while the left hand holds the base. Prior to moving, always make sure the place where the Deity will be set is clean.

[63] Washing and then drying the Lord's feet, and offering gandha, flowers, betel, condensed milk, and a fan (padasalana and cayyopaveca-nirajanotsava).
Srila Prabhupada writes, "One should wash the feet of the Lord and then sit Him on the bed" (Cc. Madhya 24.334, purport).
Gandha, flowers, and condensed milk are offered prior to placing the Lord in His bed. Betel and fanning are offered after placing in bed (only fanning if the weather is warm).

[64] Laying the Lord down on His bed and massaging His lotus feet (cesa-parayagka andcyana-pada-samvaha)
The Caitanya-caritamrta states, "One should place the Lord on the bed and then massage His feet" (Cc. Madhya 24.334, purport).
Advaita Acarya's worship of the Lord is described in the following quote from Caitanya-caritamrta:
"After arati was performed for the Deities in the temple, Lord Krsna was made to lie down to rest" (Cc. Madhya 3.59).
Srila Prabhupada further writes, "As far as placing the Deity in the bed is concerned, if the Deity is large and heavy, it is not possible to move Him daily. It is better that a small Deity, which is also worshiped, be taken to the bed. This mantra should be chanted: ayaaccha cayana-sthanam priyabhih saha kecava. 'O Kecava, kindly come to Your bed along with Srimati Radharani.' (Hari-bhakti-vilasa 11.40)
"The Deity should be placed in bed with Srimati Radharani, and this should be indicated by bringing the wooden slippers from the altar to the bedside. When the Deity is laid down, His legs should be massaged. Before laying the Deity down, a pot of milk and sugar should be offered to Him. After taking this thick milk,* the Deity should lie down and should be offered betel nuts and spices to chew" (Cc. Madhya 24.334 purport).
Arrange pillows and bedding in such a way to compensate for the base of the Deity, so that He lies in a horizontal position, with His head on the same level as His feet.
*Remove the thick milk (ghana-dugdha) after offering it; do not leave it overnight in the Deity room.

(L.2) Chapter Three: The Process of Deity Worship
Lord Krsna summarizes the process of Deity worship in Chapter 27 of the Eleventh Canto of Srimad-Bhagavatam. That this quite comprehensive description of payecaratrika-vidhi appears in the Bhagavatam indicates that bhagavata-vidhi complements payecaratrika-vidhi. In this section of <Pancaratrika-prakaca>, we provide the texts of Chapter 27 along with explanatory notes that tie in Lord Krsna's description of Deity worship with the procedures given elsewhere in this manual, and also with some
general concepts of pāyacaratrika-vidhi. Some of these notes are more technical than the purports in this chapter and are meant to supplement them, not replace them. Others are more general, showing how Vaisnava philosophy supports the various procedures in Deity worship. Although to save space we have not included the purports here, anyone using this manual should read them carefully.

(L3) Srimad-Bhagavatam, Eleventh Canto, Chapter Twenty-seven

Text 1: "Sri Uddhava said: My dear Lord, O master of the devotees, please explain to me the prescibed method of worshiping You in Your Deity form. What are the qualifications of those devotees who worship the Deity, on what basis is such worship established, and what is the specific method of worship?"

Explanation: The process of Deity worship is learned in disciplic succession, from the spiritual master and his representatives. The spiritual master must first determine whether the disciple is qualified to be a good pujari. If a devotee is engaged in Deity worship simply because there is no one else available to perform the service, then there is every chance that he or she will commit offenses, for which those who have engaged the unqualified person will be at least partially responsible.

Text 2: "All the great sages repeatedly declare that such worship brings the greatest benefit possible in human life. This is the opinion of Narada Muni, the great Vyasadeva, and my own spiritual master, Brhaspati."

Explanation: The first two verses hint at the philosophical aspect of pāyacaratra-castra known as samhita. The samhita of pāyacaratra deals with most of the philosophical tenets found in the Bhagavatam, focusing on the fact that the Deity form of the Lord is non-different from the original form of the Lord in the spiritual world. According to pāyacaratra texts, the Supreme Personality of Godhead appears in five forms: Para is the original form of the Lord in the spiritual world, Goloka Vrndavana; yuṣa are the four "aides-de-camp" expansions of the Lord--Vasudeva, Sagkarsana, Pradyumna, and Aniruddha; vibhava are the twenty-four expansions of Narayana presiding over the Vaikuntha planets; antaryami isides are in the heart of every living entity as the Paramatma; and arca-vigraha is the Deity form of the Lord appearing in the material world to accept worship. The arca-vigraha includes the other four forms, and therefore the arca-vigraha possesses all the potencies of the Supreme Personality of Godhead.

In his Srimad-Bhagavatam (3.25.35, purport), Srila Prabhupada succinctly explains the significance of the arca-vigraha:
"Mayavadinis and atheists accept the forms of the Deities in the temple of the Lord as idols, but devotees do not worship idols. They directly worship the Personality of Godhead in His arca incarnation. Arca refers to the form which we can worship in our present condition. Actually, in our present state it is not possible to see God in His spiritual form because our material eyes and senses cannot perceive a spiritual form. We cannot even see the spiritual form of the individual soul. When a man dies we cannot see how the spiritual form leaves the body. That is the defect of our material senses. In order to be seen by our material senses, the Supreme Personality of Godhead accepts a favorable form which is called arca-vigraha. This arca-vigraha, sometimes called the arca incarnation, is not different from Him. Just as the Supreme Personality of Godhead accepts various incarnations, He takes on forms made out of matter--clay, wood, metal, and jewels.
"There are many caustic injunctions which give instructions for carving forms of the Lord. These forms are not material. If God is all-pervading, then He is also in the material elements. There is no doubt about it. But the atheists think otherwise. Although they preach that everything is God, when they go to the temple and see the form of the Lord, they deny that He is God. According to their theory, everything is God. Then why is the Deity not God? Actually, they have no conception of God. The devotees' vision, however, is different; their vision is smeared with love of God. As soon as they see the Lord in His different forms, the devotees become saturated with love, for they do not find any difference between the Lord and His form in the temple, as do the atheists. The smiling face of the Deity in the temple is beheld by the devotees as transcendent and spiritual, and the decoration of the body of the Lord is very much appreciated by the devotees.
"It is the duty of the spiritual master to teach how to decorate the Deity in the temple, how to cleanse the temple, and how to worship the Deity. There are different procedures and rules and regulations which are followed in temples of Visnu, and devotees go there and see the Deity, the vigraha, and spiritually enjoy the form because all of the Deities are benevolent. The devotees express their minds before the Deity, and in many instances the Deity also gives answers. But one must be a very elevated devotee in order to be able to speak with the Supreme Lord. Sometimes the Lord informs the devotee through dreams. These exchanges of feelings between the Deity and the devotee are not understandable by atheists, but actually the devotee enjoys them. Kapila Muni is explaining how the devotees see the decorated body and face of the Deity and how they speak with Him in devotional service."
Texts 3---4: "O most magnanimous Lord, the instructions on this process of Deity worship first emanated from Your lotus mouth. Then they were spoken by the great Lord Brahma to his sons, headed by Bhrigu, and by Lord Civa to his wife, Parvati. This process is accepted by and appropriate for all the occupational and spiritual orders of society. Therefore I consider worship of You in Your Deity form to be the most beneficial of all spiritual practices, even for women and _cudras._"

Explanation: _Pacaratra_ was originally spoken by the Lord Himself. Gradually, as it was disseminated via the disciplic succession, the number of recognized _Pacaratra_ texts has expanded to 108. Unlike the Vedic and tantric systems of worship, _paccaratra_ worship is very liberal in that it allows anyone from any social order to worship the Deity, provided the devotee is properly initiated by a bona fide spiritual master into the chanting of _paccaratra-manastras_. As Srila Prabhupada explains, "The transcendental form of eternal bliss and knowledge can be experienced only by our spiritual senses, which can be revived by the chanting of the holy _manastras_, or transcendental sound representations. Such sound should be received from the transparent agency of the bona fide spiritual master, and the chanting may be practiced under the direction of the spiritual master. That will lead us gradually nearer to the Lord. This method is recommended in the _paccaratra_ system, which is both recognized and authorized" (Bhag. 1.5.38, purport). Initiation is considered a second birth, as it transforms a devotee's existence. As the _Hari-bhakti-vilasa_ states:

_yatha kaycana tama
kamsyam rasa-vidhanatah
_tatha diksya-vidhanena
_dvijatvam jayate 

_"Just as bell metal is transformed into gold when mixed with mercury in an alchemical process, so one who is properly trained and initiated by a bona fide spiritual master immediately becomes a brahmana."

<box>(L4) Results of Worshipping the Deity (arcana-phala)

(1.5) _Arcana-siddhi_

The benefits of Deity worship are numerous, as Srila Prabhupada desSribes:

"If one attains perfection in Deity worship, that is called Arcana Siddhi. Arcana Siddhi means simply by Deity worship one goes back to Godhead, immediately after this life" (letter from Srila Prabhupada, 18 March 1969). The following quotations list the results attained by those who worship the Deity:

(1.5) _Developing Love of Krsna_

"So if you carry on your service to Radha and Krsna according to the presSribed rules, your love of Krsna will increase more and more; this you are seeing practically by the Grace of Krsna. . . . We are following the presSribed method of Temple worship, as it is the effective program for developing the highest perfection of pure love of Krsna" (letter from Srila Prabhupada, 16 January 1970).

(1.5) _Peace and Enthusiasm_

"The Deity must be very nicely worshiped, dressed, and fed, etc. In so doing you will always be peaceful and enlivened" (letter from Srila Prabhupada, 8 July 1976).

(1.5) _Preaching Krsna Consciousness_

"So many people are coming to the New Delhi Temple because of the nice Deity worship. This is very good. Keep the standard of Deity worship very nicely" (letter from Srila Prabhupada, 11 July 1976).

(1.5) _Proof of Sincere Service_

"The Deity is proof of the sincere service" (letter from Srila Prabhupada, 10 November 1975).

(1.5) _Living in Vaikuntha_

"So we already are in Vaikuntha by participating in the temple activities" (letter from Srila Prabhupada, 6 November 1974).

(1.5) _Thinking of Krsna Automatically_

"We have also established worship of the Deity in our temple so that all day long one will automatically think of Krsna, He is so kind." (letter from Srila Prabhupada, 7 October 1974).

(1.5) _Maintaining Purity in Health, Mind, and Intelligence_

"By nicely worshiping the Deities, we can be so pure in condition of health, mind, and intelligence" (letter from Srila Prabhupada, 4 November 1973).

(1.5) _Beautifying the Heart and Feeling Transcendental Bliss_

"I am pleased that you are decorating your temple nicely, and the more you decorate the temple beautifully, the more your heart will be beautiful. The example is that the more you decorate the original, the more the reflection automatically is decorated. So our heart is the reflection of the Original Consciousness, Krsna, and
the more Krsna and His paraphernalia are decorated, the more this will be reflected in our heart and we will feel transcendental bliss” (letter from Srila Prabhupada, 27 October 1969).

(5.5) Bringing Yavanas and Mlecchas to Spiritual Life
"Preachers in the Krsna consciousness movement have actually experienced that even the yavanas and mlecchas have taken to spiritual life on the strength of Narada Muni/spacavatriki/vidhi. When mankind follows the disciplic succession, as recommended by Caitanya Mahaprabhu, everyone throughout the world will benefit" (Bhag. 4.27.26, purport).

(5.5) Getting Direct Inspiration
"This is one of the reasons why Uddhava was advised to go to Badarikacrama, where the Lord is personally represented by the Nara-Narayana Deity. One who is transcendently advanced can gain direct inspiration from the temple Deity, and thus a devotee of the Lord always takes shelter of a recognized temple of the Lord in order to make tangible advancement in transcendental knowledge by the grace of the Lord" (Bhag. 3.4.30, purport).

(5.5) Studying All the Vedas
"Anyone who engages in the worship of the Deity, or the form of the Lord in the temple, is understood to be studying all the Vedas twenty-four hours a day. Simply by decorating the Deities of the Lord, Radha and Krsna, in the temple, one very minutely studies the injunctions of the Vedas. Even a neophyte devotee who simply engages in the worship of the Deity is understood to be in direct touch with the purport of Vedic knowledge. As confirmed in Bhagavad-gita (15.15), vedaica sarva arham eva vedyah: the purport of the Vedas is to understand Him, Krsna. One who worships and serves Krsna directly has understood the truths of the Vedas" (Bhag. 4.7.46, purport).

(5.5) Freedom from Poverty
"We worship Laksmi (Radharani) along with Narayana (Krsna). We collect money from various sources, but that money does not belong to anyone but Radha and Krsna (Laksmi-Narayana). If money is utilized in the service of Laksmi-Narayana, the devotee automatically lives in an opulent way" (Bhag. 5.14.24, purport).

Text 5: "O lotus-eyed one, O Supreme Lord of all lords of the universe, please explain to Your devoted servant this means of liberation from the bondage of work."

Explaination: One must be free of the bondage of fruitive activities to attain pure devotional service. By worshiping the Deity under regulation, one easily attains this benefit, as the following quotes attest:

Liberation Without Separate Endeavor
"Upon seeing the charming forms of the Lord, smiling and attractive, and hearing His very pleasing words, the pure devotee almost loses all other consciousness. His senses are freed from all other engagements, and he becomes absorbed in devotional service. Thus in spite of his unwillingness, he attains liberation without separate endeavor" (Bhag. 3.25.36).

(5.5) Imperceptible Liberation: Impersonalists Become Devotees
"There are three divisions of devotees--first-class, second-class, and third-class. Even the third-class devotees are liberated souls. It is explained in this verse that although they do not have knowledge, simply by seeing the beautiful decoration of the Deity in the temple, the devotee is absorbed in thought of Him and loses all other consciousness. Simply by fixing oneself in Krsna consciousness, engaging the senses in the service of the Lord, one is imperceptibly liberated. . . . Even the third-class devotee--who is not advanced in knowledge of the Absolute Truth but simply offers obeisances with great devotion, thinks of the Lord, sees the Lord in the temple, and brings forth flowers and fruits to offer to the Deity--becomes imperceptibly liberated. Citraddhayantu: with great devotion the devotees offer worshipful respects and paraphernalia to the Deity. The Deities of Radha and Krsna, Laksmi and Narayana, and Rama and Sita are very attractive to devotees, so much so that when they see the statue decorated in the temple of the Lord they become fully absorbed in thought of the Lord. That is the state of liberation. In other words, it is confirmed herewith that even a third-class devotee is in the transcendental position, above those who are trying for liberation by speculation or by other methods. Even great impersonalists like Cukadeva Gosvami and the four Kumaras were attracted by the beauty of the Deities in the temple, by the decorations, and by the aroma of tulasi offered to the Lord, and they became devotees. Even though they were in the liberated state, instead of remaining impersonalists they were attracted by the beauty of the Lord and became devotees" (Bhag. 3.35.36, purport).

(5.5) Touching the Deity, One Gets a Spiritual Body
"Arcana-paddhati, daily worship of the Deity, provides an opportunity to touch the body of the Supreme Personality of Godhead, and thus it enables one to be fortunate enough to get a spiritual body and go back to
Godhead. Not only by touching the body of the Supreme Lord, but simply by hearing about His pastimes, chanting His glories, touching His feet, and offering worship—in other words, by serving the Lord somehow or other—one is purified of material contamination. This is the result of touching the Supreme Lord" (Bhag. 8.4.6, purport).

**Text 6:** "The Supreme Personality of Godhead said: My dear Uddhava, there is no end to the innumerable Vedic prescriptions for executing Deity worship; so I shall explain this topic to you briefly, one step at a time."

**Explanation:** Srila Rpa Gosvami distinguishes between principles and details in executing devotional service. In the above verse, "innumerable Vedic prescriptions" refers to the various details in the process of Deity worship. In this chapter of Srimad-Bhagavatam Lord Krsna emphasizes the principles of worship; authorized procedures embodying those principles may vary widely. A good grasp of the principles enables one to apply details appropriately in various situations.

**Text 7:** "One should carefully worship Me by selecting one of the three methods by which I receive saSririce: Vedic, tantric, or mixed."

**Explanation:** Paycaratrika-vidhi is a combination of Vedic and tantric methods of worship: it employs those aspects of Vedic worship directed explicitly to Lord Visnu and those aspects of tantra that are sattvika. Compared to tantric worship, Vedic worship generally uses fewer but longer mantras and simpler, more comprehensive procedures. Vedic mantras are taken directly from the four Vedic sambitas (Rg. Sama, Yajur, and Atharva), while tantric mantras are taken from the tantra agamas (supplements to the Vedas), which various rsis derived from the brahma and aranyaka sections of the Vedas. The Hari-bhakti-vilasa, compiled by Srila Gopala Bhatta Gosvami and edited by Srila Sanatana Gosvami, is the authoritative compendium of paycaratrika-vidhi for the Gaudiya Vaisnavas. It contains quotations from over two hundred castras—Vedic, tantric, and paycaratrika.

"The gosvamis prefer the purificatory process under paycaratrika formulas to the Vedic rites. The paycaratrika system acts on the cudra class of men, supposedly the population of the Kali-yuga, and it is the purificatory process suitable to this age and time" (Bhag. 1.12.13, purport).

**Text 8:** "Now please listen faithfully as I explain exactly how a person who has achieved twice-born status through the relevant Vedic prescriptions should worship Me with devotion."

**Explanation:** The Hari-bhakti-vilasa deals at length with the qualifications one needs to achieve twice-born status. A person must receive proper initiation from a bona fide spiritual master and be trained in sad-acara—proper Vaisnava behavior—before he may worship the Deity. It is the spiritual master's responsibility to train the disciple in all aspects of Krsna consciousness so that he can worship the Deity with the proper attitude. For his part, the disciple must sincerely inquire from the spiritual master how to act properly and worship the Deity in a way that pleases the Lord.

**Text 9:** "A twice-born person should worship Me, his worshipable Lord, without duplicity, offering appropriate paraphernalia in loving devotion to My Deity form or to a form of Me appearing upon the ground, in fire, in the sun, in water, or within the worshiper's own heart."

**Explanation:** The Lord can be worshiped in a variety of forms and elements, and for each of these there is appropriate paraphernalia to offer. Sannyasi mendicants often worship the Lord on the ground by drawing a yantra in the earth, chanting various mantras, and offering water and flowers. One worships the Lord in fire by performing a fire saSririce, especially the paycaratrika nitya-homa, or daily fire saSririce performed in very large temples. One worships the Lord in the sun by chanting the Brahma-gayatri mantra and by offering arghya. One worships the Lord in water either by performing tarpana (offering water oblations while standing in a sacred river or lake) or by worshiping Him in a suitable pot (kalaca) withupacaras. One may worship the Lord within one's own heart by manasa-puja, "worship within the mind." But of all acceptable methods of worship, worship of the Lord's Deity form is considered the best, because in this form the Lord bestows His mercy most readily by revealing His attractive qualities and because the worshiper can render the Deity form the greatest variety of services, all of which are easily performed.

**Text 10:** "[The worshiper] should first purify his body by cleansing his teeth and bathing. Then he should perform a second cleansing by smearing the body with earth and chanting both Vedic and tantric mantras."

**Explanation:** The application of mud referred to here can be understood in two ways: 1) prthvi-snana: after making the body wet and before final rinsing, one smears the body with mud, using it as soap; 2) urdhva-
pundra: applying tilaka markings to the body. Application of tilaka is considered a second purification after a bath.

Text 11: "Fixing the mind on Me, one should worship Me by his various presried duties, such as chanting the Gayatri mantra at the three junctures of the day. Such performances are enjoined by the Vedas and purify the worshiper of reactions to fruitive activities."

Explanation: This and the previous verse constitute a summary of abhigamana, the first limb of paycagga-puja, worship in five aspects. The Paycaratra Scriptures divide Deity worship into five categories of activity. These categories are interrelated and interdependent, making an all-embracing program of service. Although the fourth item, iyya, refers specifically to the direct worship of the Lord, the worship is not complete without the remaining four activities. Here is a brief description of paycagga-puja:

<box>
1. Abhigamana (approaching the temple).
   This includes such preliminary functions as bathing, donning fresh cloth, ornamenting the body with tilaka and tulasi beads, cleaning the temple, removing used articles and cleaning them, and decorating the temple. Generally all activities performed up to and including the early-morning maggala-arati are considered abhigamana.
2. Upadana (gathering articles for worship).
   This includes gathering flowers, suitable fruits, and tulasi leaves and mayaris, preparing cooked foods, and selecting the proper utensils for the worship. More broadly it refers to collecting funds to worship the Deity or help maintain the Lord's temple.
3. Yoga (establishing and becoming fixed in one's spiritual identity).
   This includes cleansing the body of the material conception and assuming a spiritual body fit for service to the Lord, chanting mantras, bhuta-cuddhi (identifying oneself as the servant of the servant of Krsna), and other processes. The worshiper further prepares his consciousness by worshiping the spiritual master and Lord Caitanya before performing the main worship of Krsna. Dhvana (meditation on the form of the Lord) and manasa-puja (worship of the Lord within the mind) may also be considered part of yoga. These purificatory procedures, performed just before the main worship of the Deity, are also called purvagga-karma.
4. Iyya (worship of the Lord).
   This refers to the offering of sixty-four items of worship, or upacaras, such as asana, padya, and sneiva.
5. Svadhyaya (cultivation of devotional service).
   Svadhyaya specifically refers to studying castra, but it can be thought of as including all the processes of spiritual cultivation, including hearing and chanting the names and glories of the Lord, serving the Vaisnavas, respecting rasada, receiving guests, serving tulasi, and serving the holy dhama. Thus studying the castra becomes complete when one follows the instructions of castra and performs these activities.
   From this analysis one can understand that arcana consists of much more than simply offering external articles to the Deity of the Lord; rather, it involves various preparatory and supplementary activities, all of which are necessary to make the worship with external articles successful.
   One can avoid offensiveness in Deity worship by cultivating purity through attentive observance of the rules of abhigamana and yoga. By practicing svadhyaya, a devotee develops and maintains the proper service attitude. Similarly, by conscientiously applying the details of upadana to Deity worship, he remains enthusiastic to please the Lord in the best possible way. Together with the worship of the Deity (iyya), anyone engaged in arcana on the platform of vaidhi sadhana-bhakti must practice these four kinds of activity every day.
<end box>

Text 12: "The Deity form of the Lord is said to appear in eight varieties--stone, wood, metal, earth, paint, sand, the mind, or jewels."

Explanation: That different materials have varying degrees of durability must be taken into consideration when choosing a material to make a Deity for installation and worship. In addition to the materials mentioned in this verse, Srila Prabhupada authorized synthetic materials for making Deities. Unfortunately, some synthetic materials used to make Deities in ISKCON have proved less durable than originally hoped.

One of the eight kinds of Deity is the two-dimensional, painted picture.* The devotee may worship the picture murti with various upacaras, just as he worships a three-dimensionalmurti, although the pujari cannot physically bathe and dress a picture murti. Nonetheless, he may perform the worship in a simple or elaborate manner, as described in the Prayogasection of this manual. Particularly in small temples and homes with a
Payca-tattva picture, a devotee may perform such worship, and in a temple preparing to install Deities, the devotees may worship the picture in preparation and "practice" for the anticipated full Deity worship.

<box>
The Murti of Srila Prabhupada
Traditionally, prominent acaryas are worshiped in a three-dimensional murti, and Srila Prabhupada approved of the worship of his own murti. All the assembled devotees should worship the murti of Srila Prabhupada in the temple daily with candana and flowers, garlands, arati, and kirtana, specifically the singing of Sri Guru-vandana, by Narottama dasa Thakura. Srila Prabhupada specified that his murti should be respected basically in the same manner as his picture on the vyasasana is respected, except that the murti could be dressed. It is not expected that all the upacaras will be offered as in regular Deity worship.
The pujari should dress Srila Prabhupada daily in fresh cloth, according to the climate: warmly in cold weather, lightly in warm weather. Srila Prabhupada's clothes should follow the style he wore as a sannyasi. Dressing should be done behind a screen or curtain, if possible, and by a devotee** who is cuci, that is, clean enough to enter the Deity room. After taking off Srila Prabhupada's worn cloth and before putting on his fresh cloth, the pujari should wipe the murti carefully with a slightly damp towel. In general, but especially when moving and lifting the murti, he must be very careful and respectful. In the evening, the pujari should remove any garlands and sandalwood paste, and if the night is cool, he should wrap Srila Prabhupada in a warm chadar.
** Whether initiated or not, any devotee who is chanting sixteen rounds of the Hare Krsna mantra and following the four regulative principles may perform this service if he or she is properly clean.
Ideally there should be some covering over the vyasasana, such as an umbrella or canopy.
If there is a small metal murti of Srila Prabhupada on the altar, the pujari should offer him standard worship with upacaras, including regular polishing and bathing, as described in Part I, Section II (Guru-puja) <pg ?>
@end box>
*Note: Hand-painted pictures are preferable to photographs of Deities or paintings.

Text 13: "The Deity form of the Lord, who is the shelter of all living entities, can be established in two ways: temporarily or permanently. But a permanent Deity, having been called, can never be sent away, My dear Uddhava."

Explanation: Deities made of durable substances are of two types: fixed and movable. In the fixed forms, the Lord is established once and does not require avahana (calling to be present) at each puja. In some movable murtis the Lord is similarly established once. In those forms that are established temporarily, the pujari must establish the Lord before each worship. Vaisnavas generally do this only for a functional Deity that is being worshiped at a particular occasion. Sometimes, for festival purposes, a murti may be formed out of nondurable substances such as clay, sand, cow dung, sandalwood paste, rice-flour, jaggery, or butter. During Govardhana-puja, for example, Vrjaivasis traditionally fashion a Girirajamurti out of cow dung. (See Volume II of this manual for further details.)
Salagrama sila do not require installation because They are the eternal residence of the Lord. However, devotees often prefer the murti form of the Lord because, being very attractive to the senses, it helps them realize the transcendental beauty of the Lord's eternal form and inspires them to render service.
Because small metal forms of the Lord are convenient to worship with all upacaras, temples usually install one large immovable murti with one or more small murtis of the same form, which are considered nondifferent from the large, immovable form. While the large main Deities are elaborately dressed and decorated, on Their behalf the small metal forms andsalagrama sila receive the worship that is awkward to perform upon the large forms--namely, bathing, offering food, putting to rest, and carrying Their Lordships outside during special festivals. When there are two or more such small murtis, each murti may be worshiped in a particular function: one murti may receive the bath with related upacaras, a second may be only taken on procession or swung in Jhulana-yatra, yet another may only accept the food offerings, and so on.
Note that all types of Deity are installed, either formally or informally. An "uninstalled" Deity means a Deity that is not receiving any worship. When the Deity is installed, He must be worshiped, and He also notes offenses by neglectful worshipers.
As already discussed in the Introduction, the standard of worship one must follow depends on the kind of Deity installed--whether a main temple Deity, a Deity worshiped in a particular way or for a special festival, a general festival Deity, or a household Deity. But in all cases one's worship of the Deity affirms the Lord's presence in the Deity. Therefore all Deity worship must be done under the direction of the spiritual master, who installs the Deity or authorizes His installation, requesting the Lord to appear and accept the worship of his disciples under
his guidance and the guidance of his representatives, according to the standards of worship established for that particular Deity. The Deity installation ceremony* performed by the spiritual master may be very simple or very elaborate, depending on various considerations, but in all cases it should be understood that the Lord is now present in the Deity. Therefore the Deity should always be worshiped at least according to the standard established at the time of installation. Even if a Deity is installed solely to be worshiped during one festival a year (as may be the case with Jagannatha Deities, for Ratha-yatra), it should be determined whether the festival can be observed every year, and what types of service the Deity will be offered whenever the festival is observed. If a Deity is being installed for a traveling preaching party, those who will be worshiping the Deity should decide how the Deity will be worshiped under the different circumstances that may arise.** All such standards should be put in writing and kept for reference.

*Deity installation procedures will be desribed in Volume II of this manual, "Naimittika seva--Festivals and Deity Installation."

**In fact, there may be circumstances when it is impossible to worship traveling Deities. In such cases Their pujari should have an alternative arrangement, such as worshiping the Deities in a picture or, at least, performing manasa-puja, worship of the Lord in the mind.

**Text 14:** "The Deity that is temporarily established can optionally be called forth and sent away, but these two rituals should always be performed when the Deity is traced upon the ground. Bathing should be done with water except if the Deity is made of clay, paint, or wood, in which cases a thorough cleansing without water is enjoined."

**Explanation:** Thorough cleansing of the Deity made of wood, clay, and so on is the process of murti-cuddhi, cleansing the Deity prior to bathing. When a Deity is made of perishable material, one should first wipe the Lord thoroughly with a very slightly damp cloth, and then one may bathe the Deity by pouring water from a conch shell into a bathing receptable placed in front of the Lord. While doing this, the pujari should ring a bell and chant verses such as the Brahma-samhita. He may also place a small mirror in the bathing receptable so he can see the Deity's reflection, which is nondifferent from the Lord. This is how one should bathe Jagannatha Deities.

**Text 15:** "One should worship Me in My Deity forms by offering the most excellent paraphernalia. But a devotee completely freed from material desire may worship Me with whatever he is able to obtain, and may even worship Me within his heart with mental paraphernalia."

**Explanation:** Public temple worship is always performed, at least externally, on the platform of vaidhi-bhakti. Even a devotee on the platform of spontaneous devotion should observe all the temple regulations when worshiping the temple Deity. As far as possible, pujaris in public temples should strive to obtain first-class paraphernalia for offering to the Lord. This is very important. The Supreme Lord is the supreme enjoyer, and to enhance this understanding devotees may go to great lengths to insure the highest quality in their offerings to the Lord. The ideal example in this regard is Raghava Pandita, who won high praise from Lord Caitanya for his conscientious service to the Deity:

<box>
"Sri Caitanya Mahaprabhu then informed everyone, 'Just hear about the pure devotional service rendered to Krsna by Raghava Pandita. Indeed, Raghava Pandita's service is supremely pure and highly accomplished. Apart from other commodities, just hear about his coconut offering. A coconut is sold at the rate of five gandas each. Although he already has hundreds of trees and millions of fruits, he is still very eager to hear about the place where sweet coconut is available. He collects coconut with great endeavor from a place twenty miles away, and he gives four panas each for them. Every day five to seven coconuts are clipped and put into water to keep cool. At the time of offering bhoga, the coconuts are again clipped and cleansed. After holes are made in them, they are offered to Lord Krsna. Lord Krsna used to drink the juice from these coconuts, and sometimes the coconuts were left drained of juice. At other times the coconuts were filled with juice. When Raghava Pandita saw that the juice had been drunk from the coconuts, he was very pleased. He would then break the coconut, take out the pulp, and put it on another plate. After offering the pulp, he would meditate outside the temple door. In the meantime, Lord Krsna, having eaten the pulp, would leave the plate empty. Sometimes, after eating the pulp, Krsna would fill the plate again with new pulp. In this way, Raghava Pandita's faith increases, and he floats in an ocean of love. One day it so happened that about ten coconuts were properly
clipped and brought by a servant to offer to the Deity. When the coconuts were brought, there was little time to offer them because it was already late. The servant, holding the container of coconuts, remained standing at the door. Raghava Pandita then saw that the servant touched the ceiling above the door and then touched the coconuts with the same hand. Raghava Pandita then said, 'People are always coming and going through that door. The dust from their feet blows up and touches the ceiling. After touching the ceiling above the door, you have touched the coconuts. Now they are no longer fit to be offered to Kṛṣṇa because they are contaminated.' Such was the service of Raghava Pandita. He did not accept the coconuts but threw them over the wall. His service is purely based on unalloyed love, and it conquers the whole world. Thereafter, Raghava Pandita had other coconuts gathered, cleansed, and clipped, and with great attention he offered them to the Deity to eat. In this way he collected excellent bananas, mangoes, oranges, jackfruits, and whatever first-class fruits from distant villages he had heard about. All these fruits were collected from distant places and were bought at a high price. After trimming them with great care and purity, Raghava Pandita offered them to the Deity. Thus with great care and attention Raghava Pandita would prepare spinach, other vegetables, radishes, fruits, chopped rice, powdered rice, and sweetmeats. He prepared cakes, sweet rice, concentrated milk, and everything else with great attention, and the cooking conditions were purified so that the food was first class and delicious. Raghava Pandita would also offer all kinds of pickles, such as kacamdi. He offered various scents, garments, ornaments, and the best of everything. Thus Raghava Pandita would serve the Lord in an incomparable way. Everyone was very satisfied just to see him” (Cc. Madhya 15.69---91).

Texts 16----17: "In worshipping the temple Deity, my dear Uddhava, bathing and decoration are the most pleasing offerings. For the Deity traced on sacred ground, the process of śrīattva-vinśya is most dear. Oblations of sesame and barley soaked in ghee are the preferred offering to the saSrificial fire, whereas worship consisting of upasthaṇa and arghya is preferred for the sun. One should worship Me in the form of water by offering water itself. Actually, whatever is offered to Me with faith by My devotee—even if only a little water—is most dear to Me."

Explanation: Especially in public temple worship, the Deity will not necessarily be pleased simply by the pujari's devotion alone; rather, the devotees must show their devotion by strenuously trying to offer nice presentations, as mentioned in this verse. Sīla Prabhūpada has stipulated five main items one can offer to the Deity to please Him: first-class scents, flowers, food, clothes, and ornaments. However simple or elaborate the Deity worship is in a particular temple, special care should be taken that these five kinds of paraphernalia are of a very high standard.

Generally, the Deity worship in a home will be less opulent than that in a temple, but in both cases everything should be offered with devotion.

Texts 15 to 18 deal with the subject of upadana, selecting and gathering items for worship.

Text 18: "Even very opulent presentations do not satisfy Me if they are offered by nondevotees. But I am pleased by any insignificant offering made by My loving devotees, and I am certainly most pleased when nice presentations of fragrant oil, incense, flowers, and palatable foods are offered with love."

Explanation: To help develop the proper attitude for Deity worship, one should read, hear, and remember pastimes in which the Lord accepts some offering from His devotee (good examples are found in Kṛṣṇa book, chapters 80, “The Brahmava Sudama Blessed by Lord Kṛṣṇa,” and 23, “Delivering the Wives of the Brahmanas Who Performed SaSrifices”). In the following prayer from the Stava-māla, Śrīla Rupa Gosvami aptly expresses the devotional attitude one should adopt in making an offering to the Lord:

"O enemy of the Mura demon, as You happily accepted the eatables from the wives of the brahmanas of Mathura, the banana peels of Vidura, the butter, yogurt, and milk of the cows of the Vraja area, the handful of chopped rice from your friend Sudama, the milk from the nipples of mother Yacoda, and the sweets offered with love by the gopis of the Vraja area, please accept my gift with the same pleasure."

Text 19: "After cleansing himself and collecting all the paraphernalia, the worshiper should arrange his own seat with blades of kuca grass whose tips point eastward. He should then sit facing either east or north, or else, if the Deity is fixed in one place, he should sit directly facing the Deity.”

Explanation: A movable Deity should face either west or south when being bathed, or in such a direction that the pujari faces the main stationary Deity.

Text 20: "The devotee should sanctify the various parts of his body by touching them and chanting mantras. He should do the same for My Deity form, and then with his hands he should clean the Deity of old flowers and the
remnants of previous offerings. He should properly prepare the sacred pot and the vessel containing water for sprinkling."

**Explanation:** Texts 19 and 20 desSribe *atma-cuddhi* (cleansing oneself) and *upadana* (collecting items for worship), then *asana-sthapana* (establishing one's seat), *nyasa* (placing *mantras* on parts of the body), *murti-cuddhi* (cleansing the Deity prior to bathing), *ghata-sthapana* or *kalaca-sthapana* (establishing a sacred pot for worshipping or bathing the Deity), and *samanya-arghya*, or *proksaniya-patra-sthapana* (establishing the vessel of water used for sprinkling as purification).

*Nyasa* refers to placing sounds or parts of *mantras* on various parts of the body. There are two types of *nyasa*: one employs particles of sound—the alphabetical sounds (*matrika*) or the syllables found in the Gayatri *mantras*—and the other employs names of the Lord, His consorts, energies, and associates. The purpose of *nyasa* is to purify and spiritualize the body. Whereas *bhuta-cuddhi* (in *vaidhi bhakti*), as we have explained in Part I, simply produces a condition of bodily purity, *nyasa*, through placing sound on the body, produces a condition of spirituality, making the body qualitatively like that of the Lord. Srika Rpa Gosvami mentions that *nyasas* are a characteristic element of *arcana* (Deity worship in the mode of *vaidhi bhakti*). In the section dealing with worship, two types of *nyasa* are given: *kara-nyasa*, for the hands, and *agga-nyasa*, for the body, both of which the *pujari* may perform after worshipping his spiritual master and Lord Caitanya and prior to worshipping Krsna.

*Nyasa* is generally performed on the Deity only during installation. When installing the Lord into a *ghata* (sacred pot) or into *vicesa-arghya* (a special *arghya* where the Deity is installed), the devotee should perform *nyasa* much as he would on himself (see Text 49, explanation). It is particularly recommended that the *pujari* perform *nyasa* on himself if he is going to do any kind of installing—either of sacred pots, *vicesa-arghya*, or Deities.

**Text 21:** "Then, with the water of that *proksaniya* vessel he should sprinkle the area where the Deity is being worshiped, the offerings that are going to be presented, and his own body. Next he should decorate with various auspicious substances three vessels filled with water."

**Explanation:** This verse mentions purification of place (*sthana-cuddhi*), of paraphernalia (*dravya-cuddhi*), and of oneself (*atma-cuddhi*), by sprinkling (*proksana*). The words *tais tarih* in the original Sanskrit (meaning "with those available") suggest that the *pujari* need not be overly anxious if a particular item is unavailable for offering. One can offer unavailable items by substituting available ones while meditating on the former. <See Part I, pg. ?>

**Text 22:** "The worshiper should then purify those three vessels. He should sanctify the vessel holding water for washing the Lord's feet by chanting *hrdayaya namah*, the vessel containing water for *arghya* by chanting *cirase svaha*, and the vessel containing water for washing the Lord's mouth by chanting *cikhayai vasat*. Also, the Gayatri *mantra* should be chanted for all three vessels."

**Explanation:** This verse gives a brief desSription of *patra-sthapana*, establishing the articles of worship. <See "Additional Procedures," pg ?>

**Text 23:** "The worshiper should meditate upon My subtle form—which is situated within the worshiper's own body, now purified by air and fire—as the source of all living entities. This form of the Lord is experienced by self-realized sages in the last part of the vibration of the sacred syllable *om*.

**Explanation:** This verse refers to purification by *pranayama* and *bhuta-cuddhi*. As mentioned here, one may use the *om bija* in *pranayama*, or, as Sanatana Gosvami recommends, the *kama-bija*. Gaudiya Vaisnavas follow a procedure for *bhuta-cuddhi* in which one meditates on one's position as the eternal servant of the servant of the Lord. *Bhuta-cuddhi* may be preceded by *dig-bandhana* and *vahni-prakara*, literally "closing the ten directions" and "encircling [the devotee] with subtle fire." These functions, which use sound, *mantra,* and meditation, build a wall of protection around the devotee to insure concentration for worship.

The mind, especially if distracted, may be influenced by various subtle negative personalities. But a person who is sufficiently fixed in devotion may not be subject to these influences, and therefore for him these functions are optional. (See page <?> for procedure.)

This verse and the previous four verses allude to the six kinds of purification required in Deity worship. The six divisions of purity (*sat-cuddhi*), as desSribed in the *Hari-bhakti-vilasa*, are as follows:

