

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
ISKCON-GBC PRESS -- Sridhama Mayapura**

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.

Preface

Soon after beginning the Krsna consciousness movement, Srila Prabhupada established the process of Deity worship as an integral aspect of his fledging 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 *arcana* 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 worshipping 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, 13-11-7)

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 mleccchas, 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 *Paycaratra* and 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 Vaikuntha 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?

Srīla Rūpa Gosvāmī has enumerated sixty-four activities by which a devotee in the beginning stage of devotional service (*vaidhī sadhana-bhakti*) can engage all his senses in the service of the Lord. Among these he has selected five as principal:

1. Hearing *Srīmad-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 Kṛṣṇa.

"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 Kṛṣṇa simply by being a little connected with them." (*Caitanya-caritamṛta, Mādhya-līlā* 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, *arcana*, 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

Srīla Rūpa Gosvāmī specifically enjoins devotees to worship the Deity with "full faith:"

sraddha vicesatah prītiḥ śrī-murter agghri-sevane

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

This faith and love depend on a proper understanding of the Deity's identity:

pratīma nāha tumi, - saksat vrajendra-nandana

"My dear Lord, You are not a statue; You are directly the son of Maharaja Nanda." (*Caitanya-caritamṛta, Mādhya* 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 worshipping 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 *arcana*, 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 *arcana* in *Bhakti-rasamrta-sindhu* (1.37.137):
cuddhi-nyasadi-prvagga- karma-nirvaha-purvakam

arcanam tupacaranam syan mantrenopapadanam

"*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 *arcana*, 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 *arcana*, 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 *arcana*-namely formal and regulated offering of respect and service to the Lord-then we may undertake the process of *arcana* 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 *arcana* 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 visnur 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) *Paycaratrika-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 *arcana* helps reduce material contamination and nondevotional tendencies. It also brings steadiness to the materially agitated mind, for it impells 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 worshipping 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 *grhashta* 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 *arcana-vidhi*. One should therefore regularly take advantage of both the *bhagavata* process and *paycaratriki* process." (*Bhag.* 7.5.28, Purport)

Temple worship strongly emphasises the aspect of *vaidhi bhakti* involving strict regulations, which form the basis of *paycaratrika-vidhi*. *Paycaratrika-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 *paycaratrika-vidhi* matures. Then, although he may be on a platform of *raganuga-bhakti*, he will follow the rules of *paycaratrika-vidhi* in public temple worship, where the Lord is worshiped as the Supreme Personality of Godhead. Srila Prabhupada explains the relationship between *paycaratrika*-and *bhagavata-vidhi* in his *Srimad-Bhagavatam* purports:

"Lord Narayana is worshipable by the *paycaratrika-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 *paycaratrika-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 *paycaratrika-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 *cravana* and *kirtana*, and on the other side we are reminded by Rupa Gosvami that *cravana* 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 worshipping the Deity. As Srila Prabhupada said in a lecture,

"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 *cravanam 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 *cravanam 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 *cravanam 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..." (Srila 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 *cravana-kirtana* process, since the *mantras* contain the names of the Lord and His associates as well as glorification of His qualities, pastimes and paraphernalia. Srila 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 with 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." (Srila 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 Srila 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." (Srila Prabhupada -Letter 11-7-76)

When Kṛṣṇa 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 *darśana*. 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. Śrī 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)

(L4) Only Through the Spiritual Master Can We Approach Kṛṣṇa

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 Śrīla Vicvanātha Cakravartī Thakur in his *Gurv-astaka*:

"The spiritual master is always engaged in the temple worship of Śrī Śrī Rādhā and Kṛṣṇa. 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." (*Gurv-astaka* 3)

(L4) Variations in Arcana Procedures and Standards of Worship

In his *Bhagavatam*, Śrīla Prabhupāda writes about the flexibility of worship procedures:

"*Om namo bhagavate vasudevaya*. This is the twelve-syllable *mantra* for worshipping Lord Kṛṣṇa. 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." (*Srīmad-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 Vaiṣṇava 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."<?>

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 sŚrīptures 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 *maggala-aratrika* to *cayana-aratrika*) there must be at least five or six *brahmanas* to take care of the Deity. Six *aratrikas* are performed in the temple and food is frequently offered to the Deity and the *prasāda* distributed. This is the method of worshipping the Deity according to the rules and regulations set by predecessors." (*Caitanya-caritamṛta*, *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 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 *yajna*. 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 *paycaratrika* process of initiation, the spiritual master gives the disciple a Deity to worship, together with the necessary *paycaratrika-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 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 worshipping 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 *daršana* 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,*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-aratrika*, *nirajana*, *arcana*, *puja*, *kirtana*, *crggara*, *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 describes. 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 *sannyasa-guru*, explains the two varieties of Deity worship--home Deity worship and temple Deity worship. He writes,

"*Bhakti-agma-arcana*, 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 aratrika, 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).

() 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 *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.

() 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 worshipping other Deities, or for worshipping 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-presthaya bhuta-tale
Srimate (spiritual master's name) *iti namine*

"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-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.

() 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 *dhupa-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:

Ring 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 Lordships.

- 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 described 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 described 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 Gurv-astaka

(Sri Rāma Vicvānātha Cakravartī Thākura)

1.
samsara-davanala-lidha-loka-
tranaya karunya-ghanaghanatvam
praptasya kalyana-gunarnavasya
vande guroh Sri-carānarāvindam

"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.
mahāprabhoh kirtana-nṛtya-gita-
vaditra-madyan manaso rasena
romayca-kampacru-taragga-bhajo
vande guroh Sri-carānarāvindam

"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 mellows 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-vigraharadhana-nitya-nana-
crggara-tan-mandira-marjanadau
yuktasya bhaktam ca niyujato '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-
svadv-anna-trptan hari-bhakta-sagghan
krtvaiva trptim 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-madhavayor apar-
madhurya-lila-guna-rupa-namnam
prati-ksanasvadana-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.

nikuyja-yuno rati-keli-siddhyai
ya yalibhir yuktir apeksaniya
tatrat-daksyad 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-dharitvena samasta-castrair
uktas tatha bhavyata eva sadbhih
kintu prabhor 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 sSriptides 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 prasada bhagavat-prasado
yasyaprasadan na gatih kuto 'pi
dhyayan stuvams tasya yacas tri-sandhyam
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 narasimhaya prahladahlada-dayine
hiranyakacipor vaksah-cila-tagka-nakhalaye

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 adbhuta-crggam
dalita-hiranyakacipu-tanu-bhrggam
kecava dharta-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 krsna-preyasi namo namah
radha-krsna seva pabo ei abhilasi

2.
ye tomara carana laya tara vayca purna haya
krpa kari' kara tare vrndavana-vasi

3.
mora ei abhilasa vilasa- kuyje diyo vasa
nayane heribo sada yugala-rupa-raci

4.
ei nivedana dhara sakhir anugata karo
seva adhikara diye kara nija dasi

5.
dina krsna-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-bhakati-sadma,
bando mui savadhana mate
jahara prasade bhair, e bhava toriya jai,
krsna-prapti hoy jaha ha'te

2. guru-mukha-padma-vakya, cittete koriya aikya,
ar na koriho mane aca
Sri-guru-carane rati, ei se uttama-gati,
je prasade pure sarva aca

3. cakhu-dan dilo jei, janme janme prabhu sei
divya-ijan hrde prokacito
prema-bhakti jaha hoite, avidya vinaca jate,
vede gay jahara carito

4. Sri-guru karuna-sindhu, adhama janara bandhu,
lokanath 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 sSriptures 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 *Gitavali*, 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 Vrmdavana, He is the lover of the cowherd maidens of Vraja, the holder of the great hill named Govardhana, the beloved son of mother Yacoda, 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. cukta-cakadi bhaji nalita kusmanda
dali dalna dugdha-tumbi dadhi moca-khanda
5. mudga-bora masa-bora rotika ghrtanna
caskuli pistaka khir puli payasanna
6. karpura amrta-keli rambha khira-sara

amrta rasala, amla dvadaca prakara
 7. luci cini sarpuri laddu rasabali
 bhojana korena krsna ha'ye kutuhali
 8. radhikara pakka anna vividha byayjana
 parama anande krsna korena bhojana
 9. chale-bale laddu khay Sri-madhumaggala
 bagala bajay ara deya hari-bolo
 10. radhikadi gane heri' nayanera kone
 trpta ho'ye khay krsna jacoda-bhavane
 11. bhojanante piye krsna subasita bari
 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 krsna-candra sukhe nidra gela
 14. bicalakha cikhi-puccha-camara dhulaya
 apurba cayyaya krsna sukhe nidra jaya
 15. jacomati-ajya pe'ye dhanistha-anito
 Sri-krsna-prasada radha bhuyje ho'ye prito
 16. lalitadi sakhi-gana avacesa paya
 mane mane sukhe radha-krsna-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 Krsna Himself, the same personality who has stolen the hearts of Nanda Maharaja and Mother Yacoda.
- 2) Mother Yacoda 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 rows to take their lunch.
- 4) They are then served with a feast of *cutka* 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, Krsna eats all of the *prasada*.
- 8) In great ecstasy and joy Krsna eats all of the various curries, sweets and pastries cooked by Srimati Radharani.
- 9) Krsna's funny *brahmana* friend, Madhumaggala, 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, Madhumaggala would still not be satisfied, and he would say to Krsna, "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 Madhumaggala 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, Krsna eats at the house of Mother Yacoda, being very satisfied.
- 11) After lunch, Krsna 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) Krsna's devotees supply Him betel nuts and bring *pan* with fancy spices and catechu. Eating the *pan*, Krsna then happily goes to sleep.
- 14) While Krsna 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 *gopi* Dhanistha brings the remnants of food left on Krsna's plate and, being extremely delighted, Srimati Radharani eats them.
- 16) Lalita-sakhi and all the other *gopis* also receive His *prasada*, and within their hearts, in great joy, sing the glories of Radharani and Krsna.
- 17) Thakura Bhaktivinoda, whose only joy is the wonderful pastimes of Lord Hari, sings this *bhoga-arati*."

Gaura-arati

jaya jaya goracander aratiko cobha
jahnvi-tata-bane jaga-mano lobha
dakhine nitaicand, bame gadadhara
nikate advaita, Srinivasa chatra-dhara
bosiyache goracand ratna-simhasane
arati korena brahma-adi deva-gane
narahari-adi kari' camara dhulaya
sayjaya-mukunda-basu-ghosadi gaya
cagkha baje, ghanta baje, baje karatala
madhura mrdagga baje 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 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 *araticeremony* 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 *mrdagga* 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 *Gitavali*, Bhaktivinoda Thakura)

1.

yacomati-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,
bamci-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 vallabha, bmdabana-natabara, bhaktivinod-acraya

1. "Lord Krsna is the beloved son of mother Yacoda; 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. "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 mellows of the *rasa* dance; He is very merciful; the lover and beloved of Srimati Radharani; the great dancer of Vrndavana; and the shelter and only refuge of Thakura Bhaktivinoda."

Prema-dhvani

jaya om visnu-pada paramahansa parivrajakacarya astottara-cata Sri Srimad abhaya-caranaravinda bhaktivedanta svami maharaja prabhupada-ki jaya. (All glories to the *acarya* Om Visnu-pada 108 Tridandi Gosvami Abhaya Caranaravinda Bhaktivedanta Swami Prabhupada, who is situated on the highest platform of *sannyasa*.)

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

jaya om visnu-pada paramahansa parivrajakacarya astottara-cata Sri Srimad bhaktisiddhanta 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 *sannyasa*.)

jaya om visnu-pada Srila gaurakicora dasa babaji maharaja-ki jaya. (All glories to Srila Gaurakicora 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-sarvabhauma Srila Jagannatha dasa Babaji Maharaja ki jaya. (All glories to Vaisnava Sarvabhauma Srila Jagannatha dasa Babaji.)

jaya Sri rupa sanatana bhatta raghunatha Sri jiva gopala bhatta 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-acarya srila haridasa thakura-ki jaya. (All glories to the Nama-acarya, Srila Haridasa Thakura.)

prem-se kaho sri krsna caitanya prabhu nityananda Sri advaita Sri gadadhara, Srivasaki Sri gaura-bhakta-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-krsna, 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-rajya 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 *caitanya-prema*.)

All glories to the assembled devotees <three times>.

All glories to Sri Guru and Sri Gauragga.

All glories to Srila Prabhupada.

MORE QUERIES:

Kk:

--do we explain 'sadharana' vs. 'visesa' acamana

--after mangala arati, wait til 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) *pranama* 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 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*.

Ch 1: *nim* ?

Ekadaci, purnima 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*, *jatamamsi*?, *vaca*, *kustha*, *cailaja* (bitumen), turmeric, *daru-haridra*, *cathi*, *campaka*, and *musta*?),

padya or *padya*

idam kumkumam or *idam bindi*...?

vana-malayai 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.**

Puspajali 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-krsna-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 *eucalyptus*
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 *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 worshipping Deities at home.* The last part of this section desSribes a simple procedure for worshipping 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 the *garbhodaka* ocean) then up (to the *viraja* river). 2) Chant *om sarggaya sarasaya 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. <bvps 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 Goswami 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-mantras after dressing

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 hold the little and ring fingers, and your index finger should be bent at the middle joint at a right angle, perpendicular to the middle finger.

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* (the *Gopala mantra*).

14. *Hridaya-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).

(j) 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 *bija-mantras*, 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 *bija* syllables on the inside joints of your left hand, as when chanting Gayatri. Cover your left hand with your right hand.

35. *Paricesana-mudras*: In elaborate worship you may perform *paricesana* 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.

(k) *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 (*pratah-smrti-kṛtya*)

Lord Caitanya instructed Sanātana 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 *urdhva-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 the temple and ring the bell just to draw the attention of Lord Kṛṣṇa" (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 Kṛṣṇa 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, Srīla Prabhupada recommended reading *Kṛṣṇa* book before taking rest, to help one dream of Kṛṣṇa'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. Srīla 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.*

**Pujaris* who have both late-evening and early-morning service will generally require more rest during the day. Ideally, temples should provide *pujaris* with living quarters somewhat separate from other *acramas*. To maintain a high standard of worship, *pujaris* 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 *pujaris* wear when worshipping 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 *pujaris'* *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 sacrificial 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." (*Krsna 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* 24.331, 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, Vamana, Cargadhara, 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,

"*Pratah-kṛtya* 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-smṛti*, *Manu-smṛti*, *Varaha Purana*, *Vyasa-smṛti*, *Kurma 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 *Paycaratra-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 *paycaratra-castra*, which rarely gives detailed instruction specifically for women concerning such matters as *pratah-smrti-krtya* (regulated morning duties), women may need to refer to our upcoming supplement on this subject.

(L5) 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 footwear 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 *dhoti* serving that purpose.) This does not apply if you are wearing Western clothes.

Wind your *upavita* (Gayatri thread) at least two and a half times around your right ear;* otherwise the *upavita* 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 *tirthas* reside in the right ear.

**These are the reasons to replace the *upavita*: 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 *upavita*, put on the new one and chant *Gayatrijapa* with both the old and the new *upavita* wrapped around your thumb. Then remove the old *upavita* from your body--not by lifting it over your head but rather by taking it down and out from under your feet.

(L6)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.

(L4) 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, sacrifices, or other spiritual rites. If one performs *sacamana* 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-vilasapras* describes 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 antiseptic *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*, *khadhira*, 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 *yajna*. 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 untied *cikha*. 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 *cuḍras* 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 Kṛṣṇa *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 describing the daily bath, the *Hari-bhakti-vilasa* quotes from *Katyayana-smṛti*, *Dakṣa-smṛti*, *Kācīkhanda*, *Mahābhārata*, *Padma Purāna*, *Viṣṇu Purāna*, *Narada Pañcarātra*, and *Gautamiya-tantra*.

