

# Contents

## Introduction

[1]	Why to perform Deity worship?	1
[2]	Qualifications for arcana	2
[3]	Cleanliness (General Instructions)	3
[4]	Goal of Deity worship	
[5]	Daily services	5
(A)	Daily schedule at Sri Sri Radha Gopinath Mandir	5
(B)	Mudras.	8
(C)	Establishing general arghya water	10
(D)	Vaisnava Acamana	10
(E)	Mula Mantras	11
(F)	Purification before entering the Main Deity room	11
(G)	Entering the Deity room and greeting the Deities	12
(H)	How to prepare bathing paraphernalia	1 2
(I)	Caranamrta preparation	13
(J)	Chanting Gayatri mantras	13

## Waking up the Deities.

(A)	Required paraphernalia	14
(B)	Entering the Deity room	14
(C)	Waking the spiritual master and the Deities	16
(D)	Offering early morning paraphernalia	18
(E)	Afternoon waking up	19
(F)	Offering Afternoon Paraphernalia	19

## Offering food

(A)	Required paraphernalia	20
(B)	Preliminary activities	20
(C)	Purifying the bhoga	21
(D)	Inviting the Lord to take His meal	22
(E)	Offering the bhoga	23
(F)	After the Lord's meal	25

## Arati ceremony

(A)	Required paraphernalia	26
(B)	Preliminary activities for arati	26
(C)	Requesting the Lord to accept the arati	27
(D)	Purifying the upacaras	27
(E)	Offering	procedure
(F)	How to offer each item	

(G) Completing the arati

### **Dressing**

33

(A) Preliminary activities

33

(B) Requesting the spiritual master and previous acaryas blessings. 33

\*\*\*The Purification procedure for the Pujari's dressing in the morning

35

1) Offer obeisances to your Spiritual Master

2) Perform Acamana

3) Chant Gayatri mantra

4) Purify the bodily elements by identifying oneself as the eternal..

..(bhata suddhi ) 36

5) Meditation on the form of the Spiritual master (dhyana)

36

6) Worship of the Spiritual master with articles (bahya puja)	37
7) Guru pranama	37
8) Meditate on transcendental form of Lord Caitanya amidst His eternal associates	38
9) Meditate on offering Lord Caitanya sixteen upacaras	39
10) Then chant the following verses	39
11) Worship of Radha Krsna	39
(C) Preparation for worship (Purvanga karma)	41
(D) Purifying the Lord's paraphernalia (dravya-suddhi)	41
(E) Bathing the Deities (snana) and Dressing	42
*** Procedure for small Radha Gopinatha	43
(A) Preparation for worship (purvanga karma)	44
(B) Madhuparka	44
(C) Gopicandan & lemon juice paste procedure	44
*** Special instructions on dressing the Deities (at Sri Sri Radha Gopinath Temple)	47
*** H. H. Radhanath Maharaj's said regarding dressing	49
*** General instructions	50
*** Detailed procedure for dressing the Deities at Sri Sri Radha Gopinath Mandir	
Dasanudasa	51
Sri Sri Gaur Nitai Dressing	52
Sri Gopal Dressing	55
Srimati Radha rani's Dressing	57
Sri Gopinath's Dressing	59
Sri Sri Radha Gopinath's small Deities' Dressing	61
<b>Putting the Lord to rest (Sayana seva)</b>	64
(A) Afternoon Resting	64
1) Sri Sri Radha Gopinatha	64
2) Salagrama sila	65
3) SriGopala	65
4) Sri Sri Gaur Nitai	66
5) Sri Guru	67
(B) Sayana - seva procedure (for night)	68
1) Required paraphernalia	68
2) Cleaning, preparation & offering	68
3) Resting	69
a) Sri Sri Radha Gopinath	69
b) Salagrama Sila	70
c) SriGopala	71
d) Sri Sri Gaur Nitai	72
e) Sri Guru	73
4) After resting	73
5) Verses for requesting forgiveness for one's offenses (aparadha-sodhana mantras)	74

<b>Kitchen rules</b>	76
(A) General	76
(B) Personal cleanliness	
...	76
(C) Food purity	76
(D) Kitchen utensils cleanliness	77
(E)	Maintaining proper consciousness
77	
(F)	Cooking
78	
(G)	Kitchen utensil
78	
(H) Suggested menu for Deity bhoga offerings	78
<b>Backups</b>	139
<b>Garland Making</b>	154
<b>Mudras</b>	156
<b>Worshipping Shalagram Shila</b>	162

# 1. INTRODUCTION

## [1] Why to perform Deity Worship ?

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

1. Hearing Srimad-Bhagavatam.
2. Association with advanced devotees.
3. Living in 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 of Krsna.