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(L.4) The Six Divisions of Purity

```text
1. *Sat-cuddhi*: All substances, including both the inner and outer elements of the body, are purified.
2. *Loka-cuddhi*: The body is purified of the contamination of the lower five elements.
3. *Paryaya-cuddhi*: The body is purified of the contamination of the lower four elements.
4. *Daraka-cuddhi*: The body is purified of the contamination of the lower three elements.
5. *Naksatra-cuddhi*: The body is purified of the contamination of the lower two elements.
6. *Vaisya-cuddhi*: The body is purified of the contamination of the lower one element.
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1) Purity of Place (sthana-cuddhi).
A pure place for worship is essential; if the place is impure, then the puja (worship) will be ineffective. Care must therefore be taken before the puja begins to ensure that the place is clean. One should then decorate the place of worship with auspicious items and purify it with mantra. As the Hari-bhakti-vilasa enjoins, sammarjana-lepanadina vedika-mandala-nirmanadina: "Clean the place of worship properly, purify it with cow dung, and decorate it with nice arrangements."

2) Purity of Articles (dravya-cuddhi).
All the articles used in offerings must be physically pure in accordance with scriptural standards. When physical purity is established, the articles are then spiritualized with mantra and mudra. The Hari-bhakti-vilasa directs us to clean the articles and sprinkle them with sanctified water: codhana-proksanadina.

3) Purity of Body (atma-cuddhi).
Because a person cannot approach the Lord in a contaminated state, he must first purify his physical body by waking at the proper time, bathing, wearing the ornaments of a Vaisnava (tilaka, kanthi-mala, and upavita), and putting on fresh cloth. The devotee then establishes a finer state of purity through the mental process of bhuta-cuddhi. Finally, he spiritualizes his body by means of nyasa and mantra.

4) Purity of Mind (citta-cuddhi).
For the worshiper, the mind is the most important element. If the mind is impure, then all other purificatory processes become insignificant. The other processes of purification are actually assistants to purification of the mind. The Hari-bhakti-vilasa directs us to citta-cuddhi as cintanatra-parityagyadina, giving up of thoughts other than those concerning Krsna. This purification finds its perfection in meditation on the form of the Lord (dhvana) and in worshiping the Lord in the mind (manasa-puja).

5) Purity of Mantra (mantra-cuddhi).
The mantras that the guru gives to his disciple for using in his Deity worship are most important in paycaratra-puja, for sound is the best means of associating with the Lord. The worshiper, desiring to utilize the full potency of the mantras in his service to the Lord, must receive them, however, from a bona fide spiritual master. If mantras are covered by impurity due to offensive chanting or worship, then their effect will be lessened. By avoiding offenses and pronouncing the mantras properly, the worshiper maintains the purity of the mantras.

6) Purity of the Deity (murti-cuddhi).
The worshiper must cleanse the Deity with scented water, a fine cloth, and mantra before worship can begin. When these six cuddhis are perfectly executed, the pujari may offer the external articles of worship, and the Deity worship is then a success.

<end box>

(L4) Consideration of Purity and Impurity (cuddhi-vicara).
Vedic society is highly aware of purity, both gross and subtle. Objects have been classified according to their grades of impurity and the methods necessary to purify them. This is called cuddhi-vicara, an understanding of how to maintain purity. What follows is a summary of these principles, as Lord Krsna outlines them to Uddhava in the Srimad-Bhagavatam (11.21.7---15):

``O saintly Uddhava, in order to restrict materialistic activities, I have established that which is proper and improper among all material things, including time, space and all physical objects.

``Among places, those bereft of the spotted antelope, those devoid of devotion to the brahmanas, those possessing spotted antelopes but bereft of respectable men, provinces like Kikata and places where cleanliness and purificatory rites are neglected, where meat-eaters are prominent, or where the earth is barren, are all considered to be contaminated lands.

``A specific time is considered pure when it is appropriate, either by its own nature or through achievement of suitable paraphernalia, for the performance of one's prescribed duty. That time which impedes the performance of one's duty is considered impure.

``An object's purity or impurity is established by application of another object, by words, by rituals, by the effects of time, or according to relative magnitude.

``Impure things may or may not impose sinful reactions upon a person, depending on that person's strength or weakness, intelligence, wealth, location, and physical condition.

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Various objects such as grains; wooden utensils; things made of bone; thread; liquids; objects derived from fire; skins; and earthy objects are all purified by time, by the wind, by fire, by earth, and by water, either separately or in combination.

A particular purifying agent is considered appropriate when its application removes the bad odor or dirty covering of some contaminated object and makes it resume its original nature.

The self can be cleansed by bathing, charity, austerity, age, personal strength, purificatory rituals, prescribed duties, and, above all, by remembrance of Me. The brahmana and other twice-born men should be duly purified before performing their specific activities.

A mantra is purified when chanted with proper knowledge, and one's work is purified when offered to Me. Thus by purification of the place, time, substance, doer, mantras, and work, one becomes religious, and by negligence of these six items one is considered irreligious.

The Hari-bhakti-vilasa provides further details concerning caudhi-vicara:

(1)Purification of the Self

Since contamination spreads by touch, the pujari must be careful to avoid touching impure items such as the holes of the body, hair, the lower part of the body, the cloth covering the lower body, feet, the floor, or any impure substance. Offered articles are considered impure for one who is going to offer fresh articles. Therefore the worshiper must be careful to avoid touching offered items.

According to Manu, there are twelve impurities (mala) exuding from the body. A person must purify himself by cleansing the body with earth (or soap) and water after he contacts the first six impurities: fat, semen, blood, marrow, urine, or stool.

Water alone purifies a person after he contacts the second six impurities: nose mucus, phlegm, tears, perspiration, ear wax, and exudations from the eyes.

Other contaminating agents are alcohol; low animals such as pigs, donkeys, dogs, and cows; low-class people (candalas and mlecchas); hair; nails; bone; corpses (human or animal); the smoke from a funeral pyre; a menstruating woman; eating; sleeping; sex; passing urine or stool; sinful activities; uchista (food remnants); and the birth or death of close relatives.

Contagious disease is also contaminating. A person suffering from a skin disease, such as eczema, should not enter the kitchen or worship the Deity. If one has sores or wounds that could contaminate the paraphernalia or the Deity, one should also refrain from cooking and worship. A person suffering from a respiratory disease should not enter the kitchen.

(2)Purifying the Body

After waking, a devotee should cleanse his body and its orifices by employing water and earth (or soap), by brushing the teeth, and by submerging himself in water. <See page ? for further details>.

When the parts of the body below the navel and the forearms become contaminated by wine or the first six bodily impurities, one should purify them by scrubbing the affected area with earth (or soap) and water.

If the upper body is contaminated, one should purify the whole body with earth (or soap) and water and then bathe fully.

A person should bathe to purify himself after sex, a bad dream, shaving, vomiting, purging, or after touching a dead body, a woman in her menstrual cycle, a candala, or a dead animal or its fat or bones.

A woman purifies herself during her menstrual cycle by bathing on the fourth day.* A woman possessing a bad mind is purified by her menstrual flow.

*If a woman's menstrual period lasts more than three days, it is better if the woman refrain from touching the Deity or anything related to the Deity worship until her period is actually over. The reason for this prohibition is that, at the very least, menstrual contamination is like having passed stool without bathing afterward. In a letter Srila Prabhupada writes that the gosvami-vidhi (regulations given by the six Gosvamis, namely, the Hari-bhakti-vilasa) allows women to touch the Deity during their menstrual period, but that ``it is better if they don't.`` This allowance by the Gosvamis should be understood to refer to worship of household Deities, not Deities in public temples. Thus temple managers should encourage male devotees to engage in the temple Deity worship, minimizing difficult situations that may arise due to female devotees' periods of contamination.

One should perform acamana after coughing or sneezing, after sleeping, eating, drinking, bathing, dressing, spitting, or walking on a road, after urinating or passing stool, and after talking to candalas and mlecchas.

One should also perform acamana before eating, studying castra, or performing any religious activity.

The man of knowledge purifies himself of sin by endurance, by charity, by japa, and by austerity. A brahmana is purified by accepting sannyasa.
A devotee purifies himself of an uncontrolled mind by the decision to follow the path of truth. He purifies himself of body consciousness by knowledge and austerity, and he purifies his ability to discriminate by receiving spiritual education.

( ) Purification of Consciousness (citta-cuddhi)
One's consciousness is purified first by Vaisnava initiation, by which one receives Vaisnava mantras for worshiping the Lord; then it is purified by one's performing daily sadhana and practicing Vaisnava acara (proper Vaisnava behavior). Purification of consciousness is very much interrelated with physical purification. The Visnu-smriti lists the purifying agents for the contaminated body and mind as spiritual knowledge, austerity, certain prescribed activities (such as chanting Gayatri at the sandhyas), fire, certain eatables (such as aspayca-gavya), earth, water, cow dung, air, the sun, time, and cooked grains.

Among these, the foods are very important. If a person eats pure food he becomes pure, and if he eats impure food he becomes impure. Even though a person undertakes other forms of purification, if he eats impure food he remains impure. Therefore one must always be careful to partake only of pure food at all times.

`By performance of yajya one's eatables become sanctified, and by eating sanctified foodstuffs one's very existence becomes purified; by the purification of existence finer tissues in the memory become sanctified, and when memory is sanctified one can think of the path of liberation, and all these combined together lead to Krsna consciousness, the great necessity of present-day society" (Bg. 3.11, purport).

( ) Pure items
A person does not need purification after contacting the following items, for they are considered pure: items for sale in the market; goods received by begging; the mouth of a goat or a horse; mongooses; cows (except a cow's mouth, which is impure); elephants; horses; bees; a calf taking milk; cow urine, dung, milk, yogurt, ghee, and rocana; fried or roasted foods (other than meat, fish, or eggs); the hands of a craftsman, such as a potter; rays of the sun or moon, fire, wind, dew, or running water; the shadow of a tree; kuca grass, honey, fruit, or essences; or anything certified as pure by an authoritative person.

Because Deity prasada is pure, a Vaisnava is careful to eat only Deity prasada if at all possible. Since prasada is pure, after taking prasada one does not have to take a bath before worshiping the Deity.* If when taking prasada a devotee does not touch his mouth with either his hand or a utensil, such as a cup or spoon (when taking a small portion of maha-prasada, for example), then he does not have to change his cloth before worshipping the Deity. However, if his hand touches his mouth when he is eating, he must put on clean cloth to worship the Deity.

*However, the pujari must thoroughly rinse his mouth and wash his hands and feet; then he must perform full acamana. He may not brush his teeth unless he takes a bath afterward. It is best not to eat prior to worshipping the Deity, since one cannot offend the Lord by belching! Also, with a full stomach one cannot concentrate properly on one's services to the Lord. Service performed directly in the Deity room should be done with full attention, not in a routine manner, for the pujari should always be aware of being in the direct presence of the Lord.

( ) Purification of Articles (dravya-cuddhi)

Contamination occurs when an article contacts any of the impure items listed previously. Serious contamination takes place when an article contacts the first six impurities from the body, or when it contacts any other heavily contaminating substance, such as alcohol. Before touching an unoffered item during worship, the pujari should purify his hands by performing samanya-arghya with water from the payca-patra.

The left hand, which is considered impure, should not touch the Deity directly while He is being bathed. (If the Deity is made of metal, during the polishing, the pujari may hold or touch the Deity with a cloth held in his left hand.)

Articles become free from contamination in different ways, depending on their nature. In the case of serious contamination, things made of iron and similar metals are purified by fire (by bringing the object to a red-hot state); jewels, stones, and conch shells by being buried for seven nights in the ground; objects of horn, ivory, and turtleshell by planing the surface; and cloth by removing the contaminated portion. When things made of wood or earthenware are seriously contaminated, however, they should be discarded.

When articles are mildly contaminated through contact with impure items such as food remnants, they may be purified in the following ways: gold, silver, conch shells, jewels, stones, and spoons are purified by water; yajya utensils, such as the srul and sruva (wooden ladles), by rinsing with warm water; other yajya utensils by scrubbing with kuca grass and water; an asana, bed, and vehicle by water; and grains,
deerskin, cloth,* thread, linen, fruits, flowers, grass, and leaves by washing them in water if extensively contaminated, or simply by sprinkling if the contamination is slight.

*Cloth washed by a dhobi (professional launderer) is not considered cuci; it should not be worn by pujaris or Deity cooks. Dry-cleaning is also not cuci, since alcohol, which is most impure, is used in the process.

We continue with purification methods for mildly contaminated objects: Blankets are purified by soap berries (rita<7>-phala), silk by saline earth, linen by mustard seeds; cotton cloth is purified by washing with soap and water, then drying in the sun and wind. Iron and bell metal are purified by ash; tin, copper, and lead are purified by tamarind and water. Wood and floors are purified by planing or scraping. Liquids are purified by straining; containers of gourd or coconut are purified by scrubbing with the hair from a cow's tail. Earthenware, if glazed, is purified by water; different types of items altogether are purified by sprinkling with water. Raw rice is purified by discarding the bad part; boiled rice is purified by discarding the impure part, chanting Gayatri, and sprinkling the rice with water. The ground is purified by sweeping and smearing it with cow dung and water, by sprinkling with cow urine and dung, by burning, by the treading of cow hooves, by time, and by digging. Boats, paths, grass, and brick constructions are purified by wind and sun. Water for one's own bath or for Deity worship is purified by flowing water, which should be clear, sweet-tasting, and sweet-smelling. In order of preference, water should be taken from the following sources: the Ganga or Yamuna, other tirthas, a river that flows directly to the ocean (that is, not a tributary), a tributary river, a natural spring, a lake, a pond, a large man-made reservoir, a small man-made reservoir, a well, and a pot.

Text 24: ``The devotee conceives of the Supersoul, whose presence surcharges the devotee's body, in the form corresponding to his realization. Thus the devotee worships the Lord to his full capacity and becomes fully absorbed in Him. By touching the various limbs of the Deity and chanting appropriate mantras, the devotee should invite the Supersoul to join the Deity's form, and then the devotee should worship Me."

Explanation: Verses 23 and 24 desSribes citta-cuddhi (purification of the consciousness), dhyana (meditation on the Lord's form), and manasa-puja (worship within the mind). Verse 24 desSribes avahana--invoking or calling the Deity from one's own heart. This is generally not done with permanently installed Deities. However, the Lord is called into a temporary Deity, into arghya (vicesa-arghya), into water for bathing the Deity, and into fire for yajya. By meditation, mantras, and mudras, one invites the Lord to the desired place and then offers protection by nyasa--touching different parts of the Deity and chanting mantras. (In the case of installing the Lord in arghya, bathing water, or fire, one should do nyasa by meditation, mantra, and mudra.) <see pp ?? for these procedures>

( ) Krsna-dhyana

Lord Civa prays, ``My dear Lord, I wish to see You exactly in the form that Your very dear devotees worship. You have many other forms, but I wish to see Your form that is especially liked by the devotees. Please be merciful and show me that form, for only that form worshiped by the devotees can perfectly satisfy all the demands of the senses'' (Bhag.4.24.44).

The following is a translation of an an extensive meditation on Krsna from the Hari-bhakti-vilasa. For expanded worship of Krsna, the pujari may perform this dhyana prior tomanasa-puja.

``The pure land of Vrndavana is cooled by the presence of trees whose tender branches are laden with clusters of new buds and the most attractive flowers. These trees are flowing with honey and saturated with heavenly fragrances, and their trunks are entwined with vines decorated with clusters of fresh flowers.

``The heart of Vrndavana resounds with the humming of swarming bees who have come to taste the nectar from the blossoming flowers, and with the Sries of the doves, parrots, sarikas, and cuckoos. Everywhere the peacocks dance.

``Vrndavana is served by a soft, soothing breeze carrying a fine spray from the lapping waves of the Yamuna. That breeze, bearing the pollen dust from the interiors of fully blown lotuses, playfully shakes the garments of the gopis, whose minds then become agitated with desire for their Lord.

``In the midst of Vrndavana stands a towering kalpa-vrksa tree, bestower of all desires, whose branches are coral, whose leaves are emeralds, whose bouquets of buds are diamonds and pearls, and whose fruits are rubies. Served by the seasons personified, it produces all kinds of flowers simultaneously.
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At the base of the nectar-showering kalpa-vrksa tree is an area that shines as brilliantly as the sun rising over a range of solid-gold mountains. Sparkling with inlaid jewels and glowing with heaps of golden pollen, this place is completely freed from the waves of lamentation, illusion, old age, death, hunger, and thirst.
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On the jewel-inlaid floor is an exquisite asana in the form of an eight-petaled lotus tinted the color of dawn. In the center, as resplendent as the rising sun, sits Lord Mukunda in a comfortable pose.
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He shines like a dark, golden, white pearl, as deep black as lampblack, as dark as a mountain of monsoon clouds, as delicate as a blue lotus. On His black mass of hair, which is thick, glossy and curled, sits a luminous peacock feather.
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On His head rest ornaments of parijata blossoms attended eagerly by swarms of bees, and on His ears are fresh flowers. On the middle of His forehead, surrounded by stray locks of hair, shines vertical, bright yellow tilaka between a pair of long, creeper-like eyebrows. His face shines like the flawless moon of the autumn season, and His eyes are wide like lotus petals. His mirrorlike cheeks glitter with the rays from His jeweled, shark-shaped earrings. His beautiful nose points upward gracefully, and His tender smile, resembling the moon, a jasmine, or a mandara flower, illuminates all His features.
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Around His conchlike neck hangs a string of coral flowers and young leaves, and from His shoulders to His feet extends a garland of kalpa-vrksa flowers swarming with intoxicated bees. On His broad chest rest a sparkling string of pearls, like a constellation of stars; the shining Kaustubha jewel, like the sun in the sky; and His distinguishing mark, the Srivatsa.
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His shoulders are high, His well-formed thick arms reach to His knees, and His stomach is slightly indented and raised, with a handsome, deep navel at its center. Extending upward from His navel is a delicate line of black hair. He is decorated with arm-bands, bracelets, necklaces, anklets, cords, and a golden belt studded with jewels. Various designs are painted on different parts of His body. Around His waist is wrapped a yellow cloth.
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He has beautiful thighs and knees, charming ankles, and feet more lustrous than polished turtle-shells. His toenails shine like ruby mirrors, and His toes are like jeweled leaves. On His pink hands and feet are the pleasing signs of the fish, elephant god, cakra, conch, flag, lotus, thunderbolt, and barleycorn. His body, comprising the topmost elements of beauty, conquers the physical attraction of Cupid, the god of love.
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Sri Krsna is an ocean of unlimited bliss. From His flute--made perfect by association with His lotus face--arise transcendental ragas as He moves His fingers in a simple way. Hearing those ragas, all the creatures and their offspring become attracted and stunned, their hearts melted.
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Sri Krsna is surrounded by cows with long, slender tails. They approach Him with an unsteady gait, for their udders are swollen with milk. Their large eyes become glued to the lotus face of the Lord while half-chewed tender shoots of grass remain poised on the ends of their teeth. The newborn calves remain motionless, their beauty enhanced by the milk-foam flowing from their small lips and teeth, with which they had so eagerly sucked at the full udders. They cock their little ears to hear the deep, enchanting notes from His flute. The older calves, with colorful blankets around their throats and little horns emerging from their soft heads, raise their tails, butt each other, playfully gallop this way and that, and finally gather around the Lord. The massive bulls, laden with the burden of their huge humps, lowing deeply, approach Him lazily. But when the liquid nectar from the flute enters their cocked ears, they flare their nostrils and tilt up their heads.
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The cowherd boys, similar to Krsna in character, blissful nature, age, activities, and dress, play sweet, low melodies on their flutes and vinas. They sing graceful tunes, and with their arms extended they dance very expertly. The babies, with little lisping words in their mouths, tiger claws hanging from their necks, and jingling bells attached to their ankles and fat bellies, also approach the Lord. The attractive cowherd girls, their waists marked with three lines, come forward, eager to serve Him. They sway with the weight of their broad, heavy hips, and their heads bow beneath their piles of abundant hair. The desire trees of their bodies, drenched with the nectar from His flute, sprout goose bumps like flowers blooming on a vine. The ocean of prema in the gopis' hearts expands due to the moonbeam smile of Nanda's son, and the splashingness from those rushing waves of prema appear as drops of perspiration on the bodies of the laboring gopis.
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From His long, bowed eyebrows He shoots sharp glances--a shower of deadly arrows of love that break the vulnerable points in the composure of the gopis. Disturbed but unsubmitting, they try to suppress the painful trembling that begins to afflict all parts of their bodies. But eager to drink the nectar of the incomparable form of Krsna, with half-closed bashful eyes they furtively glance upon Him, and thus they continue to float in the streams of prema.
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Swarms of bees, eager to drink the honey flowing from the flowers that have fallen from their loosened tresses, surround the gopis. In their intense frenzy, the gopis utter inaudible, tender words, and their waist bells jingle from their uncontrollable trembling. Their fine silk clothes, loosened by their heavy breathing, reveal parts of their lustrous bodies. The soft sound of their hesitant footsteps mixes with the sound from their jeweled
anklets and echoes in all directions. Their lips quiver, their earrings glitter, and their eyes, rimmed with graceful eyelashes, stay half-closed out of shyness. The agitation of their deep breathing causes their pink lips to darken. In their deliberate, sportive hands they hold various presentations for their Lord, whom they constantly attend.

``The Lord, a reservoir of pleasure, is decorated with a garland of full-blown blue lotuses in the form of the gopis’ dark, restless eyes, which fix themselves on His form. Those eyes, like a garland of love-hungry bees, madly drink the liquid honey of His all-attractive face.
``The gopas, gopis, and cows remain at some distance, while the devatas stand in front with Brahma, Civa, and Indra in the lead, reciting verses to attain material wealth (artha). To the right side stand the assembled munis, intent on fulfilling the codes of dharma with Vedic knowledge. Behind, Sanaka and other yogindras, wanting liberation (moksa), remain in a state of samadhi. To the left stand the Yaksas, Siddhas, Gandharvas, Vidyadhars, and Caranas with their wives, along with the Kinnaras and the best of the Apsaras. In pursuit of kama (pleasure), they sing, dance, and play musical instruments.
``In the sky appears Narada Muni, as white as a conch, shining like the moon, a jasmine, and a lightening bolt. He is decorated with matted locks of reddish hair. Knowing the conclusion of all scriptures, he serves Krsna's lotus feet with undeviating devotion, having given up all material pleasures. He pleases the Lord by plucking his vina, which produces wonderful melodies arranged in skillful ragas."

Texts 25—26: The worshiper should first imagine My seat as decorated with the personified deities of religion, knowledge, renunciation and opulence and with My nine spiritual energies. He should think of the Lord's sitting place as an eight-petalled lotus, effulgent on account of the saffron filaments within its whorl. Then, following the regulations of both the Vedas and the tantras, he should offer Me water for washing the feet, water for washing the mouth, arghya, and other items of worship. By this process he achieves both material enjoyment and liberation."

Explanation: Verse 25 declares pitha-puja, or worship of the place where the Lord is situated with His various associates. To perform pitha-puja, one first draws an eight-petaled lotus with sandalwood paste in the snana-patra, the Deity's bathing place. Then, using flower petals and mantras, one worships the Lord's various associates and energies in the different parts of the lotus. Since this procedure is rather elaborate, the pujari is not expected to perform it in his daily worship.* One may, however, follow the advice for meditation Lord Krsna gives in this verse before worshipping Him with paraphernalia.

Verse 26 describes the offering of upacaras before the bathing of the Deity. Whenever the Deity has moved from one asana (position for receiving worship) to another, the worshiper may offer padya (foot wash), arghya (auspicious things presented to an honored guest), and acamaniya (water for sipping).** The repeated offering of these and other upacaras found in the list of sixty-four upacaras relates to the changes of asana during the course of the day.

Sometimes the offering of upacaras is divided into groups according to the Deity's change of location or situation of worship. Below is a list of these groups, each of which is designated as an asana in patastrasastra.

1) Sapraya-asana< ?>, or mantra-asana: The Lord is received with asana, svagata, padya, arghya, acamaniya, madhuparka and punar-acamaniya. The concluding elements of chanting mula-mantra-japa, offering prayers to the Lord, asking forgiveness for offenses, circumambulation, and obeisances are also offered in this asana. Mantrasastra is the basicsastra, to which the Deity returns several times within the course of worship.

2) Snanasana: The Lord is offered shoes and led to the bathing area, where He is offered a toothbrush and tongue scraper (if they have not been offered when He was first awakened). At this time oil is rubbed on His body and He is bathed, dried, and offered a gamcha (a fine cotton towel) and acamana.

3) Alakgarasana: The Lord is again offered shoes and led to the alakgarasana, where He is offered cloth, upavita, ornaments, sandalwood paste, flower decorations and garlands, incense, and lamps. (The pujari may meditate that he is offering Krsna many types of beautiful shoes befitting each occasion.)

4) Yatrasana: After decoration the Lord may go out of the temple on procession in a palanquin. This is sometimes done by meditation.

5) Bhogasana: The Lord is again offered shoes, and then He is led to the bhogasana, where He is offered asana, water for washing His hands and mouth, padya, acamana, arghya, and water for His hands. Then He is offered a meal, drinking water, water for washing His hands, mouth, and feet, acamana, and finally tambula.
6) Paryagkasana: The Lord gives darcana during the day in paryagkasana. Paryagka means "couch." Thus the Lord relaxes, receiving the various offerings of the visiting devotees.

7) Cayanasana: Placing the Lord in a bed to take rest is called cayanasana.

Before offering the items particular to a given asana, one generally offers the Lord the first five items of <end box>

*See Volume II of this manual.

**"Water for washing the mouth" is not technically correct. Rather acamana (or acamaniya) is meant for sipping while chanting mantras. Just as the devotee performs acamana for purification before and after certain activities, so the Lord performs acamana for the same purpose. Water for washing the mouth (mukha-prakshalana) after eating is considered part of the naivedya upacara. In expanded worship, it may be offered separately.

**Text 27:** One should worship, in order, the Lord's Sudarshana disc, His Paycajanya conch shell, His club, sword, bow, arrows, and plow, His musala weapon, His Kaustubha gem, His flower garland, and the Srivatsa curl of hair on His chest.

**Text 28:** One should worship the Lord's associates Nanda and Sunanda, Garuda, Pracanda and Canda, Mahabala and Bala, and Kumuda and Kumudeksana.

**Explanation:** The temple is a replica of the Lord's spiritual abode, whose appearance and dimensions the Scriptures define. The palace in Vaikuntha has four gates guarded by four pairs of guards. Also present at the entrance are the Lord's associates and energies. To gain access to the Lord, the devotee must first gain the favor of the guards and associates. This he does by worshiping them. By worshiping the Lord's associates, the devotee recognizes that without their mercy, approaching the Lord is impossible. The Śrīmad-Bhagavatam (5.12.12) elaborates:

"My dear King Rahugana, unless one has the opportunity to smear his entire body with the dust of the lotus feet of great devotees, one cannot realize the Absolute Truth. One cannot realize the Absolute Truth simply by observing celibacy (brahmacarya), strictly following the rules and regulations of householder life, leaving home as a vanaprastha, accepting sannyasa, or undergoing severe penances in winter by keeping oneself submerged in water or surrounding oneself in summer by fire and the scorching heat of the sun. There are many other processes to understand the Absolute Truth, but the Absolute Truth is only revealed to one who has attained the mercy of a great devotee."

Although present-day temple structures may not conform to scriptural desriptions, since the Lord is present in the temple His abode is also present, though we cannot see it. Therefore devotees may still worship the Lord's doorkeepers and associates. This is often done through meditation after one enters the Deity room and sits down on an asana. When entering the Deity room for the first time in the day, the pujari should remember the associates and beg their permission to enter and render the Lord service.

**Text 29:** With offerings such as proksana one should worship Durga, Vinayaka, Vyasa, Visvaksena, the spiritual masters, and the various demigods. All these personalities should be in their proper places facing the Deity of the Lord.

**Explanation:** Recognizing that the Lord is never alone and that He can be satisfied only if one first offers His devotees respect, the pujari can simply remember all the paraphernalia and personalities desribed in verses 27 to 29 when he begins the worship of the Deity. In the worship of Radha-Krsna, remembering the Lord's associates in Goloka Vrndavana and the mahajanas is preferred to remembering the Vaikuntha residents mentioned in these verses. Most important is to remember the spiritual master, who is the sum total of all the demigods. By remembering the spiritual master, one worships all the personalities mentioned in these verses.

**Texts 30--31:** The worshiper should bathe the Deity every day, as opulently as his assets permit, using waters scented with sandalwood, ucira root, camphor, kugkuma andaguru. He should also chant various Vedic hymns, such as the anuvaka known as Svarna-gharma, the Mahapurusa-vidya, the Purusa-sukta, and various songs of the Sama Veda, such as the Rajana and the Rohinya.

**Explanation:** There are numerous herbs that one can use to scent the Lord's bathing water, and these will be desribed in Volume II of this manual. Pujaris commonly put a few drops of rosewater or some fragrant flower petals into the bathing water.
Devotees generally chant the Purusa-sukta prayer when worshiping the salagrama silaDeity <see pg ?? for procedure>. Srila Prabhupada has recommended that the pujari also chant the Brahma-samhita prayers when bathing Deities <see pp ?? for the prayers>.

Text 32: "My devotee should then lovingly decorate Me with clothing, a brahmaṇa thread, various ornaments, marks of tilaka, and garlands, and he should anoint My body with fragrant oils, all in the prescribed manner."

Explanation: "Fragrant oils" here and in the next verse refers specifically to gandha, or sandalwood paste mixed with various ingredients. It may also include scents offered with cotton swabs or put in the Deities' clothing. The Lord's statement that one should offer the items "all in the prescribed manner" (yat āh ucitam) suggests that the details given in the castra for offering items, such as the procedures of purification and the use of mantras, should be followed as far as possible, with a proper understanding of the procedures' meaning. After bathing the Lord, the pujari may offer these items when he understands that the Lord is situated in alagkarasana, the asana for dressing. If there are both large and small Deities of the same personalities (that is, Radha-Krsna, Gaura-Nitai, or Jagannatha), while the small metal Deities are receiving Their bath, the large Deities may simultaneously be dressed by a second pujari. Since the Lord is unlimited, He can without difficulty receive all kinds of worship simultaneously from innumerable devotees.

Text 33: "The worshiper should faithfully present Me with water for washing My feet and mouth, fragrant oils, flowers, and unbroken grains, along with incense, lamps, and other offerings."

Explanation: "Unbroken grains," or aksata, consists usually of uncooked rice mixed with either kuśkumara or turmeric for Visnu Deities other than Krsna, who prefers plain white rice. One generally offers aksata by tossing a pinch at a time at the Deity's lotus feet while chanting His names—either 16 or 108 names (preceding each name with om, followed by the name in theative case, followed by namah). In Indian temples, pujaris frequently do this as a form of worship on behalf of a visitor to the temple.

Text 34: "Within his means, the devotee should arrange to offer Me sugar candy, sweet rice, ghee, čakuli (rice-flour cakes), apupa (various sweet cakes), modaka (steamed rice-flour dumplings filled with sweet coconut and sugar), samyava (wheat cakes made with ghee and milk and covered with sugar and spices), yogurt, vegetable soups, and other palatable foods."

Explanation: As described in Srila Bhaktivinoda Thakura's Bhoga-arati song, Lord Krsna and His cowherd friends enjoy a great variety of foods, which Srimati Radharani and her associates then relish as prasada. In Gaudia Vaishnava temples pujaris generally offer one plate of food to Krsna, which is then offered to Radharani. Srila Prabhupada has specified that the pujari may simultaneously offer a separate plate to both Krsna and Radharani. When offering separate plates, the pujari should understand that Radharani is offering Her plate first to Krsna, and that She is eating only after the Lord has completed His repast. An alternative to offering two separate plates is to offer one very large plate with as opulent an offering as possible. In any case, whether offering one or many plates, the devotee doing the offering should understand that he is presenting everything to his own spiritual master, who will offer the bhoga through the guru-parampara to Lord Caitanya, Lord Krsna, and Their associates. Therefore, when offering bhoga we chant the pranama-mantras to the spiritual master, Lord Caitanya, and Lord Krsna, praying that They will accept our insignificant offering.

Text 35: "On special occasions, and daily if possible, the Deity should be massaged with ointment, shown a mirror, offered a eucalyptus stick for brushing His teeth, bathed with the five kinds of nectar, offered all kinds of opulent foods, and entertained with singing and dancing."

Explanation: The devotee may offer various items, such as those listed here, as aspects of kingly worship. Such items may be offered occasionally if it is not possible to offer them every day. As mentioned in the purport to this verse, Srila Sridhara Svami recommends Ekadaci as an appropriate day for performing special worship of the Deity. The pujari could, for example, offer payacamrt-snaṇa every Ekadaci, and on that day he could also chant additional prayers at the conclusion of the morning worship (perhaps after the darcaṇa-arati). Or, on Ekadaci, some items that on regular days are offered only with mantra and water or flower petals could be offered directly, such as a stick for brushing the teeth (danta-dhava) or betel nuts. Similarly, on Ekadaci he could decorate the Lord's bed with flowers, as stipulated for the sixtieth of the sixty-four upacaras. The ointment mentioned in the verse cited can refer to sesame seed paste, which one rubs on the Deity to clean Him before His bath.
Text 36: "In an arena constructed according to scriptural injunctions, the devotee should perform a fire sacrifice, utilizing the sacred belt, the saSrifical pit, and the altar mound. When igniting the saSrifical fire, the devotee should bring it to a blaze with wood piled up by his own hands."

Explanation: In his Sat-kriva-sara-dipika, Gopala Bhatta Gosvami gives a detailed description of how to construct an arena for a fire sacrifice and how to perform the saSrifice. These details we will provide in Volume II of this manual. Here, in the Eleventh Canto of Srimad-Bhagavatam, verses 36 to 41 briefly describe how to perform a nitya-homa, or a fire saSrifice performed daily as part of the conclusion to the Deity worship. In large temples such as Tirupati, Sri Raggam, and Sri Mayapur Candrodaya Mandir, devotees perform a home daily for the pleasure of the Lord. Small temples could perform a simple homa as an aspect of special worship done on days such as Ekadaci or festival days.

Text 37: "After spreading kuca grass on the ground and sprinkling it with water, one should perform the anvadhana ritual according to the prescribed rules. Then one should arrange the items to be offered as oblations and sanctify them with water from the sprinkling vessel. The worshipper should next meditate upon Me within the fire."

Explanation: The worshiper is directed here to meditate upon the Lord within the fire; the form of the Lord he meditates on should be the temple Deity he regularly worships.

Texts 38-41: "The intelligent devotee should meditate upon that form of the Lord whose color is like molten gold, whose four arms are resplendent with the conch shell, disc, club, and lotus flower, and who is always peaceful and dressed in a garment colored like the filaments within a lotus flower. His helmet, bracelets, belt, and fine arm ornaments shine brilliantly. The symbol of Srivatsa is on His chest, along with the glowing Kaustubha gem and a garland of forest flowers.

"The devotee should then worship Lord by taking pieces of firewood soaked in the saSrifical ghee and throwing them into the fire. He should perform the ritual of aghara, presenting into the fire the various items of oblation drenched in ghee. He should then offer to sixteen demigods, beginning with Yamaraja, the oblation called svasti-krti, reciting the basic mantras of each deity and the sixteen-line Purusa-sukta hymn. Pouring one oblation after each line of the Purusa-sukta, he should utter the particular mantra naming each deity."

Explanation: The format for homa has much in common with the format for offering worship to the Deity: the priest gathers the items required for the procedure (upadana), purifies the area (sthana-cuddhi), and then invokes the Lord into the fire avahana. Having invoked the Lord, the worshiper then meditates (dhyana) on His form and finally worships Him with sixteen items in the form of sixteen mantras of the Purusa-sukta hymn.

Text 42: "Having thus worshiped the Lord in the saSrifical fire, the devotee should offer his obeisances to the Lord's personal associates by bowing down and should then present offerings to them. He should then chant quietly the mula-mantra of the Deity of the Lord, remembering the Absolute Truth as the Supreme Personality, Narayana."

Explanation: This verse applies both to the conclusion of the yajya and to the conclusion of the morning worship of the Deity. In concluding the yajya, the brahmana should perform a mula-mantra-homa; in concluding the worship of the Deity, he should chant the mula-mantra and Gayatri mantra of the Deity being worshiped.* The worship of the Lord's associates mentioned in this verse is accomplished with vaisnavahoma in the yajya procedure, and by avarana-puja and offering of maha-prasada to the Lord's associates in the worship of the Deity.

Note: When the disciple worships his spiritual master, he should chant the guru-mula-mantra and Guru-gayatri mantra (the second and third guru-given mantras) when concluding the worship. When worshiping Lord Caitanya or both Lord Caitanya and Lord Nityananda, the pujari should conclude the worship with the gaura-mula-mantra and Gaura-gayatri (the fourth and fifth guru-given mantras). When worshiping Radha-Krsna he should conclude the worship by chanting the Gopala mantra and the Kama-gayatri (the sixth and seventh guru-given mantras). For all other Visnu-tatva Deities, one should chant appropriate mula-mantras (see page <?/> for mula-mantras of other Deities) and Kama-gayatri (or Gaura-gayatri for associates of Lord Caitanya). For members of the guru-parampara other than one's own spiritual master, one should similarly chant the guru-mula-mantra and Guru-gayatri.

Text 43: "Once again [the devotee] should offer the Deity water for washing His mouth, and he should give the remnants of the Lord's food to Visvaksena. Then he should present the Deity with fragrant perfume for the mouth and prepared betel nut."
Explanation: After any offering of food, the pujari should offer acamana to the Deity. According to Paracara Muni, acamana includes padya, arghya, and acamaniya. "Fragrant perfume" refers to mukha-vasa, or fragrant spices such as anise and cardamom that freshen the mouth.

Text 44: "Singing along with others, chanting loudly and dancing, acting out My transcendental pastimes, and hearing and telling stories about Me, the devotee should for some time absorb himself in such festivity."

Explanation: After the Lord has been worshiped in private, He gives His darcana to the devotees and the public, who then have an opportunity to offer worship, especially by the activities desribed here. The darcana-arati must first be accompanied by the recorded singing of the Govindam prayers of the Brahma-samhita, as Srila Prabhupada instituted. Devotees may sing with the recording, and at the conclusion of the recording, either immediately or after some further singing of kirtana, the assembled devotees should offer obeisances to the Deities before proceeding with Srila Prabhupada's guru-puja. After the guru-puja, devotees should hear from the Srimad-Bhagavatam (mat-katha cravayan srvan--"hearing and telling stories about Me"). On special occasions the devotees may enact dramatic performances for the Deity's pleasure if such dramas are done tastefully and with the intention of serving the Lord.

Texts 45--46: "The devotee should offer homage to the Lord with all kinds of hymns and prayers, both from the Puranas and from other ancient sritures, and also from ordinary traditions. Praying, 'O Lord, please be merciful to me!' he should fall down flat like a rod to offer his obeisances. Placing his head at the feet of the Deity, he should then stand with folded hands before the Lord and pray, 'O my Lord, please protect me, who am surrendered unto You. I am most fearful of this ocean of material existence, standing as I am in the mouth of death.'"

Explanation: These two verses describe stuti, or offering prayers, and atma-samarpana, or offering oneself and one's activities in full surrender. Although offering prayers may be considered a type of devotional service separate from Deity worship, as listed in the nine kinds of devotional service (vandana), since the object of prayers is usually the Deity form of the Lord, offering prayers is integral to Deity worship. But whatever prayer one may offer to the Lord, the essential element is the appeal for His mercy (prasida bhagavan), for the devotee recognizes that only by the Lord's mercy (through the mercy of the spiritual master) will his service be accepted. Thus, along with traditional prayers formally offered, there should also be an offering of prayers from the heart. (See The Nectar of Devotion, Chapter Nine, "Submission" and "Offering Notable Prayers.")

Text 47: "Praying in this way, the devotee should respectfully place upon his head the remnants I offer to him. And if the particular Deity is meant to be sent away at the end of the worship, then this should be performed, the devotee once again placing the light of the Deity's presence inside the light of the lotus within his own heart."

Explanation: This verse refers to nirmalya-grahana, or accepting the Lord's remnants of flowers, tulasi leaves, and caranamrta. Devotees are very eager to receive these remnants, and they treat them with all respect, knowing their purifying power. (See The Nectar of Devotion, Chapter Nine, "Drinking Caranamrta" and "Smelling the Incense and Flowers Offered to the Deity.") After respecting Deity remnants such as flowers, devotees should dispose of them by casting them into a body of water--either a river, lake, or ocean.

Text 48: "Whenever one develops faith in Me--in My form as the Deity or in other bona fide manifestations--one should worship Me in that form. I certainly exist within all created beings and also separately in My original form, since I am the Supreme Soul of all."

Explanation: Referring to the purport of this verse, we should note that the second-class devotee who has developed faith in the Deity as being nondifferent from the Lord should not, while becoming "solidly established in the community of Vaishnavas," think that he has now surpassed the initial stage of devotion and can therefore give up the worship of the Deity. Lord Caitanya, acting as the perfect devotee, demonstrated the attitude of the ideal preacher of Krsna consciousness by visiting numerous temples during His travels. In addition, most of His householder associates had Deities, whom they served throughout their lives. In fact, the sagkirtana movement of Sri Caitanya Mahaprabhu is the perfect complement to Deity worship, for in the Age of Kali the main process for pleasing the Supreme Personality of Godhead is to congregationally chant His holy names. Thus thebhagavata-vidhi principles for preaching Krsna consciousness and the paycaratra-vidhi principles for worshiping the Deity complement each other in the congregational chanting of the Lord's glories in the presence of the Lord in His Deity form."
Text 49: "By worshiping Me through the various methods prescribed in the Vedas and tantras, one will gain from Me his desired perfection in both this life and the next."

Explanation: This and the previous verse emphasize the importance of faith in the process of Deity worship. By having firm faith that the Lord is present in His Deity form and by following the presribed methods of worship, one can attain all perfection.

All methods of worship prescribed in the Vedas and tantras follow a common basic pattern of purification, spiritualization, invocation, and worship. A brief summary of this pattern may help the reader appreciate the procedural aspects of Deity worship:

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(1) Purification, Spiritualization, Invocation, and Worship
The Lord is supremely pure and fully spiritual, and thus before His worship begins, the place of worship, the articles to be used in the worship, and the person performing the worship must be properly qualified. Qualification comes by purification and spiritualization, or removal of material imperfections and invocation of spiritual identity. After spiritualization there is a process of invocation of the Deity, and finally there is worship, not only of the Lord but also of the paraphernalia and associates of the Lord. Purification, spiritualization, invocation and worship are all accomplished by various procedures in various combinations, using the material elements, the senses, the mind, and intelligence.

A brief analysis of the procedures used in purification, spiritualization, invocation, and worship follows:

Purification first involves the removal of inauspicious subtle influences and contamination by proksana (sprinkling with purified water), chanting a mantra (om astraya phat), and showing a mudra (cakru-mudra). To remove from liquids any unknown, minute impurities, one may show the galini-mudra (strainer). Next one may show the dhenu-mudra (cow) in order to transform into nectar (amrta) the article to be used in worship.

One spiritualizes an article by silently chanting the bija-mantra (seed mantra) while showing the bijaksara-mudra over the article, all the while meditating that the bija-mantra is being infused into the article.

Invocation involves installation--requesting the Lord to be present in a substance (especially in vicesa-arghya, or in the fire for yajya). By means of mudras and mantras, the devotee asks the Lord to be present, begs the Lord to come near so the devotee may render Him service, invokes the Lord's form, and offers Him protection by the process of nyasa, requesting the Lord to be blissful and to give the devotee His blessings.

Worship entails offering the Lord sixteen, twelve, ten, five, three, two, or even one item according to one's capacity. The sixteen items of worship can be divided into four categories. The first category concerns reception and includes the first seven of the sixteen items (asana, svagata, padya, arghya, acamaniya, madhuparka, and punar-acamaniya). The second category concerns bathing and dressing (snaniya, vastra, and alakgara). The third category, includes items eleven to fifteen (gandha, puspa, dhupa, dipa, and naivedya) and concerns worship. The last category, pranama, consists of uttering various prayers, worshiping the associates of the Lord, begging the Lord to forgive one's offenses, and surrendering everything for the Lord's service.

Worship may employ either the actual articles (clothes, incense, lamps, and so on) or their substitutes--water, flowers, or aksata (raw rice), or a combination of these. While offering these substitutes, the worshipper should meditate on offering the actual items.

In a broader context, all these procedures can be understood in terms of three basic principles of devotional service, namely sevaka (the person offering service), seva (the service itself), and seyya (the person receiving service). When the devotee (sevaka) is properly situated in purified consciousness, he can engage everything properly in the Lord's service (seva), and thus the purpose of his service is actually fulfilled--to satisfy the Supreme Personality of Godhead (seyya).

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Text 50: ``The devotee should more fully establish My Deity by solidly constructing a temple, along with beautiful gardens. These gardens should be set aside to provide flowers for the regular daily worship, special Deity processions and holiday observances."

Explanation: The Lord's temple should be "solidly" (drdha) constructed, since one of the sixty-four items of worship is to offer proper protection to the Lord. All precautions must be taken for the safety of the Lord and His devotees. Temple managers should take special precautions against the dangers of fire and attack by demons, and devotees should be prepared to defend the Deities with their lives.

Before a Deity is installed, the devotees responsible for managing the temple must assure that there will be sufficient provision for the Deity's maintenance. If there is no scope for maintaining a flower garden for the Deity, at least every effort should be made to provide a plentiful tulasi garden.
Text 51: `One who offers the Deity gifts of land, markets, cities, and villages so that the regular daily worship and special festivals of the Deity may go on continually will achieve opulence equal to My own.'

Explanation: It was standard practice in previous times for kings to establish large temples and dedicate land, markets, and townships to the service of those temples. As Kali-yuga advances, such arrangements have unfortunately become a thing of the past; nevertheless, it is possible to establish an endowment fund for a Deity—a large sum of money kept in a bank account from which interest profits are taken for the maintenance of the worship. It is also common practice, especially in India, for the temple management to accept donations of specific cash amounts for which particular functions of worship are performed on behalf of the donor. For this purpose a list of functions with the appropriate donations is posted in the temple for visitors to see, and donations are accepted by one of the temple officers.

Texts 52—53: `By installing the Deity of the Lord one becomes king of the entire earth, by building a temple for the Lord one becomes ruler of the three worlds, by worshiping and serving the Deity one goes to the planet of Lord Brahma, and by performing all three of these activities one achieves a transcendental form like My own. But one who simply engages in devotional service with no consideration of fruitive results attains Me. Thus whoever worships Me according to the process I have described will ultimately attain pure devotional service unto Me.'

Explanation: Not everyone will engage in the worship of the Deity without ulterior motives, but the Lord encourages everyone to take part in the worship in any way possible and thereby become purified. But those who are engaged as servants of the Deity in the temple should keep the goal of devotional service in mind and in this way avoid becoming allured by superficial benefits. It is well known that full-time Deity worship is unpopular because it tends to be a `thankless task'; in other words, those engaged in Deity worship often feel that other devotees do not sufficiently appreciate their service. But a well-qualified puja`ri who performs his services steadily with no consideration of fruitive results can recognize that the Lord is personally present in His Deity form. He can understand that his service is an integral part of the preaching mission of Sri Caitanya Mahaprabhu.

Texts 54—55: `Anyone who steals the property of the demigods or the brahmanas, whether originally given to them by himself or someone else, must live as a worm in stool for one hundred million years. Not only the performer of theft but also anyone who assists him, instigates the Srime, or simply approves of it must also share the reaction in the next life. According to their degree of participation, they each must suffer a proportionate consequence.'

Explanation: Lord Krsna ends His instructions on Deity worship with a stern warning: no one is forgiven if he takes something meant for the Lord's service or for the service of His authorized representatives. Of the many offenses that can be committed toward the Deity, this is certainly one of the most serious. The devotees should avoid the offenses in Deity worship listed in Chapter 8 of The Nectar of Devotion. Below is the same list, rearranged into four categories of offenses, as given in the Padma Purana: 1) lack of purity; 2) lack of respect; 3) lack of endeavor; 4) and lack of faith. Although all the offenses could be understood in terms of lack of respect, we provide the categories for clarity. In the list below, we have included some brief explanations of specific offenses where needed. While most of these are self-explanatory and obvious to a properly trained Vaisnava, some of them may seem unclear or ambiguous. But by understanding general principles, one is sure to avoid committing any offenses to the Deity.

Offenses are committed with the body, mind, and words, and are avoided for the most part by controlling the six urges (the urges of speech, mind, anger, tongue, belly, and genitals). The devotee is always alert to avoid all offenses by remembering that Krsna is personally present in His Deity form. Since the Lord is supremely pure, the sevaka cannot approach Him in an impure state. Since He is all-attractive, the devotee should not dress or act or speak in a way that attracts attention to himself. The devotee is always in the position of servant, and Krsna is always the supreme master, so the devotee should want to make all efforts to satisfy the Lord by proper worship. Since all advancement in devotional service depends on faith in the spiritual master and Krsna, the devotee does not want to indulge in any activity that would jeopardize his faith.

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Seva Aparadh—Offenses to Avoid
In his Srimad-Bhagavatam (4.24.59, purport) Srila Prabhupada writes:
"The bhakti-yoga process must be carried out by avoiding the ten offenses one can commit while chanting the maha-mantra and the sixty-four offenses one can commit while worshiping the Deity. When a devotee strictly follows the rules and regulations, Bhaktidevi becomes very much satisfied with him, and at that time he is never disturbed by anything external. . . When one's heart is purified by the association of devotees and by the avoidance of the offenses committed when chanting and worshiping the Lord, the transcendental name, form, and activities of the Lord are revealed by the Lord."

Lack of Purity in the Body and Mind
A devotee should carefully observe the following prohibitions cited from The Nectar of Devotion to prevent mental and bodily contamination:
1. One should not enter the temple without having washed one's hands and feet.
2. One should not fail to wash his teeth very carefully every day.
3. One should not enter the Deity room or touch the body of the Deity after having smeared oil over his body.
4. One should not touch the Deity before one has completed taking a bath.
5. One should not touch a woman during her menstrual period.
6. One should not enter the temple directly after sexual intercourse.
7. One should not enter the temple after touching a dead body.
8. One should not enter the temple after seeing a dead body.
9. One should not enter the temple after visiting a crematorium.
10. One should not enter the temple in a contaminated state. ("According to Vedic scripture, if someone dies in the family the whole family becomes contaminated for some time, according to its status. For example, if the family is brahmana, their contamination period is twelve days, for the ksatriyas and vaicyas it is fifteen days, and for cudras thirty days.") [Any disturbing or contaminating experience leaves an impression on the mind for some time. Until such an impression has thoroughly subsided, a person should not come before the Deity because he may project this impression toward Him. Offenses 6 to 10 can be understood in this way.]
11. When a devotee is perspiring, he should not engage himself in worshiping the Deity. [This refers to worship by the pujari, in direct proximity to the Deity. Of course, if hot weather makes perspiration unavoidable, one should continue worshiping the Deity. Worship should not stop.]
12. One should not pass urine or evacuate while engaged in worshiping. [One should be strictly regulated in one's eating habits so that answering the call of nature does not force one to interrupt the worship. If the worship is unavoidably interrupted, the pujari should mentally beg permission from the Lord to interrupt the worship, and, upon resuming the worship, beg for forgiveness. During the Deity's bathing, any interruption should be strictly avoided.]
13. The Deities should not be bathed in water that has been touched by the nails or fingers.
14. One should not be angry within the temple.

Lack of Respect
The following offenses are in the category of those stemming from lack of respect:
15. One should not belch before the Deity. ("So, until one has fully digested his food, he should not enter the temple" [The Nectar of Devotion, Chapter 8].)
16. One should not enter the temple of the Deity in a car or palanquin or with shoes on the feet. [It is improper to hold small children straddled around the neck--sitting on one's shoulders--in the kirtana hall before the Deities. This is tantamount to riding on a vehicle. Children should be held in the arms if necessary. If a person is lame or invalid, however, the use of a wheelchair or other such vehicle in the kirtana hall is not offensive.]
17. One should not avoid bowing down before the Deity. [One should offer obeisances twice to both the Deity and respectable persons such as the spiritual master and sannyasi: once from a distance, when one first sees them, and again up close. Even if one sees the Deity from outside the temple building, one should immediately offer obeisances.]
18. One should not bow down on one hand. [When bowing down to someone, one should mentally touch his feet with one's hands. Genuine respect calls for touching both hands to the feet. Thus if one is carrying something, one should first set it down in a proper place and then offer obeisances.]
19. One should not circumambulate in front of Sri Krsna. ("The process of circumambulating the temple is that one should begin circumambulating from the Deity's right-hand side of the temple and come round. Such circumambulation should be performed outside the temple structure at least three times daily" [The Nectar of Devotion, Chapter 8].) [This injunction refers to showing someone respect by circumambulating him or her in front of the Lord. Following this prohibition, we circumambulate Tulasi-devi with the Deity curtain closed. It is not
offensive to dance before the Deity in circles if it is done for the Deity's pleasure—and if the Deity is not endangered by wild dancing!]
20. One should not spread his legs before the Deity.
21. One should not sit before the Deity holding the ankles, elbows, or knees with one's hands. [It is best to sit with crossed legs in lotus position (padmasana) or some variation. A person who cannot do so may use a chair, but he should sit to the side of the temple so as not to disturb other devotees.]
22. One should not lie down before the Deity of Krsna.
23. One should not accept prasada before the Deity.
24. One should not chew betel before the Deity.
25. One should not pass air before the Deity.
26. One should not pass air within the temple.
27. One should not sit with his back toward the Deity.
28. One should not be charitable to beggars before the Deity. [While giving charity to beggars, a person tends to see himself as the friend of all living entities—a mentality one should not display before the Deity.]
29. One should not break the silence while worshiping. [When visiting a public temple, householders should make sure their small children do not disturb other devotees in front of the Deities. When one discusses krsna-katha, chants japa, or performs kirtana, however, the "silence" in the temple is not broken.]
30. One should not talk with others before the Deity. [This injunction specifically warns against speaking prajalpa while worshiping is going on.]
31. One should not eulogize or praise anyone else before the Deity.
32. One should not talk very loudly before the Deity.
33. One should not cry or howl before the Deity.
34. One should not speak very harshly to others before the Deity.
35. One should not chasti se anyone before the Deity.
36. One should not speak ill names before the Deity.
37. One should not take a vow in the name of God. [Devotees take vows before the Deity to observe vratas, to follow the order of the spiritual master (as in initiation), or to take responsibility (as in marriage). One should not take a vow to perform some austerity or to increase sadhana that one will not be able to keep; nor should one make any vow before the Deity by which some material goal or managerially expedient purpose may be achieved.
38. One should not quarrel or fight before the Deity.
39. One should not praise oneself before the Deity.
40. One should not wear a fur blanket before the Deity.
41. One should not enter the temple wearing garments of red or blue color, or garments that are unwashed. [A devotee should avoid wearing anything that calls attention to himself instead of the Deity. In general, one should avoid wearing brightly-colored clothing. Also, in the material world, red and blue are associated with the modes of passion and ignorance, which attract subtle beings who may disturb the worship. Moreover, it is said that dark blue is a favorite color of Srimati Radharani's, and that red is a favorite color of Lord Krsna's. In Their presence it would be inappropriate to wear these colors.]
42. One should not decorate one's forehead with the three-lined tilaka.
43. One should not worship the Deity before a nondevotee. [When the Deity goes on procession, He extends His mercy to all who are present. At that time He is worshiped without restriction. However, when the Lord is in the temple He is worshiped by the devotees. Guests who come to the temple may see the arati ceremony, but other aspects of worship must be done behind closed curtains.

Lack of Endeavor
The following offenses are caused by lack of endeavor:
44. One should not fail to worship the Deity according to one's means. ["In Bhagavad-gita it is stated that the Lord is satisfied if some devotee offers Him even a leaf or a little water. This formula prescribed by the Lord is universally applicable, even for the poorest man. But that does not mean that one who has sufficient means to worship the Lord very nicely should also adopt this method and try to satisfy the Lord simply by offering water and a leaf. If he has sufficient means, he should offer nice decorations, nice flowers, and nice foodstuffs and observe all ceremonies. It is not that one should try to satisfy the Supreme Lord with a little water and a leaf, and for himself spend all his money on sense gratification" (The Nectar of Devotion, Chapter 8).]
45. One should not fail to observe the various festivals for the pleasure of the Supreme Personality of Godhead, such as Janmastami and Ratha-yatra. [It is the responsibility of a public temple's head pujari to announce the dates of
forthcoming temple festivals. He should also plan the festival with the appropriate temple authorities, allowing enough time for necessary organization.

46. One should not offer incense without offering some flowers. [The general principle is that the pujari should perform worship with standard paraphernalia. The pujari may burn incense at any time in the temple, but when he does so during an arati, he should offer flowers as well.

47. One should not fail to offer fresh fruit and grains to Krsna, according to the season. [Whatever agricultural goods are freshly harvested should be first offered to the Deity.]

48. One should not offer obeisances silently to the spiritual master, or in other words, one should recite aloud the prayers to the spiritual master while offering obeisances.

49. One should not fail to offer some praise in the presence of the spiritual master.

50. One should not fail to strictly follow the rules and regulations in worshiping the Deity. [To follow the rules and regulations of Deity worship one must of course take the trouble to know those rules and regulations. Also, the devotee must guard against the tendency to become lax in following the rules, especially on the plea of "practicality."]

51. One should not enter the temple of the Deity without first making some sound.

52. One should not touch the Deity in a dark room. [Pujaris should not be dependent on electricity for lighting the Deity room. Traditionally, temples were lit only by oil or ghee lamps. Electric lights may certainly be used, but it is not necessary to subject the Deity to extremely bright lights. If the Deity room is evenly lit with somewhat subdued electrical lighting, together with light from some oil or ghee lamps, a very pleasing atmosphere is created. If sufficient oil or ghee lamps are available, at certain darcana times, such as the maggala-arati and the night cayana-arati, electrical lighting may be dispensed with altogether.]

53. One should not worship the Lord while sitting on the bare floor; one must have a sitting place or carpet.

54. Useless flowers without any fragrance should not be offered.

55. One should not offer a flower which was kept in an unclean pot.

56. One should not offer foodstuff which is cooked by a non-Vaisnava.

57. One should not offer any foodstuff to the Deity which has been seen by dogs or other lower animals.

Lack of Faith
The following offenses stem from a lack of faith:

58. One should not eat anything which is not offered first to Krsna.

59. After food has been cooked, no one should be offered any foodstuff unless it is first offered to the Deity. [During large festivals Srila Prabhupada did not want any guests to be kept waiting for their prasada. Therefore to expedite the prasada distribution, he authorized that when large amounts are being cooked, only the first batch of any one preparation needs to be offered to the Deity. Subsequent batches are considered offered.]

60. One should not deride the demigods before the Deity. [See The Nectar of Devotion, Chapter 7, "The Demigods."]

61. One should not show disrespect to a sScripture teaching about the supremacy of the Lord. [This injunction is explained in the Hari-nama-cintamani, by Bhaktivinoda Thakura.]

62. One should not introduce any opposing sScripture. [In ISKCON, Srila Prabhupada's books are the final authoritative sScriptures. If evidence is taken from any other sScripture, it should only be introduced as supportive evidence for the teachings of the Founder-Acarya of ISKCON, Srila Prabhupada.]

63. One should not smoke marijuana, or gaya.

64. One should not take opium or similar intoxicants. [What is an obvious injunction for Vaisnavas will not necessarily be obvious to everyone, particularly in this degraded age. All persons who visit the temple of Krsna should be informed about offenses to Deity so that they can avoid them and reap the most benefit from their visit.]

Although we sometimes distinguish between "degrees of mercifulness" of various Deities (for example, we might hear that Gaura-Nitai are "more merciful" than Radha-Krsna), one should not think these differences give one carte blanche to commit offenses. All Deities of the Lord are equally worshipable--and therefore equally deserving of proper treatment.

Counteracting Offenses in Deity Worship
Srila Prabhupada writes:
"That is the test of standard service. If we see the Deities in very pleasing mood, that will certify our service unto the Lord. So everywhere we shall see the Deities in such pleasing mood. As soon as we see the Deities in a different mood, we must immediately understand our discrepancies" (letter from Srila Prabhupada, 27 May 1970).
If a person inadvertently offends the Deities, he should sincerely pray to Them for forgiveness and resolve to avoid committing the offense in the future. The following quote illustrates the proper mood:

aparadha-sahasrani kriyante 'har-nicam maya
daso 'ham iti mam matva ksamasya madhusudana

‘I commit thousands of offenses day and night, O Madhusudana. But please think of me as Your servant and kindly forgive them." <13>

The castras recommend certain acts of prayaccitta (atonement) to release a person from offenses in worship: he may read a chapter of the Bhagavad-gita, chant the Visnu-sahasra-nama-stotram, offer prayers to Tulasi-devi, or plant a tulasi seed. Another way to be relieved of offenses in Deity worship is to worship the Salagram sila.

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(L2) Chapter Four: Cultivation of Devotional Service (svadhyaya and sadhana)

The final aspect of payacagga-puja is svadhyaya, literally "self-study." (See pg. <17> for a brief description of payacagga-puja.) It leads naturally to engagement in a variety of services, practicing which a devotee develops a proper mood of humility and a high standard of cleanliness. By serving the holy name, Vaisnavas, guests, prasada, tulasi, castra, and the holydama, one develops respect for the Lord. His associates and paraphernalia, the Vaisnavas, the demigods, and living entities in general. This service attitude is nourished by Deity worship, through which the devotee develops faith in the Lord as his protector and maintainer, thus freeing his mind from selfish concerns and inspiring him to serve the holy name, the Vaisnavas, and so on, with proper attention and mood. Furthermore, svadhyaya nourishes the four principal forms of sadhana other than Deity worship in the list of sixty-four activities of devotional service, namely, association with devotees, hearing Srimad-Bhagavatam, chanting the holy name, and living in a holy place (See Nectar of Devotion, Chapter <13>). Only when a devotee performs all these activities is his arcana actually complete and fully satisfying to the Lord.

(L3) Serving the Holy Name (nama-seva)

In His Ciksastaka, Lord Caitanya Mahaprabhu describes the magnanimity of the holy name:

namnam akari bahudha nija-sarva-caktis
tatrapita niyamitah smarane na kalah
etadrci tava krpa bhagavan mamapi
durdaivam idrcam ihajani namuragah

‘My Lord, O Supreme Personality of Godhead, in Your holy name there is all good fortune for the living entity, and therefore You have many names, such as Krsna and Govinda, by which You expand Yourself. You have invested all Your potencies in those names, and there are no hard and fast rules for remembering them. My dear Lord, although You bestow such mercy upon the fallen, conditioned souls by liberally teaching Your holy names, I am so unfortunate that I commit offenses while chanting the holy name, and therefore I do not achieve attachment for chanting" (Sri Ciksastaka 2).

Srila Krsnadasa Kaviraja records this exchange between Sarvabhauma Bhattacarya and Sri Caitanya Mahaprabhu: "'Then the Bhattacarya asked Caitanya Mahaprabhu: 'Which item is most important in the execution of devotional service?' The Lord replied that the most important item was the chanting of the holy name of the Lord" (Cc. Madhya 6.241).

Although chanting the holy name of the Lord is one of the five principal activities of sadhana-bhakti and the very life of devotional service in the Age of Kali, we may also consider it an aspect of svadhyaya, one of the five aspects of arcana. Since this book deals with rules and regulations prescribed in paycaratriki-vidhi, we will confine our treatment of nama-seva to setting out practical guidelines that promote offenseless chanting, particularly in chanting japa.

(L4) Chanting Hare Krsna on Beads (nama-japa)

The rules for chanting japa that are given in the sripurutes apply specifically to the chanting of Gayatri mantras. By contrast, the holy name does not depend on such rules to be effective. However, since many of these rules help one
concentrate on the mantra, a devotee may apply them in chanting the holy name to fix his mind on Krsna and to avoid offenses to the holy name. Srila Prabhupada states,

"The Hare Krsna maha-mantra, however, may be chanted at any place and any time, and this will bring results very quickly. Yet even while chanting the Hare Krsna mantra one may observe regulative principles. Thus while sitting and chanting one may keep his body straight, and this will help one in the chanting process; otherwise one may feel sleepy" (Bhag. 7.15.31, purport).

(5.5) Counting Japa

In the following passage from the Caitanya-caritamrta (Antya 3.137, purport), Srila Prabhupada explains how he is training his disciples to advance in their spiritual life:

"In our Krsna consciousness movement we are teaching our followers to chant the Hare Krsna mantra continuously on beads. Even those who are not accustomed to this practice are advised to chant at least sixteen rounds on their beads so that they may be trained. Otherwise, Sri Caitanya Mahaprabhu recommended:

trnad api su-nicena
taror iva sahismuna
amamna mana-dena
kirtaniyah sada harih

One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street. One should be more tolerant than a tree, devoid of all sense of false prestige, and ready to offer all respects to others. In such a state of mind one can chant the holy name of the Lord constantly.' Sada means 'always.' Haridasa Thakura says,niranta napa nadi: 'Chant the Hare Krsna mantra without stopping' " (Cc. Antya <?>).

Srila Prabhupada explains that there is no restriction in chanting the holy name of the Lord. He writes,

"Even when you are walking, you can softly chant Hare Krsna, Hare Krsna, or even when you are on the bus going somewhere you can also chant. When you are working with your hands you can also chant, and when you are resting or going to take rest you can also chant. Even in your toilet room while taking bath you can also chant. In this way there is no limitation or restriction for chanting the Holy Name of God, Krsna, and His Energy, Hara. In doing this business there is no loss, but there is very great gain, which is transcendental realization" (letter from Srila Prabhupada, 22 April 1970).

You should string your beads (preferably of tulasi or nim wood) on cotton thread and tie a knot between each bead. There should be one extra bead, called the Krsna or Meru bead, which the you do not cross over in your counting. Between the eighth and ninth bead from the Meru bead on one side there should be a short braided thread marking off the first eight beads, which represent the eight principal gopis. After stringing the beads, you may perform a mala-samskara by washing the japa-mala in payca-gayya (five products from the cow: milk, yoghurt, ghee, dung, and urine). Then you should offer the mala to the Deity.

Gaudiya Vaisnavas chant on their beads using the thumb and middle finger. You should not touch the mala with your left hand or your right forefinger. Cover the beads and your right hand while chanting by keeping them in a bead bag.* Try to prevent the mala from falling from your fingers--usually a result of inattention or dozing. *It is not necessary to cover the beadbag with a chadar, as some Vaisnavas in India think. Devotees in the International Society for Krsna Consciousness who take initiation from a bona fide spiritual master vow to chant a minimum of sixteen rounds (on a mala having 108 beads) every day.* Srila Prabhupada warns, **If one cannot complete the fixed number of rounds he is assigned, he should be considered to be in a diseased condition of spiritual life" (Cc. Antya 11.23, purport). And in a letter he writes, "Everyone should strictly follow the regulations of sixteen rounds daily. If one is busy for other Krsna consciousness activities and cannot fulfill the regular routine of chanting he must compensate it the next day, curtailing his activities in the matter of sleeping or eating or any other sense gratificatory process" (letter from Srila Prabhupada, 11 October 1969). **The 16 rounds is just a minimum I set for my disciples so they will chant at least that much. Actually, chanting should always be going on"** (letter from Srila Prabhupada, 25 June 1974).

*You should chant your sixteen rounds in the most favorable circumstances available, following as far as possible the guidelines given here regarding purity, use of the japa-mala, and so on. At other times--when traveling or rendering various services, for example--you may be less strict. The overriding principle is that you should chant as much as possible, preferably twenty-four hours a day. If, for example, you must use a mechanical counting device for chanting extra "rounds" in circumstances where full concentration would be difficult, you may do so. But when chanting the minimum number of rounds given by the guru, as far as possible you should observe all details conducive to good chanting.

(5.5) Cleanliness and Dress
Since chanting the holy name brings you into direct association with the Lord, while chanting you should be clean and properly dressed, with kanthi-mala around your neck and Vaisnava tilaka on your body. Also, you should regularly wash your bead bag.

Handle your chanting beads with respect and always keep them clean. Avoid touching your beads with unclean hands, i.e., hands that have not been washed after you have eaten, evacuated, or touched unclean objects like the mouth, feet, or private parts. As far as possible, avoid taking chanting beads into a toilet room. If you accidentally mishandle your chanting beads, you may touch them to your head and pray for forgiveness.

(1.5) Posture, Place, and Time
Srila Prabhupada was very strict about how the devotees carried themselves while chanting. On one occasion, while chanting japa with a group of devotees, he demanded of one of them, `Sit properly!'

While chanting japa, you should sit with your back erect and your legs crossed and covered, not spread out. Do not lie down while chanting japa. It is also recommended that you sit on an asana.

You should chant japa in front of a Deity of Lord Krsna or Visnu, in a temple of the Lord (or in any other place where He is worshiped), in front of a sacred tulasi plant, or by the side of a sacred river, such as the Ganges.

Chant in well-lit places rather than dark places, in holy places rather than impure places (such as a crematorium).

The preferred chanting time is early morning. (If you have other services in the early morning, schedule your japa chanting as soon as possible after completing your other duties.)

In this regard Srila Prabhupada writes,

"Chanting japa should be done early in the morning with full concentration preferably during the Brahma-Muhurta time. Concentrate fully on the sound vibration of the mantra, pronouncing each name distinctly, and gradually your speed in chanting will increase naturally. Do not worry so much about chanting fast; most important is the hearing" (letter from Srila Prabhupada, 6 January 1972).

(1.5) Attention while Chanting
Try to withdraw your mind from the objects of the senses, exclusively concentrate on the sounds of the mantra, meditate on the meaning of the mantra, and remain undisturbed by any other thoughts or external situations. Through devoted concentration on the syllables of the holy name, you will realize step-by-step the Lord's form, qualities, and pastimes.

(1.4) The Ten Offenses to the Holy Name
The ten offenses to the holy name are listed as follows in the Padma Purana, as quoted in the Caitanya-caritamrta (Adi 8.24):

satam ninda nammah paramam aparadham vitanute
yatah khyatim yatam katham u sahate tad vigaryham
civasya Srivaso y a iha gua-namadi sakalam
dhiya bhinnam pacyet sa khalu hari-namahita-kekah

1. To blaspheme the great saintly persons who are preaching the glories of the Hare Krsna maha-mantra is the worst offense at the lotus feet of the holy name. The Nama-prabhu, who is identical with Krsna, will never tolerate such blasphemous activities, even from one who passes as a great devotee.

2. In this material world the holy name of Visnu is all-auspicious. Visnu's name, form, qualities, and pastimes are all transcendental, absolute knowledge. Therefore, if one tries to separate the Absolute Personality of Godhead from His holy name or His transcendental form, qualities, and pastimes, thinking them material, that is offensive. Similarly, to think that the names of demigods such as Lord Civa are as good as the name of Lord Visnu is also blasphemous.

guror avayya cruti-crostra-nindanam
tathartho vado hari-namah kalpanam
namno balad yasya hi papa-buddhir
na vidyate tasya ya mair hi cuddhih

3. It is offensive to consider the spiritual master material and therefore to envy his exalted position.

4. It is offensive to blaspheme the Vedic literature such as the four Vedas and the Puranas.

4. It is offensive to consider the glories of the holy name exaggerations.
6. It is offensive to consider the holy name of the Lord imaginary.
7. The greatest offense at the lotus feet of the holy name is to think that since chanting the holy name can counteract all sinful reactions one may therefore go on sinning and at the same time, chant the the holy name to neutralize the reactions.- One who thinks in this way cannot be purified by any program of sense restraint and severe austerities, nor by the various punishments of Yamaraja.

dharmavratatya-ga-hutadisarva-
cubhakriyasamyapipramadah
acraddadhanevimukhepyacrynvi
zacopadechacivannaparadah

8. It is offensive to consider the chanting of the holy name equal to the performance of ordinary religious ceremonies or fire saSrifices, the observance of austere vows, or the practice of renunciation, all of which are materialistic auspicious activities.
9. It is an offense to preach the glories of the holy name to those unwilling to hear, to atheists, or to those who have no faith in chanting the holy name.

srutvapi namamahatmyam
yah priti-rahito'dhamah
aham-mamadi-paramo
namisopyaparadah-krt

10. If a person has heard the glories of the transcendental holy name of the Lord but nevertheless continues in the materialistic concept of life, thinking, "I am this body and everything belonging to this body is mine," and if he thus shows no respect or love for the chanting of the holy name, that is an offense.

(L3) Serving the Vaisnavas (vaisnava-seva)
Lord Siva desSribes the glories of serving the Vaisnavas:

aradhananamsarvesam
visnoraradhanamparam
tasmatparataramdevi
tadiyanamsamarcanam

"My dear Devi, although the Vedas mention worship of demigods, the worship of Lord Visnu is topmost and is ultimately recommended. However, above the worship of Lord Visnu is the rendering of service to Vaisnavas, who are related to Lord Visnu." (Padma Purana, quoted in Laghu-bhagavatamrita)

(L4) Necessity of Associating with Devotees
Sri Caitanya Mahaprabhu stresses the importance of association with devotees:
``The root cause of devotional service to Lord Krsna is association with advanced devotees. Even when one's dormant love for Krsna awakens, association with devotees is still most essential" (Cc. Madhya 22.83).
The sages of Naimisaranya further point out: "The value of a moment's association with the devotee of the Lord cannot even be compared to the attainment of heavenly planets or liberation from matter, and what to speak of worldly benedictions in the form of material prosperity, which are for those who are meant for death." (Bhag. 1.18.13).
Srla Prabhupada writes: "Srila Jiva Gosvami, in his thesis Bhakti-sandarbha (202), has stated that uncontaminated devotional service is the objective of pure Vaisnavas and that one has to execute such service in the association of other devotees. By associating with devotees of Lord Krsna, one develops a sense of Krsna consciousness and thus becomes inclined toward the loving service of the Lord. This is the process of approaching the Supreme Lord by gradual appreciation in devotional service. If one desires unalloyed devotional service, one must associate with devotees of Sri Krsna, for by such association only can a conditioned soul achieve a taste for transcendental love and thus revive his eternal relation with Godhead in a specific manifestation and in terms of the specific transcendental mellow (rasa) that one has eternally inherent in him" (Cc. Adi 1.35, purport).
The Lord's temple is where Vaisnavas congregate and worship the Deity together. Just as you should serve the holy name and hear the *Srimad-Bhagavatam* in the association of devotees, you should worship the Deity in their association, for the Lord takes pleasure in seeing His devotees co-operate in His service.*

*In elaborate *puja*, such as offering expanded services to the *salagrama sila*, there is scope for two, three, or four devotees to worship together, each devotee concentrating on specific aspects of the service. This will be desSribed in a subsequent volume of this manual.

(L4) Consequence of Avoiding Devotee Association

In the following purport, Srila Prabhupada warns us against the association of nondevotees:

"The living entity is a social animal, and if he gives up the society of pure devotees, he must associate with nondevotees (asat-sagga). By contacting nondevotees and engaging in nondevotional activities, a so-called mature devotee will fall victim to the mad elephant offense. Whatever growth has taken place is quickly uprooted by such an offense. One should therefore be very careful to defend the creeper by fencing it in—that is, by following the regulative principles and associating with pure devotees" (*Cc. Madhya* 19.157, purport).

To properly worship the Lord in His Deity form, one must cultivate regular association with Vaisnavas. Avoiding devotees shows a mentality of keeping oneself separate from the interest of the Lord. Srila Prabhupada desSribes this as follows: "A separatist is one who sees his interest as separate from that of the Supreme Lord. Mixed devotees, or devotees in the modes of passion and ignorance, think that the interest of the Supreme Lord is supplying the orders of the devotee; the interest of such devotees is to draw from the Lord as much as possible for their sense gratification. This is the separatist mentality" (*Bhag.* 3.29.9, purport). In particular, devotees who worship a Deity at home because they cannot visit a temple regularly must guard against such a mentality, which would not be pleasing to the Lord.

(L4) Vaisnava Character Is Cultivated Through Deity Worship

In his *Caitanya-caritamrita* (*Madhya* 22.75), Srila Krsnadasa Kavidra Gosvami says, "A Vaisnava is one who has developed all good transcendental qualities. All the good qualities of Krsna gradually develop in Krsna's devotees."

And in the *Srimad-Bhagavatam* (5.18.12) Prahala Maharaja says, "In one who has unflinching devotional faith in Krsna, all the good qualities of Krsna and the demigods are consistently manifest. However, he who has no devotion to the Supreme Personality of Godhead has no good qualifications because he is engaged by mental concoction in material existence, which is the external feature of the Lord" (quoted from *Cc. Madhya* 22.76).

Lord Kapila desSribes devotees as follows: "The symptoms of a sadhu are that he is tolerant, merciful and friendly to all living entities. He has no enemies, he is peaceful, he abides by the sSriptures, and all his characteristics are sublime" (*Bhag.* 3.25.21).

A devotee who properly worships the Deity naturally develops brahminical qualities, which in turn help him develop the twenty-six qualities of a Vaisnava. (See *Cc. Madhya* 22.78—80 for a list of these twenty-six qualities.)

In this regard Srila Prabhupada writes,

"I am very glad to learn the practical result of Deity worship in your behavior. . . Deity worship is the practical demonstration, and hearing from the Spiritual Master is the nourishment of the idea. Krsna Consciousness is so nice that anyone who has a little taste of it must feel a distinction between his past and present life" (letter from Srila Prabhupada, 27 December 1968).

The *Caitanya-caritamrta* (*Madhya* 13.139) desSribes the result of Deity worship this way:

"A devotee constantly engaged in Deity worship according to the rules and regulations laid down in the castras and given by the spiritual master realizes gradually that he is in direct contact with the Supreme Personality of Godhead. Thus he loses all interest in so-called meditation, yoga practice, and mental speculation."

(L5) Ordinary Vaisnavas

A Vaisnava is distinguished from a non-Vaisnava by his indifference to anything other than Lord Krsna and His service. The more a devotee develops this quality, the more advanced he is.

In his *Sri Caitanya-ciksamrta* (3.2), Srila Bhaktivinoda Thakura desSribes devotees of varying grades:

"Broadly speaking there are two categories of Vaisnavas, namely ordinary Vaisnavas and real Vaisnavas.

"The ordinary Vaisnavas are of three classes: those who believe in the philosophy of Krsna consciousness but do not practice strictly, those who accept the markings of a Vaisnava and respect the Vaisnavas but do not practice strictly themselves, and those who are from Vaisnava families and wear the marks of a Vaisnava but do not practice strictly."

In India one can readily see examples of these three classes of ordinary Vaisnavas. They can be elevated by associating with real Vaisnavas.
(L5) Three Categories of Real Vaisnavas
Real Vaisnavas belong to one of three categories, depending on their advancement in terms of chanting the holy name, degree of faith, and realization of the Supreme Personality of Godhead.

(L6) 1. Advancement in Chanting
In the Caitanya-caritamrita (Madhya 16.72) Lord Caitanya defines an essential characteristic of the madhyama-adhikari:
"A person who is always chanting the holy name of the Lord is to be considered [an advanced] Vaisnava, and your duty is to serve his lotus feet." Citing Srila Bhaktisiddhanta Sarasvati in his purport to this verse, Srila Prabhupada writes, "A neophyte devotee simply tries to chant the holy name, whereas the advanced devotee is accustomed to chanting and takes pleasure in it. Such an advanced devotee is called madhyama-bhagavata, which indicates that he has attained the intermediate stage between the neophyte and the perfect devotee."
Two verses later, Lord Caitanya desribes the uttama-adhikari: "A first-class Vaisnava is he whose very presence makes others chant the holy name of Krsna."

(L6) 2. Advancement in Faith
Srila Rupa Gosvami distinguishes among three levels of spiritual advancement in terms of degrees of faith:
"One whose faith is not very strong, who is just beginning, should be considered a neophyte devotee" (Bhakti-rasamrita-sindhu 1.2.19, quoted in Cc. Madhya 22.70). "He who does not know spiritual argument very well but who has firm faith is called an intermediate, or second-class, devotee" (Brs. 1.2.18, quoted in Cc. Madhya 22.68).
"One who is expert in logic and understanding of revealed scriptures, and who always has firm conviction and deep faith that is not blind, is to be considered a topmost devotee in devotional service" (Brs. 1.2.17, quoted in Cc. Madhya 222.66)

(L6) 3. Advancement via Realization of Krsna
In the Srimad-Bhagavatam (11.2.47) <Karabhajana Muni ?> desribes the third-, second- and first-class devotees in terms of their realization of Krsna:
"A prakrta, or materialistic devotee, does not purposefully study the castra and try to understand the actual standard of pure devotional service. Consequently he does not show proper respect to advanced devotees. He may, however, follow the regulative principles learned from his spiritual master or from his family who worship the Deity. He is to be considered on the material platform, although he is trying to advance in devotional service. Such a person is a bhakta-praya [neophyte devotee], or bhaktabhasa, for he is a little enlightened by Vaisnava philosophy. But one who does not show proper respect to the devotees and to others is known as a materialistic devotee." (Bhag. 11.2.47, quoted in Cc. Madhya 22.74)
"An intermediate, second-class devotee shows love for the Supreme Personality of Godhead, is friendly to all devotees and is very merciful to neophytes and ignorant people. The intermediate devotee neglects those who are envious of devotional service" (Bhag. 11.2.46, quoted in Cc. Madhya 22.73).
"A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Sri Krsna. Consequently he always sees the form of the Supreme Personality of Godhead as the cause of all causes and understands that all things are situated in Him" (Bhag. 11.2.45, quoted in Cc. Madhya 22.72).

(L4) Kinds of Vaisnava Association
How you associate with other Vaisnavas will depend on your and their level of advancement. A Vaisnava is cautious not to overestimate his own advancement or underestimate that of other Vaisnavas.

(L5) Association for Neophyte Devotees (kanista-adhikaris)
Since he cannot tell which devotees are advanced and which are not, the neophyte must simply take shelter of his spiritual master with faith and follow the rules and regulations to the best of his ability, learning from the spiritual master how to respect all Vaisnavas. By the mercy of the spiritual master, the neophyte can advance to the intermediate stage.

(L5) Association of Intermediate Devotees (madhyama-adhikaris)
The devotee on the intermediate level can distinguish between the different types of devotees. Thus, as stated in the above Bhagavatam verse, he relates to them in the proper way so as to advance in sadhana-bhakti. Toward less
advanced devotees he should show compassion; toward his equals he should show friendship; and to superior devotees he should offer all respect and services and hear their instructions submissively. He avoids the nondevotees.

"The pure devotee should execute devotional service by giving the greatest respect to the spiritual master and the acaryas. He should be compassionate to the poor and make friendship with persons who are his equals, but all his activities should be executed under regulation and with control of the senses" (Bhag. 3.29.17).

Srila Prabhupada writes: "It is advised that an advanced devotee should be tolerant; he should show complete mercy to persons who are ignorant or innocent. A preacher devotee is meant to show mercy to innocent persons, whom he can elevate to devotional service. . . . As for a devotee's treatment of other devotees who are his equals, he should maintain friendship with them. His general view should be to see every living entity as part of the Supreme Lord . . . [A] saintly person is always tolerant and merciful, he is a friend to everyone, never an enemy to anyone, and he is peaceful" (Bhag. 4.11.13, purport).

Thus the madhyama-adhikari should respect sincere but less advanced devotees and instruct them in devotional service. As for his equals--other intermediate devotees--he should live alongside them, take prasada with them, chant the Lord's name with them, and share with them his realizations of Krsna. He should always be straightforward, respectful, and friendly. (Text 5 of The Nectar of Instruction aptly describes these exchanges.)

When associating with an advanced Vaisnava, the intermediate devotee should very respectfully offer him all kinds of services and worship him to the best of his ability. Most importantly, when in the association of an advanced devotee one should practice the devotional agga of cravana--very attentively hearing him speak on the Srimad-Bhagavatam.

The Nectar of Instruction (5) further illustrates these points:

"One should mentally honor the devotee who chants the holy name of Lord Krsna [the kanistha-adhikari], one should offer humble obeisances to the devotee who has undergone spiritual initiation and is engaged in worshiping the Deity [the madhyama-adhikari], and one should associate with and faithfully serve that pure devotee who is advanced in undeviated service and whose heart is completely devoid of the propensity to criticize others [the uttama-adhikari]."

(1.5) Association of Advanced Devotees (uttama-adhikari)

Since pure devotees are beyond sadhana-bhakti, they need not follow the rules of respect to advance. Still, by nature a pure devotee sees everyone as a devotee of the Lord, and thus internally he respects all. For practical purposes, he may externally make distinctions between devotees and nondevotees.

(1.4) Service to Vaisnavas

There are four basic ways to serve a Vaisnava: giving him a seat (reception), washing his feet (respect), hearing from him (association), and assisting him in any way (practical service). A devotee should offer these services to his spiritual master or to similarly advanced Vaisnavas.

The true Vaisnava is most advanced in spiritual knowledge, and therefore he is most deserving of respect, reception, service, and worship, regardless of his varna, acrama, age, or other external condition. Serving the Vaisnavas is an important agga of devotional service and is the active ingredient of sadhu-sagga, or association with devotees.

(1.5) Offering Respect to Vaisnavas

In the Caitanya-caritamrta (Madhya 15.111, purport) Lord Caitanya defines a Vaisnava and how we should act toward him:

``Sri Caitanya Mahaprabhu then finally advised, 'One who is chanting the Hare Krsna mantra is understood to be a Vaisnava; therefore you should offer all respects to him.'"

Purport: "In his Upadecamrta, Srila Rupa Gosvami states, krsneti yasya girī tam manasadriyeta diksati cet. An advanced devotee should respect a person who has been initiated by a bona fide spiritual master and who is situated on the transcendental platform, chanting the holy name with faith and obeisances and following the instructions of the spiritual master. Srila Bhaktivinoda Thakura comments that serving Vaisnavas is most important for householders. Whether a Vaisnava is properly initiated or not is not a subject for consideration. One may be initiated and yet contaminated by the Mayavada philosophy, but a person who chants the holy name of the Lord offenselessly will not be so contaminated. A properly initiated Vaisnava may be imperfect, but one who chants the holy name of the Lord offenselessly is all-perfect. . . It is the duty of the householder to offer respects to such an unalloyed Vaisnava."

Srila Prabhupada stresses the importance of showing proper respect to Vaisnavas:
"People in general must always respectfully honor saintly persons. It is ordered that as soon as one sees a Vaisnava, or even a sannyasi, one should immediately offer respects to such a holy man.* If one forgets to show respect in this way, one must observe a fast for that day. This is a Vedic injunction. One must be extremely careful to refrain from committing offenses at the lotus feet of a devotee, or saintly person" (Bhag. 9.9.6, purport).

*Sometimes you should refrain from offering a Vaisnava obeisances because doing so might inconvenience him. The Brhan-naradiya Purana forbids us to offer obeisances to a Vaisnava while he is bathing, collecting wood for a saSriKe, picking flowers, carrying water, or honoring prasada. If you are in an impure state—for example, if you are eating, bathing, or wearing shoes, or if your head covered—you should neither offer nor receive obeisances physically. You are not, however, forbidden to offer respects in your mind; you should then take the next opportunity to offer physical obeisances. These rules apply when offering respects to any superior person, whether a Vaisnava or non-Vaisnava.

All Vaisnavas, even ordinary ones, should be shown respect. However, the respect shown may be more or less elaborate according to the advancement of the devotee being received. (See the section "Reception of Guests [atithi-seva], pg. <?>). Thus even to Vaisnavas of the least advanced category you should offer polite words and show outward respect, but you may avoid their association.

Lord Kapila elaborates on this point:
"Even if one is a Vaisnava, if he is not of good character his company should be avoided, although he may be offered the respect of a Vaisnava. Anyone who accepts Visnu as the Supreme Personality of Godhead is accepted as a Vaisnava, but a Vaisnava is expected to develop all the good qualities of the demigods" (Bhag. 3.29.16).

To other types of Vaisnavas you must at least offer sincere respect in the proper way and show friendship:
"When two Vaisnavas see each other they should pay obeisances without reservation, for both should remember that Visnu resides within each of them" (Tejo-dravina Paycaratra).