The *Kurma Purāna* 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 Purāna* 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 sŚrīptures describe 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 sŚrīptures.

(L5) Types of Bath

There are seven types of bath: *parthiva-snana* (using earth); *v*

aruna-snana (using water); *agneya-snana* (using ashes from a sacrificial fire); *vayavya-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 Viṣṇu). 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 the *varuna-snana*.

(L6) Mental Bath (*manasika-snana*)

The *manasika-snana* consists of remembrance of Lord Viṣṇu. Manu states that the best of baths is the *manasika-snana*. Remembrance of Viṣṇu 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 pundarikakṣam sa bahyabhyantarāh cucih*

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

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 Ganga; 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 *ghatas* 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. *Grhasthas* should bathe wearing two cloths. (Besides a *kaupina*, they wear a second cloth, usually tied around the waist.) *Brahmacaris* 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 *sagkranti* (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-madhyahnyoh snanam 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 upper 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 worshipping 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 worshipping 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, "nonshedding" 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 *chadars* 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-caritamṛta* (*Madhya* 24.333) states:

"After this, you should describe 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*)

Srila 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, Srila 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 Kṛṣṇa 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 Kṛṣṇa consciousness, you may not have so much objection, because it is essential" (letter from Srila 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 Srila 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, Srila Prabhupada stressed the importance of wearing Vaisnava *tilaka* wherever possible. We should become accustomed to publicly 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 *Brahmanda 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 *Brahmanda 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 *tilaka* on 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 Brahm²⁷⁰ resides 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 sSriptides 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 Vrndavana 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* using *caranamrta* water from the Deity; if *caranamrta* 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 *mudras* permanently or periodically by pressing hot metal stamps on various parts of the body, either at the time of initiation or on the *dvadaci-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 *pavitras*--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 *acamana* 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 *acamana*. 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 *acamana*, the *Hari-bhakti-vilasa* quotes from the *Kaci-khanda*, the *Yajyavalkya-smṛti*, the *Bharadvaja-smṛti*, the *Kurma Purana*, and the *Visnu Purana*. These rules are summarized as follows:

A devotee should perform *acamana* 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 *acamana* 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 *acamana* twice before performing a *homa*, chanting Gayatri, worshiping, eating and giving in charity, as well as after going to cremation grounds, touching the lips, and talking to *acandala*.*

*Gaudiya Vaisnavas commonly perform *acamana* before performing spiritual activities, as described above. It is less common for them to perform *acamana* 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 <?>.

The place where a devotee performs *acamana* 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 *acamana* 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 <pg ?> for *acamana* 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 Kṛṣṇa *mantra*, which is generally accepted by all the devotees of Lord Kṛṣṇa. 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 Paycaratrika-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 (*paycaratrika*) initiation. Through *paycaratrika* 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 *paycaratrika-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 *paycaratrika* philosophy that an initiated Vaisnava is even more qualified than *abrahmana*. Thus when he gave Vaisnava *paycaratrika* 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 *paycaratrika* 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 Kṛṣṇa 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 Gayatris, 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 Bhaktivinoda 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 pipal 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* Gaudiya-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.

(L5) Brahmana Thread (yajyopavita 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 *cauca* 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.* *Pujaris* 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 *Salagram 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 big 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 worshipping 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 worshipping 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 *aratika*.

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 description 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 description of how to offer *arati* in the *Prayoga* section, page. <?>

(L4). Greeting and Bathing the Lord

This section and the next two sections describe the main worship of the day, performed after *maggala-arati* and concluding with *daršana-arati*. We will describe the next *upacara* [5] below, after explaining some preliminaries.

(L5) 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 description of the ingredients for the *upacaras* in their appropriate places in the list of *upacaras* below.

(L6) 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*.

(L6) 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 *snana-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 *gindi*), 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.

(L5) Preliminary Activities of Purification (*purvagga-karma*)

(L6) 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 *cagkha-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 are *padma-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 spiritualized 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 worshiper, they serve to help fix his mind on the Lord. There are twenty-four *mudras* prescribed for Visnu worship. Some represent His weapons and accoutrements, while others are functional, such as the *cakra-mudra*, for protection, and the *dhenu-mudra*, for making *amrita*. 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 <??.>.

(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 arcayet*: "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 Kṛṣṇa favor, entails remembering that one is an eternal servant of Kṛṣṇa and thus completely spiritual and pure. If one is established in such consciousness, the elements of the body automatically become purified.

In the *Bhagavad-gīta* (18.54), Lord Kṛṣṇa sums up the characteristics of one who is situated in spiritual (*brahma-bhuta*) consciousness:

*brahma-bhutaḥ prasannatma na cocati na kagksati
samah sarvesu bhutesu mad-bhaktim labhate param*

"One who is thus transcendently situated at once realizes the Supreme Brahman 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 worshipping 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. *Paścātrikā* Sūtra 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-vilāsa* 4.344).

"He who worships someone else before worshipping the *guru* attains simply misfortune. His worship is useless" (*Hari-bhakti-vilāsa* 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-vilāsa*).

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.

Srīla Bhaktivinoda Thākura recommends worshipping 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 by *manasa-puja* (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, Srīla 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 worshipping 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 *visarjanīya-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 vein!

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(L6) Worship of Lord Caitanya (*gaurāṅga-puja*)

Before worshipping Rādhā and Kṛṣṇa, the followers of Lord Caitanya first worship Him, for only through Him can we hope to approach the service of Rādhā-Kṛṣṇa.* You may perform *puja* with 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 *pranamas*, begging His mercy to perform Radha-Krsna worship.

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

"By serving Gaura-Nityananda one is freed from the entanglements of material existence and thus becomes qualified to worship the Radha-Krsna 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-Krsna or Jagannatha, the *pujari* worshipping Radha-Krsna 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 worshipping Radha-Krsna. 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 *Salagram sila*.

(L5) 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 through *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 descriptions from bona fide *castra*. Some *puja* manuals contain verses describing 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 description 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.

(L5) Internal Worship (*manasa-puja*)

After meditating on the form of the Lord, you should engage your mind in worshipping 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 *sannyasis*, who are always traveling) often perform only this type of worship, as exemplified in the following passage from the *Caitanya-caritamrta*:

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"When Sri Nrsimhananda Brahmachari heard that Lord Caitanya Mahaprabhu would go to Vrndavana, 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 Nrsimhananda Brahmachari 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 Vrndavana 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.

(L5) 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* (*Madhya* 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:

"Vrindavana means everyone is engaged how to keep Krsna in comfort. This is Vrindavana. Not for personal comfort. The whole Vrindavana is engaged, beginning with Mother Yasoda, Nanda Maharaja, the young gopis, and the young cowherd boys; that is Vrindavana. Krsna is the center. So the more we become engaged with the view to giving Krsna 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*.)

**Svagata*, 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. *Madhya* 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*.

[7] Washing the Lord's feet (*padya*).

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 *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.

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

(L5) Bathing the Lord (*snaniya*)

[11] Offering the Lord shoes so He may come to the bathing place (*paduka* or *padukarpana*)

Srila 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-marjana*).

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.

[13] Rubbing the Lord's body with fragrant oils (*abhyagga*).

Fragrant oils may be rubbed on the Lord's body before His bath.* This is an especially auspicious offering on Ekadaci. 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 *maggala-arati* during the Nrsimha 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.

[14] Removing oil from the Lord's body (*udvartana*).

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 *paycamrta-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-caritamṛta*, *Madhya* 24.33, 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 Gaggā 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) Paycamṛta-snana

Paycamṛta-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 *paycamṛta* from a conch over the Deity. The liquids should be neither too cold nor too hot. The following five items (16 to 20) comprise *paycamṛta-snana*.

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

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

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

[19] Bathing the Lord in honey (*madhu-snana*).

(The honey may be diluted with water to make it more fluid.)

[20] Bathing the Lord in sugar (*sita-snana*).

(Dissolve sugar or *guda* in water and then pour the sweetened water over the Deity.)

After bathing the Lord in *paycamṛta*, 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, *mantra*water, *kūca* water, *tirtha* water, *tulasī* water, jewel water, gold water, *sarvaśādhi* water (containing *mura*, *jatamāsi*?, *vaca*, *kustha*, *cailaja* (bitumen), turmeric, *daru-haridra*, *cāthi*, *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 description of an *abhiśeka* 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-pātha*). Śrīla Prabhupada writes in his *Caitanya-caritamṛta* (*Madhya* 24.334, purport),

"Wash the Deity with water and chant this *mantra*:

*cintāmaṇi-prakāra-sadmaṣu kalpa-vṛkṣa-
lakṣavṛtesu śuraḥbhīr abhipalāyantam
lakṣmī-sahasra-cata-sambhrama-sevyamanam
govindam ādi-purusam tam aham bhajāmi*"

While bathing the Deity, you should chant verses from the *Brahma-saṁhita*; additionally you may chant verses from *Srīmad-Bhagavatam*, *Bhagavad-gīta*, *Viṣṇu-sahasra-nāma*, *Puruṣa-sukta*, or other appropriate śrīpūras. It is appropriate at this time, especially in elaborate worship, for assisting devotees to play musical instruments, perform *kīrtana*, 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 *purvābhiraḡga-vasas*?).

As stated in the *Caitanya-caritamṛta* (*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.

(L5) Dressing and Worshiping 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 Ekadaci, purnima or amavasya, contrary to popular opinion.

(L6) 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 Vrindavan 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).

(L6) 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 put peacock feathers on the crown of Lord Caitanya, as well as on Nityananda and Balarama, worshiping 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 nose pins" (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!

[24] Offering Gayatri thread (*upavita*).

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 *tilaka* may 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).

[25] Offering *acamana* again after dressing (*punar-acamaniya*).

[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) *Tulasi* 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 *Brhan-naradiya 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 *tulasi* wood is unavailable, you should chant the name of *tulasi* and perform the worship meditating on her presence.

(See page <?> for instructions on worshipping *tulasi* and plucking her leaves.)

[27] Decorating the Lord with jewelery (*alagkara*) <before #26?>

The *Caitanya-caritamṛta* 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*)

(L6) 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.

"Kṛṣṇa belongs to the village atmosphere of Vrndavana, 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.

(L6) 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* (*Pterospiternum acerfolium*, *Cassia fistula*, or *kaniyar*), *jhintika* (*Balena Sristata*), *karavi* (*Celosia Sristata*, the asafetida plant), *yuthika* (*Jasminum auriculatum*), *mandara* (a white variety of *Calotropis gigantea*), *patala* (*Bignonia suaveolens*), *bakula* (*Mimusops elengi*), *tila* (*Sesamum indicum*), *japa* (China rose), *bilva* (*Aegle marmelos*, *bel*, or wood apple), white *kutaja*, *ketaki* (*Pandanus odoratissimus*), *piyali?*, *tagara* (*Tabernoemontana 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 worshipping 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 Kṛṣṇa's senses. Decoration must be there, of course, to make the temple as opulent as possible for pleasing Kṛṣṇa. 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).

(L6) Unofferable Flowers

The *Hari-bhakti-vilasa* lists unofferable flowers as follows: flowers that are torn, old, or dried up (except lotus, *campaka*, *tulasi*, *agastya*, 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-sudhodaya*).

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, cowdung; 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 cowdung.

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 full *arati* 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-apasarana*)

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-apasarana* 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 Hridayananda 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* describe preparations that please Krsna. Here is a sample, from *Antya-lila*, describing 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 described 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 describes 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 approve, 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 consider 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*.

(L6) 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

(L7) 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.

<box>

(L6) 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 Gaudiya Vaisnava 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.

(L7) 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.

(L7) 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.

(L7) 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.

(L7) 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 *Svadhyaaya* 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*).

4. Nonbitter *cak* (spinach).

5. *Dal* and fried savories (*pakaura* or *bhaji*, possibly with chutney).

6. *Cacari*<?> (dry, stir-fried, spicy vegetables) .

7. *Sabjis* (simple, with a slight sauce).

8. *Jhol* (wet *sabji*).

9. *Dalna*? (wet, rich *sabji* with *garam masala*).

10. Yogurt, *raita*<?>.

11. Chutney.

12. Grain sweets and/or milk sweets.

(L7) Afternoon (Vaikalika-bhoga)

Offer fruits, sweets, and drinks at this time. Traditionally, cakes, cookies, and other baked goods are also offered at this time.

(L7) 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 *lucai*, 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 *darcana-arati* and before the afternoon *dhupa-arati*.

* Srila Prabhupada recommended scenting the water with *tulasi mayjaris*.

(L6) 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 *brahmana* 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).

(L6) Kitchen Rules

(L7) 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.

(L7) 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 sneez or cough (having--hopefully--covered your mouth).

(L7) 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.

(L7) 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.

(L7) 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.

(L6) Size of the Lord's Offering

Srila Prabhupada writes in his *Caitanya-caritamṛta*:

"[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.

(L6) Method of Offering

The *naivedya-patra*, the plate upon which *bhoga* is offered, may be made of gold, silver, copper, bell metal, earthenware, plasa wood, or a lotus leaf. Although the sSripture 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* describes 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 described 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 paramahansa 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.

(L6) Duration of Offering

Srila Prabhupada instructs us in detail on how to please the Lord. He writes,

"Leave Krsna's plate for 15-20 minutes or more, not more than half an hour" (letter from Srila Prabhupada, s, 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 describes 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 describes:

"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 *sakhis'* 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.

(L5) 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-yanena mandapagamanotsava*).

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

[46] Worshipping the Lord again with *padya* and so on. (*padyadyaih punar-arcana*).

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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(L6) 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. If 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 *avatars* 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.

<end box>

[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 simply *camara*. 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 adipurusham* 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 Bharata carried Lord Ramacandra's wooden shoes, Sugriva and Vibhisana carried a whisk and an excellent fan, Hanuman carried a white umbrella, Catrughna carried a bow and two quivers, and Sitadevi carried a waterpot filled with water from holy places. Aggada 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 kingly 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 *darana* 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 *mrdagga* 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 *aratii* 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.

[54] 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 *yajnyas*, 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.

(L6) *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.

(L6) *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 *pujari* should not offer *pranama* inside the Deity room or too near the Deity.

[55] Recitation of verses (*stuti*).

In his *Caitanya-caritamrta* 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 *Gautamiya-tantra* all the verses are called prayers. Again, in *Srimad-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 worshipping. 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 *Paycaratra*, 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-rajya* from the *Gautamiya-tantra*. Srila Bhaktivinoda Thakura recommends that a devotee chant *Padya-paycaka* and *Vijyapti-paycaka* (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 *daršana*. 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* describes 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 *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 *mayjaris*, 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-samhita* 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* (twelve *upacaras*) 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 Vrindavana 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 (*padusevoddesopavesanam?*).

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 Him.

[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 (*pada-ksalana* 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-paryagka 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: *agaccha cayana-sthanam priyabhiih 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.

(L2) 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 *paycaratrika-vidhi* appears in the *Bhagavatam* indicates that *bhagavata-vidhi* complements *paycaratrika-vidhi*. In this section of *<Pancaratrika-prakasa>*, 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 *paycaratrika-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 prescribed 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 *Paycaratra-castra* known as *samhitā*. The *samhitā* of *Paycaratra* deals with most of the philosophical tenets found in the *Bhagavatam*, focusing on the fact that the Deity form of the Lord is nondifferent from the original form of the Lord in the spiritual world. According to *Paycaratra* texts, the Supreme Personality of Godhead appears in five forms: *Para* is the original form of the Lord in the spiritual world, Goloka Vrndavana; *vyuha* are the four "aides-de-camp" expansions of the Lord--Vasudeva, Sagkarsana, Pradyumna, and Aniruddha; *vihava* are the twenty-four expansions of Narayana presiding over the Vaikuntha planets; *antaryamiresides* 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*:

"Mayavadis 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 castric 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 transcendental 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 Bhrgu, 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 *cuđras*."