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

### The Lord is present in His Deity Form;

Srila Rupa Gosvami specifically enjoins devotees to worship the Deity with 'full faiths'.

*'sraddha visesatah pritiḥ sri-murter angri-sevane'*

'One should have full faith and love in worshipping lotus feet of the Deity.' (*C.c, Madhya*, 22.133)

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

'*pratima naha tumi,- saksat vrejendra-nandan*'

'My dear Lord you are not a statue, You are directly the son of Maharaja Nanda.' (C. c, *Madhya*, 5.96)

Out of His causeless mercy, the Lord appears in His *arcd-vigraha* form so that the conditioned soul can see Him and worship Him. By worshipping the *arcd-vigraha* , the conditioned soul can engage all their senses in the devotional service. By enthusiastically performing *sadhana bhakti* and observing all 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, purport:

"Worship of *arcd-vigraha* is not idol worship. The *arcd-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 *arcd-vigraha* in a form made of *sthula* (material) objects such as stone, metal, wood jewels or paint. All 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 non different 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 the thoughts of the Lord."

## [2] Qualifications for Arcana

The Pancaratra-sastra 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 Vishnu or Krsna. By the authority of

the Pancaratra scriptures, when the spiritual master judges his disciple qualified with sincere faith, he gives the disciple *Vaisnava diksa*, also known as *panca-samskara*, which consists of taking a *Vaisnava* name, wearing *Vaisnava* tilaka, wearing *Vaisnava* symbols, receiving *Vaisnava mantras* (secret *mantras* concerning Vishnu or Krsna), and learning the spiritual master's method of worshipping the Deity. The disciple is then qualified to perform *arcana*.

Of course, the devotee who is initiated by *pahcaratrika-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 the personal servant of the Lord in the temple, one has great responsibility - not only to the Deities but also to all temple devotees and to guest who visit the

temple. If *Pujari's* are negligent in their services, there can be havoc in the temple owing to the dissatisfaction of the Lord. On the other hand, if the *Pujari's* 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." [letter from Srila Prabhupada, 11 July 76]

[3] Cleanliness (General  
Instructions) 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 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.

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.

### Purification of consciousness:

Purification of consciousness is very much interrelated with physical purification. Purification of the body and mind is done by spiritual knowledge, austerity and chanting *Gayatri* at the *sandhyas*.

The food one person eats, are very important. If a person eats pure food he becomes pure and if he eats impure food he becomes impure. Therefore one must always be careful to partake only of pure food at all times.

### Pure Items:

A person does not need purification after contacting the following items, for they are considered pure:

Milk, Cow's Urine & Dung, Yogurt, Ghee, Honey, Fruits, *Kusa* grass, running water. Purification of Articles (dravya-suddhi):

Before touching an unoffered item during worship, the *pujari* should purify his hands by

performing *acaman* with *samanya-arghya* water from the *panca-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.

Items like gold, silver, conchshell, jewels, stones, and spoons are purified by water. Grains, cloth, fruits, flower, grass and leaves are purified by washing them in water.

#### [4] Goal of Deity worship

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

Deity worship should be continued along with hearing and chanting. In all the *mantras* there are specific potencies, of which the *grhastha* devotees must take advantage... But if one chants the holy name of the Lord he receives the result of chanting *namah* [i.e. Deity *mantras*] many times. By chanting the holy name of the Lord one can reach the platform of love of Godhead... One might therefore ask what then is the necessity of being initiated [by which one receives Deity *mantras*]. The answer is that even though the chanting of the holy name is sufficient to enable one to progress in spiritual life to the standard of love 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 *pancaratriki* process. [Bhag., 7.5.28, Purport]

[5] Daily services

[A] Daily schedule at Sri Sri Radha Gopinatha Mandir

4.25 am - 4.33 am	Waking up. Chanting the waking up
:	mantras. Remove beddings. Clean the altar
4.33 am-4.38 am	Offer the Deities crowns, turban pieces and garland.
4.38 am - 4.41 am	Offer Acamana, vastra and tulasi
4.41 am - 4.50 am	Offering procedure
4.55 am - 5.00 am	Remove offering, clean area and replacing flute.
5.00 am - 5.25 am	Offering mangala-arati
5.25 am - 5.30 am	Offering scented flower, giving out the offeredwater and scented flower, bring Tulasi maharani out, cleaning
5.30 am	Wait till the book distribution announcement.

Close the curtain

5.30 am - 5.40 am : Making arrangements for starting dressing,

5.40 am - 6.45 am : Abhishek, dressing

6.45 am - 6.55 am : Cleaning and rearranging the altar

6.55 am - 7.05 am : Offering procedure

7.05 am - 7.10 am : Offering

7.10 am-7.15 am : Cleaning, put fresh water glasses, replace flutes, showing mirror to Deities

7.15 am - 7.22 am : Sringar arati.