"When a learned person stands up or offers obeisances in welcome, he offers respect to the Supersoul, who is sitting within everyone's heart. It is seen, therefore, among Vaisnavas, that even when a disciple offers obeisances to his spiritual master, the spiritual master immediately returns the obeisances because they are mutually offered not to the body but to the Supersoul" (Bhag. 4.3.22, purport).

"For twelve years the Lord will not accept the puja performed by one who sees a devotee of the Lord but fails to approach and respect him properly" (Skanda Purana).

"A devotee of the Lord does not demand respect from anyone, but wherever he goes he is honored by everyone throughout the whole world with all respect" (Bhag. 4.9.47).

"Upon seeing a devotee arrive from a distant place, one should approach him, embrace him, introduce him to one's fellow Vaisnavas, and make him feel comfortable" (Brhan-naradiya Purana)

"One who sees a devotee of the Lord in great trouble and anxiety but fails to help him incurs the displeasure of the Lord" (Hari-bhakti-vilasa).

The Skanda Purana warns householders not to slight devotees who come to their homes:
"If a person fails to properly welcome a Vaisnava who has come to his house, it becomes like a crematorium, which the forefathers will avoid. There is no greater sinner than one who fails to receive, according to his means, a Vaisnava who has come from a distant place".

Lord Krsna provides the best example of how to receive Vaisnavas:
"Krsna is the Supreme Personality of Godhead, worshiped even by Narada, but still, as soon as He saw Narada enter the palace, Krsna got down immediately from Rukmini's bedstead and stood up to honor him. Lord Krsna is the teacher of the whole world, and in order to instruct everyone how to respect a saintly person like Narada Muni, Krsna bowed down, touching his helmet to the ground. Not only did Krsna bow down, but he also touched the feet of Narada and with folded hands requested him to sit on His chair . . . When . . . He washed the feet of the sage Narada and took the water on His head, Narada did not object, knowing well that the Lord did so to teach everyone how to respect saintly persons"* (Krsna, 'The Great Sage Narada Visits the Different Homes of Lord Krsna').

*One may ask, "What if someone wants to touch my feet? How should I respond?" In a letter, Srila Prabhupada answered this often-asked question as follows:
"You do not allow anyone to touch your feet—this is very good attitude—but if they want to insist on touching your feet and there is no other way to avoid it, you can simply remember your predecessor Acharyas and Spiritual Masters and accept them and return namaskars with folded hands. That is the Vaishnava etiquette" (letter from Srila Prabhupada, 4 April 1970).

(L4) Procedure for Reception of Vaisnavas
In the *Krsna* book we find the following description of how to receive the devotees:

"As soon as the sages and ascetics arrived, all the kings immediately got up from their seats and offered their respects by bowing down to the universally respected sages. After this, the sages were properly welcomed by being offered seats and water for washing their feet. Palatable fruits, garlands of flowers, incense, and sandalwood pulp were presented, and all the kings, led by Krsna and Balarama, worshiped the sages according to the Vedic rules and regulations" (*Krsna* book, 'SaSricifical Ceremonies Performed by Vasudeva').

You should give great attention to receiving senior Vaisnavas, *samnyasis*, and especially your spiritual master. * Before the Vaisnava guest arrives, his living quarters should be arranged, cleaned, and provided with necessities (such as *paya*- *patra* [*acamana cup*], mirror, *tilaka*, towels, and fresh bedding). If possible, provide a set of Srla Prabhupada's books. You may also provide some incense, an incense holder, and matches or a lighter. The guest's quarters may also be decorated with flower vases, devotional pictures, and so on.

* Do not neglect your spiritual master's Godbrothers when receiving or serving your spiritual master. And for his part, the spiritual master should teach his disciple to respect and serve the Vaisnavas, particularly his own Godbrothers. As Srla Jiv Gosvami explains in his *Bhakti-sandarbha-tika* (714), "It is auspicious for the disciple if, on the order of his spiritual master and without interfering with his service to him, the disciple serves other respectable Vaisnavas. If he does not follow this rule, he becomes an offender."

When a Vaisnava guest arrives, you should go out to greet him, preferably with a *kirtana*, garlands, and sandalwood paste (unless it's cold outside). You should offer obeisances and kind words and should direct the guest to a seat, where you may wash his feet. If you are receiving your spiritual master, you should worship him at this time by offering him *arati*, offering flowers at his feet, and paying obeisances. You should be prepared to offer the guest *prasada* immediately, but you should first inquire whether the guest wishes to first bathe and/or rest before accepting *prasada*. When appropriate, you should introduce the guest to other residents of the temple or household and should inquire if there is some service he would like done. You may also ask the guest how long he intends to stay, taking care not to give the impression that you are looking forward to his departure. Rather, you should encourage your honored guest to stay longer than he had planned.

* Each temple or Vaisnava community will likely differ in its policy of accommodating visiting Vaisnavas, depending on the intended length of the visit, the seniority of the Vaisnava, his plans for participating in community activities, and so on. At an appropriate time, a community authority should politely discuss the local policy with the visiting Vaisnava so that no misunderstandings may arise and lead to *vaisnava-apa* *radha*. Some guidelines that guests should follow appear in the following section, "Reception of Guests".

(L3) Reception of Guests (*atithi-seva*)

The following narration from *Srimad-Bhagavatam* (9.21. Chapter Summary and Texts 10---13) illustrates how important it is to receive guests properly:

[Summary:] "Once, after [King] Rantideva spent forty-eight days fasting, not even drinking water, excellent food made with ghee was brought to him, but when he was about to eat it *abrahamana* guest appeared. Rantideva therefore did not eat the food but instead he immediately offered a portion of it to the *brahmana*. When the *brahmana* left and Rantideva was just about to eat the remnants of the food, a *cudra* appeared. Rantideva therefore divided the remnants between the *cudra* and himself. Again, when he was just about to eat the remnants of the food, another guest appeared. Rantideva therefore gave the rest of the food to the new guest."

[Text:] "Thereafter, only the drinking water remained, and there was only enough to satisfy one person, but when the king was just about to drink it, a *candala* appeared and said, ‘O king, although I am lowborn, kindly give me some drinking water.’ Aggrieved at hearing the pitiable words of the poor, fatigued *candala*, Maharaja Rantideva spoke the following nectarine words: ‘I do not pray to the Supreme Personality of Godhead for the eight perfections of mystic *yoga*, nor for salvation from repeated birth and death. I want only to stay among all the living entities and suffer all distresses on their behalf so that they may be freed from suffering. By offering my water to maintain the life of this poor *candala*, who is struggling to live, I have been freed from all hunger, thirst, fatigue, trembling of the body, moroseness, distress, lamentation, and illusion.’"

The Lord's temple, whether open to the public or in one's home, should be a place where visitors can take part in temple activities as far as possible. In the International Society for Krsna Consciousness, the proper reception of guests is very important, since the Society is a preaching mission. As followers of Srla Prabhupada, the Founder-Acarya of ISKCON, we should consider any guest in the temple to be his guest. Proper reception of a guest can make the difference between a person coming once to the temple and never returning, or becoming a regular visitor and ultimately becoming a devotee of Krsna.

The Sanskrit word *atithi* means "not scheduled." An "unscheduled," or unexpected, guest is considered a representative of the Supreme Lord, since his arriving unannounced is just what the Lord might do to test His
devotee and see how ready he is to serve Him in any situation. With this understanding, we should afford the unexpected guest full hospitality.

Members of the general public, invited guests, Life members, V.I.P.’s, visiting Vaisnavas, relatives of Vaisnavas*—all should be treated in such a way that they will feel comfortable and want to return. A simple rule of thumb is that we should treat guests as we ourselves would like to be treated.

Every devotee should learn how to take care of guests, but temple devotees who regularly worship the Deity should especially be expert in this matter, for they directly represent the Proprietor of the temple. Even the most first-class, opulent Deity worship will fail to attract a guest if the temple residents neglect him.

Although a Vaisnava may be an unexpected guest, we will for clarity's sake exclude Vaisnavas from the category of atithi-seva in preference to the category of vaisnava-seva, for a Vaisnava is afforded special consideration, whether he is an unexpected guest or not. The term atithi-seva generally refers to receiving guests other than Vaisnavas, yet the principles observed in receiving unexpected guests apply also to the reception of Vaisnavas who arrive unannounced.

*Concerning how to greet nondevotees, Srila Prabhupada wrote, "If a karmi is a friend, you just greet him with Hare Krsna, and with folded hands touch your forehead. If the karmi is a superior relative, then chant Hare Krsna and bow down to him on the ground. That should be the etiquette in our society transactions" (letter from Srila Prabhupada, 16 June 1969).

Proper reception of guests is the special duty of the grhastha. If the grhastha does not receive an unexpected guest warmly, no matter who he is, he commits a great sin. As the Srimad-Bhagavatam (8.16.7) states, "Homes from which [uninvited] guests go away without having been received even with an offering of a little water are like those holes in the field which are the homes of jackals." And in the Caitanya-caritamrta (Madhya 3.41, purport), Srila Prabhupada writes, "According to the Vedic principles, there must always be a guest in the householder’s house. In my childhood I have actually seen my father receive not less than four guests every day, and in those days my father’s income was not very great. Nonetheless, there was no difficulty in offering prasada to at least four guests every day."

Not only grhasthas, however, but everyone in every acrama and varna should properly receive guests. Lord Caitanya Himself set the example:
"After everyone had finished his lunch and washed his mouth and hands, Sri Caitanya Mahaprabhu [as a sannyasi] personally decorated everyone with flower garlands and sandalwood pulp" (Cc. Madhya 11.210).

How elaborately you can greet guests will vary according to your means:
"In India the custom is that even an ordinary person is offered a glass of water if he suddenly visits and one cannot offer him foodstuff. If there is no water, then one can offer a sitting place, even if it is on straw mats. And if one has no straw mat, he can immediately cleanse the ground and ask the guest to sit there. Supposing that a householder cannot even do that, then with folded hands he can simply receive the guest, saying 'Welcome.' And if he cannot do that, then he should feel very sorry for his poor condition and shed tears and simply offer obeisances with his whole family, wife, and children" (Bhag. 4.22.10, purport).

The main elements in receiving guests are the offering of proper respect and conveniences, including food and water, a place to sit, kind words, any services for the comfort of the guest (such as bathing facilities), and a place to rest. When the guest first arrives, you should go out to meet him, and when the visitor departs, you should accompany him, at least out of the premises or the yard.

(1.4) Offering Respect to Guests

Even an enemy should be dealt with respectfully if he comes to your house as a guest:
"The law of reception in the codes of the Vedic principles state that even if an enemy is received at home, he must be received with all respects. He should not be given a chance to understand that he has come into the house of an enemy" (Bhag. 1.18.27, purport).

You should respect a guest according to his position, determined by wealth, age, and relationship as one's relative, by varna (brahmana, ksatriya, and so on), and by knowledge (teacher, guru).

Srila Prabhupada instructs us how to deal with a relative:
"As father and mother, they should be offered proper respect according to social custom, but you cannot accept their non-godly instructions. Best thing, to avoid misunderstanding, is to remain silent without any affirmation or negation of their instructions" (letter from Srila Prabhupada, 29 March 1968).
"You must treat your father as respectfully as myself; even if you are sometimes ill-treated, you should tolerate... You should follow the example of Prahlad Maharaj... You will never agree to your father's demoniac principles,
but still you will try to serve him as faithfully as a nice obedient son" (letter from Srila Prabhupada, 22 November 1968).

According to the *Prayacaratra-vidhi*, one shows respect by (1) rising from one's seat when a superior approaches (*pratyavatthana*), (2) identifying oneself by name and offering greetings (*abhividana*), (3) offering prostrated obeisances with five or eight limbs <see 64upacara chapt. pg.?> and touching the superior's feet with crossed hands (*pranama, namaskara*), (4) offering simple or elaborate worship (*puja*),* and (5) giving gifts, such as cloth, gold, money, or grains (*dana*).

*You may worship the guest with two articles--sandalwood and flowers or garlands, for example, or a seat and water for washing the feet--or you may offer five, ten, or sixteen *upacaras* <see box in 64upacara chapt. "sixteen, twelve, ten">.

You would commonly respect elders, parents, and teachers by rising from a sitting position, identifying yourself, and offering obeisances. Worship and gifts are reserved for the *guru* or for special occasions, such as weddings or saSrifices.

(L4) Proper Behavior for a Guest

In *Caitanya-caritamrta* (Madhya 8.49, purport) Srila Prabhupada cautions us against indisSrimitarily accepting invitations (especially if the occasion involves eating food):

"Sri Caitanya Mahaprabhu accepted the invitation of the Vaisnava *brahma*na. Even though a person is a *brahma*na strictly following all the rules and regulations of brahminical culture, if he is not a devotee, a follower of Sri Caitanya Mahaprabhu, one should not accept his invitation. At the present moment, people have become so degraded that they do not even follow the Vedic principles, to say nothing of Vaisnava principles. They eat anything and everything--whatever they like--and therefore the members of this Krsna consciousness movement should be very cautious about accepting invitations."

A Vaisnava guest should behave ideally, whether his host is another Vaisnava or a well-wisher of Vaisnavas. What follows are a few commonly accepted points of etiquette for Vaisnava guests:

1) If you are an invited guest, you should not overstay your invitation. For example, if invited for a meal, you may rest a short time after the meal to aid your digestion, but do not burden your host by staying and conversing for several hours, unless encouraged to do so.
2) Do not bring your own guests on the strength of your invitation. If you wish to invite other guests, ask your host's permission.
3) If you are permitted to use a telephone, fax machine, or other such item, offer to pay accrued expenses.
4) When planning to visit a friend or acquaintance uninvited, try to let your prospective host know when you will arrive and how long you intend to stay.
5) Unless you have been invited or have informed your host, try to avoid arriving at a temple or your host's house at noontime or early afternoon, when both the Deity and persons in general rest after lunch.
6) If you stay for some days at your host's house, you should give token gifts to the household residents as a gesture of gratitude. (Srila Prabhupada did this after staying at a life member's house for some days in Bombay.)

(L3) Serving and Honoring *Prasada* (*prasada-seva*)

*Sri Gurm-astaka* (4) states, "The spiritual master is always offering four kinds of delicious food (analyzed as those which are licked, chewed, drunk, and sucked). When the spiritual master sees that the devotees are satisfied by eating *bhagavat-prasada*, he is satisfied. I offer my respectful obeisances unto the lotus feet of such a spiritual master."

An essential part of Deity worship is offering the Lord first-class food, the remnants of which become *prasada*, or the mercy of the Lord. After the Lord has accepted the offering, it should be distributed, first to the Lord's immediate associates and the spiritual master, then to the Vaisnavas in general, and finally to all guests.

How the *prasada* is served and how it is honored are important concerns in the Vaisnava culture. Krsna and the spiritual master are very pleased not only when food is properly cooked and offered, but also when the resulting *prasada* is graciously served and respectfully honored. Srila Prabhupada was very concerned that *prasada* be of the highest quality and that devotees and visitors be fed "sumptuously." He established the Sunday Love Feast as an integral part of every temple's program; his intention was to give everyone--devotees and members of the public alike--a nectarine taste of Krsna consciousness.

In his *Bhagavatam* purports, Srila Prabhupada writes, "One should exhibit his compassion for ignorant living entities by distributing *prasada*. Distribution of *prasada* to the ignorant masses of people is essential for persons who make offerings to the Personality of Godhead" (*Bhag*. 3.29.24, purport).
"In our sagkirtana movement, or Hare Krsna movement, we offer sumptuous prasada to the Deity and later distribute the same prasada to the brahmanas, the Vaisnavas, and then to the people in general" (Bhag. 7.14.17, purport).

And in his Caitanya-caritamrta he writes, "The people who came to see the Deity of Gopala brought all kinds of food to offer the Deity. They brought all the food they had in stock, and they came before the Deity not only to accept prasada for themselves, but to distribute it to others. The Krsna Consciousness movement vigorously approves this practice of preparing food, offering it to the Deity, and distributing it to the general population" (Cc. Madhya 4.93, purport).

(1.4) Serving Prasada

Ideally, prasada should be served by initiated Vaisnavas. You should be pure in mind, body, habits, and dress, and perform your duties quickly, quietly, and efficiently. As much as possible, avoid loud talking and disruptive noises. See to it that preparations meant to be served hot are actually hot (but not reheated after having become cold!), and that all preparations to be served are either present or will arrive for serving at the proper time. You should know the proper order of serving the various preparations (see "Honoring Prasada" below).

Neither you nor the serving utensils should ever touch the plates or hands of those who are eating, for this will contaminate you and the serving utensil. If this happens, wash your hands and the contaminated utensil before continuing to serve the prasada. Gently drop the prasada on a free area of the plate (not on the salt, for example). Do not serve prasada directly into the hand of the person eating, unless you are serving not a meal but only morsels of maha-prasada.

Except when serving sweets, water (or another drink), or dry items, you should serve prasada with a spoon. Use only your right hand to serve prasada, and do not touch anything impure (your mouth, feet, hair, or lower body). Nor should you yawn, sneeze, or spit. The serving vessels should not touch anyone's feet.

Servings may be small, but when the guest finishes an item you should be alert to replenish the preparation. Be generous in giving the guest as much of an item as he desires. The guest should never be left with an empty plate except at the end of the meal. You or the host may desScribe the wonderful qualities of an item as you offer it, to encourage the guest to eat more. Everyone in a group should be offered the same items.*

*When a group of persons take prasada together, no one should be offered anything that is not offered to everyone else. Those with special diets should eat separately. Also, in an assembly that includes children, they should be served first.

(1.5) The Order in which Foods Are Served

When Gaudiya Vaisnavas serve prasada, they begin the main meal with bitter foods, such as cukta and spinach, followed by dal and savories (such as pakauras or fried potatoes). Then they serve other vegetable preparations (sabjis), progressing from lighter sabjis to richer sabjis, and from wet to dry. Then richer wet sabjis are served again, followed by raftas and chutneys. Finally they serve sweets, progressing from less to more sweet. Rice and capatis should be offered from the very beginning and replenished as required, until those honoring the prasada have finished all sabjis. If possible, capatis should be served hot.

(See suggested menus, pp. <?>.)

(1.4) Honoring Prasada

Your should be clean when you take your meal, having washed your hands, feet, and mouth. Also, your cikha should be bound, your head uncovered, and your feet bare.

You should eat in a clean, spacious, peaceful place. If possible, avoid eating in a vehicle. Do not eat at the sandhayas (sunrise, noon, or sunset), before bathing, or before performing Gayatri japa or your morning Deity worship. Also, do not eat until the food from the previous meal has been digested.

Eat with your legs crossed, not spread, and do not keep the plate in your lap.*

*If someone enters the room where you are taking prasada, immediately invite him to sit down and eat as well.

*Ayur-veda recommends sitting on the floor (on an asana) to take prasada, with the legs crossed to ease digestion. Anyone over fifty, however, may eat while seated at a table.

(1.5) Offering Respects to Prasada

In his Caitanya-caritamrta (Antya 11.20, purport) Srila Prabhupada writes:
"Maha-prasada is nondifferent from Krsna. Therefore instead of eating maha-prasada, one should honor it. It is said here, karila vandana--[Haridasa Thakura] offered prayers. When taking maha-prasada one should not consider the food ordinary preparations. Prasada means 'favor.' One should consider maha-prasada a favor of Krsna."

Before beginning a meal, you should glance over the prasada and pay your respects to it, remembering that it is the mercy of the Lord. Srla Prabhupada writes, "No one is free to act freely and independently, and as such, one should always seek the permission of the Lord to act or eat or speak, and by the blessing of the Lord everything done by the devotee is beyond the principle of the four defects typical of the conditioned soul" (Bhag. 2.4.11, purport).

You should glorify the Lord's prasada by chanting the following prayers:

maha-prasade govinde
namsa-brhamanti vaisnavie
svalpa-punya-vatam rajan
vicvaso naiva jaya-te

'O king, for those with little pious credit, faith in maha-prasada, Sri Govinda, the holy name, and the Vaisnavas never arises' (Mahabharata).

Prasada-seva

By chanting this prayer (from Bhaktivinoda Thakura's Gitavali), one can honor prasada in the mood of service, not sense gratification:

bhai-re!
carira abidya-jal,
jodendriya tahe kal,
jibe phele bisaya-sagore

tar' a madhye jhiva ati,
lobhamoy sudurmati,
ta'ke jeta kathina sonsare

krsna baro doyamoy,
karibare jhiva jay,
sva-prasad-anna dilo bhai

sei annamra khao,
radha-krsna-guna gao,
preme dako caitanya-nitai

"O brothers! This material body is a lump of ignorance, and the senses are a network of paths leading to death. Somehow or other we have fallen into the ocean of material sense enjoyment, and of all the senses the tongue is the most voracious and uncontrollable. It is very difficult to conquer the tongue in this world, but You, dear Krsna, are very kind to us. You have sent this nice prasada to help us conquer the tongue; therefore let us take this prasada to our full satisfaction and glorify Your Lordships Sri Sri Radha and Krsna and in love call for the help of Lord Caitanya and Prabhup Nityananda."

(1.5) Rules for Eating and for Drinking Water

When two or more persons are honoring prasada together, they should not touch one another or discuss material affairs. Any discussion should consist of light conversation relating to Krsna consciousness or glorifying the prasada. If the devotees are attentive, a devotee who is not eating may read aloud from castra during the meal. While eating or drinking, do not make strange noises or find fault with the taste of the prasada.

Use only the five fingers of the right hand to touch and place food in the mouth.* The left hand should be used only for lifting a water cup, and then only if one can pour the water into the mouth without touching the cup to the lips. One should tear large items such as capatis and puris with the fingers of the right hand and then place the small pieces in the mouth. Do not consume a large item by taking it in your mouth and tearing it with your teeth.

*Eating with the fingers is recommended because the digestive process begins with the sensation of food touching the fingers.

The following concerns how to drink water: When your right hand is clean (before a meal), use it to hold the cup and pour the water into your mouth so that the cup does not touch your lips. During a meal your right hand touches your mouth, so you should take the cup in your left hand and pour the water into your mouth without touching your lips. If the cup cannot pour properly, hold it in your right hand and drink using your lips.

(1.5) Food Quantity
Overeating causes disease and decreases one's life span. It also stops one's spiritual advancement, generates sin, and makes one an object of Sriticism.
Srila Prabhupada writes:
"In Kali-yuga the duration of life is shortened not so much because of insufficient food but because of irregular habits. By keeping regular habits and eating simple food, any man can maintain his health. Over-eating, over---sense gratification, over-dependence on another's mercy, and artificial standards of living sap the very vitality of human energy. Therefore the duration of life is shortened." (Bhag. 1.1.10, purport).
"Sometimes it is found that an initiated person, in the name of prasada, eats very luxurious foodstuffs. Due to his past sinful life he becomes attracted by Cupid and eats good food voraciously. It is clearly visible that when a neophyte in Krsna consciousness eats too much, he falls down" (Bhag. 4.26.13, purport).
Ideally, you should eat so that half your stomach is filled with food, one quarter with water, and the remainder with air.

(L5) After the Meal
It is appropriate to chant the prema-dhvani at the end of a meal, before rising to leave. After finishing a meal, and while waiting for others to finish, you may chant aloud various clokas and prayers glorifying the Lord.

Out of respect for others who are still eating, all persons in a row should wait for others in the same row to finish before rising. This rule is meant to create an atmosphere of respectful association during the honoring of prasada; offering and receiving prasada are two of the six kinds of loving exchanges among devotees (see Upadecamtra 4), and therefore we should take care to make the atmosphere as conducive as possible to favorable association.*

*It is not expected that this rule will take precedence over expediency in conducting the preaching mission. In the normal day-to-day temple or traveling program, no one should feel that such rules hamper his preaching activities. But at least when there is a feast, this rule should be taken into consideration.

By eating, you become contaminated; therefore, before doing anything after eating, you must purify yourself. After rising from the meal, wash your hands without delay, then wash your mouth at least three times, and finally wash your feet.
Do not take rest or perform any strenuous labor directly after a meal. You should maintain a tranquil frame of mind, as you did during the meal, by remembering the Lord, chanting His name, and discussing His pastimes.

(L5) Uncontaminated and Contaminated Leftovers
In his letters, Srila Prabhupada writes:
"Regarding prasad leftovers should always be taken if they have not spoiled or if they have not been touched by diseased persons. We should never waste Krsna prasad. Best thing is to cook only what is required and then give each person only what he wants . . . In this way nothing is wasted and everyone is satisfied" (letter from Srila Prabhupada, 27 November 1971).
"You may not be so advanced that you will take the karmi remnants as prasad. The karmis should not be given so much that there is waste" (letter from Srila Prabhupada, 4 August 1975).

Immediately after the meal, the eating area should be thoroughly cleansed with water, since the area has become impure.
Srila Prabhupada writes, "One thing is that you should keep everything very clean. That is the first business. Every room should be as clean as a mirror. The prasad room should be immediately cleaned after taking prasad; otherwise you are inviting rats" (letter from Srila Prabhupada, 20 October 1973).

(L3) The Worship of Tulasi-devi (tulasi-seva)

(1.4) The Glories of Tulasi
In The Nectar of Devotion we find the following passage glorifying Tulasi-devi:
"Let me offer my respectful obeisances unto the tulasi tree, which can immediately vanquish volumes of sinful activities. Simply by seeing or touching this tree, one can become relieved from all distresses and diseases. Simply by offering obeisances to and pouring water on the tulasi tree, one can become freed from the fear of being sent to the court of Yamaraja (the king of death, who punishes the sinful). If someone sows a tulasi tree somewhere, certainly he becomes devoted to Lord Krsna. And when the tulasi leaves are offered in devotion at the lotus feet of Krsna, there is the full development of love of Godhead." (Skanda Purana, quoted in The Nectar of Devotion, Chapter 11)
Tulasi is glorified throughout the Puranas and Paycaratra. It was for the spiritual upliftment of the souls in the material world that Lord Visnu created tulasi as the ocean of milk was being churned. Tulasi is more dear to the Lord than Laksmi, for tulasi undertook extreme austerities and worshiped the Lord with love in order to have Him as her husband, and the Lord fulfilled her wish.

There is no better recipient of charity than a vipra, no better gift than cows, no better tirtha than the Gagga, and no better leaf than a tulasi leaf. Whatever one can obtain by offering the Lord all types of flowers and leaves may be attained by simply offering Him one tulasi leaf. An offering of flowers made of gold, jewels, and pearls is not equal to an offering of tulasi leaves.

By offering the Lord tulasi leaves, a devotee is released from sins accumulated for one koti (ten million) lifetimes. When a devotee offers tulasi to the Lord's head, all the devotee's unmentionable and undetected sins are destroyed. By sprinkling the Lord's house with water using a tulasi leaf, one is freed from all great sins. <to be researched>

"A person who has amalaki fruit or tulasi leaves in his mouth or on his head or body when he dies is guaranteed not to suffer in hell" (Brahma Purana).

(L4) Tulasi Worship
In the morning, after maggala-arati, all the assembled devotees should attend tulasi worship and circumambulate Srimati Tulasi-devi. First we offer obeisances to Tulasi-devi with the tulasi-pranama-mantra, chanted three times:

om vrndayai tulasi-devyai
priyayai kecavasya ca
krsvna-bhakti-prade devi
satyavatyai namo namah

"I offer my repeated obeisances unto Vrnda, Srimati Tulasi-devi, who is very dear to Lord Kecava. O goddess, you bestow devotional service to Krsna and you possess the highest truth."

Then we sing the tulasi-puja-kirtana while one devotee offers arati to Tulasi-devi with incense, a ghee lamp and flowers. While offering the articles, the devotee offering tulasi-arati should stand on a mat and ring a bell with his left hand. Each of the items may be distributed to the assembled devotees after they have been offered to Tulasi-devi. (See "Additional Prayers" for the text of the tulasi-puja- kirtana. <pg. ?>)

When the song is finished, the assembled Vaisnavas should circumambulate Tulasi-devi at least four times and offer her water by pouring three drops at her root. While circumambulating, we chant,

yani kani ca papami
brahman-hatyadikani ca
tani tani pranacyanti
pradaksinah pade pade

"When a person circumambulates Srimati Tulasi-devi, all the sins he may have committed are destroyed at every step, even the sin of killing a brahmana."

Note: When carrying a potted tulasi plant, it is best to honor her by carrying her on the head. Also, it is best if the base of the tulasi plant is above the waist of the devotee offering arati.

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(L4) Additional Tulasi-puja
Perform the following worship of Tulasi-devi after the other Deities’ morning worship is completed. If that is not possible, then worship her later in the morning. (You should be as clean as you are for service in the Deity room.)
Make sure the following are present for tulasi worship:

payca-patra with water
arghya (that has been offered to Krsna) in a conch or other container
flower(s)
candana
Deity caranamrta
prasada garland or prasada flowers
a container for collecting tulasi leaves.

The procedure is as follows:
1. First recite the following prayer:

nirmita tvam pura deva
arcta tvam surasuaim

tulasi hara me 'vidyam
pujam grhna namo 'stu te
"O Srimati Tulasi-devi, you were previously created by the demigods and worshiped by both them and the demons. O Srimati Tulasi-devi, kindly take away my ignorance and accept my worship. I offer you my humble obeisances again and again."

2. Then, while sprinkling water on Srimati Tulasi-devi from a payca-patra held in your right hand, chant the following mantras:

   om govinda-vallabham devim
   bhakta-caitanya-karinim
   snapayami jagad-dhatrim
   krstra-bhakti-pradayinim

"I am bathing goddess Tulasi-devi, who is very dear to Govinda, who is the mother of the universe, who gives life to all the devotees, and who bestows devotion to Lord Krsna."

3. While pouring some arghya from a conch or other container on her soil, chant:

   Sriyah Sriye Sriyavase
   nityam Sridharam sat-krete
   bhaktya dattam maya devi
   arghyam grhna 'stu te

"O goddess Tulasi, I offer my obeisances unto you, the shelter and residence of all beauty and opulence. You are even worshiped by the Supreme Lord. O Tulasi, please accept this arghya I am offering with devotion."

4. Then offer the following items with the appropriate mantras:

   idam sagandha-puspaom tulasayaim namah
   Offer Tulasi-devi a flower with sandalwood pulp.*

   idam Sri-krnsa-caranaamtram om tulasayaim namah
   Offer Tulasi-devi the Lord's bath water.*

   idam maha-prasada-mirnalyadikam sarvam om tulasayaim namah
   Offer Tulasi-devi the Lord's prasada garlands and flowers.*

   idam acamaniyam om tulasayaim namah
   Offer Tulasi-devi acamana.

5. Then sing Srimati Tulasi-devi's praises as follows:

   maha-prasada-janani
   sarva-saubhagya-vardhini
   adhi-vyadhi-hare nityam
   tulasi tvam namo 'stu te

"O Srimati Tulasi-devi, I offer my repeated obeisances unto you, the mother of maha-prasada. You increase everyone's good fortune and remove all diseases and anxieties."

6. Now offer obeisances to Tulasi-devi, chanting the tulasi-pranama-mantra:

   om vrsdayai tulasi-devyai
   priyayai kecavasya ca
   krnsa-bhakti-prade devi
   satyavatyai namo namo

"I offer my repeated obeisances unto Vrsda, Srimati Tulasi-devi, who is very dear to Lord Kecava. O goddess, you bestow devotional service to Krsna and possess the highest truth."

7. With your right hand, carefully pick the tulasi leaves or soft tulasi-mayjari, along with their stems—one at a time—while repeatedly chanting the tulasi-cayana-mantra:

   om tulas yatra-anma
   sada tvam kecava-priya
   kecavartham cinomi tvam
   vara-da bhava cobbhane

"O Tulasi, you are born from nectar. You are always very dear to Lord Kecava. Now, to worship Lord Kecava, I am collecting your leaves and mayjari. Please bless me."

Take special care to avoid causing Srimati Tulasi-devi any pain. Pluck her leaves with your right hand while holding the branch in your left, taking care not to break it. Do not use scissors or a knife to cut the leaves from the plant. When finished, recite the ksama-prarthana-mantra, begging her pardon:

   cayanodbha-vahkh ca
   yad hrda tava varate
   tat ksamasva jagam-matah
   vrsda-devi namo 'stu te
"O Tulasi-devi, I offer my respectful obeisances unto you. Kindly forgive me if I have caused you pain by picking your leaves and mayjari, O mother of the universe."
Do not pluck tulasi leaves in the morning before daylight or in the evening after dark, nor at any time on Dwadaciti, the day following Ekadasi. Even if the tulasi leaves have become dry because they were cut on the previous day or in the morning, they may still be used in Deity worship.
*To avoid any possible harm to Tulasi-devi from insects or fungi attracted to decaying flowers and caranamrta ingredients, remove the flowers soon after they've been offered to Tulasi-devi and avoid pouring caranamrta onto the soil at her feet; rather, offer caranamrta to Tulasi-devi with a spoon and then discard it.
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(L3) Service to sSriptures (castra-seva)
Service to the sSriptures consists of worshiping, studying, hearing, reciting, and preaching the sSripture's message.

(L4) Definition of Sastra
"The four Vedas—Rg. Yajur, Sama, and Atharva, the Mahabharata, and the original Ramayana and Paycaratra are called castra, or sSripture. In addition, books that share the same purport as the above, such as the Puranas and the smrti-castra, are also considered castra ("that which teaches the law of God"). All other books are not sSripture but false doctrines that simply lead one on the wrong path." (Srila Madhvacarya) <WE HAVE TO GET THIS PROPERLY CITED.>

(L4) Worship of sSripture
In a lecture, Srila Prabhupada said:
"Brahma-samhita was not available, but when Caitanya Mahaprabhu was touring in south India, he collected one Brahma-samhita handwritten on palm leaves and copied it. Formerly there was no press. These important castras, Vedic literature, were kept in handwriting. I copy from your book, my friend copies from my book. In this way. Those who were interested . . . . These literatures were not so cheap. Only highly qualified brahmanas, they used to keep handwritten copies, and it was worshiped in the temple as Deity. Not that it was available everywhere. Now press has made it much cheaper. But we should always understand that granthas, or sSriptures, should be worshiped as God. That is sound incarnation of God. This should not be neglected—Bhagavatam or Gita—as ordinary books. As you take care of the Deities, you should take care of the books also" (lecture by Srila Prabhupada on the Srimad-Bhagavatam [3.25.37], on 6 December 1974, in Bombay).
Just as you worship a Deity with various upacaras, you may also worship castra, especially the Srimad-Bhagavatam and Bhagavad-gita, by offering the book various upacaras and/ororat. Then you may circumambulate the castra and offer obeisances, praying to your guru and to Srila Vyasa-deva that you may become enlightened by hearing the castra.
When reading and lecturing, keep any castra you read above the level of your seat, on a proper stand. You may cover the stand by a silk, jari-bordered cloth to show respect to thecastra.

(L4) Studying the sSriptures
In the Bhagavad-gita (16.24), Lord Krsna says:
"One should therefore understand what is duty and what is not duty by the regulations of the sSriptures. Knowing such rules and regulations, one should act so that he may gradually be elevated."
And Srila Prabhupada writes in his letters:
"Regarding my books, everyone should read. I am also reading. Everyone should be engaged 24 hours. That is the sum and substance. How much you should read and how much you should do other types of service, that has to be decided by each individual devotee. Eating and sleeping should be minimized—not a single moment should be misused" (letter from Srila Prabhupada, 15 February 1975).
"Your first job should be to make sure that every one of the devotees in your zone of management is reading regularly our literature and discussing the subject matter seriously from different angles of seeing, and that they are somehow or other absorbing the knowledge of Krsna conscious philosophy. If they are fully educated in our philosophy and if they can get all of the knowledge and study it from every viewpoint, then very easily they will perform tapasya, or renunciation, and that will be their advancement in Krsna consciousness" (letter from Srila Prabhupada, 16 June 1972).
By studying castra, you develop your spiritual eyesight. The Hari-bhakti-vilasa compares the cruti and smrti to the two eyes of a vipra, or learned brahmana. If you are ignorant of one or both of these, you are blind in one or both
eyes. By studying *castra* you develop the spiritual intelligence to judge and act properly in all situations according to what is favorable for devotional service. At the same time, you avoid the pitfalls of *niyamagraha*—following rules and regulations superficially, without understanding their purpose, or neglecting rules and regulations that should be followed, thinking them troublesome.

**(L.4) Hearing the sSriptures**

Hearing the *sastras*—especially the *Srimad-Bhagavatam*—is one of the five principal activities of *sadhana-bhakti* recommended by Lord Caitanya. Thus every devotee must do this regularly and submissively. Hearing must be done with full concentration and attention, with an active interest in understanding and relishing the message of *castra*. To this end, you may put submissive questions to the speaker when invited to do so. As Srila Prabhupada writes, "Those who listen to the *Bhagavatam* may put questions to the speaker in order to elicit the clear meaning, but this should not be done in a challenging spirit. One must submit questions with a great regard for the speaker and the subject matter" (*Bhag.* 1.1.5, purport).

**(L.4) Reciting sSripture**

One who is regularly engaged in Deity worship should take advantage of opportunities to recite the sSriptures and give lectures on them to the assembled Vaisnavas. Especially initiated *brahmanas* should know the *castra* and be able to impart their knowledge in an enlivening way. Devotees should also learn to properly pronounce the Sanskrit verses they are chanting. Srila Prabhupada corrected devotees' Sanskrit pronunciation on several occasions.

**(L.4) Preaching the Message of sSriptures**

The Krsna Consciousness Movement is a preaching mission, and as such all members of the Society are obligated to participate directly in preaching—particularly by distributing the books of the Society's Founder-Acarya, Srila Prabhupada. This is an essential aspect of *castra-seva* because it gives conditioned souls the opportunity to hear the message of *castra*, ultimately bringing them to the point of surrendering to the Lord and serving Him. You must keep in mind that preaching on the basis of *castra* will only be as effective as your own example in living according to the *castra*. With *sad-acara* (proper behavior), one can offer *upacara* (items of worship) to the Lord, and with *sad-acara* one can engage in *pracara* (preaching) to inspire others to take up *sad-acara*.

**(L.3) Service to the Holy Dhama (dhama-seva)**

You should serve a sacred place like Mathura, Vrndavana, Puri, or Dvaraka (abodes of the Lord) and the bank of the Yamuna or Ganges. These are places where the Lord resides and performs wonderful pastimes. The dhama is a manifestation of the *sat* potency (*sadhini-cakti*), or the energy manifesting eternal existence, and provides the support for the Lord's appearance and pastimes. The dhama, which is under Lord Balarama's supervision, purifies the fallen souls.

**(L.4) Types of Service to the Dhama**

Service to the holy dhama consists of hearing about the *dhama*, remembering the *dhama*, glorifying the *dhama*, desiring to visit the *dhama*, observing the *dhama* from afar, going toward the *dhama*, circumambulating the *dhama*, touching the *dhama*, taking the *dhama* as one's shelter, and repairing, beautifying, and cleaning the *dhama*. Of these forms of *dhama-seva*, residing in Mathura-mandala is said by Srila Rupa Gosvami to be one of bhakti's most important aggas.

If you are fortunate and pure enough to reside permanently in the Lord's *dhama*, you will daily perform many aspects of seva (*niyta-dhama-kriya*), whereas if you do not permanently reside in the *dhama*, service in the form of observing from afar, going toward the *dhama*, circumambulating the *dhama*, taking the *dhama* as your shelter, and repairing, beautifying, and cleaning the *dhama* will be more occasional. However, even if you do not live in the *dhama*, you may daily hear about the *dhama*, glorify the *dhama*, and desire to reside in the *dhama*.

**(L.4) Rules for Dhama-seva**

In his *Krsna* book Srila Prabhupada writes:

"The pilgrims [to the *dhama*] take bath, worship the Deity, and give charity; they are also recommended to fast one day. They should go to a place of pilgrimage and stay there at least for three days. The first day is spent fasting, and at night they can drink a little water because water does not break the fast" (*Krsna* book, Chapter 33, "Vidyadhara Liberated").

In his *Caitanya-caritamrta* Srila Prabhupada writes:
"Those who have not attained the stage of spontaneous love for Krsna should not live in Vrndavana very long. It is better for them to make short visits. One should also avoid climbing Govardhana Hill to see the Gopala Deity" (Cc. Antya 13.39, purport).

Especially the temple pujaris should be interested in visiting various temples in the holy dhamas and having darcana of their presiding Deities.* Srila Prabhupada particularly recommended visiting the seven principal temples in Vrndavana, which were established by the six Gosvamis, the direct associates of Lord Caitanya. Bengal also has many temples and Deities established by Lord Caitanya's associates.

*Whenever visiting a temple or a saintly person, you should bring something to offer--flowers, money, incense, scents, ghee wicks, fruit, uncooked grains, vegetables, ghee, new cloth, and so on. It is common for temples to have a tray or basket for receiving such offerings. As Srila Prabhupada desribes, "The system is that anyone [who] comes to the temple, he brings something . . . to offer to the Deity . . . That is the beginning of love . . . [to] give something . . . If I love you, I must give you something; and whatever you'll give me, I shall accept it. So give something to Krsna and take His instruction. If people take advantage, automatically he becomes devotee, lover of Krsna. That is the success of life" (letter from Srila Prabhupada, 18 March 1976).

You should visit these temples in the association of advanced Vaisnavas, whose association and instruction will help you get the full benefit of the visit. The Srimad-Bhagavatam comments on the danger of superficial pilgrimage:
"A human being who identifies the body made of three elements as the self, who considers the by-products of the body to be his kinsmen, who considers the land of his birth worshipable, and who goes to a place of pilgrimage simply to bathe rather than to meet men of transcendental knowledge there, is to be considered like a cow or an ass" (Bhag. 10.84.13).

And Srila Prabhupada writes in Srimad-Bhagavatam (2.3.22, purport),
"One should not visit all these sanctified pilgrimage places and temples with sightseeing in mind, but one must go to such temples and sanctified places immortalized by the transcendental pastimes of the Lord and be guided by proper men who know the science. This is called amavrajya. Ana means to follow. It is therefore best to follow the instruction of the bona fide spiritual master, even in visiting temples and the holy places of pilgrimage."

The pilgrim must understand that a visit to the holy dhamas is not a vacation from devotional service. Rather, devotional service rendered in the holy dhama earns one a hundred or a thousand times more benefit than the same service rendered outside the dhamas.

(L4) Circumambulation of the Holy Dhama
Rules governing circumambulation of the holy dhama prescribe when to begin the circumambulation, in what sequence to visit various holy sites, how to gain the mercy of the Lord's associates at particular places in the dhama, and so on. Such rules vary from dhama to dhama; one should consult authorized books for specifics.

(L4) Offering Obeisances to the Holy Dhama
One should offer obeisances upon entering the holy dhama. Srila Prabhupada writes in the Krsna book:
"Out of extreme jubilation upon seeing the dust touched by the lotus feet of Krsna, Akura fell flat on his face and began to roll on the ground. Akura's journey to Vrndavana is exemplary. One who intends to visit Vrndavana should follow the ideal footsteps of Akura and always think of the pastimes and activities of the Lord. As soon as one reaches the boundary of Vrndavana, he should immediately smear the dust of Vrndavana over his body without thinking of his material position and prestige" (Krsna book, Chapter 37, "Akrura's Arrival in Vrndavana").

(L4) Offenses to Avoid in the Holy Dhama
Srila Bhaktivinoda Thakura gives ten offenses against the holy dhama that devotees must carefully avoid to gain the full benefit of their pilgrimage:
1. To disrespect one's guru, who reveals the dhama to his disciple.
2. To think that the holy dhama is temporary.
3. To commit violence toward any of the residents of the holy dhama or to any of the pilgrims who come there, or to think that they are ordinary people.*
4. To perform mundane activities while living in the holy dhama.
5. To earn money by commercializing Deity worship and saṅkīrtana in the holy dhama.
6. To think that the holy dhama belongs to some mundane country or province, such as Bengal; to think that the Lord's dhama is equal to a holy place connected with some demigod, or to attempt to measure the area of the holy dhama.
7. To commit sinful acts while residing in the holy dhama.
8. To consider Vrndavana different from Navadvipa.
9. To blaspheme the castras that glorify the holy dhama.
10. To be faithless and think that the glories of the dhama are imaginary.

*Sri La Prabhupada writes, "All the inhabitants of Vrndavana are Vaisnavas. They are all-auspicious because somehow or other they always chant the holy name of Krsna" (Cc. Adi 5.232, purport)

**L2** Chapter 4: Simplified and Expanded Worship

**L3** Simplified Worship: Deity Worship at Home <add, before this, para on simplified worship to go with ch.6 section 1!>

**L4** Deity Worship at Home

In traditional Vedic society, almost all brahmanas worshiped the Deity in some capacity. Most householders would at least have a salagrama sila at home, to whom they would offer bhoga and worship. Often they would also perform services in one of the large public temples as part of their brahminical duties, which included such activities as teaching and performing yajya. In the Gaudiya Vaisnava tradition, many householder associates of Lord Caitanya had Deities at home and worshiped Them regularly.* Similarly, many devotees in the International Society for Krsna Consciousness worship a Deity at home.

*Such worship was passed on from generation to generation; thus all family members worshiped the family Deities with great care. If you are planning to install a household Deity, you should consider whether you can insure that future generations will continue the worship! Do not expect a temple to assume responsibility for Deities your descendants cannot properly maintain.

**L5** Some Preliminary Considerations Before Beginning Deity Worship at Home

Sri La Prabhupada writes:
"I think it best if everyone centers his attention on the Deity in the temple, and in that way the temple worship will pull on nicely. Of course, if the temple is unapproachable, or too far . . . that is different thing,* but if the temple is easily accessible then this is the best program" (letter from Sri La Prabhupada, 30 May 1969).

Just as the blessings of the spiritual master are necessary before a devotee can perform Deity worship in the temple, those blessings are also needed before one can worship the Deity at home. In the traditional payacattrika process of initiation, the spiritual master gives the disciple a Deity to worship, together with the necessary payacattrika-mantras. The International Society for Krsna Consciousness follows this principle, and thus Sri La Prabhupada, the Founder-Acarya of ISKCON, gives all the devotees the temple Deities to worship. If the spiritual master gives a disciple permission to worship a personal Deity, that disciple should understand that the personal Deity is an expansion of the temple Deity to whom he is connected by his location and service. The Lord is so kind that He agrees to appear in the devotee's own home, and He accepts the family's worship, making the home into a temple. However, the householder should be careful not to abuse the spiritual master's and the Lord's mercy by being neglectful in his service to the public temple and its presiding Deities, on the plea that he is serving the same Lord at home.*

Whether a devotee worships the Deity in a temple or at home--or even underneath a tree--he should understand that the Deity is identical with the Lord. Fixed in this understanding, the devotee should strive to follow the directions of the spiritual master, avoid offenses, and please the Lord. Sri La Prabhupada writes:

"We must know that Krsna is present, and as such we must be careful in our dealings, talking and behavior, as we are present before Krsna directly" (letter from Sri La Prabhupada, 6 May 1968).

*If you cannot visit a public temple at least once a day, you have a valid reason to establish the Deity at home. But even in such a case, you should make every effort to visit a public temple as frequently as possible to see the Deities, associate with the devotees, and render some service in the temple. Sri La Sanatana Gosvami points out in his Dig-darcini-tika (11.63):

"Wherever the Supreme Lord's Deity is established according to the Vedic principles, even if the temple is difficult to reach, one should go to see Him and worship Him."
(L5) The Guru-Gauragga altar and tulasi-seva: Worship Simple and Sublime

Srila Prabhupada very often had his disciples worship a picture of the Payca-tattva (Lord Caitanya with His four chief associates), along with pictures of the spiritual masters.

In relation to opening new temples, Srila Prabhupada writes:
"New temples may be opened by placing Panca-tattva and acharya pictures. Unless we have got sufficient experienced devotees we shall not install Radha-Krsna or Jagannath Deities" (letter from Srila Prabhupada, 22 June 1970).

In another letter he writes,
"If there is scarcity of such qualified pujaris, each center should be satisfied only by worshipping Panca-tattva of Lord Caitanya by performance of sankirtan" (letter from Srila Prabhupada, 1 July 1970).

Anyone can maintain a simple but sublime standard of worship at home with pictures of the Payca-tattva and the spiritual masters. With some adjustments, one can follow the same guidelines given in this manual for worshiping three-dimensional Deities. Although one cannot physically dress and decorate the forms of the Lord in a picture, one can offer bhoga, perform arati and kirtana, and offer obeisances just as one does for the Lord in His three-dimensional murti.

Also, if one can care for them nicely, one may keep and worship tulasi plants at home, growing them from seeds usually available from a local temple. (Instructions for the care of tulasi are available in another manual <exact name, where to obtain>). The presence of Tulasi-devi in the home is very auspicious, a fact known to millions of householders in India. If one simply offers her incense, a lamp, and a flower daily in the morning while singing the tulasi-kirtana (see pg.<?>), Krsna becomes most pleased, and thus one makes great spiritual advancement.

[End Side Bar]

(L5) Household Should Perform Arcana

Arcana is especially recommended for the householder, as Srimad-Bhagavatam instructs:
"This is the most auspicious path for a religious householder of the twice-born orders--to selflessly worship the Personality of Godhead with wealth honestly obtained" (Bhag. 10.84.37).

If a householder cannot maintain such selfless worship, he should donate materials to a person who is executing such worship, and in this way the householder will gain half the results of that worship. If the householder cannot give donations for the worship, then he should take darcana of the Deity during arati, and in that way he will accrue the benefits of Deity worship.

Srila Prabhupada outlined a high standard of Deity worship for the householder:
"Especially for the householder devotees, the path of Deity worship is strongly recommended. As far as possible, every householder, by the direction of the spiritual master, must install the Deity of Visnu, forms like Radha-Krsna,* Laksmi-Narayana or Sita-Rama especially, or any other form of the Lord, like Nrsimha, Varaha, Gaura-Nitai, Matsya, Kurma, *salagrama sila and many other forms of Visnu, like Trivikrama, Kecava, Acyuta, Vasudeva, Narayana and Damodara, as recommended in the vaisnava-tantras or Puranas, and one's family should worship strictly following the directions and regulations of arcana-vidhi. Any member of the family who is above twelve years of age should be initiated by a bona fide spiritual master, and all the members of the household should be engaged in the daily service of the Lord, beginning from morning (4 a.m.) till night (10 p.m.) by performing maggala-aratrika, nirajana, arcan, puja, kirtana, crrgara, bhoga-vaikali, sandhya-aratrika, patha, bhoga (at night), cayana-aratrika, etc. Engagement in such worship of the Deity, under the direction of the bona fide spiritual master, will greatly help the householders to purify their very existence and make rapid progress in spiritual knowledge" (Bhag. 2.3.22, purport).

*Note: Generally, a devotee should not worship Radha-Krsna Deities at home unless he can maintain a high standard of service throughout the day, as this purport desSibes. Gaura-Nitai, however, will accept a simpler standard. Although one may also worship Jagannatha Deities at home in a simple way, one should try to regularly offer Jagannatha opulent bhoga, since He is daily worshiped with many offerings of bhoga in Jagannatha Puri.

Srila Prabhupada frequently stressed how important it is for householder devotees to worship the Lord as opulently and as sincerely as possible. He writes:
"Especially for householder devotees who are opulent in material possessions, the path of Deity worship is strongly recommended. An opulent householder devotee who does not engage his hard-earned money in the service of the Lord is called a miser. One should not engage paid brahmanas to worship the Deity. . . . Deity worship in the temple should be performed especially by the householders. . . . Grhastha devotees are generally engaged in material activities, and therefore if they do not take to Deity worship, their falling down is positively assured. . . . Any householder devotee circumstantially unable to worship the Deity must at least see the Deity worship, and in this way he may achieve success also. The special purpose of Deity worship is to keep oneself always pure and clean. Grhastha devotees should be actual examples of cleanliness" (Bhag. 7.5.24, purport).

(1.5) The Difference between Temple Worship and Home Worship

In his Introduction to the Arcana-paddhati published by the Devananda Gaudiya Math, Kesava Maharaja, Srila Prabhupada's Godbrother and sannyasa-guru, explains the two varieties of Deity worship--home Deity worship and temple Deity worship. He writes,

"Bhakti-agga-arcana, or worship of the Supreme Lord in the realm of devotional service, is of two varieties. The worship of salagrama sila, govardhana-cila, or other forms of the Lord which is performed by householders within their homes is one variety, and that found in the temples of formally installed Deities of the Lord is the second. The first kind is performed with ingredients according to the means of the householder, and is therefore reduced or shortened service. The second type is the worship of the Supreme Lord as a king, in awe and reverence. In such kingly service, regular worship is a necessity; if it is otherwise, sinful reaction is incurred. . . . Householders, and those who have given up their homes but are carrying on simple Deity worship, are able to offer foodstuffs to the Lord more or less according to the needs of their own families, of associate Vaisnavas, or of guests who come to them. But in kingly service of the Deity everything must be regulated. . . ." (Intro. to Arcana-paddhati, B.P. Kesava Maharaja)

(1.5) Minimum Standards for Home Deity Worship

In a letter Srila Prabhupada gives simple instructions for the worship of Gaura-Nitai:

"He can worship Gaura-Nitai in his home. The most important element for their worship is the chanting of the Hare Krsna mantra. They can have at least one aratika, and whatever foodstuffs are prepared can be offered" (letter from Srila Prabhupada 15 February 1975).

In another letter Srila Prabhupada writes:

"So far as taking care of the Deities and your family simultaneously, you have to do both mutually, but the main importance is Deity worship. Just like a busy housewife is always busy in household affairs, yet still she is engaged in dressing herself nicely, combing her hair, etc. So both things go together. Yes, at least once daily the Deity's clothes must be changed, in the morning. If the Deities are small, as they appear to be from the photograph, then they can be laid down in a bed at night. And they can be given nightgowns to wear before taking rest. That is nice. If there is time and facility then these things can be implemented. So far as bathing is concerned, it requires two hands and one tongue. In your left hand be ringing a bell and simultaneously with your right hand pour water. Chant Hare Krsna, Cintamani, Govinda Jaya Jaya, etc., like that. . . . (letter from Srila Prabhupada 1 May 1971).

(1.5) Cleanliness and Regulation

A devotee can perform Deity worship in the home simply, according to his capacity. However, he should maintain a high standard of cleanliness in his worship, following as far as possible the rules given in this manual (see pp <7>).

Although it is not expected that worship at home will follow as strict a schedule as that in a public temple, the more regulated the Deity worship is, the more meaningful and satisfying it becomes.

(1.5) Children and Deity Worship

Householders who worship Deities at home have a great opportunity to bring up their children in an atmosphere of practical devotional service to the Lord. Children should be encouraged to take shelter of the Deities by bowing down, chanting, dancing, and performing various services. One may also encourage them to offer the Lord whatever they receive, such as new clothes. If a child draws a picture or produces some other artwork, the
parent may have him show it to the Deities. In this way a child can develop a natural attraction and attachment to the Lord in His Deity form.

Children should be taught reverence for the Deities. Srila Prabhupada writes:
"You should not give Jagannatha to small children because they will not take proper care and make offenses" (letter from Srila Prabhupada, 30 March 1969).
"Deity worship can be learned at not less than ten years of age. Before that they can assist. They can learn how to bow down, how to dance and chant, how to make garlands, clean aratrika utensils, etc. . . . These are also different parts of Deity worship" (letter from Srila Prabhupada, 1 may 1971).

Young devotees who are properly trained may become excellent pujaris because of the attachment they develop for Krsna through regular association with Deities from early childhood.

(L5) Travel and Deity Worship

A devotee who undertakes Deity worship at home should have the same commitment he would have in caring for a baby. Although difficulties may arise that impede regular service, the devotee should feel the same sense of duty to make the necessary arrangements for the Deity as he would for his own children. If a devotee performing Deity worship at home must travel, he must arrange for the Deity worship to continue, either by bringing the Deities with him or by leaving them under suitable care at home or elsewhere. If no family members are left at home who can worship the Deities during his absence, he may arrange for another qualified person to do it, but in general a householder or his own family members should do the worship. A householder should not expect the public temple he is affiliated with to help maintain the worship of his household Deities. Also, if he is traveling with his Deities and staying at a temple, he should take care that his worship does not inconvenience the devotees living there.

(L3) Elaborate Worship: Worship of Salagrama sila

Srila Prabhupada encouraged the worship of salagrama sila by ISKCON devotees who can perform the service steadily and carefully:
"The salagrama-sila should be worshiped with tulasi where a sufficient quantity of tulasi leaves are available. Worship of salagrama sila should be introduced in all ISKCON temples. Salagrama-sila is the form of the Lord's mercy. To worship the Deity with the sixty-four items mentioned may be a difficult job, but the Lord has become so small that anyone in any temple can carefully handle Deity worship simply by performing the same activities with salagrama-sila" (C.c., Madhya-lila 24.336, purport).

The Lord resides permanently and eternally in the salagrama -sila, and therefore no installation ceremony is required. The Skanda Purana states:
"There is no pratistha [installation] ceremony necessary for worshiping a salagrama-sila. One should simply perform a special, elaborate worship when one begins worshiping thecalagrama" (Skanda Purana, quoted in the Hari-bhakti-vilasas).

The Skanda Purana further discloses the special glory of the salagrama-sila:
"The Lord resides in many places where He may be worshiped, but of all places the salagrama-sla is the best" (Skanda Purana, quoted in the Hari-bhakti-vilasas).

Though a salagrama sila may be identified by markings (especially cakras) as a particular form of Visnu, you may also worship Him as your chosen form of the Lord, for all forms reside in the salagrama sila. You may worship the salagrama sila separately or along with murti forms. You may also offer the morning bathing ceremony to the Salagrama sila n behalf of the temple Deities while offering garments, ornaments, etc., to the Deities.*

*If a temple has a salagrama sila on the altar, it is best if the same pujari worships Him daily as his permanent service. Since women are subject to monthly contamination and would have to give the worship to someone else during that time, the castra discourages women from worshiping the salagrama sila. However, Srila Prabhupada has stated that if a householder worshiping the salagrama sila as a personal Deity at home falls sick, his wife or son may replace him in this service.

The Hari-bhakti-vilasa recommends that one worship the salagrama sila together with a dvaraka-cila. A good dvaraka-cila should be white, round or square, unbroken, free of holes, and with well-formed cakras.

A devotee with two salagrama silas should worship Them separately to avoid becoming distracted:
"Worshiping two dvaraka-cilas or two salagrama silas at once will cause disturbance in the mind" (Mantra-tantra-prakaca, quoted in the Hari-bhakti-vilasa).

However, if a devotee has three or more salagrama silas, he may worship them simultaneously. In such a case he should offer full worship to only one cila, known as the pradhana-cila; all the others he should simply bathe together with the pradhana-cila and offer them tulasi, candana, and flowers.

Some devotees worship the salagrama sila in the late morning, after worshiping their other Deities. In that case one should complete the worship at least by noon. Also, one must not eat before performing the worship!* The castra warns that a person who eats before performing his morning salagrama sila-puja is condemned to live as a candala for the rest of this day of Brahma.

*If necessary, one may drink water before the worship.

In the worship of the salagrama sila, you should follow the same basic procedure as that for worshiping the Deity form of the Lord. However, you may expand many of the basic sixteen upacaras to include additional upacaras. These optional procedures allow for more elaborate worship according to the list of sixty-four upacaras. The temple salagrama sila can thus receive full worship on behalf of the main Deities in the temple. Generally one offers the optional upacaras by substitution, either with flower petals or with vicesa-arghya water. The essential upacaras are marked with an <##>. <layout: replace with some other mark>

<make as footnote, to first mula-mantra instance?> In worshiping a temple salagrama sila, you may use either the mula-mantra used for the main Deity, or the gopala-mantra (the sixth of the seven guru-given mantras), or the mula-mantra for Vasudeva (om namo bhagavate vasudevaya or om namo narayanaya).

(L4) Characteristics of Salagrama silas

Salagrama silas are direct forms of the Lord who appear in the Kali-gandaki River, in the Himalayas of present-day Nepal.

The cilas most often chosen for worship are the small, round, black, lustrous ones with a pitha, a flat surface that serves as a base. These are most suited to decoration with a crown and tilaka and are most satisfying for darcana. But if such a salagrama sila is not available, then you may worship any genuine salagrama sila.

Because the Lord is directly present in all salagrama silas, it is offensive to buy or sell Them or consider Their faults.

"One who puts a price on a salagrama sila, one who sells that salagrama sila, and one who agrees to buy the salagrama sila for that price, as well as one who inspects a salagrama sila for good qualities or faults--all go to hell until the final devastation" (Visnu-dharmottara, quoted in the Hari-bhakti-vilasa).

"Though a salagrama sila may be broken, cracked, or chipped, one should consider it faultless. Thinking of salagrama silas as perfect or less than perfect is for persons worshiping with fruitive motives" (Brahma Purana, quoted in the Hari-bhakti-vilasa).

(L3) Worshiping Govardhana-cila

In Sri Caitanya-caritamrta Krsnadasa Kaviraja relates briefly the worship of govardhana-cila as it was performed by Raghunatha dasa Gosvami under the order of Sri Caitanya Mahaprabhu:

"After saying this, Sri Caitanya Mahaprabhu again bestowed His mercy upon Raghunatha dasa by giving him a piece of stone from Govardhana Hill and a garland of small conchshells. Previously, when Cakarananda Sarasvati had returned from Vrndavana, he had brought the piece of stone from Govardhana Hill and also the garland of conchshells. He presented Sri Caitanya Mahaprabhu these two items--the garland of conchshells and the stone from Govardhana Hill. Upon receiving these two uncommon items, Sri Caitanya Mahaprabhu was extremely happy. While chanting, He would put the garland around His neck. The Lord would put the stone to His heart or sometimes to His eyes. Sometimes He would smell it with His nose and sometimes place it on His head. The stone from Govardhana was always moist with tears from His eyes. Sri Caitanya Mahaprabhu would say, 'This stone is directly the body of Lord Krsna.' For three years He kept the stone and garland. Then, greatly satisfied by the behavior of Raghunatha dasa, the Lord delivered both of them to Him. Sri Caitanya Mahaprabhu instructed Raghunatha dasa, 'This stone is the transcendental form of Lord Krsna. Worship the stone with great eagerness.' Sri Caitanya Mahaprabhu continued, 'Worship this stone in the mode of goodness like a perfect brahmana, for by such worship you will surely attain ecstatic love of Krsna without delay. For such worship, one needs a jug of water and a few flowers from a tulasi tree. This is worship in complete goodness when performed in complete purity. With faith and
love, you should offer eight soft tulasi flowers, each with two tulasi leaves, one on each side of each flower.' After thus advising him on how to worship, Lord Sri Caitanya Mahaprabhu personally offered Raghunatha dasa the govardhana-cila with His transcendental hand. As advised by the Lord, Raghunatha dasa worshiped the cila in great transcendental jubilation. Svarupa Damodara gave Raghunatha dasa two cloths, each about six inches long, a wooden platform and a jug in which to keep water. Thus Raghunatha dasa began worshiping the stone from Govardhana, and as he worshiped he saw the Supreme Personality of Godhead, Krsna, the son of Nanda Maharaja, directly in the stone. Thinking of how he had received the govardhana-cila directly from the hands of Sri Caitanya Mahaprabhu, Raghunatha dasa was always overflowed with ecstatic love. The amount of transcendental bliss that Raghunatha dasa enjoyed simply by offering water and tulasi is impossible to achieve even if one worships the Deity with sixteen kinds of paraphernalia. After Raghunatha dasa had thus worshiped the govardhana-cila for some time, Svarupa Damodara one day spoke to him as follows. 'Offer the Govardhana stone eight kaudis worth of the first-class sweetmeats known as khaja and sandeca. If you offer them with faith and love, they will be just like nectar.' Raghunatha dasa then began offering the costly sweetmeats known as khaja, which Govinda, following the order of Svarupa Damodara, would supply. When Raghunatha dasa received from Sri Caitanya Mahaprabhu the stone and the garland of conchshells, he could understand the Lord's intention. Thus he thought as follows. 'By offering me the govardhana-cila, Sri Caitanya Mahaprabhu has offered me a place near Govardhana Hill, and by offering me the garland of conch shells, He has offered me shelter at the lotus feet of Srimati Radharani.' Raghunatha dasa's transcendental bliss was boundless. Forgetting everything external, he served the lotus feet of Sri Caitanya Mahaprabhu with his body and mind..." (Cc. Antya 6.287-308)

Just as Lord Caitanya blessed Raghunatha dasa Gosvami by giving him a cila from Govardhana Hill to worship, one must obtain the blessings of a sadhu who is a resident of Govardhana in order to take a govardhana-cila for worshipping. Unauthorized taking of even a small pebble from Govardhana is known to bring dire consequences to the person or persons involved. Whereas one injunction calls for compensating Govardhana for any removed stone with its same weight in gold, local residents say that to do so is not really advisable in this age, since the personality of Kali resides in gold. In any case such "compensation" is meant for those who would take a cila without authorization. A devotee, not wishing to offend Giri Govardhana, will prefer to wait for the express blessings of authorized persons before taking up the worship of govardhana-cila.

As desSribed by Krsnadasa Kaviraja, the worship of govardhana-cila presSribed by Lord Caitanya for Raghunatha dasa Gosvami was very simple. One who is in the sannyasa-acramay perform such simple worship of Govardhana-cila as his personal Deity. Members of other acramas would be expected to worship with sixteen upacaras, as desSribed in the Prayogaspection in the worship of Krsna. In worshiping govardhana-cila as Krsna, one may use the Gopala mantra as the mula-mantra. Some devotees prefer to worship govardhana-cila as the devotee-hill Giriraja, using the mula-mantra, om giri-rajaya namah.

(L.3) A Brief Glimpse at Mantras

Various types of mantras are employed in Deity worship during different stages of the worship. According to Srila Jiva Gosvami these mantras are all namatmaka-mantras: They all have their basis in the holy name of the Lord. Ultimately the holy name suffices for all purposes. But to assist us in coming to the platform of pure chanting of the holy name, namatmaka-mantras are utilized within the process of Deity worship.

The following are the basic types of mantras used in Deity worship:
1) Dhyaṇa-mantras (meditation mantras) are used to invoke the form, activities, associates and dhama of the Lord in one's mind.
2) Bija-mantras (seed mantras) are used for purification of articles and for meditation.
3) Mula-mantras (root mantras), being the essence of the Deity, are recited along with the offering of each article of worship, as a means of addressing the Lord.
4) Stūtis and stotras (prayers and glorification) are chanted at the end of worship to glorify the name, form, qualities and pastimes of the Lord.
5) Pranama-mantras are used to offer obeisances to the Lord at the end of worship.
6) Gayatri mantras are used to worship the Lord, evoking consciousness of the three principles sambandha, abhidheya and prayojana.

(L.4) Mantras Given by the Spiritual Master (guru-datta-mantra)

The potency of a mantra is manifested when it is heard from the lips of a spiritual master coming in the bona fide disciplic succession. At the time of paycaratrika initiation the spiritual master gives the disciple mantras which are
authorized by the paycaratrika sScriptures and have been passed down through the disciplic succession. The Padma Purana states that mantras which do not come through the tradition of spiritual masters will not bring the desired result. "One must receive all kinds of mantras from a bona-fide spiritual master, otherwise the mantras will not be fruitful." (SB. 6.8.42 Purport)

These mantras given by the spiritual master, being revealed through sScripture, are non-different from the Deity. The disciple does not reveal the mantras given by the spiritual master to anyone.

The subjects or devatas of the mantras given by the spiritual master are the principle worshipable Deities of the sampradaya. These mantras are used when the disciple worships the Deities according to the paycaratrika-vidhi.

*Note: Following in the footsteps of his spiritual master, Srila Prabhupada has given paycaratrika initiation with mula-mantras and Gayatri mantras for worshipping the spiritual master, Sri Caitanya Mahaprabhu and Sri Krsna. For the worship of other Deities, such as Sri Nityananda Prabhu and Sri Ramacandra, other mula-mantras may be used, as given on page <2>, after receiving them (hearing them) from one’s own spiritual master or his authorized representative. The Gayatri mantras given by Srila Prabhupada may be used for the worship of all Deities; e.g., for Sri Nityananda Prabhu (or other associates of Lord Caitanya) the devotee may chant the Gaura-gayatri mantra, thinking of the particular Deity as an expansion of Lord Caitanya; for Sri Ramacandra or Sri Nrsimhadeva the devotee may chant Kama-gayatri mantra, thinking of the particular Deity as an expansion of Lord Krsna.

(4.4) Bija Syllables and Mula-mantras

One significant characteristic of paycaratrika worship is the use of bija syllables to denote specific potencies and Deities. Narada Paycaratra explains that the bija syllables are primordial sound fragments which have the power to evoke a particular energy both within and outside the person who utters the bija. The sounds of the Sanskrit alphabet are a reflection of a spiritual counterpart which is vibrating in a dormant state within the Maya-bound living entity. Each sound of the alphabet has a particular quality of energy. The simplest sounds combine to form bijas which have more particular qualities and are qualitatively equal to specific spiritual Deities. Some principle bijas are as follows: Om is the sat-bija, invoking the potency of eternity. Aim, hrim and Srim evoke the cit, or knowledge, potency in its various aspects. Klim evokes ananda, or bliss; it fulfills all desires and is thus called kama-bija. Bajas and combinations of bijas either alone or in combination with the names of Deities form mula-mantras, or sound representations of Deities. These mula-mantras, being non-different from the Deities worshiped, are chanted during meditation to fix the mind on Them; mula-mantras are also used to purify articles such that they may be used in service to Lord, to bring the Lord to a prepared seat, and to offer articles of worship (upacaras) for the Lord’s service.

Being spiritual sound, mula-mantras are extremely potent when uttered by an advanced, realized devotee. For one who is practicing for realization, if he utters the mantras under the guidance of a realized soul with faith and purity (without offense) the full potency will be awakened within himself. He will realize that the Lord and the mantra are non-different.

(4.4) Gayatri Mantras

In the Gayatri mantras used in paycaratrika worship, there are three stages of meditation: sambandha (relationship), by acknowledgement (vid) of the Lord; abhidheya (process), or worship (dhi) of the Lord by which one can develop prema; and prayojana (result), or prema, which impels the devotee (pracodayat) spontaneously to the Lord. The appropriate Gayatri for a particular Deity is chanted as japa, along with the Deity’s mula-mantra, at the end of the worship.

[pb-ch-6.DOC]

(L.1) Part Two

(L.2) Chapter Six: Standard Procedures for Deity Worship

This is a general standard of worship that may be followed in temples with dedicated pujaris and good facilities for Deity worship.
If preferred, you may substitute the Sanskrit mantras with their translations (most of which are included), following the pattern found in Chapter Seven, Section One: 'Simplified Procedures for Deity Worship.'

(I.3) Preparing for Worship and Waking the Lord

(I.4) Taking Proper Rest in Preparation for Service

To prepare for a day of devotional service, you should take rest properly the night before. If required, arrange to be awakened on time, either by a reliable alarm clock or a reliable person. Before taking rest, offer the day's activities to the Lord, chanting:

kayena vaca manasendriyair va
buddhyatmana vanusrtasvabhavat
karomi yad yat sakalam parasmai
narayanayeti samarpayami

"Whatever I have done with my body, said with my words, thought with my mind, perceived with my senses, or comprehended with my intelligence, I offer unto the Supreme Lord, Narayana." <SB11?>

Offer obeisances to your spiritual master, chanting the pranama prayer(s) and begging his blessings to continue rendering devotional service.

(I.4) Waking, and Remembering the Lord

Upon awakening, chant the Hare Krsna mantra, or at least 'Krsna, Krsna, Krsna.'

Offer obeisances to your spiritual master while chanting his pranama prayer(s):

nama om visnu-padaya krsna-preshthaya bhu-tale
Srimate [name of spiritual master] iti namite

You may then chant the following prayer to the Lord:

pratah prabodhito visno hriyecena yat tvaya
yad yat karayacitana tat karomi tavajyaya

"O Visnu, O Isana, O Hrsideka, You have awakened me, and now I am ready to do whatever You wish today" (Visnu-dharmottara, quoted in the Hari-bhakti-vilasa [3.91]).

Before rising you may pray to Mother Earth:

samudra-vasane devi parvata-stana-mandite
visnu-patni namas tubhyam pada-sparcam ksamasva me

"O Mother Earth, I offer my humble obeisances unto you, who are the wife of Lord Visnu and the residence of the oceans, and who are decorated with mountains. Please forgive me for stepping upon you."

Rise up and fold up your bedding.

The Hari-bhakti-vilasa recommends several verses you may chant upon awakening to glorify the Lord and counteract bad dreams. The following verse, spoken by Sukadeva Gosvami, is a favorite of Lord Caitanya Mahaprabhu's followers:

jayati jana-nivaso devaki-janma-vado
yadu-para-parisat svair dorbhir asayam adharmam
sthira-cara-vrjina-ghnah susmita-Sri-mukhena
vraja-pura-vanitanam vardhayan kama-devam

"Lord Sri Krsna is He who is known as Jana-nivasa, the ultimate resort of all living entities, and who is also known as Devaki-nandana or Yacoda-nandana, the son of Devaki and Yacoda. He is the guide of the Yadu dynasty, and with His mighty arms He kills everything inauspicious, as well as everBrush your teeth, scrape your tongue, and rinse your mouth. If you plan to shave, do it now, before bathing.

With your upavita thread wrapped around your ear, pass urine and stool and clean yourself (cauca).

When starting to bathe, you may recite the following mantra:

(om) apavitrah pavitro va sarvavastham gato 'pi va
yah smaret pundarikaksam sa bahyabhyantrarah cuvh

"Whether pure or impure, or having passed through all conditions of material life, one who remembers lotus-eyed Krsna becomes externally and internally clean" (Garay man who is impious. By His presence He destroys all things inauspicious for all living entities, moving and inert. His blissful smiling face always increases the lusty desires of the gopis of Vrndavana. May He be all glorious and happy!" (Srimad-Bhagavatam 10.90.48).

(I.4) Bathing and dressing

da Purana, quoted in the Hari-bhakti-vilasa [3.47]).

After drying yourself, rinse the towel or gamcha you used.
Sit down and tie your cikha while chanting the Brahma-gayatri mantra once.
Put on clean clothes; then perform simple acamana as follows:
Sit on an asana, and with a small spoon take some water from an acamana-patra and sprinkle it on your hands and feet.

Chant om kecavaya namah and sip water from the brahma-tirtha (the base of the thumb) of your right hand.
Chant om narayanaya namah and sip water from the brahma-tirtha of the right hand.
Chant om madhavaya namah and sip water from the brahma-tirtha of the right hand.

(I.4) Applying Urdhva-pundra-tilaka

Chant the following verses while rubbing gopi-candana in your right palm; then, while applying tilaka and clearing the middle space, chant the name of the appropriate form of the Lord (see below).

Alternatively, chant the verses given below one line at a time while applying the tilaka to the indicated places on your body. After each line of the verse, while clearing the space in the middle (where the Lord resides), chant the name of the appropriate form of the Lord. (Example: Chant lalate kecavam dhayen and apply tilaka to your forehead; then chant om kecavaya namah and clear the space in the middle.)

lalate kecavam dhayen
narayanam athodare
vaksah-sthale madhavam tu
govindam kantha-kupake

visnum ca dakshine kaksau
bahau ca madhusudanam
trivikramam kandhare tu
vamanam vama-parvake

Sridharam vama-bahau tu
hrsikecam tu kandhare
prsthe ca padmanabham ca
kayam damodaram nyaset

"When one marks the forehead with tilaka, he must remember Kecava. When one marks the lower abdomen, he must remember Narayana. For the chest, one should remember Madhava, and when marking the hollow of the neck
one should remember Govinda. Lord Visnu should be remembered while marking the right side of the belly, and Madhusudana should be remembered when marking the right arm. Trivikrama should be remembered when marking the right shoulder, and Yamana should be remembered when marking the left side of the belly. Sridhara should be remembered while marking the left arm, and Hrsikeca should be remembered when marking the left shoulder. Padmanabha and Damodara should be remembered when marking the back" (Caitanya-caritamrta, Madhya 20.202, purport).

<layout note: place these mantras to the right of "lalate kesavam... ">

om kecavaya namah (forehead)
om narayanaya namah (stomach)
om madhavaya namah (chest)
om govindaya namah (hollow of the throat)
om visnave namah (right side)
om madhusudanaya namah (right upper arm)
om trivikramaya namah (right shoulder)
om vamanaya namah (left side)
om Srisharaya namah (left upper arm)
om hriskecaya namah (left shoulder)
om padmanabhaya namah (upper back)
om damodaraya namah (lower back)
om vasudevaya namah (place of cikha)

The cikha area is not marked with tilaka; rather, after washing the right hand, wipe the remaining water on your cikha while chanting om vasudevaya namah.

(L4) Sipping Water for Purification (Vaisnava acamana)
Always perform acamana before entering the Deity room to worship the Lord.
Sit facing east or north in padma- or svastika-asana,* on a proper sitting place (asana). (If there is no asana, kneel with your right knee touching the floor and your left foot flat on the floor.)

*Padmasana: Sit cross-legged and pull both feet onto the opposite thigh.
Svastikasana: Sit cross-legged and cross the ankles so that each foot is inserted between the thigh and calf of the opposite leg. Keep the knees on the floor.

With an acamana-patra filled with water clean both hands by sprinkling them with water; holding the acamana spoon in your left hand, pour a few drops into the right palm.** While looking at the water chant the appropriate mantra and then silently sip the water from the base of the right thumb (the brahma-tirtha). The procedure for basic acamana consists of the first three steps below. If time and circumstances permit, you may perform the complete acamana:

Chant om kecavaya namah and sip water from the brahma-tirtha of your right hand.
Chant om narayanaya namah and sip water from the brahma-tirtha of your right hand.
Chant om madhavaya namah and sip water from the brahma-tirtha of your right hand.
Chant om govindaya namah and sprinkle water on your right hand.
Chant om visnave namah and sprinkle water on your left hand.
Chant om madhusudanaya namah and touch your right cheek with the fingers of your right hand. <layout: this and next together...>

Chant om trivikramaya namah and touch your left cheek with the fingers of your right hand.
Chant om vamanaya namah and wipe above your upper lip with the base of your right thumb. <layout: this and next together...>

Chant om Srisharaya namah and wipe below your lower lip with the base of your right thumb.
Chant om hriskecaya namah and sprinkle water on both hands.
Chant om padmanabhaya namah and sprinkle water on your feet.
Chant om damodaraya namah and sprinkle water on the top of your head.

While chanting the following mantras, perform the hand motions:
Chant om vasudevaya namah and touch your upper and lower lips with the tips of the fingers of your right hand.
Chant om sagkarsanaya namah and touch your right nostril with your right thumb and forefinger.
Chant om pradyumnanamah and touch your left nostril with your right thumb and forefinger.
Chant om aniruddhaya namah and touch your right eye with your right thumb and ring finger.
Chant om purusottamayamah and touch your left eye with your right thumb and ring finger.
Chant om adhoksajaya namah and touch your right ear with your right thumb and forefinger.
Chant om nrsimhayamah and touch your left ear with your right thumb and forefinger.
Chant om acyutayamah and touch your navel with your right thumb and little finger.
Chant om janardanayamah and touch your heart with the palm of your right hand.
Chant om upendrayamah and touch your head with all the finger tips of your right hand.
Chant om harayamah and touch your right upper arm with the fingertips of your left hand.
Chant om krsnaya namah and touch your left upper arm with the fingertips of your right hand.

Now chant the following mantra from the Rg Veda while showing the pranam-mudra (palms together in front of your heart):

(om) tad visnoh paramam padam
sada pacayanti surayah
divi ca kaksur-atatam
tad viprasyo vipanyavo
jagravam sah samindhate
visnor yat pararam padam

"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 Visnu. Because those highly praiseworthy and spiritually awake brahmanas can see that abode, they can also reveal it to others." (Rg Veda Samhita)

*Contrary to custom in Bengal, you should not take your upavita thread in your hand or wrap it around your thumb when performing acamana, as your lips will contaminate it.

(L.4) Establishing General Arghya Water (samanya-arghya-sthapana)

Note that the mudras mentioned throughout Part Two are optional. See <pp. ?> for explanations and illustrations of mudras.

You must establish samanya-arghya before starting the worship. You will use it for purification by proksana and for offering various upacaras by substitution in the worship of personalities before worshiping the main Deity. Fresh samanya-arghya should be established at least twice a day, morning and afternoon.

Set an empty payca-patra in place and fill it with fresh water. After pouring a few drops of water from the acamana-patra or a spouted waterpot onto the fingers of your right hand, purify the payca-patra by proksana:

Chanting om astraya phat, sprinkle water on the payca-patra.

Over the payca-patra show the cakra-mudra, then galini-mudra, then dhenu-mudra (or surabhi-mudra).

Invoke the Gagga and other holy rivers by showing agkuca-mudra and chanting:

gagge ca yamune caiva godavari sarasvati
narmade sindho kaveri jale smin sannidhim kuru

"May water from the holy rivers Gagga, Yamuna, Godavari, Sarasvati, Narmada, Sindhu, and Kaveri kindly be present."
Now invoke the bija-syllable om into the water, chanting it eight times silently while holding the bijaksara-mudra over the payca-patra. Then show the matsya-mudra over the payca-patra.

(L.4) Chanting Gayatri (gayatri-japa)
While standing or sitting on an asana, chant the Gayatri mantras with concentration.
(Before chanting the Gayatri mantras, you may perform additional purificatory functions [purvagga-karma], namely dig-bandhana, bhuta-cuddhi, and nyasa. See <pg ?> for the bhuta-cuddhi procedure, and <pg ?> for the dig-bandhana and nyasa procedures.)

(L.3) Early-Morning Services (jagarana-seva)
(L.4) Entering the Deity Room (praveca)
(L.5) Required Paraphernalia

Make sure the following items are present:

1) a small bell on a plate
2) a payca-patra containing samanya-arghya water (See <pg ?>)
3) a waterpot with a spout and a cover, filled with warm water
4) a visarjaniya-patra (throw-out pot)
5) a twig for each Deity to clean His teeth
6) tongue-scrappers (preferably silver) for each Deity
7) clean towels for wiping the hands, mouth, and feet of each Deity
8) flower petals and tulasi leaves
9) a lighter for lighting a standing lamp
10) an asana for you to sit on
(Substitution: instead of twigs, towels, and tongue-scrappers, you may substitute samanya-arghya water and chant the appropriate mantras.)

(L.5) Before Entering the Deity Room

Outside the Deity room, sit on an asana and perform acamana. (See <pg ?>)
Offer obeisances to your spiritual master, saying his pranama prayers and requesting his blessings to perform the day's activities:

nama om visnu-padya krsna-presthaya bhuta-tale
Srimate [spiritual master's name] iti namine

"I offer my respectful obeisances unto [spiritual master's name], who is very dear to Lord Krsna, having taken shelter at His lotus feet."

While ringing a bell just outside the Deity room, you may chant the following verses, meditating on the Lord awakening and begging Him to bestow His mercy:

so 'sav adabhra-karuno bhagavan vivrddha-
prema-smitena nayanambruham vijrmahan
uttthaya vicva-vijayaya ca no visadam
madhyva girapanayatat purusah puranah

"The Lord, who is supreme and is the oldest of all, is unlimitedly merciful. I wish that He may smilingly bestow His benediction upon me by opening His lotus eyes. He can uplift the entire cosmic creation and remove our dejection by kindly speaking His directions" (Srimad-Bhagavatam 3.9.25).

deva prapannarti-hara
prasadam kuru kecava
avalokana-danena
bhuyo nam parayacyuta
"O Kecava, O infallible Lord, O You who remove the distress of the surrendered souls! Please bestow Your mercy upon me by again awarding me your transcendental glance."

\textit{jaya jaya krpanaya jagatera natha}
\textit{sarva jagatere koro cubha-drsi-pata}

"All glories, all glories to the merciful Lord of the universe! O Lord, please cast Your auspicious glance upon all the worlds."

\textbf{(1.5) Entering the Deity Room}

Before entering the Deity room, draw the Lord's attention by making a sound, either by clapping your hands, ringing a bell, or knocking on the Deity room door. Open the door, turn on the lights, and chant the names of the Deities in a festive mood:

\textit{jaya Sri-Sri-guru-gauragga, jagannatha baladeva subhadra, radha-ycamasundara [or your Deities' names] ki jaya}

Then step into the Deity room with your right foot first and light the ghee or oil lamps.

\textbf{(1.5) Waking the Spiritual Master and the Deities}

While ringing a small bell with your left hand, approach your spiritual master's bed, touch his feet with your right hand, and chant:

\textit{uttisthottishra Sri-guro tyaja nidram krpa-maya}

"O all-merciful spiritual master, please rise from sleep."

Next move your spiritual master's shoes from the bed to the \textit{simhasana} (altar) while meditating that he is rising from bed to receive your services.

Follow a similar procedure for waking the Deities:

Approach Lord Nityananda's bed, touch His lotus feet, and chant:

\textit{uttistha jahnavecvara yoga-nidram tyaja prabho}
\textit{namno hatte divya-namam su-craddhartham vitarasi}

"O Nityananda Prabhu, Lord of Jahnava, please arise and give up Your divine sleep. At the marketplace of the holy name You distribute the divine name, asking only for one's faith in payment."

Approach Lord Caitanya's bed, touch His lotus feet, and chant:

\textit{uttisthottishta gauragga jahi nidram mahaprabho}
\textit{cubha-drsi-pradanena trailokya-maggalam kuru}

"O Lord Gauragga, please rise from sleep and bless the three worlds with Your auspicious glance."

Next approach the bed of Lord Jagannatha, Lord Balarama, and Srimati Subhadra, touch Their lotus feet, and chant:

\textit{tyaja nidram jagan-natha Sri-baladevottistha ca}
\textit{jagan-mata ca subhadre uttisthottistha cubha-de}

"O Lord Jagannatha and Lord Baladeva, please give up your sleep and arise. O Srimati Subhadra, dear mother of the universe, please arise and bestow good fortune upon us."
Then approach Radha's and Krsna's bed, touch Their lotus feet, and chant:

\textit{icvara} Sri-hare krsna devaki-nandana prabho
\textit{nirdu am yuga jagan-natha prabhata-samayo bhavet}

"O supreme controller, O Lord Hari, O Krsna, O son of Devaki, O master, O Lord of the universe, please give up Your sleep, for daybreak has come."

\textit{go-gopa-gokulananda yacoda-nanda-vardhana}
\textit{uttistha radhaya sardham pratar asij jagat-pate}

"O master of the universes, O bliss of Gokula, the cowherds, and the cows, O You who gladden the hearts of Yacoda and Nanda, please rise from bed with Sri Radhika, for morning has come."

Chant the following \textit{mantra} for other \textit{visnu-tattva} Deities:

\textit{uttisthottistha goivinda uttistha paramecvara}
\textit{uttistha kamala-kanta trailokyam maggalam kuru}

"O Govinda, O Paramecvara, O beloved of Laksmi, please rise and bestow good fortune on all the three worlds."

For other Deities, chant \textit{uttisthottistha}, "please rise," and the name of the Deity.

You may now return to the altar any small Deities in bed. If there are only large Deities, meditate on waking Them and leading Them from Their beds to the altar. Then replace any crowns, turbans, \textit{chadars}, or veils that belong to Their Lordships' night dress.

After removing any remaining flowers and garlands* from the previous day, clean the Deity room floor and then wash your hands.

*Garlands offered the previous evening and \textit{tulasi} leaves offered the previous day may remain on the Deities through \textit{maggala-arati}.

(1.5) Offering Early-Morning Paraphernalia

While chanting the following \textit{mantras}, offer the appropriate items if available; otherwise, substitute \textit{samanya-arghya} water from the \textit{payca-patra}:

Chant \textit{idam acamaniyam} and \textit{guru-mula-mantra},* and offer water for sipping; discard it in the \textit{visarjaniya-patra}.

Chant \textit{esa danta-kastah} and \textit{guru-mula-mantra}, and offer a twig for brushing teeth;
Chant \textit{etani jihmollekhan} and \textit{guru-mula-mantra}, and offer a tongue scraper;
Chant \textit{idam hasta-mukha-praksalanam} and \textit{guru-mula-mantra}, and offer water for cleaning hands and face.
Chant \textit{idam acamaniyam} and \textit{guru-mula-mantra}, and offer water for sipping;
Chant \textit{idam agga-vastram} and \textit{guru-mula-mantra}, and dry the \textit{guru}'s hands and face with a towel.

Now offer the same items to Nityananda Prabhu, Caitanya Mahprabhu, Srimati Subhadra, Lord Baladeva, Lord Jagannatha, Lord Krsna, and Srimati Radharani, one after another (in that order), with the appropriate \textit{mula-mantras}.

Finally, you may offer \textit{tulasi} leaves to the feet of Lord Krsna and Lord Caitanya (and other \textit{visnu-tattva} Deities) while chanting:

\textit{etat tulasi-patram} (or, for several leaves, \textit{etani tulasi-patram}) and the \textit{mula-mantra}

*See sidebar, <pg.?> for \textit{mula-mantras} and \textit{upacara-mantras}. 
Mula-mantras

The standard mula-mantras for the Deities worshiped in ISKCON are given below. They should be chanted only by devotees duly initiated by a bona fide spiritual master into the chanting of payecaratrika Gayatri mantras. See <pg. ?> for a further explanation of mantras used in Deity worship.

Guru: the second of the seven guru-given mantras
Previous guru: om parama-gurave namah
Previous guru: om parampara-gurave namah
Previous guru: om maha-gurave namah
Previous guru: om paramesti-gurave namah
Vaisnavas: om sarva-vaisnavebhyo namah
Lord Caitanya: the fourth of the seven guru-given mantras
Lord Nityananda: klim nityanandaya namah or klim devi-jahnava-vallabhaya namah
Advaita Acarya: klim advaitaya namah
Sri Gadadhara: Srim gadadharaya namah
Sri Srivasa: Srim Srivasaya namah

Lord Krsna, Lord Jagannatha, Govardhana-sila, and Dvaraka-sila: the gopala-mantra, i.e., the sixth of the seven guru-given mantras, or klim krsnaya namah
Srimati Radharani: Srim ram radhikayai svaha or Srim radhayai namah
Radha-Krsna: Srim klim radha-krsnabhyam namah
Lalita-Vicakha: Srim Srim lalita-vicakhabhyam namah
All the gopis: om sarva-sakhibhyo namah
Srimati Tulasi-devi: om tulasyai namah
Lord Balarama: klim balaramaya namah
Srimati Subhadra: Srim subhadrayai namah
Sri Sudarcan: om sudarcanaya namah
Lord Ramacandra: klim ramaya namah or ram ramaya namah
Srimati Sita: Srim sitayai svaha or Srim sitayai namah
Sita-Rama: Srim ram sita-ranabhyam namah
Sri Lakshmana: klim sagkarasanaya namah or lam laksmnayaya namah
Sri Hanuman: hum hanumate namah
Visnu Salagrama sila: om namo bhagavate vasudevaya or om namo narayanayya
Lord Nrsimha: klim nrsmihaya namah or kksraum nrsmihaya namah
Lakshmi-Nrsimha: Srim klim laksmi-nrsimbhyam namah or Srim ksraum laksmsi-nrsimbhyam namah
Prahlada: pram prahladayana namah
Prahlada-Nrsimha: pram klim prahlada-nrsimbhyam namah or pram ksraum prahlada-nrsimbhyam namah

All the mula-mantras for visnu-tattva Deities may use the bija syllable klim, since these Deities are expansions of Krsna. If you are worshipping a deity who is not a visnu-murti and who has no specific mula-mantra, simply say om, the name of the deity in the dative case, and then namah. For example, the mula-mantra for the cowherd boy Subala would be om subalaya namah. Alternatively, take the first syllable of the personality's name and add anuvara to form the bija. Example: pram prahladayana namah.

Note: If you have been worshiping a particular Deity with a mula-mantra other than one of those listed here, continue using that mantra.

Upacara-mantras

When offering articles of worship or performing services, say the name of the article or service and then the mula-mantra of the Deity you are worshiping. This shows respect and draws the Lord's attention to the article being offered or the service being rendered.
The name of the upacara in singular number is preceded by the Sanskrit word meaning "this," which changes form according to the gender of the upacara word: etat or idam for neuter words (etat padam, idam acamaniyam); esa for masculine words (esa gandha, esa dipah); and esa for feminine words (esa gagga-mrittika). If the article is plural in number, it is preceded by etani for neuter items (etani puspani), ete for masculine items, and etau for feminine items. If the article is dual in number, it is preceded by ete if the articles are neuter or feminine (ete gandha-puspe), and by etau if the articles are masculine. The names of the main upacaras are as follows:

esa puspayjali  
  idam padakam (shoes)  
  idam asanam (seat)  
  etat padyam (footwash)  
  idam arghyam (arghya water)  
  idam acamaniyam (water for sipping)  
  esa madhuparkah (madhuparka drink)  
  idam punar-acamaniyam (second acamana)  
  idam sagandha-tailam (scented oil)  
  idam snaniyam (bath)  
  idam vastram (clothes)  
  idam upavitam (sacred thread)  
  idam tilakam (tilaka)  
  idam abharanam or plural imani abharanani (ornaments)  
  esa gandhah (sandalwood paste with scents)  
  ete gandha-puspe (flowers with sandalwood paste)  
  etat tulasi-patram or plural etani tulasi-patrami (tulasi leaves)  
  idam sugandha-puspani or plural etani sugandha-puspani (sweet-smelling flowers)  
  idam malyam or plural imani malyani (garlands)  
  esa dhupah (incense)  
  esa dipah (lamps)  
  idam naivedyam (eatables)  
  idam paniyam (drink)  
  idam tambulam (betel)

<end side bar>

(1.4) Offering Food (bhoga-arpana)

This is a standard procedure for offering food to the Deity that may be used for the various offerings during the day. For a simplified procedure, see <pg.?>. In some temples it may be preferable to use the simpler procedure for the early-morning offering (baliya-bhoga) before maggala-arati, the afternoon offering (vaikalika-bhoga), and the late-evening offering (ratri-kalina-bhoga). The more elaborate procedure may then be used for the breakfast offering, the noon offering (raja-bhoga), and the early-evening offering.

(1.5) Required Paraphernalia

Make sure the following items are present:

1) a small bell on a plate
2) a payca-patra containing samanya-arghya water
3) a waterpot with a spout and cover, filled with water
4) padya and acamaniya water, each in a bowl or dish (patra) with a spoon
5) a visarjaniya-patra (throw-out pot)
6) some arrangement for supporting the bhoga plate(s)--preferably low tables
7) asanas for the spiritual master and Deities
8) a bhoga offering