Explanation: *Paycaratra* was originally spoken by the Lord Himself. Gradually, as it was disseminated via the disciplic succession, the number of recognized *Paycaratra* texts has expanded to 108.

Unlike the Vedic and tantric systems of worship, *paycaratrika* 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 *paycaratrika-mantras*. 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 *mantras*, 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 *paycaratrika* 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 kaycanatam yati
kamsyam rasa-vidhanatah
tatha diksa-vidhanena
dvijatvam jayate nram*

"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*)

(L5) Arcana-siddhi

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

"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:

(L5) Developing Love of Krsna

"So if you carry on your service to Radha and Krsna according to the prescribed rules, your love of Krsna will increase more and more; this you are seeing practically by the Grace of Krsna. . . . We are following the prescribed 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).

(L5) 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).

(L5) 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).

(L5) Proof of Sincere Service

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

(L5) Living in Vaikuntha

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

(L5) 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).

(L5) Maintaining Purity in Health, Mind, and Intelligence

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

(L5) 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).

(L5) 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's *spaycaratriki vidhi*. When mankind follows the disciplic succession, as recommended by Caitanya Mahaprabhu, everyone throughout the world will benefit" (*Bhag.* 4.27.26, purport).

(L5) 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).

(L5) 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), *vedaic ca sarvair aham 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).

(L5) 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).

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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."

Explanation: One must be free of the bondage of fruitive activities to attain pure devotional service. By worshipping 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).

(L5)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. *Craddhayavitah*: 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.* 3.25.36, purport).

(L5)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 sacrifice: 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 *samhitas* (*Rg, Sama, Yajur,* and *Atharva*), while tantric *mantras* are taken from the *tantra agamas* (supplements to the *Vedas*), which variously derived from the *brahmana* 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 *cadra* 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 sacrifice, especially the *paycaratrika nitya-homa*, or daily fire sacrifice 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 worshipping Him in a suitable pot (*kalaca*) with *upacaras*. 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 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."

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-encompassing program of service. Although the fourth item, *ijya*, 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*:

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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 *mayjaris*, 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. *Dhyana* (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. *Ijya* (worship of the Lord).

This refers to the offering of sixty-four items of worship, or *upacaras*, such as *asana*, *padya*, and *snaniya*.

5. *Svadhya* (cultivation of devotional service).

Svadhya 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 *prasada*, 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 *svadhya*, 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 (*ijya*), anyone engaged in *arcana* on the platform of *vaidhi sadhana-bhakti* must practice these four kinds of activity every day.

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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-dimensional *murti*, although the *pujari* cannot physically bathe and dress a picture *murti*. Nonetheless, he may perform the worship in a simple or elaborate manner, as prescribed 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.

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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 ?>

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*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, Vrajavasis 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 and *salagrama 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 worshippers.

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 described 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 receptacle 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 receptacle 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:

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"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 Krsna 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, chipped 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).

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Texts 16--17: "In worshiping the temple Deity, my dear Uddhava, bathing and decoration are the most pleasing offerings. For the Deity traced on sacred ground, the process of *tattva-vinyasa* is most dear. Oblations of sesame and barley soaked in ghee are the preferred offering to the sacrificial fire, whereas worship consisting of *upasthana* 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 *pujaris'* devotion alone; rather, the devotees must show their devotion by strenuously trying to offer nice presentations, as mentioned in this verse. Srila Prabhupada has stipulated five main items one can offer 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 *Krsna* book, chapters 80, "The *Brahmana* Sudama Blessed by Lord Krsna," and 23, "Delivering the Wives of the *Brahmanas* Who Performed Sacrifices"). In the following prayer from the *Stava-mala*, Srila 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 chipped 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 describe *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 (*matrka*) 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. Srila 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 taih* 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 description 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 described in the *Hari-bhakti-vilasa*, are as follows:

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(L4)The Six Divisions of Purity

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 sSriptural 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* describes *citta-cuddhi* as *cintantara-parityagadina*, giving up of thoughts other than those concerning Krsna. This purification finds its perfection in meditation on the form of the Lord (*dhyana*) 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 *paycaratrika-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.

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(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.

``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 *cuddhi-vicara*:

()Impurities 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 crows; 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; *ucchista* (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.

()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 worshipping 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-smṛti* 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 Kṛṣṇa 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 worshipping 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 may 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 *samānya-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 *sruk* 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*<?>-*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 describe *citta-cuddhi* (purification of the consciousness), *dhyana* (meditation on the Lord's form), and *manasa-puja* (worship within the mind). Verse 24 describes *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>

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() *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 extensive meditation on Krsna from the *Hari-bhakti-vilasa*. For expanded worship of Krsna, the *pujari* may perform this *dhyana* prior to *manasa-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.

“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.

“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.

“He shines like a brilliant, dark sapphire, 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.

“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.

“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.

“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.

“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 goad, *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.

“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.

“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.

“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 splashings from those rushing waves of *prema* appear as drops of perspiration on the bodies of the laboring *gopis*.

“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*.

“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 delicate, 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, Vidyadharas, 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 lightning bolt. He is decorated with matted locks of reddish hair. Knowing the conclusion of all sSriptures, 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*.”

<end box>

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 describes *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.

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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 *paycaratra-castra*.

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*. *Mantrasana* is the basic *asana*, 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) *Alagkarasana*: The Lord is again offered shoes and led to the *alagkarasana*, 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 *daršana* during the day in *paryagkasana*. *Paryagka* means "couch." Thus the Lord relaxes, receiving the various offerings of the visiting devotees.

7) *Cayanāsana*: Placing the Lord in a bed to take rest is called *cayanāsana*.

Before offering the items particular to a given *āsana*, one generally offers the Lord the first five items of

<?>*codācopācara*: *āsana*, *svagata*, *padya*, *arghya*, and *acāmaniya*.

<end box>

*See Volume II of this manual.

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

Text 27: "One should worship, in order, the Lord's Sudarṣana 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 sŚrīptures 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 *Srīmad-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 (*brahmācārya*), strictly following the rules and regulations of householder life, leaving home as a *vanaprastha*, accepting *sannyāsa*, 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 sŚrīptural descriptions, 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 *āsana*. 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 *prokṣana* one should worship Durga, Vinayaka, Vyasa, Visvakṣena, 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 described in verses 27 to 29 when he begins the worship of the Deity. In the worship of Radha-Kṛṣṇa, remembering the Lord's associates in Goloka Vṛndāvana and the *mahajānas* 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, *ucīra* root, camphor, *kugkuma* and *aguru*. He should also chant various Vedic hymns, such as the *anuvāka* known as *Svarṇa-gharma*, the *Mahāpuruṣa-vidya*, the *Puruṣa-sukta*, and various songs of the *Sama Veda*, such as the *Rājana* and the *Rohinya*."

Explanation: There are numerous herbs that one can use to scent the Lord's bathing water, and these will be described 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 worshipping the *salagrama sila* Deity <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 *brahmana* 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" (*yatha 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 *kugkuma* 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 the dative 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, *casakuli* (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 Gaudiya Vaisnava 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 *paycamrta-snana* every Ekadaci, and on that day he could also chant additional prayers at the conclusion of the morning worship (perhaps after the *daršana-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 sSriptural injunctions, the devotee should perform a fire saSrfice, utilizing the sacred belt, the saSrficial pit, and the altar mound. When igniting the saSrficial fire, the devotee should bring it to a blaze with wood piled up by his own hands."

Explanation: In his *Sat-kriya-sara-dipika*, Gopala Bhatta Gosvami gives a detailed desSription of how to construct an arena for a fire saSrfice and how to perform the saSrfice. These details we will provide in Volume II of this manual. Here, in the Eleventh Canto of *Srimad-Bhagavatam*, verses 36 to 41 briefly desScribe how to perform a *nitya-homa*, or a fire saSrfice 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 *homa* 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 presScribed rules. Then one should arrange the items to be offered as oblations and should sanctify them with water from the sprinkling vessel. The worshiper 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 that Lord by taking pieces of firewood soaked in the saSrficial 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 *svisti-krt*, 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 saSrficial 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 *vaisnava-homa* 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 worshipping 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 worshipping 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-tattva 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 described 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 srnvan*--"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 scriptures, 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 both 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 Vaisnavas," 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 the *bhagavata-vidhi* principles for preaching Krsna consciousness and the *paycaratrika-vidhi* principles for worshipping 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 prescribed 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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() 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* (*cakra-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 *alagkara*). 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 worshiper 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 *sevyā* (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 (*sevyā*).

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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 *pujari* 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 crime, 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 Kṛṣṇa 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 Kṛṣṇa 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 Kṛṣṇa 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 Kṛṣṇa, the devotee does not want to indulge in any activity that would jeopardize his faith.

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Seva Aparadha--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 worshipping 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 worshipping 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 sŚrīpture, 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 *udras* 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 worshipping 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 worshipping the Deity. Worship should not stop.]
12. One should not pass urine or evacuate while engaged in worshipping. [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 *sannyasis*: 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 Kṛṣṇa. ("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 worshipping. [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 worship 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 chastise 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 *daršana* 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 sŚrīpture 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 sŚrīpture. [In ISKCON, Srila Prabhupada's books are the final authoritative sŚrīptures. If evidence is taken from any other sŚrīpture, 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 *gayja*.

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 ksamasva madhusudana*

“I commit thousands of offenses day and night, O Madhusudana. But please think of me as Your servant and kindly forgive them.” <?.?>

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 *paycagga-puja* is *svadhyaya*, literally “self-study.” (See pg. <?> for a brief description of *paycagga-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 *holydhama*, 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 <?>). 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 *Cikastaka*, Lord Caitanya Mahaprabhu describes the magnanimity of the holy name:

*namnam akari bahudha nija-sarva-caktis
tatrarpita niyमितah smarane na kalah
etadrci tava krpa bhagavan mamapi
durdaivam idrcam ihajani nanuragah*

“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 Cikastaka 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 *paycaratiki-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 scriptures 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).

(L5) Counting Japa

In the following passage from the *Caitanya-caritamṛta* (*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 sahisnuna
amanina 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, *nirantara nama lao*: '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 to 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-gavya* (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.

(L5) 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.

(L5) 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).

(L5) 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.

(L4) 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 namnah paramam aparadham vitanute
yatah khyatim yatam katham u sahate tad vigaryham
civasya Sri-visnor ya iha guna-namadi sakalam
dhiya bhinnam pacyet sa khalu hari-namahita-karah*

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 avajya cruti-castra-nindanam
tathartha-vado hari-namni kalpanam
namno balad yasya hi papa-buddhir
na vidyate tasya yamair 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.

*dharmavrata-tyagahutadi-sarva-
cubha-kriya-samyam api pramadah
acraddadhane vimukhe 'py acrvati
yac copadecah civa-namaparadhah*

8. It is offensive to consider the chanting of the holy name equal to the performance of ordinary religious ceremonies or fire sacrifices, 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 nama-mahatmyam
yah priti-rahito 'dhamah
aham-mamadi-paramo
namni so 'py aparadha-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 describes the glories of serving the Vaisnavas:

*aradhananam sarvesam
visnor aradhanam param
tasmāt parataram devī
tadiyanam samarcanam*

"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-bhagavatamṛta*)

(L4) Necessity of Associating with Devotees

Sri Caitanya Mahāprabhu stresses the importance of association with devotees:

"The root cause of devotional service to Lord Kṛṣṇa is association with advanced devotees. Even when one's dormant love for Kṛṣṇa awakens, association with devotees is still most essential" (Cc. *Madhya* 22.83).

The sages of Naimiṣaraṇya 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." (*Bhāg.* 1.18.13).

Srīla Prabhupāda writes: "Srīla Jīva Gosvāmī, in his thesis *Bhakti-sandarbhā* (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 Kṛṣṇa, one develops a sense of Kṛṣṇa 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 Kṛṣṇa, 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 mellows (*rāsa*) 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 described 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 describes 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-caritamrta* (*Madhya* 22.75), Srila Krsnadasa Kaviraja 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) Prahlada 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 describes 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 scriptures, 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) describes 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 describes 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-caritamṛta* (*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 describes the *uttama-adhikari*: "A first-class Vaisnava is he whose very presence makes others chant the holy name of Kṛṣṇa."

(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-rasamṛta-sindhu* 1.2.19, quoted in Cc. *Madhya* 22.70).

"He who does not know sŚrīptural 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 sŚrīptures, 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* 22.66)

(L6) 3. Advancement via Realization of Kṛṣṇa

In the *Srīmad-Bhāgavatam* (11.2.47) <Karabhajana Muni ?> describes the third-, second- and first-class devotees in terms of their realization of Kṛṣṇa:

"A *prakṛta*, 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 worships 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 Kṛṣṇa. 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 (*kanistha-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 *Bhāgavatam* 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 devotional service and whose heart is completely devoid of the propensity to criticize others [the *uttama-adhikari*]."

(L5) 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. .

(L4) 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.

(L5) 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 giri tam manasadriyeta diksasti 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 sacrifice, 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 Krsn").

*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, 'Sacrificial Ceremonies Performed by Vasudeva').

You should give great attention to receiving senior Vaisnavas, *sannyasis*, and especially your spiritual master. * Before the Vaisnava guest arrives, his living quarters should be arranged, cleaned, and provided with necessities (such as *payca-patra* [*acamana* cup], mirror, *tilaka*, towels, and fresh bedding). If possible, provide a set of Srila 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 Srila Jiva Gosvami explains in his *Bhakti-sandarbh-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-aparadha*. 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 *abrahmana* 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 nectarean 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 Srila 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.

(L4) 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 demonic 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 *Paycaratrika-vidhi*, one shows respect by (1) rising from one's seat when a superior approaches (*pratyutthana*), (2) identifying oneself by name and offering greetings (*abhivadhana*), (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 sacrifices.

(L4) Proper Behavior for a Guest

In *Caitanya-caritamrta* (*Madhya* 8.49, purport) Srila Prabhupada cautions us against indiscriminately accepting invitations (especially if the occasion involves eating food):

"Sri Caitanya Mahaprabhu accepted the invitation of the Vaisnava *brahmana*. Even though a person is a *brahmana* 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 Gurv-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 nectarean 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-caritamṛta* 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).

(L4) 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 describe 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.

(L5) 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 *raitas* 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. <?>.)

(L4) 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 *sandhyas* (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.

(L5) Offering Respects to *Prasada*

In his *Caitanya-caritamṛta* (*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. Srila 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
nama-brahmani vaisnave
svalpa-punya-vatam rajan
vicvaso naiva jayate*

"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*

*ta'ra madhye jihva ati, lobhamoy sudurmati,
ta'ke jeta kathina somsare*

*krsna baro doyamoy, karibare jihva jay,
sva-prasad-anna dilo bhai*

*sei annamrta 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 Prabhu Nityananda."

(L5) 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.

(L5) 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 *Upadecamrta* 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*)

(L4) 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 *tulasileaves*.

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

krsna-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 papani

brahma-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*.

<box>

(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 devair

arcita tvam surasurairh

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 *mantra*:

*om govinda-vallabham devim
bhakta-caitanya-karinim
snapayami jagad-dhatrim
krsna-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-krte
bhaktya dattam maya devi
arghyam grhna namo '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-puspam om tulasyai namah

Offer Tulasi-devi a flower with sandalwood pulp.*

idam Sri-krsna-caranamrtam om tulasyai namah

Offer Tulasi-devi the Lord's bath water.*

idam maha-prasada-mirmalyadikam sarvam om tulasyai namah

Offer Tulasi-devi the Lord's *prasada* garlands and flowers.*

idam acamaniyam om tulasyai 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 vrndayai tulasi-devyai
priyayai kecavasya ca
krsna-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 possess the highest truth."