#### Mangala - Bhoga Arati

9.30 am : Close curtain

9.30 am - 9.45 am : Offering procedure

9.45 am - 9.55 am : Offering

9.55 am - 10.00 am : Removing offering, cleaning and replacing flutes

10.00 am - 10.10 am : Mangala - Bhoga arati

10.10 am - 10.20 am : Cleaning. Put off big focus and halogen lamp.

#### Raj - Bhoga Arati

11.50 am : Close curtain

11.50 am - 12.05 pm : Offering procedure

12.05 pm - 12.25 pm : Offering. (Also sing Bhoga arati after coming out)

12.25 pm - 12.30 pm : Removing offering, cleaning and replacing flutes

12.30 pm - 12.55 pm : Offering Raj - Bhoga arati

12.55 pm - 1.00 pm : Cleaning

1.00 pm: Close curtain

1.00 pm - 1.20 pm : Remove flowers from the lotus feet of the Deities, and change water glasses and put the Deities to rest

Vaikalika - Bhoga Arati

3.55 pm - 4.00 pm : Enter the altar, chant  
waking up mantras, remove  
beds and water glasses. Then clean  
the altar

4.00 pm - 4.03 pm : Offer garland in Srimati  
Radha rani's hand, replace  
the crowns, flutes and stick.

4.03 pm - 4.05 pm : Offer Acamana, vastra and Tulasi  
 4.05 pm - 4.15 pm : Offering procedure  
 4.15 pm - 4.25 pm : Offering  
 4.25 pm - 4.30 pm : Remove the offering, clean the altar and replace flutes  
 4.30 pm - 4.40 pm : Vaikalika Bhoga arati.  
 4.40 pm - 4.50 pm : Clean the altar. Offer fresh water for the Deities.  
 Put off the big focus and halogen lamps.

Sandhya - Bhoga Arati

6.25 pm : Close curtain  
 6.25 pm - 6.40 pm : Offering procedure  
 6.40 pm - 6.55 pm: Offering. (Also sing Vaisnava bhajans after coming out)  
 6.55 pm - 7.00 pm : Remove offering. Clean the altar and replace flute.  
 7.00 pm - 7.25 pm : Sandhya - Bhoga arati  
 7.25 pm - 7.35 pm : Clean the altar. Put off the halogen lamp.  
 8.00 pm : Close the curtain  
 8.00 pm - 8.45 pm : Dressing  
 8.45 pm - 8.50 pm : Clean and rearrange the altar  
 8.50 pm - 9.00 pm : Sayana darsana  
 9.00 pm : Close the curtain  
 9.00 pm - 9.35 pm : Clean the altar and put the Deities to rest. Read from Krsna book for 10 minutes.

Note : After offering arati, remove Guru Maharaj's photo from the altar.  
 Before every offering timings, the pujari should come atleast half an hour before to the Deity room for making Bhoga plates, arati plates and offering plates, etc.

All Pujari's must follow very very strict standards of punctuality and cleanliness.

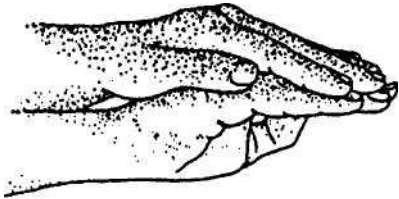


{B} Mudras: Mudras are special hand gestures that please the Lord during the course of elaborate worship.

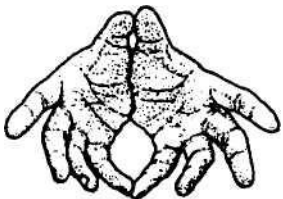
- 1) Ankusa-mudra: This *mudra* represents a goad for controlling the invoking (*mantra*) the holy rivers into a container of water, with your right middle finger touch the surface of the water (avoid touching the water with the fingernails). Your thumb should hold the little and ring fingers, and your index finger should be bent at the middle joint at a right angle, perpendicular to the middle finger.



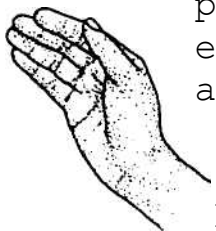
- 2) Bijaksara-mudra: Use the bijaksara-mudra when invoking *bija* syllables, *mule-mantra*, or *Gayatri mantras* into items for worship. With palms down, place your left hand over your right, and use the right thumb to count the syllables or the *mantras* on the joints of the fingers of the right hand,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



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



- 4) Naivedya-mudra: Open your right hand palm with all fingers close to each other as if your right hand is a spoon pointing towards the Deities. Then let your left hand fingers touch your right hand between palm and elbow. Use this *mudra* while making offering to the



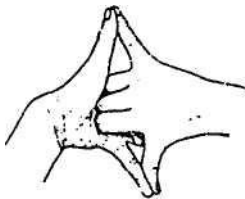
Deities.