9) flower petals and tulasi leaves
10) a lighter for lighting a standing lamp
(1.5) Preliminary Activities

Outside the Deity room, perform acamana and offer obeisances to your spiritual master and the Deities, saying pranama prayers.

Enter the Deity room after clapping your hands or knocking on the Deity room door, chanting the names of the Deities.

Clean the offering area, arrange the eating places (such as tables and cushions), wipe off the table surfaces, and wash your hands.

Chant esa puspajaliḥ and the guru-mula-mantra, and draw the spiritual master’s attention by offering a few flower petals to his feet, begging his permission to serve the Deities. (If necessary, for the flower petals you may substitute samanya-arghya water from the payca-patra.). Then chant:

Śri-guru paramananda premananda phala-prada
vrajana-pradananda-sevayaī ma niyojaya

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

Chant idam asanam and the guru-mula-mantra, and offer the spiritual master a sitting place (asanā).

(1.5) Purification of Bhoga

Bring in the plate(s) for the bhoga offering and place it (them) on the table(s). Then, while lightly sprinkling each plate with a few drops of samanya-arghya from your right hand, chant om astraya phat once for each plate.

Next, while showing the bijaksara-mudra chant the mula-mantra eight times for each Deity over the appropriate plate: Over each plate, hold your left hand over your right (palms down) and count the recitations of the mula-mantra with the fingers of your right hand, as if chanting Gayatri. (See pg. <??> for mudra illustrations.) (If a single plate is meant for more than one Deity, chant the mula-mantra for the main Deity of that group. For example, if you are offering bhoga to Lord Jagannatha, Śrimati Subhadra, and Lord Balarama on one plate, chant klim krṣṇaya namah. If all the Deities are sharing one plate, chant the mula-mantra for the main Deity.)

Put tulasi leaves on the bhoga preparations on each plate, including that of the spiritual master and Śrimati Radharani, as they will first offer their plates to Krṣṇa before partaking. If possible, place tulasi leaves on each preparation.

(1.5) Inviting the Lord to Take His Meal

Draw Their Lordships' attention by offering a few flower petals at Their lotus feet in ascending order while chanting esa puspajaliḥ and the mula-mantra for each Deity.

If there are no actual mats or cushions to serve as asanas, place a few flower petals as asanas next to the Deities' plates, in ascending order, inviting Them to take Their meal while chanting idam asanam and the mula-mantra for each Deity.

Sitting on an asana and ringing a bell with your left hand, offer both padya and acamana to your spiritual master and then to each Deity, starting with Lord Caitanya and His associates and progressing to Krṣṇa and His associates. While doing this chant:

etat padyam and the mula-mantra for each Deity;
idam acamaniyam and the mula-mantra for each Deity.

Pour each spoonful of offered padya and acamaniya water into the visarjaniya-patra.

(1.5) Offering the Bhoga

With a hand gesture offer the bhoga and drinks to each Deity, showing the plate(s) and chanting:
idam naivedyam and the mula-mantra for each Deity; 
idam paniyam and the mula-mantra for each Deity.

(Or, for balya-bhoga and afternoon offerings you may chant idam mistanna-paniyadikam sarvam (fruits, sweets and drinks, etc.) and the mula-mantra for each Deity, and for breakfast, noon, and evening offerings you may chant idam anna-vyayjana-paniyadikam sarvam (grains, vegetables and drinks, etc.) and the mula-mantra for each Deity).

While ringing a bell, chant the pranama prayer(s) to the spiritual master three times each, begging permission to assist him in serving the Deities:

nama om visnu-padaya krsna-presthaya bhu-tale
Srimate [spiritual master's name] iti namine

"I offer my respectful obeisances unto [spiritual master's name], who is very dear to Lord Krsna, having taken shelter at His lotus feet."

Chant the following prayer to Lord Caitanya three times, requesting His mercy:

namo maha-vadanyaya krsna-prema-pradaya te
krsnaya krsna-caitanya-namne gaura-tvise namah

"O most munificent incarnation! You are Krsna Himself appearing as Sri Krsna Caitanya Mahaprabhu. You have assumed the golden color of Srimati Radharani, and You are widely distributing pure love of Krsna. We offer our respectful obeisances unto You" (Cc. Madhya 19.53).

Chant the following prayer three times, offering respect to Lord Krsna:

namo brahmanyam-devaya go-brahmana-hitaya ca
jagad-dhitaya krsnaya govindaya namo namah

"Let me offer my respectful obeisances unto Lord Krsna, who is the worshipable Deity for all brahminical men, who is the well-wisher of cows and brahmanas, and who is always benefiting the whole world. I offer my repeated obeisances to the Personality of Godhead, known as Krsna and Govinda" (Visnu Purana).

Leave the Deity room and chant the Gayatri mantras. You may chant all the guru-given mantras at this time.* Meditate on the Lord eating. While the Lord eats, you may chant various verses of your own choosing, or you may chant the Bhoga-arati song by Srila Bhaktivinoda Thakura (especially during the breakfast or noon offering). *For short offerings, you may simply chant the brahma-gayatri (the first of the seven guru-given mantras), or the gopala-mantra (the sixth of the seven guru-given mantras).

After some set time (generally fifteen to twenty minutes, ten for the balya-bhoga offering), re-enter the Deity room, making a sound either by knocking on the door, clapping hands or ringing a bell.

(I.5) After the Lord's Meal

Sitting on an asana and ringing a bell with your left hand, offer water. Begin with the main Deity, and progress to each personality who was offered a bhoga plate. Chant:
idam hasta-mukha-prakstalanam and the mula-mantra for each Deity, and offer water for cleaning hands and face.
etat payyam and the mula-mantra for each Deity;
idam acamaniyam and the mula-mantra for each Deity.

While meditating on escorting the Lord back to the altar, chant idam asanam and the mula-mantra for each Deity.

Chant idam tambulam and the mula-mantra, and offer tambulam (betel) to each Deity.
(L.5) Offering Prasada to the Lord's Associates

Offer the Lord's prasada remnants to the spiritual master and the Lord's associates with the following mantras:

* idam maha-prasadam and the guru-mula-mantra;
* idam maha-prasadam om saggopaggastra-parsadebhyo namah.

Finally, remove the plates and clean the eating area. After washing your hands, offer pranamas to your spiritual master and the Deities.

(L.4) Arati Ceremony

Every scheduled bhoga offering is followed by an arati. Except for kirtana, offering arati is the only regular daily function of Deity worship performed publicly.

(L.5) Required Paraphernalia

Make sure the following items are present:

For all aratis:
1) a bell on a plate;
2) a payca-patra containing samanya-arghya water;
3) a conch (for blowing) with a water lota for purifying it;
4) a receptacle to catch the water from rinsing the conch (just outside the Deity room, in the temple room).

In addition, for full arati:
1) an incense holder with an odd number of incense sticks (at least three);
2) a camphor lamp (for midday arati only);
3) a ghee lamp with an odd number of wicks (at least five);
4) a conch for arghya water, with a stand;
5) a waterpot with a spout and a cover, filled with warm water (this is arghya water to be offered in the conch);
6) a small visarjaniya-patra (throw-out container) for the offered arghya;
7) a handkerchief;
8) flowers on a plate;
9) a camara whisk;
10) a peacock fan* (only in warm weather).

*Alternative: Other kinds of hand-held fans can be offered.

For dhupa-arati:
1) an incense holder with an odd number of sticks (at least three);
2) flowers on a plate;
3) a camara whisk;
4) a peacock fan (only in warm weather).

(L.5) Preliminary Activities for Arati

Outside the Deity room, after performing acamana (if not already done for previous services), offer obeisances to the spiritual master, begging to assist him in the worship.

Prepare the samanya-arghya if not already done. <See pg. ?>

After cleaning the place where the arati paraphernalia will be set up (either on a low table, on the floor, or, if space allows, on the altar itself), bring the tray with paraphernalia and place them in the order of offering.

(You may now light a standing or hanging oil or ghee lamp for lighting incense and arati lamps. You should not use offered incense sticks to light lamps. Also, it is best not to light the ghee lamps to be offered by holding them
directly into the flame of the standing or hanging lamp. Instead, use either an unoffered incense stick or a thin wooden stick or stiff stalk of kuca grass that has been wrapped with cotton-wool and dipped in ghee; it should be about the length of a hand span. After lighting the ghee lamp to be offered, extinguish the stick by dipping the burning end briefly into the oil or ghee in the standing or hanging lamp.* You may light the incense just before starting the arati. You may now light the incense to be offered in the arati, prior to offering puspayjali.)

*Note: Candles are a rather low-class replacement for lamps containing ghee or oil (such as coconuts-, sesame-, or mustard-oil). If possible, avoid using candles on the altar, but if no oil for burning in lamps is available, try to get candles made of beeswax. In general, fire should be treated with utmost care to avoid disaster. Fire extinguishers should be installed in the Deity room and the kitchen.

(1.5) Requesting the Lord to Accept the Arati (puspayjali)

While ringing a bell, offer flower petals to the lotus feet of your spiritual master and then to each Deity's lotus feet, requesting each Deity to accept the arati ceremony. The order of offering puspayjali is as follows: your spiritual master, Lord Nityananda, Lord Caitanya, Srimati Subhadra, Lord Baladeva, Lord Jagannatha, Srimati Radharani, and Lord Krsna. While offering the petals, chant esa puspayjali and the mula-mantra for each Deity.

Ringing the bell again, open the Deity room doors. Then, having taken a blowing conchshell and a lota with water just outside the Deity room and before the curtain (but not the bell), blow the conch three times, rinse it off over a receptacle placed outside for that purpose, and then bring the conch and lota back inside. (You may place the conch horizontally on top of the lota.) Next wash your hands with water from the payca-patra and open the curtain while ringing the bell.

During the arati ceremony, devotees should perform kirtana in the temple. If by some misfortune no one is in the temple to chant, the pujari performing arati may either sing or have a recording of kirtana played.

(1.5) Purifying the Upacaras

Before offering each upacara, purify both your right hand and the upacara by sprinkling them with water from the payca-patra. You can purify the upacara in either of two ways: 1) place a few drops of water in your right hand and then sprinkle it lightly over the upacara with a single motion of your hand, so that the water comes off your fingertips; or 2) take the spoon in your right hand and sprinkle water on the upacara directly from the spoon. Optionally, with either method you may then show the cakra-, dhenu- (or surabhi-), and matsya-mudras over each item to indicate more subtle purification and protection. (See <pp. ?> for diagrams and explanations.)

(1.5) Offering Procedure

While ringing a bell, present the incense first to your spiritual master by waving it in three or seven graceful circles,* and then present it to Lord Caitanya in the same manner. Then, with the consciousness that you are offering it on behalf of your spiritual master and with the blessings of Lord Caitanya, offer it with the full number of circles (listed below) to the main Deity. After offering the incense to the main Deity, offer it as prasada to the Lord's associates in descending order, and to the guru-parampara—senior to junior. This may also be done with the full number of circles, or simply with seven or three circles for each Deity, depending on time allowance. Then offer it (with one or three circles) to the assembled Vaisnavas as theprasada of the Lord and His associates. Offer the remaining items in a similar way. When offering each item, say softly the name of the item and the appropriate mula-mantra of the Deity being worshiped. Offered items should not be mixed with unoffered items. You may place offered items back on the plate that was used to bring in the paraphernalia, provided no unoffered paraphernalia remains on it.

*Arati paraphernalia should be offered gracefully, in a meditative mood. But do not be either too slow or too fast, and do not perform it in a showy manner, but as a humble servant of your spiritual master and the assembled Vaisnavas. Stand to the left of the altar (as viewed from the temple room)—not hidden entirely from view but also not distracting by your presence.

(1.5) How to Offer Each Item

Offer all the items, except the camara and fan, by moving them in clockwise circles while ringing a bell with your left hand (above waist level), fixing your attention on the Deities.
Incense: offer seven* circles around the whole body of the Lord.
Lamp(s): offer four circles to the lotus feet, two circles to the navel, and three circles to the Lord's face; then offer seven circles to the Lord's whole body.
Argyha in a conch: offer seven circles to the whole body of the Lord, making a small circle above the head on each pass.
Cloth: offer seven times around the Lord's body.
Flowers: offer seven times to the Lord's lotus feet.
Camara: wave it before the Lord a suitable number of times.*
Fan: wave it before the Lord a suitable number of times.

*Try to gauge the time for offering each upacara so that you can offer the camara and fan gracefully a moderate number of times before concluding the arati.

* Incense, arghya, cloth and flowers could be offered with fewer circles if time is short. The main item of the arati ceremony is the lamp, for which castra gives very specific numbers of circles.

You may give out the lamp(s) to the assembled devotees immediately after offering them to the Deities; arghya water and flowers are best distributed at the end of the arati, after blowing the conch.*

*Note: In traditional temples the lamp is brought first to Garuda, who stands at the back of the temple. In ISKCON temples the lamp is brought first to Srila Prabhupada, the Founder-Acarya of ISKCON, as he is the Vaisnava-crestha, the leader of the assembled Vaisnavas. After being held briefly for Srila Prabhupada to touch the fire (it should not be waved in circles, as in the arati), the lamp should be taken among the assembled Vaisnavas, in order of seniority. (Women who are having their monthly cycle should not touch the lamp.) The person offering the prasada lamp for touching should be sensitive to the seniority of the assembled devotees; the assembled devotees, however, should not be overly sensitive if missed when the lamp is offered. The lamp is not meant to show respect or honor to us, but rather we are meant to offer respect to the lamp as the Lord's prasada by touching the fire to our foreheads.

**(L.5) Upacara-mantras for Arati**

The *mantras* for each item are as follows:

Incense: *esa dhupah* and the *mula-mantra*
Camphor and ghee lamps: *esa dipah* and the *mula-mantra*
Water in a conchshell: *idad arghyam* and the *mula-mantra*
Cloth: *idad vastram* and the *mula-mantra*
Flowers: *etani puspāni* and the *mula-mantra* (*etat puspam* if a single flower is being offered)
*Camara*: *esa camara-seva* and the *mula-mantra*
*Fan*: *esa vyajana-seva* and the *mula-mantra*

**(L.5) Completing the Arati**

Full *aratis*, including fanning and blowing of the conch before and after the *arati*, may last twenty-five minutes; the duration of short *aratis* (in which incense, flowers, and camara are offered) is from five to eight minutes.

After completing the *arati*, blow the conch three times outside the Deity room, as at the beginning of the *arati*. Then distribute the arghya and flower *prasada* to the assembled devotees.

Chant the *prema-dhvanī mantras* <pg. ?> if the *kirtana* leader or another devotee in the temple does not chant them.

Then offer *pranama* prayers softly to your spiritual master and Their Lordships.

Next remove the *arati* paraphernalia from the Deity room, clean the area and articles, and at last offer *dandava-pranamas* (prostrated obeisances) outside the Deity room.

**(L3) The Main Worship With Sixteen Items (sodacopacara-puja)**
**(L4) Preparation for Worship (purvagga-karma)**
**(L5) Required Paraphernalia**
To avoid interrupting the worship, make sure the following items are present before beginning:

1) a small bell on a plate;
2) a payca-patra containing samanya-arghya water;
3) a waterpot with a spout and a cover, filled with water;
4) a visarjaniya-patra (throw-out pot);
5) containers for padiya, arghya, acamana, and madhuparka;*
6) tailam (fragnant oil);
7) (if polishing metal Deities) unblanched almond paste or powdered gopi-candana mixed with lemon juice; either cotton-wool or soft cloth for polishing; a soft sponge for wiping off the oil;
8) a water-conch on a stand;
9) a snana-patra (bathing receptacle);
10) a receptacle for caranamrta;
11) a towel and a gamcha (cloth worn prior to dressing) for each Deity;
12) clothing, underclothing, and pins;
13) ornaments and adhesive material (beeswax or "blutack");
14) gopi-candana (or regular candana) and kugkuma and a tulasi twig, or a small gold or silver stick, or a paintbrush--for painting the Deities;
15) gandha (sandalwood paste);
16) flowers and flower garlands;
17) tulasi leaves and mayjalis (buds);
18) incense and ghee or camphor lamps (one set each for worship of your spiritual master, Lord Caitanya, and the main Deities);
19) naivedya, consisting of fruits and/or sweets (one plate each for worshiping your spiritual master, Lord Caitanya, and the main Deities);
20) a picture of your spiritual master and a receptacle for offerings to him;
21) a picture of Lord Caitanya (or the Payca-tattva) if you are worshiping Radha-krsvna;
22) this manual, or a written prayoga based on this manual, if required.
23) a lighter, or a standing lamp with a burning wick.

*You may prepare these separately, or you may offer water from the payca-patra as a substitute for all four.

Outside the Deity room, perform acamana. Offer obeisances to your spiritual master.

(L.5) Establishing a Place for Worship (asana-sthapana)

In the Deity room, clean the area where you will do the worship, wash your hands, place the asana in position for performing the worship, and, while kneeling, with pranama-mudra(joined palms) chant:

\[ prthvi tvaya dhṛta loka devi tvam visnuna dhṛta \\
 tvam ca dharaya mam nityam pavitram casanam kuru \]

"O Mother Earth, O goddess, you support all the world's people, and Lord Visnu sustains you; please be merciful today and support me as I sit to worship the Lord."

Thinking that your spiritual master is sitting on an asana to perform the worship, sit on your own asana.

(L.5) Arranging the Paraphernalia for Worship (patra-sthapana)

Arrange the items in such a way that you can easily reach them without touching offered to unoffered items. Place the bell (on a plate) to your left, and place the bathing conch on a stand so you can easily lift and replace it several times. The waterpot, flowers, candana, and tulasi leaves should be within easy reach. The incense and lamps can be set to your right side. The throw-out pot (visarjaniya-patra) may be used for offered acamana and arghya, or you may pour these liquids into the bathing receptacle (snana-patra) if it is a
receptacle which has a drain. You may use a second *visarjaniya-patra* for offered flower petals, cotton swabs, and so on. Bathing towels should be placed on a tray, table or the altar, not on your lap or directly on the floor.

**1.5) Requesting the Spiritual Master's and Previous Acaryas' Blessings (guru-pagkti-namaskara)**

Draw the attention of your spiritual master by placing flowers before him (*puspayali*) while chanting *esa puspayali* and the *guru-mula-mantra*. Then, meditating on your spiritual master's service to the previous acaryas, show the *pranama-mudra* (joined palms) and chant:

*Sri guror paramananda premamand phala prada
vrajananda pradananda sevayam ma niyojaya

"My dear spiritual master, who gives the fruit of the highest bliss--the bliss of love of Godhead--please engage me in the blissful service of Sri Krsna, who bestows bliss upon the land of Vraja."

*jaya Sri-krsva-caitanya prabhu-nityananda
Sri-advaita gadadhara Srivasadi-gaura-bhakta-vrnda

"All glories to Sri Krsna Caitanya Mahaprabhu, Sri Nityananda Prabhu, Sri Advaitacarya, Sri Gadadhara, Sri Srivasa, and all the devotees of Lord Caitanya."

*hare krsna hare krsna krsna hare hare
hare rama hare rama rama rama hare hare

**1.5) Purifying the Hands (kara-cuddhi)**

Wash your hands with water from the waterpot, or smear them lightly with *candana*.

**1.5) Purifying the Flowers (puspa-cuddhi)**

Perform *proksana* by sprinkling the flowers with *samanya-arghya* water while chanting *om astraya phat*. Show the *cakra- and dhenu-mudras* over the flowers.
While touching the flowers with the fingers of your right hand, held in *bijaksara-mudra*, chant:

*om puspe puspe maha-puspe su-puspe puspa-sambhave
puspe caavavirin ca hum phat svaha

"O flowers, O flowers, O great and auspicious flowers who have appeared from a creeper full of buds, may you be purified" (Rg Veda).
(NOTE: There's no way that verse is from Rg Veda--gd)
Show *matsya-mudra* over the flowers.

**1.5) Purifying the Lord's Paraphernalia (draya-suddhi)**

Do *proksana* by sprinkling all the paraphernalia lightly with *samanya-arghya* water while chanting *om astraya phat*.
Show the *cakra- and dhenu-mudras* over the paraphernalia.
Chant the *klim bija* eight times silently while holding *bijaksara-mudra* over the articles.
Show the *matsya-mudra* over the paraphernalia.

**1.5) Purifying Oneself by Sprinkling Water (atma-cuddhi)**

Do *proksana* by sprinkling yourself lightly with *samanya-arghya* water while chanting the *gopala-mantra* (the sixth *guru-given mantra*) once.
(L.5) Purifying the Bodily Elements by Identifying Oneself as the Eternal Servant of the Servant of Lord Krsna (bhuta-cuddhi)

Recite the following prayers, meditating on their meaning:

"I am by nature the eternal servant of Krsna. But because of my bad fortune, I have been inimical toward Him from time immemorial, and thus I have identified myself with my body and continuously wandered in the cycle of birth and death in the material world, suffering the burning threefold miseries. Now, as a result of some unimaginable good fortune, my spiritual master's mercy has enabled me to know that I am Krsna's eternal servant, an infinitesimal spiritual being completely apart from the gross and subtle body. And so by the order of my spiritual master I have obtained the good fortune of serving his lotus feet and, following in his footsteps, the lotus feet of Lord Caitanya Mahaprabhu and Sri Sri Radha-Cyamasundara [or the names of the Deities one is worshiping]."

naham vipro na ca nara-patir napi vaicyo na cudro
naham varni na ca grha-patir no vana-stho yatir va
kintu prodyan-nikhila-paramananda-purnamrtdh'er
gopi-bhartuh pada-kamalayor dasa-dasamudasaḥ

"I am not a brahmaṇa, I am not a ksatriya, I am not a vaicya or a cudra. Nor am I a brahmacari, a householder, a vanaprastha, or a sannyasi. I identify myself only as the servant of the servant of the servant of the lotus feet of Lord Sri Krsna, the maintainer of the gopis. He is like an ocean of nectar, and He is the cause of universal transcendental bliss. He is always existing with brilliance" (Padyavali 74, quoted in the Caitanya-caritamrta, Madhya 13.80).

(L.4) Preliminary Worship
(L.5) Worshiping the Lord's Bell

While offering the bell a flower petal dipped in candana, chant:

ete gandha-puspe om jaya-dhvari-mantra-mataḥ svaha

Now affix the flower petal to the body of the bell with the candana. Then ring the bell briefly with your left hand and replace it on the plate, all the while thinking of the bell as a servant of the Lord. Then chant:

sarva-vadhya-mayi ghante deva-devasya vallabhe
tvam vina naiva sarvesam cubham bhavati cobbane

"O beautiful bell so dear to Sri Krsna, the God of gods, you embody the sweet sound of all music. Without you there is no auspiciousness for anyone."

(L.5) Worshiping the Lord's Bathing Conch (cagkha-puja)

While offering flowers and candana to the Lord's bathing conch, chant:

ete gandha-puspe om hum hum namah maha-cagkhaya svaha.

(L.5) Worship of the Spiritual Master (guru-puja)

Perform worship of your spiritual master before worshiping the main Deity. If you are worshiping your spiritual master in his picture, you may offer all the items by substituting flower petals dipped in candana and/or samanya-arghya water from the paya-patra. You may offer these items into a receptacle placed in front of the picture. If you are worshipping a murti of your spiritual master, you should offer actual items as far as possible. If the murti is not bathable, you may bathe him by meditation while pouring water from the bathing conch into hissna-patra. If you are worshiping the parama-guru or other previous spiritual masters, you may follow the same procedure, substituting the appropriate mula-mantra and pranama-mantra.
(L.6) Meditation on the form of the Spiritual Master (dhyana’)

First meditate on the place where the spiritual master is situated:
"At the Yogapitha in Sri Mayapur, in the spiritual abode of Navadvipa, Lord Gaurasundara sits on a jeweled throne. On His right is Lord Nityananda, on His left Sri Gadadhara. In front, with joined palms, are Sri Advaita and Srivasa Thakura, who holds an umbrella over Lord Caitanya's head. On a jeweled platform below Lord Gauragga's throne, my spiritual master sits."

While chanting the following mantra, meditate on your spiritual master's form, and remember his spiritual qualities and activities:

pratah Sriman-navadvipe dvi-netram dvi-bhujam gurum
varabhaya-pradам cantam smaret tan-nama-purvakam

"In the morning, in Sri Navadvipa, one should remember the spiritual master as having two eyes and two arms, as being peaceful, and as bestowing all benediction and fearlessness upon one who chants his name." <trans?>

Then chant the prema-dhvanī for the spiritual master (jaya om visnupada [name of the spiritual master] ki jaya). <3x?>

(L.6) Worship of the Spiritual Master in the Mind (manasa-puja)

Meditate on offering sixteen, ten, or five Upacaras to your spiritual master.

(L.6) Worship of the Spiritual Master with Articles (bahya-puja)

While ringing the bell with your left hand, offer sixteen upacaras to your spiritual master, using flower petals or samanya-arghya water from the payca-patra for each item, and then discard them into a receptacle placed in front of his picture. After offering each item, purify your right hand with a few drops of water from the payca-patra:

1. Chant idam asanam and the guru-mula-mantra, and with a hand gesture offer an asana for your spiritual master to sit on.
2. Chant prabhō kṛpaya svagatam kuru and the guru-mula-mantra, and with joined palms welcome your spiritual master and see to his comfort.
3. Chant etat padyam and the guru-mula-mantra, and offer water for washing your spiritual master's feet.
4. Chant idam arghyam and the guru-mula-mantra, and offer arghya to your spiritual master in his hands so he can sprinkle it over his head.
5. Chant idam acamaniyam and the guru-mula-mantra, and offer your spiritual master water for sipping.
6. Chant esa madhuparkah and the guru-mula-mantra, and offer your spiritual master a cup of madhuparka in his right hand for drinking.
7. Chant idam punar-acamaniyam and the guru-mula-mantra, and again offer water for sipping.
8. Chant idam snaniyam and the guru-mula-mantra, and bathe your spiritual master.
9. Chant idam vastram and the guru-mula-mantra, and offer cloth to your spiritual master and dress him.
10. Chant imaṇi abhāraṇaṇi and the guru-mula-mantra, and offer paraphernalia used by your spiritual master, such as eye-glasses or a sannyasa-danda.
11. Chant esa gandha and the guru-mula-mantra, and offer gandha to your spiritual master's lotus feet, using a flower petal.
12. Chant etani puspani and the guru-mula-mantra, and offer flowers with candana to your spiritual master's lotus feet. You may then put tulasi leaves in the right hand of your spiritual master for him to offer to the Lord. At this time you may also offer a flower garland.
13. Chant esa dhupah and the guru-mula-mantra, and offer incense.
14. Chant esa dipah and the guru-mula-mantra, and offer a lamp.
15. Chant idam naivedyam and the guru-mula-mantra, and offer maha-prasada to your spiritual master, followed by acamana (water for sipping).
Chant *idam sarvan* and the *guru-mula-mantra*, and offer flowers to the lotus feet of your spiritual master; these flowers represent whatever additional items might be pleasing to him.

16. Offer respects, glorification and obeisances (*pranama*):

Chant the *guru-mula-mantra* and *guru-gayatri* (the second and third *guru*-given *mantras*) silently ten times each.

(L7) Guru-stuti

tvam gopika vrsaraves tanayantike 'si
sevadhikarini guro nija-pada-padme
dasyam pradaya kuru mam vraja-kanane Sri-
radhagghri-sevana-rase sukthinim sukhabdhau

"O beloved spiritual master, you are always in the presence of the cowherd girl Radha, the daughter of King Vrsabhanu. Please award me service at your lotus feet, which are the proprietors of devotional service. Please place me in the ocean of joy by bestowing upon me happiness in the mellows of service at the lotus feet of Sri Radha in the groves of Vraja-dhama."

(L7) Pranama

Offer obeisances with the following verses:

*om aiyana-timirandhasya jyanayana-calakaya*
caksur ummilitam yena tasmai Sri-gurave namah

"I offer my respectful obeisances unto my spiritual master, who has opened my eyes, which were blinded by the darkness of ignorance, with the torchlight of knowledge."

*nama om visnu-padaya krsna-presthaya bhuta-tale*
Srimate [spiritual master's name] iti namine

"I offer my respectful obeisances unto [your spiritual master's name], who is very dear to Lord Krsna, having taken shelter at His lotus feet."

*jaya Sri-krasna-caitanya prabhu-nityananda*
Sri-advaita gadadhara Srivasa-gaura-bhakta-vrnda

"All glories to Sri Krsna Caitanya Mahaprabhu, Sri Nityananda Prabhu, Sri Advaitacarya, Sri Gadadhara, Sri Srivasa, and all the devotees of Lord Caitanya."

*hare krsna hare krsna krsna krsna hare hare*
hare ramas hare ramas ramas ramas hare hare

(See "Additional Prayers" <pg.?> for more prayers that may be offered in *guru-puja*.)

(L5) Worship of Lord Caitanya (*gauranga-puja*)

If your worship of Lord Caitanya is preliminary to Radha-Krsna worship, you may worship a picture of Lord Caitanya in a simple way, as in the procedure described below. If you are worshiping Gaura-Nitai Deities, however, you should worship Them with actual *upacaras* as far as possible. When worshiping Gaura-Nitai, offer each item to Lord Caitanya with the *gaura-mula-mantra* and to Lord Nityananda with His *mula-mantra*. See <pg.?> for the *dhyanamana* and *pranama-mantra* for Nityananda Prabhu.

(L6) Meditation on Navadvipa-dhama (*navadvipa-dhyana*)
Chant the following verse and meditate on Navadvipa-dhama, the transcendental place of the Lord's pastimes:

svardhunyac caru-tire sphuritam ati-brhat-kurma-prsthabha-gatram
ramyaramavrtam san-mani-kanka-maha-sadma-sagghaih paritam
nityam pratyalavodyat-pranaya-bhara-lasat-krsna-sagkrtanadhyam
Sri-vrndatavy-abhinam tri-jagad-amupamam Sri-navadvipam ide

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

(L6) Meditation on the Form of Lord Caitanya (gauragga-dhyana)

Chant the following verse and meditate on the transcendental form of Lord Caitanya amidst His eternal associates:

Sriman-mauktika-dama-baddha-cikuram su-smera-candrananam
Sri-khandaguru-caru-citra-vasanam srag-divya-bhusaycitam
nrtaveca-rasanumoda-madhuram kandarpa-vecojivalam
caitanyam kanaka-dyutim nija-janaih samsevyamana bhaje

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

(L6) Mental Worship of Lord Caitanya (manasa-puja)

Meditate on offering Lord Caitanya sixteen, ten, or five upacaras.

(L6) Worship of Lord Caitanya with Articles (bhyya-puja)

While ringing the bell with your left hand, offer the sixteen upacaras to Lord Caitanya, using flower petals and/or samanya-arghya water from the payca-patra for each item, and then discard them into a receptacle placed in front of Lord Caitanya's picture. After offering each item, purify your right hand with a few drops of water from the payca-patra:

1. Chant idam asanam and the gaura-mula-mantra, and offer an asana for Lord Caitanya to sit on. (Escort Him to a seat with a gesture of your hands.)
2. Chant prabho krpaya svagatam kuru and the gaura-mula-mantra, and with joined palms welcome Lord Caitanya and see to His comfort.
3. Chant etat padyam and the gaura-mula-mantra, and offer water for washing Lord Caitanya's lotus feet.
4. Chant idam arghyam and the gaura-mula-mantra, and offer the arghya preparation to Lord Caitanya in His hands so He can sprinkle it over his head.
5. Chant idam acamaniyam and the gaura-mula-mantra, and offer Lord Caitanya water for sipping.
6. Chant esa madhuparkah and the gaura-mula-mantra, and offer Lord Caitanya a cup of madhuparka.
7. Chant idam punar acamaniyam and the gaura-mula-mantra, and again offer water for sipping.
8. Chant idam saniriyam and the gaura-mula-mantra, and bathe Lord Caitanya.
9. Chant idam vastram and the gaura-mula-mantra, and offer cloth to Lord Caitanya and dress Him.
10. Chant imani abharamani and the gaura-mula-mantra, and offer ornaments to Lord Caitanya.
11. Chant esa gandhah and the gaura-mula-mantra, and offer gandha to Lord Caitanya's lotus feet.
12. Chant etani puspani and the gaura-mula-mantra, and offer flowers with candana to Lord Caitanya's lotus feet. Then offer tulasi leaves to His lotus feet. At this time you may also offer a flower garland.
13. Chant *esa dhupah* and the *gaura-mula-mantra*, and offer incense to Lord Caitanya.
14. Chant *esa dipah* and the *gaura-mula-mantra*, and offer a lamp to Lord Caitanya.
15. Chant *idam naivedyam* and the *gaura-mula-mantra*, and offer *bhoga* to Lord Caitanya, followed by *acamanā*.
   Chant *idam sarvam* and the *gaura-mula-mantra*, and offer flowers to Lord Caitanya; these represent whatever additional items might be pleasing to Him.
16. Offer respects, glorification and obeisances (*pranama*):
   Chant the *gaura-mula-mantra* and the *gaura-gayatri* (the fourth and fifth *guru*-given *mantras*) silently ten times each.

*anarpita-carim cirat karunayavatirnāh kalau*  
samarpayitum unnatofjvala-rasam sva-bhakti-Sriyam  
harīh purata-sundara-dyuti-kadamba-sandipitah  
sada hrdaya-kandare sphuratu vah cacinandanah

"May that Lord who is known as the son of Srimati Caṣidevi be transcendentally situated in the innermost core of your heart. Resplendent with the radiance of molten gold, He has descended in the Age of Kali by His causeless mercy to bestow what no incarnation has ever offered before: the most elevated mellow of devotional service, the mellow of conjugal love." (*Caitanya-caritamrta, Adi* I.4)

*jaya Sri-krṣṇa-caiṭanya prabhuv-nityananda  
Sri-advaita gadadhara Srivasadi-gaurā-bhakta-vṛnda*  

"All glories to Sri Kṛṣṇa Caṭayana Mahaprabhu, Sri Nityananda Prabhu, Sri Advaitacarya, Sri Gadadhara, Sri Srivasa, and all the devotees of Lord Caṭayana."

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa hare hare*  
hare rama hare rama rama rama hare hare

(See "Additional Prayers" for more prayers that may be offered in Gauragga-puja. <pg.?>)

**(L.4) Worship of the Main Deity / Radha-Kṛṣṇa Puja**

The following procedure is for worship of Radha-Kṛṣṇa together. If you are worshiping some other form(s) of the Lord, follow the same procedure but substitute His (Their) *mula-mantra(s)* after naming the *upacara*; also substitute the appropriate *dhyāna*- and *pranama-mantras* for those Deities. (See "Additional Prayers" <pg. ?>)

**(L.5) Meditation and Worship of Radha-Kṛṣṇa in the Mind**  
**(L.6) Meditation on Vṛndavana-dhama (vṛndavana-dhyāna)**

Meditate on Vṛndavana while chanting the following verses:

*tato vṛndavanam dhyayet paramananda-vardhanam*  
sarvartu-kusumopetam patatri-gana-naditam

*bhramad-bhramara-jhagkara-mukhari-kṛta-dig-mukham*  
kalindi-jala-kallola-sagga-maruta-sevitam

*nana-puspa-lata-baddha-vṛkṣa-sandaic ca manditam*  
kamoltpada-kahlara-dhuli-dhusaritantaram

*tan-madhye ratna-bhumim ca suryayuta-sama-prabhah*  
tatra kalpa-tarudyanam niyatam prema-varsinam

*manikya-cikharalambi tan-madhye mani-mandapam*
nana-ratna-ganaic citram sarvartu-suviarajitam
nana-ratna-lasac-citra-vitanair upacohhitam
ratna-torana-gopura-manikya-achadanavitam
koti-surya-samabhasam vimuktam sat-taragagakaih
tan-madhye ratna-khacitam svarna-simhasanam mahat
kamalotpala-kahlara-dhuli-dhusaritantararam

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

(L.6) Meditation on the Form of Radha-Krsna (radha-krnsa-dhyana)

Chant the following verse and meditate on Radha and Krsna seated on a throne in Vrndavana:*

divyad-vrndaranya-kalpa-drumadahh
Srimad-ratnagara-simhasana-sthau
Sri-Sri-radha-Srida-govinda-devau
presthaliibhih seyyamanau smarami

"In a temple of jewels in Vrndavana, underneath a desire tree, Sri Sri Radha-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I meditate upon Them" (Caitanya-caritamrta, Adi 1.16).

*See page <?> for a more extensive dhyana for Radha-Krsna worship, from the Hari-bhakti-vilasa.

(L.6) Mental Worship of Radha-Krsna (manasa-puja)

Meditate on offering Radha-Krsna sixteen upacaras.

(L.5) Establishing Vicesa-arghya (vicesa-arghya-sthapana)

Set the conch in place on its stand and fill it with fresh water from a waterpot with a spout. After pouring a few drops of water from the waterpot onto the fingers of your right hand, purify the conch by proksana:
Chant om astraya phat and sprinkle water on the conch.
Over the conch show the cakra-mudra, then the galini-mudra, then the dhenu- or surabhi-mudra.
Invoke the Gagga and other holy rivers by showing the agkuca-mudra and chanting:
gagge ca yamune caiva godavari sarasvati
narmade sindhokaveri jale samn dwindhim kuru

"May water from the holy rivers Gagga, Yamuna, Godavari, Sarasvati, Narmada, Sindhu, and Kaveri kindly be present."

Then invoke the mula-mantra or Gayatri of the main Deity into the water, chanting it eight times while holding the bijaksara-mudra over the conch. Then show the matsya-mudra.
(L6) Worshiping the Deity in the vicesa-arghya:

Chant ete gandha-puspe and the mula-mantra for the main Deity, and offer flower petals and candana to the Lord in the vicesa-arghya.

(Alternatively: Establish and worship the vicesa-arghya in a waterpot and then pour it into the conch for bathing and into the vessels for padya, arghya, and acamana.*)

Then pour some of the vicesa-arghya water from the conch into the payca-patra, thus transforming the remaining samanya-arghya into vicesa-arghya. Finally, from the payca-patra, with the spoon pour some vicesa-arghya water into your right hand and sprinkle it over yourself and the paraphernalia while chanting the mula-mantra of the main Deity you are worshipping.

*If using separate vessels for padya, arghya (as an upacara), and acamana, with the special ingredients for each of these, pour water from the waterpot into those patras. A third alternative is to establish the three patras individually, following the same procedure used for establishing the vicesa-arghya.

(L6) Worship of the Lord's Seat (pitha-puja)

Using candana, draw a lotus-shaped mandala with eight petals in the snana-patra. Write the kama-bija (klim) in the center of the mandala. <put Devanagari "klim" here!>
Meditating on the holy dhama and the spiritual master, offer flower petals dipped in candana to the pitha.

(L6) Worship of Radha-Krsna with Articles (bahya-puja)

Offer each item first to Krsna, then to Srimati Radharani.

Chant esa puspajali and the radha-ksrsna-mula-mantra, and offer flower petals to Their Lordships' lotus feet.

(L7) 1. Asana
Chant idam padukam and the radha-ksrsna-mula-mantra, and offer shoes to Their Lordships.
Chant idam asanam and the radha-ksrsna-mula-mantra, and offer an asana for Their Lordships. Escort Them to a seat with a gesture of your hands.

(L7) 2. Svagata
Chant kripaya svagatam kurute devau and the radha-ksrsna-mula-mantra, and with joined palms welcome Their Lordships and see to Their comfortable.

(L7) 3. Padya
Chant etat padyam and the radha-ksrsna-mula-mantra, and offer padya water to wash Their Lordships' lotus feet.

(L7) 4. Arghya
While ringing the bell, chant idam arghyam and the radha-ksrsna-mula-mantra, and offer arghya to Their Lordships in Their hands so that They can sprinkle it over Their heads.

(L7) 5. Acamaniya
Chant idam acamaniyam and the radha-ksrsna-mula-mantra, and offer Their Lordships water for sipping.

(L7) 6. Madhuparka
Chant esa madhuparkah and the radha-ksrsna-mula-mantra, and offer cups of madhuparka to Their Lordships.

(L7) 7. Punar-acamaniya
Chant idam punar-acamaniya and the radha-ksrsna-mula-mantra, and again offer water for sipping.
(L.7) 8. Snaniya

*Murti-cuddhi:* remove the Deities' clothes and cleanse Their Lordships with a soft cloth or sponge dampened with warm water, wiping off the *candana, tulasi* leaves, and so on. Then wrap Them in *gamchas* or towels.

Chant *idam padukam* and the *radha-krṣna-mula-manaṇa*, and offer shoes to Their Lordships and escort Them to Their bathing place, the *snana-patra*.

Chant *idam sugandha-tailam* and the *radha-krṣna-mula-manaṇa*, and massage Their Lordships with fragrant oil.

If the Deities are metal, polish Them with *gopi-candana* paste or almond paste, first applying it all over Their bodies with a soft cloth (avoiding the eyes and painted areas), and then wiping it off with a soft sponge.

Chant *idam snaniyaṃ* and the *radha-krṣna-mula-manaṇa*, and bathe Their Lordships by pouring water from the conch (filling it at least three times with water) while ringing the bell and chanting the Govinda prayers from the *Bṛha-maṁhitā* and other appropriate prayers. (If the Deities are not waterproof, perform the *snana by darpaṇa-snaniya-dhyana:* hold a mirror* so that the Deities are reflected in it, and pour water on or in front of the mirror while meditating on directly bathing Them.)

cintamani-prakara-sadmasu kalpa-vrksa-
lakṣavṛtṛsu surabhī abhipalayantam
lakṣmi-sahasra-cata-sambhrama-sevyamanam
govinda adi-purusam tam aham bhajami

"I worship Govinda, the primeval Lord, the first progenitor, who is tending cows yielding all desires among abodes built with spiritual gems and surrounded by millions of desire trees. He is always served with great reverence and affection by hundreds of thousands of lakṣmis, or gopīs."

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venum kvanantam aravinda-dalayataksam
barhavatamsam asitāmbuda-sundaragām
kandarpa-koti-kamaniya-vicesa-cobham
govinda adi-purusam tam aham bhajami

"I worship Govinda, the primeval Lord, who is adept at playing on His flute, who has eyes like the petals of a blooming lotus, whose head is bedecked with a peacock feather, who has a figure of beauty tinged with the hue of blue clouds, and whose unique loveliness is charming millions of Cupids."

Chant *idam asga-vastram* and the *radha-krṣna-mula-manaṇa*, and dry Their Lordships with soft cloths.
Chant *idam acamaniyaṃ* and the *radha-krṣna-mula-manaṇa*, and offer acamana to Their Lordships.
*A highly polished silver plate is best.*

(L.7) 9. Vastra

Chant *idam vastram* and the *radha-krṣna-mula-manaṇa*, and offer fresh clothing to Their Lordships.

Offer Kṛṣṇa an *upavitam*, water for sipping, and *urdhva-pundra tilaka* before putting on His upper cloth, chanting, respectively:

*idam upavitam* and the *krṣna-mula-manaṇa*;
*idam acamaniyaṃ* and the *krṣna-mula-manaṇa*;
*idam tilakam* and the *krṣna-mula-manaṇa*.

(When offering tilaka you may also chant the names of Viṣṇu, as when applying tilaka on yourself: *om kecavaṇya namah* for the forehead, etc.)

Chant *idam kugkumam* and mark Śrīmati Radharani’s forehead with kugkuma.
Chant *idam acamaniyaṃ* and the *radha-krṣna-mula-manaṇa*, and offer Their Lordships water for sipping. Then, after touching Their lotus feet, silently chant the *radha-krṣna-mula-manaṇa* eight times. <?>

(L.7) 10. Abharana
Chant *imani abharanani* and the *radha-krśna-mula-mantra*, and offer Their Lordships ornaments and decorate Them.
Chant *idam kaśkanam* and the *radha-krśna-mula-mantra* and comb, arrange, and decorate Their hair. You may offer garlands either at this time or after offering flowers (see below).

**(L.7) 11. Gandha**
Chant *esa gandhāḥ* and the *radha-krśna-mula-mantra*, and apply *candana* mixed with scents, according to season, to Their Lordships' lotus feet, hands and head.

**(L.7) 12. Puspā**
Chant *etanī puspanī* and the *radha-krśna-mula-mantra*, and offer fragrant flowers or flower petals dipped in *candana* to Their Lordships' lotus feet while ringing a bell. You may offer additional flowers for decoration at this time.
Chant *etat tuṣṇi-patram* (for one leaf) or *etani tuṣṇi-patram* (for several leaves) and the *krśna-mula-manaṇa*, and offer *tuṣṇi* leaves and *mayjaris* with *candana* to Kṛśna's lotus feet.
Place a *tuṣṇi* leaf in Radha's right hand, for her to offer to Kṛśna.
Chant *imani malyani* and the *radha-krśna-mula-mantra*, and offer flower garlands to Their Lordships. (Alternatively, you may offer garlands when offering the ornaments, or after offering *naivedya*.)

**(L.7) 13. Dhupa**
Chant *esa dhūpaḥ* and the *radha-krśna-mula-mantra*, and offer incense to Their Lordships while ringing the bell.

**(L.7) 14. Dipā**
Chant *esa dipāḥ* and the *radha-krśna-mula-mantra*, and offer a ghee or camphor lamp to Their Lordships while ringing a bell.

**(L.7) 15. Naivedya* 
*You may alternatively offer *naivedya* with the more elaborate procedure desribed on page <[>.
Purify the *bhoga* by *prkṣaṇa* and place *tuṣṇi* leaves on it.

Chant *etat padyam* and the *radha-krśna-mula-mantra*, and offer *padya* water to wash Their Lordships' lotus feet.
Chant *idam acamanīyam* and the *radha-krśna-mula-mantra*, and offer Their Lordships *acamana*.
Chant *idam naivedyam* and the *radha-krśna-mula-mantra*, and offer Their Lordships fruit and/or sweets.
Chant *idam paniyam* and the *radha-krśna-mula-mantra*, and offer Their Lordships drinking water.

Begging to assist the spiritual master in his service, and begging the blessings of Lord Caitanya and Lord Kṛśna, chant the following prayers three times each and, while ringing the bell, think of Their Lordships enjoying the offering:

\[
\text{Nama om visnu-padya krsna-presthaya bhu-tale} \\
\text{Srimati [spiritual master's name] iti namine} \\
\text{"I offer my respectful obeisances unto His Divine Grace [spiritual master's name], who is very dear to Lord Kṛśna, having taken shelter at His lotus feet."} \\
\text{namo maha-vadanyaya krsna-prema-pradaiva te} \\
\text{krsnaya krsna-caitanya-namne gaurā-tvive namah} \\
\text{"O most munificent incarnation! You are Kṛśna Himself appearing as Sri Kṛśna Caitanya Mahaprabhu. You have assumed the golden color of Srimati Radharani, and You are widely distributing pure love of Kṛśna. We offer our respectful obeisances unto You."} \\
\text{namo brahmanya-devaya go-brahmana-hitaya ca} \\
\text{jagad-dhitaya krsnaya govindaya namo namah} \\
\]
"Let me offer my respectful obeisances unto Lord Krsna, who is the worshipable Deity for all brahminical men, who is the well-wisher of cows and brahmanas, and who is always benefiting the whole world. I offer my repeated obeisances to the Personality of Godhead, known as Krsna and Govinda."

Wait for two to five minutes (either remaining seated, with closed eyes, meditating on the Lord enjoying his meal, or exiting the Deity room).

Chant \textit{idam hasta-mukha-praksalanam and the radha-ksrna-mula-mantra}, and offer water for cleaning hands and face.

Chant \textit{etat padyam and the radha-ksrna-mula-mantra} and \textit{idam acamaniyam and the radha-ksrna-mula-mantra}, and offer Their Lordships padya water and water for sipping.

Chant \textit{imani malyani and the radha-ksrna-mula-mantra}, and offer Their Lordships flower garlands (if not offered previously).

Chant \textit{idam mukha-vasam and the radha-ksrna-mula-mantra}, and offer Their Lordships spices for chewing.

Chant \textit{idam tambulam and the radha-ksrna-mula-mantra}, and offer Their Lordships betelnuts.

Ring the bell and chanting \textit{idam sarvam} and the \textit{radha-ksrna-mula-mantra}, and offer flowers to Their Lordships' lotus feet. These flowers represent whatever additional items might be pleasing to Them.

(1.7) 16. \textit{Pranama}

Offer respects, glorification and obeisances:

(1.8) Silent Chanting of \textit{Mantras (mantra-japa)}

Silently chant the \textit{gopala-mantra} and the \textit{kama-gayatri-mantra} ten times each.

If time allows, you may worship the Lord's paraphernalia and associates with flowers and sandalwood paste, offer \textit{maha-prasada} to them, and offer additional paraphernalia to Radha-Krsna.

(1.8) Worshiping the Lord's Personal Paraphernalia (upaga-puja)

Chant \textit{ete gandha-puspe om Sri-mukha-venave namah} and offer \textit{gandha-puspa} (flowers dipped in \textit{candana}) to the Lord's flute, placing the flowers at Krsna's lotus feet.

Chant \textit{ete gandha-puspe om vaksasi vana-malayai namah} and offer \textit{gandha-puspa} to the Lord's flower garland, resting on His chest. Then place the flowers at His lotus feet.

Chant \textit{ete gandha-puspe om daksa-stanorddhie Srivatsaya namah} and offer \textit{gandha-puspa} to the Lord's Srivatsa mark, on the right side of His chest. Then place the flowers at His lotus feet.

Chant \textit{ete gandha-puspe om savya-stanorddhie kaustubhaya namah} and offer \textit{gandha-puspa} to the Lord's Kaustubhia gem, on the left side of His chest. Then place the flowers at His lotus feet.

(1.8) Worshiping Radha-Krsna's Associates (avarana-puja)

Chant \textit{ete gandha-puspe Sri-lalitadi-sakhibhyo namah} and offer \textit{gandha-puspa} to the sakhis, beginning with Lalita-devi. If no \textit{murtis} of the sakhis are present, place the flower petals just to the left and right of Radha-Krsna.

Chant \textit{ete gandha-puspe nanda-yacodadibhyo namah} and offer \textit{gandha-puspa} to the Lord's elders, beginning with Nanda and Yacoda. Place the flower petals next to Krsna.

To worship the sakhas, beginning with Subala, chant \textit{ete gandha-puspe Sri-subaladi-mitrebhyo namah} and offer \textit{gandha-puspa}. Place the flower petals next to Krsna.

To worship the calves, cows, bulls, forests, forest animals, and birds of Vrndavana, chant \textit{ete gandha-puspe vatsa-go-vrsabha-vanya- mrga-paksibhyo namah} and offer \textit{gandha-puspa}. Place the flower petals next to Radha and Krsna.

To worship all the residents of Vrndavana, chant \textit{ete gandha-puspe om sarva-vrajavasibhyo namah} and offer \textit{gandha-puspa}. Place the flower petals next to Radha and Krsna.

To worship the demigods, beginning with Brahma, chant \textit{ete gandha-puspe brahmadi-devebhyo namah} and offer \textit{gandha-puspa}. Place the flower petals in front of Radha and Krsna.

To worship all the Vaisnava, chant \textit{ete gandha-puspe om sarva-vaishnavibhyo namah} and offer \textit{gandha-puspa}. Place the flower petals in front of Radha and Krsna.
To worship all the Vaisnavis, chant *ete gandha-puspe om sarva-vaishnavabhya namah* and offer *gandha-puspa*. Place the flower petals in front of Radha and Krsna.

**L.8 Offering Maha-prasada**
Now offer the *maha-prasada* to the Lord's associates as follows:
Briefly holding the Deities' *naivedya-prasada* and some *nirmalya* before the picture or *murti* of your spiritual master, chant *idam maha-prasadam nirmalyadikam* and the *guru-mula-mantra*, and offer *naivedya-prasada* and *nirmalya* to him.
Meditating on the associates of Krsna in Vrndavana as being present, chant *idam maha-prasadam nirmalyadikam om sarva-vrajavasibhyo namah* and offer Radha's and Krsna's *naivedya-prasada* (offered food) and *nirmalya* (offered flowers, etc.) to them.
Chant *idam maha-prasadam nirmalyadikam om sarva-vasnavabhya namah* and offer *naivedya-prasada* and *nirmalya* to all the Vaisnavas.

**L.7 Offering Additional Paraphernalia**
(Alternatively, you may do this after the *darcana-arati*, as well as chanting *stuti, karma-samarpana, atma-samarpana*, and *aparadha-codhana*.
Chant *esa puspajalih* and the *radha-krṣṇa-mula-mantra*, and approach the Deities by offering flower petals to Their lotus feet.
Chant *imani abharanani* and the *radha-krṣṇa-mula-mantra* and *ime malye* and the *radha-krṣṇa-mula-mantra*, and offer additional ornaments and flower garlands.
Chant *esa gandhah* and the *radha-krṣṇa-mula-mantra*, and draw designs on Their Lordships with *candana*, using a small paintbrush or silver stick.
At this time you may, in meditation, offer a canopy, umbrella, flags, and *paduka* (shoes) while taking Their Lordships to a *mandapa*, a special covered platform or area for receiving guests.

**L.8 Prayers (stuti)**

**L.9 Padya-paycaka**

*samsara-sagaran natha putra-mitra-grhagunan*
goṭṭaraṁ me yuvam eva prapanna-bhaya-bhayjanau

"O Radha-Kṛṣṇa, You are my protectors from the ocean of material existence, which is filled with sons, friends, household, and land. Therefore You are known as the destroyers of fear for those surrendered unto You."

*yo 'ham mamasti yat kiycid iha loke paratra ca*
tat sarvam bhavato 'dyāva caranesu samarpitam

"O Your Lordships, myself and whatever little bit is mine in this world and in the next--all this I now offer unto Your lotus feet."

*aham apy aparadhānam alayas tyakta-sādhanaṁ*
agatic ca tato nathau bhavantā me para gatiṁ

"O Your Lordships, I am certainly the abode of many offenses and am completely devoid of any devotional practices. Nor do I have any resort or shelter. Therefore, I regard You as my ultimate goal."

*tavasmi radhika-natha karmanā manasa gira*
krṣṇa-kante tavāvasmi yuvam eva gatir mama
caranaṁ van prapanno 'smi karunā-nikarakaṁ prasadam kuru dasyaṁ bho mayi duste 'paradhini
"I am Yours, O Lord of Srimati Radharani, as are my actions, mind, and words. O Srimati Radharani, lover of Sri Krsna, I belong to You alone. O Radha and Krsna, O ocean of mercy, You are my only shelter, and thus I take shelter of You. Although I am such a fallen offender, please be merciful to me and make me Your servant."

(L.9) Vijyapti-paycaka

mat-samo nasti papatma napatradhi ca kaccana
parihare 'pi lajja me kim bruve purusottama

yuvatinam yatha yuni yunam ca yuvatau yatha
mano 'bhiramate tadvan mano me ramatam tvayi

"O Purusottama, no sinner or offender is as bad as I am. How can I desribe my shame? Just as the minds of young ladies take pleasure in a young man, and the minds of young men take pleasure in a young woman, kindy let my mind take pleasure in You alone."

bhumau skhalita-padanam bhumir evavalambanam
tvayi jataparadhanam tvam eva caranam prabho

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

govinda-vallabhe radhe prarthaye tvam aham sada
tvadiyam iti janatu goivindo mam tvaya saha

"O Srimati Radharani, beloved of Lord Govinda, this is my request: may You and Lord Govinda consider me one of Your assistants."

radhe vrndavanadhicre karunamrta-vahini
krpayya nija-padabja-dasyam mahyam pradiyatam

"O Srimati Radharani, O queen of Vrandavana, You are a river flowing with the nectar of mercy. Please be kind to me and give me a little service at Your lotus feet."

(L.8) Offering One's Activities to the Lord (karma-samarpana)

Offer all your activities to the Lord while reciting this verse and/or its translation:

itah purvam prana-buddhi-dharmadhikarato jagrat-svapna-susupty-avasthasu manasa vaca karmana
hastabhyam padbhyaum udarena ciena yat smrtam yad uktam yat krtam tat sarvam Sri-krsnarpanam
bhavatu svaha. mam madiyam ca sakalam haraye samarpayami. om tat sat.

"As a living entity endowed with life, intelligence, body, and the power to discriminate between right and wrong, I offer Krsna whatever I have thought with my mind, spoken with my words, and performed with my hands, feet, stomach, and genitals while awake, asleep, or in deep sleep. I offer myself and everything I have to the Lord."

(L.8) Offering Oneself to the Lord (atma-samarpana)

Offer yourself to the Lord while reciting this verse and/or its translation:

aham bhagavato 'mco 'smi sada daso 'smi sarvatha
tvat-kripaekshaco nityam ity atmanam samarpaye

"O Lord, I offer myself to You in full surrender, always praying for Your mercy and considering myself eternally part and parcel of You."

(L.8) Begging Forgivenesss for Offenses (aparadha-codhana)
agga-hinam kriya-hinam vidhi-hinam cayad bhavet
astu tat sarvam acchidram ksna-karsna-prasadatad

yat kiycd vaigunam jatam tad dosa-prasamanasyah Sri-ksna-smaranam karomi.

"May the mercy of Krsna and His devotees nullify all the mistakes we have made in our observance of the rules of worship and in our performance of the acts of worship. I now remember Krsna to nullify whatever faults there may be" (Sat-kriya-sara-dipika).

hare ksna hare ksna ksna hare hare
hare rama hare rama rama hare hare

(L.8) Darcana-arati

Before opening the curtains for darcana-arati, clear away all unnecessary paraphernalia, sweep the floor around the altar, light standing or hanging ghee or oil lamps, and (after washing your hands) offer Their Lordships a mirror so They may view Themselves, chanting esa darpah and the radha-ksna-nula-mantra; at the same time, you should check carefully to see that everything is in its proper place, and that nothing inappropriate (such as a pin cushion) is left on the altar.

(Optional: As part of opulent worship, you may offer a mirror a second time, after the curtain opens and before offering arati.)

Offer dhupa-arati with incense, flowers, camara, and fan (in warm weather). Alternatively, have incense burning (such as frankincense, burned with charcoal), and offer a camphor lamp, then a camara and fan (in warm weather).

(L.8) Circumambulation (pradaksina)

Devotees should circumambulate the Deities three times along with a kirtana. (In temples where this is not possible, at least there should be enthusiastic kirtana before the Deities.)

(L.8) Obeisances (pranama)

Pay astagga-pranamas to your spiritual master and to Their Lordships according to the rules (see <pg.?>) while reciting prayers:

he ksna karuna-sindho dina-bandho jagat-pate
gopeca gopika-kanta radha-kanta namo 'stu te

"O my dear Krsna, You are the friend of the distressed, the ocean of mercy, and the Lord of creation. You are the master of the cowherds and the lover of the gopis, especially Radharani. I offer my respectful obeisances unto You."

tapta-kaycana-gauraggi radhe vrndavanevvari
vrsabhanu-sute devi pranamami hari-priye

"O Srimati Radharani, I offer my respects to You, whose bodily complexion is like molten gold. O Goddess, You are the queen of Vrndavana. You are the daughter of King Vrsabhanu and are very dear to Lord Krsna."

(L.8) Accepting the Lord’s Remnants (nirmalya-grahana)

The pujari (or an assistant) should distribute caranamrta to the devotees, who may chant the following verse while drinking and placing it on their heads:

Sri-radha-ksna-padodakam prema-bhakti-dam muda
bhakti-bharena vai pitva cirasa dharayamy aham

"The water from the lotus feet of Sri Sri Radha and Krsna bestows pure loving devotion to Them. Having drunk that water with great joy and devotion, I hold that water upon my head."

Now you may also distribute prasada garlands, flowers, candana, and scents (which have been offered as taila, on cotton swabs) to the devotees, who should touch these items to their heads, saying "jayamaha-prasadam."

This completes the main morning worship, performed with sixteen upacaras that expand to include most of the sixty-four upacaras.

Throughout the remainder of the day, various upacaras are offered regularly several times as part of bhoga offerings and aratis. The remainder of the sixty-four upacaras are offered at night, when putting the Deities to rest.

(L.3) Putting the Lord to Rest (Cayana-seva)
The following items are required to put the Lord to rest:

1) a small bell on a plate;
2) a patra containing samanya-arghya water;
3) a padya container with water;
4) the Deities' beds;
5) the Deities' nightclothes;
6) flower petals;
7) bowls with condensed milk for each Deity;
8) cups of water for each Deity;
9) tambula.

During the afternoon (immediately after the raja-bhoga-arati) and at night (after the cayana-arati), put the Deities to rest. In the afternoon you need not offer the padya, condensed milk, drinking water, tambula, or puspajali, but you should remove the crowns and garlands (at least from the small Deities, who should be placed into beds). At night, change the Deities' clothing.

If there are only large Deities, offer Them small beds, escorting Them to the beds by meditation, and offer Them services, just as you would offer to small Deities. Alternatively, ifcalagrama-sila is present, you may perform cayana-seva for Him on behalf of the large Deities, placing Him in a bed.

(L.4) Procedure

Outside the Deity room, perform acamana and offer obeisances to your spiritual master. Then take the items for cayana-seva into the Deity room, such as tambula, flowers, the Deities' plates with condensed milk, and cups of water for each Deity. The padya-patra and visarjaniya-patra should already be in the Deity room.

Place each Deity's bed before or beside the altar--either on the floor or on a low table. (If there are mosquitoes or flies in the Deity room, put mosquito netting around the beds.) You should fluff out the bedding, and you may place flower petals in the bed, either physically or by meditation.

Sit on an asana and meditate that you are sitting at the feet of the main Deities, ready to offer Them various services. At night remove any garlands, jewelry, and outer clothing (leaving the undergarments on) and dress Their Lordships in night garments.*

*You may do this before the last offering and arati, although Srila Prabhupada prefered---especially in larger temples where the public may see the Deities at the last arati—that the Deities be dressed in night clothing after the cayana-arati.

Then invite Their Lordships to take rest by chanting the following mantra (for Radha-Krsna) and offering Them your hand:

agaccha cayana-sthanam priyabhih saha kecava
divya-puspatya-cayayam sukham vihara madhava
"Now come, O Kesava, along with Your beloved Srimati Radharani and Her friends, to the bed covered with transcendental, aromatic flowers. Now happily enjoy Your pastimes, O Madhava."

Bring Their Lordships' shoes from the altar to the bed, thinking that you are escorting the Deities to Their resting place. Place the shoes next to the bed on a small mat or pillow; then bring Their Lordships to Their bed. (It is best to first place the Deities on a low table next to the bed for receiving the following items of worship. If this is not possible, make the necessary adjustments by meditation.)

Sit before Their Lordships and offer the following items while ringing a bell with the left hand and chanting the appropriate mantras:

Chant etat padya and the radha-ksna-mula-mantra, and offer padya water to wash Their Lordships' lotus feet.
Chant idam acamaniyam and the radha-ksna-mula-mantra, and offer Their Lordships water for sipping.
Chant idam ghana-dugdham and the radha-ksna-mula-mantra, and offer Their Lordships sweet condensed milk.
Chant idam paniyam and the radha-ksna-mula-mantra, and offer water to Their Lordships.
Chant esa puspayajalih and the radha-ksna-mula-mantra, and offer flowers to Their Lordships' lotus feet.

Now place Their Lordships into the bed and chant idam tambula and the radha-ksna-mula-mantra, and offer tambula to Their Lordships, then massage Their lotus feet.

Then cover Them with bedding appropriate to the room temperature. You may place Krsna's flute under His pillow, or leave it in His hands.*

*Srila Prabhupada specified on one occasion that Krsna's flute should never be taken out of His hands, even when He is resting. The principle is that the flute should always be with Krsna, within easy reach (and should not be left where it might get stolen by one of His consorts!)

Follow the same procedure when putting Krsna and Balarama, Lord Jagannatha, Lord Caitanya, and Lord Nityananda to rest, substituting the appropriate mula-mantras and cayana-mantras:

For Krsna-Balarama chant the following verse:

cayam agacchatam krsna yacodananda-yardhana
cayam agacchatam rama patitam mam dayam kuru

"O Krsna, O source of Mother Yacoda's happiness, now please come to Your bed. O Lord Balarama, please come to Your bed and bestow Your mercy upon me, who am lowly and fallen."

For Lord Jagannatha, Lord Balarama, and Srimati Subhadra chant the following prayer:

agaccha cayana-sthanam agrajena hy adhoksaja
agaccha nija-cayayam ca subhadre me dayam kuru

"O Lord Jagannatha, if You please, You and Your elder brother Balarama may now come to Your beds. O Mother Subhadra, please come to your resting place and kindly bestow your mercy upon me."

For Lord Gauragga, chant the following verse:

agaccha vicrama-sthanam sva-ganaih saha gauragga
ksanam vicramya sukheya lilaya vihara prabho

"O Lord Gauragga, please come to Your resting place along with Your associates. O Lord, lying down for only a moment, please perform Your pastimes with grace and happiness."

Then chant this prayer to Lord Nityananda:
agaccha cayana-sthanam nityananda jagad-guro
tava rupe maha-visnor anante caynam kuru

"O spiritual master of the universe, Lord Nityananda, please come to Your place of rest. In Your form of Maha-
Visnu, please rest upon the thousand-headed serpent known as Cesa."

Then you may chant the following prayers:
sadhu vasadhu va karma yad yad acaritam maya
tat sarvam bhagavan visno grhanaradhanam param

apam samipe cayanasane grhe
diva ca ratrau ca yatha ca gacchata
yad asti kiyecit suktram kram maya
janardanas tena kretena tusyatu

"O Lord, please accept all I have done, whether complete or incomplete, as if it were the best kind of worship.
O Lord Janardana, if I have performed any pious deeds, please be satisfied with what I have done during the
day or night, while sitting or moving, in the house or outside."

Follow the same procedure for putting the spiritual master to rest, with the guru-mula-mantra, and then chant:

agaccha cayana-sthanam sva-ganaih saha Sri-guro

"O spiritual master, please come to your resting place, along with all your associates."

For other Deities chant: agaccha cayana-sthanam sva-ganaih saha and the name of the Deity.
Put out the lamps, quietly leave the room, lock the door, and offer pranamas to the spiritual master and all Their
Lordships. At night the pujari or an assistant should carefully put the Deities' jewelry, decorations, and clothes in
their proper storage places, respecting them as the Lord's paraphernalia.

end file

(L.2) Chapter Six: Procedures for Simplified and Expanded Worship of the Lord

(L.3) Section One: Simplified Procedures of Worship

The following is a simplified system of worship that follows the principles of paycaratrika-vidhi and the
offering of paraphernalia according to the standard list of sixty-four items, using a minimum of Sanskrit mantras.
This system could be followed in temples with minimal facility for Deity worship, in nama-hatta centers, and by
devotees worshiping Deities at home.* The last part of this section desSribes a simple procedure for worshiping
Lord Jagannatha. *See <pg.?> for more information on Deity worship at home.

Follow all the rules for bodily cleanliness given in other sections <(see pp. ? and pp ?)>, as well as the rules
regarding purity of the paraphernalia and place of worship. Also follow kitchen rules rigidly <(see pp. ? and pp. ?)>,
and as far as possible observe the principle of regularity. Although your facility for worship may be minimal, if you
worship the Deity with strict regularity you will easily maintain the transcendental atmosphere of your home or
temple. The rules are less strict for Deity worship at home, but even there you should be as regular as possible,
offering bhoga and arati at fixed times of the day.

This prayoga (step-by-step procedure) includes preliminary worship of the spiritual master and Lord
Caitanya with five articles, followed by worship of Lord Jagannatha with sixteen articles. If you are worshiping
Gaura-Nitai Deities, omit the preliminary worship of Lord Caitanya with five articles; with appropriate adjustments, you may follow the procedure for worshiping Lord Jagannatha.

This procedure uses a minimum of Sanskrit, taking instead translations of the mantras. If you prefer, you may follow this simplified procedure, chanting the mantras in Sanskrit which are found in Chapter Five, 'Standard Procedures for Worship.'

Do not directly bathe the Deities of wood or other perishable material, including marble; rather, pour the bathing water from the conch into the bathing receptacle in front of the Deities. You may not need to polish brass Deities every day before bathing Them, but you should do so regularly--at least once every two weeks, perhaps on Ekadasi.

(L3) Early-Morning Services (jagarana-seva)

(L4) Entering the Deity Room (praveca)

(L5) Required Paraphernalia

The following items should be present:
1) a small bell on a plate;
2) a payca-patra containing fresh water and a spoon;
3) a lighter for lighting a standing lamp;
4) an asana for you to sit on.

(L5) Before Entering the Deity Room

Perform sadharana acamana:
Sit on an asana; with a small spoon take some water from the acamana-patra and sprinkle it on your hands and feet.
Chant om kecavaya namah; sip water from the brahma-tirtha (base of the thumb) of your right hand.
Chant om narayanaya namah; sip water from the brahma-tirtha of the right hand.
Chant om madhavaya namah; sip water from the brahma-tirtha of the right hand.
Offer obeisances to the spiritual master outside the Deity room, reciting his pranama prayer(s), and pray for his blessings to worship the Lord:

nama om visnu-padaya krna-presthaya bhu-tale
Srimate [spiritual master's name] iti namine

"I offer my respectful obeisances unto [spiritual master's name], who is very dear to Lord Krsna, having taken shelter at His lotus feet."

(L5) Entering the Deity Room

Before entering the Deity room, draw the Lord's attention by making a sound, either by clapping your hands, ringing a bell, or knocking on the Deity room door. Open the door, turn on the lights, and chant the names of the Deities in a festive mood:
jaya Sri Sri guru gauragga, jagannatha baladeva subhadra, radha-[Krsna's name]-ki jaya!
Then enter the Deity room with your right foot first, light lamps, and turn on lights. Wash your hands with a few drops of water from a payca-patra.

(L5) Waking the Spiritual Master and the Deities

Ringing a small bell with the left hand, approach the spiritual master's bed, touch his feet gently, and request him to rise from bed:
"O all-merciful spiritual master, please rise up from bed."
Similarly, approach the beds of Gaura-Nitai, touch Their feet, and request Them to rise:
"O Lord Gauragga, please rise from sleep and bless the three worlds with Your auspicious glance."
"O Nityananda, Lord of Jahnava, please arise and give up Your divine sleep. At the marketplace of the holy name You distribute the divine name, asking only for one's faith as payment."

Next approach the bed of Lord Jagannatha, Lord Balarama, and Srimati Subhadra, touch Their lotus feet, and request Them to rise:
"O Lord Jagannatha and Lord Baladeva, please give up Your sleep and arise. O Srimati Subhadra, dear mother of the universe, please arise and bestow good fortune upon us."

Then approach Radha-Krsna's bed, touch Their lotus feet, and request Them to rise:
"O Lord, O son of Devaki, O Lord of the universe, please give up Your sleep, for daybreak has come."

"O master of the universes, O You who increase the bliss of Yacoda, Gokula, the cowherds, and the cows, please rise from bed with Sri Radhika, for morning has come."

You may request other Visnu Deities to rise as follows:
"O Govinda, O Paramecvara, O beloved of Laksmi, please rise and bestow good fortune on all the three worlds."

For other Deities, simply say "Please rise" and the name of the Deity.

You may now return to the altar any small Deities remaining in bed. If there are only large Deities, meditate on waking Them and leading Them from Their beds to the altar. At this time replace any crowns, turbans, chadars, or veils that are part of Their Lordships' night dress.

After removing any remaining flowers and garlands* from the previous day, clean the Deity room floor and then wash your hands.

*Garlands offered the previous evening and tulasi leaves offered the previous day may remain on the Deities through maggala-arati.

(L.4) Offering Food (bhoga-arpana)

You may perform this simple method of bhoga-arpana for smaller offerings, such as the offering before maggala-arati and the afternoon fruit offering, and then follow the more elaborate procedure (see pg. <>) for the main offerings of the day, such as breakfast and the noon meal. Alternatively, follow this procedure for all bhoga offerings of the day.

(L.5) Required Paraphernalia

The following items should be present:
1) a small bell on a plate;
2) payca-patra containing fresh water and a spoon;
3) a waterpot with a spout and a cover, filled with water;
4) a visarjaniya-patra (throw-out pot);
5) flower petals (optional);
6) some arrangement for the bhoga plate(s)--preferably low tables;
7) asanas for the spiritual master and the Deities;
8) the bhoga offering;
9) a lighter for lighting a standing lamp;
10) an asana for you to sit on.

(L.5) Preliminary Activities

Outside the Deity room, perform acamana and offer obeisances to the spiritual master and the Deities while chanting pranama prayers.

Draw the Lord's attention by making a sound, either by clapping your hands, ringing a bell, or knocking on the Deity room door. Enter the Deity room while chanting the names of the Deities.

Clean the offering area, wash your hands, arrange the eating places (tables, cushions, etc.), and wipe off the table surfaces.

While ringing a bell, draw the spiritual master's attention by offering a few flower petals to his feet, and beg his permission to serve the Deities (substitute water from the payca-patra for flower petals if necessary, holding a spoonful of water toward the picture of the spiritual master and then discarding it in the visarjaniya-patra).

Offer the spiritual master a sitting place (asana).

(L.5) Purification of Bhoga
Bring in the plate(s) for the bhoga offering and place them on the table(s). Sprinkle each plate with a few drops of water from your right hand, as proksana.

Put tulasi leaves on all the plates, including those of the spiritual master, Srimati Subhadra, and Srimati Radharani, as they will first offer their plates to Krsna before partaking. If possible, place a tulasi leaf on each preparation.

(1.5) Inviting the Lord to Take His Meal

While ringing a bell, draw Their Lordships' attention by offering a few flower petals at Their lotus feet in ascending order, begging Them to accept your service. (Substitute water from the payca-patra for flower petals if necessary.)

If there are no mats or cushions for asanas, place a few flower petals as asanas next to the Deities' plates, in ascending order, inviting Them to take Their meal with a gesture of the hands motioning Them to the asanas.

While sitting on an asana and ringing a bell with your left hand, from the payca-patra offer padya and acamana to the spiritual master and then to each Deity, starting with Lord Caitanya and His associates and progressing to Krsna and His associates. As you do this, say:

"My dear Lordships [Gaura-Nitai, Radha-Krsna, etc.], please accept this footbath.

"My dear Lordships [Gaura-Nitai, Radha-Krsna, etc.], please accept this acamana."

Discard each spoonful of offered padya and acamaniya water into the visarjaniya-patra.

(1.5) Offering the Bhoga

Offer the bhoga and drinking water with a hand gesture to each Deity, showing the plate(s) and saying:

"My dear Lordships [Gaura-Nitai, Jagannatha-Baladeva-Subhadra, etc.] please accept this offering of nice food.

"My dear Lordships [Gaura-Nitai, Jagannatha-Baladeva-Subhadra, etc.] please accept this drink."

While ringing a bell, chant the pranama prayer(s) to the spiritual master three times, begging permission to assist him in serving the Deities:

nama om visnu-padya krsna-prestham bhu-tale
Srimate [spiritual master's name] iti namite

"I offer my respectful obeisances unto [spiritual master's name], who is very dear to Lord Krsna, having taken shelter at His lotus feet."

Chant the following prayer to Lord Caitanya three times, requesting His mercy:

namo maha-vadanyaya krsna-prema-pradaya te
krsnaya krsna-caitanya-namne gaura-tvise namah

"O most munificent incarnation! You are Krsna Himself appearing as Sri Krsna Caitanya Mahaprabhu. You have assumed the golden color of Srimati Radharani, and You are widely distributing pure love of Krsna. We offer our respectful obeisances unto You" (Cc. Madhya 19.53).

Chant the following prayer three times, offering respect to Lord Krsna:

namo brahmana-devaya go-brahmana-hitaya ca
jagad-dhitaya krsnaya govindaya namo namah

"I offer my obeisances again and again to Lord Krsna, who is always worshiped by qualified brahmanas and is very dear to them. He is always concerned with the welfare of the cows, thebrahmanas, and the whole universe, and He gives pleasure to the cows, land, and senses" (Visnu Purana).

Leave the Deity room and chant the Gayatri mantras. You may chant all the guru-given mantras at this time.*

Meditate on the Lord eating. While the Lord eats, you may chant various verses of your own choosing, or you may chant the "Bhoga-arati" song by Srila Bhaktivinoda Thakura (especially during the breakfast or noon offering).

*For short offerings, you may simply chant the brahma-gayatri (the first of the seven guru-given mantras), or the gopala-mantra (the sixth of the seven guru-given mantras).
After some set time (generally fifteen to twenty minutes, ten for the balya-bhoga offering), re-enter the Deity room while making a sound, either by knocking on the door, clapping your hands or ringing a bell.

(L5) After the Lord’s Meal

While sitting on an asana and ringing a bell with your left hand, offer water to each Deity for hasta-mukha-praksalana, padya and acamana. Begin with the spiritual master and progress to each Deity, ending with Krsna. As you do this, say:

"My dear Lordships [Gaura-Nitai, Jagannatha-Baladeva-Subhadra, etc.], please accept this water for washing hands and face.

"My dear Lordships [Gaura-Nitai, Jagannatha-Baladeva-Subhadra, etc.], please accept this footbath.

"My dear Lordships [Gaura-Nitai, Jagannatha-Baladeva-Subhadra, etc.], please accept this acamana."

Meditate on escorting Their Lordships back to the altar, indicating the way with a gesture of your hands.

(L5) Offering Prasada to the Lord's Associates

Offer the Lord's prasada remnants to the spiritual master and the Lord's associates. As you do this, say:

"My dear Guru Maharaja, please accept this maha-prasada.

"O associates of the Lord, please accept this maha-prasada."

Finally, remove the plates and clean the dining area. After washing your hands, offer obeisances to your spiritual master and the Deities outside the Deity room.

(L4) Arati Ceremony

This is the same method of offering arati given in the section titled "Standard Procedures for Deity Worship" (see pg <?)> but without the upacara-mantras and mula-mantras. Other minor features are also simpler.

(L5) Required Paraphernalia

See to it that the following items are present:

For all aratis:
1) a bell on a plate;
2) a payca-patra containing fresh water and a spoon;
3) a conch (for blowing) with a water-filled lota for purifying it;
4) a receptacle to catch the water that rinses the conch. Place this receptacle just outside the Deity room, in the temple room.

For full aratis you will also need the following:
1) an incense holder with an odd number of incense sticks;
2) a camphor lamp (for midday arati only);
3) a ghee lamp with an odd number of wicks (five, seven, nine, or more);
4) a conch for arghya water, with astand;
5) a waterpot with a cover and a spout, filled with water (this is the arghya water to be offered in the conch);
6) a small visarjaniya-patra (throw-out container) for the offered arghya;
7) a handkerchief;
8) flowers on a plate;
9) a camara (yak-tail whisk);
10) a peacock fan* (to be offered only in warm weather).

*Other kinds of hand-held fans may be offered.

For dhupa-arati:
1) an incense holder with an odd number of incense sticks;
2) flowers on a plate;
3) a camara;
4) a peacock fan (to be offered only in warm weather).

(L5) Preliminary Activities for Arati

Outside the Deity room, perform acamana (if not already done) and then offer obeisances to your spiritual master, requesting to assist him in the worship.
After cleaning the place where the arati paraphernalia will be set up, bring the tray with the paraphernalia and arrange the items in the order they will be offered.
Now light a standing or hanging oil or ghee lamp for lighting incense and arati lamps.

(L5) Requesting the Lord to Accept the Arati (puspayjali)

While ringing a bell, offer flower petals to the lotus feet of your spiritual master and then to each Deity's lotus feet, requesting each personality to accept the arati ceremony. The order of offering is as follows: your spiritual master, Lord Nityananda, Lord Caitanya, Srimati Subhadra, Lord Baladeva, Lord Jagannatha, Srimati Radharani, and Lord Krsna. While offering the petals, say to each personality, "Please accept these flowers of surrender."
Then take a blowing conchshell and a lota with water just outside the Deity room, blow the conch three times, rinse it off over a receptacle placed outside for that purpose, and bring the conch and lota back inside. Next wash your hands with water from the payca-patra and open the curtain while ringing a bell.

(L5) Purifying the Upacaras

Before offering each upacara, purify both your right hand and the upacara by sprinkling them with water from the payca-patra. You can purify the upacara in one of two ways: 1) place a few drops of water in your right hand, and then sprinkle the water lightly over the upacara with a single motion, so that the water comes off your fingertips; or 2) take the spoon in your right hand and sprinkle water on the upacara directly from the spoon.

(L5) Offering Procedure

While ringing a bell, present the incense first to your spiritual master by waving it in three or seven graceful circles, and then present it to Lord Caitanya in the same manner. Next, with the consciousness that you are offering the incense on behalf of your spiritual master and with the blessings of Lord Caitanya, offer it with the full number of circles (listed below) to the main Deity. After offering the incense to the main Deity, offer it as prasada to the Lord's associates in descending order, and then to the guru-parampara, senior to junior. You may offer the incense with the full number of circles, or simply with seven or three circles for each personality. Then offer it (with one or three circles) to the assembled Vaisnavas as theprasada of the Lord and His associates. Offer the remaining items in a similar way. When offering each item, say to each personality being worshiped: "Please accept this offering of [incense, lamps, etc.]."
Do not mix offered with unoffered items. You may place offered items on the plate you used to bring in the paraphernalia, provided no unoffered item remains on it.

(L5) How to Offer Each Item

Offer all the items, except the camara and fan, by moving them in clockwise circles while ringing a bell with your left hand (above waist level) and fixing your attention on the Deity.
Incense: offer seven circles around the whole body of the Deity.
Lamp(s): offer four circles to the lotus feet, two to the navel, and three to the Deity's face; then offer seven circles to the Deity's whole body.
Arghya in a conch: offer seven circles to the whole body of the Deity, making a small circle above the head on each pass.
Cloth: offer seven times around the Deity's body.
Flowers: offer seven times to the Deity's lotus feet.
Camara: wave before the Lord a suitable number of times.*
Fan: wave before the Lord a suitable number of times.*
*Try to guage the time for offering each upacara so that you can offer the camara and fan gracefully a moderate number of times before concluding the arati.

You may give out the lamp(s) to the assembled devotees immediately after offering it (them) to the Deities; it is best to distribute arghya water and flowers at the end of the arati, after you blow the conch.*

* See footnote, < pg. ? = "In traditional temples..." Ch 5>

(L.5) Completing the Arati

Full aratis, including fanning the Deities and blowing the conch before and after the arati, may last twenty-five minutes; the duration of short aratis (in which only incense, flowers, and camara are offered) is from five to eight minutes.

After completing the arati, blow the conch three times outside the Deity room, as at the start of the arati.

Chant the prema-dhvani mantras <pg. ?> if the kirtana leader or another devotee in the temple does not chant them.

Then with joined palms offer pranama prayers to the spiritual master and Their Lordships,

Finally, remove the arati paraphernalia from the Deity room, clean the area and articles, and, outside the Deity room, offer obeisances to the spiritual master and the Deities while chanting pranama prayers.

(L.3) The Main Worship With Sixteen Items (codacopacara-puja)

(L.4) Preparation for Worship (purvagga-karma)

(L.5) Required Paraphernalia

To avoid interrupting the worship, see to it that the following items are present before beginning:
1) A small bell on a plate;
2) a payca-patra containing fresh water and a spoon;
3) a waterpot with a cover and a spout, filled with water;
4) a visarjaniya-patra (throw-out pot);
5) (if polishing metal Deities) almond paste or powdered gopi-candana mixed with lemon juice; either cotton-wool or a soft cloth for polishing; a soft sponge;
6) tala (fragrant oil);
7) a water-conch on a stand;
8) a snana-patra (bathing receptacle);
9) (optional: if bathing wooden Deities by meditation) a mirror (to be placed in the snana-patra);
10) a receptacle for caranamrta;
11) a towel and gameha (cloth worn prior to dressing) for each Deity;
12) clothing, underclothing, and pins;
13) ornaments and adhesive (beeswax or "blutack");
14) gandha (sandalwood paste);
15) flowers and flower garlands;
16) tulasi leaves and mayjaris (buds);
17) incense and ghee or camphor lamp;
18) naivedya (fruits and/or sweets);
19) a picture of the spiritual master and a receptacle for offerings to him;
20) a picture of Lord Caitanya or the Payca-tattva and a receptacle for offerings. (Omit if worshiping Gaura-Nitai Deities);
21) this manual, or another written prayoga based on this manual, if required.

Outside the Deity room, perform acamana and offer obeisances to the spiritual master.

(L.5) Establishing a Place for Worship (asana-sthapana)

In the Deity room, clean the area where you will do the worship; place the asana in position for performing the worship, and with pranama-mudra (folded palms) pray:
"O Mother Earth, O goddess, you support all the world's people, and Lord Visnu sustains you; please be merciful today and support me as I sit to worship the Lord."

While thinking of your spiritual master sitting on an asana to perform the worship, sit on your own asana.

(L.5) **Arranging the Paraphernalia for Worship (patra-sthapana)**

Arrange the items in such a way that you can easily reach them without touching offered to unoffered items.

Place the bell on a plate to your left, and place the bathing conch on a stand so you can easily lift and replace it several times. The waterpot, flowers, candana, and tulasi leaves should be within easy reach. Set the incense and lamps to your right. Use the throw-out pot (visarjaniya-patra) for offered acamana and arghya, or you may pour these liquids into the bathing receptacle (snana-patra) if it is a receptacle which has a drain. You may use a second visarjaniya-patra for offered flower petals, cotton swabs, and so on. Bathing towels should be placed on a tray, table or the altar, not on your lap or directly on the floor.

(L.5) **Requesting the Spiritual Master's and Previous Acaryas' Blessings (guru-punktī-namaskara)**

Draw the attention of your spiritual master by placing flowers before him (puspayājali). Then, meditating on your spiritual master's service to the previous acaryas, show the pranama-mudra (joined palms) and pray for his blessings to assist in worship of the Lord:

"My dear spiritual master, who give the fruit of the highest bliss—the bliss of love of Godhead—please engage me in the blissful service of Sri Krsna, who gives bliss to the land of Vraja."

Then chant:

\[
\text{jaya Sri-krṣṇa-caitanya prabhu-nityananda} \\
\text{Śrī-advaita gadadhara Srivasadi-gaura-bhakta-vṛnda}
\]

"All glories to Sri Krsna Caitanya Mahaprabhu, Sri Nityananda Prabhu, Sri Advaitacarya, Sri Gadadhara, Sri Srivasa, and all the devotees of Lord Caitanya."

\[
\begin{align*}
\text{hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare} \\
\text{hare rama hare rama rama rama hare hare}
\end{align*}
\]

(L.5) **Purifying the Hands (kara-cuddhi)**

Wash hands with water from the waterpot or smear them lightly with candana.

(L.5) **Purifying the Lord's Paraphernalia (dravya-cuddhi)**

Do proksana by sprinkling all the paraphernalia lightly with water from the payca-patra while chanting the maha-mantra.

(L.5) **Purifying Oneself by Sprinkling Water (atma-cuddhi)**

Perform proksana by sprinkling yourself lightly with water from the payca-patra while chanting the maha-mantra.

(L.5) **Purifying the Bodily Elements by Identifying Oneself as the Eternal Servant of the Servant of Lord Krsna (bhuta-cuddhi)**

Recite the following prayers, meditating on their meaning:

"I am by nature the eternal servant of Krsna, but by misfortune, due to being inimical toward Him from time immemorial, I have been identifying myself with the body and been continuously wandering in the cycle of birth and death in the material world, suffering the burning threefold miseries. Now, as a result of some unimaginable good fortune, by the mercy of my spiritual master I know that I am the eternal servant of Krsna, that I am an infinitesimal spiritual being, completely apart from the gross and subtle body. Now, by the order of my
spiritual master, following in his footsteps, I have obtained the good fortune of being able to serve his lotus feet and the lotus feet of Lord Caitanya Mahaprabhu and Sri Sri Radha-Cyamasundara [or the names of the Deities one is worshiping]."

"I am not a brahmana, I am not a ksatriya, I am not a vaïcya or a cudra. Nor am I a brahmacari, a householder, a vanaprastha, or a sannyasi. I identify myself only as the servant of the servant of the servant of the lotus feet of Lord Sri Krsna, the maintainer of the gopis. He is like an ocean of nectar, and He is the cause of universal transcendental bliss. He is always existing with brilliance" (Padyavali 74).

(1.4) Preliminary Worship

(1.5) Worship of the Spiritual Master (guru-puja)

Perform worship of your spiritual master before worshiping the main Deity: First, meditate on him being situated in Navadvipa at the lotus feet of the Payca-tattva, and remember his spiritual qualities and activities.

Then chant the prema-dhvani for the spiritual master (jaya om visnupada [name of your spiritual master]-ki jaya).

Next, perform manasa-puja, meditating on offering your spiritual master candana, flowers, incense, lamps, and some refreshing maha-prasada.

Then, while ringing the bell with your left hand offer five upacaras to your spiritual master, using flower petals or water from the payca-patra for each item, and then discard them into a receptacle placed in front of the spiritual master's picture. After offering each item, purify your right hand with a few drops of water from the payca-patra:

With a flower petal dipped in candana, anoint your spiritual master's head, hands, and feet, saying, "My dear Guru Maharaja, please accept this candana."

Offer flowers dipped in candana to your spiritual master's lotus feet, saying, "My dear Guru Maharaja, please accept this flower offering."

You may then put tulasi leaves in your spiritual master's right hand for him to offer to the Lord.

Offer incense while saying, "My dear Guru Maharaja, please accept this incense."

Offer a lamp while saying, "My dear Guru Maharaja, please accept this lamp."

Offer your spiritual master krṣṇa-maha-prasada while saying, "My dear Guru Maharaja, please accept this krṣṇa-maha-prasada."

Now chant the guru-mula-mantra and Guru-gayatri (the second and third guru-given mantras) silently ten times each.

Offer obeisances with the following verses:

om aijana-timirandhasya jyanayjana-calakaya
caksur unmilitam yena tasmai Sri-gurave namah

"I offer my respectful obeisances unto my spiritual master, who has opened my eyes, which were blinded by the darkness of ignorance, with the torchlight of knowledge."

nama om visnu-padaya krṣṇa-presthaya bhutale
Srimate [spiritual master's name] iti namine

"I offer my respectful obeisances unto [your spiritual master's name], who is very dear to Lord Kṛṣṇa, having taken shelter at His lotus feet."

(1.5) Worship of Lord Caitanya (gauragga-puja)

If you perform your worship of Lord Caitanya before that of Radha-Kṛṣṇa or Lord Jagannatha, you may worship a picture of Lord Caitanya simply, as described below. If you are worshiping Gaura-Nitai Deities, you should worship Them with actual upacaras as far as possible, offering sixteen items, as you would for the worship of Lord Jagannatha (see pg. <??>).

Meditate on Navadvipa-dhama, the transcendental place of the Lord's pastimes, and say:

"I praise the holy dhama of Navadvipa, which, being entirely nondifferent from Sri Vrndavana, is completely different from the material world, consisting of the three planetary systems. Situated on the beautiful
banks of the Ganges, Navadvipa is covered by beautiful groves and gardens, and it appears like the back of a gigantic turtle. That holy dhama is filled with many great palatial houses made of gold bedecked with brilliant jewels, and in those houses kršna-saṅkīrtana is always being performed in the mellow of ecstatic love."

Then meditate on the transcendental form of Lord Caitanya amidst His eternal associates and say:

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

Next, perform manasa-puja by meditating on offering candana, flowers, incense, lamps, and some refreshing maha-prasada to Lord Caitanya.

Then, while ringing a bell with your left hand offer five upacaras to Lord Caitanya, using flower petals or water from the payca-patra for each item, and then discard them into a receptacle placed in front of Lord Caitanya's picture. After offering each item, purify your right hand with a few drops of water from the payca-patra.

With a flower petal dipped in candana, anoint Lord Caitanya's head, hands, and feet, saying, "O Lord Caitanya, please accept this candana."

Offer flowers dipped in candana to Lord Caitanya's lotus feet and say, "O Lord Caitanya, please accept this flower offering."

You may then put tulasi leaves on His lotus feet.

Offer incense and say, "O Lord Caitanya, please accept this incense."

Offer a lamp and say, "O Lord Caitanya, please accept this lamp."

Offer kršna-maha-prasada to Lord Caitanya and say, "O Lord Caitanya, please accept this kršna-maha-prasada."

Chant the gaura-mula-mantra and Gaura-gayatri (the fourth and fifth guru-given mantras) silently ten times each.

Next chant:

jaya Sri-kršna-caitanya prabhu-nityananda
Śrī-advaita gadhāhara Srivasād-gaurā-bhaktā-vṛnda

"All glories to Sri Kṛṣṇa Caitanya Mahaprabhu, Sri Nityananda Prabhu, Sri Advayatārya, Sri Gadadhara, Sri Srivasā, and all the devotees of Lord Caitanya."

hare krśna hare krśna kṛṣṇa kṛṣṇa
hare rama hare rama rama rama, hare hare

(L.4) Worship of Lord Jagannath

Begin the worship by meditating on the form of the Lord, saying:

"Residing on the shore of the great ocean, within a large palace situated upon the crest of the brilliant, golden Nilačala Hill, along with His powerful brother Balabhadra, and in the middle of Them His sister Subhadra, Lord Jagannath bestows the opportunity for devotional service upon all godly souls. May that Jagannatha Svami be the object of my vision."

"Lord Jagannatha is an ocean of mercy, and He is beautiful like a row of blackish rain clouds. He is the storehouse of bliss for Laksmi and Sarasvati, and His face is like a spotless full-blown lotus. He is worshiped by the best of demigods and sages, and His glories are sung by the Upaniṣads. May that Jagannatha Svami be the object of my vision." (from Sri Jagannathastaka; for the complete text, see pg.<?>)

(L.5) Worship in the Mind

Meditate on offering sixteen upacaras to the Lord.

(L.5) Worship With Articles

Offer each item first to Lord Jagannath, then to Lord Baladeva, then to Srimati Subhadra.

While ringing a bell in your left hand, offer flower petals (puspayjali) to Their Lordships' lotus feet, calling Their attention.
(L6) 1. Asana
   Offer shoes to Their Lordships, escort Them to the place of worship with a gesture of the hand, and then offer Them each an asana, saying:
   "O Lord Jagannatha, Lord Baladeva, and Srimati Subhadra, please accept these asanas."

(L6) 2. Svagata
   With joined palms welcome Their Lordships and make Them comfortable, saying:
   "O Lord Jagannatha, Lord Baladeva, and Srimati Subhadra, please be comfortable."

(L6) 3. Padya
   Offer padya water to wash Their Lordships' lotus feet, saying:
   "O Lord Jagannatha, Lord Baladeva, and Srimati Subhadra, please accept this footbath."

(L6) 4. Arghya
   Offer arghya to Their Lordships in Their hands so They can sprinkle it over Their heads, saying:
   "O Lord Jagannatha, Lord Baladeva, and Srimati Subhadra, please accept this arghya water."

(L6) 5. Acamaniya
   Offer Their Lordships water for sipping, saying:
   "O Lord Jagannatha, Lord Baladeva, and Srimati Subhadra, please accept this acamaniya water for sipping."

(L6) 6. Madhuparka
   Offer cups of madhuparka to Their Lordships, saying:
   "O Lord Jagannatha, Lord Baladeva, and Srimati Subhadra, please accept this madhuparka."

(L6) 7. Punar-acamaniya
   Again offer water for sipping, saying, "O Lord Jagannatha, Lord Baladeva, and Srimati Subhadra, please accept this acamaniya water for sipping."

   7.a. Murti-cuddhi
   Remove the Deities' clothes and cleanse Their Lordships with a soft, very slightly damp cloth. Then wrap Them in gamchas or towels.

(L6) 8. Snaniya
   Offer shoes to Their Lordships and with a gesture of the hand escort Them to Their bathing place, the snana-patra. Place them just behind the snana-patra or, if They are large, place the snana-patra in front of Them.

   Offer each Deity a cotton swab dipped in fragrant oil, meditating that you are massaging Them with the oil. (Then put the cotton swab to the side; it will be distributed to the assembled devotees after the darcana-arati.) When offering the swab, say:
   "O Lord Jagannatha, Lord Baladeva, and Srimati Subhadra, please come to take Your oil massage and bath."

   Now bathe Their Lordships as follows (this process is known as darpana-snaniya-dhyana):
   Fill a water conch and, holding a mirror so the Deities are reflected in it, pour water on or in front of the mirror into the snana-patra while meditating on directly bathing Their Lordships. Fill and empty the conch at least three times. While bathing the Deities, ring a bell with the left hand and chant the Govindam prayers from the Brahma-samhita and other appropriate prayers:

   cintamani-prakara-sadmasu kalpa-vrksa-
lakavrttesu surabhir abhipalayantam
laksmi-sahasra-cata-sambhra-savyamanam
govindam adi-purusam tam aham bhajami
"I worship Govinda, the primeval Lord, the first progenitor, who is tending cows yielding all desires among abodes built with spiritual gems and surrounded by millions of desire trees. He is always served with great reverence and affection by hundreds of thousands of laksmis, or gopis."

venum kvanantam aravinda-dalayataksam
barhavatamsam asitambuda-sundaraggam
kandarpa-koti-kamaniya-viceca-cobham
govindam adi-purusam tam aham bhajami

"I worship Govinda, the primeval Lord, who is adept at playing on His flute, who has eyes like the petals of a blooming lotus, whose head is bedecked with a peacock feather, who has a figure of beauty tinged with the hue of blue clouds, and whose unique loveliness is charming millions of Cupids."

alola-candraka-lasad-vanamalya-vameci-
ratnaggadam pranaya-keli-kala-vilasam
cyamam tri-bhagga-lalitam niyata-prakacam
govindam adi-purusam tam aham bhajami

"I worship Govinda, the primeval Lord, around whose neck is swinging a garland of flowers beautified with the moon-locket. His two hands are adorned with the flute and jeweled ornaments. He always revels in pastimes of love, and His graceful threefold-bending form of Cyamasundara is eternally manifest."

Next, hold a towel for each Deity and, by meditation, dry Their Lordships.

(L6) 9. Vastra
Offer fresh clothing to Their Lordships, saying, "O Lord Jagannatha, Lord Baladeva, and Srimati Subhadra, please accept these beautiful clothes."
Mentally offer Lord Jagannatha and Lord Baladeva upavita and tilaka before putting on Their upper cloth. After dressing Srimati Subhadra, mentally offer kunjuna to her forehead.
After touching The Deities' lotus feet, silently chant the mula-mantras for each Deity eight times. <?>

(L6) 10. Abharana
Offer Their Lordships ornaments and decorate Them. Then mentally comb, arrange, and decorate Their hair. You may offer garlands either now or after offering flowers (see below). As You perform these services say:
"O Lord Jagannatha, Lord Baladeva, and Srimati Subhadra, please accept these wonderful ornaments; please allow me to arrange Your hair."

(L6) 11. Gandha
Mentally apply candana mixed with scents, according to season, to Their Lordships' heads, hands, and lotus feet while showing each Deity a flower dipped in candana and then discarding it. While doing this say:
"O Lord Jagannatha, Lord Baladeva, and Srimati Subhadra, please accept this refreshing candana."

(L6) 12. Puspa
While ringing a bell, offer fragrant flowers or flower petals dipped in candana to Their Lordships' lotus feet and say:
"O Lord Jagannatha, Lord Baladeva, and Srimati Subhadra, please accept these fragrant flowers at Your lotus feet."
Offer tulasi leaves and mayaris with candana to Lord Jagannatha's and Lord Baladeva's lotus feet, saying:
"O Lord Jagannatha and Lord Baladeva, please accept these fragrant tulasi leaves and mayaris at Your lotus feet."

Offer flower garlands to Their Lordships. (Alternatively, you may offer garlands when offering the ornaments, or after offering naivedya.)
While offering the garlands, say:
"O Lord Jagannatha, Lord Baladeva, and Srimati Subhadra, please accept these fresh garlands."
(L.6) 13. Dhupa
Offer incense to Their Lordships while ringing the bell and saying:
"O Lord Jagannatha, Lord Baladeva, and Srimati Subhadra, please accept this offering of incense."

(L.6) 14. Dipa
Offer a ghee or camphor lamp to Their Lordships while ringing a bell and saying:
"O Lord Jagannatha, Lord Baladeva, and Srimati Subhadra, please accept this brilliant lamp."

(L.6) 15. Naivedya
Purify the bhoga by proksana and place tulasi leaves on it.
Offer pada water to wash Their Lordships' lotus feet.
Offer acamana to Their Lordships.
Offer fruit and/or sweets and drinking water to Their Lordships while saying:
"O Lord Jagannatha, Lord Baladeva, and Srimati Subhadra, please accept this fruit."
Begging to assist the spiritual master in his service, and begging the blessings of Lord Caitanya and Lord Krsna, chant the following prayers three times each and, while ringing the bell, think of Their Lordships enjoying the offering:

\[
\text{name om visnu-padaaya krsna-presthaaya bhu-tale} \\
\text{Srimate [name of your spiritual master] iti namine} \\
\]

"I offer my respectful obeisances unto [your spiritual master's name], who is very dear to Lord Krsna, having taken shelter at His lotus feet."

\[
\text{namo maha-vasitaya krsna-prema-pradaaya te} \\
\text{krsnaya krsna-caitanya-namne gaura-tvise namah} \\
\]

"O most munificent incarnation! You are Krsna Himself appearing as Sri Krsna Caitanya Mahaprabhu. You have assumed the golden color of Srimati Radharani, and You are widely distributing pure love of Krsna. We offer our respectful obeisances unto You"

\[
\text{namo brahmanya-devaya go-brahmana-hitaya ca} \\
\text{jagad-dhitaya krsnaya govindaya namo namah} \\
\]

"I offer my obeisances again and again to Lord Krsna, who is always worshiped by qualified brahmanas and is very dear to them. He is always concerned with the welfare of the cows, the brahmanas, and the whole universe, and He gives pleasure to the cows, land, and senses."

Wait for two to five minutes (either remaining seated, with closed eyes, meditating on the Lord enjoying his meal, or exiting the Deity room). Then offer acamana again.
Offer flower garlands to Their Lordships (if not offered previously). While ringing a bell, offer flowers to Their Lordships' lotus feet; these flowers represent whatever additional items might be pleasing to Them.
Finally, offer the maha-prasada of Lord Jagannatha to Lord Caitanya and your spiritual master, saying:
"O Lord Caitanya, please accept this jagannatha-maha-prasada; dear Guru Maharaja, please accept this jagannatha-maha-prasada."

(L.6) 16. Pranama
Silently chant the Gopala mantra and the Kama-gayatri mantra ten times each.
Chant appropriate verses in glorification of the Lord, such as the Jagannathastaka.
Beg forgiveness for offenses committed in the course of the worship, saying:
"May all deficiencies in our observance of the rules of worship and our performance of the acts of worship be nullified by the mercy of Krsna and His devotees. I now remember Krsna to nullify whatever faults there may be" (Sat-kriya-sara-dipika).
Next chant:
(L.8) *Darcana-arati*

Before opening the curtains for *darcana-arati*, clear away all unnecessary paraphernalia, sweep the floor around the altar, light standing or hanging ghee or oil lamps, and (after washing your hands) offer Their Lordships a mirror so They may view Themselves. At the same time you should check carefully to see that everything is in its proper place and that nothing improper (such as pin cushions) are left on the altar. Offer *dhupa-arati* with incense, flowers, *camara*, and fan (in warm weather).

*(L.8) Pranama*

Offer obeisances while chanting the following *mantra*:

```
namo brahmany-devaya go-brahmana-hitaya ca
jagad-dhitaya krsnaya govinda-yana namo namah
```

"I offer my obeisances again and again to Lord Krsna, who is always worshiped by qualified *brahmanas* and is very dear to them. He is always concerned with the welfare of the cows, the *brahmanas*, and the whole universe, and He gives pleasure to the cows, land, and senses."

For services after *darcana-arati* and during the remainder of the day, refer to pp. <?>.

*(L.3) Section Two: Procedures for Deity Worship at Home*

The following is a simple procedure for Deity worship at home, using the worship of Sri Sri Gaura-Nitai as an example. With minor adjustments, one could also follow this procedure for worshiping other Deities, or for worshiping the Payca-tattva in a picture.

*(L.4) Waking the Deities.*

1. After bathing, dressing, applying *tilaka*, and performing *acamana*, offer obeisances to the spiritual master.

2. While ringing a bell, call out *jaya Sri-Sri-gaura-nitai!* and turn on the altar lights.

3. Ringing a bell, touch the spiritual master's lotus feet (in the picture) and ask Him to rise from bed; then touch the lotus feet of Gaura-Nitai and ask Them to rise from bed. (If the Deities are not put physically in beds, visualize that They have rested in bed and are now rising from it.)

4. Offer, or meditate on offering, water for Their Lordships to sip (*acamana*). If possible, offer sweets at this time.

*(L.4) Bhoga offering:*

1. On a plate reserved for the Lord's use, nicely arrange the *bhoga* preparations. Perform *acamana* and offer obeisances to the spiritual master. Set the offering plate in front of the Deities, either directly on the altar or on a table before the altar. Arrange for the Lord to eat in private, perhaps by putting up a curtain before the altar.

2. With your right hand purify the *bhoga* by sprinkling it lightly with water from a *payca-patra* while chanting the *maha-mantra*.

3. Sitting on an *asana* before the altar and ringing a bell, recite three times the *pranama* prayer(s) to your spiritual master, begging permission to assist him in his service to the Lord:

```
nama om visnu-padaya krsna-presthaya bhu-tale
Srimate (spiritual master's name) iti namine
```
"I offer my respectful obeisances unto [spiritual master's name], who is very dear to Lord Krsna, having taken shelter at His lotus feet."

Chant the following prayer to Lord Caitanya three times, requesting His mercy:

namo maha-vadanyaya krsna-prema-pradaya te
krsnaya krsna-caitanya-namne gaura-tvise namah

"O most munificent incarnation! You are Krsna Himself appearing as Sri Krsna Caitanya Mahaprabhu. You have assumed the golden color of Srimati Radharani, and You are widely distributing pure love of Krsna. We offer our respectful obeisances unto You" (Cc. Madhya 19.53).

Chant the following prayer three times, offering respect to Lord Krsna:

namo brahmanya-devaya go-brahmana-hitaya ca
jagad-dhitaya krsnaya govindaya namo namah

"I offer my obeisances again and again to Lord Krsna, who is always worshiped by qualified brahmanas and is very dear to them. He is always concerned with the welfare of the cows, the brahmanas, and the whole universe, and He gives pleasure to the cows, land, and senses" (Visnu Purana).

4. Leave the room for ten minutes, allowing the Lord and His associates to eat. During this time chant the Gayatri mantras for the spiritual master and for Lord Caitanya (the third and fifth guru-given mantras); then you may chant the Hare Krsna mantra and/or other Vaisnava songs.

5. Re-enter the room, clapping the hands three times. Remove the plate, praying that you have served the Lord and His associates to Their full satisfaction.

While it is not expected that home worship be strictly punctual, it is best to keep as regular a schedule as possible. Whatever food one prepares for oneself and others must be offered to the Deities, so the number of offerings may vary; however, one should have a set number of offerings in the day (breakfast, lunch, and dinner, for example) to which the family cooking schedule is oriented.

(L4) Daily Worship at Home

The householder should worship the Deities with arati and kirtana at least once a day, preferably twice—morning and evening. If possible he should also offer dhupa-arati after the midday bhoga offering. (See "Simplified Procedures of Worship" <pg.?/> for instructions on offering arati.)

(L5) Morning Worship

One of the simplest ways to worship the Lord is to fill a payca-patra with water, offer each item mentally while presenting a spoonful of water to each Deity, and then discard the water into a throw-out pot. (See "Simplified Procedures of Worship"<pg.??>). You may do this without mantras, simply by requesting the Lord to accept each item. Perform this worship in the morning.

If you cannot physically bathe the Deities every day, you should do so weekly, especially if they are metal Deities who need polishing. At that time it is best to worship Them using actual paraphernalia, to dress Them and offer Them flowers, and so on.

The basic procedure for Gaura-Nitai worship is as follows:

1. Gather all the required paraphernalia and arrange it neatly and conveniently for performing the worship. Make sure you have everything you need so that you will not have to interrupt the worship to get something.

2. Sit on an asana and perform acamana; then sprinkle yourself, the area, and the paraphernalia with water, chanting the Hare Krsna mantra.
3. Offer worship to the spiritual master as follows:

   Ringing a bell with your left hand, offer flowers dipped in sandalwood paste at his lotus feet. Beg for his blessings to perform the worship of Gaura-Nitai. Then chant the guru-given Gayatri mantras silently.

4. Offer worship to Gaura-Nitai as follows:

   a) Invite Their Lordships to the bathing receptacle with a gesture of the hands, remove Their clothing, clean Them with a damp cloth, and cover Them with gemchas. If the Deities are metal, polish Them at this time, using a cloth to apply almond paste or powdered gopi-candana mixed with a little lemon juice. (Gopi-candana is best.) Avoid the eyes and painted areas. Clean off the gopi-candana or paste with a soft, damp sponge or cloth.

   b) Ringing a bell, pour water over Their Lordships from a conch held in your right hand. Fill the conch at least three times. Chant the Brahma-samhita prayers while bathing Their Lorships:

       cintamani-prakara-sadmasu kalpa-vrksa-
       lakasvrtesu surabhir abhipalayantam
       laksmi-sahasra-cata-sambhrama-seyyamanam
       go vindam adi-purusam tam aham bhajami

       "I worship Govinda, the primeval Lord, the first progenitor, who is tending cows yielding all desires among abodes built with spiritual gems and surrounded by millions of desire trees. He is always served with great reverence and affection by hundreds of thousands of laksmis, or gopis."

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       venum kvanantam aravinda-dalayataksam
       barhavatamsam asitambuda-sundaraggam
       kandarpa-koti-kamaniya-vicesa-cobham
       go vindam adi-purusam tam aham bhajami

       "I worship Govinda, the primeval Lord, who is adept at playing on His flute, who has eyes like the petals of a blooming lotus, whose head is bedecked with a peacock feather, who has a figure of beauty tinged with the hue of blue clouds, and whose unique loveliness is charming millions of Cupids."

c) Dry the Deities with towels, dress Them, and offer ornaments and garlands.

d) Ringing a bell, offer flowers and tulasi leaves (if available) with candana to Their Lordships lotus feet; then offer incense and a ghee or camphor lamp.

e) Ringing a bell and chanting the prayers for offering bhoga (as desSribed above), offer some fruit and/or sweets and drinking water.

f) Offer obeisances and beg forgiveness for any offenses you may have committed in the worship.

g) Finally, clear away the paraphernalia used in the worship. At this time you may offer a simple darcana-arati with incense, flowers, and camara---or simply camara---while playing a recording of the Govindam song.

(L5) Services During the Day

You may offer breakfast, lunch, and the evening meal as desSribed above. After lunch (followed by a dhupa-arati, if possible) the Deities should be put to rest, at least by meditation, and They should be closed from view in the afternoon.*

*Also, if the Deities reside in your living room, amid various family activities, you may need to close the Deity curtains at other times of the day. When the Deities are visible, make sure They are offered proper respect.
(L5) Putting the Deities to Rest at Night

1. Offer obeisances to your spiritual master and perform acamana.

2. Change the Deities' dress to nightclothes, or at least remove Their ornaments and garlands.

3. Arrange the Deities' beds and invite Their Lordships to take rest. Lay Them down in Their beds and visualize that you are massaging Their legs.

4. Finally, offer obeisances and turn off the lights.

(L3) Section Three: Expanded Worship of the Lord

You may follow this expanded procedure when worshiping either the Salagrama sila or other Deities. For worship of the Salagrama sila, you must chant a particular verse of the Purusa-sukta while offering each upacara. When worshiping other Deities with this procedure, you omit the Purusa-sukta verses.* Also, if worshiping Radha-Krsna or other Deities, omit the use of upacara mudras.

This section includes additional preliminary procedures (purvagga-karma) to underscore the principles of purification, spiritualization, and worship outlined in <the previous section (Bhag., Canto 11, Chapter 27 pg?)>. *You could, however, chant the Purusa-sukta verses if worshiping Nrsimhadeva.

(L4) Preparation for Worship (purvagga-karma)

(L5) Required Paraphernalia

To avoid interrupting the worship, make sure you have the following items before beginning:
1) a small bell on a plate;
2) a payca-patra containing samanya-arghya water;
3) a waterpot with a spout and a cover, filled with water;
4) a visarjaniya-patra (throw-out pot);
5) containers for padya, arghya, acamana, and madhuparka;
6) a soft sponge;
7) taila (fragrant oil);
8) a water-conch on a stand;
9) a snana-patra (bathing receptacle);
10) (if bathing with paycamrta) five small containers: one with milk, one with yogurt, one with ghee, one with honey, and one with sugar water;
11) a receptacle for caranamrta;
12) a towel;
13) a cloth for holding the cilas;
14) a small container of ghee or taila (for massaging the cilas after bathing);
15) clothing (a simple, bordered cloth may go under a cilas as a dhoti; a second one may go behind as a chadar;
16) ornaments (for Salagrama sila, an upavita thread, one or two necklaces, especially pearls or Gayja-mala, and a crown);
17) gopi-candana (or regular candana) and a tulasi twig, or a small gold or silver stick, or a paintbrush--for painting tilaka designs;
18) gandha (sandalwood paste);
19) flowers and flower garlands;
20) tulasi leaves and buds (mayarjis) and, if possible, a tulasi garland;
21) a small container with mustard seeds and/or nim leaves (optional, for drsty-apasana);
22) incense and ghee or camphor lamps (one set each for worship of the spiritual master, Lord Caitanya, and the Salagrama silas);
23) naivedya (fruits and/or sweets and drinking water; one plate each for worship of the spiritual master, Lord Caitanya, and the Salagrama silas);
24) a picture of the spiritual master and a receptacle for offerings to him;
25) a picture of Lord Caitanya or the Payca-tattva and a receptacle for offerings;
26) this manual, or written instructions based on this manual, if required.

(1.5) Offering Obeisances (guru-pranama)

Offer prostrated obeisances to your spiritual master while chanting his pranama prayer(s).

(1.5) Sipping Water for Purification (vaisnavacama) and Establishing Samanyarghy (samanyarghya-sthapana)

Perform acamana as described in <Part I. <see pg ?>
Establish samanya-arghya as in <Part I. <see pg ?>

(1.5) Entering the Deity Room (praveca)

Worship the doorkeepers and the Lord's associates with flowers or flower petals, or substitute samanya-arghya:
ete gandha-puspe om dvaramapalebhno namah
ete gandha-puspe om parasadabhno namah

Enter the Deity room as described in <Part I. <see pg ?>

(1.5) Dispelling Inauspicious Influences (bhuta-nivarana)

Chant the following mantra:

(om) apagacchantu te bhuta ye bhuta bhuv samsthithah
ye bhuta-vighna-kartaras te gacchanty aiyaya hareh

"May all inauspicious subtle beings that may obstruct our service be gone by the order of the Lord."

Chant om astraya phat and strike your left heel on the ground three times to dispel subtle beings from earth.*

While chanting the mula-mantra of the main Deity you will worship, from the corners of your eyes glance angrily over the paraphernalia and upward. This will dispel subtle beings in the higher realms.

Chant om astraya phat and snap the fingers of your right hand over your head in the ten directions (east, south-east, south, south-west, etc., up and down) to close the ten directions. This is called dig-bandhana.

* Alternative method for this and remaining steps: 1) Chant om astraya phat and show cakra-mudra (making a clapping sound as you bring the hands together), first down (to the garbhodaka ocean) then up (to the viraha river). 2) Chant om saraga-sasara hum phat namah (or om sahasra ra hum phat) ten times while tossing flower petals in the ten directions.

(1.5) Establishing a Place for Worship (asana-sthapana)

Chant om astraya phat and purify the floor by proksana.

Draw a triangular mandala* (with one point away from you) on the floor with water or candana, using the knuckle of your right middle finger.

Worship the mandala with flower petals and candana as you chant ete gandha-puspe om adhara-caktaye namah, om anantaye namah, om kumaya namah.

Place the asana over the mandala.

While touching the asana, chant the viniyoga [introductory**] mantra:

(om) asana-mantrasya meru-prsthha rsih
sutalam chandah
kurmo devata
asanabhimranane viniyogah

Joining the palms in the pranama-mudra, chant:
prthvi tvaya dhrtā loka devi tvam visnuna dhṛta
tvam ca dhāraya mam nityam pavitraṁ casanam kuru

"O Mother Earth, O goddess, you support all the world's people, and Lord Visnu sustains you; please give your support to me continuously and provide me with a pure seat upon which to sit while worshiping the Lord."

Draw a triangle (with one point away from you) on the asana with water (or just with your knuckle), and then worship this mandala with flower petals and candana while chanting "ete gandha- puspe om adhara-cakitaye namah, om kamalasanaṁyā namah.

While visualizing the spiritual master sitting on an asana to perform the worship, sit on your own asana.

*A mandala is a symetrical design that defines location, usually of one or more personalities to be worshiped.

**Vedic mantras, such as prthvi tvaya . . . , are always preceded by a viniyoga mantra, which identifies the rsi— the sage who has preserved and revealed the mantra, the devata--the Deity being invoked by the mantra, and the chandas--the meter of the mantra, as well as the purpose of the mantra. The purpose of this system is to guarantee that one understands the meaning, function, heritage, and correct intonation of the mantra. In this case, the rsi is Meru-prsthulu, the devata is Kurma, and the meter is known as sutala.

(1.5) Arranging the Paraphernalia for Worship (patra-sthapana)

Arrange the paraphernalia for worship, as desribed in <part ? pg ?>

(1.5) Requesting the Spiritual Master's and Previous Acaryas' Blessings (guru-punkti-namaskara)

Draw the attention of your spiritual master by placing flowers before him (puspavjal) while chanting esa puspayali and the guru-mula-mantra. Then, meditating on your spiritual master's service to the previous acaryas, show the pranama-mudra (joined palms) and chant:

Sri-guru paramananda premananda phala-prada
vrajananda pradananda sevayam ma niyojaya

"My dear spiritual master, who gives the fruit of the highest bliss--the bliss of love of Godhead--please engage me in the blissful service of Sri Krṣna, who bestows bliss upon the land of Vṛṣṇi."

Optional: Chant the Maggalacarana prayers (see pg <?>).

Chant:
jaya Śrī-krṣna-caitanya prabhu-nityananda
Śrī-advaita gadadhara Śrīvasadi-gaura-bhakta-vṛndā

"All glories to Śrī Kṛṣṇa Caitanya Mahāprabhu, Śrī Nityananda Prabhu, Śrī Advaitacarya, Śrī Gadadhara, Śrī Śrīvāsa, and all the devotees of Lord Caitanya."

Chant:
hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rama hare rama rama rama hare hare

(1.5) Purifying the Hands (kara-cuddhi)

Wash your hands with water from the waterpot and/or clean them by smearing them lightly with candana.

(1.5) Purifying the Flowers (puspa-cuddhi)

Chant om astraya phat and sprinkle the flowers with samanya-arghya water. Then show the cakra- and dhenu-mudras over the flowers.

While touching the flowers with the fingers of your right hand in the bijaksara-mudra, chant:
om puspe puspe maha-puspe su-puspe puspa-sambhava
puspe cayavakirne ca hum phat svaha

"O flowers, O great and auspicious flowers who have appeared from a budding creeper, may you be purified" (Rg Veda).
Then show the matsya-mudra over the flowers.

(1.5) Purifying the Lord's Paraphernalia (dravya-cuddhi)

Chant om astraya phat and sprinkle the paraphernalia with samanya-arghya water. Then show the cakra- and dhenu-mudras over the paraphernalia.
Now chant the kama-bija (klim) eight times over each article while showing the bijaksara-mudra.

(1.5) Purifying Oneself by Sprinkling Water (atma-suddhi)

Perform proksana by sprinkling yourself lightly with samanya-arghya water while chanting the gopala-mantra (the sixth guru-given mantra) once.

(1.5) Protecting Oneself from Subtle Influences (dig-bandhana)

Chant om astraya phat and strike your left palm three times with your right forefinger and middle finger. Raise your hands as you do this.*
Show the cakra-mudra, and then snap the fingers of your right hand in the ten directions, beginning from the east and going clockwise.
* Alternatively to this and the following step: 1) Snap the fingers of your right hand three times—one time each at the area of your right knee, right shoulder, and above the head. Then strike your left palm once with the fore- and middle finger of your right hand. 2) Snap the fingers of your right hand in the ten directions, and then show the cakra-mudra, meditating on a protective cakra coming down around you.

(1.5) Protecting Oneself by a Wall of Fire (vahni-prakara)

Chant the agni-bija (ram) and meditate on a wall of fire spreading all around and over your head, protecting you and the Deity room from all bad influences. At the same time show the agni-bijaksara-mudra. To show this mudra, keep your right forefinger straight, clench the remaining fingers of your right hand into a fist around the thumb, and move your right hand clockwise in a complete circle around your head.

(1.5) Purifying the Bodily Elements by Identifying Oneself as the Eternal Servant of the Servant of Lord Krsna (bhuta-cuddhi)

Recite the following prayers, meditating on their meaning:
"I am by nature the eternal servant of Krsna. But because of my bad fortune, I have been inimical toward Him from time immemorial, and thus I have identified myself with my body and continuously wandered in the cycle of birth and death in the material world, suffering the burning threefold miseries. Now, as a result of some unimaginable good fortune, my spiritual master's mercy has enabled me to know that I am Krsna's eternal servant, an infinitesimal spiritual being completely apart from the gross and subtle body. And so by the order of my spiritual master I have obtained the good fortune of serving his lotus feet and, following in his footsteps, the lotus feet of Lord Caitanya Mahaprabhu and Sri Sri Radha-Cyamasundara [or the names of the Deities one is worshiping]."

naham vipro na ca nara-patir napi vaicyo na cudro
naham varni na ca grha-patir no vanastho yatir va
kintu prodyan-nikhila-paramananda-purnamratabdher
gopi-bhurtuh pada-kamalayor dasa-dasamudahasah

"I am not a brahmana, I am not a ksatriya, I am not a vaicya or a cudra. Nor am I a brahmacari, a householder, a vanaprastha, or a sannyasi. I identify myself only as the servant of the servant of the servant of the lotus feet of
Lord Sri Krsna, the maintainer of the gopis. He is like an ocean of nectar, and He is the cause of universal transcendental bliss. He is always existing with brilliance" (Padyavali 74).

diyam Sri-hari-maniradhya-tilakaṁ kantah samalanvitam
vakṣah Sri-hari-nama-varna-subhagam Sri-khanda-liptam punah
putam suksmaṁ navambaram vimalatāṁ nityaṁ vahantim tanum
dhyayaṁ Śrī-guru-pada-padma-nikate sevotsukam catmanah

"One should meditate on oneself situated at the feet of one's spiritual master, one's pure body clothed in fine, new cloth and decorated with wonderful tilaka, one's chest marked with the holy name and anointed with sandalwood pulp, and one's neck bedecked with a garland."

(L.4) Preliminary Worship
(L.5) Worshiping the Lord's Bell

While offering the bell a flower petal dipped in candana, chant:

ete gandha-puspe om jaya-dhvani-mantra-mataḥ svaha

Now affix the flower petal to the body of the bell with the candana. Then ring the bell briefly with your left hand and replace it on the plate, all the while thinking of the bell as a servant of the Lord. Then with joined palms chant:

sarva-vadya-mayi ghante deva-devasya vallabhe
tvam vina naiva sarvesam subham bhavati sobhane

"O beautiful bell so dear to Sri Krsna, the God of gods, you embody the sweet sound of all music. Without you there is no auspiciousness for anyone."

(L.5) Worship of the Lord's Bathing Conch (cakṣha-puja)

While offering a flower petal dipped in candana to the Lord's bathing conch, chant:

ete gandha-puspe om hum hum hum namah maha-cakṣhaya svaha.

Chant the following stuti

tvam pura sagarotpanno vismuna vidhṛtah kare
manīthah sarva-devaś ca paycajanaya namo 'stu te

"O Paycajanaya, obeisances unto you, who were born from the ocean! Long ago Lord Visnu seized you in His hand, and thus all the demigods honor you."

tava nadana jīmūta vītrasyanti surasurah
sa-cakṣha-yuta-diptabhā paycajanaya namo 'stu te

"O Paycajanaya, obeisances unto you, who shine brilliantly like the moon! Your roaring sound makes the mountains, clouds, demigods, and demons tremble in fear."

garbha devari-narīnam vilayante sahasradha
tava nadanā patale paycajanaya namo 'stu te

"O Paycajanaya, obeisances unto you! Your roaring sound shatters into thousands of pieces the wombs of the demons' wives living in the lower planets."

(L.5) Worship of the Spiritual Master (guru-puja) <see pg. ?>*

* You may additionally offer acamana after snana, vastra, and naivedya, in both guru-puja and gauragga-puja)
(I.5) Worship of Lord Caitanya (gauragga-puja) <see pg. ?>

(I.4) Worship of Salagrama sila

(I.5) Meditation on the Lord's Form (dhyana)

Chant the dhyana-mantra for the Deity you are worshiping and meditate on His form. For dhyana of Lord Narayana in the worship of the Salagrama sila, chant the following mantra:

(om) dhyeyah sada savitr-mandala-madhya-varti
narayanah sarasijasana-sannivistan
keyura-van kanaka-kundala-van kiriti
harir hiranmaya-vapur dhira-cakha-cakrah

"Lord Narayana is seated on a lotus asana within the sun globe. He wears a crown, golden earrings, and armlets on His gold-complexioned body, and in His hands He holds His conch and disc weapons. All these features make Him ever captivating. One should always meditate upon the Lord in this way."

(I.5) Worship of the Lord in the Mind (manasa-puja)

Mentally worship the Lord with sixteen or more upacaras.

(I.5) Spiritualization of the Senses by Nyasa (kara-nyasa and agga-nyasa)

As you show the nyasa-mudra, chant the gopala-mantra once.

(I.6) kara-nyasa

Chant klim aggusthabhyam namah and move your forefingers along the length of your thumbs, from the bases to the tips.

Chant krṣṇaya tarjanibhyam svaha and move your thumbs along the length of your forefingers, from the bases to the tips.

Chant govindaya madhyamabhyam vasat and move your thumbs along the length of your middle fingers, from the bases to the tips.

Chant gopijana anamikabhyam hum and move your thumbs along the length of your ring fingers, from the bases to the tips.

Chant vallabhaya kanisthibhyam vacat and move your thumbs along the length of your little fingers, from the bases to the tips.

Chant svaha astraya kara-tala-kara-prsthabhyaṃ phat and touch your right palm to the back of your left hand, then your left palm to the back of your right hand.

(I.6) agga-nyasa

Chant klim hrdayaya namah and touch your heart with your right palm.

Chant krṣṇaya cirase svaha and touch the top of your head with the fingertips of your right hand.

Chant govindaya cikhayai vasat and touch your cikha with your right fist, thumb pointing down toward your neck.

Chant gopijana kavacaya hum and touch your left upper arm with the fingertips of your right hand and your right upper arm with the fingertips of your left hand.

Chant vallabhaya netrabhyam vaisat and touch your eyelids with the middle finger and forefinger of your right hand.

Chant svaha astraya phat and snap your fingers three times with your right hand as you move it clockwise around your head.

Show the cakra-mudra, making a clapping sound as you bring your hands together.

Showing the pranama-mudra, you may chant:

sarvopadhi-vinirmuktam tat-paratvena nirmalam
hrsikena hrsikeca-sevanam bhaktir ucaye

"Bhakti, or devotional service, means engaging all our senses in the service of the Lord, the Supreme Personality of Godhead, the master of all the senses. When the spirit soul renders service unto the Supreme, there are two side effects: he is freed from all material designations, and his senses become purified simply by being employed in the service of the Lord" (Narada Paycaratra, quoted in Cc. Madhya 19.170).

(1.5) Establishing Vicesa-arghya (vicesa-arghya-sthapana)

What follows is an expanded procedure for establishing vicesa-arghya. If only one conch is available and it is reserved for bathing the Lord, then the vicesa-arghya vessel may be of gold, silver, copper, or clay. Alternatively, you may use the same conch, and after offering the arghya upacara, use it for bathing. Or if you have two or three different conches- you can use one for the vicesa-arghya, one for bathing, and one for the viloma-arghya.* This prayoga describes the installation of vicesa-arghya in a conch.

*Viloma-arghya is explained on page <?>.

(1.6) Defining the Place for the Conch

With water from the samanya-arghya patra or with candana, draw a small equilateral triangle with one of its angles pointing away from you. Similarly, draw a circle around the triangle and then a square around the circle.

(1.6) Purifying and Establishing the Conch Stand and Conch

Chant om astraya phat and sprinkle the conch stand with samanya-arghya water.
Chant om adhara-caktye namah and place the stand on the mandala.
Chant om astraya phat and sprinkle the conch with samanya-arghya water. Place the conch on the stand.
Chant om hradayaya namah and place flower petals and candana into the conch.
Chant om cirase svaha and pour water from the waterpot into the conch.
Over the conch, show the cakra-mudra, then the galini-mudra, then the dhenu-mudra.
Invoke the Gagga and other holy rivers by showing the agkusa-mudra and chanting:

gagge ca yamune caiva godavari sarasvati
narmade sindho kaveri jale 'smin sannidhim kuru

"May water from the holy rivers Gagga, Yamuna, Godavari, Sarasvati, Narmada, Sindhu, and Kaveri kindly be present."

Now invoke into the water the mula-mantra of the Deity being worshiped, chanting it eight times while holding the bijaksara-mudra over the conch. Then show the matsya-mudra.

(1.6) Worshiping the Fire, Sun, and Moon Mandalas (With Their Ten, Twelve and Sixteen Divisions) Situated Within the Stand, Conch, and Water.

Chant ete gandha-puspe om mam vahni-mandalaya daca-kalatmane namah and offer a flower petal dipped in candana to the stand; then affix the petal to the stand.
Chant ete gandha-puspe om am arka-mandalaya dvadaca-kalatmane namah and offer a flower petal dipped in candana to the conch; then affix the petal to the conch.
Chant ete gandha-puspe om um soma-mandalaya codaca-kalatmane namah and offer a flower petal dipped in candana to the water; then affix the petal to the conch near the water.

(1.6) Invoking the Lord into the Vicesa-arghya

Chant the name of the Deity being worshiped (e.g., Sri-krsna) and ihagaccha ihagaccha (calling the Lord into the vicesa-arghya) while showing the avahani-mudra.
Chant iha tistha iha tistha (giving the Lord a place to sit, and welcoming Him) while showing the sthapani-mudra.
Chant *iha sannidhehi iha sannidhehi* (offering oneself to the Lord and begging to be close to Him) while showing the *sannidhapani-mudra*.

Chant *iha sanmiritdhysava iha sanmiritdhysava* (asking the Lord to remain for the period of worship) while showing the *sanmiritdhysava-mudra*.

Chant *iha sammukho bhava iha sammukho bhava* (asking the Lord to face you) while showing the *sammukho-bhava-mudra*.

**L.6 Placing the Syllables of the Mula-mantra on the Limbs of the Deity Within the Water (agga-nyasa)**

Chant *iha sakali-kuru*; then, while showing the *nyasa-mudra*, chant the *gopala-mantra* once.

Chant *klim hridayaya namah* while holding your right hand, palm down, over the water and meditating on touching the heart of the Deity now situated in the water.

Chant *krsnaya cirase svaha* while touching the top of the Deity’s head with the fingertips of your right hand.

Chant *govindaya cikhayai vasat* while touching the Deity's *cikha* with your right fist.

Chant *gopijana-kavacaya hum* while touching the Deity's *kavaca* with the fingertips of your right and left hands.

Chant *vallabhaya netrabhyam vausat* while touching the Deity's eyes with your right forefinger and middle finger.

Chant *svaha astraya phat* while snapping the fingers of your right hand three times and simultaneously moving the hand around the Deity's head. Then show the *cakra-mudra* while chanting [*name of the Deity*] *ihamriti-kuru*.

Show the *dhenu-mudra*, in this way requesting the Lord to kindly manifest His blissful nature.

Chant *iha parami-kuru* while showing the *maha-mudra*, in this way asking the Lord for blessings.

**L.6 Worshiping the Kuru in the Vicesa-arghya**

Worship the Lord in the *vicesa-arghya* with five or two *upacaras*; for the actual *upacaras* you may substitute flower petals and/or *samanya-arghya* water. While doing so, chant:

*esa puspajaliḥ* and the Deity *mula-mantra*
*esa gadhah* and the Deity *mula-mantra*
*etani puspantī* and the Deity *mula-mantra*
*esa dhupah* and the Deity *mula-mantra*
*esa dipah* and the Deity *mula-mantra*
*īdīm naivedyam* and the Deity *mula-mantra*
*īdīm acamaniyam* and the Deity *mula-mantra*

Pour some *vicesa-arghya* water from the conch into the *payca-patra*, thus transforming the remaining *samanya-arghya* into *vicesa-arghya*. Then, while chanting the *mula-mantra* of the main Deity you are worshiping, pour some *vicesa-arghya* water from the *payca-patra* into your right hand and sprinkle it over yourself and the paraphernalia.

**L.5 Worship of the Lord’s Place with His Associates (pitha-puja)**

With *candana*, using your right fore- or middle finger, draw a lotus-shaped *mandala* on the *pitha*, the place where the Lord will stand for bathing. Then (again with *candana*) write in the center of the *mandala* the *bij* syllable of the *mula-mantra* of the Deity being worshiped (use Devanagari sScript if possible). <include diagram here>

Now ring the bell and offer flower petals with *candana* as follows:

Offer petals to the left of the *mandala* and chant:
*ete gadhah-puspe* (and the guru-*mula-mantra*)
*ete gadhah-puspe om gurubhyo namah* (for previous acaryas)
*ete gadhah-puspe om sarva- vaisnavbhyo namah*

Offer petals inside the *mandala* and chant:
*ete gadhah-puspe om adhara-caktye namah*
*ete gadhah-puspe om anantaya namah*
*ete gadhah-puspe om goloka-dhamme namah*
(L.5) Worship of the *Salagrama sila* with Articles (*bahya-puja*)

While offering *upacaras* in *Salagrama sila* worship, you must chant *Purusa-sukta* verses. You may also show the appropriate *upacara-mudra* for each of the sixteen major *upacaras* before offering the item. Chant *esa puspajalih* and the Deity *mula-mantra*, and offer flower petals to the Lord's lotus feet.

(L.6) 1. Asana

Chant *idam padukam* and the Deity *mula-mantra*, and offer shoes to the Lord.

Chant:

*sahasra-cirsa purusah sahasraksah sahasra-pat
sa bhumiṃ vicvato vṛtva-ty atisthad dasaggulam*

"The Supreme Lord's universal form has a thousand heads, a thousand eyes, and a thousand feet, for He contains all living entities. Having pervaded the universe completely to give it existence, and being independent, He extended Himself beyond the universe by ten fingers."

Chant *idam asanam* and the Deity *mula-mantra* while showing the *asana-mudra*; then bring the Deity (on His *simhasana*) behind the *snana-patra* (away from you).

(L.6) 2. Svagata

Chant:

*purusa evedam sarvam yad bhutam yac ca bhavyam
utamṛtatvasye vac yad annenatirohati*

"The universes--past, present, and future--are but manifestations of the Supreme Lord's *purusa* expansion. Though He is the Lord of immortality, He has manifest Himself as the *purusa* in the universe so that the *jīvas* may enjoy material fruits."

# Chant *svagatam su-svagatam* and the Deity *mula-mantra*, and show the *svasti-mudra* <?!>, welcoming the Lord and making Him comfortable.

(L.6) 3. Padya

Chant:

*etavan asya mahima ato jyayame ca purusah
pado 'syā vicva bhutani tri-padasyamrtam divi*

"The past, present, and future universes are manifestations of the Lord's powers, but the Lord Himself is much greater. All the living beings of the universe are but one quarter portion, and the eternal nature in the spiritual sky exists in three quarters portion."

# Chant *etat padyam* and the Deity *mula-mantra*, and show the *padya-mudra*; then offer *padya* water to wash the Lord's lotus feet, discarding it in the *snana-patra*.

Chant *idam agga-vastram* and the Deity *mula-mantra*, and offer a towel to dry the Lord's feet.

Chant *esa gandhah* and the Deity *mula-mantra*, and offer *candana* to the Lord's lotus feet with a flower petal.

Chant *esa puspajalih* and the Deity *mula-mantra*, and offer flower petals to the Lord's lotus feet.

(L.6) 4. Arghya

Chant:
tri-pad urdhva udait purusah pado 'syehabhavat punah
tato vicrag vyakramat sacanacane abhi

"The three quarters portion of the Lord transcended the material portion. The Lord in the one quarter portion manifested the universe again, as He had done repeatedly before. The Lord of the one quarter portion began the work of creation, by going all around, taking the form of all animate and inanimate objects."

# Chant idam arghyam and the Deity mula-mantra, and show the arghya-mudra; then offer arghya to the Lord in His hands so He can sprinkle it over His head. Discard the arghyainto the snana-patra or visarjaniya-patra.

(L.6) 5. Acamana

Chant:

tasmad virad ajayata virajo adhi purusah
sa jato atyarticyata paccad bhunim atho purah

"From the Lord, the universe was born, and in that universe was born the virat-purusa, the Supersoul of the universe. Then the virat-purusa grew and produced the earth and the bodies of the jivas."

#Chant idam acamaniyam and the Deity mula-mantra, and show the acamaniya-mudra; then offer acamana for the Lord to sip, discarding it in the visarjaniya-patra.

(L.6) 6. Madhuparka

Chant:

yat purusena havisa deva yajyam atavvata
vasanto 'syasid aiyam grisma idhmah carad dhavih

"The devatas, the first beings manifested, performed a mental saSrifice to complete the creation. For this saSrifice they used the virat-purusa [the raw ingredients of the material world] as the offering. Spring was the ghee, summer the fuel-wood, and autumn the offering."

#Chant esa madhuparkah and the Deity mula-mantra, and show the madhuparka-mudra; then offer a cup of madhuparka to the Lord's right hand.

(L.6) 7. Punar-acamana

Chant:

saptasyasan paridhayah trih sapta samidhah krtah
deva yad yajyam tanvam abadhvan purusam pacum

"In this saSrifice the blades of kuca grass strewn around the fire [for protection from raksasas] were seven [the seven Vedic poetic meters], and the fuel sticks were twenty-one [twelve months, five seasons, three worlds, and the sun]. The devatas who performed the mental saSrifice tied the virat-purusa to offer Him as the saSrificial animal."

# Chant idam punar-acamaniyam and the Deity mula-mantra, and offer acamana for the Lord to sip, discarding it in the visarjaniya-patra.

(L.6) 8. Snana

(L.7) Cleaning the Deity Before His Bath (murti-cuddhi)

If conchshell eyes, silver tilaka, sacred thread, crown, or other ornaments are affixed to the Salagrama sila, remove them now.
Clean the Lord with a soft cloth or sponge dampened with warm water, in this way removing candana, tulasi leaves, and flower petals. Be careful not to touch the Lord's body directly with your left hand; if you must touch the Lord with that hand, make sure it is covered with a handkerchief or towel.

Take a tulasi leaf and flower petals dipped in candana and place them on a stand in the snana-patra, where the Deity will sit for bathing.*

Chant idam padukam and the Deity mula-mantra, and offer shoes to the Lord; then with a gesture of the hand escort Him to the stand in the snana-patra.

Chant idam agga-vastram and the Deity mula-mantra, and offer a flower petal and candana as a gamcha. Discard the flower petal into the visarjaniya-patra.

* Wherever Salagrama sila is placed, tulasi should be present.

(L.7) Cleaning the Lord's Teeth (danta-dhavana)

Offer the following items if not already offered before maggala-arati. (If they are not available, you may offer them by substituting vicesa-arghya water from the payca-patra.)

Chant esa danta-kasthah and the Deity mula-mantra, and offer a twig for brushing the Lord's teeth.

Chant etad jihvollekanam and the Deity mula-mantra, and offer a tongue scraper.

Chant idam gandusam and the Deity mula-mantra, and offer water for rinsing the mouth.

Chant idam hasta-mukha-praksalanam and the Deity mula-mantra, and offer water for washing the Lord's hands and face.

Chant etad padyam and the Deity mula-mantra, and offer water for washing the Lord's lotus feet.

Chant idam agga-vastram and the Deity mula-mantra, and offer a cloth for drying the Lord's face, hands, and feet.

Chant idam acamaniyam and the Deity mula-mantra, and offer water for sipping.

Chant esa darpah and the Deity mula-mantra, and show the Lord a mirror.

Chant idam tambalam and the Deity mula-mantra, and offer betel to the Lord.

Chant idam sugandha-tailam and the Deity mula-mantra, and massage the Lord with fragrant oil while holding Him in a cloth in your left hand.

(L.7) Bathing and Drying the Lord

Chant:

tam yajyam barhisi prauksan
purusam jatam agratah
tena deva ayajanta
sadhya rsayac ca ye

"The devatas, sadhyas, and rsis placed the virat-purusa, the first being of the universe, on kuca grass and sprinkled Him with water for purification. In this way they conducted the mental saSrfice using the virat-purusa."

Chant idam snaniyam and the Deity mula-mantra, and show the snana-mudra; then bathe the Lord by pouring water from the conch while chanting the Brahma-samhita's Govindam prayers and other appropriate prayers. Fill the conch at least three times.

You may then bathe the Lord with paycamrta. As you pour (one after another, in this order,) the milk, yogurt, ghee, honey, and sugar water chant the following mantras:

idam ksira-snaniyam and the Deity mula-mantra;
idam dadhi-snaniyam and the Deity mula-mantra;
idam ghrt-snaniyam and the Deity mula-mantra;
idam madhu-snaniyam and the Deity mula-mantra;
idam sita-snaniyam and the Deity mula-mantra.

After bathing the Lord in paycamrta, bathe Him again in warm water, thus removing remnants of the paycamrta from the calagram-cila.
# Chant idam agga-vastram and the Deity mula-mantra, and dry the Lord with a soft cloth (taking care not to touch Him directly with the left hand).
Smear the Lord with fragrant oil or ghee to give His body a shine.
You may now affix conchshell eyes or metal eyes to the Lord's body.
Chant idam tilakam and the Deity mula-mantra, and decorate the Lord with tilaka. (Optional: paint tilaka after offering vastra. You may also paint eyes with gopi-candana or candana if you have no conchshell eyes or metal eyes).
Place the Lord on His throne.
Chant idam acamaniyam and the Deity mula-mantra, and offer water for sipping.

(L6) 9. Vastra

Chant:

tasmad yajyat sarva-huta sambhrtam prsad-ajyam
pacun tame cakre vayavayn aranyan gramyac ca ye

"From that saSriFe where everything in the universe was saSriFed, yogurt and ghee--and indeed, all nourishing foods--were produced. It created the animals of the air, forest, and village." <gopi check!>

# Chant idam vastram, idam uttariyam and the Deity mula-mantra, and show the vastra-mudra; then offer fresh clothing to the Lord. (You may place a lower cloth under Salagrama sila and a chadar around behind Him.)
Chant idam acamaniyam and the Deity mula-mantra, and offer water for sipping.
Chant idam upavitam and the Deity mula-mantra while showing the upavita-mudra; then offer a sacred thread to the Lord.
Chant idam acamaniyam and the Deity mula-mantra, and offer water for sipping.

(L6) 10. Abharana

Chant:

tasmad yajyat sarva-huta rcah samani jajyire
chandamsi jajyire tasmad yajus tasmad ajayata

"From that ultimate saSriFe, or sarva-huta, were born the rk [hymns], sama [music], and yajus [prose] portions of the Vedas, along with the seven Vedic meters."

#Chant imani abharanani and the Deity mula-mantra while showing the abharana-mudra; then offer the Lord a crown and other ornaments.

(L6) 11. Gandha

Chant:

tasmad acva ajayanta ye ke cobhayadatal
gavo ha jajyire tasmat tasmaj jata ajayayah

"Horses were born from the saSriFe, along with animals with two sets of teeth, such as donkeys and mules. Cows were also born from the saSriFe, along with goats and sheep."

#Chant esa gandhah and the Deity mula-mantra while showing the gandha-mudra; then offer candana and scents according to season.

(L6) 12. Puspa

Chant:
yat purusam vyadadhuh katidha vyakalpayan
mukham kim asya kau bahu kav uru pada ucyete

"In the mental saSrifice, when they divided up the virat-purusa, how many parts did they divide? What is stated about His face, arms, thighs, and feet?" <[Gopi check]>

Chant etani puspani and the Deity mula-mantra while showing the puspa-mudra; then offer fragrant flowers to the Lord's lotus feet.
Chant etani tulasi-patranii and the Deity mula-mantra, and offer tulasi leaves and mayjaris to the Lord's lotus feet. (Affix them near the base or toward the back, not on the cheeks or head, the the cila has a face. If no face is there, affix them anywhere on the cila.)
Chant ime malye and the Deity mula-mantra, and offer flower garlands and a tulasi garland to the Lord. (Chant idam malyam for one garland.) Alternatively, you may offer garlands just after offering ornaments or just before pranama, the sixteenth upacara.

(L.6) 13. Dhupa

Chant:

brahmano 'sysa mukham asid bahu rajanyah krtah
uru tad asya yad vaicyah padbhym cudro ajayata

"The brahmanas arose from the face [of the virat-purusa], the ksatriyas from His two arms, the vaicyas from His thighs, and the cudas from His feet."

Chant esa dhupah and the Deity mula-mantra while showing the dhupa-mudra; then offer incense to the Lord.

(L.6) 14. Dipa

Chant:

candra manaso jatac ca ksoh suryo ajayata
mukhad indracagnic ca pranad vayur ajayata

"His mind gave rise to the moon; His two eyes, the sun; His breath, Vayu; and His mouth, Indra and Agni."

#Chant esa dipah and the Deity mula-mantra while showing the dipa-mudra; then offer the Lord a ghee lamp.

You may now perform drsty-apasaranas (the dispelling of inauspicious influences) by waving a small plate with mustard seeds before the Lord.* (Later burn the mustard seeds outdoors.)

* See page <?> for explanation.

(L.6) 15. Naivedya

Chant idam asanam and the guru-mula-mantra, and offer an asana to the spiritual master.

(L.7) Purifying the bhoga (some fruit and/or sweets and water)

Chant om astraya phat and sprinkle the bhoga with vicesa-arghya water. Show the cakra-mudra. Over water show the galini-mudra.
Take some water in your right hand and chant yam (the vayu-bija) into it eight times.
Sprinkle the water over the bhoga while meditating on drying up any faults the food may have.
Showing the bijaksara-mudra, meditate on ram (the agni-bija) in your right palm and then "pour" it over the bhoga to burn up the faults.
Showing the bijaksara-mudra, meditate on tham (the amrta-bija) in your left palm and then "pour" it over the bhoga.

Showing the dhenu-mudra, meditate on the food as amrta.

Chant the Deity mula-mantra eight times into some water in your right palm, and then sprinkle the water on the bhoga.

Again chant the mula-mantra over the bhoga while showing the bijaksara-mudra; then protect the bhoga with the matsya-mudra.

Place tulasi leaves on the bhoga.

Chant idam asanam and the Deity mula-mantra, and offer an asana to the Lord.

Chant etat padyam and the Deity mula-mantra, and offer water for washing the Lord's lotus feet.

Chant idam acamaniyam and the Deity mula-mantra, and offer water for sipping.

(L.7) Paricesana--offering to the pranas

Chant om amrtopastaranam asi svaha and offer water for the Lord to sip as a seat of nectar for the food.

Show the prana-mudras over the bhoga with the right hand and chant:

om pranaya svaha (with your ring finger and small finger touching your thumb)
om apanaya svaha (with your middle finger and forefinger touching your thumb)
om vyayana svaha (with your ring finger and middle finger touching your thumb)
om udanaya svaha (with your ring finger, middle finger, and forefinger touching your thumb)
om samanaya svaha (with four fingers touching your thumb).

(L.7) Offering the Bhoga

Chant:

nabhyasidantariksam cirsodwayh samavartata
padbhymadhirimdicahcroftathalokanakalpayan

"From His navel arose the space between earth and heaven; from His head, the heavens; from His feet, the earth; and from His ears, the directions. In this way the worlds were created."

Chant idam najvedyam and the Deity mula-mantra, and offer bhoga to the Lord.

Chant idam paniyam and the Deity mula-mantra, and offer a glass of drinking water and/or other suitable drinks to the Lord.

Chant nivedyayami bhavate jusanedam havir hare, praying for the Lord to accept the offering, and lift the plate briefly with both hands (as a gesture of offering). Then show thegrasa-mudra.

While ringing the bell, chant the pranama-mantras three times each for the spiritual master, Lord Caitanya, and Krsna (see pg. <?>).

Chant the Gopala mantra and Kama-gayatri mantra with eyes closed, meditating on the Lord taking His meal with His associates. Wait a short time for the Lord to enjoy His meal, then open your eyes.

(L.7) After the Meal

Clap your hands three times and offer the following items while ringing the bell:

Chant om anrtpadanam asi svaha and offer water for the Lord to sip as a covering of nectar for the food.

Chant idam gandusam and the Deity mula-mantra, and offer water for rinsing the mouth.

Chant idam hasta-mukha-praksalanam and the Deity mula-mantra, and offer water for washing the Lord's hands and face.

Chant etat padyam and the Deity mula-mantra, and offer water for washing the Lord's lotus feet.

Chant idam agga-vastram and the Deity mula-mantra, and offer a cloth for drying the Lord's face, hands, and feet.

Chant idam acamaniyam and the Deity mula-mantra, and offer water for sipping.

Chant esa gandhah and the Deity mula-mantra, and offer candana for the Lord to freshen His hands and face.
Chant *ime malye* and the Deity *mula-mantra*, and offer additional flower garlands to the Lord. (Chant *imam malyam* for one garland.)

Chant *idam mukha-vasam* and the Deity *mula-mantra*, and offer sweet spices to scent the Lord's mouth.
Chant *idam tambulam* and the Deity *mula-mantra*, and offer betel to the Lord.
Chant *idam sarvam* and the Deity *mula-mantra*, and offer flowers to the Lord's lotus feet. These flowers represent whatever else might be pleasing to Him.

*(L.6) 16. Pranama--Concluding Activities*

Chant:

vedaham etam purusam mahantam  
adiya varnam tamasas tu pare  
sarvani rupani vicintya dhiro  
namani krivabhivadan yad aste

"I know that great *virat-purusa*, as effulgent as the sun, who stands beyond the darkness of the material creation. Having given all the living entities their forms and names, He directs their affairs."

*(L.7) Mantra-japa*

Chant the *mula-mantra* and *gayatri* of the temple's principal Deity ten times each.

As an offering of the *mantra-japa* to the Lord, offer *vicesa-arghya* water with flowers and *candana* (presenting either in a conch or with a spoon from the *arghya-patra*, or simply from the *payca-patra*) to the Lord's hands, chanting:

guhyati guhya-gopta tvam grhanasmat- krtam japam  
siddhir bhavatu me deva tvat-prasadat tvayi sthite

"O my Lord, You are the secret of secrets and a keeper of secrets. Please accept the *japa* I have chanted as an offering to You. Please be merciful and let me attain the same perfection attained by those who are fixed in Your service."

*(L.7) Homa*

If convenient, at this time you may perform a Purusa-sukta-homa and a Vaisnava-homa using the Deity *mula-mantra*. (The procedure will be given in Volume II of this manual.)

*(L.7) Worshiping the Lord's Personal Paraphernalia (*upanga-puja*) and Associates (*avarana-puja*)*

Refer to pg <!?> for these procedures

*(L.7) Offering Prasada to the Lord's Associates*

With the following *mantras* offer the Lord's *prasada* remnants to your spiritual master and the Lord's associates:

Chant:

*idam maha-prasadam nirmalyadikam* (and the *guru-mula-mantra*)  
*idam acamaniyam* (and the *guru-mula-mantra*)  
*idam maha-prasadam nirmalyadikam om sarva-sakhibhyo namah*  
*idam maha-prasadam nirmalyadikam om Sri-paurnamasyai namah*  
*idam maha-prasadam nirmalyadikam om sarva-vrajavasibhyo namah*  
*idam maha-prasadam nirmalyadikam om sarva-vaisnavibhyo namah*  

(Alternative: Simply chant *idam maha-prasadam nirmalyadikam* one time in the beginning, then proceed with *om . . . namah, om . . . namah*, etc.)

*(L.7) Stuti*
Chant:

dhata purastad yam udajhara
cakrah pravidvan pradisac catrasah
tam evam vidvan amrta iha bhavati
nanyah pantha ayanaya vidyate

"Brahma explained his realization to Indra. Indra, who knows all the living entities in all four directions, explained it to all others. One who knows the nature of the virat-purusa becomes immortal even in his life on earth. There is no other path to reach the goal of immortality."

yajyena yajyam ayajanta devas
tani dharmani prathamany asan
te ha nakam mahimanah sacante
yatra purve sadhyah santi devah

"In this way the devatas conducted the mental saSriifice using the virat-purusa to manifest variety in the world. By that saSriifice both the physical laws of nature and the first spiritual codes of conduct arose. The great souls, by similar mental worship, attain the place of immortality where dwell the sadhyas and devatas, the first worshipers."

You may offer additional prayers at this time, some of which you will find in the "Additional Prayers" section of this manual (see pg <>).

(1.7) Karma-samarpana

Offer all your activities to the Lord, reciting this verse (and/or its translation):

itah purvam prana-buddhi-dharmadhikarato jagrat-svapna-susupty-avasthasu manasa vaca karnana hastabhyam padbhym udarena cisna yat smrtam yad uktam yat krtam tat sarvam Sri-krasnarpam bhavatu svaha.
mam madiyam ca sakalam haraye samarpayami. om tat sat

"As a living entity endowed with life, intelligence, body, and the power to discriminate between right and wrong, I offer Krsna whatever I have thought with my mind, spoken with my words, and performed with my hands, feet, stomach, and genitals while awake, asleep, or in deep sleep. I offer myself and everything I have to the Lord."

(1.8) Viloma-arghya

As an offering of karma-samarpana you may offer viloma-arghya:

Install viloma-arghya as follows (either after installing vicesa-arghya or after karma-samarpana):

Fill a conch on a stand with water; perform proksana, with agkusa-mudra invoke Gagga; show the cakra-, galini-, and dhenu-mudras. You may then chant:

narayanad udhuto 'yam varna-kramah

"The Sanskrit alphabet is expanded from Lord Narayana" (Harinamamrta- vyakarana, by Srila Jiva Gosvami).

Show the bijaksara-mudra, and over the water chant the Sanskrit alphabet backward (viloma):

ksam ham sam sam cam vam lam ram yam
mam bham bam pham pam
nam dam dam tham tam
nam dam dam tham tam
yam jham jam cham cam
gam gham ham kham kam
aum om aim en xn lm
zm rm um um im im am am
Show the *matsya-mudra.*

To offer the *viloma-arghya,* representing your activities, wave the conch toward the Lord's lotus feet in *arati* fashion while ringing a bell and chanting:

\[
pada-traya-krama-kranta trailokyecvara kecava  
tvat-prasadad idam toyam padyam te 'stu janardana  
\]

"O Kecava, Janardana, and Trivikrama, Lord of the three worlds who crossed the three worlds with three steps, by Your mercy let this water wash Your lotus feet."

Pour out the *viloma-arghya* water into the *visarjaniya-patra."

(L.7) *Atma-samarpana*

Chant:

\[
aham bhagavato 'mco 'smi sada daso 'smi sarvatha  
tvat-krpapeksako nityam ity atmanam samarpaye  
\]

"I offer myself in full surrender, always praying for Your mercy and thinking myself Your eternal part."

(L.7) *Pranama*

With joined palms chant:

\[
namo brahmany-devaya go-brahmana-hitaya ca  
jagad-dhitaya krnaya govindaya namo namah  
\]

"Let me offer my respectful obeisances unto Lord Krsna, who is the worshipable Deity for all brahminical men, who is the well-wisher of cows and brahmans, and who is always benefiting the whole world. I offer my repeated obeisances to the Personality of Godhead, known as Krsna and Govinda." <fix order in krama chart!>

(L.7) *Aparadha-codhana*

Chant:

\[
agga-hinam kriya-hinam vidhi-hinam cayad bhavet  
astu tat sarvam acchidram krnsa-karsna-prasadatalah  
yat kicyt vaigunam jatam tad dosa-pracamanasyah Sri-krnsa-smaranam karom.  
\]

"May the mercy of Krsna and His devotees nullify all the mistakes we have made in our observance of the rules of worship and in our performance of the acts of worship. I now remember Krsna to nullify whatever faults there may be" (Sat-kriya-sara-dipika).  
(See pg. <?> for additional *aparadha-codhana* mantras.)

\[
hare krsna hare krsna krnsa krsna hare hare  
hare rama hare rama rama rama hare hare  
\]

Perform *darcana-arati, pradaksina,* and *nirmalya-grahana,* as desSribed on pp. <?>

* After *pradaksina* offer prostrated obeisances while chanting *pranama-mantras* for your spiritual master and the Lord.

This completes the morning worship of the *Salagrama sila.* Generally, in temples *Salagrama sila* is worshiped daily only once, in the morning, although in expanded worship one could offer additional services during the course
of the day. One may optionally perform cayana-seva, putting the Lord to rest, following the procedure in the General Prayoga, pg. <i>?</i>. Alternatively, the Salagrama sila may remain on His asana, with crown and flowers removed, or you may place Him in a bed consisting of a closed, cushioned container, such as a jewelry box.

<end file>

Chapter Eight: Additional Verses

Section One: Vaisnava Songs which are Daily Sung in the Temple

Sri Sri Gaur-astaka

(Srila Vivanatha Cakravarti Thakura)

1.

samsara-davanala-nilha-loka-
tranaya karunya-ghanaghanatvam
praptasya kalyana-gunarnavasya
vande guroh Sri-caranaravindam

"The spiritual master is receiving benediction from the ocean of mercy. Just as a cloud pours water on a forest fire to extinguish it, so the spiritual master delivers the materially afflicted world by extinguishing the blazing fire of material existence. I offer my respectful obeisances unto the lotus feet of such a spiritual master, who is an ocean of auspicious qualities."

2.

mahaprabhoh kirtana-artya-gita-
vaditra-madyan manaosaro rasena
rasyaca-kampacru-taragga-bhajo
vande guroh Sri-caranaravindam

"Chanting the holy name, dancing in ecstasy, singing, and playing musical instruments, the spiritual master is always gladdened by the sagkirtana movement of Lord Caitanya Mahaprabhu. Because he is relishing the mellow of pure devotion within his mind sometimes his hair stands on end, he feels quivering in his body, and tears flow from his eyes like waves. I offer my respectful obeisances unto the lotus feet of such a spiritual master."

3.

Sri-vigrahadharma-nitya-nana-
chrrgara-tan-mandira-marjanadau
yuktasya bhaktame ca niyuyjato 'pi
vande guroh Sri-caranaravindam

"The spiritual master is always engaged in the temple worship of Sri Sri Radha and Krsna. He also engages his disciples in such worship. They dress the Deities in beautiful clothes and ornaments, clean Their temple, and perform other similar worship of the Lord. I offer my respectful obeisances unto the lotus feet of such a spiritual master."

4.

catur-vidha-Sri-bhagavat-prasada-
svad-anna-trptan hari-bhakta-sagghan
krtvaiva teptim bhajatah sadaiva
vande guroh Sri-caranaravindam

"The spiritual master is always offering four kinds of delicious food (analyzed as those which are licked, chewed, drunk, and sucked). When the spiritual master sees that the devotees are satisfied by eating bhagavat-prasada, he is satisfied. I offer my respectful obeisances unto the lotus feet of such a spiritual master."
5.  
Sri-radhika-madhavavör aparā-
madhurya-līla-guna-rupa-namnam
prati-ksanaavadana-lolapasya
vande guruḥ Sri-caranaravindam

"The spiritual master is always eager to hear and chant about the unlimited conjugal pastimes of Radhika and Madhava, and Their qualities, names and forms. The spiritual master aspires to relish these at every moment. I offer my respectful obeisances unto the lotus feet of such a spiritual master."

6.  
nikuyā-yuno rati-keli-siddhayai
ya yālibhir yaktir apeksaniya
tatrati-dakṣyad ati-vallabhaasya
vande guruḥ Sri-caranaravindam

"The spiritual master is very dear because he is expert in assisting the gopis, who at different times make different tasteful arrangements for the perfection of Radha and Krsna's conjugal loving affairs within the groves of Vrndavana. I offer my most humble obeisances unto the lotus feet of such a spiritual master."

7.  
saksad-dhāritvena samasta-castrair
uktas tatha bhavyata eva sadbhih
kintu prabhoh yah priya eva tasya
vande guruḥ Sri-caranaravindam

"The spiritual master is to be honored as much as the Supreme Lord because he is the most confidential servitor of the Lord. This is acknowledged in all revealed Scriptures and followed by all authorities. Therefore I offer my respectful obeisances unto the lotus feet of such a spiritual master, who is a bona fide representative of Sri Hari (Krsna)."

8.  
yasya prasadaḥ bhagavat-prasado
yasyaprasadam na gatih kuto 'pi
dhyayam stuvam tasya yacac tri-sandhyam
vande guruḥ Sri-caranaravindam

"By the mercy of the spiritual master one receives the benediction of Krsna. Without the grace of the spiritual master, one cannot make any advancement. Therefore, I should always remember and praise my spiritual master. At least three times a day I should offer my respectful obeisances unto the lotus feet of my spiritual master."

_Sri Nrsimha-pranama_

nāmas te nārasimhayā prahladadhala-dayine
hiranyakacipor vakṣah-cila-tagka-nakhalaye
ito nrsimḥah parato nrsimho
yato yato yami tato nrsimhah
bahīr nrsimho hrdaye nrsimho
nrsimham adin caranam prapadye

*I offer my obeisances to Lord Narasimha, who gives joy to Prahlada Maharaja and whose nails are like chisels on the stonelike chest of the demon Hiranyakacipu.*
"Lord Nrsimha is here and also there. Wherever I go Lord Nrsimha is there. He is in the heart and is outside as well. I surrender to Lord Nrsimha, the origin of all things and the supreme refuge."

tava kara-kamala-vare nakhram adhihuta-craggam
dalita-hiranyakacipu-tamu-bhrggam
kecava dharta-narahari-rupa jaya jagadisa hare

"O Kecava! O Lord of the universe! O Lord Hari, who have assumed the form of half-man, half-lion! All glories to You! Just as one can easily crush a wasp between one's fingernails, so in the same way the body of the wasplike demon Hiranyakacipu has been ripped apart by the wonderful pointed nails on Your beautiful lotus hands."

_Tulasi-puja-kirtana_

1.
namo namah tulasi krna-preyasu namo namah
radha-krsna seva pabo ei abhilasi

2.
ye toma carana laya tara vayca purna haya
krpa kar'i kara tare vrndavana-vasi

3.
mora ei abhilasa vilasa-kurye diyv vasa
nayane heribho sada yugala-rupta-rci

4.
ei nivedana dhara sakhir anugata karo
seva adhkara diye kara nija dasi

5.
dina krna-dase kaya ei yena mora haya
Sri-radha-govinda-preme sada yena bhasi

1. *O Tulasi, beloved of Krishna, I bow before you again and again. My desire is to obtain the service of Sri Sri Radha-Krsna.*
2. "Whoever takes shelter of you has his wishes fulfilled. Bestowing your mercy on him, you make him a resident of Vrndavana.
3. *My desire is that you will also grant me a residence in the pleasure groves of Sri Vrndavana-dhama. Thus, within my vision I will always behold the beautiful pastimes of Radha and Krsna.*
4. *I beg you to make me a follower of the cowherd damsels of Vraja. Please give me the privilege of devotional service and make me your own maidservant.*
5. *This very fallen and lowly servant of Krsna prays, 'May I always swim in the love of Sri Radha and Govinda.'*

_Sri Guru-vandana_

(from Prema-bhakti-candrika, Narottama dasa Thakura)

1. Sri-guru-carana-padma, kevala-bhakati-sadma,
bando mui savadhana mate
jahara prasade bhai, e bhava toriya jai,
1. "The lotus feet of the spiritual master are the abode of pure devotional service. I bow down to those lotus feet with great care and attention. My dear brother (my dear mind)! It is through the grace of the spiritual master that we cross over this material existence and obtain Krsna.

2. "Make the teachings from the lotus mouth of the spiritual master one with your heart, and do not desire anything else. Attachment to the lotus feet of the spiritual master is the best means of spiritual advancement. By his mercy all desires for spiritual perfection are fulfilled.

3. "He who has given me the gift of transcendental vision is my lord, birth after birth. By his mercy divine knowledge is revealed within the heart, bestowing prema-bhakti and destroying ignorance. The Vedic scriptures sing of his character.

4. "O spiritual master, ocean of mercy, and friend of the fallen souls, you are the teacher of everyone and the life of all people. O master! Be merciful unto me, and give me the shade of your lotus feet. May your glories now be proclaimed throughout the three worlds."

**Jaya Radha-Madhava**

(from Gita-sastra, Bhaktivinoda Thakura)

(jaya) radha-madhava (jaya) kuya-bihari
(jaya) gopi-jana-vallabha (jaya) giri-vara-dhari
(jaya) jacoda-nandana, (jaya) braja-jana-rayjana,
(jaya) jamuna-tira-vana-sari

"Krsna is the lover of Radha. He displays many amorous pastimes in the groves of Vrndavana, He is the lover of the cowherd maidens of Vraja, the holder of the great hill named Govardhana, the beloved son of mother Yasoda, the delighter of the inhabitants of Vraja, and He wanders in the forests along the banks of the River Yamuna."

**Bhoga-arati-kirtana**

1. bhaja bhakata-batsala Sri-gaurahari
Sri-gaurahari sohi gostha-bihari,
nanda-jacomati-citta-hari
2. bela ha'lo, damodara, aisa ekhano
bhoga- mandire basi' karoha bhojana
3. nandera nidece baise giri-bara-dhari
baladeva-saha sakha baise sari sari
4. culkta-cakadi bhaij nalita kusumanda
dali dalna dugdha-tumbi dahi moa-khanda
5. mudga-bora masa-bora rotika ghranna
caskuli pistaka khir puli payasanna
6. karpura amrta-keli rambha khira-sara
amrta rasala, amla dvadaca prakara
7. luci cini sarupiri laddu rasabali
bhojana korena krna ha'ye kutuhali
8. radhikara pakka anna vividha byajyana
parama anande krna korena bhojana
9. chale-bale laddu khay Sri-madhumaggala
bagula bajay ara deya hari-holo
10. radhikadi gane heri' nayanera kone
trpta ho'ye khay krna jacoda-bhavane
11. bhojanante piye krna subasita hari
sabe mukha prakhaloy ho'ye sari sari
12. hasta-mukha prakhaliya jata sakha-gane
anande bicrama kore baladeva-sane
13. jambula rasala ane tambula-masala
taha khey krna-candra sukhe nidra gela
14. bicalaka cikhi-paccha-camara dhulaya
apurba cayaya krna sukhe nidra jaya
15. jacmani-ajya pe'ye dhanistha-anito
Sri-krna-prasada radha bhuje ho'ye prito
16. lalitadi sakhi-gana avacesa paya
mane mane sukhe radha-krna-guna gaya
17. hari-lilu ek-matra jahara pramoda
bhogarati gay thakur bhakatvinoda

1) "Just worship Sri Hari, who is always affectionate to His devotees. Lord Caitanya is Krsna Himself, the same personality who has stolen the hearts of Nanda Maharaja and Mother Yasoda.

2) Mother Yasoda calls to Krsna: 'My dear Krsna, it is now very late, please come and sit down in the prasada hall and take Your lunch.

3) On the direction of Nanda Maharaja, Krsna, the holder of Govardhana Hill, and His elder brother Sri Baladeva and all the cowherd boys sit down in nrsis to take their lunch.

4) They are then served with a feast of caas and various kinds of green leafy vegetables, then nice savories, a salad made of the green leaves of the jute plant, pumpkin, baskets of fruit, small square cakes made of lentils and cooked-down milk, then squash cooked with milk, thick yogurt and vegetable preparations made from the flower of the banana tree.

5) Then they have fried squares of mung Dahl paddy and urad Dahl paddies, capatis, and rice with ghee. Next they have sweetmeats made with milk, sugar and sesamum, rice flour cakes, thick, cooked-down milk, cakes floating in milk and sweet rice.
6) There is also sweet rice tasting just like nectar due to its being mixed with camphor. Also bananas, delicious cheese and twelve kinds of sour preparations made with tamarinds, limes, lemons, oranges and pomegranates.

7) There are puris made with white flour and sugar, puris made with cream, and laddus and dahl paddies boiled in sugared rice. Being very eager, Krṣna eats all of the prasada.

8) In great ecstasy and joy Krṣna eats all of the various curries, sweets and pastries cooked by Śrīmati Radharani.

9) Krṣna's funny brahmana friend, Madhumagalla, is very fond of laddus and he gets them to eat by hook or by crook. (Whenever the cowherd boys ate, he would eat more than all the others, especially laddus. Then after eating more laddus than anyone else, Madhumagalla would still not be satisfied, and he would say to Krṣna, "If You give me one more laddu, then I shall be pleased to give You my blessings so that Your friend Radharani will be very much pleased with You." When Madhumagalla eats the laddus he shouts, "Haribo! Haribo!" and makes a funny sound by slapping his sides under his armpits with his hands.)

10) Beholding Radharani and Her gopi friends out of the corners of His eyes, Krṣna eats at the house of Mother Yaḍoda, being very satisfied.

11) After lunch, Krṣna drinks sweet drinks scented with rose water. Then all His friends, standing in lines, wash their mouths.

12) After the cowherd boys wash their hands and mouths, in great bliss they take rest with Lord Balarama.

13) Krṣna's devotees supply Him betel nuts and bring pan with fancy spices and catechu. Eating the pan, Krṣna then happily goes to sleep.

14) While Krṣna happily takes His rest on an excellent bedstead, His servant Vīcālakṣa fans Him with a fan of peacock feathers.

15) Receiving an order from Mother Yaḍoda, the gopi Dhanistha brings the remnants of food left on Krṣna's plate and, being extremely delighted, Śrīmati Radharani eats them.

16) Lālita-sakhi and all the other gopis also receive His prasada, and within their hearts, in great joy, sing the glories of Radharani and Krṣna.

17) Thakura Bhaktivinoda, whose only joy is the wonderful pastimes of Lord Hari, sings this bhoga-arati."

_Gauru-arati_

_jaya jaya goracander aratiko cobha_

_jahnvi-tata-bane jaga-mano lobha_

_dakhine nitaicand, bane gadadhara_

_nikate advaita, Srinivasa charat-dhara_

_bosisyche goracand rama-simbhasane_

_arati korena brahma-adi deva-gane_

_narahari-adi kari’ camara dhulaya_

_sayjaya-mukunda-basu-ghosadigaya_

_cagkha baje, ghanta baje, baje karatala_

_madhura murdagg bajye parama rasala_

_bahu-koti candra jini’ badana ujivala_

_gala-dece bana-mala kore jhalamala_

_civa-cuka-narada preme gada-gada_

_bhaktivinoda dekhe gorara sampada_

"All glories, all greetings to the beautiful arati ceremony of Lord Caitanya. Lord Caitanya's beautiful form on the bank of the Jahnvi (Ganges) attracts all the living entities of the universe. On His right side is Lord Nityananda, and on His left side is Sri Gadadhara. On either side stand Lord Sri Advaita and Srimusri Thakura, who holds an umbrella over Lord Caitanya's head. Lord Caitanya is seated on a jeweled throne. The arati ceremony is performed by Lord Brahma, and all the other demigods are present. Lord Caitanya's associates like Narahari and others fan Him with whisks, and Sayjaya, Mukunda and Vasu Ghosa are the expert singers that lead everyone in kirtana. The sounds of the conchshell, cymbals and sweet murdagg are very relishable to hear. The brilliance of Lord Caitanya's face conquers millions and millions of moons, and the garland of forest flowers around His neck also shines. Lord Civa, Cukadeva Gosvami, and Narada Muni are there, and their voices are choked with transcendental loving symptoms. In this way Bhaktivinoda Thakura relishes the glory of Lord Caitanya."

_Sri Nama-kirtana_

(from Gitawali, Bhaktivinoda Thakura)
1. 

Yacamati-nandana, braja-baro-nagara, 
gokula-rayjana kana 
gopi-parana-dhana, madana-manohara, 
kaliya-damana-vidhana 

2. amala harinam amiya-vilasa 

VIPIN-purandara, navina nagara-bora, 
BANCI-badana suvasa 

3. 

Braja-jana-palana, asura-kula-nacana, 
nanda-godhana-rakhowala 
govinda madhava, navanita-taskara, 
sundara nanda-gopala 

4. 

Jamuna-tata-cara, gopi-basana-hara, 
rasa-rasika, krpamoya 

Sri-radha vallabh, bmodabana-nataraba, bhakativinod-acraya 

1. "Lord Krsna is the beloved son of mother Yasoda; the transcendental lover in the land of Vraja; the delight of Gokula; Kana [a nickname of Krsna]; the wealth of the lives of the gopis. He steals the mind of even Cupid and punishes the Kaliya serpent."

2. "These pure, holy names of Lord hari are full of sweet, nectarean pastimes. Krsna is the Lord of the twelve forests of Vraja. He is ever-youthful and is the best of lovers. He is always playing on a flute, and He is an excellent dancer."

3. "Krsna is the protector of the inhabitants of Vraja; the destroyer of various demoniac dynasties; the keeper and tender of Nanda Maharaja's cows; the giver of pleasure to the cows, land, and spiritual senses; the husband of the goddess of fortune; the butter thief; and the beautiful cowherd boy of Nanda Maharaja."

4. "Krsna wanders along the banks of the River Yamuna. He stole the garments of the young damsels of Vraja who were bathing there. He delights in the mellow of the rasa dance; He is very merciful; the lover and beloved of Srimali Radharani; the great dancer of Vrndavana; and the shelter and only refuge of Thakura Bhaktivinoda."

**Prema-dhany**

jaya om visnu-pada paramahamsa parivrajakacarya astottara-cata Sri Srimad abhayas-caranaravinda bhaktivinodanta vyam maharaja prabhupada-ki jaya (All glories to the acarya Om Visnu-pada 108 Tridandi Gosvami Abhayas Caranaravinda Bhaktivinodanta Swami Prabhupada, who is situated on the highest platform of sunnyasa.)

ISKCON-Founder-Acarya Srila-prabhupada-ki jaya. (All glories to Srila Prabhupada, the Founder-Acarya of ISKCON.)

jaya om visnu-pada paramahamsa parivrajakacarya astottara-cata Sri Srimad bhalisiddhanta sarasvati gosvami maharaja prabhupada-ki jaya. (All glories to the acarya Om Visnu-pada 108 Tridandi Gosvami Bhaktisiddhanta Sarasvati Prabhupada, who travels across the earth, preaching the glories of hari, and who is situated on the highest platform of sunnyasa.)

jaya om visnu-pada Srila gaurakicora dasa babaji maharaja-ki jaya. (All glories to Srila Gaurakicora dasa Babaji.)

jaya om visnu-pada Srila saccidandana bhaktivinoda thakura-ki jaya. (All glories to Srila Sac-cid-ananda Bhaktivinoda Thakura.)

Jaya om Visnu-pada Vaisnavo-sarvaabhauma Srila Jagannatha dasa Babaji Maharaja ki jaya. (All glories to Vaisnava Sarvaabhauma Srila Jagannatha dasa Babaji.)

jaya Sri rupa sanatana bhutta raghunatha Sri jiva gopala bhutta dasa raghunatha gosvami prabhu-ki jaya. (All glories to the six Gosvamis, namely, Sri Rupa, Sanatana, Raghunatha Bhatta, Jiva, Gopala Bhatta and Raghunatha dasa.)

nama-acyaya srila haridasa thakura-ki jaya. (All glories to the Nama-acarya, Srila Haridasa Thakura.)

prem-se kah sri krsna caitya prabhu nityananda Sri advaita Sri gadadhara, Srivasadi Sri gaura-bhaktu-vrnda-ki jaya. (Call out with love the names Sri Krsna Caitanya, Prabhu Nityananda, Sri Advaita, Sri Gadadhara, Srivasa and all the devotees of Lord Caitanya.)
Sri Sri radha-krshna, gopa-gopinatha, cyama- kunda, radha-kunda giri-govardhana-ki jaya. (All glories to Radha and Krsna, the cowherd boys and girls, the cows, and Govardhana Hill.)

(One may glorify the Deities of the temple at this time.)
sri mayapur dhama-ki jaya. (All glories to Sri Mayapur-dhama.)
Sri vrndavana dhama-ki jaya. (All glories to Sri Vrndavana-dhama.)
gagga-mayi-ki jaya. (All glories to Gagga-devi.)
yamuna-mayi-ki jaya. (All glories to Yamuna-devi.)
bhakti-devi-ki jaya. (All glories to Bhakti-devi (Paurnamasi.).)
tulasi-devi-ki jaya. (All glories to Tulasi-devi.)
ananta koti vaisnava-vrnda-ki jaya. (All glories to the unlimited millions of Vaisnavas.)
Sri hari-nama sagkirtana- ki jaya. (All glories to the congregational chanting of the holy name of Hari.)
grantha-raja Srimad-bhagavatam-ki jaya. (All glories to king of books, Srimad-Bhagavatam.)
ISKCON-vartmana-guru-vrnda- ki jaya. (All glories to the present gurus of ISKCON.)
samaveta bhakta-vrnda-ki jaya. (All glories to the assembled devotees.)
gaura-premanande hari-haribol. (Chant the names Hari! Hari! in the ecstasy of catanya-prema.)
All glories to the assembled devotees <three times>.
All glories to Sri Guru and Sri Gauragga.
All glories to Srila Prabhupada.

Section Two: BRAHMA-SAMHITA

"Sriman Mahaprabhu has taught this hymn to His favorite disciples in as much as it fully contains all the transcendental truths regarding the Vaisnava philosophy. Readers are requested to study and try to enter into the spirit of his hymn with great care and attention, as a regular daily function." (Brahma-samhita 5.28, Purport of Srila Bhaktisiddhanta Sarasvati Thakura)

1.
icvarah paramah krsnah
sac-cid-ananda-vigrahah
anadir adir govindah
sarva-karana-karanam

"Krsna who is known as Govinda is the Supreme Godhead. He has an eternal blissful spiritual body. He is the origin of all. He has no other origin and He is the prime cause of all causes."

Text5.29

cintamani-prakara-sadmasu kalpa-vrksa-
laksavrtesu surabhir abhipalayantam
laksmi-sahasra-cata-sambhrama-sevyamanam
govindam adi-purusam tam aham bhajami
"I worship Govinda, the primeval Lord, the first progenitor, who is tending cows yielding all desires among abodes built with spiritual gems and surrounded by millions of desire trees. He is always served with great reverence and affection by hundreds of thousands of laksmis, or gopis."

Text 30

venum kvanantam aravinda-dalayatakam
barhavatamsam asitambuda-sundaraggam
kandarpa-koti-kamaniya-vecesa-cobham
govindam adi-purusam tam aham bhajami

"I worship Govinda, the primeval Lord, who is adept at playing on His flute, who has eyes like the petals of a blooming lotus, whose head is bedecked with a peacock feather, who has a figure of beauty tinged with the hue of blue clouds, and whose unique loveliness is charming millions of Cupids."

Text 31

alola-candraka-lasad-vanamalya-vamci-ratnaggadam pranaya-keli-kala-vilasam
cyaman tri-bhagga-lalitam niyata-prakacam
govindam adi-purusam tam aham bhajami

"I worship Govinda, the primeval Lord, around whose neck is swinging a garland of flowers beautified with the moon-locket. His two hands are adorned with the flute and jeweled ornaments, He always revels in pastimes of love, and His graceful threefold-bending form of Cyamasundara is eternally manifest."

Text 32

aggani yasa sakalendriya-vrtti-manti
pacyanti panti kalayanti ciram jaganti
ananda-cinmaya-sad-ujjvala-vigrahasya
govindam adi-purusam tam aham bhajami

"I worship Govinda, the primeval Lord, who eternally sees, maintains, and manifests the infinite universes, both spiritual and mundane. His transcendental form is full of bliss, truth, and substantiality and is thus full of the most dazzling splendor. Each of the limbs of that transcendental figure possesses in itself the full-fledged functions of all the organs."
Text 33

advaitam acyutam anadim ananta-rupam
adyam purana-purusam nava-yauvanam ca
vedesu durlabhnam adurlabhnam atma-bhaktau
govindam adi-purusam tam aham bhajami

"I worship Govinda, the primeval Lord, who is inaccessible to the Vedas, but who is obtainable by pure unalloyed devotion of the soul. He is one without a second, not subject to decay, and without a beginning. His form is endless, and He is the beginning of all. Though the eternal, ancient purusa, He is a person possessing the beauty of blooming youth."

Text 34

panthas tu koti-cata-vatsara-sampragamyo
vayor athapi manaso muni-puggavanam
so 'py asti yat-prapada-simny avicintya-tattve
govindam adi-purusam tam aham bhajami

"I worship Govinda, the primeval Lord, only the tip of the toes of whose lotus feet are approached by the yogis, who aspire after the transcendental and betake themselves to pranayamaby drilling the respiration, and by the jyanis, who try to find out the nondifferentiated Brahman by the process of elimination of the mundane, extending over thousands of millions of years."

Text 35

eko 'py asau racayitum jagad-anda-kotim
yac-chaktir asti jagad-anda-cayaa yad antah
andantara-stha-paramanu-cayantara-stham
govindam adi-purusam tam aham bhajami

"I worship Govinda, the primeval Lord, who is an undifferentiated entity, as there is no distinction between the potency and the possessor thereof. In His work of creation of millions of worlds, His potency remains inseparable from Him Himself. All the universes exist in Him, and at the same time He is present in His fullness in every one of the atoms that are scattered throughout the universes. Such is the primeval Lord whom I adore."
yad-bhava-bhavita-dhiyo manujas tathaiva
samprapya rupa-mahimasana-yana-bhusah
suktair yam eva nigama-prahtitaḥ stuvanti
govindam adi-purusam tam aham bhajami

"I worship Govinda, the primeval Lord, in whose praise men who are imbued with devotion sing the mantra-suktas contained in the Vedas, thereby gaining their appropriate beauty, greatness, thrones, conveyances, and ornaments."

ananda-cimnaya-rasa-pratibhavitabhis
tabhir ya eva nija-rupataya kalabhīh
goloka eva nivasatya akhilatma-bhuto
govindam adi-purusam tam aham bhajami

"I worship Govinda, the primeval Lord, who, while residing in everyone's heart as the Supersoul, also resides in His own realm, Goloka, with Radha, who resembles His own spiritual figure and who embodies the ecstatic potency of hladini. Their companions are Her confidantes, who are extensions of Her bodily form and who are permeated with ever-blissful, spiritual rasa."

premayjana-ccchurita-bhakti-vilocanena
santah sadaiva hṛdayesa vilokeyanti
yam cyamasundaram acintya-guna-svarupam
govindam adi-purusam tam aham bhajami

"I worship Govinda, the primeval Lord, who is Cyamasundara, Kṛṣṇa Himself, who possesses innumerable inconceivable attributes, and whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of love."

ramadi-murtisu kala-niyamena tisthan
nanavataram akarod bhuvanesu kintu
kṛṣṇah svayam samabhavat paramah puman yo