7. With your right hand, carefully pick the *tulasi* leaves or soft *tulasi-mayjaris*, along with their stems--one at a time--while repeatedly chanting the *tulasi-cayana-mantra*:

*om tulasy amrta-janmasi
sada tvam kecava-priya
kecavartham cinomi tvam
vara-da bhava cobhane*

"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 *mayjaris*. 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:

*cayanodbhava-duhkham ca
yad hrddi tava vartate
tat ksamasva jagan-matah
vrnda-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 *mayjaris*, 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 Dvadacitithi, the day following Ekadaci. 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.

<end box>

(L3) Service to sSriptides (*castra-seva*)

Service to the sSriptides consists of worshipping, studying, hearing, reciting, and preaching the sSriptide'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 sSriptide. 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 sSriptide but false doctrines that simply lead one on the wrong path." (Sriila Madhvacarya) <WE HAVE TO GET THIS PROPERLY CITED.>

(L4) Worship of sSriptide

In a lecture, Sriila 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 sSriptides, 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 Sriila 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/or *arat*. Then you may circumambulate the *castra* and offer obeisances, praying to your *guru* and to Sriila Vyasadeva 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 the *castra*.

(L4) Studying the sSriptides

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 sSriptides. Knowing such rules and regulations, one should act so that he may gradually be elevated."

And Sriila 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 Sriila 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 Sriila 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.

(L4) Hearing the sSriptides

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).

(L4) Reciting SSripture

One who is regularly engaged in Deity worship should take advantage of opportunities to recite the sSriptides 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.

(L4) Preaching the Message of SSriptides

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*.

(L3) 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 (*sandhini-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.

(L4) 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* (*nitya-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*.

(L4) 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 *dhama*s and having *daršana* 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 describes, "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 *anuvraja*. *Anu* 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 *dhama* 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 *dhama*.

(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, Akrura fell flat on his face and began to roll on the ground. Akrura's journey to Vrndavana is exemplary. One who intends to visit Vrndavana should follow the ideal footsteps of Akrura 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 *sāgkīrtana* 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.

*Srila 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

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 *paycaratrika* process of initiation, the spiritual master gives the disciple a Deity to worship, together with the necessary *paycaratrika-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."

(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 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.

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(L5) 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-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*, *arcana*, *puja*, *kirtana*, *crggara*, *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 describes. 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).

(L5)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-agma-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)

(L5)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 aratrika, 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).

(L5) 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.

(L5)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 the *salagrama*" (*Skanda Purana*, quoted in the *Hari-bhakti-vilasa*).

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-sila* is the best" (*Skanda Purana*, quoted in the *Hari-bhakti-vilasa*).

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* on 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:

"Worshipping 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 worshipping 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 worshipping 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 worshipping 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 worshipping with fruitive motives" (*Brahma Purana*, quoted in the *Hari-bhakti-vilasa*).

(L3) Worshipping 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 Cagkarananda 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-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 worshipping 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 described by Krsnadasa Kaviraja, the worship of *govardhana-cila* prescribed by Lord Caitanya for Raghunatha dasa Gosvami was very simple. One who is in the *sannyasa-acramam* may perform such simple worship of Govardhana-cila as his personal Deity. Members of other *acramas* would be expected to worship with sixteen *upacaras*, as described in the *Prayogasection* in the worship of Krsna. In worshipping *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*.

(L3) 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) *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.
- 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 *prayojana*.

(L4) 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 disciplic *mantras* which are

authorized by the *paycaratrika* sSriptides 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 sSriptide, 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 worshiping 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 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.

(L4) *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 eternality. *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*.

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.

(L4) **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 impells 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]

| (L1) Part Two

(L2) **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.'

(L3) Preparing for Worship and Waking the Lord

(L4) 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 vanusrta-svabhavat
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.

(L4) 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-presthaya bhu-tale
Srimate [name of spiritual master] iti namine*

You may then chant the following prayer to the Lord:

*pratah prabodhito visno hrsikecena yat tvaya
yad yat karayasicana tat karomi tavajyaya*

"O Visnu, O Icana, O Hrsikeca, 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-vara-parisat svair dorbhir asyann 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 bahyabhyantarah cucih*

"Whether pure or impure, or having passed through all conditions of material life, one who remembers lotus-eyed Krsna becomes externally and internally clean" (*Garuy* 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).

(L4) 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.

(L4) 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 dhyayen* and apply *tilaka* to your forehead; then chant *om kecavaya namah* and clear the space in the middle.)

*lalate kecavam dhyayen
narayanam athodare
vaksah-sthale madhavam tu
govindam kantha-kupake*

*visnum ca daksine kaksau
bahau ca madhusudanam
trivikramam kandhare tu
vamanam vama-parcvake*

*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 Vamana 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 Sridharaya namah (left upper arm)
om hrsikecaya 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 Sridharaya namah* and wipe below your lower lip with the base of your right thumb.

Chant *om hrsikecaya 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 pradyumnaya namah* 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 purusottamaya namah* 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 nrsinhaya namah* and touch your left ear with your right thumb and forefinger.
 Chant *om acyutaya namah* and touch your navel with your right thumb and little finger.
 Chant *om janardanaya namah* and touch your heart with the palm of your right hand.
 Chant *om upendraya namah* and touch your head with all the finger tips of your right hand.
 Chant *om haraye namah* 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 *pranama-mudra* (palms together in front of your heart):

*(om) tad visnoh paramam padam
 sada pacyanti surayah
 diviva caksur-atatam
 tad vipraso vipanyavo
 jagrvam sah samindhate
 visnor yat paramam 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.

(L4) 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 worshipping 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 Ganga 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 Ganga, 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*.

(L4) 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 [*purvaggā-karma*], namely *dig-bandhana*, *bhuta-cuddhi*, and *nyasa*. See <pg ?> for the *bhuta-cuddhi* procedure, and <pg ?> for the *dig-bandhana* and *nyasa* procedures.)

(L3) Early-Morning Services (*jagarana-seva*)

(L4) Entering the Deity Room (*praveca*)

(L5) Required Paraphernalia

Make sure the following items are present:

- 1) a small bell on a plate
- 2) a *payca-patra* containing *samānya-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-scrapers (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-scrapers, you may substitute *samānya-arghya* water and chant the appropriate *mantras*.)

(L5) 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-padaya krsna-presthaya bhū-tale
Srimate [spiritual master's name] *iti namine*

"I offer my respectful obeisances unto [spiritual master's name], who is very dear to Lord Kṛṣṇa, 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 vivṛddha-
prema-smitena nayanamburuham vijṛmbhan
utthaya vicva-vijayaya ca no visadam
madhvya girapanayatāt purusah purāṇah

"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" (*Srīmad-Bhāgavatam* 3.9.25).

deva prapannarti-hara
prasadam kuru kecava
avalokana-danena
bhuyo mam 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."

*jaya jaya krpamaya jagatera natha
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."

(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-cyamasundara [or your Deities' names] ki
jaya*

Then step into the Deity room with your right foot first and light the ghee or oil lamps.

(L5) 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:

uttisthottisha 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 *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:

*uttistha jahnavecvara yoga-nidram tyaja prabho
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:

*uttisthottistha gauragga jahi nidram mahaprabho
cubha-drsti-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:

*tyaja nidram jagan-natha Sri-baladevottistha ca
jagan-matar 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:

*icvara Sri-hare krsna devaki-nandana prabho
nidram muyca 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."

*go-gopa-gokulananda yacoda-nanda-vardhana
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 *mantra* for other *visnu-tattva* Deities:

*uttisthottistha govinda uttistha paramecvara
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 *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, *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 *tulasi* leaves offered the previous day may remain on the Deities through *maggala-arati*.

(L5) Offering Early-Morning Paraphernalia

While chanting the following *mantras*, offer the appropriate items if available; otherwise, substitute *samanya-arghya* water from the *payca-patra*:

Chant *idam acamaniyam* and *guru-mula-mantra*,* and offer water for sipping; discard it in the *visarjaniya-patra*.

Chant *esa danta-kasthah* and *guru-mula-mantra*, and offer a twig for brushing teeth;

Chant *etani jihvollekhani* and *guru-mula-mantra*, and offer a tongue scraper;

Chant *idam hasta-mukha-praksalanam* and *guru-mula-mantra*, and offer water for cleaning hands and face.

Chant *idam acamaniyam* and *guru-mula-mantra*, and offer water for sipping;

Chant *idam agga-vastram* and *guru-mula-mantra*, and dry the *guru's* hands and face with a towel.

Now offer the same items to Nityananda Prabhu, Caitanya Mahaprabhu, Srimati Subhadra, Lord Baladeva, Lord Jagannatha, Lord Krsna, and Srimati Radharani, one after another (in that order), with the appropriate *mula-mantras*.

Finally, you may offer *tulasi* leaves to the feet of Lord Krsna and Lord Caitanya (and other *visnu-tattva* Deities) while chanting:

etat tulasi-patram (or, for several leaves, *etani tulasi-patrani*) and the *mula-mantra*

*See sidebar, <pg.> for *mula-mantras* and *upacara-mantras*.

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() *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 *paycaratrika 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 paramesthi-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 Sudarcana: *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-ramabhyam namah*

Sri Laksmana: *klim sagkarsanaya namah* or *lam laksmanaya namah*

Sri Hanuman: *hum hanumate namah*

Visnu Salagram sila: *om namo bhagavate vasudevaya* or *om namo narayanaya*

Lord Nrsimha: *klim nrsimhaya namah* or *ksraum nrsimhaya namah*

Laksmi-Nrsimha: *Srim klim laksmi-nrsimhabhyam namah* or *Srim ksraum laksmi-nrsimhabhyam namah*

Prahlada: *pram prahladaya namah*

Prahlada-Nrsimha: *pram klim prahlada-nrsimhabhyam namah* or *pram ksraum prahlada-nrsimhabhyam 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 worshiping 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 *anusvara* to form the *bija*. Example: *pram prahladaya 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*.

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() *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 padyam*, *idam acamaniyam*); *esa* for masculine words (*esa gandha*, *esa dipah*); and *esa* for feminine words (*esa gagga-mrttika*). If the article is plural in number, it is preceded by *etani* for neuter items (*etani puspani*), *ete* for masculine items, and *eta* 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 puspajali (
idam padukam (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-patrani* (*tulasi* leaves)
idam sugandha-puspam 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)

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(L4) 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 (*balya-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.

(L5) 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

11) an *asana* for you to sit on

(L5) 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 puspajalih* 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:

*Sri-guro 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."

Chant *idam asanam* and the *guru-mula-mantra*, and offer the spiritual master a sitting place (*asana*).

(L5) 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, Srimati Subhadra, and Lord Balarama on one plate, chant *klm krsnaya 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 Srimati Radharani, as they will first offer their plates to Krsna before partaking. If possible, place *tulasi* leaves on each preparation.

(L5) 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 puspajalih* 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 Krsna 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*.

(L5) 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 brahmanya-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.

(L5) 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-praksalanam and the *mula-mantra* for each Deity, and offer water for cleaning hands and face.

etat padyam 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.

(L5) 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.

(L4) 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.

(L5) 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).

(L5) 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 coconut-, 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.

(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 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.

Ring 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.

(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 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 *akra*-, *dhenu*- (or *surabhi*-), and *matsya-mudras* over each item to indicate more subtle purification and protection. (See <pp. ?> for diagrams and explanations.)

(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. 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 the *prasada* 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.

(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), 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.

Arghya 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.

(L5) 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: *idam arghyam* and the *mula-mantra*

Cloth: *idam vastram* and the *mula-mantra*

Flowers: *etani puspani* and the *mula-mantra* (*etat puspani* if a single flower is being offered)

Camara: *esa camara-seva* and the *mula-mantra*

Fan: *esa vyajana-seva* and the *mula-mantra*

(L5) 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-dhvani 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 *dandavat-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 *padya*, *arghya*, *acamana*, and *madhuparka*;*;
- 6) *tailam* (fragrant 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 *mayjaris* (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-krsna;
- 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.

(L5) 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 dhrta loka devi tvam visnuna dhrta
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*.

(L5) 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.

(L5) Requesting the Spiritual Master's and Previous *Acaryas'* Blessings (*guru-pagkti-namaskara*)

Draw the attention of your spiritual master by placing flowers before him (*puspayjali*) while chanting *esapuspayjalih* 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 guro 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 Krsna, who bestows bliss upon the land of Vraja."

*jaya Sri-krsna-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 krsna hare hare
hare rama hare rama rama rama hare hare*

(L5) Purifying the Hands (*kara-cuddhi*)

Wash your hands with water from the waterpot, or smear them lightly with *candana*.

(L5) 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 cayavakirne 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--gpd)

Show *matsya-mudra* over the flowers.

(L5) Purifying the Lord's Paraphernalia (*dravya-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.

(L5) 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.

(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 worshipping]."

*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-purnamrtabdher
gopi-bhartuh pada-kamalayor dasa-dasanudasah*

"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, quoted in the *Caitanya-caritamrta*, *Madhya* 13.80).

(L4) Preliminary Worship

(L5) Worshipping 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 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-vadya-mayi ghante deva-devasya vallabhe
tvam vina naiva sarvesam cubham bhavati cobhane*

"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."

(L5) Worshipping 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 hum namah maha-cagkhaya svaha.

(L5) Worship of the Spiritual Master (*guru-puja*)

Perform worship of your spiritual master before worshipping the main Deity. If you are worshipping 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 *payca-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 his *snana-patra*. If you are worshipping the *parama-guru* or other previous spiritual masters, you may follow the same procedure, substituting the appropriate *mula-mantra* and *pranama-mantra*.

(L6) 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-pradam 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-dhvani* for the spiritual master (*jaya om visnupada* [name of the spiritual master] *ki jaya*). <3x?>

(L6) Worship of the Spiritual Master in the Mind (*manasa-puja*)

Meditate on offering sixteen, ten, or five *upacaras* to your spiritual master.

(L6) 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 *prabho krpaya 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 *imani abharanani* 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 sarvam* 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-
radhaghri-sevana-rase sukhinim 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 ajyana-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 krsna-presthaya bhu-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-krsna-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 krsna hare hare
hare rama hare rama rama rama 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 *dhyana-mantra* 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-kanaka-maha-sadma-sagghaih paritam
nityam pratyalayodyat-pranaya-bhara-lasat-krsna-sagkirtanadhyam
Sri-vrndatavy-abhinnam tri-jagad-anupamam 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-smara-candrananam
Sri-khandaguru-caru-citra-vasanam srag-divya-bhusaycitam
nrtaveca-rasanumoda-madhuram kandarpa-vecojjvalam
caitanyam kanaka-dyutim nija-janaih samsevyamanam 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 (*bahya-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 snaniyam* 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 abharanani* 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 *acamana*.

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 karunayavatirnah kalau
samarpayitum unnatojjvala-rasam sva-bhakti-Sriyam
harih purata-sundara-dyuti-kadamba-sandipitah
sada hrdaya-kandare sphuratu vah cacinandanah*

"May that Lord who is known as the son of Srimati Cacidevi be transcendently 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 1.4*)

*jaya Sri-krsna-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 krsna hare hare
hare rama hare rama rama rama hare hare*

(See "Additional Prayers" for more prayers that may be offered in Gauragga-puja. <pg.??>)

(L4) Worship of the Main Deity / Radha-Krsna Puja

The following procedure is for worship of Radha-Krsna together. If you are worshipping 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 *dhyana-* and *pranama-mantras* for those Deities. (See "Additional Prayers" <pg. ?>)

(L5) Meditation and Worship of Radha-Krsna in the Mind

(L6) Meditation on Vrndavana-dhama (*vrndavana-dhyana*)

Meditate on Vrndavana while chanting the following verses:

*tato vrndavanam dhyayet paramananda-varadhanam
sarvartu-kusumopetam patatri-gana-naditam*

*bhramad-bhramara-jhagkara-mukhari-krta-dig-mukham
kalindi-jala-kallola-saggi-maruta-sevitam*

*nana-puspa-lata-baddha-vrksa-sandaic ca manditam
kamatpala-kahlara-dhuli-dhusaritantaram*

*tan-madhye ratna-bhumim ca suryayuta-sama-prabham
tatra kalpa-tarudyanam niyatam prema-varsinam*

manikya-cikharalambi tan-madhye mani-mandapam

nana-ratna-ganaic citram sarvartu-suvirajitam

*nana-ratna-lasac-citra-vitanair upacobhitam
ratna-torana-gopura-manikyacchadanavitam*

*koti-surya-samabhasam vimuktam sat-taraggakaih
tan-madhye ratna-khacitam svarna-simhasanam mahat
kamalotpala-kahlara-dhuli-dhusaritantaram*

"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).

(L6) Meditation on the Form of Radha-Krsna (*radha-krsna-dhyana*)

Chant the following verse and meditate on Radha and Krsna seated on a throne in Vrndavana:*

*divyad-vrndaranya-kalpa-drumadhah
Srimad-ratnagara-simhasana-sthau
Sri-Sri-radha-Srila-govinda-devau
presthalthibih sevyamanau 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*.

(L6) Mental Worship of Radha-Krsna (*manasa-puja*)

Meditate on offering Radha-Krsna sixteen *upacaras*.

(L5) 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 Ganga and other holy rivers by showing the *agkuca-mudra* and chanting:

*gagge ca yamune caiva godavari sarasvati
narmade sindhokaveri jale 'smin sannidhim kuru*

"May water from the holy rivers Ganga, 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) Worshipping 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*.

(Alternative: 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 puspayalini* and the *radha-krsna-mula-mantra*, and offer flower petals to Their Lordships' lotus feet.

(L7) 1. *Asana*

Chant *idam padukam* and the *radha-krsna-mula-mantra*, and offer shoes to Their Lordships.

Chant *idam asanam* and the *radha-krsna-mula-mantra*, and offer an *asana* for Their Lordships. Escort Them to a seat with a gesture of your hands.

(L7) 2. *Svagata*

Chant *krpaya svagatam kurute devau* and the *radha-krsna-mula-mantra*, and with joined palms welcome Their Lordships and see to Their comfortable.

(L7) 3. *Padya*

Chant *etat padyam* and the *radha-krsna-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-krsna-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-krsna-mula-mantra*, and offer Their Lordships water for sipping.

(L7) 6. *Madhuparka*

Chant *esa madhuparkah* and the *radha-krsna-mula-mantra*, and offer cups of *madhuparka* to Their Lordships.

(L7) 7. *Punar-acamaniya*

Chant *idam punar-acamaniya* and the *radha-krsna-mula-mantra*, and again offer water for sipping.

(L7) 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-krsna-mula-mantra*, and offer shoes to Their Lordships and escort Them to Their bathing place, the *snana-patra*.

Chant *idam sugandha-tailam* and the *radha-krsna-mula-mantra*, 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 snaniyam* and the *radha-krsna-mula-mantra*, 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 *Brahma-samhita* and other appropriate prayers. (If the Deities are not waterproof, perform the *snana* by *darpana-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-vrksha-
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-dalayataksam
barhavatamsam asitambuda-sundaraggam
kandarpa-koti-kamaniya-vicesa-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."

Chant *idam agga-vastram* and the *radha-krsna-mula-mantra*, and dry Their Lordships with soft cloths.

Chant *idam acamaniyam* and the *radha-krsna-mula-mantra*, and offer *acamana* to Their Lordships.

*A highly polished silver plate is best.

(L7) 9. Vastra

Chant *idam vastram* and the *radha-krsna-mula-mantra*, and offer fresh clothing to Their Lordships.

Offer Krsna an *upavitam*, water for sipping, and *urdhva-pundra tilaka* before putting on His upper cloth, chanting, respectively:

idam upavitam and the *krsna-mula-mantra*;
idam acamaniyam and the *krsna-mula-mantra*;
idam tilakam and the *krsna-mula-mantra*.

(When offering *tilaka* you may also chant the names of Visnu, as when applying *tilaka* on yourself: *om kecavaya namah* for the forehead, etc.)

Chant *idam kugkumam* and mark Srimati Radharani's forehead with *kugkuma*.

Chant *idam acamaniyam* and the *radha-krsna-mula-mantra*, and offer Their Lordships water for sipping. Then, after touching Their lotus feet, silently chant the *radha-krsna-mula-mantra* eight times. <?>

(L7) 10. Abharana

Chant *imani abharanani* and the *radha-krsna-mula-mantra*, and offer Their Lordships ornaments and decorate Them.

Chant *idam kagkanam* and the *radha-krsna-mula-mantra* and comb, arrange, and decorate Their hair. You may offer garlands either at this time or after offering flowers (see below).

(L7) 11. Gandha

Chant *esa gandhah* and the *radha-krsna-mula-mantra*, and apply *candana* mixed with scents, according to season, to Their Lordships' lotus feet, hands and head.

(L7) 12. Puspa

Chant *etani puspani* and the *radha-krsna-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 tulasi-patram* (for one leaf) or *etani tulasi-patrani* (for several leaves) and the *krsna-mula-mantra*, and offer *tulasi* leaves and *mayjaris* with *candana* to Krsna's lotus feet.

Place a *tulasi* leaf in Radha's right hand, for her to offer to Krsna.

Chant *imani malyani* and the *radha-krsna-mula-mantra*, and offer flower garlands to Their Lordships. (Alternatively, you may offer garlands when offering the ornaments, or after offering *naivedya*.)

(L7) 13. Dhupa

Chant *esa dhupah* and the *radha-krsna-mula-mantra*, and offer incense to Their Lordships while ringing the bell.

(L7) 14. Dipa

Chant *esa dipah* and the *radha-krsna-mula-mantra*, and offer a ghee or camphor lamp to Their Lordships while ringing a bell.

(L7) 15. Naivedya*

*You may alternatively offer *naivedya* with the more elaborate procedure described on page <?>.

Purify the *bhoga* by *proksana* and place *tulasi* leaves on it.

Chant *etat padyam* and the *radha-krsna-mula-mantra*, and offer *padya* water to wash Their Lordships' lotus feet.

Chant *idam acamaniyam* and the *radha-krsna-mula-mantra*, and offer Their Lordships *acamana*.

Chant *idam naivedyam* and the *radha-krsna-mula-mantra*, and offer Their Lordships fruit and/or sweets.

Chant *idam paniyam* and the *radha-krsna-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 Krsna, chant the following prayers three times each and, while ringing the bell, think of Their Lordships enjoying the offering:

nama om visnu-padaya krsna-presthaya bhuta-tale
Srimate [spiritual master's name] *iti namine*

"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."

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."

namo brahmanya-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."

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 *idam hasta-mukha-praksalanam* and the *radha-krsna-mula-mantra*, and offer water for cleaning hands and face.

Chant *etat padyam* and the *radha-krsna-mula-mantra* and *idam acamaniyam* and the *radha-krsna-mula-mantra*, and offer Their Lordships *padya* water and water for sipping.

Chant *imani malyani* and the *radha-krsna-mula-mantra*, and offer Their Lordships flower garlands (if not offered previously).

Chant *idam mukha-vasam* and the *radha-krsna-mula-mantra*, and offer Their Lordships spices for chewing.

Chant *idam tumbulam* and the *radha-krsna-mula-mantra*, and offer Their Lordships betelnuts.

Ring the bell and chanting *idam sarvam* and the *radha-krsna-mula-mantra*, and offer flowers to Their Lordships' lotus feet. These flowers represent whatever additional items might be pleasing to Them.

(L7) 16. Pranama

Offer respects, glorification and obeisances:

(L8) Silent Chanting of Mantras (*mantra-japa*)

Silently chant the *gopala-mantra* and the *kama-gayatri-mantra* ten times each.

If time allows, you may worship the Lord's paraphernalia and associates with flowers and sandalwood paste, offer *maha-prasada* to them, and offer additional paraphernalia to Radha-Krsna.

(L8) Worshipping the Lord's Personal Paraphernalia (*upagga-puja*)

Chant *ete gandha-puspe om Sri-mukha-venave namah* and offer *gandha-puspa* (flowers dipped in *candana*) to the Lord's flute, placing the flowers at Krsna's lotus feet.

Chant *ete gandha-puspe om vaksasi vana-malayai namah* and offer *gandha-puspa* to the Lord's flower garland, resting on His chest. Then place the flowers at His lotus feet.

Chant *ete gandha-puspe om daksa-stanorddhe Srivatsaya namah* and offer *gandha-puspa* to the Lord's Srivatsa mark, on the right side of His chest. Then place the flowers at His lotus feet.

Chant *ete gandha-puspe om savya-stanorddhe kaustubhaya namah* and offer *gandha-puspa* to the Lord's Kaustubha gem, on the left side of His chest. Then place the flowers at His lotus feet.

(L8) Worshipping Radha-Krsna's Associates (*avarana-puja*)

Chant *ete gandha-puspe Sri-lalitadi-sakhibhyo namah* and offer *gandha-puspa* to the *sakhis*, beginning with Lalita-devi. If no *murtis* of the *sakhis* are present, place the flower petals just to the left and right of Radha-Krsna.

Chant *ete gandha-puspe nanda-yacodadibhyo namah* and offer *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 *ete gandha-puspe Sri-subaladi-mitrebhyo namah* and offer *gandha-puspa*. Place the flower petals next to Krsna.

To worship the calves, cows, bulls, forests, forest animals, and birds of Vrndavana, chant *ete gandha-puspe vatsa-go-vrsabha-vanya-mrga-paksibhyo namah* and offer *gandha-puspa*. Place the flower petals next to Radha and Krsna.

To worship all the residents of Vrndavana, chant *ete gandha-puspe om sarva-vrajavasisibhyo namah* and offer *gandha-puspa*. Place the flower petals next to Radha and Krsna.

To worship the demigods, beginning with Brahma, chant *ete gandha-puspe brahmadi-devebhyo namah* and offer *gandha-puspa*. Place the flower petals in front of Radha and Krsna.

To worship all the Vaisnavas, chant *ete gandha-puspe om sarva-vaisnavebhyo namah* and offer *gandha-puspa*. Place the flower petals in front of Radha and Krsna.

To worship all the Vaisnavis, chant *ete gandha-puspe om sarva-vaisnavibhyo namah* and offer *gandha-puspa*. Place the flower petals in front of Radha and Krsna.

(L8) 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-vaisnavebhyo namah* and offer *naivedya-prasada* and *nirmalya* to all the Vaisnavas.

(L7) 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 puspayalini* and the *radha-krsna-mula-mantra*, and approach the Deities by offering flower petals to Their lotus feet.

Chant *imani abharanani* and the *radha-krsna-mula-mantra* and *ime malye* and the *radha-krsna-mula-mantra*, and offer additional ornaments and flower garlands.

Chant *esa gandhah* and the *radha-krsna-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.

(L8) Prayers (stuti)

(L9) Padya-paycaka

*samsara-sagaran natha putra-mitra-grhagganat
goptarau me yuvam eva prapanna-bhaya-bhayjanau*

"O Radha-Krsna, 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 'dyaiva 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 aparadhanam alayas tyakta-sadhanah
agatic ca tato nathau bhavantau me para gatih*

"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 karmana manasa gira
krsna-kante tavaivasmi yuvam eva gatih mama*

*caranam vam prapanno 'smi karuna-nikarakarau
prasadam kuru dasyam 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."

(L9) Vijyapti-paycaka

*mat-samo nasti papatma naparadhi 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 describe 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, kindly let my mind take pleasure in You alone."

*bhumau skhalita-padanam bhimir 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 govindo 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 vrndavanadhice karunamrta-vahini
krpaya nija-padabja-dasyam mahyam pradiyatam*

"O Srimati Radharani, O queen of Vrndavana, 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."

(L8) 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 padbhyam udarena cicna 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."

(L8) 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-krpapeksako 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."

(L8) Begging Forgiveness for Offenses (aparadha-codhana)

*agga-hinam kriya-hinam vidhi-hinam cayad bhavet
astu tat sarvam acchidram krsna-karsna-prasadatah*

yat kiycid vaigunam jatam tad dosa-prasamanasyah Sri-krsna-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 krsna hare krsna krsna krsna hare hare
hare rama hare rama rama rama hare hare*

(L8) 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-krsna-mula-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).

(L8) 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.)

(L8) Obeisances (*pranama*)

Pay *astagga-pranamas* to your spiritual master and to Their Lordships according to the rules (see <pg.??>) while reciting prayers:

*he krsna 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 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."

(L8) 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-krsna-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 "*jaya maha-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.

(L3) 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 *payca-patra* containing *samanyar-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 *puspayali*, 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, if *calagrama-sila* is present, you may perform *cayana-seva* for Him on behalf of the large Deities, placing Him in a bed.

(L4) 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 mosquitos 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 preferred---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 padyam* and the *radha-krsna-mula-mantra*, and offer *padya* water to wash Their Lordships' lotus feet.

Chant *idam acamaniyam* and the *radha-krsna-mula-mantra*, and offer Their Lordships water for sipping.

Chant *idam ghana-dugdham* and the *radha-krsna-mula-mantra*, and offer Their Lordships sweet condensed milk.

Chant *idam paniyam* and the *radha-krsna-mula-mantra*, and offer water to Their Lordships.

Chant *idam hasta-mukha-praksalanam* and the *radha-krsna-mula-mantra*, and offer water for cleaning Their Lordships' hands and faces.

Chant *esa puspayalini* and the *radha-krsna-mula-mantra*, and offer flowers to Their Lordships' lotus feet.

Now place Their Lordships into the bed and chant *idam tambulam* and the *radha-krsna-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.*

*Srla 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:

*cayyam agacchatam krsna yacodananda-varadhana
cayyam 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-cayyam 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 sukkena 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 cayanam 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 cayanane grhe
diva ca ratrau ca yatha ca gacchata
yad asti kiycit sukrtam krtam maya
janardanas tena krtena 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.

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(L2) Chapter Six: Procedures for Simplified and Expanded Worship of the Lord

(L3) 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 worshipping Deities at home.* The last part of this section describes a simple procedure for worshipping 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 worshipping

Gaura-Nitai Deities, omit the preliminary worship of Lord Caitanya with five articles; with appropriate adjustments, you may follow the procedure for worshipping 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 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 Ekadaci.

(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 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."

(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

Ring 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 Jahnavā, 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-Kṛṣṇa'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 Viṣṇu Deities to rise as follows:

"O Govinda, O Parameśvara, O beloved of Lakṣmi, 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*.

(L4) 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.

(L5) 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.

(L5) 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*).

(L5) 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.

(L5) 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*.

(L5) 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-padaya 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."

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*).

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 a stand;

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 the *prasada* 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 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*.

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 >

(L5) 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.

(L3) The Main Worship With Sixteen Items (*codacopacara-puja*)

(L4) Preparation for Worship (*purvagga-karma*)

(L5) 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) *taila* (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 *gamcha* (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 worshipping 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.