govindam adi-purusam tam aham bhajami
"I worship Govinda, the primeval Lord, who manifests Himself personally as Krsna and also as the many incarnations in this world, such as Rama, Nrsimha, and Vamana, who are His subjective portions."

Text 40

yasya prabha-prabhavato jagad-anda-koti-
kotisv acesa-vasudhadi-vibhuti-bhinnam
tad brahma niskalam anantam acesa-bhutam
govindam adi-purusam tam aham bhajami

"I worship Govinda, the primeval Lord, who is endowed with great power. The glowing effulgence of His transcendental form is the impersonal Brahman, which is absolute, complete, and unlimited and which displays the varieties of countless planets with their different opulences in millions and millions of universes."

" "

Text 41

maya hi yasya jagad-anda-catani sute
traigunya-tad-vicaya-veda-vitayamana
sattvalambi-para-sattva-vicuddha-sattvam
govindam adi-purusam tam aham bhajami

"I worship Govinda, the primeval Lord, who is the absolute substantive principle, being the ultimate entity in the form of the support of all existence. His external potency embodies the threefold mundane qualities goodness, passion, and ignorance and He diffuses the Vedic knowledge regarding the mundane world."

Text 42

ananda-cinmaya-rasatmataya manahsu
 yah praninam pratiphalan smaratam upetya
lilayitena bhuvanani jayaty ajasram
govindam adi-purusam tam aham bhajami

"I worship Govinda, the primeval Lord, whose glory ever triumphantly dominates the mundane world by the activity of His own pastimes, for He is reflected in the minds of recollecting souls as the transcendental entity of ever-blissful cognitive rasa."
Text 43

goloka-namni nija-dhamni tale ca tasya
devi-maheca-hari-dhamasu tesu tesu
te te prabhava-nicaya vihitas ca yena
govindam adi-purusam tam aham bhajami

"I worship Govinda, the primeval Lord, who has allotted their respective authorities to the rulers of the three graded realms, namely, Devi-dhama, the mundane world; Maheca-dhama, the abode of Civa; and, above that, Hari-dhama, the abode of Hari. And above them all is Krsna's own realm, Goloka."

Text 44

srsti-sthiti-pralaya-sadhana-aktir eka
chayeva yasya bhuvanani bibharti durga
icchanurupam api yasya ca cestate sa
govindam adi-purusam tam aham bhajami

"The external potency, Maya, who is of the nature of the shadow of the cit potency, is worshiped by all people as Durga, the creating, preserving, and destroying agency of this mundane world. I adore the primeval Lord, Govinda, in accordance with whose will Durga conducts herself."

Text 45

ksiram yatha dadhi vikara-vides-yogat
sayjayate na tu tatah prthag asti hetoh
yah cambhutam api tatha samapaiti karyad
govindam adi-purusam tam aham bhajami

"I worship Govinda, the primeval Lord. Just as milk changes into yogurt when mixed with a yogurt culture but is actually constitutionally nothing but milk, so Govinda, the Supreme Personality of Godhead, assumes the form of Lord Civa for the special purpose of material transactions."

Text 46

diparcir eva hi dancantaram abhyupetya
dipayate vivrta-hetu-samana-dharma
yas tadrg eva hi ca visnutaya vibhati
  govindam adi-purusam tam aham bhajami

"When the flame of one candle is expanded to another candle and placed in a different position, it burns separately, and its illumination is as powerful as the original candle's. Similarly, the Supreme Personality of Godhead, Govinda, expands Himself in different Visnu forms, who are all as luminous, powerful, and opulent as He. Let me worship that Supreme Personality of Godhead, Govinda."

Text 47

yah karanarnava-jale bhajati sma yoga-
  nidram ananta-jagad-anda-sa-rama-kupah
adahara-caktim avalambya param sva-murtim
  govindam adi-purusam tam aham bhajami

"I worship Govinda, the primeval Lord, who, assuming His own great subjective form, which bears the name Cesa and is replete with the all-accommodating potency, reposes in the Causal Ocean with the infinity of the worlds in the pores of His hair and enjoys creative sleep [yoga-nidra]."

Text 48

yasyaika-nicasita-kalam athavalambya
  jivanti loma-vila-ja jagad-anda-nathah
visnur mahan sa iha yasya kala-viceco
  govindam adi-purusam tam aham bhajami

"Brahma and other lords of the mundane worlds, appearing from the pores of hair of Maha-Visnu, remain alive as long as the duration of one exhalation of Maha-Visnu's breath. I adore the primeval Lord, Govinda, of whose subjective personality Maha-Visnu is the portion of a plenary portion."

49

bhasvan yathaca-cakalesu nijesu tejah
  sviyam kiyat prakatayaty api tadvad atra
brahma ya esa jagad-anda-vidhana-karta
  govindam adi-purusam tam aham bhajami
"I worship Govinda, the primeval Lord. As the sun manifests its brilliance in a gem, so the original Personality of Godhead, Govinda, manifests His special power in a pious living entity, who becomes Brahma and manages the affairs of the universe."

yat-pada-pallava-yugam vinidhaya kumbha-
dvandve pranama-samaye sa ganadhirajah
vighnan vihantum alam asya jagat-trayasya
govindam adi-purusam tam aham bhajami

"I worship Govinda, the primeval Lord, whose lotus feet are always held by Ganecas upon the pair of tumuli protruding from his elephant head so that he may obtain the power to perform his function of destroying all the obstacles on the path of progress of the three worlds."

agnir mahi gaganam ambu marud dicac ca
kalah tathata-manasiti jagat-trayani
yasmad bhavanti vibhavanti vicanti yam ca
govindam adi-purusam tam aham bhajami

"The three worlds are composed of the nine elements, viz., fire, earth, ether, water, air, direction, time, soul and mind. I adore the primeval Lord, Govinda, from whom they originate, in whom they exist, and into whom they enter at the time of the universal cataclysm."

yac-caksur esa savita sakala-grahanam
raja samasta-sura-murtir acesa-tejah
yasyajyaya bhramati sambhrita-kala-cakro
govindam adi-purusam tam aham bhajami

"The sun, who is the king of all the planets, full of infinite effulgence, the image of the good soul, is the eye of this world. I adore the primeval Lord, Govinda, in pursuance of whose order the sun performs his journey, mounting the wheel of time."
dharma 'tha papa-nicayah cṛuta-yas tapamśi
brahmādi-kīta-pata-ga-vadhaya ca jīvah
yat-datta-maṭra-vibhava-prakata-prabhava
govindam adi-purūsam tam aham bhajami

"I worship Govinda, the primeval Lord, by whose conferred power are maintained the manifested potencies found to exist in all virtues, all vices, the Vedas, the penances, and all jīvas, from Brahma down to the meanest insect."

yas tv indra-gopam athavendraḥ aho sva-karma-
bandhanurupā-phala-bhajanam atanoti
karmani niḍāhahi kintu ca bhakti-bhajam
govindam adi-purūsam tam aham bhajami

"I worship Govinda, the primeval Lord, who regulates the sufferings and enjoyments of the fruitful activities for everyone, from Indra, the king of heaven, down to the smallest insect, the Indragopa. That very Personality of Godhead burns to ashes the karmic reactions of one engaged in His devotional service."

yam krodha-kama-sahaja-pranayadi-bhiti-
vatsalya-moha-guru-gaurava-sevya-bhavaṁ
saycintya tasya sadṛsim tanum apur ete
govindam adi-purūsam tam aham bhajami

"I worship Govinda, the primeval Lord. Those who meditate upon Him under the sway of wrath, amorous passion, natural, friendly love, fear, parental affection, delusion, reverence, and willing service attain to bodily forms befitting the nature of their contemplation."

Sriyāh kanta kantah parama-purūsaḥ kalpa-taravō
druma bhūmic cintamani-gana-mai togam amṛtam
katha ganāṃ nātyaṃ gamanām api vamci priya-sakhi
cid-anandam jyotih param api tad asvadyam api ca

sa yatra ksrirddhih sravati surabhhyae ca su-mahan
nimecardhakhyo va vrajati na hi yatrapam samayah
bhaje cvetadvipam tam aham iha golokam iti yam
vidantas te santah ksiti-virala-carah katipaye

"I worship that transcendental realm known as Cvetadvipa, where as loving consorts the Laksmis in their unalloyed spiritual essence practice the amorous service of the Supreme Lord, Krsna, as their only lover, where every tree is a transcendental purpose tree, where the soil is made of purpose gems, where the water is nectar, where every word is a song and every step a dance, where the flute is the favorite attendant, where effulgence is full of transcendental bliss, where the supreme spiritual entities are all enjoyable and tasty, where numberless milk cows always emit transcendental oceans of milk, and where there is eternal existence of transcendental time, which is ever present and without past or future and hence not subject to passing away, even for the space of half a moment. That realm, called Goloka, is known to only a very few self-realized souls in this world."

Section Three: Additional Prayers

One may begin reciting stutis with this verse:

arirahayisuh krsnam vacam jigadicami yam
taya vyasa-samasinya priyatam madhusudanah

"With the desire to worship Krsna, I am eager to recite some words of praise. May Madhusudana be pleased by these words, brief or extensive as they may be."

One may finish stuti verses with this verse:

iti vidya tapo-yonir
ayonir visnur iritah
vag-yajyenarcito devah priyatam me janardanah

"May Lord Janardana, the unborn Lord Visnu, the cause of all knowledge and austerity, who has now been worshiped by this sarifrice of words, be pleased with me."

Guru-parampara-pranama

Note: The guru-parampara-pranama may be chanted at one of four times during the puja - 1) with guru-namaskara, before entering the Deity room; 2) with guru-pagkti-namaskara, before bhuta-cuddhi; 3) with guru-parampara-puja, as part of pitha-puja; or 4) at the end of guru-puja (prior to gauragga-puja) as the sixteenth item, pranama.
Sri-guru-pranama

om aiyana-timirandhasya jyanayjana-calakaya
caksur umniltām yena tasmai Sri-gurave namah

"I offer my respectful obeisances unto my spiritual master, who has opened my eyes, which were blinded by the
darkness of ignorance, with the torchlight of knowledge."

Sri-rupa-pranama

Sri-caitanya-mano-'bhistam
sthapitam yena bhu-tale
svayam rupah kada mahyam dadati sva-padantikam

"When will Srila Rupa Gosvami Prabhupada, who has established within this material world the mission to fulfill
the desire of Lord Caitanya, give me shelter under his lotus feet?"

Mangalacarana

vande 'ham Sri-guroh Sri-yuta-pada-kalalam Sri-gurun vaisnavam ca
Sri-rupam saha-gana-raghunathanvitam tam sa-jivam
sadvaitam savadhutam parijana-sahitam krsna-caitanya-devam
Sri-radha-krsna-padan saha-gana-lalita-Sri-vicakhanvitam ca

"I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path
of devotional service. I offer my respectful obeisances unto all the Vaisnavas and unto the Six Gosvamis, including
Srila Rupa Gosvami, Srila Sanatana Gosvami, Raghunatha Dasa Gosvami, Jiva Gosvami, and their associates. I
offer my respectful obeisances unto Sri Advaita Acarya Prabhu, Sri Nityananda Prabhu, Sri Caitanya Mahaprabhu,
and all His devotees, headed by Srivasa Thakura. I then offer my respectful obeisances unto the lotus feet of Lord
Krsna, Srimati Radharani, and all the gopis, headed by Lalita and Vicakha."

Srila-prabhupada-pranati

nama om visnu-padaya krsna-presthayya bhu-tale
Srimate bhaktivedanta-svamin iti namine

namas te sarasvate deve gaura-vani-pracarine
nirvicesa-cunyavadi-paccatyay-deca-tarine
"I offer my respectful obeisances unto His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, who is very dear to Lord Krsna, having taken shelter at His lotus feet."

"Our respectful obeisances are unto you, O spiritual master, servant of Sarasvati Gosvami. You are kindly preaching the message of Lord Caitanyadeva and delivering the Western countries, which are filled with impersonalism and voidism."

**Srila-bhaktisiddhanta-sarasvati-pranati**

nama om visnu-padaya krsna-presthaya bhu-tale
Srimate bhaktisiddhanta-sarasvatiti namine

Sri-varsabhanavi-devi-dayitaya krpabdhaye
krsna-sambandha-vijyana-dayine prabhave namah

madhuryojjvala-premadhya-Sri-rupanuga-bhaktida-
Sri-gaura-karuna-cakti-vigrahaya namo 'stu te

namas te gaura-vani-
Sri-murtaye dina-tarine
rupanuga-viruddhapa-
siddhanta-dhvanta-harine

"I offer my respectful obeisances unto His Divine Grace Bhaktisiddhanta Sarasvati, who is very dear to Lord Krsna, having taken shelter at His lotus feet.

"I offer my respectful obeisances to Sri Varsabhanavi-devi-dayita dasa <another name of Srila Bhaktisiddhanta Sarasvati>, who is favored by Srimati Radharani and who is the ocean of transcendental mercy and the deliverer of the science of Krsna.

"I offer my respectful obeisances unto you, the personified energy of Sri Caitanya's mercy, who deliver devotional service which is enriched with conjugal love of Radha and Krsna, coming exactly in the line of revelation of Srila Rupa Gosvami.

"I offer my respectful obeisances unto you, who are the personified teachings of Lord Caitanya. You are the deliverer of the fallen souls. You do not tolerate any statement which is against the teachings of devotional service enunciated by Srila Rupa Gosvami."

**Srila-gaurakicora-pranati**

namo gaura-kicoraya saksad-vairagya-murtaye
vipralamba-rasambhode padambujaya te namah
"I offer my respectful obeisances unto Gaurakicora dasa Babaji Maharaja <the spiritual master of Bhaktisiddhanta Sarasvati>, who is renunciation personified. He is always merged in a feeling of separation and intense love of Krsna."

**Srila-bhaktivinoda-pranati**

namo bhaktivinodaya
sc-cid-ananda-namine
gaura-cakti-svarupaya rupanuga-varaya te

"I offer my respectful obeisances unto Saccidananda Bhaktivinoda, who is transcendental energy of Caitanya Mahaprabhu. He is a strict follower of the Gosvamis, headed by Srila Rupa."

**Srila-jagannatha-pranati**

gauravirbhave-bhumes tvam nirdesta saj-jana-priyah
vaisnava-sarvabhauma-
Sri-jagannathaya te namah

"I offer my respectful obeisances to Jagannatha dasa Babaji, who is respected by the entire Vaisnava community and who discovered the place where Lord Caitanya appeared."

**Sri-vaisnava-pranama**

vaycha-kalpa-tarubhyac ca krpa-sindhubhya eva ca
patitanam pavanaebhya vaisnavebhyo namo namah

"I offer my respectful obeisances unto all the Vaisnava devotees of the Lord. They are just like desire trees who can fulfill the desires of everyone, and they are full of compassion for the fallen conditioned souls."

**Sri-payca-tattva-pranama**

payca-tattvatmakam krsnam
bhakta-rupa-svarupakam
bhaktavataram bhaktakhyam namami bhakta-caktikam

I offer my obeisances unto the Supreme Lord, Krsna, who is nondifferent from His features as a devotee, devotional incarnation, devotional manifestation, pure devotee, and devotional energy."
Sri-nityananda-pranama

sagkarsanah karana-toya-cayi
garbhoda-cayi ca payodbhi-cayi
cesac ca yasyamca-kalah sa nitya-
nandakhya-ramah caranam mamastu

"May Sri Nityananda Rama be the object of my constant remembrance. Sagkarsana, Cesa Naga and the Visnus who lie on the Karana Ocean, Garbha Ocean and ocean of milk are His plenary portions and the portions of His plenary potions."

Sri-gauragga-pranama

namo maha-vadanyaya krsna-prema-pradayte
krsnaya krsna-caitanya-namne gaura-tvise namah

"O most munificent incarnation! You are Krsna Himself appearing as Sri Krsna Caitanya Mahaprabhu. You have assumed the golden color of Srimati Radharani, and You are widely distributing pure love of Krsna. We offer our respectful obeisances unto You."

Sri-baladeva-pranama

namas te halagraha
namas te musalayudha
namas te revati-kanta
namas te bhakta-vatsala

namas te dharani-dhara
namas te balinam strestha
pralambare namas te 'stu
ehī mam krsna-purvaja

Obeisances to You, O Upholder of the earth. Obeisances to You, O best of the strong. Obeisances to You, O enemy of Pralamba. Please come to me, older brother of Krsna."

Sri-krsna-pranama

he krsna karuna-sindho dina-bandho jagat-pate
gopeca gopika-kanta radha-kanta namo 'stu te

"O my dear Krsna, ocean of mercy, You are the friend of the distressed and the source of creation. You are the master of the cowherdmen and the lover of the gopis, especially Radharani. I offer my respectful obeisances unto You."

Sambandhadhdeva-pranama

jayatam suratau paggor
mama manda-mater gati
mat-sarvasva-padambhojau radha-madana-mohanau

"Glory to the all-merciful Radha and Madana-mohana! I am lame and ill advised, yet They are my directors, and Their lotus feet are everything to me."

Abhidheyadhdeva-pranama

divyad-vrndaranya-kalpa-drumadhah
Srimad-ratnagara-simhasana-sthau
Srimad-radha-Srila-govinda-devau
presthalibhih seyyamanau smarami

"In a temple of jewels in Vrndavana, underneath a desire tree, Sri Sri Radha-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my humble obeisances unto Them."

Prayojanadhdeva Pranama

Sriman rasa-rasarambhi vamci-vata-tata-sthitah
karsan venu-svanair gopir gopinathah Sriye 'stu nah

"Sri Srila Gopinatha, who originated the transcendental mellow of the rasa dance, stands on the shore in Vamcivata and attracts the attention of the cowherd damsels with the sound of His celebrated flute. May they all confer upon us their benediction."

Sri-radha-pranama

tapta-kaycana-gauraggi radhe vrndavanecvari
vrsabhanu-sute devi pranamami hari-priye
"I offer my respects to Radharani, whose bodily complexion is like molten gold and who is the Queen of Vrndavana. You are the daughter of King Vrsabhanu, and You are very dear to Lord Krsna."

**Payca-tattva Maha-mantra**

(jaya) Sri-krnasa-caitanya prabhuy-nityananda
Sri-advaita gadadhara Srvsasadi-gaura-bhaka-vrnda

**Hare Krsna Maha-mantra**

hare krsna hare krsna krsna krsna hare hare
hare rama hare rama rama rama hare hare

**Visnu-smarana**

One may chant the following verses after performing *purvagga-karma* and before worshiping the spiritual master. One may then chant the *maggala-canti*.

(om) yam brahma vedanta-vido vadanti
pare pradhanam purusam tathanye
vicvogateh karanam icvaram va
tasmai namo vighna-vinacaya

"Obeisances unto Him who is the destroyer of all obstacles, who the knowers of Vedanta desSribe as the Supreme Brahman, and who others desSribe as the *pradhana*, or totality of mundane elements. Some desSribe Him as the supreme male person, or *purusa*, while others desSribe Him as the Supreme Lord and the cause of the creation of the universe." (*Visnu Purana*)

om tad visnoh paramam padam sada pacyanti surayo divya caksur-atatam
tad vipraso vipanyavo jagrvamsah samindhate
visnor yat paramam padam

"Just as the sun's rays in the sky are extended to the mundane vision, so in the same way the wise and learned devotees always see the supreme abode of Lord Visnu. Because those highly praiseworthy and spiritually awake *brahmanas* are able to see the spiritual world, they are also able to reveal that supreme abode of Lord Visnu." (*Rg Veda* 1.22.20---21)

(om) madhavo madhavo vaci madhavo madhavo hrdi
smaranti sadhavah sarve sarva-karyesu madhavam
"Lord Madhava is in one's words and Lord Madhava is in one's heart. All the saintly persons remember Lord Madhava, the husband of the goddess of fortune, in all their undertakings." (Nrisimha Purana)

om krsno vai sac-cid-ananda-ghanah
krsna adi-purusah krsnah purusottamah
krsno ha u karmadi-mulam
krsnah sa ha sarvaih karyah
krsnah kakam krδ-adica-mukha-prabhupujyah
krsno 'nadis tasminn ajandantar-bahye
yan maggalam tal labhate krti

"Lord Krsna is the color of a new rain cloud, therefore He is compared to a transcendental cloud full of eternity, bliss and cognizance. He is the original and supreme person. He is the origin of all activities and the one and only Lord of all. He is the worshipful Lord of the best of demigods, the controller of Brahma, Visnu and Civa. Krsna is without any beginning. Whatever auspiciousness is found within or beyond this universe the devotee obtains in Krsna alone." (Krsna Up inspired, Rg Veda)

(om) hare krsna hare krsna
krsna krsna hare hare
hare rama hare rama
rama rama hare hare

Maggala-canti

One may hold aksata (raw rice mixed with tumeric or kugkuna) or flower petals in the right hand while chanting the following mantras, and then throw over the shoulder at the end.

(om) svasti no go vindah svasti no 'cyutantarau
svasti no vasudevo visnur dadhatu
svasti no narayano naro vai
svasti nah padmanabhah purusottamo dadhatu
svasti no vicvakseno vicvevarah
svasti no hris keco harir dadhatu
svasti no vinateyoh harih
svasti no 'yjana-suto hanur bhagavato dadhatu
svasti svasti su-maggalaik keco mahan
Sri-krsnah sac-cid-ananda-ghanah sarvecvarecvaro dadhatu
"May Lord Govinda, Acyuta, Ananta Cesa, Vasudeva and Lord Visnu bestow auspiciousness upon us. May Naras Narayana, Padmanabha and Purusottama bestow auspiciousness upon us. May Vicvaksena, the Lord of the universe, Hrsikeca and Lord Hari bestow auspiciousness upon us. May Garuda and the son of Ayjana, who is the great devotee of Lord Rama, Hanuman, bestow auspiciousness upon us. May the great and only Lord of auspiciousness, Sri Krsna, who is like a transcendental cloud full of eternity, knowledge, and bliss and who is the Lord of all the demigods, bestow upon us all prosperity and auspiciousness." (Krsna Upanisad, Rg Veda)

ekartu svasti me krsnah sarva-loke-cvare-cvarah
karsnadayac ca kurvantu svasti me loka-pavanah

"May Lord Krsna, the Lord of the demigods, the presiding controllers of all the worlds, bestow auspiciousness upon me. May His devotees, who are the saviors of all people, bestow benedictions of auspiciousness upon me." (Sammohana-tantra)
krsno mamaiva sarvatra svasti kuryat Sriya samam
tathaiva ca sada karsnih sarva-vighna-vinacanah

"May Lord Krsna along with His beloved Radha bring about prosperity and auspiciousness at all times. In the same way may the devotee of Krsna, who is able to destroy all obstacles, always bring about auspiciousness." (Visnu-yamala-samhita)

(om) hare krsna hare krsna
krsna krsna hare hare
hare rama hare rama
rama rama hare hare

**Guru-puja**
mukam karoti vacalam paghum lagghayate girim
yat-krpa tam aham vande Sri-gurum dina-taranam

"I offer my respectful obeisances unto my spiritual master, the deliverer of the fallen souls. His mercy turns the dumb into eloquent speakers and enables the lame to cross mountains."

nama-crestham manum api caci-putram atra svarupam
rupam tasyagrajam uru-purim mathurim gosthavatim
radha-kundam girivaram aho radhika-madhavacam
prapto yasya prathita-krpaya Sri-gurum tam nato ’smi

"I bow down to the beautiful lotus feet of my spiritual master, by whose causeless mercy I have obtained the supreme holy name, the divine mantra, the service of the son of Caci-mata, the association of Srila Svarupa
Damodara, Rupa Gosvami, and his older brother Sanatana Gosvami, the supreme abode of Mathura, the blissful abode of Vrndavana, the divine Radha-kunda and Govardhana Hill, and the desire within my heart for the loving service of Sri Radhika and Madhava in Vrndavana."

he guro jyana-da dina-bandho  
svananda-datah karunaika-sindho  
vrndavanasina hitavatara  
prasida radha-pranaya-pracara

"O spiritual master, O giver of divine wisdom, O friend of the fallen, you are the giver of your own bliss and you are the only ocean of mercy. Although dwelling in Vrndavana, you have descended for the welfare of fallen souls like myself and you are preaching the divine love of Radha for Krśna. Please be kind upon me."

**Atma-samarpana**

amco bhagavato 'smy aham sada daso 'smi sarvatha  
tat-kṛpapeksako nityam tat-pretha-sat karomi svam

"I am a tiny part and parcel of the Supreme Lord and I am always and in every way His eternal servant. As I am always hoping for His mercy and kindness, I offer myself to His most dear servitor, my spiritual master."

**Guru-pranama**

radha-sammukha-samsaktim sakhi-sagga-nivasinim  
tvam aham satatam vande madhavacraya-vigraham

"O spiritual master, I continually offer my obeisances unto you, who are always in the presence of Srimati Radharani and very much devoted to Her. You always reside in the association of Her confidantes, the gopis, and you are the abode of loving devotion to Krśna."

**Vaisnava-pranama**

vaycha-kalpa-tarubhyac ca kṛpa-sindhubhya eva ca  
patitanam pavanaḥbhyo vaisnavebhyo namo namah

"I offer my respectful obeisances unto all the Vaisnava devotees of the Lord. They are just like desire trees who can fulfill the desires of everyone. They are oceans of mercy and are the purifiers of the fallen souls."

**Gauragga-puja**
**Navadvipa-dhyana**

svardhunyac caru-tire sphuritam ati-brhat-kurma-prsthabha-gatram
ramyaramavrtam san-manika-maha-sadma-sagghah paritam
nityam pratyaloydyat-pranaya-bhora-lasat-ksna-sagkirtanadhyam
Sri-vrndatavy-abhinam tri-jagad-anupamam Sri-navadvipam ide

"I praise that holy dhama, Navadvipa, which, being entirely non-different from Sri Vrndavana, is completely different from the material world consisting of the three planetary systems. It is situated on the gorgeous banks of the Ganges covered by beautiful groves and gardens appearing in form like the back of a gigantic turtle. There are situated there many great palatial houses made of gold bedecked with brilliant jewels, where ksna-sagkirtana is always being performed in the mellow of ecstatic love."

**Gauragga-stuti**

dhyeyam sada paribhava-ghnam abhista-doham
tirhaspadam civa-viriyci-nutam caranyam
bhryarti-ham pranata-pala bhadvdhi-potam
vande maha-purusa te caranaravindam

"O Supreme Personality of Godhead, O protector of the surrendered souls, You are now playing the role of Your own devotee, and Your lotus feet are the only object of perpetual meditation for the pure living entities. They destroy the material existence of the living entity. They are the fulfiller of all desires, the abode of all holy places, worshipable even by Lord Brahma and Lord Civa, the shelter of all that exists, the destroyer of the troubles of Your devotees and the only boat for crossing over the ocean of material existence. Therefore I offer my obeisances unto Your lotus feet." (S.B. 11.5.33)

tyaktva sudustyaja-surepsita-rajya-laksmim
dharmistha arya-vacasa yad agad aranyam
maya-mrgam dayitayepsitam anvadhavad
vande maha-purusa te caranaravindam

"O Mahaprabhu, You have given up the goddess of fortune (Your wife), whose glance is desired by the great demigods, and who is the most difficult attachment to renounce. In order to keep the word of some brahma's curse, You have gone to the forest. Thus to show Your great mercy to the helpless living entities who are following Maya - the illusory energy - You have chased after them to give them Your own devotional service. Therefore I offer my humble obeisances unto Your lotus feet." (S.B. 11.5.34)

**Payca-tattva-pranama**

payca-tattvatmakam krsnam
bhakta-rupa-svarupakam
bhaktavataram bhaktakhyam namami bhakta-caktikam

"I bow down to Lord Krsna, who appears as a devotee (Lord Caitanya), as His personal expansion (Sri Nityananda), His incarnation (Sri Advaita), His devotee (Sri Srivasa), and His energy (Sri Gadadhara), and who is the source of strenth for the devotees." (Cc. Adi 1.14)

ananda-lila-maya-vigrahaya
hemabha-divyac-chavi-sundaraya
tasmai maha-prema-rasa-pradayat
caitanya-candra namo namas te

"Obeisances unto Him, Sri Caitanya-candra, the giver of the mellow of the highest love of Godhead, who is the embodiment of blissful pastimes, and who is so beautiful, having a dazzling luster, like gold." (Caitanya-candramrita)

namo maha-vadanyaya krsna-prema-pradayat
krsnaya krsna-caitanya-namne gaura-tvise namah

"O most munificent incarnation! You are Krsna Himself appearing as Sri Krsna Caitanya Mahaprabhu. You have assumed the golden color of Srimati Radharani, and You are widely distributing pure love of Krsna. We offer our respectful obeisances unto You." (Cc. Madhya 19.53)

Nityananda-pranama

nityanandam aham naumi sarvananda-karam parm
hari-nama-pradam devam avadhuta-ciromanim

"I bow down to the Supreme Lord Nityananda Prabhu, who is the awardeer of the highest joy to all, the bestower of the holy name and the crest jewel of all paramahamsa mendicants."
<see also Cc. Adi 1.7-11>

vande Sri-krsna-caitanya-nityananda Sahodita
gaudodaye puspavantau
citrau cam-dau tamo-nudau

"I offer my respectful obeisances unto Sri Krsna Caitanya and Lord Nityananda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauda to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all."
Radha-krṣṇa-puja

Radha-krṣṇa-dhyana

sat-pundarika-nayanam meghabham vaidyutambaram
dvi-bhujaṃ jyana-mudradhyam
vana-malinam icvaram
divyālagkanopetam sakhibhī parivestitam
cid-ananda-ghanam krṣṇam radhāgītā-vigraham

Sri-krṣṇam Sri-ghanam-cyamam
purnananda-kalevaram
dvi-bhujaṃ sarva-devecam radhāgītā-vigraham

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

Krṣṇa-pranama

om namo vicva-rupaya vicva-sthity-anta-hetave
vicevevaraya vicvaya govindaya namo namah

"Lord Brahma, speaking to the great sages and saints, prayed to Lord Krṣṇa as follows: I offer my humble obeisances to Lord Krṣṇa, who is the giver of pleasure to the cows, whose external form is the form of the universe, who is the cause of the maintenance and dissolution of the material universe, and who is the Lord of the universe."

namo vijyana-rupaya paramananda-rupine
krṣṇaya gopi-nathaya govindaya namo namah

"I offer my obeisances to Lord Krṣṇa, who is the giver of pleasure to the cows, who is the Lord of the gopis and who is the embodiment of unlimited knowledge and the highest bliss."

namah kamala-netraya
namah kamala-maline
namah kamala-nabhaya kamala-pataye namah
"I offer my obeisances to Krsna, who possesses lotus-petal eyes, who wears a garland of sweet-smelling lotus flowers, who has a lotus navel and who is the Lord of the gopis, who are as beautiful as lotus flowers."

barhapidabhiramaya ramayakuntha-medhase
rama-manasa-hamsaya govindaya namo namah

"I offer my obeisances to Lord Govinda, who looks very beautiful wearing a peacock feather upon His head. His plenary expansion is Lord Ramacandra, His intelligence is eternal and ever-fresh, and He is the swan that swims in the mind of Laksmi-devi."

ekamsa-vamca-vinacaya keci-canura-ghatine
vrsabha-dhvaja-vandyaya
partha-sarathaye namah

"I offer my obeisances unto Krsna, who is the destroyer of the dynasties of demons headed by King Kamsa. He is the slayer of the Keci demon and the wrestler Canura. He is offered prayers by Lord Civa, whose chariot flag is marked with the insignia of Nandi, the bull, and He is the chariot driver of the son of Prtha, Arjuna."

venu-vadana-cilaya
gopolayahi-mardine
kalindi-kula-lolaya
lola-kundala-valgave
[??dharine??]

"I offer my obeisances to Krsna, who is accustomed to playing on a flute, who is the protector of the cows and the chasîhiser of the Kaliya serpent. He is fond of wandering here and there on the banks of the Yamuna and He is beautified by wearing swinging earrings."

ballavi-vadanambhoja-
maline nrya-caline
namah pranata-palaya
Sri-krsnaya namo namah

"I offer my obeisances again and again unto Sri Krsna, who wears a garland of kisses from the lotus mouths of the gopis. He is conversant with the art of dancing and is the protector of the surrendered souls."

namah papa-pranacaya govardhana-dharaya ca
putana-jivitantaya
trnavartasu-harine
"I offer my obeisances unto Lord Krsna, who is the destroyer of the sins of the fallen souls. He is the lifter of Govardhana Hill, He brought about the end to the life of Putana and He took away the life of the demon Trnavarta."

niskalaya vimohaya
uddhayacuddha-vairine
advitiyaya mahate
Sri-ksnaya namo namah

"I offer my humble obeisances again and again unto the great Lord Krsna, who is beyond the illusion of Maya and from whom that illusion comes. He is the supreme pure, the enemy of the demons and is one without a second."

prasida paramananda
prasida paramecvara
adhi-vyadhi-bhujaggena dastam mam uddhara prabho

"O Supreme Lord, O reservoir of the highest pleasure, be pleased upon me. I have been bitten by the poisonous snake of mental and bodily miseries. Therefore, O Lord, please deliver me."

Sri-ksna rukmini-kanta
gopi-jana-manohara
samsara-sagare magnam
mam uddhara jagad-guro

"O Lord Krsna, O lover of Rukmini, O attractor of the minds of the gopis, please uplift me, for I am immersed in the ocean of birth and death, O spiritual preceptor of the universe."

kecava kleca-harana narayana janardana
govinda paramananda
mam samuddhara madhava

"O Lord Kecava, O destroyer of the three-fold miseries, O only refuge of all souls, O destroyer of the Jana demons, O Govinda, O reservoir of pleasure, please uplift me who am fallen, O husband of the goddess of fortune."

**Radha-pranama**

radha rasecvari ramya rama ca paramatmanah
rasodbhava krsna-kanta krsna-vaksa-sthala-sthita
"Beautiful Srimati Radharani is the queen and the origin of the rasa dance. She is the giver of pleasure to Krsna, who is the Supersoul in the hearts of all. She is the lover of Krsna and is always situated upon the chest of the Lord."

krsna-pranadhidevi ca maha-visnoh prasur api
sarvadya visnu-maya ca satya nitya sanatani

"She is the presiding Deity of Krsna's very life, and She is the first of all persons, the energy of Lord Visnu, the embodiment of truthfulness - eternal and ever-youthful."

brahma-svarupa parama nirlipta nirguna para
vrnda vrndavane tvam ca viraja-tata-vasini

"Her form is spiritual, therefore She is transcendental and beyond mundane qualities. She is divine energy and is unattached. O Radha, in Vrndavana You are the leader of the gopis, and You reside on the banks of the Viraja River."

goloka-vasini gopi gopica gopa-matrka
sananda paramananda
nanda-nandana-kamini

"She is a resident of Goloka Vrndavana and is a cowherd damsel. She is the queen of the gopis and the divine mother of the cowherd boys. She is joyful and always experiencing the highest bliss, and She incites lusty desires in the heart of the son of Nanda."

vrsabhanu-suta canta kanta purnatama tatha
kamya kalavati-kanya tirtha-puta sati cubha

"Radha is the daughter of Maharaja Vrsabhanu. She is very peaceful and lovely. She is completely contented and fulfilled, very pleasing and is the daughter of Kalavati. She is the purifier of the tirthas and She is most auspicious and chaste to Lord Krsna."

samsara-sagare ghore bhitam mam caranagatam
sarvebhyo 'pi vinirmuktam kuru radhe surecvari

"O Radha, I have fallen into the horrible ocean of birth and death and am frightened, but I am seeking Your shelter. O Queen of the demigods, please free me from all fears."

tvat-pada-padma-yugale
pada-padmalayarcite
dehi mahyam param bhaktim krsnena parisevite

"O Radhika, please give me transcendental devotional service to Your lotus feet, which are worshiped by Lord Brahma and Laksmi, and which are served even by Lord Krsna."

tapta-kaycana-gauraggi radhe vrndavanecvari
vrsabhanu-sute devi pranamami hari-priye

"O Srimati Radharani, I offer my respects to You whose bodily complexion is like molten gold. O Goddess, You are the queen of Vrndavana. You are the daughter of King Vrsabhanu, and are very dear to Lord Krsna."

maha-bhava-svarupa tvam krsna-priya-varyasi
prema-bhakti-prade devi radhike tvam namamy aham

"O Srimati Radharani, You are the exalted form of maha-bhava, therefore You are the most dear to Krsna. O Goddess, You alone are able to bestow pure love for the Supreme Lord; therefore I offer my humble obeisances unto You."

Pradaksina-mantras (may be chanted while circumambulating the Deity)

yani kani ca papani janmantara-krtani ca
tani tani vinacyantu pradaksinah pade pade

pradaksina-trayam deva prayatnena maya krtam
tena papani sarvani vinacaya namo 'stu te
damodara padmanabha cagkha-caakra-gada-dhara
pradaksinam karicyami kalpa-sadhana me prabho
<translation>

Caranamrta-grahana-mantras (may be chanted while accepting caranamrta)

akala-mrtyu-haranam
sarva-vyadhi-vinacanam
visnoh padodakam pitva cirasa dharayamy aham

"Having drunk the water from the lotus feet of Lord Visnu, which destroys all disease and takes away the chance of dying untimely, I hold that water on my head."
acesa-kleca-nihcesa-karanam cuddha-bhakti-dam
guroh padodakam pitva cirasa dharayamy aham

"Having drunk the water from the lotus feet of the spiritual master, which bestows pure devotional service and causes the destruction of unlimited troubles, I take that water on my head."

acesa-kleca-nihcesa- karanam cuddha-bhakti-dam
gaura-padodakam pitva cirasa dharayamy aham

"Having drunk the water from the lotus feet of Sri Caitanya Mahaprabhu, which bestows pure devotional service and causes the destruction of unlimited troubles and pains, I take that water on my head."

**Upacara-mantras**

*Cagkha* (may be chanted when establishing the *cagkha*, or before blowing the *cagkha* before bathing or *arati*)

tvam pura sagarotpanno visnuna vidhtah kare
manitah sarva-devaic ca paycajanya namo 'stu te

"O Paycajanya, let all obeisances be unto you. In ancient days you were born from the ocean and were seized by the hand of Lord Visnu, and thus you are honored by all the demigods."

tava nadena jimuta vitrasyanti surasurah
cacagka-yuta-diptabha paycajanya namo 'stu te

"O Paycajanya, let all obeisances be unto you. O you who are endowed with a brilliant color like the moon, because of your roaring sound the mountains, clouds, demigods and demons tremble in fright."

garbha devari-narinam vilayante sahasradha
tava nadena patale paycajanya namo 'stu te

"O Paycajanya, let all obeisances be unto you. By your roaring sound, in the lower planetary systems the wombs of the demons' wives are destroyed into thousands of pieces."

**Ghanta** (may be chanted when installing the bell or before using the bell for *arati*)

sarva-vadya-mayi ghante deva-devasya vallabhe
tvam vina naiva sarvesam cubham bhavati cobbhane
"O beautiful bell, O one who is dear to the God of gods, Sri Krsna, you embody the sweet sound of all music. Without you there is no auspiciousness for anyone."

Prior to offering the upacaras, the appropriate upacara-mantras may be chanted:

Asana

sarvantar-yamine deva
sarva-bijam idam tatah
atma-sthaya param cuddham asanam kalpayamy aham

"O Lord, I offer unto You, the Paramatma of all beings, yet existing independently, this purest of seats, which is the seed of all things."

Svagata

krtarthisugrito 'smi sa-phalam jivitam tu me
yad agato 'si devesa
cid-ananda-mayavyaya

"My life has become successful because You have come, Lord of Lords, full of eternity, knowledge and bliss."

Padya

yad-bhakti-lesa-samparkat paramananda-samplavah
tasya te paramecana
padyam cuddhaya kalpate

"O Supreme Lord, I have made this footwash for my purification. Just by one particle of devotion to You, there is a flood of supreme bliss."

Arghya

tapa-traya-haram divyam paramananda-laksanam
tapa-traya-vimoksaya tavarghyam kalpayamy aham

"I offer You arghya for my liberation from the three material miseries. This arghya has the capacity to give relief from the three miseries as it is full of transcendental bliss."
Acamaniya

vedanam api vedaya devanam devatatmane
acamam kalpayamica cuddhanam cuddhi-hetave

"I offer this acamana, which purifies what is already pure, unto You, the personification of the Vedas and Lord of the devatas."

Madhuparka

sarva-kalmasa-hanaya paripurnam svadhatmakam
madhuparkam imam deva kalpayami prasida me

"O Lord, I offer this madhuparka, which is perfect and pure, for destroying all impurities. Have mercy on me."

Punar-acamaniyam

ucchisto 'py acucir vapi yasya smarana-matratah
cuddhim apnoti tasmai te punar-acamaniyakam

"I offer this acamana to You, by remembrance of whom even an unclean person can attain purity."

Snana

paramananda-bodhabdhi- nimagna-nija-murtaye
saggopaggam idam snanam kalpayamy aham ica te

"O ocean of supreme bliss and consciousness, I offer this bath which is a collection of all other offerings, to You who are fixed in Your own form."

Vastra

maya citra-patacchanna-
nija guhyoru-tejase
niravarana-vijyana
vasam te kalpayamy aham
"I offer this cloth of manifested knowledge to you, O Lord, whose effulgent lower body is covered by a cloth of attractive illusion."

_Uttariya-vastra (upper cloth)_

yam aSritya maha-maya jagat sammohani sada
tasmai te paramecaya kalpayamy uttariyakam

"I offer this upper cloth to the Supreme Lord, under whose shelter Maha-maya bewilders the _jīvas._"

_Upavīta_

yasya cakti-trayenedam samprotam akhilam jagat
yajye sutrasya tasmai te yajya-sutram prakalpayet

"I offer this _yajya-sutra_ unto You. You are the thread by which, along with Your three energies You pervade and control the whole universe."

_Abharanani_

svabhava-sundaraggaya satyasatyacrayaya te
bhusanani vicitrani kalpayamy amararcita

"O Lord, I offer these splendid ornaments to You, the shelter of both the eternal and the temporary, whose body is by nature beauty personified."

_Gandha_

paramananda-saurabhya- paripurna-dig-antaram
grhana paramam gandham krpaya paramecvara

"Please mercifully accept this fine gandha which fills all directions with blissful fragrance."

_Tulasi and Puspa_

turiya-guna-sampannam nana-guna-manoḥaram
ananda-saurabhah puspam gṛhyatam idam uttamam
"Please accept this flower (and tulasi leaves) with bliss, filled with enchanting and divine qualities."

Dhupa

vanaspati-rasotpanno
gandhadhyo gandha uttamah
aghreyah sarva-devanam
dhupo 'yam pratigrhyatam

"O Lord, please accept this incense, which is very sweet smelling for all the demigods. It provides the best of all aromas, being endowed with the fragrance produced from the sap of the king of trees."

Dipa

sva-prakaco maha-tejah sarvatas timirapahah
sa-bahyabhyantara-jyotir dipo 'yam pratigrhyatam

"O Lord, please accept this lamp of great effulgence, which lights both internally and externally, revealing everything clearly and destroying darkness everywhere."

Naivedya

om nivedayami bhavate grhanedam havir hare

"O Lord, please accept this offering."

Tambula

tambulam ca sakarpuram sugandha-dravyam aSritam
naga-valli-dalair yuktam grhana vara-do bhava

"Please accept this tambula mixed with camphor and fragrant materials wrapped in leaves of the naga plant. Please bestow Your blessings."

Paycamrta-mantras (may be chanted over the respective containers of paycamrta after chanting the Deity's mula-mantra eight times over them, before bathing the Deity)

Milk
om payah prthivyam paya osadhisu payo divyantarikse payodha payasvati pradicah santu mahyam.

Yogurt

om dadhi-kravno akarisam jisnor acvasya vajinah surabhino mukhakarat prana ayumsi tarisat.

Ghee

om ghrtam ghrt-pavanah pibata vasam vasa pavanah pibatantariksasya havir asi svaha dicah pradica adico vidica uddico digbhyah svaha.

Honey

om madhu vata rtayate madhu ksaranti sindhavo madhvir nah santv osadhir madhu-naktam utosaso madhumat parthivam rajah madhu dyaur astu nah pita madhuman no vanaspatir madhuman astu suryo madhvir gavo bhavantu nah. om madhu om madhu om madhu.

Sugar water

om apam rasam udvayasam surye cantam samahitam apam rasasya yo rasas tam vo grhnamy uttamupayama grhito 'sindraya justam grhnamy esa te yonir indraya te justatamam.

Additional Dhyana-mantras

Nityananda-dhyana

mattebhendra-vindi-sundara-gatim Sri-pada-nindivara-?
Sri-ni??-cyama-sad?ambaram tanu-ruca sandhyendu-sammardakam
premodghuma-cukayja-khayjana-madajin-netra-hasyananam
nityanandam aham smarami satatam bhusojjvalagga-Sriyam

"May I always remember the smiling faced form of Sri Nityananda Rama, whose attractive gait ridicules even that of an elephant, whose cloth is as beautiful as the blue lotus, whose bodily effulgence defeats the splendor of the rising moon at sunset, and whose love-filled rolling eyes defeat the pride of a darting hummingbird."

Narayana-dhyana

(om) dhyeyah sada savitr-mandala-madhya-varti
narayanah sarasijasana-sannivistah
keyura-van kanaka-kundala-van kiriti
harir hiranmaya-vapur dhvrt-cagkh-cakrah

"Lord Narayana is seated on a lotus flower asana within the sun globe. He wears a crown, golden earrings and arm bands of silver on His golden body, and in His hands He holds a white conchshell and a Sudaracana disc weapon. Because of all of this He is ever enchanting and captivating to the mind. One should always meditate upon the Lord in this way." (Ṛg Veda Samhitā)

**Krsna-balarama-dhyana**

dadarca krsnam ramam ca vraje go-dohanam gatau
pita-nilambara-dharau carad-amburuheksanau

kicorau cyamala-cvetau Sri-niketau brhad-bhujau
su-mukhau sundara-varau
bala-dvirada-vikramau

dhvaja-vajrakucambhojaic cihnitair agghribhir vrajam
cobhayantau mahatmanav sanukroca-smiteksanau

udara-rucira-kruidau sravignau vana-malinau
punya-gandhanuliptaggau snatau viraja-vasasau

pradhana-purusav adyau jagad-dhetu jagat-pati
avatirnau jagaty-arte svamcena bala-kecavau

dico vitimira rajan kurvanau prabhaya svaya
yatha marakatah cailo raupyas ca kanakacitau

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

mimamsamanasya samutthito 'grato
nrsimha-rupas tad alam bhayanakam
pratapta-camikara-canda-locanam
sphurat-sata-kecara-jrmbhitananam

divisprcat kayam adirgha-pivara-
grivoru-vaksah-sthalam alpa-madhyamam

candramcu-gauric churitam tanuruhair
visag bhujanika-catam nakhayudham
durasadam sarva-nijetayudha-
praveka-vidravita-daitya-danavam

"Hiranyakacipu studied the form of the Lord, trying to decide who the form of Nrsimhadeva standing before him was. The Lord's form was extremely fearsome because of His angry eyes, which resembled molten gold; His shining mane, which expanded the dimensions of His fearful face; His deadly teeth; and His razor-sharp tongue, which moved about like a dueling sword. His ears were erect and motionless, and His nostrils and gaping mouth appeared like caves of a mountain. His jaws parted fearfully, and His entire body touched the sky. His neck was very short and thick, His chest broad, His waist thin, and the hairs on His body as white as the rays of the moon. His arms, which resembled flanks of soldiers, spread in all directions as He killed the demons, rogues and atheists with His conchshell, disc, club, lotus and other natural weapons." *(Bhag. 7.8.19-22)*

**Jagannathastaka**

1.
kadacit kalindi-tata-vipina-saggituka-ravo
mudabhiri-nari-vadana-kamalasvada-madhupah
rama-cambhu-brahmamara-pati-ganecarci-pado
jagannathah svami nayana-patha-gami bhavatu me

"Sometimes in great happiness Lord Jagannatha, with His flute, makes a loud concert in the groves on the banks of the Yamuna. He is like a bumblebee who tastes the beautiful lotus-like faces of the cowherd damsels of Vraja, and
His lotus feet are worshiped by great personalities such as Laksmi, Civa, Brahma, Indra and Ganeca. May that Jagannatha Svami be the object of my vision.

2.
bhuje savye venum cirasi cikhi-pucham kati-tate
dukulam netran te sahacara-kataksam vidadhat
sada Srimad-vrndavana-vasati-lila-paricayo
jagannathah svami nayana-patha-gami bhavatu me

"In His left hand Lord Jagannatha holds a flute. On His head He wears the feathers of peacocks and on His hips He wears fine yellow silken cloth. Out of the corners of His eyes He bestows sidelong glances upon His loving devotees and he always reveals Himself through His pastimes in His divine abode of Vrndavana. May that Jagannatha Svami be the object of my vision."

3.
mahambodhes tire kanaka-rucire nila-cikhare
vasan prasadantah sahaja-balabhadrena balina
subhadra-madhya-sthah sakala-sura-sevavasara-do
jagannathah svami nayana-patha-gami bhavatu me

"Residing on the shore of the great ocean, within a large palace situated upon the crest of the brilliant, golden Nilacala Hill, along with His powerful brother Balabhadra, and in the middle of Them His sister Subhadra, Lord Jagannatha bestows the opportunity for devotional service upon all godly souls. May that Jagannatha Svami be the object of my vision."

4.
krpa-paravarah sajala-jalada-creni-rciroy
rama-vani-ramah sphurad-amala-pagkeruha-mukhah
surendra aradhya cruti-gana-cikha-gita-carito
jagannathah svami nayana-patha-gami bhavatu me

"Lord Jagannatha is an ocean of mercy and He is beautiful like a row of blackish rain clouds. He is the storehouse of bliss for Laksmi and Sarasvati, and His face is like a spotless full-blown lotus. He is worshiped by the best of demigods and sages, and His glories are sung by the Upanisads. May that Jagannatha Svami be the object of my vision."

5.
ratharudho gacchan pathi militia-bhudeva-patalaih
stuti-pradurbhavam prati-padam upakarnya sadayah
daya-sindhur bandhuh sakala-jagatam sindhu-sutaya
jagannathah svami nayana-patha-gami bhavatu me

"When Lord Jagannatha is on His Ratha-yatra cart and is moving along the road, at every step there is a loud presentation of prayers and songs chanted by large assemblies of brahmanas. Hearing their hymns Lord Jagannatha is very favorably disposed towards them. He is the ocean of mercy and the true friend of all the worlds. May that Jagannatha Svami, along with His consort Laksmi, who was born from the ocean of nectar, be the object of my vision."

6.
para-brahmapidah kuvalaya-dalotphulla-nayano
nivasi-niladrau-nihita-carano 'nanta-cirasai
rasanando-radha-sarasa-vapur-aliganna-sukho
jagannathah svami nayana-patha-gami bhavatu me

"He is the ornament of the head of Lord Brahma and His eyes are like the full-blown petals of the lotus. He resides on the Nilacala Hill, and His lotus feet are placed on the heads of Anantadeva. Lord Jagannatha is overwhelmed by the mellowes of love and He becomes joyful in the embracing of the body of Srimati Radharani, which is like a cool pond. May that Jagannatha Svami be the object of my vision."

7.
na vai yace rajyam na ca kanaka-manikya-vibhavam
na yace 'ham ramyam sakala-jana-kamyam vara-vadhum
sada kale kale pramatha-patina gita-carito
jagannathah svami nayana-patha-gami bhavatu me

"I do not pray for a kingdom, nor for gold, rubies, and wealth. I do not ask for an excellent and beautiful wife as desired by all men. I simply pray that Jagannatha Svami, whose glories are always sung by Lord Civa, be the constant object of my vision."

8.
hara tvam samsaram druta-taram asaram sura-pate
hara tvam papanam vitatim aparam yadava-pate
aho dine 'natho nihita-carano niccitam idam
jagannathah svami nayana-patha-gami bhavatu me

"O Lord of the demigods, please quickly remove this useless material existence I am undergoing. O Lord of the Yadus, please destroy this vast ocean of sins which has no shore. Alas, this is certain that Lord Jagannatha's lotus feet are bestowed upon those who feel themselves fallen and have no shelter in this world but Him. May that Jagannatha Svami be the object of my vision."

Prayers to the Holy Dhama
**Navadvipa-pranama-mantra:**

navina-Sri-bhaktim nava-kanaka-gaura-krti-patim
navarany-a-creni-nava-sura-saridvat balitam
navina-Sri-radha-hari-rasa-mayotkirtana-vidhim
navadvipam vande nava-karunamadhyan nava-rucim
<translation:>

**Vrndavana-pranama-mantra:**

ananda-vrnda-paritundila- mandiraya
ananda-vrnda-parinandita- nanda-putram
govinda-sundara-vadhu-parinanditam tad
vrndavanam madhura-murtam aham namami
<translation:>

**Govardhana-pranama-mantra:**

saptaham evacyuta-hasta-padmake
bhrhggayamanam?? phala-mula-kandaraih
samsekyamanam? harim atma-vrndakair
govardhanam tam cirasa namami
<translation:>

**Additional Prayers**

One may begin reciting *stuti* with this verse:

ariradhayisuh krsnam vacam jagadica yam
taya vyasa-samasinya priyatam madhusudanah

"With the desire to worship Krsna, I am eager to recite some words of praise. May Madhusudana be pleased by these words, brief or extensive as they may be."

One may finish *stuti* verses with this verse:

iti vidya tapo-yonir
ayonir visnu iritah
vag-yajyenarcito devah priyatam me janardanah

"May Lord Janardana, the unborn Lord Visnu, the cause of all knowledge and austerity, who has now been worshiped by this saSriifice of words, be pleased with me."

**Guru-parampara-pranama**

Note: The guru-parampara- pranama may be chanted at one of four times during the puja - 1) with guru-namaskara, before entering the Deity room; 2) with guru-pagkti-namaskara, before bhuta-cuddhi; 3) with guru-parampara-puja, as part of pitha-puja; or 4) at the end of guru-puja (prior to gauragga-puja) as the sixteenth item, pranama.

**Sri-guru-pranama**

om ajaya-timirandhasya jyanayjana-calakaya
caksur unmittelam yena tasmai Sri-gurave namah

"I offer my respectful obeisances unto my spiritual master, who has opened my eyes, which were blinded by the darkness of ignorance, with the torchlight of knowledge."

**Sri-rupa-pranama**

Sri-caitanya-man’-bhistam
sthapatam yena bhu-tale
svayam rupah kada mahyam dadati sva-padantikam

"When will Srila Rupa Gosvami Prabhupada, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?"

**Mangalarana**

vande 'ham Sri-guroh Sri-yuta-pada-kalam Sri-gurun vaisnavam ca
Sri-rupam sagrajatam saha-gana-raghunathanvitatam tam sa-jivam
sadvatam savadhitam parijana-sahitam krsna-caitanya-devam
Sri-radha-krsna-padan saha-gana-lalita-Sri-vicakhanvita'm ca

"I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaisnavas and unto the Six Gosvamis, including Srila Rupa Gosvami, Srila Sanatana Gosvami, Raghunatha Dasa Gosvami, Jiva Gosvami, and their associates. I offer my respectful obeisances unto Sri Advaita Acarya Prabhu, Sri Nityananda Prabhu, Sri Caitanya Mahaprabhu, and all His devotees, headed by Srivasa Thakura. I then offer my respectful obeisances unto the lotus feet of Lord Krsna, Srimati Radharani, and all the gopis, headed by Lalita and Vicakha."

**Srila-prabhupada-pranati**

nama om visnu-padaya krsna-prestha'ya bhu-tale
Srimate bhaktivedanta-svamin iti namine

namas te sarasvate deve gaura-vani-pracarine
nirvicesa-cunyavadi-paccatyadeca-tarine

"I offer my respectful obeisances unto His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, who is very dear to Lord Krsna, having taken shelter at His lotus feet."

"Our respectful obeisances are unto you, O spiritual master, servant of Sarasvati Gosvami. You are kindly preaching the message of Lord Caitanya-deva and delivering the Western countries, which are filled with impersonalism and voidism."
Srila-bhaktisiddhanta-sarasvati-pranati

nama om visnu-padaya krsna-presthayam bhu-tal
tSrimate bhaktisiddhanta-sarasvatitii namam

Sri-varsabhanavi-devi-dayitaya krpabdhaye
krsna-sambandha-vijyana-dayine prabhaye namah

madhuryoijvala-premadhya-Sri-rupanuga-bhaktida-
Sri-gaura-karuna-cakti-vigrahaya namo 'stu te

namas te gaura-vani-
Sri-murtaye dinatrine
rupanuga-viruddhapa-
siddhanta-dhvanta-harine

"I offer my respectful obeisances unto His Divine Grace Bhaktisiddhanta Sarasvati, who is very dear to Lord Krsna, having taken shelter at His lotus feet.  
"I offer my respectful obeisances to Sri Varsabhanavi-devi-dayita dasa <another name of Srila Bhaktisiddhanta Sarasvati>, who is favored by Srimati Radharani and who is the ocean of transcendental mercy and the deliverer of the science of Krsna.  
"I offer my respectful obeisances unto you, the personified energy of Sri Caitanya's mercy, who deliver devotional service which is enriched with conjugal love of Radha and Krsna, coming exactly in the line of revelation of Srila Rupa Gosvami.  
"I offer my respectful obeisances unto you, who are the personified teachings of Lord Caitanya. You are the deliverer of the fallen souls. You do not tolerate any statement which is against the teachings of devotional service enunciated by Srila Rupa Gosvami."

Srila-gaurakicora-pranati

namo gaura-kicoraya saksad-vairagya-murtaye
vipralambha-rasambhode padambujaya te namah

"I offer my respectful obeisances unto Gaurakicora dasa Babaji Maharaja <the spiritual master of Bhaktisiddhanta Sarasvati>, who is renunciation personified. He is always merged in a feeling of separation and intense love of Krsna."

Srila-bhaktivinoda-pranati

namo bhaktivinodaya
sc-cid-ananda-namine
gaura-cakti-svarupaya rupanuga-varaya te

"I offer my respectful obeisances unto Saccidananda Bhaktivinoda, who is transcendental energy of Caitanya Mahaprabhu. He is a strict follower of the Gosvamis, headed by Srila Rupa."

Srila-jagannatha-pranati

gauravirbhava-bhumes tvam nirdesta saj-jana-priyah
vaisnava-sarvabhauma-
Sri-jagannathaya te namah

"I offer my respectful obeisances to Jagannatha dasa Babaji, who is respected by the entire Vaisnava community and who discovered the place where Lord Caitanya appeared."
Sri-vaishnava-pranama

vaycha-kalpa-tarubhyac ca krpa-sindhubhya eva ca
patitana pracana pavanabhyo vaisnavabhyo namo namah

"I offer my respectful obeisances unto all the Vaisnava devotees of the Lord. They are just like desire trees who can fulfill the desires of everyone, and they are full of compassion for the fallen conditioned souls."

Sri-payca-tattva-pranama

payca-tattvatmakam krsnam
bhakta-rupa-svarupakam
bhaktavataram bhaktakhyam namami bhakta-caktikam

I offer my obeisances unto the Supreme Lord, Krsna, who is nondifferent from His features as a devotee, devotional incarnation, devotional manifestation, pure devotee, and devotional energy."

Sri-нятиеnda-pranama

sagkarsanah karana-toya-cayi
garbhoda-cayi ca payodbhii-cayi
cesar ca yasyamca-kala sa nitya-
nandakhyra-ramah caranam mamastu

"May Sri Nityananda Rama be the object of my constant remembrance. Sagkarsana, Cesa Naga and the Visnus who lie on the Karana Ocean, Garbha Ocean and ocean of milk are His plenary portions and the portions of His plenary portions."

Sri-gauragga-pranama

namo maha-vadanyaya krsna-prema-pradaya te
krsnaya krsna-caitanya-namne gaura-tvise namah

"O most munificent incarnation! You are Krsna Himself appearing as Sri Krsna Caitanya Mahaprabhu. You have assumed the golden color of Srimati Radharani, and You are widely distributing pure love of Krsna. We offer our respectful obeisances unto You."

Sri-baladeva-pranama

namas te halagraha
namas te musalayudha
namas te revati-kanta
namas te bhakta-vatsala

namas te dharani-dhara namas te balinam strestha
pralambare namas te 'stu
ehi mam krsna-purvaaya
<translations>

Sri-kr'sna-pranama

he krsna karuna-sindho dina-bandho jagat-pate
gopeca gopika-kanta radha-kanta namo 'stu te
"O my dear Krsna, ocean of mercy, You are the friend of the distressed and the source of creation. You are the master of the cowherdmen and the lover of the gopis, especially Radharani. I offer my respectful obeisances unto You."

Sambandhadhdevapranama
jayatam suratou paggou
mama manda-mater gati
mat-sarvasva-padambhojau radha-madana-mohanau

"Glory to the all-merciful Radha and Madana-mohana! I am lame and ill advised, yet They are my directors, and Their lotus feet are everything to me."

Abhidheyadhdevapranama
divyad-vrndaranyaka kala-drumadhah
Srimad-ratnagara-simhasana-sthau
Srimad-radha-Srila-govinda-devau
presthalibhih seyyamanau smarami

"In a temple of jewels in Vrndavana, underneath a desire tree, Sri Sri Radha-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my humble obeisances unto Them."

Prayojanadhdeva Pranama
Sriman rasa-rasambhvi vamci-vata-tata-sthitah
karsan venu-svanair gopir gopinathah Sriye 'stu nah

"Srila Gopinatha, who originated the transcendental mellow of the rasa dance, stands on the shore in Vamcivata and attracts the attention of the cowherd damsels with the sound of His celebrated flute. May they all confer upon us their benediction."

Sri-radha-pranama
tapta-kaycana-gauraggi radhe vrndavanecvari
vrsabhanu-sute devi pranamami hari-priye

"I offer my respects to Radharani, whose bodily complexion is like molten gold and who is the Queen of Vrndavana. You are the daughter of King Vrsabhanu, and You are very dear to Lord Krsna."

Payca-tattva Maha-mantra
(jaya) Sri-krsna-caitanya prabhu-nityananda
Sri-advaita gadadhara Srvasadi-gaura-bhakta-vrnda

Hare Krsna Maha-mantra
hare krsna hare krsna krsna hare hare
hare rama hare rama rama hare hare

Visnu-smarana
One may chant the following verses after performing purvagga-karma and before worshiping the spiritual master. One may then chant the maggala-canti:

(or) yam brahma vedanta-vido vadanti
pare pradhanam purusam tathanye
vicvodgateh karanam icvaram va
tasmay namo vighna-vinacya

"Obeisances unto Him who is the destroyer of all obstacles, who the knowers of Vedanta desSride as the Supreme Brahman, and who others desSride as the pradhanas, or totality of mundane elements. Some desSride Him as the supreme male person, or purusa, while others desSride Him as the Supreme Lord and the cause of the creation of the universe." (Visnu Purana)

om tad visnoh paramam padam sada pacyanti surayo diviva caksur-ata tam
tad viprasso vipanyavo jagrvamsah samindhate
visnor yat paramam padam

"Just as the sun's rays in the sky are extended to the mundane vision, so in the same way the wise and learned devotees always see the supreme abode of Lord Visnu. Because those highly praiseworthy and spiritually awake brahmanas are able to see the spiritual world, they are also able to reveal that supreme abode of Lord Visnu." (Rg Veda 1.22.20--21)

(om) madhavo madhavo vaci madhavo madhavo hrdi
smaranti sadhavah sarve sarva-karyesu madhavam

"Lord Madhava is in one's words and Lord Madhava is in one's heart. All the saintly persons remember Lord Madhava, the husband of the goddess of fortune, in all their undertakings." (Nrsimha Purana)

om krsno vai sac-cid-ananda-ghanah
krsna adi-purusah krsnaha purusottamah
krsna ha u karmadi-mulam
krsnaha sa ha sarvah karyah
krsnaha kacam krd-adica-mukha-prabhu-pujyah
krsno 'nadic tasminn ajandantar-bahye
yan maggalam tal labhate krti

"Lord Krsna is the color of a new rain cloud, therefore He is compared to a transcendental cloud full of eternity, bliss and cognizance. He is the original and supreme person. He is the origin of all activities and the one and only Lord of all. He is the worshipful Lord of the best of demigods, the controller of Brahma, Visnu and Civa. Krsna is without any beginning. Whatever auspiciousness is found within or beyond this universe the devotee obtains in Krsna alone." (Krsna Upanisad, Rg Veda)

(om) hare krsna hare krsna
krsna krsna hare hare
hare rama hare rama
rama rama hare hare

Maggala-canti

One may hold aksata (raw rice mixed with tumeric or kugkuma) or flower petals in the right hand while chanting the following mantras, and then throw over the shoulder at the end.

(om) svasti no govindah svasti no 'cyutanantau
svasti no vasudevo visnur dadhatu
svasti no narayano naro vai
svasti nah padmanabhah purusottamo dadhatu
svasti no vircakseno vivecvarah
svasti no hriskeco harir dadhatu
svasti no vinaratavo harih
svasti no 'yjana-suto hanur bhagavato dadhatu
svasti svasti su-maggalaik keco mahan
Sri-krsnah sac-cid-ananda-ghanah sarvecvarecvaro dadhatu

"May Lord Govinda, Acyuta, Ananta Cesa, Vasudeva and Lord Visnu bestow auspiciousness upon us. May Nara-Narayana, Padmanabha and Purusottama bestow auspiciousness upon us. May Vicvaksena, the Lord of the universe, Hrsikeya and Lord Hari bestow auspiciousness upon us. May Garuda and the son of Ayana, who is the great devotee of Lord Rama, Hanuman, bestow auspiciousness upon us. May the great and only Lord of auspiciousness, Sri Krsna, who is like a transcendental cloud full of eternity, knowledge, and bliss and who is the Lord of all the demigods, bestow upon us all prosperity and auspiciousness." (Krsna Upanisad, Rg Veda)

karotu svasti me krsnah sarva-lokecvarecvarah
karsnadayac ca kurvantu svasti me loka-pavanah

"May Lord Krsna, the Lord of the demigods, the presiding controllers of all the worlds, bestow auspiciousness upon me. May His devotees, who are the saviors of all people, bestow benedictions of auspiciousness upon me." (Sammohana-tantra)

krsno mamaiva sarvatra svasti kuryat Sriya samam
tathaiva ca sada karsnih sarva-vighna-vinacanah

"May Lord Krsna along with His beloved Radha bring about prosperity and auspiciousness at all times. In the same way may the devotee of Krsna, who is able to destroy all obstacles, always bring about auspiciousness." (Visnu-yamala-samhita)

(om) hare krsna hare krsna
krsna krsna hare hare
hare rama hare rama
rama rama hare hare

Guru-puja

mukam karoti vacalam paggum lagghayate girim
yat-kampa tam aham vande Sri-gurum dina-taranam

"I offer my respectful obeisances unto my spiritual master, the deliverer of the fallen souls. His mercy turns the dumb into eloquent speakers and enables the lame to cross mountains."

nama-crestham manum api caci-putram atra svarupam
rupam tasyagrajam uru-purim mathurim gosvavatim
radha-kundam giri-varam aho radhika-madhavacam
prapto yasya prathita-krpaya Sri-gurum tam nato ’smi

"I bow down to the beautiful lotus feet of my spiritual master, by whose causeless mercy I have obtained the supreme holy name, the divine mantra, the service of the son of Caci-mata, the association of Srila Svarupa Damodara, Rupa Gosvami, and his older brother Sanatana Gosvami, the supreme abode of Mathura, the blissful abode of Vrndavana, the divine Radha-kunda and Govardhana Hill, and the desire within my heart for the loving service of Sri Radhika and Madhava in Vrndavana."

he guro jyana-da dina-bandho
svananda-datah karunaika-sindho
vrndavanasima hitavatara
prasida radha-pranaya-pracara

"O spiritual master, O giver of divine wisdom, O friend of the fallen, you are the giver of your own bliss and you are the only ocean of mercy. Although dwelling in Vrndavana, you have descended for the welfare of fallen souls like myself and you are preaching the divine love of Radha for Krsna. Please be kind upon me."
Atma-samarpana

amco bhagavato 'smy aham sada daso 'sni sarvatha
tat-krpaeaksako nityam tat-prestha-sat karomi svam

"I am a tiny part and parcel of the Supreme Lord and I am always and in every way His eternal servant. As I am always hoping for His mercy and kindness, I offer myself to His most dear servitor, my spiritual master."

Guru-pranama

radha-sammukha-samsaktim sakhi-sagged-niavinim
tvam aham satatam vande madhavacraya-vigraham

"O spiritual master, I continually offer my obeisances unto you, who are always in the presence of Srimati Radharani and very much devoted to Her. You always reside in the association of Her confidantes, the gopis, and you are the abode of loving devotion to Krsna."

Vaisnava-pranama

vaycha-kalpa-tarubhyac ca krpa-sindhubhya eva ca
patitamnam pavanebhyo vaisnavebhyo namo namah

"I offer my respectful obeisances unto all the Vaisnava devotees of the Lord. They are just like desire trees who can fulfill the desires of everyone. They are oceans of mercy and are the purifiers of the fallen souls."

Gauragga-puja

Navadvipa-dhyana

svardhunyac caru-tire sphuritam ati-brhat-kurma-prsthabha-gatram
ramyaramavrtam san-mani-kanaka-maha-sadma-sagghaip paritam
nityam pratyalayodat-pranaya-bhara-lasat-krnsa-sagkirtanadhyam
Sri-vrndatavy-abhinam tri-jagad-anupamam Sri-navadvimam ide

"I praise that holy dham, Navadvipa, which, being entirely non-different from Sri Vrndavana, is completely different from the material world consisting of the three planetary systems. It is situated on the gorgeous banks of the Ganges covered by beautiful groves and gardens appearing in form like the back of a gigantic turtle. There are situated there many great palatial houses made of gold bedecked with brilliant jewels, where krsna-sagkirtana is always being performed in the mellow of ecstatic love."

Gauragga-stuti

dhyeyam sada paribhava-ghnam abhista-doham
tirhatpadam civa-viriyci-nutam caranyam
bhrtyarti-ham pranata-pala bhavabdhi-potam
vande maha-purusa te caranaravindam

"O Supreme Personality of Godhead, O protector of the surrendered souls, You are now playing the role of Your own devotee, and Your lotus feet are the only object of perpetual meditation for the pure living entities. They destroy the material existence of the living entity. They are the fuller of all desires, the abode of all holy places, worshipable even by Lord Brahma and Lord Civa, the shelter of all that exists, the destroyer of the troubles of Your devotees and the only boat for crossing over the ocean of material existence. Therefore I offer my obeisances unto Your lotus feet." (S.B. 11.5.33)

tyaktva sudustyaja-surepsita-rajya-laksmim
dharmistha aryavaca yad agad aranyam
maya-mrgam dayitayepsitam anvadhadhavd
vande maha-purusa te caranaravindam

"O Mahaprabhu, You have given up the goddess of fortune (Your wife), whose glance is desired by the great demigods, and who is the most difficult attachment to renounce. In order to keep the word of some brahma's curse, You have gone to the forest. Thus to show Your great mercy to the helpless living entities who are following Maya - the illusory energy - You have chased after them to give them Your own devotional service. Therefore I offer my humble obeisances unto Your lotus feet." (S.B. 11.5.34)

Payca-tattva-pranama

payca-tattvatmakam krsnam
bhakta-rupa-svarupakam
bhaktavataram bhaktakhyam namami bhakta-caktikam

"I bow down to Lord Krsna, who appears as a devotee (Lord Caitanya), as His personal expansion (Sri Nityananda), His incarnation (Sri Advaita), His devotee (Sri Srivasa), and His energy (Sri Gadadhara), and who is the source of strenth for the devotees." (Cc. Adi 1.14)

ananda-lila-maya-vigrahaya
hemabha-diyyac-chavi-sundaraya
tasmai maha-prema-rasa-pradaya
caitanya-candraya namo namas te

"Obeisances unto Him, Sri Caitanya-candra, the giver of the mellow of the highest love of Godhead, who is the embodiment of blissful pastimes, and who is so beautiful, having a dazzling luster, like gold." (Caitanya-candramita)

namo maha-vadanyaya krsna-prema-pradaya te
krsnaya krsna-caitanya-namne gaura-tvise namah

"O most munificent incarnation! You are Krsna Himself appearing as Sri Krsna Caitanya Mahaprabhu. You have assumed the golden color of Srimati Radharani, and You are widely distributing pure love of Krsna. We offer our respectful obeisances unto You." (Cc. Madhya 19.53)

Nityananda-pranama

nityanandam aham naumi sarvananda-karam parm
hari-nama-pradam devam avadhuta-ciromanim

"I bow down to the Supreme Lord Nityananda Prabhu, who is the awarer of the highest joy to all, the bestower of the holy name and the crest jewel of all paramahamsa mendicants."
<see also Cc. Adi 1.7-11>

vande Sri-krsna-caitanya-nityanandau sahoditau
gaudodaye puspavantau
citrau cam-dau tamo-nudau

"I offer my respectful obeisances unto Sri Krsna Caitanya and Lord Nityananda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauda to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all."

Radha-krsta-puja

Radha-krsta-dhyana
sat-pundarika-nayanam meghabham vaidyutambaram
dvi-bhujam jyana-mudradhyam
vana-malinam icvaram
divyalagkaranopetam sakhbih parivestitam
cid-ananda-ghanam krsnam radhaligghta-vigraham

Sri-krsnam Sri-ghana-cyamam
purnananda-kalevaram
dvi-bhujam sarva-devecam radhaligghta-vigraham

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

Krsna-pranama

om namo vicva-rupaya vicva-sthity-anta-hetave
tvsecvaraya vicvaya govindaya namo namah

"Lord Brahma, speaking to the great sages and saints, prayed to Lord Krsna as follows: I offer my humble obeisances to Lord Krsna, who is the giver of pleasure to the cows, whose external form is the form of the universe, who is the cause of the maintenance and dissolution of the material universe, and who is the Lord of the universe."

namo vijyana-rupaya paramananda-rupine
krsnaya gopi-nathaya govindaya namo namah

"I offer my obeisances to Lord Krsna, who is the giver of pleasure to the cows, who is the Lord of the gopis and who is the embodiment of unlimited knowledge and the highest bliss."

namah kamala-netraya
namah kamala-maline
namah kamala-nabhaya kamala-pataye namah

"I offer my obeisances to Krsna, who possesses lotus-petal eyes, who wears a garland of sweet-smelling lotus flowers, who has a lotus navel and who is the Lord of the gopis, who are as beautiful as lotus flowers."

barhapidabhiramaya ramayakuntha-medhase
rama-manasa-hamsaya govindaya namo namah

"I offer my obeisances to Lord Govinda, who looks very beautiful wearing a peacock feather upon His head. His plenary expansion is Lord Ramacandra, His intelligence is eternal and ever-fresh, and He is the swan that swims in the mind of Laksmi-devi."

kamsa-vamca-vinacya keci-canura-ghatine
vrsabha-dhvaja-vandyaya
partha-sarthaye namah

"I offer my obeisances unto Krsna, who is the destroyer of the dynasties of demons headed by King Kamsa. He is the slayer of the Keci demon and the wrestler Canura. He is offered prayers by Lord Civa, whose chariot flag is marked with the insignia of Nandi, the bull, and He is the chariot driver of the son of Prtha, Arjuna."
venu-vadana-cilaya  gopalayahi-mardine
kalindi-kula-lolaya
lola-kundala-balga
[??dharine??]

"I offer my obeisances to Krsna, who is accustomed to playing on a flute, who is the protector of the cows and the chastiser of the Kaliya serpent. He is fond of wandering here and there on the banks of the Yamuna and He is beautified by wearing swinging earrings."

ballavi-vadanambhoja-maline nrtya-caline
namah pranata-palaya
Sri-krna namo namah

"I offer my obeisances again and again unto Sri Krsna, who wears a garland of kisses from the lotus mouths of the gopis. He is conversant with the art of dancing and is the protector of the surrendered souls."

namah papa-pranacaya govardhana-dharaya ca
putana-jivintaya
tnavartasurine

"I offer my obeisances unto Lord Krsna, who is the destroyer of the sins of the fallen souls. He is the lifter of Govardhana Hill, He brought about the end to the life of Putana and He took away the life of the demon Trnavarta."

niskalaya vimohaya
cuddhayacuddha-vairine
advitiyaya mahate
Sri-krnaya namo namah

"I offer my humble obeisances again and again unto the great Lord Krsna, who is beyond the illusion of Maya and from whom that illusion comes. He is the supreme pure, the enemy of the demons and is one without a second."

prasida paramananda
prasida paramecyara
adhi-vyadhi-bhujaggena dastam mam uddhara prabho

"O Supreme Lord, O reservoir of the highest pleasure, be pleased upon me. I have been bitten by the poisonous snake of mental and bodily miseries. Therefore, O Lord, please deliver me."

Sri-krsna rukmini-kanta
gopi-jana-manohara
samsara-sagare magnam
mam uddhara jagad-guro

"O Lord Krsna, O lover of Rukmini, O attractor of the minds of the gopis, please uplift me, for I am immersed in the ocean of birth and death, O spiritual preceptor of the universe."

kecava keca-harana naryana janardana
govinda paramananda
mam samuddhara madhava

"O Lord Kecava, O destroyer of the three-fold miseries, O only refuge of all souls, O destroyer of the Jana demons, O Govinda, O reservoir of pleasure, please uplift me who am fallen, O husband of the goddess of fortune."

Radha-pranama
"Beautiful Srimati Radharani is the queen and the origin of the rasa dance. She is the giver of pleasure to Krsna, who is the Supersoul in the hearts of all. She is the lover of Krsna and is always situated upon the chest of the Lord."

"She is the presiding Deity of Krsna's very life, and She is the first of all persons, the energy of Lord Visnu, the embodiment of truthfulness - eternal and ever-youthful."

"Her form is spiritual, therefore She is transcendental and beyond mundane qualities. She is divine energy and is unattached. O Radha, in Vrndavana You are the leader of the gopis, and You reside on the banks of the Viraja River."

"She is a resident of Goloka Vrndavana and is a cowherd damsel. She is the queen of the gopis and the divine mother of the cowherd boys. She is joyful and always experiencing the highest bliss, and She incites lusty desires in the heart of the son of Nanda."

"Radha is the daughter of Maharaja Vrsabhanu. She is very peaceful and lovely. She is completely contented and fulfilled, very pleasing and is the daughter of Kalavati. She is the purifier of the tirthas and She is most auspicious and chaste to Lord Krsna."

"O Radha, I have fallen into the horrible ocean of birth and death and am frightened, but I am seeking Your shelter. O Queen of the demigods, please free me from all fears."

"O Radhika, please give me transcendental devotional service to Your lotus feet, which are worshiped by Lord Brahma and Laksmi, and which are served even by Lord Krsna."

"O Srimati Radharani, I offer my respects to You whose bodily complexion is like molten gold. O Goddess, You are the queen of Vrndavana. You are the daughter of King Vrsabhanu, and are very dear to Lord Krsna."

"O Bhavabhuta, please give me transcendental devotional service to Your lotus feet, which are worshiped by Lord Brahma and Laksmi, and which are served even by Lord Krsna."

"O Srimati Radharani, I offer my respects to You whose bodily complexion is like molten gold. O Goddess, You are the queen of Vrndavana. You are the daughter of King Vrsabhanu, and are very dear to Lord Krsna."
"O Srimati Radharani, You are the exalted form of maha-bhava, therefore You are the most dear to Krsna. O Goddess, You alone are able to bestow pure love for the Supreme Lord; therefore I offer my humble obeisances unto You."

**Pradaksina-mantras (may be chanted while circumambulating the Deity)**

yani kani ca papani janmantara-krtani ca
 tani tani vinacyantu pradaksinah pade pade
 pradaksina-trayam deva prayatnena maya krtam
tena papani sarvani vinacaya namo 'stu te
damodara padmanabha cagkha-cakra-gada-dhara
 pradaksinam karicyami kalpa-sadhana me prabho

<translation>

**Caranamrta-grahana-mantras (may be chanted while accepting caranamrta)**

akala-mrtyu-haranam
 sarva-vyadhi-vinacanam
 visnoh padodakam pitva cirasa dharayamy aham

"Having drunk the water from the lotus feet of Lord Visnu, which destroys all disease and takes away the chance of dying untimely, I hold that water on my head."

acesa-kleca-nihcesa-karanam cuddha-bhakti-dam
guroh padodakam pitva cirasa dharayamy aham

"Having drunk the water from the lotus feet of the spiritual master, which bestows pure devotional service and causes the destruction of unlimited troubles, I take that water on my head."

acesa-kleca-nihcesa- karanam cuddha-bhakti-dam
gaura-padodakam pitva cirasa dharayamy aham

"Having drunk the water from the lotus feet of Sri Caitanya Mahaprabhu, which bestows pure devotional service and causes the destruction of unlimited troubles and pains, I take that water on my head."

**Upacara-mantras**

**Cagkha (may be chanted when establishing the cagkha, or before blowing the cagkha before bathing or arati)**

tvam pura sagarotpanno visnuna vidhrtah kare
 manitah sarva-devaie ca paycajanya namo 'stu te