(L5) 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*.

(L5) 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.

(L5) Requesting the Spiritual Master's and Previous Acaryas' Blessings (*guru-punkti-namaskara*)

Draw the attention of your spiritual master by placing flowers before him (*puspayjali*). 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:

jaya sri-krsna-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 krsna hare hare
hare rama hare rama rama rama hare hare

(L5) Purifying the Hands (*kara-cuddhi*)

Wash hands with water from the waterpot or smear them lightly with *candana*.

(L5) 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*.

(L5) Purifying Oneself by Sprinkling Water (*atma-cuddhi*)

Perform *proksana* by sprinkling yourself lightly with water from the *payca-patra* while chanting the *maha-mantra*.

(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 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 *vaicya* or a *udra*. 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).

(L4) Preliminary Worship

(L5) Worship of the Spiritual Master (*guru-puja*)

Perform worship of your spiritual master before worshipping 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 *krsna-maha-prasada* while saying, "My dear Guru Maharaja, please accept this *krsna-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 ajyana-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 krsna-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 Krsna, having taken shelter at His lotus feet."

(L5) Worship of Lord Caitanya (*gauragga-puja*)

If you perform your worship of Lord Caitanya before that of Radha-Krsna or Lord Jagannatha, you may worship a picture of Lord Caitanya simply, as described below. If you are worshipping 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 *krsna-sagkirtana* 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 *krsna-maha-prasada* to Lord Caitanya and say, "O Lord Caitanya, please accept this *krsna-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-krsna-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 krsna, hare hare
hare rama hare rama rama rama, hare hare

(L4) Worship of Lord Jagannatha

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 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."

"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." (from *Sri Jagannathastaka*; for the complete text, see pg.<?>)

(L5) Worship in the Mind

Meditate on offering sixteen *upacaras* to the Lord.

(L5) Worship With Articles

Offer each item first to Lord Jagannatha, 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-
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*."

*venum kvanantam aravinda-dalayataksam
barhavatamsam asitambuda-sundaraggam
kandarpa-koti-kamaniya-vicesa-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-vamci-
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 *kugkuma* 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 *mayjaris* 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 *mayjaris* 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."

(L6) 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."

(L6) 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."

(L6) 15. Naivedya

Purify the *bhoga* by *proksana* and place *tulasi* leaves on it.

Offer *padya* 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:

nama om visnu-padaya krsna-presthaya bhuta-tale
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."

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"

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."

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*."

(L6) 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:

*hare krsna hare krsna krsna krsna hare hare
hare rama hare rama rama rama hare hare*

(L8) 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).

(L8) *Pranama*

Offer obeisances while chanting the following *mantra*:

*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."

For services after *darcana-arati* and during the remainder of the day, refer to pp. <?>.

(L3) 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.

(L4) 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.

(L4) 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 bhui-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:

Ring 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 *gamchas*. 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) Ring 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 Lordships:

cintamani-prakara-sadmasu kalpa-vrksha-
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."

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venum kvanantam aravinda-dalayataksam
barhavatamsam asitambuda-sundaraggam
kandarpa-koti-kamaniya-vicesa-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."

c) Dry the Deities with towels, dress Them, and offer ornaments and garlands.

d) Ring 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) Ring a bell and chanting the prayers for offering *bhoga* (as described 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 described 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 *cila* 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 *guyja-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 (*mayjaris*) and, if possible, a *tulasi* garland;
- 21) a small container with mustard seeds and/or *nim* leaves (optional, for *drsty-apasarana*);
- 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.

(L5) Offering Obeisances (*guru-pranama*)

Offer prostrated obeisances to your spiritual master while chanting his *pranama* prayer(s).

(L5) Sipping Water for Purification (*vaisnavacamana*) and Establishing *Samanyarghya* (*samanyarghya-sthapana*)

Perform *acamana* as described in <Part I. <see pg ?>
Establish *samanyarghya* as in <Part I. <see pg ?>

(L5) Entering the Deity Room (*praveca*)

Worship the doorkeepers and the Lord's associates with flowers or flower petals, or substitute *samanyarghya*:
ete gandha-puspe om dvarapalebhyo namah
ete gandha-puspe om parsadebhyoh namah

Enter the Deity room as described in <Part I. <see pg ?>

(L5) Dispelling Inauspicious Influences (*bhuta-nivarana*)

Chant the following *mantra*:

(om) apagacchantu te bhuta ye bhuta bhuvi samsthitah
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 *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.

(L5) 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 anantaya namah*, *om kurmaya namah*.

Place the *asana* over the *mandala*.

While touching the *asana*, chant the *viniyoga* [introductory**] *mantra*:

(om) asana-mantrasya meru-prstha rsih
sutalam chandah
kurmo devata
asanabhimantrane viniyogah

Joining the palms in the *pranama-mudra*, chant:

*prthvi tvaya dhrta loka devi tvam visnuna dhrta
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 give your support to me continuously and provide me with a pure seat upon which to sit while worshipping 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- 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 sage who has preserved and revealed the *mantra*, the *devata*--the Deity being invoked by the *mantra*, and the *chandasa*--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-prstha, the *devata* is Kurma, and the meter is known as *sutala*.

(L5) Arranging the Paraphernalia for Worship (*patra-sthapana*)

Arrange the paraphernalia for worship, as described in <part ? pg ?>

(L5) Requesting the Spiritual Master's and Previous Acaryas' Blessings (*guru-punkti-namaskara*)

Draw the attention of your spiritual master by placing flowers before him (*puspayjali*) while chanting *esa puspayjali* 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-guro 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 Krsna, who bestows bliss upon the land of Vraja."

Optional: Chant the *Maggalacarana* prayers (see pg <?>).

Chant:

*jaya Sri-krsna-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*

(L5) Purifying the Hands (*kara-cuddhi*)

Wash your hands with water from the waterpot and/or clean them by smearing them lightly with *candana*.

(L5) 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 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.

(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 (klim)* eight times over each article while showing the *bijaksara-mudra*.

(L5) 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.

(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.

* 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.

(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 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.

(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-nikhila-paramananda-purnamrtabdher
gopi-bhartuh pada-kamalayor dasa-dasanudasah*

"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 sumalanvitam
vaksah Sri-hari-nama-varna-subhagam Sri-khanda-liptam punah
putam suksmam navabaram 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. "

(L4) Preliminary Worship

(L5) 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 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."

(L5) Worship of the Lord's Bathing Conch (*cagkha-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-cagkhaya svaha.

Chant the following *stuti*

*tvam pura sagarotpanno visnuna vidhrtah kare
manitah sarva-devaic 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 jimuta vitrasanti surasurah
sa-cagkha-yuta-diptabha 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 devari-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."

(L5) 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*)

(L5) Worship of Lord Caitanya (*gauragga-puja*) <see pg. ?>

(L4) Worship of *Salagrama sila*

(L5) 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-sannivistah
keyura-van kanaka-kundala-van kiriti
harir hiranmaya-vapur dhrta-cagkha-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."

(L5) Worship of the Lord in the Mind (*manasa-puja*)

Mentally worship the Lord with sixteen or more *upacaras*.

(L5) Spiritualization of the Senses by *Nyasa* (*kara-nyasa* and *agga-nyasa*)

As you show the *nyasa-mudra*, chant the *gopala-mantra* once.

(L6) *kara-nyasa*

Chant *klim aggusthabhyam 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 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 kanistikabhyam vaucata* and move your thumbs along the length of your little fingers, from the bases to the tips.

Chant *svaha astraya kara-tala-kara-prsthabhyam phat* and touch your right palm to the back of your left hand, then your left palm to the back of your right hand.

(L6) *agga-nyasa*

Chant *klim hrdayaya namah* 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 vausat* 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 ucyate

"*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).

(L5) 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 <?>.

(L6) 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.

(L6) Purifying and Establishing 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 hridayaya 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 Ganga 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 Ganga, 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*.

(L6) 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.

(L6) 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 *sthanani-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 *sannirodhani-mudra*.

Chant *iha sammukho bhava iha sammukho bhava* (asking the Lord to face you) while showing the *sammukhodhani-mudra*.

(L6) 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 *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 arms 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] *ihamrti-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.

(L6) Worshipping 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 puspajalih 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*

idam 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 worshipping, pour some *vicesa-arghya* water from the *payca-patra* into your right hand and sprinkle it over yourself and the paraphernalia.

(L5) 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 *bija* syllable of the *mula-mantra* of the Deity being worshiped (use Devanagari sSript 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 gandha-puspe (and the *guru-mula-mantra*)

ete gandha-puspe om gurubhyo namah (for previous acaryas)

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

(L5) 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.

(L6) 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 vrtva-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).

(L6) 2. Svagata

Chant:

*purusa evedam sarvam yad bhutam yac ca bhavyam
utamrtatvasyecano 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 *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.

(L6) 3. Padya

Chant:

*etavan asya mahima ato jayam ca purusah
pado 'sya 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.

(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 so He can sprinkle it over His head. Discard the *arghya* into the *snana-patra* or *visarjaniya-patra*.

(L6) 5. Acamana

Chant:

*tasmad virad ajayata virajo adhi purusah
sa jato atyaricyata paccad bhumim 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*.

(L6) 6. Madhuparka

Chant:

*yat purusena havisa deva yajyam atanvata
vasanto 'syasid alyam grisma idmah carad dhavah*

"The *devatas*, the first beings manifested, performed a mental sacrifice to complete the creation. For this sacrifice 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 abadhnan purusam pacum*

"In this sacrifice 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 sacrifice tied the *virat-purusa* to offer Him as the sacrificial animal."

Chant *idam punar-acamaniyam* and the Deity *mula-mantra*, and offer *acamana* 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 *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.

(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-kasthah* and the Deity *mula-mantra*, and offer a twig for brushing the Lord's teeth.

Chant *etat jihvollekhanam* 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 *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 sugandha-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 saSrifice 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 ghrta-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-hutah sambhrtam prasad-ajyam
pacun tamc cakre vayavyan aranyan gramyac ca ye*

"From that sacrifice where everything in the universe was sacrificed, 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 sacrifice, 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 cobhayadatah
gavo ha jajyire tasmad tasmaj jata ajavayah*

"Horses were born from the sacrifice, along with animals with two sets of teeth, such as donkeys and mules. Cows were also born from the sacrifice, 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 sacrifice, 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 *mayjaris* to the Lord's lotus feet. (Afix 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, afix 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*.

(L6) 13. Dhupa

Chant:

*brahmano 'sya mukham asid bahu rajanyah krtah
uru tad asya yad vaicyah padbhyam 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 *cudras* 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 caksoh 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-apasarana* (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 *guru-mula-mantra*, and offer an *asana* to the spiritual master.

(L7) 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.

(L7) 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 vyanaya 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

Chant:

nabhya asid antariksam cirsno dyauh samavartata

padbhyam bhumir dicah crotrat tatha lokan akalpayan

"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 and/or other suitable drinks 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 the *grasa-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.

(L7) After the Meal

Clap your hands three times and offer the following items while ringing the bell:

Chant *om amrtapidanam 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 tumbulam* 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.

(L6) 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."

(L7) 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:

*guhhati 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."

(L7) 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.)

(L7) Worshiping the Lord's Personal Paraphernalia (*upanga-puja*) and Associates (*avarana-puja*)

Refer to pg <?> for these procedures

(L7) 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-vaisnavebhyo namah

(Alternative: Simply chant *idam maha-prasadam nirmalyadikam* one time in the beginning, then proceed with *om . . . namah, om . . . namah*, etc.)

(L7) Stuti

Chant:

*dhata purastad yam udajahara
cakrah pravidvan pradisac catasrah
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-purus* 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 sacrifice using the *virat-purusa* to manifest variety in the world. By that sacrifice 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 <?>).

(L7) 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 karmana
hastabhyam padbhyam udarena cisna 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."

(L8) 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 Gaggā; 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 bam 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 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*.

(L7) 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."

(L7) Pranama

With joined palms chant:

*namo brahmanya-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." <fix order in krama chart!>

(L7) Aparadha-codhana

Chant:

*agga-hinam kriya-hinam vidhi-hinam cayad bhavet
astu tat sarvam acchidram krsna-karsna-prasadatah*

yat kiyait vaigunam jatam tad dosa-pracamanasyah Sri-krsna-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*).

(See pg. <?> for additional *aparadha-codhana mantras*.)

*hare krsna hare krsna krsna krsna hare hare
hare rama hare rama rama rama hare hare*

Perform *darcana-arati*, *pradaksina*,* and *nirmalya-grahana*, as described 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. <?>. 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 Gurv-astaka

(Sri Sri Vicvanatha Cakravarti Thakura)

1.

samsara-davanala-lidha-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-nrtya-gita-
vaditra-madyan manaso rasena
romayca-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 mellows 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-vigraharadhana-nitya-nana-
crggara-tan-mandira-marjanadau
yuktasya bhaktam 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-
svadv-anna-trptan hari-bhakta-sagghan
krtvaiva trptim 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-madhavayor अपारा-
madhurya-lila-guna-rupa-namnam
prati-ksanasvadana-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.

nikuyja-yuno rati-keli-siddhyai
ya yalibhir yuktir apeksaniya
tatratidaksyad 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-dharitvena samasta-castrair
uktas tatha bhavyata eva sadbhih
kintu prabhor 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 sSriptures 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 prasada bhagavat-prasado
yasyaprasadan na gatih kuto 'pi
dhyayan stuvams tasya yacas tri-sandhyam
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 narasimhaya prahladahlada-dayine
hiranyakacipor vaksah-cila-tagka-nakhalaye
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 adbhuta-crggam

dalita-hiranyakacipu-tanu-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 krsna-preyasi namo namah

radha-krsna seva pabo ei abhilasi

2.

ye tomara carana laya tara vayca purna haya

krpa kari' kara tare vrndavana-vasi

3.

mora ei abhilasa vilasa- kuyje diyo vasa

nayane heribo sada yugala-rupa-raci

4.

ei nivedana dhara sakhir anugata karo

seva adhikara diye kara nija dasi

5.

dina krsna-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-bhakati-sadma,

bando mui savadhana mate

jahara prasade bhai, e bhava toriya jai,

krsna-prapti hoy jaha ha'te

2.guru-mukha-padma-vakya, cittete koriya aikya,

ar na koriho mane aca

Sri-guru-carane rati, ei se uttama-gati,

je prasade pure sarva aca

3.cakhu-dan dilo jei, janme janme prabhu sei

divya-ijan hrde prokacito

prema-bhakti jaha hoite, avidya vinaca jate,

vede gay jahara carito

4.Sri-guru karuna-sindhu, adhama janara bandhu,

lokanath 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 sSriptures 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-Vali*, 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 Vrmdavana, He is the lover of the cowherd maidens of Vraja, the holder of the great hill named Govardhana, the beloved son of mother Yacoda, 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. cukta-cakadi bhaji nalita kusmanda
dali dalna dugdha-tumbi dadhi moca-khanda
5. mudga-bora masa-bora rotika ghrtanna
caskuli pistaka khir puli payasanna
6. karpura amrta-keli rambha khira-sara
amrta rasala, amla dvadaca prakara
7. luci cini sarpuri laddu rasabali
bhojana korena krsna ha'ye kutuhali
8. radhikara pakka anna vividha byayjana
parama anande krsna korena bhojana
9. chale-bale laddu khay Sri-madhumaggala
bagala bajay ara deya hari-bolo
10. radhikadi gane heri' nayanera kone
trpta ho'ye khay krsna jacoda-bhavane
11. bhojanante piye krsna subasita bari
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 krsna-candra sukhe nidra gela
14. bicalakha cikhi-puccha-camara dhulaya
apurba cayyaya krsna sukhe nidra jaya
15. jacomati-ajya pe'ye dhanistha-anito
Sri-krsna-prasada radha bhuyje ho'ye prito
16. lalitadi sakhi-gana avacesa paya
mane mane sukhe radha-krsna-guna gaya
17. hari-lila ek-matra jahara pramoda
bhogarati gay thakur bhakativinoda

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 Yacoda.

2) Mother Yacoda 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 rows to take their lunch.

4) They are then served with a feast of *cukta* 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, Krsna eats all of the *prasada*.
- 8) In great ecstasy and joy Krsna eats all of the various curries, sweets and pastries cooked by Srimati Radharani.
- 9) Krsna's funny *brahmana* friend, Madhumaggala, 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, Madhumaggala would still not be satisfied, and he would say to Krsna, "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 Madhumaggala 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, Krsna eats at the house of Mother Yacoda, being very satisfied.
- 11) After lunch, Krsna 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) Krsna's devotees supply Him betel nuts and bring *pan* with fancy spices and catechu. Eating the *pan*, Krsna then happily goes to sleep.
- 14) While Krsna 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 *gopi* Dhanistha brings the remnants of food left on Krsna's plate and, being extremely delighted, Srimati Radharani eats them.
- 16) Lalita-sakhi and all the other *gopis* also receive His *prasada*, and within their hearts, in great joy, sing the glories of Radharani and Krsna.
- 17) Thakura Bhaktivinoda, whose only joy is the wonderful pastimes of Lord Hari, sings this *bhoga-arati*."

Gaura-arati

jaya jaya goracander aratiko cobha
 jahnavi-tata-bane jaga-mano lobha
 dakhine nitaicand, bame gadadhara
 nimate advaita, Srinivasa chatra-dhara
 bosiyache goracand ratna-simhasane
 arati korena brahma-adi deva-gane
 narahari-adi kari' camara dhulaya
 sayjaya-mukunda-basu-ghosadi gaya
 cakha baje, ghanta baje, baje karatala
 madhura mrdagga baje 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 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 Vasu Ghosa are the expert singers that lead everyone in *kirtana*. The sounds of the conchshell, cymbals and sweet *mrdagga* 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 *Gitavali*, Bhaktivinoda Thakura)

1.

yacomati-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,

bamci-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 vallabha, bmdabana-natabara, bhaktivinod-acraya

1. "Lord Krsna is the beloved son of mother Yacoda; 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. "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 mellows of the *rasa* dance; He is very merciful; the lover and beloved of Srimati Radharani; the great dancer of Vrndavana; and the shelter and only refuge of Thakura Bhaktivinoda."

Prema-dhvani

jaya om visnu-pada paramahansa parivrajakacarya astottara-cata Sri Srimad abhaya-caranaravinda bhaktivedanta svami maharaja prabhupada-ki jaya. (All glories to the *acarya* Om Visnu-pada 108 Tridandi Gosvami Abhaya Caranaravinda Bhaktivedanta Swami Prabhupada, who is situated on the highest platform of *sannyasa*.)

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

jaya om visnu-pada paramahansa parivrajakacarya astottara-cata Sri Srimad bhaktisiddhanta 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 *samyasa*.)

jaya om visnu-pada Srila gaurakicora dasa babaji maharaja-ki jaya. (All glories to Srila Gaurakicora 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-sarvabhauma Srila Jagannatha dasa Babaji Maharaja ki jaya. (All glories to Vaisnava Sarvabhauma Srila Jagannatha dasa Babaji.)

jaya Sri rupa sanatana bhatta raghunatha Sri jiva gopala bhatta 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-acarya srila haridasa thakura-ki jaya. (All glories to the Nama-acarya, Srila Haridasa Thakura.)

prem-se kaho sri krsna caitanya prabhu nityananda Sri advaita Sri gadadhara, Srivasadi Sri gaura-bhakta-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-krsna, 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 (Purnamasi).)

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-rajā 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 *caitanya-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-vigraha

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-dalayataksam
barhavatamsam asitambuda-sundaraggam
kandarpa-koti-kamaniya-vicesa-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
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."

Text 32

aggani yasya 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 durlabham adurlabham 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 *pranayama* by 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."

Text 36

yad-bhava-bhavita-dhiyo manujas tathaiva
samprapya rupa-mahimasana-yana-bhusah
suktair yam eva nigama-prathitaih 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-cinmaya-rasa-pratibhavitabhis
tabhir ya eva nija-rupataya kalabhih
goloka eva nivasaty 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."

Text 38

premayjana-cchurita-bhakti-vilocanena
santah sadaiva hrdayesu vilokayanti
yam cyamasundaram acintya-guna-svarupam
govindam adi-purusam tam aham bhajami

"I worship Govinda, the primeval Lord, who is Cyamasundara, Krsna 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."

Text 39

ramadi-murtisu kala-niyamena tisthan
nanavataram akarod bhuvanesu kintu
krsnah 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
sattvavalambi-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 smaritam 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-caktir 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-vicesa-yogat
sayjayate na tu tatah prthag asti hetoh
yah cambhutam api tatha samupaiti 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 dacantaram 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-roma-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-nicvasita-kalam athavalambya
jivanti loma-tila-ja jagad-anda-nathah
visnur mahan sa iha yasya kala-viceso
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 yathacma-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."

50

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 Ganeca 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."

51

agnir mahi gaganam ambu marud dicac ca
kalas tathatma-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."

52

yac-caksur esa savita sakala-grahanam
raja samasta-sura-murtir acesa-tejah
yasyajyaya bhramati sambhrta-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."

53

dharmo 'tha papa-nicayah crutayas tapamsi
brahmadi-kita-patagavadhayac ca jivah
yad-datta-matra-vibhava-prakata-prabhava
govindam adi-purusam 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 *jivas*, from Brahma down to the meanest insect."

54

yas tv indra-gopam athavendram aho sva-karma-
bandhanurupa-phala-bhajanam atanoti
karmani nirdahati kintu ca bhakti-bhajam
govindam adi-purusam tam aham bhajami

"I worship Govinda, the primeval Lord, who regulates the sufferings and enjoyments of the fruitive activities for everyone, from Indra, the king of heaven, down the smallest insect, the Indragopa. That very Personality of Godhead burns to ashes the karmic reactions of one engaged in His devotional service."

55

yam krodha-kama-sahaja-pranayadi-bhiti-
vatsalya-moha-guru-gaurava-sevya-bhavaih
saycintya tasya sadrsim tanum apur ete
govindam adi-purusam 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."

56-57

Sriyah kanta kantah parama-purusah kalpa-taravo
druma bhumic cintamani-gana-mayi toyam amrtam
katha ganam natyam gamanam api vamci priya-sakhi

cid-anandam jyotih param api tad asvadyam api ca

sa yatra ksirabdhih sravati surabhibhyac ca su-mahan
nimecardhakhyo va vrajati na hi yatrapi 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:

ariradhayisuh krsnam vacam jigadicami yam
taya vyasa-samasinya priyatam madhusudana

"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 janardana

"May Lord Janardana, the unborn Lord Visnu, the cause of all knowledge and austerity, who has now been worshiped by this sacrifice 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 ajyana-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."

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-kamalam Sri-gurun vaisnavam ca
Sri-rupam sagrajam 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-presthaya bhu-tale
Srimate bhaktivedanta-svamin iti namine

namas te sarasvate deve gaura-vani-pracarine
nirvicesa-cunyavadi-paccatya-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 bhuta-tale

Srimate bhaktisiddhanta-sarasvatiti namine

Sri-varsabhanavi-devi-dayitaya krpabdhaye

krsna-sambandha-vijyana-dayine prabhava namah

madhuryojjvala-premadhya-Sri-rupanuga-bhaktida-

Sri-gaura-karuna-cakti-vigrahaya namo 'stu te

namas te gaura-vani-

Sri-murtaye dina-tarini

rupanuga-viruddhapa-

siddhanta-dhvanta-harini

"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

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-vaisnava-pranama

vaycha-kalpa-tarubhyac ca krpa-sindhubhya eva ca
patitanam 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, 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 payobdhi-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 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-purvaja

"Obeisances to You, O holder of the plow. Obeisances to You, O wielder of the mace. Obeisances to You, O darling of Revati. Obeisances to You, O kind benefactor of Your devotees.

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."

Sambandhadhideva-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."

Abhidheyadhideva-pranama

divyad-vrndaranya-kalpa-drumadhah
Srimad-ratnagara-simhasana-sthau
Srimad-radha-Srila-govinda-devau
prethalibhiih sevyamanau 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."

Prayojanadhideva 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-krsna-caitanya prabhu-nityananda
Sri-advaita gadadhara Srivasadi-gaura-bhakta-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 worshipping the spiritual master. One may then chant the *maggala-canti*.

(om) yam brahma vedanta-vido vadanti
pare pradhanam purusam tathanye
vicvodgateh karanam icvaram va
tasmai namo vighna-vinacaya

"Obeisances unto Him who is the destroyer of all obstacles, who the knowers of Vedanta describe as the Supreme Brahman, and who others describe as the *pradhana*, or totality of mundane elements. Some describe Him as the supreme male person, or *purusa*, while others describe 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-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 hrdis
smaranti sadhava 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 krsnah purusottamah
krsno ha u karmadi-mulam
krsnah sa ha sarvaih karyaah
krsnah kacam krd-adica-mukha-prabhu-pujyah
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 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 vicvakseno vicvecvarah
svasti no hrsikeco harir dadhatu
svasti no vinateyo harih
svasti no 'yjana-suto hanur bhagavato dadhatu
svasti svasti su-maggalaih 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, 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*)

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-vinacana

"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-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 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
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 Krsna. Please be kind upon me."

Atma-samarpana

amco bhagavato 'smy aham sada daso 'smi sarvatha
tat-krpapeksako 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-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 Krsna."

Vaisnava-pranama

vaycha-kalpa-tarubhyac ca krpa-sindhubhya eva ca
patitanam 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-sagghaih paritam
nityam pratyalayodyat-pranaya-bhara-lasat-krsna-sagkirtanadhyam
Sri-vrndatavy-abhinna 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 *krsna-sagkirtana* is always being performed in the mellow of ecstatic love."

Gauragga-stuti

dheyam sada paribhava-ghnam abhista-doham
tirthaspadam civa-viriyaci-nutam caranyam
bhrtiyarti-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 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 aya-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 *brahmana'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

bhaktavataaram 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 strength for the devotees." (Cc. *Adi* 1.14)

ananda-lila-maya-vigrahaya

hemabha-divyac-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-candramrta*)

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 awarder of the highest joy to all, the bestower of the holy name and the crest jewel of all *paramahansa* 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-krsna-puja

Radha-krsna-dhyana

sat-pundarika-nayanam meghabham vaidyutambaram
dvi-bhujam jyana-mudradhyam
vana-malinam icvaram

divyalagkaranopetam sakhibhiih parivestitam
cid-ananda-ghanam krsnam radhaliggita-vigraham

Sri-krsnam Sri-ghana-cyamam
purnananda-kalevaram
dvi-bhujam sarva-devecam radhaliggita-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
vicvecvaraya 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-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
gopalayahi-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 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-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
cuddhayacuddha-vairine
advitiyaya mahate
Sri-krsnaya 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-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 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
kamyā 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-variyasi
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-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-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 cobhane

"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

krtartha 'nugrhitto 'smi sa-phalam jivitam tu me
yad agato 'si deveśa
cid-ananda-maya vyaya

"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 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 amararcita

"O Lord, I offer these splended 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-manoharam
ananda-saurabham puspam grhyatam 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 pradica santu mahyam.

Yogurt

om dadhi-kravno akarizam jisnor acvasya vajinah surabhino mukhakarata prana ayumsi tarisat.

Ghee

om ghrtam ghrta-pavanah pibata vasam vasa pavanah pibatantariksasya havir asi svaha dicah pradica adico vidica uddico digbhyah svaha.

Honey

om madhu vata rtayate madhu ksaranti sindhavo madhvira nah santv osadhir madhu-naktam utosaso madhumat parthivam rajah madhu dyaure astu nah pita madhuman no vanaspatir madhuman astu suryo madhvira 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 'sindrava justam grhnamy esa te yonir indrava te justatamam.

Additional *Dhyana-mantras*

Nityananda-dhyana

mattebhendra-vinindi-sundara-gatim Sri-pada-nindivara-?
Sri-ni??-cyama-sad?ambaram tanu-ruca sandhyendu-sammardakam
premodghurna-cukayja-khayjana-madajin-netra-hasyananam
nityanandam aham smarami satatam bhujvalagga-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 dhrta-cagkha-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 Sudarcana 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." (*Rg Veda Samhita*)

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-vajragkucambhojaic cihnitair agghribhir vrajam
cobhayantau mahatmanav sanukroca-smiteksanau

udara-rucira-kridau sragvinau vana-malinau
punya-gandhanuliptaggau snatau viraja-vasasau

pradhana-purusav adyau jagad-dhetu jagat-pati
avatirtau jagaty-arthe svamcena bala-kecavau

dico vitimira rajan kurvanau prabhaya svaya
yatha marakatah cailo raupyac ca kanakacitau

"Akrura 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

karala-damstram karavala-caycala-
ksuranta-jihvam bhru-kuti-mukholbanam
stabdhordhva-karnam giri-kandaradbhuta-
vyattasya-nasam hanu-bheda-bhisanam

divi-sprcat kayam adirgha-pivara-
grivoru-vaksah-sthalam alpa-madhyamam

candramcu-gauraic churitam tanuruhair
visvag bhujanika-catam nakhayudham
durasadam sarva-nijetarayudha-
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-saggitaka-ravo
mudabhiri-nari-vadana-kamalasvada-madhupah
rama-cambhu-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.

bhuje savye venum cirasi cikhi-puccham kati-tate
dukulam netrante sahadara-kataksam vidadhate
sada Srimad-vrindavana-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 Vrindavana. 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-ruciro
rama-vani-ramah sphurad-amala-pagkeruha-mukhah
surendrair aradhyah 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 milita-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-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-vadhun
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 'nathe 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
navaranya-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-padmaka
bhrhggayamanam?? phala-mula-kandaraih
samsekyamanam? harim atma-vrndakair
govardhanam tam cirasa namami
<translation:>

Additional Prayers

One may begin reciting *stutis* with this verse:

ariradhayisuh 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 janardana

"May Lord Janardana, the unborn Lord Visnu, the cause of all knowledge and austerity, who has now been worshiped by this sacrifice 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 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."

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-kamalam Sri-gurun vaisnavam ca
Sri-rupam sagrajatam 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-presthaya bhu-tale
Srimate bhaktivedanta-svamin iti namine

namas te sarasvate deve gaura-vani-pracarine
nirvicesa-cunyavadi-paccatya-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 bhū-tale
Srimate bhaktisiddhanta-sarasvatīti namine

Sri-varsabhanavi-devi-dayitaya krpabdhaye
krsna-sambandha-vijyana-dayine prabhava 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

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-vaisnava-pranama

vaycha-kalpa-tarubhyac ca krpa-sindhubhya eva ca
patitanam 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, 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 payobdhi-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 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-purvaja
<translations>

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."

Sambandhadhideva-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."

Abhidheyadhideva-pranama

divyad-vrndaranya-kalpa-drumadhah
Srimad-ratnagara-simhasana-sthau
Srimad-radha-Srila-govinda-devau
presthalibhiih sevyamanau 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."

Prayojanadhideva 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-krsna-caitanya prabhu-nityananda
Sri-advaita gadadhara Srivasadi-gaura-bhakta-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 worshipping the spiritual master. One may then chant the *maggala-canti*.