"O Paycajanya, let all obeisances be unto you. In ancient days you were born from the ocean and were seized by the hand of Lord Visnu, and thus you are honored by all the demigods."

tava nadena jimita vritasyanti surasurah
 cagkga-yuta-diatabha paycajanya namo 'stu te

"O Paycajanya, let all obeisances be unto you. O you who are endowed with a brilliant color like the moon, because of your roaring sound the mountains, clouds, demigods and demons tremble in fright."

garha devari-narinam vilayante sahasradha
tava nadena patale paycajanya namo 'stu te
"O Pacyajanya, let all obeisances be unto you. By your roaring sound, in the lower planetary systems the wombs of the demons' wives are destroyed into thousands of pieces."

_Ghanta_ (may be chanted when installing the bell or before using the bell for _arati_)

sarva-vadya-mayi ghante deva-devasya vallabhe
tvam vina naiva sarvesam cubham bhavati cdbhane

"O beautiful bell, O one who is dear to the God of gods, Sri Krsna, you embody the sweet sound of all music. Without you there is no auspiciousness for anyone."

Prior to offering the _upacaras_, the appropriate _upacara-mantras_ may be chanted:

**Asana**

sarvantar-yamine deva
sarva-bijam idam tatah
atma-sthaya param cuddham asanam kalpayamy aham

"O Lord, I offer unto You, the Paramatma of all beings, yet existing independently, this purest of seats, which is the seed of all things."

**Svagata**

krthrtho 'nughrto 'smi sa-phalam jivitam tu me
yad agato 'si devesa
cid-ananda-mayavyaya

"My life has become successful because You have come, Lord of Lords, full of eternity, knowledge and bliss."

**Padya**

yad-bhakti-lesa-samparkat paramananda-samplavah
tasya te paramecana
padyam cuddhaya kalpate

"O Supreme Lord, I have made this footwash for my purification. Just by one particle of devotion to You, there is a flood of supreme bliss."

**Arghya**

tapa-traya-haram divyam paramananda-laksanam
tapa-traya-vimoksaya tavarghyam kalpayamy aham

"I offer You _arghya_ for my liberation from the three material miseries. This _arghya_ has the capacity to give relief from the three miseries as it is full of transcendental bliss."

**Acamaniya**

vedanam api vedaya devanam devatatmane
acamam kalpayamica cuddhanam cuddhi-hetave

"I offer this _acamana_, which purifies what is already pure, unto You, the personification of the _Vedas_ and Lord of the _devatas_."
Madhuparka
sarva-kalmasa-hanaya paripurnam svadhatmakam
madhuparkam imam deva kalpayami prasida me

"O Lord, I offer this madhuparka, which is perfect and pure, for destroying all impurities. Have mercy on me."

Punar-acamaniyam
ucchisto 'py acucir vapi yasya smarana-matratah
cuddhima apnoti tasmai te punar-acamaniyakam

"I offer this acamana to You, by remembrance of whom even an unclean person can attain purity."

Snana
paramananda-bodhabdhi- nimagna-nija-murtaye
saggopaggam idam snanam kalpayamy aham ica te

"O ocean of supreme bliss and consciousness, I offer this bath which is a collection of all other offerings, to You who are fixed in Your own form."

Vastra
maya citra-patacchanna-
nija guhyoru-tejase
niravarana-vijyana
vasam te kalpayamy aham

"I offer this cloth of manifested knowledge to you, O Lord, whose effulgent lower body is covered by a cloth of attractive illusion."

Uttariya-vatra (upper cloth)
yam aSriya maha-maya jagat sammohani sada
tasmai te paramecaya kalpayamy uttariyakam

"I offer this upper cloth to the Supreme Lord, under whose shelter Maha-maya bewilders the jivas."

Upavita
yasya cakti-trayenedam samprotam akhilam jagat
yajye sutraya tasmai te yajya-sutram prakalpayet

"I offer this yajya-sutra unto You. You are the thread by which, along with Your three energies You pervade and control the whole universe."

Abharanani
svabhava-sundaraggaya satyasatyacrayaya te
bhusanani vicitrani kalpayamy amaracita

"O Lord, I offer these splendid ornaments to You, the shelter of both the eternal and the temporary, whose body is by nature beauty personified."

Gandha
paramananda-saurabhya- paripurna-dig-antaram
gṛhṇa paramam gandham kṛpayā paramecvara

"Please mercifully accept this fine gandha which fills all directions with blissful fragrance."

Tulasi and Puspa

turīya-guna-sampannam nana-guna-mahāhāram
ananda-saurabhams puspam gṛhyātam idam uttamaṁ

"Please accept this flower (and tulasi leaves) with bliss, filled with enchanting and divine qualities."

Dhūpa

vānapati-rasotpanno
gandhayate gandha uttamaṁ
aghreyah sarva-devanam dhūpo 'yam pratigrhyatam

"O Lord, please accept this incense, which is very sweet smelling for all the demigods. It provides the best of all aromas, being endowed with the fragrance produced from the sap of the king of trees."

Dīpa

sva-prakaco maha-tejah sarvatas timirapahah
sa-bahyābhīyantarā-jyotir dipō 'yam pratigrhyatam

"O Lord, please accept this lamp of great effulgence, which lights both internally and externally, revealing everything clearly and destroying darkness everywhere."

Naivedya

om nivedayami bhavate grhanedam havir hare

"O Lord, please accepct this offering."

Tambrula

tambulam ca sakarpuram sugandha-dravyam aŚritam
naga-valli-dalair yuktam gṛhana vara-do bhava

"Please accept this tambula mixed with camphor and fragrant materials wrapped in leaves of the naga plant. Please bestow Your blessings."

Payamrta-mantras (may be chanted over the respective containers of payamrta after chanting the Deity's mula-mantra eight times over them, before bathing the Deity)

Milk

om payah prthivyam paya osadhisu payo divyantarikse payodha payasvati pradicaḥ santu mahyam

Yogurt

om dadhi kravno akarisam jisnor acvasya vajinah surabhino
mukhakarat prana ayumsi tarisat
Ghee

om ghrtam ghṛta-pavanah pibata vasam vasa pavanah pibatantariksasya havir asi svaha dicah pradica adico vidica uddico dīghbhyaḥ svaha

Honey

om madhu vata rtayate madhu ksaranti sindhavo madhvir nah cantv ocadhir madhu-naktaṃ utocaso madhumat parthivam rajah madhu dyaustu nah pita madhumaṇ mahasravya vana vāraṃ gavo bhavantu na om madhu om madhu om madhu

Sugar water

om apam rasam udvyasam surye cantam samahitam apam rasasyo yo rasas tam vo grhṇamy uttamupayama grhito 'sindraya justam grhṇamy esa te yonir indraya te justa-tamam

Additional Dhyana-mantras

Nityananda-dhyana

mattebhendra-vinindri-sundara-gatim Sri-pada-nindivara-? Sirin?-? cyama-sad?ambaram tanu-rauc sandhyendram samuddam premoghurma-cukayja-khayjana-madajin-netra-hasyanam
nityanandam aham amarami satatam bhusojjvalagga-Sriyaṃ

"May I always remember the smiling faced form of Sri Nityananda Rama, whose attractive gait ridicules even that of an elephant, whose cloth is as beautiful as the blue lotus, whose bodily effulgence defeats the splendor of the rising moon at sunset, and whose love-filled rolling eyes defeat the pride of a darting hummingbird."

Narayana-dhyana

(om) dhyeyah sada savitir-mandala-madhya-varti
narayanah sarasijasana-sannivistah
keyura-van kanaka-kundala-van kiriti
harir hiranmaya-vapur dhṛta-cakgha-cakraḥ

"Lord Narayana is seated on a lotus flower asana within the sun globe. He wears a crown, golden earrings and arm bands of silver on His golden body, and in His hands He holds a white conchshell and a Sudarshana disc weapon. Because of all of this He is ever enchanting and captivating to the mind. One should always meditate upon the Lord in this way." (Ṛg Veda Sāṁhita)

Krsna-balarama-dhyana

dadarca krsnam ramam ca vraje go-dohanam gatau
pita-nilambara-dharau carad-amburuheksanau
kicorau cyamala-cvetau Sri-niketau brhad-bhujau
su-mukhau sundara-varau
bala-dvira-da-vikramau
dhvaja-vajragucambhojaic cihnitair agghribhir vrajam
coḥbhayantu mahatnamav sanukroca-smiteksanau
udara-rucira-krīdau sragvinau vana-malinau
punya-gandhanuliptaggau snatau viraja-vasasau
pradhana-purusav adyau jagad-dhetu jagat-pati
avatirnau jagaty-arthe svameena bala-kecavau
dico vitimira rajan kurvanau prabhaya svaya
yatha marakatah cailo raupya ca kanakacitau

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

*Nrsimha-dhyana*

mimamsamanasya samutthito 'grato
nrsimha-rupas tad alam bhayanakam
pratapata-camikara-canda-locanam
sphurat-sata-kecara-jrmbhitananam

karala-damstram karavala-caycala-
ksuranta-jhivam bhru-kuti-mukholbanam
stadbhordhva-karnam giri-kandaradhuta-
vattasya-nasam hanu-bhedabhisanam
divi-sprcat kayam adirgha-pivara-
grvoru-vakshah-sthalam alpa-madhyamam

candramcu-gauraic churitam tanuruhair
visvag bhujanika-catam nakhayudham
durasadam sarva-nijetarayudha-
praveka-vidravita-daitya-danavam

"Hiranyakasicpau studied the form of the Lord, trying to decide who the form of Nrsimhadeva standing before him was. The Lord's form was extremely fearsome because of His angry eyes, which resembled molten gold; His shining mane, which expanded the dimensions of His fearful face; His deadly teeth; and His razor-sharp tongue, which moved about like a dueling sword. His ears were erect and motionless, and His nostrils and gaping mouth appeared like caves of a mountain. His jaws parted fearfully, and His entire body touched the sky. His neck was very short and thick, His chest broad, His waist thin, and the hairs on His body as white as the rays of the moon. His arms, which resembled flanks of soldiers, spread in all directions as He killed the demons, rogues and atheists with His conchshell, disc, club, lotus and other natural weapons." *(Bhag. 7.8.19-22)*

*Jagannathastaka*

1.
kadacit kalindi-tata- vipina-saggitaka-rayo
mudabhihi-nari-vadana-kamalasvada-madhupah
rama-camibu-brahmamara-pati-ganecarcita-pado
jagannathah svami nayana-patha-gami bhavatu me
"Sometimes in great happiness Lord Jagannatha, with His flute, makes a loud concert in the groves on the banks of the Yamuna. He is like a bumblebee who tastes the beautiful lotus-like faces of the cowherd damsels of Vraja, and His lotus feet are worshiped by great personalities such as Laksmi, Civa, Brahma, Indra and Ganeca. May that Jagannatha Svami be the object of my vision."

2.

bhujaye venum cirasi cikhi-pucchham kati-tate
dukulam netrante sahacara-kataksam vidadhate
sada Srimad-vrndavana-vasati-lila-paricayo
jagannathah svami nayana-patha-gami bhavatu me

"In His left hand Lord Jagannatha holds a flute. On His head He wears the feathers of peacocks and on His hips He wears fine yellow silken cloth. Out of the corners of His eyes He bestows sidelong glances upon His loving devotees and He always reveals Himself through His pastimes in His divine abode of Vrndavana. May that Jagannatha Svami be the object of my vision."

3.

mahambhodhes tire kanaka-rucire nila-cikhare
vasan prasadantah sahaja-balabhadrena balina
subhadra-madhya-sthah sakala-sura-sevavasara-do
jagannathah svami nayana-patha-gami bhavatu me

"Residing on the shore of the great ocean, within a large palace situated upon the crest of the brilliant, golden Nilacala Hill, along with His powerful brother Balabhadra, and in the middle of Them His sister Subhadra, Lord Jagannatha bestows the opportunity for devotional service upon all godly souls. May that Jagannatha Svami be the object of my vision."

4.

krpa-paravarah sajala-jalada-creni-rucriro
rama-vani-ramah sphurad-amala-pagkeruh-mukhah
surendrair aradhyah cruti-gana-cikha-gitara-carito
jagannathah svami nayana-patha-gami bhavatu me

"Lord Jagannatha is an ocean of mercy and He is beautiful like a row of blackish rain clouds. He is the storehouse of bliss for Laksmi and Sarasvati, and His face is like a spotless full-blown lotus. He is worshiped by the best of demigods and sages, and His glories are sung by the Upanisads. May that Jagannatha Svami be the object of my vision."

5.

ratharudho gacchan pathi milita-bhudeva-patalaih
stuti-pradurbhavam prati-padam upakarnya sadayah
daya-sindhir bandhuh sakala-jagatam sindhu-sutaya
jagannathah svami nayana-patha-gami bhavatu me

"When Lord Jagannatha is on His Ratha-yatra cart and is moving along the road, at every step there is a loud presentation of prayers and songs chanted by large assemblies olbrasmanas. Hearing their hymns Lord Jagannatha is very favorably disposed towards them. He is the ocean of mercy and the true friend of all the worlds. May that Jagannatha Svami, along with His consort Laksmi, who was born from the ocean of nectar, be the object of my vision."

6.

para-brahmapidah kuvalaya-dalotphulla-nayano
nivasi niladruh nihita-carano 'nanta-cirasi
rasanando radha-sarasa-vapur-aliggana-sukho
jagannathah svami nayana-patha-gami bhavatu me
"He is the ornament of the head of Lord Brahma and His eyes are like the full-blown petals of the lotus. He resides on the Nilacala Hill, and His lotus feet are placed on the heads of Anantadeva. Lord Jagannatha is overwhelmed by the mellows of love and He becomes joyful in the embracing of the body of Srimati Radharani, which is like a cool pond. May that Jagannatha Svami be the object of my vision."

7.
na vai yace rajyam na ca kanaka-manikya-vibhavam
na yace 'ham ramyam sakala-jana-kamyam vara-vadhum
sada kale kale pramatha-patina git-a-carito
jagannathah svami nayana-patha-gami bhavatu me

"I do not pray for a kingdom, nor for gold, rubies, and wealth. I do not ask for an excellent and beautiful wife as desired by all men. I simply pray that Jagannatha Svami, whose glories are always sung by Lord Civa, be the constant object of my vision."

8.
ha ra tvam samsaram druta-taram asaram sura-pate
ha ra tvam papanam vitatim aparam yadava-pate
aha dine 'natehi nihita-carano niccita tai idam
jagannathah svami nayana-patha-gami bhavatu me

"O Lord of the demigods, please quickly remove this useless material existence I am undergoing. O Lord of the Yadus, please destroy this vast ocean of sins which has no shore. Alas, this is certain that Lord Jagannatha's lotus feet are bestowed upon those who feel themselves fallen and have no shelter in this world but Him. May that Jagannatha Svami be the object of my vision."

Prayers to the Holy Dhama

**Navadvipa-pranama-mantra:**

navina-Sri-bhaktim nava- kanaka-gaura-krti-patim
navaranya-creni-nava-sura- saridvat balitam
navina-Sri-radha-hari- rasa-mayotkirtana-vidhim
navadvipam vande nava- karunamadyan nava-rucim
<translation>:

**Vrndavana-pranama-mantra:**

ananda-vrnda-paritundila- mandiraya
ananda-vrnda-parinandita- nanda-putram
govinda-sundara-vadhu-parinanditam tad
vrndavanam madhura-murtam aham namami
<translation>:

**Govardhana-pranama-mantra:**

saptaham evacyuta-hasta- padma
bhrhgayamanam?? phala-mula-kandaraib
samseyamanam? harim atma-vrndakair
govardhanam tam cirasa namami
<translation>:

**Qualifications for a bona fide disciple**
Hari-bhakti-vilasa lists the following qualifications for a bona fide disciple:

He should be devoted to the lotus feet of the spiritual master.
He should be fully capable of upholding the vows made to the spiritual master.
He should be engaged day and night in the Lord's service with body, mind and words.
He should be desirous of knowing the Absolute Truth.

He should be spotless in character, truthful, gentle and polite, pleasing in appearance and intelligent.
He should show proper respect to elders, to initiated Vaisnavas and to the Lord; he should observe silence concerning material subjects and should have control of his senses.
He should have no attraction for committing sinful activities.

The bona fide disciple should not possess the following characteristics:

He should not be lazy, dirty, sickly, continually afflicted or lamenting, angry, proud, lusty or coveting material desires.
He should not show the enjoying mood; he should not indulge in sinful activities such as taking meat, intoxication, gambling or illicit sex; he should not earn a living by unjust means.
He should not use vulgar or coarse language, should not be critical of others, and should not be miserly, malicious, devious or envious; he should not give pain to others or be addicted to cruel activities.
He should not be ignorant, nor should he be proud of material learning; he should not indulge in non-Vaisnava philosophies; he should not be addicted to over-eating.

The following rules of etiquette should be observed by the bona fide disciple in relation to his spiritual master:

He should fall down like an uprooted tree (dandavat) on seeing the guru.
When the guru approaches he should face him and when he leaves, he should follow him.
He should not leave the guru's presence without asking permission.
He should not utter the guru's name inattentively, but always with respect. He should address him as om Sri .......... visnupada, and bow his head and fold his hands in respect.
He should not imitate the gait, activities or voice of the guru.
He should always hold the guru's words in great respect.
Though he may be punished by the guru, he should not take it unkindly.
He should not bear to hear criticism of the guru, the scriptures or the Lord, but should leave the place immediately.
He should not step on the guru's garland, bed, shoes, asana, shadow or eating table.
He should not spread his legs before the guru, nor should he yawn, laugh or make disrespectful noises before the guru.
He should not sit on an asana or bed before the guru.
He should not worship others in preference to the guru.
He should not give diksa, give scriptural explanations or show superiority in front of the guru.
He should not give orders to the guru, but obey him.

He should treat the guru's guru with similar respect.
He should treat the wife, son and relatives of the guru as the guru, but he should not clean the body of the son, take his remnants or wash his feet.

<box>
--Worshiping Govardhana-sila
In Sri Caitanya-caritamrta Krsnadasa Kviraja relates briefly the worship of govardhana-sila as it was performed by Raghunatha dasa Gosvami under the order of Sri Caitanya Mahaprabhu:
"After saying this, Sri Caitanya Mahaprabhu again bestowed His mercy upon Raghunatha dasa by giving him a piece of stone from Govardhana Hill and a garland of small conchshells. Previously, when Cakrannanda Sarasvati had returned from Vrndavana, he had brought the piece of stone from Govardhana Hill and also the garland of conchshells. He presented Sri Caitanya Mahaprabhu these two items--the garland of conchshells and the stone from Govardhana Hill. Upon receiving these two uncommon items, Sri Caitanya Mahaprabhu was extremely happy. While chanting, He would put the garland around His neck. The Lord would put the stone to His heart or sometimes
to His eyes. Sometimes He would smell it with His nose and sometimes place it on His head. The stone from Govardhana was always moist with tears from His eyes. Sri Caitanya Mahaprabhu would say, 'This stone is directly the body of Lord Krsna.' For three years He kept the stone and garland. Then, greatly satisfied by the behavior of Raghunatha dasa, the Lord delivered both of them to him. Sri Caitanya Mahaprabhu instructed Raghunatha dasa, 'This stone is the transcendental form of Lord Krsna. Worship the stone with great eagerness.' Sri Caitanya Mahaprabhu continued, 'Worship this stone in the mode of goodness like a perfect brahmana, for by such worship you will surely attain ecstatic love of Krsna without delay. For such worship, one needs a jug of water and a few flowers from a tulasi tree. This is worship in complete goodness when performed in complete purity. With faith and love, you should offer eight soft tulasi flowers, each with two tulasi leaves, one on each side of each flower.' After thus advising him how to worship, Lord Sri Caitanya Mahaprabhu personally offered Raghunatha dasa the govardhana-sila with His transcendental hand. As advised by the Lord, Raghunatha dasa worshiped the sila in great transcendental jubilation. Svarupa Damodara gave Raghunatha dasa two cloths, each about six inches long, a wooden platform and a jug in which to keep water. Thus Raghunatha dasa began worshiping the stone from Govardhana, and as he worshiped he saw the Supreme Personality of Godhead, Krsna, the son of Nanda Maharaja, directly in the stone. Thinking of how he had received the govardhana-sila directly from the hands of Sri Caitanya Mahaprabhu, Raghunatha dasa was always overflooded with ecstatic love. The amount of transcendental bliss that Raghunatha dasa enjoyed simply by offering water and tulasi is impossible to achieve even if one worships the Deity with sixteen kinds of paraphernalia. After Raghunatha dasa had thus worshiped the govardhana-sila for some time, Svarupa Damodara one day spoke to him as follows. 'Offer the Govardhana stone eight kaudis worth of the first-class sweetmeats known as khaja and sandeca. If you offer them with faith and love, they will be just like nectar.' Raghunatha dasa then began offering the costly sweetmeats known as khaja, which Govinda, following the order of Svarupa Damodara, would supply. When Raghunatha dasa received from Sri Caitanya Mahaprabhu the stone and the garland of conchshells, he could understand the Lord's intention. Thus he thought as follows. 'By offering me the govardhana-sila, Sri Caitanya Mahaprabhu has offered me a place near Govardhana Hill, and by offering me the garland of conch shells, He has offered me shelter at the lotus feet of Srimati Radharani.' Raghunatha dasa's transcendental bliss was boundless. Forgetting everything external, he served the lotus feet of Sri Caitanya Mahaprabhu with his body and mind..." (Cc. Antya 6.287-308)

Just as Lord Caitanya blessed Raghunatha dasa Gosvami by giving him a sila from Govardhana Hill to worship, one must obtain the blessings of a sadhu who is a resident of Govardhana in order to take a govardhana-sila for worshipping. Unauthorized taking of even a small pebble from Govardhana is known to bring dire consequences to the person or persons involved. Whereas one injunction calls for compensating Govardhana for any removed stone with its same weight in gold, local residents say that to do so is not really advisable in this age, since the personality of Kali resides in gold. In any case such "compensation" is meant for those who would take a sila without authorization. A devotee, not wishing to offend Giri Govardhana, will prefer to wait for the express blessings of authorized persons before taking up the worship of govardhana-sila.

As desSribed by Krsnadasa Kaviraja, the worship of govardhana-sila presSribed by Lord Caitanya for Raghunatha dasa Gosvami was very simple. One who is in the sannyasa-acramayum perform such simple worship of Govardhana-sila as his personal Deity. Members of other acramas would be expected to worship with sixteen upacaras, as desSribed in the Prayogaisation in the worship of Krsna. In worshipping govardhana-sila as Krsna, one may use the Gopala mantra as the mula-mantra. Some devotees prefer to worship govardhana-sila as the devotee-hill Giriraja, using the mula-mantra, om giri-rajaya namah.

<end box>

<box>(for SB 11.27.7?)

--( ) A Brief Glimpse at Mantras

Various types of mantras are employed in Deity worship during different stages of the worship. According to Srila Jiva Gosvami these mantras are all namatmaka-mantras: They all have their basis in the holy name of the Lord. Ultimately the holy name suffices for all purposes. But to assist us in coming to the platform of pure chanting of the holy name, namatmaka-mantras are utlized within the process of Deity worship.

The following are the basic types of mantras used in Deity worship:
1) Dhyana-mantras (meditation mantras) are used to invoke the form, activities, associates and dhama of the Lord in one's mind.
2) Bija-mantras (seed mantras) are used for purification of articles and for meditation.
3) Mula-mantras (root mantras), being the essence of the Deity, are recited along with the offering of each article of worship, as a means of addressing the Lord.

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4) *Stutis* and *stotras* (prayers and glorification) are chanted at the end of worship to glorify the name, form, qualities and pastimes of the Lord.

5) *Pranama-mantras* are used to offer obeisances to the Lord at the end of worship.

6) *Gayatri mantras* are used to worship the Lord, evoking consciousness of the three principles *sambandha, abhidheya* and *prayaṇa*.

( ) Mantras Given by the Spiritual Master (*guru-datta-mantra*)

The potency of a mantra is manifested when it is heard from the lips of a spiritual master coming in the bona fide disciplic succession. At the time of *paycaratika* initiation the spiritual master gives the disciple *mantras* which are authorized by the *paycaratrika* sŚrIptures and have been passed down through the disciplic succession. The *Padma Purana* states that mantras which do not come through the tradition of spiritual masters will not bring the desired result.

"One must receive all kinds of *mantras* from a bona-fide spiritual master, otherwise the *mantras* will not be fruitful." (SB. 6.8.42 Purport)

These *mantras* given by the spiritual master, being revealed through sŚrIpture, are non-different from the Deity. The disciple does not reveal the *mantras* given by the spiritual master to anyone.

The subjects or *devatas* of the *mantras* given by the spiritual master are the principle worshipable Deities of the *sampradaya*. These *mantras* are used when the disciple worships the Deities according to the *paycaratika-vidhi*.

*Note: Following in the footsteps of his spiritual master, Srila Prabhupada has given *paycaratrika* initiation with *mula-mantras* and *Gayatri mantras* for worshipping the spiritual master, Sri Caitanya Mahaprabhu and Sri Krsna. For the worship of other Deities, such as Sri Nityananda Prabhu and Sri Ramacandra, other *mula-mantras* may be used, as given on page <??>, after receiving them (hearing them) from one’s own spiritual master or his authorized representative. The *Gayatri mantras* given by Srila Prabhupada may be used for the worship of all Deities; e.g., for Sri Nityananda Prabhu (or other associates of Lord Caitanya) the devotee may chant the Gauragayatri *mantra*, thinking of the particular Deity as an expansion of Lord Caitanya; for Sri Ramacandra or Sri Nrsimhadeva the devotee may chant Kama-gayatri *mantra*, thinking of the particular Deity as an expansion of Lord Krsna.

( ) Bija Syllables and Mula-mantras

One significant characteristic of *paycaratrika* worship is the use of *bijas* syllables to denote specific potencies and Deities. *Narada Paycaratra* explains that the *bijas* syllables are primordial sound fragments which have the power to evoke a particular energy both within and outside the person who utters the *bijas*. The sounds of the Sanskrit alphabet are a reflection of a spiritual counterpart which is vibrating in a dormant state within the Maya-bound living entity. Each sound of the alphabet has a particular quality of energy. The simplest sounds combine to form *bijas* which have more particular qualities and are qualitatively equal to specific spiritual Deities. Some principle *bijas* are as follows: Om is the sat-bija, invoking the potency of eternity. *Aim, hrim* and *Srīm* evoke the *cit*, or knowledge, potency in its various aspects. *Klim* evokes ananda, or bliss; it fulfills all desires and is thus called *kama-bija*. *Bijas* and combinations of *bijas* either alone or in combination with the names of Deities form *mula-mantras*, or sound representations of Deities. These *mula-mantras*, being non-different from the Deities worshiped, are chanted during meditation to fix the mind on Them; *mula-mantras* are also used to purify articles such that they may be used in service to Lord, to bring the Lord to a prepared seat, and to offer articles of worship (*upacaras*) for the Lord’s service.

Being spiritual sound, *mula-mantras* are extremely potent when uttered by an advanced, realized devotee. For one who is practicing for realization, if he utters the *mantras* under the guidance of a realized soul with faith and purity (without offense) the full potency will be awakened within himself. He will realize that the Lord and the *mantra* are non-different.

( ) Gayatri Mantras

In the *Gayatri mantras* used in *paycaratrika* worship, there are three stages of meditation: *sambandha* (relationship), by acknowledgement (*vida*) of the Lord; *abhidheya* (process), or worship (*dhūri*) of the Lord by which one can develop *prema*; and *prayaṇa* (result), or prema, which impels the devotee (*pracodayat*) spontaneously to the Lord. The appropriate Gayatri for a particular Deity is chanted as *japa*, along with the Deity’s *mula-mantra*, at the end of the worship.

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Deity Schedule
The following is a typical daily schedule of Deity services.

Waking the Deities........3:45
Balya-bhoga Offering......4:10
Maggala-aratrika..........4:30
Darsana-aratrika.........7:15
Laghu-bhoga Offering....8:10
Dhupa-aratrika............8:30
Raja-bhoga Offering.....11:10
Raja-bhoga-aratrika.....12:00
Afternoon Waking.........15:45
Vaikalika-bhoga Offer....16:10
Dhupa-aratrika..........16:30
Sitala-bhoga? Offering...18:40
Sandhya-aratrika........19:00
Ratri-kalina-bhoga.......20:10
Cayana-aratrika.........20:30
Deities to rest by.........21:45

In the winter season the schedule from afternoon waking through the evening may be moved 1/2 hour earlier.

Bhoga Offerings
A suggested simple daily menu for a 5-offering per day schedule:

*Balya-bhoga: One or two milk sweets & water.
*Laghu-bhoga: Fruits, milk or yogurt, two sabjis or one sabji and dal, rice, water.
*Raja-bhoga: Rice, two sabjis, dal, capatis or puris, chutney, grain sweet or fruit, water.
*Vaikalika-bhoga: Fruits, whipped cream or custard.
*Sitala-bhoga: Rice, sabji, puris, halavah.

Temple Standard Levels

Standards of worship:

*Factors determining standards of worship:
Types and number of Deities
Number of pujaris & cooks
Qualifications of pujaris & cooks (cleanliness, steadiness, dedication, expertise)
Dedication of managers, temple devotees and congregation to the Deities
Financial situation

*Areas of consideration:
1.Number of bhoga offerings
2.Number of preparations offered
3.Number of aratrikas
4.Offering of upacaras

Expanded Worship of the Lord

SALAGRAM SILA
You may follow this expanded procedure when worshiping either the Salagram sila or other Deities. For worship of the Salagram sila, you must chant a particular verse of the Purusa-sukta while offering each upacara. When worshiping other Deities with this procedure, you omit the Purusa-sukta verses.

This section includes additional preliminary procedures (purvagga-karma) to underscore the principles of purification, spiritualization, and worship outlined in <the previous section (Bhag., Canto 11, Chapter 27 pg )>.

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( ) Worship of Salagram sila

Srila Prabhupada encouraged the worship of Salagram sila by ISKCON devotees who can perform the service steadily and carefully:

"The Salagram sila should be worshiped with tulasi where a sufficient quantity of tulasi leaves are available. Worship of Salagram sila should be introduced in all ISKCON temples. Salagram sila is the form of the Lord's mercy. To worship the Deity with the sixty-four items mentioned may be a difficult job, but the Lord has become so small that anyone in any temple can carefully handle Deity worship simply by performing the same activities with Salagram sila" (C.c., Madhya-lila 24.336, purport).

The Lord resides permanently and eternally in the Salagram sila, and therefore no installation ceremony is required. The Skanda Purana states:

"There is no pratistha [installation] ceremony necessary for worshiping a Salagram sila. One should simply perform a special, elaborate worship when one begins worshiping the calagrama" (Skanda Purana, quoted in the Hari-bhakti-vilasa).

The Skanda Purana further discloses the special glory of the Salagram sila:

"The Lord resides in many places where He may be worshiped, but of all places the Salagram sila is the best" (Skanda Purana, quoted in the Hari-bhakti-vilasa).

Though a Salagram sila may be identified by markings (especially cakras) as a particular form of Visnu, you may also worship Him as your chosen form of the Lord, for all forms reside in the Salagram sila. You may worship the Salagram sila separately or along with murti forms. You may also offer the morning bathing ceremony to the Salagram sila on behalf of the temple Deities while offering garments, ornaments, etc., to the Deities.*

*If a temple has a Salagram sila on the altar, it is best if the same pujari worships Him daily as his permanent service. Since women are subject to monthly contamination and would have to give the worship to someone else during that time, the castra discourages women from worshiping the Salagram sila. However, Srila Prabhupada has stated that if a householder worshiping the Salagram sila as a personal Deity at home falls sick, his wife or son may replace him in this service.

The Hari-bhakti-vilasa recommends that one worship the Salagram sila together with a dvaraka-cila. A good dvaraka-cila should be white, round or square, unbroken, free of holes, and with well-formed cakras.

A devotee with two Salagram silas should worship Them separately to avoid becoming distracted:

"Worshiping two dvaraka-cilas or two Salagram silas at once will cause disturbance in the mind" (Mantra-tantra-prakaca, quoted in the Hari-bhakti-vilasa).

However, if a devotee has three or more Salagram silas, he may worship them simultaneously. In such a case he should offer full worship to only one cila, known as the pradhana-cila; all the others he should simply bathe together with the pradhana-cila and offer Them tulasi, candana, and flowers.

Some devotees worship the Salagram sila in the late morning, after worshiping their other Deities. In that case one should complete the worship at least by noon. Also, one must not eat before performing the worship!* The castra warns that a person who eats before performing his morning Salagram sila-puja is condemned to live as a candala for the rest of this day of Brahma.

*If necessary, one may drink water before the worship.

In the worship of the Salagram sila, you should follow the same basic procedure as that for worshiping the Deity form of the Lord. However, you may expand many of the basic sixteen upacaras to include additional upacaras. These optional procedures allow for more elaborate worship according to the list of sixty-four upacaras. The temple Salagram sila can thus receive full worship on behalf of the main Deities in the temple. Generally one offers the optional upacaras by substitution, either with flower petals or with vicesa-arghya water. The essential upacaras are marked with an <#>. <layout: replace with some other mark>
<make as footnote, to first mula-mantra instance?> In worshiping a temple Salagram sila, you may use either 
the mula-mantra used for the main Deity, or the gopala-mantra (the sixth of the seven guru-given mantras), or 
the mula-mantra for Vasudeva (om namo bhagavate vasudevaya or om namo narayanaya).

( ) Characteristics of Salagram silas

Salagram silas are direct forms of the Lord who appear in the Kali-gandaki River, in the Himalayas of present-
day Nepal.
The cillas most often chosen for worship are the small, round, black, lustrous ones with a pitha, a flat surface 
that serves as a base. These are most suited to decoration with a crown and tilaka and are most satisfying for 
darccana. But if such a Salagram sila is not available, then you may worship any genuine Salagram sila.

Because the Lord is directly present in all Salagram silas, it is offensive to buy or sell Them or consider Their 
faults.

"One who puts a price on a Salagram sila, one who sells that Salagram sila, and one who agrees to buy 
the Salagram sila for that price, as well as one who inspects a Salagram sila for good qualities or faults--all go to 
hell until the final devastation" (Visnu-dharmottara, quoted in the Hari-bhakti-vilasa).

"Though a Salagram sila may be broken, cracked, or chipped, one should consider it faultless. Thinking of 
Salagram silas as perfect or less than perfect is for persons worshiping with frutitive motives" (Brahma 
 Purana, quoted in the Hari-bhakti-vilasa).

[end side bar]

(L4) Preparation for Worship (purvagga-karma)
(L5) Required Paraphernalia

To avoid interrupting the worship, make sure you have the following items before beginning:
1) a small bell on a plate;
2) a payca-patra containing samanya-arghya water;
3) a waterpot with a spout and a cover, filled with warm water;
4) a visarjaniya-patra (throw-out pot);
5) containers for padya, arghya, acamana, and madhuparka;
6) a soft sponge;
7) taila (fragrant oil);
8) a water-conch on a stand;
9) a snana-patra (bathing receptacle);
10) (if bathing with paycaamrta) five small containers: one with milk, one with yogurt, one with ghee, one with 
honey, and one with sugar water;
11) a receptacle for caranamrta;
12) a towel;
13) a cloth for holding the cillas;
14) a small container of ghee (for massaging the cillas after bathing);
15) clothing (a simple, bordered cloth may go under a cila as a dhoti; a second one may go behind as a chadar;
16) a crown;
17) gopi-candana and a small (preferably silver) stick or paintbrush (for painting auspicious designs on 
the cillas);
18) gandha (sandalwood paste);
19) flowers and flower garlands;
20) tulasi leaves and buds (mayjars);
21) a small container with mustard seeds (optional, for drsty-apsarana);
22) incense and ghee or camphor lamps (one set each for worship of the spiritual master, Lord Caitanya, and 
the Salagram silas);
23) naivedya (fruits and/or sweets; one plate each for worship of the spiritual master, Lord Caitanya, and 
the Salagram silas);
24) a picture of the spiritual master and a receptacle for offerings to him;
25) a picture of Lord Caitanya or the Payca-tattva;
26) this manual, or written instructions based on this manual, if required.

(L5) Offering Obeisances (guru-pranama)

Offer prostrated obeisances to your spiritual master while chanting his pranama prayer(s).

(L5) Sipping Water for Purification (vaisnavacanana) and Establishing Samanyarghya (samanyarghya-sthapana)

Perform acamana as desribed in <Part I. <see pg ?>
Establish samanya-arghy as in <Part I. <see pg ?>

(L5) Entering the Deity Room (praveca)

Enter the Deity room as desribed in <Part I. <see pg ?>
<expand it!>

(L5) Dispelling Inauspicious Influences (bhuta-nivarana)

Chant the following mantra:

(om) apagacchantu te bhuta
ye bhuta bhuvi sansthitah
ye bhuta-vighina-kartaras
te gacchanty ajaya kareh

"May all inauspicious subtle beings that may obstruct our service be gone by the order of the Lord."

Chant om astraya phat and strike your left heel on the ground three times to dispel subtle beings from earth.

Chant om astraya phat and snap the fingers of your right hand over your head in the ten directions to dispel subtle beings in the atmosphere. This is called dig-bandhana.

While chanting the mula-mantra of the main Deity you will worship, from the corners of your eyes glance angrily over the paraphernalia and upward. This will dispel subtle beings in the higher realms.

(L5) Establishing a Place for Worship (asana-sthapana)

Chant om astraya phat and purify the floor by proksana.

Draw a triangular mandala* on the floor with water or candana, using the knuckle of your right middle finger.

Worship the mandala with flower petals and candana as you chant ete gandha-puspe om adhara-cakiyaye namah, om anantaya namah, om kurmaya namah.

Place the asana over the mandala.

While touching the asana, chant the viniyoga [introductory**] mantra:

(om) asana-mantrasya meru-prsth rash
sutalam chandah
kurmo devata
asanabhimantrane viniyogah

Holding the hands in the pranama-mudra, chant:

prthvi tvaya dhrt loka
de vi tvam visnuna dhrt
tvam ca dharyama nityam paviram casanam kuru

"O Mother Earth, O goddess, you support all the world's people, and Lord Visnu sustains you; please give your support to me continuously and provide me with a pure seat upon which to sit while worshiping the Lord."
Draw a triangle on the *asana* with water (or just with your knuckle), and then worship this *mandala* with flower petals and **candana** while chanting *ete gandha-puspe om adhara-caktaye namah, om kamalasanaya namah.*

While visualizing the spiritual master sitting on an *asana* to perform the worship, sit on your own *asana.*

*A *mandala* is a symmetrical design that defines location, usually of one or more personalities to be worshiped.
**Vedic mantras, such as prthvi tvaya . . . . , are always preceded by a viniyoga mantra, which identifies the *rsi, the devata, and the chandras*--the sage who has preserved and revealed the *mantra,* the Deity being invoked by the *mantra,* and the meter of the *mantra,* as well as the purpose of the *mantra.* The purpose of this system is to guarantee that one understands the meaning, function, heritage, and correct intonation of the *mantra.*

(L.5) Arranging the Paraphernalia for Worship (*patra-sthapana*)

Arrange the paraphernalia for worship, as described in <part pg ?>.

(L.5) Requesting the Spiritual Master's Blessings and the Blessings of the Guru-parampara (*guru-namaskara*)

Draw the spiritual master's attention by placing flowers before him (*puspayjali*) while chanting *esa puspayjali* (with the *guru-mula-mantra*). Then show the *pranama-mudra* (joined palms) and chant:

*Sri-guru paramananda*
*premananda phala-prada*
*vrajananda pradananda*
*sevayam ma niyojaya*

"My dear spiritual master, who give the fruit of the highest bliss--the bliss of love of Godhead--please engage me in the blissful service of Sri Krsna, who bestows bliss upon the land of Vraja."

Optional: Chant the *Maggalacarana* prayers (see pg <7>).

Chant:
*jaya Sri-ksna-caitanya*
*prabhu-nityananda*
*Sri-advaita gadadhara*
*Srivasadi-gaura-bhakta-vrnda*

"All glories to Sri Krsna Caitanya Mahaprabhu, Sri Nityananda Prabhu, Sri Advaitacarya, Sri Gadadhara, Sri Srivasa, and all the devotees of Lord Caitanya."

Chant:
*hare krsna hare krsna*
*krsna krsna hare hare*
*hare rama hare rama*
*rama rama hare hare*

(L.5) Purifying the Hands (*kara-cuddhi*)

Wash your hands with water from the waterpot and/or clean them by smearing them lightly with **candana.**

(L.5) Purifying the Flowers (*puspa-cuddhi*)

Chant *om astraya phat* and sprinkle the flowers with *samanya-arghya* water. Then show the *cakra- and dhenu-mudras* over the flowers.
While touching the flowers with the fingers of your right hand in the *bijaksara-mudra,* chant:

‘*om puspe puspe maha-puspe*
su-puspe puspa-sambhave
puspe cayavakirne
caha hum phat svaha

"O flowers, O great and auspicious flowers who have appeared from a budding creeper, may you be purified" (Rg Veda).
Then show the matsya-mudra over the flowers.

(L5) Purifying the Lord's Paraphernalia (dravya-cuddhi)

Chant om astraya phat and sprinkle the paraphernalia with samanya-arghya water. Then show the cakra- and dhenu-mudras over the paraphernalia.
Now chant the kama-bija eight times over each article while showing the bijaksara-mudra.

(L5) Purifying Oneself by Sprinkling Water (atma-cuddhi)

Perform proksana by sprinkling yourself lightly with samanya-arghya water while chanting the gopala-mantra (the sixth guru-given mantra) once.

(L5) Protecting Oneself from Subtle Influences (dig-bandhana)

Chant om astraya phat and strike your left palm three times with your right forefinger and middle finger. Raise your hands as you do this.
Show the cakra-mudra, and then snap the fingers of your right hand in the ten directions, beginning from the east and going clockwise.

(L5) Protecting Oneself by a Wall of Fire (vahni-prakara)

Chant the agni-bija (ram) and meditate on a wall of fire spreading all around and over your head, protecting you and the Deity room from all bad influences. At the same time show the agni-bijaksara-mudra. To show this mudra, keep your right index finger straight, clench the remaining fingers of your right hand into a fist, and move your right hand clockwise in a complete circle around your head.

(L5) Purifying the Bodily Elements by Identifying Oneself as the Eternal Servant of the Servant of Lord Krsna (bhuta-cuddhi)

Recite the following prayers, meditating on their meaning:
"I am by nature the eternal servant of Krsna. But because of my bad fortune, I have been inimical toward Him from time immemorial, and thus I have identified myself with my body and continuously wandered in the cycle of birth and death in the material world, suffering the burning threefold miseries. Now, as a result of some unimaginable good fortune, my spiritual master's mercy has enabled me to know that I am Krsna's eternal servant, an infinitesimal spiritual being completely apart from the gross and subtle body. And so by the order of my spiritual master I have obtained the good fortune of serving his lotus feet and, following in his footsteps, the lotus feet of Lord Caitanya Mahaprabhu and Sri Sri Radha-Cyamasundara [or the names of the Deities one is worshiping]."

naham vipro na ca nara-patir napi vaicyo na cudro
naham varni na ca grha-patir no vanastho yatir va
kintu prodyan-nikila-paramananda-purnamrta-bhder
gopi-bhartuh pada-kamalayor dasa-dasanudasaah

"I am not a brahmana, I am not a ksatriya, I am not a vaicya or a cudra. Nor am I a brahmacari, a householder, a vanaprastha, or a sannyasi. I identify myself only as the servant of the servant of the servant of the lotus feet of Lord Sri Krsna, the maintainer of the gopis. He is like an ocean of nectar, and He is the cause of universal transcendental bliss. He is always existing with brilliance" (Padyavali 74).

divyam Sri-hari-maniradhya-tilakam kantham sumalanvītam
vaksah Sri-hari-nama-varna- subhagam Sri-khanda-liptam punah
putam suksmam navambara-vimalatam nityam vahantim tanum
dhyayet Sri-guru-pada-padma-nikate sevotsukam catmanah

"One should meditate on oneself situated at the feet of one's spiritual master, one's pure body clothed in fine, new cloth and decorated with wonderful tilaka, one's chest marked with the holy name and anointed with sandalwood pulp, and one's neck bedecked with a garland."

(L.4) Preliminary Worship
(L.5) Worshiping the Lord's Bell

While offering the bell a flower petal dipped in candana, chant:

ete gandha-puspe om jaya-dhvani-mantra-matah svaha

Now fasten the flower petal to the body of the bell with the candana. Then ring the bell briefly with your left hand and replace it on the plate, all the while thinking of the bell as a servant of the Lord. Then chant:

sarva-vadya-mayi ghante
deva-devasya vallabhe
tvam vina naiva sarvesam
subham bhavati sobhane

"O beautiful bell so dear to Sri Krsna, the God of gods, you embody the sweet sound of all music. Without you there is no auspiciousness for anyone."

(L.5) Worship of the Lord's Bathing Conch (cakika-puja)

While offering flowers and candana to the Lord's bathing conch, chant:

ete gandha-puspe om hum hum hum namah maha-cakkhaya svaha.

Chant the following stuti:

tvam pura saagarotpanno
visnuna vidhrtah kare
manitah sarva-devaite ca
paycajanya namo 'stu te

"O Paycajanya, obeisances unto you, who were born from the ocean! Long ago Lord Visnu seized you in His hand, and thus all the demigods honor you."

tava nadena jimita
vitrasyanti surasurah
sa-cakka-yuta-diptyabha
paycajanya namo 'stu te

"O Paycajanya, obeisances unto you, who shine brilliantly like the moon! Your roaring sound makes the mountains, clouds, demigods, and demons tremble in fear."

garbha deva-narinam
vilayante sahasradha
tava nadena patale
paycajanya namo 'stu te
"O Paycajanya, obeisances unto you! Your roaring sound shatters into thousands of pieces the wombs of the demons' wives living in the lower planets."

(I.5) Worship of the Spiritual Master (guru-puja) <see pg. ?>

(I.5) Worship of Lord Caitanya (gauragga-puja) <see pg. ?>

(I.4) Worship of Salagram sila

(I.5) Meditation on the Lord's Form (dhyana)

Chant the dhyana-mantra for the Deity you are worshiping and meditate on His form. For dhyana of Lord Narayana in the worship of the Salagram sila, chant the following mantra:

(om) dhreyah sada savitr-mandala-madhyam-varti
naryanah sarasijasana-sannivistah
keyura-van kanaka-kundala-van kiriti
harir hiramaya-vapur dhrta-cakgha-cakrah

"Lord Narayana is seated on a lotus asana within the sun globe. He wears a crown, golden earrings, and armlets on His gold-complexioned body, and in His hands He holds His conch and disc weapons. All these features make Him ever captivating. One should always meditate upon the Lord in this way" (Rg Veda Samhita).

(I.5) Worship of the Lord in the Mind (manasa-puja)

Mentally worship the Lord with sixteen or more upacaras.

(I.5) Spiritualization by Nyasa (kara-nyasa and agga-nyasa)

As you show the nyasa-mudra, chant the gopala-mantra once.
Chant klim aggustabhhyam namah and move your forefingers along the length of your thumbs, from the bases to the tips.
Chant krsnaya tarjanibhyam svaha and move your thumbs along the length of your index fingers, from the bases to the tips.
Chant govindaya madhyamabhyam vasat and move your thumbs along the length of your middle fingers, from the bases to the tips.
Chant gopijana anamikabhhyam hum and move your thumbs along the length of your ring fingers, from the bases to the tips.
Chant vallabhaya kanisthikabhhyam vaucat and move your thumbs along the length of your little fingers, from the bases to the tips.
Chant svaha astraya kara-tala-kara-prsthabhhyam phat and touch your right palm to the back of your left hand, then your left palm to the back of your right hand.
Chant klim hrdayaya namat and touch your heart with your right palm.
Chant krsnaya cirase svaha and touch the top of your head with the fingertips of your right hand.
Chant govindaya cikhayai vasat and touch your cikha with your right fist, thumb pointing down toward your neck.
Chant gopijana kavacaya hum and touch your left upper arm with the fingertips of your right hand and your right upper arm with the fingertips of your left hand.
Chant vallabhaya netrabhyam vaucat and touch your eyelids with the middle finger and forefinger of your right hand.
Chant svaha astraya phat and snap your fingers three times with your right hand as you move it clockwise around your head.

Show the cakra-mudra.

Showing the pranama-mudra, you may chant:
sarvopadhi-vinirmuktam
tat-paratvena nirmalam
hrsikena hrsikeca-
sevanam bhaktir ucyyate

"Bhakti, or devotional service, means engaging all our senses in the service of the Lord, the Supreme Personality of Godhead, the master of all the senses. When the spirit soul renders service unto the Supreme, there are two side effects: he is freed from all material designations, and his senses become purified simply by being employed in the service of the Lord" (Narada Paycaratra, quoted in Cc. Madhya 19.170).

(L.5) Establishing the Conch; Establishing Vicesa-arghya (cakka-sthapanan; vicesa-arghya-sthapana)

What follows is an expanded procedure for establishing vicesa-arghya. If only one conch is available and it is reserved for bathing the Lord, then the vicesa-arghya vessel may be of gold, silver, copper, or clay. Alternatively, one may use the same conch, or even two or three different conches—one for the vicesa-arghya, one for bathing, and one for the viloma-arghya.* This prayoga desSribes the installation of vicesa-arghya in a conch.

*Viloma-arghya is explained on page <?>.

(L.6) Defining the Place for the Conch

With water from the samanya-arghya patra or with candana, draw a small equilateral triangle with one of its angles pointing away from you. Similarly, draw a circle around the triangle and then a square around the circle.

(L.6) Purifying and Placing the Conch Stand and Conch

Chant om astraya phat and sprinkle the conch stand with samanya-arghya water.
Chant om adhara-caktaye namah and place the stand on the mandala.
Chant om astraya phat and sprinkle the conch with samanya-arghya water. Place the conch on the stand.
Chant om hrdayaya namah and place flower petals and candana into the conch.
Chant om cirase svaaha and pour water from the waterpot into the conch.
Over the conch, show the cakra-mudra, then the galini-mudra, then the dhenu-mudra.

(L.6) Worshipping the Fire, Sun, and Moon Mandalas (With Their Ten, Twelve and Sixteen Divisions) Situated Within the Stand, Conch, and Water.

Chant ete gandha-puspe om mam vahni-mandalaya dacaka-kalatmane namah and offer a flower petal dipped in candana to the stand; then affix the petal to the stand.
Do the same for the conch and then for the water in the conch, chanting (respectively):
ete gandha-puspe om am arka-mandalaya dvadaca-kalatmane namah
ete gandha-puspe om um soma-mandalaya codaca-kalatmane namah

(L.6) Invoking the Holy Rivers:

Invoke the Gagga and other holy rivers by showing the agkusa-mudra and chanting:
gagge ca yamune caiva
godavari sarasvati
narmade sindhu kaveri
jale smin sannidhim kuru

"May water from the holy rivers Gagga, Yamuna, Godavari, Sarasvati, Narmada, Sindhu, and Kaveri kindly be present."

Now invoke into the water the mula-mantra of the Deity being worshiped, chanting it eight times while holding the bijaksara-mudra over the conch. Then show the matsya-mudra.
(L.6) Calling the Lord into the Vicesa-arghya

Chant the name of the Deity being worshiped (e.g., Sri-krsna) and ihagaccha ihagaccha (calling the Lord into the vicesa-arghya) while showing the avahani-mudra.
Chant iha tistha iha tistha (giving the Lord a place to sit, and welcoming Him) while showing the sthapani-mudra.
Chant iha sannidhehi iha sannidhehi (offering oneself to the Lord and begging to be close to Him) while showing the sannidhapani-mudra.
Chant iha sannirudhyasva iha sannirudhyasva (asking the Lord to remain for the period of worship) while showing the sannirudhani- mudra.
Chant iha sammukho bhava iha sammukho bhava (asking the Lord to face you) while showing the sammukhodhani-mudra.

(L.6) Placing the Syllables of the Mula-mantra on the Limbs of the Deity Within the Water (agga-nyasa)

Chant iha sakali-kuru; then, while showing the nyasa-mudra, chant the gopala-mantra once.
Chant klim hrdayaya namah while holding your right hand, palm down, over the water and meditating on touching the heart of the Deity now situated in the water.
Chant krṣṇaya ciraśe svaha while touching the top of the Deity’s head with the fingertips of your right hand.
Chant govindaya cikhayai vasat while touching the Deity's cikha with your right fist.
Chant gopijana kavacaya hum while touching the Deity's arms with the fingertips of your right hand.
Chant vallabhaya netrābhyam vausat while touching the Deity's eyes with your right middle finger and forefinger.
Chant svaha astraya phat while snapping the fingers of your right hand three times and simultaneously moving the hand around the Deity's head.
Show the cakra-mudra while chanting (name of the Deity) ihamrī-kuru.
Show the dhenu-mudra while asking the Lord to kindly manifest His blissful nature.
Chant iha parami-kuru while showing the maha-mudra, in this way asking the Lord for blessings.

(L.6) Worshiping the Lord in the Vicesa-arghya

Worship the Lord in the vicesa-arghya with five or two upacaras; for the actual upacaras you may substitute flower petals and/or samanya-arghya water. While doing so, chant:

esa puspayalih and the Deity mula-mantra
esa gandhah and the Deity mula-mantra
etani puspani and the Deity mula-mantra
esa dhupah and the Deity mula-mantra
esa dipah and the Deity mula-mantra
idam naivedyam and the Deity mula-mantra

Pour some vicesa-arghya water from the conch into the payca-patra, thus transforming the remaining samanya-arghya into vicesa-arghya. Then, while chanting the mula-mantra of the main Deity you are worshiping, pour some vicesa-arghya water from the conch into your right hand and sprinkle it over yourself and the paraphernalia. Finally, refill the conch with water from the waterpot.

(L.5) Worship of the Lord's Place with His Associates (pitha-puja)

With candana, draw a lotus-shaped mandala on the pitha, the place where the Lord will stand for bathing. Then (again with candana) write in the center of the mandala the bijasyllable of the mula-mantra of the Deity being worshiped (use Devanagari sSript if possible). Now ring the bell and offer flower petals with candana as follows:

Offer petals to the left of the mandala and chant:
ete gandha-puspe (and the guru-mula-mantra)
ete gandha-puspe om gurubhyo namah
ete gandha-puspe om sarva- vaisnavebhyo namah

Offer petals inside the mandala and chant:
ete gandha-puspe om adhara-caktaye namah
ete gandha-puspe om anantaya namah
ete gandha-puspe om goloka-dhamne namah

(L.5) Worship of the Salagram sila with Articles (bahya-puja)

While offering upacaras in Salagram sila worship, you must chant Purusa-sukta verses. You may also show the appropriate upacara-mudra for each of the sixteen major upacaras before offering the item. Chant ese puspayalih and the Deity mula-mantra, and offer flower petals to the Lord's lotus feet.

(L.6) 1. Asana
Chant idam padukam and the Deity mula-mantra, and offer shoes to the Lord.

Chant:

sahasra-cirsa purusah
sahasraksah sahasra-pat
sa bhumim vicvato vrtta-
ty atisthad dasaggulam

"The Supreme Lord's universal form has a thousand heads, a thousand eyes, and a thousand feet, for He contains all living entities. Having pervaded the universe completely to give it existence, and being independent, He extended Himself beyond the universe by ten fingers."

Chant idam asanam and the Deity mula-mantra while showing the avahani-mudra; then bring the Deity (on His simhasana) behind the snana-patra (away from you).

(L.6) 2. Svagata

Chant:

purusa evedam sarvam
yad bhutam yac ca bhavyam
utamrtratvasyecano
yad annenaatrihoti

"The universes—past, present, and future—are but manifestations of the Supreme Lord's purusa expansion. Though He is the Lord of immortality, he has manifest Himself as the purusa in the universe so that the jivas may enjoy material fruits."

# Chant svagatam su-svagatam and the Deity mula-mantra, and show the svasti-mudra <?/> , welcoming the Lord and making Him comfortable.

(L.6) 3. Padya

Chant:

etavan asya mahima
ato jayam ca purusah
pado 'syac vicva bhutani
tri-padasyamrtam divi
"The past, present, and future universes are manifestations of the Lord's powers, but the Lord Himself is much greater. All the living beings of the universe are but one quarter portion, and the eternal nature in the spiritual sky exists in three quarters portion."

# Chant etat padam and the Deity mula-mantra, and show the padya-mudra; then offer padya water three times to wash the Lord's lotus feet, discarding it in the snana-patra.
Chant idam agga-vastram and the Deity mula-mantra, and offer a towel to dry the Lord's feet.
Chant esa gandhah and the Deity mula-mantra, and offer candana to the Lord's lotus feet with a flower petal.
Chant esa puspayjalih and the Deity mula-mantra, and offer flower petals to the Lord's lotus feet.

(L6) 4. Arghya

Chant:

tri-pad urdhva udait purusah
pado 'syehabhavat punah
tato vicvag vyakramat
sacananacane abhi

"The three quarters portion of the Lord transcended the material portion. The Lord in the one quarter portion manifested the universe again, as He had done repeatedly before. The Lord of the one quarter portion began the work of creation, by going all around, taking the form of all animate and inanimate objects."

# Chant idam arghyam and the Deity mula-mantra, and show the arghya-mudra; then offer arghya to the Lord in His hands three times so He can sprinkle it over His head. Discard the arghya into the visarjaniya-patra.

(L6) 5. Acamana

Chant:

tasmad virad ajayata
virafo adhi purusah
sa jato atyaricyata
paccad bhunim atho purah

"From the Lord, the universe was born, and in that universe was born the virat- purusa, the Supersoul of the universe. Then the virat-purusa grew and produced the earth and the bodies of the jivas."

#Chant idam acamaniyam and the Deity mula-mantra, and show the acamaniya-mudra; then offer acamana three times for the Lord to sip, discarding it in the visarjaniya-patra.

(L6) 6. Madhuparka

Chant:

yat purusena havisa
devo yajam atavyata
vasanto 'syasid ajyam
grisma idhmah carad dhavih

"The devatas, the first beings manifested, performed a mental saSriifice to complete the creation. For this saSriifice they used the virat-purusa [the raw ingredients of the material world] as the offering. Spring was the ghee, summer the fuel-wood, and autumn the offering."

#Chant esa madhuparkah and the Deity mula-mantra, and show the madhuparka-mudra; then offer a cup of madhuparka to the Lord's right hand.
(L6) 7. Punar-acamana

Chant:

saptasyasan paridhayah
trih sapta samidhah krtah
deva yad yajyam tanvana
abadhna purusam pacum

"In this saSifice the blades of kuca grass strewn around the fire [for protection from raksasas] were seven [the seven Vedic poetic meters], and the fuel sticks were twenty-one [twelve months, five seasons, three worlds, and the sun]. The devatas who performed the mental saSifice tied the virat-purusa to offer Him as the saSificial animal."

# Chant idam punar-acamaniyam and the Deity mula-mantra, and offer acamana three times for the Lord to sip, discarding it in the visarjaniya-patra.

(L6) 8. Snana

(L7) Cleaning the Deity Before His Bath (murti-cuddhi)

If conchshell eyes, silver tilaka, sacred thread, crown, or other ornaments are affixed to the Salagram sila, remove them now.

Clean the Lord with a soft cloth or sponge dampened with warm water, in this way removing candana, tulasi leaves, and flower petals. Be careful not to touch the Lord's body directly with your left hand; if you must touch the Lord with that hand, make sure it is covered with a handkerchief or towel.

Take a tulasi leaf and flower petals dipped in candana and place them on a stand in the snana-patra, where the Deity will sit for bathing.

Chant idam padukam and the Deity mula-mantra, and offer shoes to the Lord; then with a gesture of the hand escort Him to the stand in the snana-patra.

Chant idam agga-vastram and the Deity mula-mantra, and offer a flower petal and candana as a gamcha. Discard the flower petal into the visarjaniya-patra.

(L7) Cleaning the Lord's Teeth (danta-dhavana)

Offer the following items if not already offered before maggala-arati. (If they are not available, you may offer them by substituting vicesa-arghya water from the payca-patra.)

Chant esa danta-kastah and the Deity mula-mantra, and offer a twig for brushing the Lord's teeth.
Chant etat jihvolekhana and the Deity mula-mantra, and offer a tongue scraper.
Chant idam gandusam and the Deity mula-mantra, and offer water for rinsing the mouth.
Chant idam hasa-mukha-praksalanam and the Deity mula-mantra, and offer water for washing the Lord's hands and face.
Chant etat padyam and the Deity mula-mantra, and offer water for washing the Lord's lotus feet.
Chant idam agga-vastram and the Deity mula-mantra, and offer a cloth for drying the Lord's face, hands, and feet.
Chant idam acamaniyam and the Deity mula-mantra, and offer water for sipping.
Chant esa darpah and the Deity mula-mantra, and show the Lord a mirror.
Chant idam tambulam and the Deity mula-mantra, and offer betel to the Lord.
Chant idam sagandahta-tailam and the Deity mula-mantra, and massage the Lord with fragrant oil while holding Him in a cloth in your left hand.

(L7) Bathing and Drying the Lord

Chant:

tam yajyam barhisi prauksan purusam jatam agratah
tena deva ayajanta
sadhya rsayac ca ye

"The devatas, sadhyas, and rsis placed the virat-purusa, the first being of the universe, on kuca grass and sprinkled Him with water for purification. In this way they conducted the mental saSriSe using the virat-purusa."

# Chant idam snaniyam and the Deity mula-mantra, and show the snana-mudra; then bathe the Lord by pouring water from the conch while chanting the Brahma-samhita's Govindam prayers or other appropriate prayers. Fill the conch at least three times.

You may then bathe the Lord with paycamrta. As you pour (one after another) the milk, yogurt, ghee, honey, and sugar water, chant the following mantras:

idam ksira-snaniyam and the Deity mula-mantra;
idam dadhi-snaniyam and the Deity mula-mantra;
idam ghṛta-snaniyam and the Deity mula-mantra;
idam madhu-snaniyam and the Deity mula-mantra;
idam sita-snaniyam and the Deity mula-mantra.

After bathing the Lord in paycamrta, bathe Him again in warm water.

# Chant idam aggav-vastram and the Deity mula-mantra, and dry the Lord with a soft cloth (taking care not to touch Him directly with the left hand).
Chant idam tailam and the Deity mula-mantra, and again massage the Lord with fragrant oil.
You may now affix conchshell eyes or metal eyes to the Lord's body.
Chant idam tilakam and the Deity mula-mantra, and decorate the Lord with tilaka. (Optional: paint tilaka after offering vastra. You may also paint eyes with gopi-candana or candana if you have no conchshell eyes or metal eyes).

Place the Lord on His throne.
Chant idam acamaniyam and the Deity mula-mantra, and offer water for sipping.

(L6) 9. Vasta

Chant:

tasmad yajyat sarva-hutasambhrtam prsadvayam
pacun tanc ca akre vayavyan
aranyam granyac ca ye

"From that saSriSe where everything in the universe was saSriSe, yogurt and ghee--and indeed, all nourishing foods--were produced. It created the animals of the air, forest, and village." [gopi check!]

# Chant idam vastram, idam uttariyam and the Deity mula-mantra, and show the vastra-mudra; then offer fresh clothing to the Lord. (You may place a lower cloth under Salagram sila and a chadar around behind Him.)
Chant idam acamaniyam and the Deity mula-mantra, and offer water for sipping.
Chant idam upavitim and the Deity mula-mantra while showing the upavita-mudra; then offer a sacred thread to the Lord.
Chant idam acamaniyam and the Deity mula-mantra, and offer water for sipping.

(L6) 10. Abharaṇa

Chant:

tasmad yajyat sarvahuta
rcah samansajiyire
chandansajiyire tasmad
yajus tasmad ajayata
"From that ultimate saSri, or sarva-huta, were born the rk [hymns], sama [music], and yajus [prose] portions of the Vedas, along with the seven Vedic meters."

#Chant imani abharanani and the Deity mula-mantra while showing the abharana-mudra; then offer the Lord a crown and other ornaments.

(L.6) 11. Gandha

Chant:

tasmad acva ajayanta
ye ke cobhayadatath
gavo ha jayyre tasmat
tasmaj jata ajayayah

"Horses were born from the saSri, along with animals with two sets of teeth, such as donkeys and mules. Cows were also born from the saSri, along with goats and sheep."

#Chant esa gandhah and the Deity mula-mantra while showing the gandha-mudra; then offer candana and scents according to season.

(L.6) 12. Puspa

Chant:

yat purusam vyadadhu
katidha vyakalpayan
mukham kim asya kau bahu
kav uru pada ucyete

"In the mental saSri, when they divided up the virat-purusa, how many parts did they divide? What is stated about His face, arms, thighs, and feet?" [Gopi check]

#Chant etani puspani and the Deity mula-mantra while showing the puspa-mudra; then offer fragrant flowers to the Lord's lotus feet.

# Chant etani tulasi-patrani and the Deity mula-mantra, and offer tulasi leaves and mayariris to the Lord's lotus feet.

Chant ime malye and the Deity mula-mantra, and offer flower garlands to the Lord. (Chant idam malyam for one garland.) Alternatively, you may offer garlands just after offering ornaments or just before pranama, the sixteenth upacara.

(L.6) 13. Dhupa

Chant:

brahmano 'sya mukham asi
bahu rajanyah krtah
uru tad asya ya vaicyah
padbhya curo aJayata

"The brahmanas arose from the face [of the virat-purusa], the ksatriyas from His two arms, the vaicyas from His thighs, and the cudas from His feet."

# Chant esa dhupah and the Deity mula-mantra while showing the dhupa-mudra; then offer incense to the Lord.
(L6) 14. Dipa

Chant:

candrama manaso jatac
caksah suryo ajayata
mukhad indracagnic ca
pranad yayur ajayata

"His mind gave rise to the moon; His two eyes, the sun; His breath, Vayu; and His mouth, Indra and Agni."

#Chant esa dipah and the Deity mula-mantra while showing the dipa-mudra; then offer the Lord a ghee lamp.

You may now perform drsya-apasara (the dispelling of inauspicious influences) by waving a small plate with mustard seeds before the Lord.* (Later burn the mustard seeds outdoors.)

* See page <?> for explanation.

(L6) 15. Naivedya

Chant idam asanam and the Deity mula-mantra, and offer an asana to the spiritual master.

(L7) Purifying the bhoga (some fruit and/or sweets)

Chant om astraya phat and sprinkle the bhoga with vicesa-arghya water.
Show the cakra-mudra.
Take some water in your right hand and chant yam (the vayu-bija) into it twelve times.
Sprinkle the water over the bhoga while meditating on drying up any faults the food may have.
Showing the bijaksara-mudra, meditate on ram (the agni-bija) in your right palm and then "pour" it over the bhoga to burn up the faults.

Showing the bijaksara-mudra, meditate on tham (the amrta-bija) in your left palm and then "pour" it over the bhoga.

Showing the dhenu-mudra, meditate on the food as amrta.
Chant the Deity mula-mantra eight times into some water in your right palm, and then sprinkle the water on the bhoga.

Again chant the mula-mantra over the bhoga while showing the bijaksara-mudra; then protect the bhoga with the matsy-a-mudra.

(L7) Paricesana--offering to the pranas

Chant om amrtopastaranam asi svaha and offer water for the Lord to sip as a nectar seat for the food.
Show the prana-mudras with the right hand and chant:

om pranaya svaha (with your ring finger and small finger touching your thumb)
om apanaya svaha (with your middle finger and forefinger touching your thumb)
om vyanaaya svaha (with your ring finger and middle finger touching your thumb)
om udanaya svaha (with your ring finger, middle finger, and forefinger touching your thumb)
om samanaya svaha (with four fingers touching your thumb).

(L7) Offering the Bhoga

Place tulasi leaves on the bhoga.

Chant:

nabhya asid antariksam
"From His navel arose the space between earth and heaven; from His head, the heavens; from His feet, the earth; and from His ears, the directions. In this way the worlds were created."

#Chant idam naivedyam and the Deity mula-mantra, and offer bhoga to the Lord.
#Chant idam paniyam and the Deity mula-mantra, and offer a glass of drinking water to the Lord.
Chant nivedayami bhavate jusanedam havir hare, praying for the Lord to accept the offering, and lift the plate briefly with both hands (as a gesture of offering). Then show thegrasa-mudra.
Chant the pranama-mantras three times each for the spiritual master, Lord Caitanya, and Krsna (see pg. <?>). Chant the Gopala- and Kama-gayatri mantras with eyes closed, meditating on the Lord taking His meal with His associates. Then open your eyes, arise, and wait a short time for the Lord to enjoy His meal.

(L.7) After the Meal

Clap your hands three times and offer the following items while ringing the bell:

Chant om anrtapidanam asi svaha and offer water for the Lord to sip as a nectar covering for the food.
Chant etat padyam and the Deity mula-mantra, and offer water for washing the Lord's lotus feet.
Chant idam gandusam and the Deity mula-mantra, and offer water for rinsing the mouth.
Chant idam hasta-mukha-praksalanam and the Deity mula-mantra, and offer water for washing the Lord's hands and face.
Chant idam agga-vastram and the Deity mula-mantra, and offer a cloth for drying the Lord's face, hands, and feet.
Chant esa gandhah and the Deity mula-mantra, and offer candana for the Lord to clean His hands.
Chant idam acamaniyam and the Deity mula-mantra, and offer water for sipping.
Chant ime malye and the Deity mula-mantra, and offer additional flower garlands to the Lord. (Imam malyam for one garland.)
Chant idam mukha-vasam and the Deity mula-mantra, and offer sweet spices to scent the Lord's mouth.
Chant idam tambulam and the Deity mula-mantra, and offer betel to the Lord.
Chant idam sarvam and the Deity mula-mantra, and offer flowers to the Lord's lotus feet. These flowers represent whatever else might be pleasing to Him.

(L.6) 16. Pranama--Concluding Activities

Chant:

vedaham etam purusam mahantam
aditya varnam tamasas tu pare
sarvani rupani vicintya dhiro
namani krtvabhivadan yad aste

"I know that great virat-purusa, as effulgent as the sun, who stands beyond the darkness of the material creation. Having given all the living entities their forms and names, He directs their affairs."

(L.7) Mantra-japa

Chant the mula-mantra and gayatri of the temple's principal Deity ten times each.
To the Lord's hands offer vicesa-arghya water with flowers and candana, chanting:

guhyati guhya-gopta tvam
grhansmat- kram japam
siddhir bhavatu me deva
tvat-prasadat tvayi sthite
"O my Lord, You are the secret of secrets and a keeper of secrets. Please accept the japa I have chanted as an offering to You. Please be merciful and let me attain the same perfection attained by those who are fixed in Your service."

(1.7) Offering Prasada to the Lord's Associates

With the following mantras offer the Lord's prasada remnants to your spiritual master and the Lord's associates:

Chant:
idam maha-prasadam (and the guru-mula-mantra)
idam maha-prasadam nirnanyadikam om sarva-sakhibhyo namah
idam maha-prasadam nirnanyadikam om Sri-paurnamasyai namah
idam maha-prasadam nirnanyadikam om sarva-vrajavasibhyo namah
idam maha-prasadam nirnanyadikam om sarva-vaisnavibhyo namah
(Alternative: Simply chant idam maha-prasadam nirnanyadikam one time in the beginning, then proceed with om . . . namah, om . . . namah, etc.)

(1.7) Stuti

Chant:

dhata purastad yam udajahara
cakrah pravidvan pradisac catsrah
tam evam vidvan amrta iha bhavati
nanyah pantha ayanaya vidyate

"Brahma explained his realization to Indra. Indra, who knows all the living entities in all four directions, explained it to all others. One who knows the nature of the virat-purusabecomes immortal even in his life on earth. There is no other path to reach the goal of immortality."

yajiya yajiya ayajanta devas
tani dharmani prathamany asan
ti ha nakam mahimanah sacante
yattra purve sadhyah santi devah

"In this way the devatas conducted the mental saSriifice using the virat-purusato manifest variety in the world. By that saSriifice both the physical laws of nature and the first spiritual codes of conduct arose. The great souls, by similar mental worship, attain the place of immortality where dwell the sadhyas and devatas, the first worshipers."

You may offer additional prayers at this time, some of which you will find in the "Additional Prayers" section of this manual (see pg <?).

(1.7) Pranama

namo brahmany-devaya
go-brahmana-hitaya ca
jagad-dhitaya krsnaya
govindaya namo namah

"Let me offer my respectful obeisances unto Lord Krsna, who is the worshipable Deity for all brahminical men, who is the well-wisher of cows and brahmanas, and who is always benefiting the whole world. I offer my repeated obeisances to the Personality of Godhead, known as Krsna and Govinda."

(1.7) Homa
If convenient, at this time you may perform a Purusa-sukta-homa and a Vaisnava-homa using the Deity mula-
mantra. (The procedure will be given in Volume II of this manual.)

(1.7) Karma-samarpana

Offer all your activities to the Lord, reciting this verse (and/or its translation):

itah purvam prana-buddhi-deha dharmadhikarato
jagrat svapna susupti-avasthasu
manasa vaca karmana hastabhyaam
padbhyaam udarena cisna
yat smrtam yad uktam yat krtam
tat sarvam Sri-krnarpanam bhavatu svaha
mam madiyam ca sakalam haraye samarpayami
om tat sat

"As a living endowed with life, intelligence, body, and the power to discriminate between right and
wrong, I offer Krsna whatever I have thought with my mind, spoken with my words, and performed with my hands,
feet, stomach, and genitals while awake, asleep, or in deep sleep. I offer myself and everything I have to the Lord."

(1.7) Viloma-arghya

Install viloma-arghya as follows (either after installing vicesa-arghya or after karma-samarpana):

Fill a conch on a stand with water; perform proksana; show the cakra-, galini-, and dhenu-mudras. You may
then chant:

narayanad udbhuto 'yam varna-kramah

"The Sanskrit alphabet is expanded from Lord Narayana" (Harinamamrta- vyakarana, by Srila Jiva Gosvami).

Show the bijaksara-mudra, and over the water chant the Sanskrit alphabet backward (viloma):

ksam ham sam sam cam vam lam ram yam
mam bham ham pham pam
nam dham dam tham tam
nam dham dam tham tam
yam jham jam cham cam
gam gham ham kham kam
aum om aim em xm im
zm rm um um im im am am

Show the matsya-mudra.

To offer the viloma-arghya, wave the conch toward the Lord's lotus feet in arati fashion while ringing a bell
and chanting:

pada-traya-krama-kranta
trailokyecvara kecava
tvat-prasadad idam toyam
padyam te 'stu janardana

"O Kecava, Janardana, and Trivikrama, Lord of the three worlds, by Your mercy let this water wash Your lotus
feet."

Pour out the viloma-arghya water into the visarjantya-patra.
(L7) Atma-samarpana

Chant:

aham bhagavato 'mco 'smi
sada daso 'smi sarvatha
tvat-krpaekaiko nityam
ity atmanam samarpaye

"I offer myself in full surrender, always praying for Your mercy and thinking myself Your eternal part."

(L7) Aparadha-codhana

Chant:

agga-hinam kriya-hinam
vidhi-hinam cayad bhavet
astu tat sarva aechidram
krsha-karsna-prasadataha

yat kiycit vaigunam jatam tad doca-pracamanasyah Sri-krsha-smaranam karomi

"May the mercy of Krsha and His devotees nullify all the mistakes we have made in our observance of the rules of worship and in our performance of the acts of worship. I now remember Krsha to nullify whatever faults there may be" (Sat-krsha-sara-dipika).

hare krsha hare krsha
krsha krsha hare hare
hare rama hare rama rama
rama hare hare

This completes the morning worship of the Salagram sila. Generally, in temples Salagram sila is worshiped daily only once, in the morning, although in expanded worship one could offer additional services during the course of the day. One may optionally perform cayana-seva, putting the Lord to rest, following the procedure in the General Prayoga, pg. <?/>. Alternatively, the Salagram sila may remain on His asana, with crown and flowers removed, or you may place Him in a bed consisting of a closed, cushioned container, such as a jewelry box.

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