(om) yam brahma vedanta-vido vadanti
pare pradhanam purusam tathanye

vicvodgateh karanam icvaram va
tasmai namo vighna-vinacaya

"Obeisances unto Him who is the destroyer of all obstacles, who the knowers of Vedanta describe as the Supreme Brahman, and who others describe as the *pradhana*, or totality of mundane elements. Some describe Him as the supreme male person, or *puru/sa*, while others describe 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-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 hrdis
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 krsnah purusottamah
krsno ha u karmadi-mulam
krsnah sa ha sarvaih karyah
krsnah kacam krd-adica-mukha-prabhu-pujyah
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 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 nara vai
svasti nah padmanabhah purusottamo dadhatu
svasti no vicvakseno vicvecvarah
svasti no hrsikeco harir dadhatu
svasti no vainateyo harih
svasti no 'yjana-suto hanur bhagavato dadhatu

svasti svasti su-maggalaih 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, 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*)

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-vinacana

"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-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 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-sindhoh
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 Krsna. Please be kind upon me."

Atma-samarpana

amco bhagavato 'smy aham sada daso 'smi sarvatha
tat-krpapeksako 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-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 Krsna."

Vaisnava-pranama

vaycha-kalpa-tarubhyac ca krpa-sindhubhya eva ca
patitanam 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-sagghaih paritam
nityam pratyalayodyat-pranaya-bhara-lasat-krsna-sagkirtanadhyam
Sri-vrndatavy-abhinna 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 *krsna-sagkirtana* is always being performed in the mellow of ecstatic love."

Gauragga-stuti

dhyeyam sada paribhava-ghnam abhista-doham
tirthaspadam civa-viriyaci-nutam caranyam
bhrtiyarti-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 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 *brahmana'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 strength for the devotees." (Cc. *Adi* 1.14)

ananda-lila-maya-vigrahaya
hemabha-divyachavi-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-candramrta*)

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 awarder of the highest joy to all, the bestower of the holy name and the crest jewel of all *paramahansa* 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-krsna-puja

Radha-krsna-dhyana

sat-pundarika-nayanam meghabham vaidyutambaram
dvi-bhujam jyana-mudradhyam
vana-malinam icvaram

divyalagkaranopetam sakhibhah parivestitam
cid-ananda-ghanam krsnam radhaliggita-vigraham

Sri-krsnam Sri-ghana-cyamam
purnananda-kalevaram
dvi-bhujam sarva-devecam radhaliggita-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
vicvecvaraya 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-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 gopalayahi-mardine
kalindi-kula-lolaya
lola-kundala-balgave
[??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-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
cuddhayacuddha-vairine
advitiyaya mahate
Sri-krsnaya 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-bhujagena 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 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 rasesari 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
kamyā 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-variyasi
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-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-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 cobhane

"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

krtartho 'nugrhitto '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 *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 amararcita

"O Lord, I offer these splended 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-manoharam
ananda-saurabham puspa grhyatam idam uttamam

"Please accept this flower (and *tulasi* leaves) with bliss, filled with enchanting and divine qualities."

Dhupa

vanaspati-rasotpanno
gandhatye 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 pradica santu mahyam

Yogurt

om dadhi kravno akarizam jisnor acvasya vajinah surabhino
mukhakarata prana ayumsi tarisat

Ghee

om ghrtam ghrta-pavanah pibata vasam vasa pavanah pibatantariksasya havir asi svaha dicah pradica adico vidica uddico digbhyah svaha

Honey

om madhu vata rtayate madhu ksaranti sindhavo madhvira nah cantv ocadhir madhu-naktam utocaso madhumat parthivam rajah madhu dyaur astu nah pita madhuman no vanaspatir madhuman astu suryo madhvira gavo bhavantu na 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 justa-tamam

Additional *Dhyana-mantras*

Nityananda-dhyana

mattebhendra-vinindi-sundara-gatim Sri-pada-nindivara-?
Sri-ni??-cyama-sad?ambaram tanu-ruca sandhyendu-sammardakam
premodghurna-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 dhrta-cagkha-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 Sudarcana 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." (*Rg Veda Samhita*)

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-vajragkucambhojaic cihnitair agghribhir vrajam
cobhayantau mahatmanav sanukroca-smiteksanau

udara-rucira-kridau sragvinau vana-malinau
punya-gandhanuliptaggau snatau viraja-vasasau

pradhana-purusav adyau jagad-dhetu jagat-pati
avatirnau jagaty-arthe svamcena bala-kecavau

dico vitimira rajan kurvanau prabhaya svaya
yatha marakatah cailo raupyac ca kanakacitau

"Akrura 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

karala-damstram karavala-caycala-
ksuranta-jihvam bhru-kuti-mukholbanam
stabdhordhva-karnam giri-kandaradbhuta-
vyattasya-nasam hanu-bheda-bhisanam

divi-sprecat kayam adirgha-pivara-
grivoru-vaksah-sthalam alpa-madhyamam

candramcu-gauraic churitam tanuruhair
visvag bhujanika-catam nakhayudham
durasadam sarva-nijetarayudha-
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-saggitaka-ravo
mudabhiri-nari-vadana-kamalasvada-madhupah
rama-cambhu-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.

bhujē savye venum cirasi cikhi-puccham kati-tate
dukulam netrante sahadara-kataksam vidadhate
sada Srimad-vr̄ndavana-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 Vr̄ndavana. 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-ruciro
rama-vani-ramah sphurad-amala-pagkeruha-mukhah
surendrair aradhyah 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 milita-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-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 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 'nathe 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
navaranya-creni-nava-sura- saridvat balitam
navina-Sri-radha-hari- rasa-mayotkirtana-vidhim
navadvipam vande nava- karunamadhyam nava-rucim
<translation:>

Vrindavana-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:>

--

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 Sritical 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 Sriticism of the *guru*, the sSriptures 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 sSriptural 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>

--Worshipping Govardhana-sila

In *Sri Caitanya-caritamrta* Krsnadasa Kaviraja 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 Cagkarananda Sarasvati had returned from Vrmdavana, 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 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-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 worshiping. 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 described by Krsnadasa Kaviraja, the worship of *govardhana-sila* prescribed by Lord Caitanya for Raghunatha dasa Gosvami was very simple. One who is in the *sannyasa-acramam* perform such simple worship of Govardhana-sila as his personal Deity. Members of other *acramas* would be expected to worship with sixteen *upacaras*, as described in the *Prayogasection* in the worship of Krsna. 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*.

<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 utilized 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.

- 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 *prayojana*.

() *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* sSriptures 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 sSripture, 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 <?>, 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.

() *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*.

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 (*vid*) of the Lord; *abhidheya* (process), or worship (*dhi*) of the Lord by which one can develop *prema*; and *prayojana* (result), or *prema*, which impells 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.

<end box>

<box>(for 64 upacaras) or Appendix: General Standards Guidelines

()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 worshipping 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 worshipping other Deities with this procedure, you omit the *Purusa-sukta* verses.

This section includes additional preliminary procedures (*purvanga-karma*) to underscore the principles of purification, spiritualization, and worship outlined in <the previous section (*Bhag.*, Canto 11, Chapter 27 pg ?)>.

[begin side bar]

() 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 worshipping a *Salagram sila*. One should simply perform a special, elaborate worship when one begins worshipping 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 worshipping the *Salagram sila*. However, Srila Prabhupada has stated that if a householder worshipping 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:

"Worshipping two *dvaraka-cilas* or two *Salagram silas* at once will cause disturbance in the mind" (*Mantra-tantra-prakasa*, 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 worshipping 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 worshipping 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 worshipping 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 *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 *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 worshipping with fruitive motives" (*Brahma Purana*, quoted in the *Hari-bhakti-vilasa*).

[end side bar]

(L4) Preparation for Worship (*purvagger-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 *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 (for massaging the *cilas* 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 *cilas*);
- 18) *gandha* (sandalwood paste);
- 19) flowers and flower garlands;
- 20) *tulasi* leaves and buds (*mayjaris*);
- 21) a small container with mustard seeds (optional, for *drsty-apasarana*);
- 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 (*vaisnavacamana*) and Establishing *Samanyarghya* (*samanyarghya-sthapana*)

Perform *acamana* as described in <Part I. <see pg ?>
Establish *samanya-arghya* as in <Part I. <see pg ?>

(L5) Entering the Deity Room (*praveca*)

Enter the Deity room as described in <Part I. <see pg ?>
<expand it!>

(L5) Dispelling Inauspicious Influences (*bhuta-nivarana*)

Chant the following *mantra*:

*(om) apagacchantu te bhuta
ye bhuta bhuvi samsthitah
ye bhuta-vidhva-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.

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-caktaye 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-prstha rsih
sutalam chandah
kurmo devata
asanabhimantrane viniyogah*

Holding the hands in the *pranama-mudra*, chant:

*prthvi tvaya dhrta loka
devi tvam visnuna dhrta
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 give your support to me continuously and provide me with a pure seat upon which to sit while worshipping 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 *chandas*--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*.

(L5) Arranging the Paraphernalia for Worship (*patra-sthapana*)

Arrange the paraphernalia for worship, as described in <part ? pg ?>

(L5) 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-guro 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 <?>).

Chant:

*jaya Sri-krsna-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*

(L5) Purifying the Hands (*kara-cuddhi*)

Wash your hands with water from the waterpot and/or clean them by smearing them lightly with *candana*.

(L5) 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
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.

(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-nikhila-paramananda-purnamrtabdher
gopi-bhartuh pada-kamalayor dasa-dasanudasah*

"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 sumalanvitam

*vaksah Sri-hari-nama-varna- subhagam Sri-khanda-liptam punah
putam suksmam navambaram 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. "

(L4) Preliminary Worship
(L5) Worshipping 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."

(L5) Worship of 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 hum namah maha-cagkhaya svaha.

Chant the following *stuti*:

*tvam pura sagarotpanno
visnuna vidhrtah kare
manitah sarva-devaic 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 jimuta
vitrasyanti surasurah
sa-cagka-yuta-diptabha
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 devari-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."

(L5) Worship of the Spiritual Master (*guru-puja*) <see pg. ?>

(L5) Worship of Lord Caitanya (*gauragga-puja*) <see pg. ?>

(L4) Worship of *Salagram sila*

(L5) 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) dhyeyah sada savitr-mandala-madhya-varti
narayanah sarasijasana-sannivistah
keyura-van kanaka-kundala-van kiriti
harir hiranmaya-vapur dhrta-cagkha-cakra*

"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*).

(L5) Worship of the Lord in the Mind (*manasa-puja*)

Mentally worship the Lord with sixteen or more *upacaras*.

(L5) Spiritualization by *Nyasa* (*kara-nyasa* and *agga-nyasa*)

As you show the *nyasa-mudra*, chant the *gopala-mantra* once.

Chant *klim aggusthabhyam 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 anamikabhyam hum* and move your thumbs along the length of your ring fingers, from the bases to the tips.

Chant *vallabhaya kanistikabhyam vaucath* and move your thumbs along the length of your little fingers, from the bases to the tips.

Chant *svaha astraya kara-tala-kara-prsthabhyam 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 hridayaya 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 vasat* 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 ucyate*

"*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).

(L5) Establishing the Conch; Establishing *Vicesa-arghya* (*cagkha-sthapana*; *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* describes the installation of *vicesa-arghya* in a conch.

**Viloma-arghya* is explained on page <?>.

(L6) 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.

(L6) 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 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*.

(L6) 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.

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

(L6) Invoking the Holy Rivers:

Invoke the Ganga 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 Ganga, 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*.

(L6) 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*.

(L6) 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 *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 arms with the fingertips of your right hand.

Chant *vallabhaya netrabhyam vasat* 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) *ihamrti-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.

(L6) 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 puspayjalih 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.

(L5) 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

(L5) 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 *esa puspayalini* and the Deity *mula-mantra*, and offer flower petals to the Lord's lotus feet.

(L6) 1. Asana

Chant *idam padukam* and the Deity *mula-mantra*, and offer shoes to the Lord.

Chant:

*sahasra-cirsa purusah
sahasraksah sahasra-pat
sa bhumi vicvato vrtva-
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).

(L6) 2. Svagata

Chant:

*purusa evedam sarvam
yad bhutam yac ca bhavyam
utamrtatvasyecano
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 *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.

(L6) 3. Padya

Chant:

*etavan asya mahima
ato jyayame ca purusah
pado 'sya 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 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 puspajalih* 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
virajo adhi purusah
sa jato atyaricyata
paccad bhumim 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
deva yajyam atanvata
vasanto 'syasid ajyam
grisma idhmah carad dhavih

"The *devatas*, the first beings manifested, performed a mental saSrfice to complete the creation. For this saSrfice 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
abadhnan 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* 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-kasthah* and the Deity *mula-mantra*, and offer a twig for brushing the Lord's teeth.

Chant *etad jihvollekhanam* 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 *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 sagandha-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*, *sadhya*s, 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 saSrifice 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 ghrta-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 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).

Chant *idam tailam* and the Deity *mula-mantra*, and again massage the Lord with fragrant oil.

You may now afix 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-hutah sambhrtam prsad-ajyam
pacun tamc cakre vayavyan
aranyan gramyac ca ye*

"From that saSrifice where everything in the universe was saSrificed, 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 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 saSrifice, 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 cobhayadatah
gavo ha jajyire tasmat
tasmaj jata ajavayah*

"Horses were born from the saSrifice, along with animals with two sets of teeth, such as donkeys and mules. Cows were also born from the saSrifice, 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-patrani* and the Deity *mula-mantra*, and offer *tulasi* leaves and *mayjaris* 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*.

(L6) 13. Dhupa

Chant:

*brahmano 'sya mukham asid
bahu rajanyah krtah
uru tad asya yad vaicyah
padbhyam 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 *cudras* 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
caksoh 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-apasarana* (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 *matsya-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 vyanaya 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

*cirsno dyauh samavartata
padbhyam bhimir dicah crotrat
tatha lokan akalpayan*

"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 the *grasa-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.

(L7) After the Meal

Clap your hands three times and offer the following items while ringing the bell:

Chant *om amrtapidanam 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 tumbulam* 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.

(L6) 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."

(L7) 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:

*guhya-gupta 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."

(L7) 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 nirmalyadikam om sarva-sakhibhyo namah
idam maha-prasadam nirmalyadikam om Sri-paurnamasyai namah
idam maha-prasadam nirmalyadikam om sarva-vrajasibhyo namah
idam maha-prasadam nirmalyadikam om sarva-vaisnavebhyo namah

(Alternative: Simply chant *idam maha-prasadam nirmalyadikam* one time in the beginning, then proceed with *om . . . namah, om . . . namah*, etc.)

(L7) *Stuti*

Chant:

dhata purastad yam udajahara
cakrah pravidvan pradisac catasrah
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 sacrifice using the *virat-purusa* to manifest variety in the world. By that sacrifice 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 <?>).

(L7) *Pranama*

namo brahmanya-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."

(L7) *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.)

(L7) Karma-samarpana

Offer all your activities to the Lord, reciting this verse (and/or its translation):

*itah purvam prana-buddhi-deha dharmadhikarato
jagrat svapna susupty-avasthasu
manasa vaca karmana hastabhyam
padbhyam udarena cisna
yat smrtam yad uktam yat krtam
tat sarvam Sri-krsnarpanam bhavatu svaha
mam madiyah 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."

(L7) 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 bam 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 lm
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 *visarjaniya-patra*.

(L7) 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."

(L7) Aparadha-codhana

Chant:

*agga-hinam kriya-hinam
vidhi-hinam cayad bhavet
astu tat sarva acchidram
krsna-karsna-prasadatah*

yat kiycit vaigunam jatam tad doca-pracamanasyah Sri-krsna-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 krsna hare krsna
krsna krsna 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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