5) Cakra - mudra : This 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.

6) Galani-mudra : This 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.

7) Dhenu-mudra : Dhenu-mudra transforms paraphernalia into nectar. You



should also use it when invoking the Deity into visesaarghya or kalasa (pot for worship), at which time this mudra expresses a request for the Lord to show His blissful nature.

8) Matsya-mudra : Matsya-mudra protects paraphernalia from

With  
back  
twice



contamination by covering it. your left palm on the / of your right hand, move your thumbs in a forward circular "swimming" motion once or over the item being protected.

{C}      Establishing General Arghya Water  
(samanya-arghva sthapana):

Establish *samanya-arghya* before starting the worship. You will use it for purification by *proksana* and for offering various *upacara* 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.

Put a few drops of water from the *acamana-patra* onto the fingers of your right hand, purify the *acamana-patra* by *proksana*: Chanting *om astraya phot*, sprinkle water on the *acamana-patra* or *kalasa*. (*proksana*)

Invoke the Ganga and other holy rivers by showing the *ankusa-mudra* and chanting:

*gange ca yamune caiva godavari  
sarasvati, narmade sindho  
kaverijale'smin sannidhim kuru*

'May water from the holy rivers Ganga, Yamuna, Godavari, Sarasvati, Narmada, Sindhu and Kaveri kindly be present.'

If Ganges water or sacred water from Dham is available, then there is no need to chant this mantra.

{D}      Vaisnava-Acamana:

Always perform Acamana before entering the Deity room to worship the Lord or any other service. Sit on a proper place (*asana*), with an *acamana-patra* containing *samanya-arghya* water; holding the Acamana spoon in your left hand, pour three 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*). This procedure for basic Acamana consists of the following steps below:

(1) Chant *om kesavaya namah* and sip water from the

*brahma-tirtha*  
of your right hand.

(2) Chant *om narayanaya namah* and sip water from  
the *brdhma-*  
*tlrtha* of your right hand.

(3) Chant *om madhavaya namah* and sip water from  
the *brdhma-*  
*tlrtha* of your right hand.

{E} Mula  
Mantras:

- |                           |   |
|---------------------------|---|
|                           | <i>klim krsnaya</i>   |
| 1) Krsna                  | <i>namah srim ram</i>                                       |
| 2) Radha                  | <i>radhikayai svaha</i>                                     |
| 3) Radha and<br>Krsna     | <i>srim klim<br/>radha-<br/>krsnabhyam<br/>namah</i>        |
| 4) Caitanya               | <i>klim gauraya namah</i>                                   |
| 5) Nityananda             | <i>klim devi-jahnava</i>                                    |
| 6) Param guru             | <i>vallabhaya</i>   |
| 7) Guru                   | <i>namah</i>  |
| 8) Sri Gopala             | <i>om parama-gurave</i>                                     |
| 9) Sri Salagrama-<br>sila | <i>namah aim gurave<br/>namah klim krsnaya</i>              |
| 10) Nrsimha Deva          | <i>namah klim krsnaya</i>                                   |
| 11) Tulasi Devi           | <i>namah klim<br/>nrsimhaya namah om<br/>tulasyai namah</i> |

{F} Purification before Entering the Main Deity  
Room:

- 1) Outside the Deity room, sit on an asana and perform *Acamana* (see *Vaisnava Acamana*) and purify your feet with the

water kept in the spouted  
pot.

2) 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  
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.'

*nama om visnu-padaya krsna-presthaya  
bhu-tale srimate bhaktivedanta-  
svamin iti namine*

'I offer my respectful obeisances unto His Divine Grace A. C.

Swami Prabhupada who is very dear to Lord Krsna, having taken shelter at His lotus feet.'

{G} Entering the Deity Room (Altar) and Greeting the Deities:

1) Before entering the Deity room (Altar), draw the Lord's attention by making a sound, either by clapping your hands, ringing a bell, or knocking on the Deity (Altar) room door.

2) Turn on the lights, open the doors and upon entering greet the Deities in a festive mood:

*jaya sri-sri-guru-gaurahga, sri sri  
radha-gopinatha, sri gopala, sri sri  
gaur-nital, kljaya*

{H} How to Prepare Bathing Paraphernalia (snana-iala):

Take five *snana-pdtra* (bathing pots) and place five *kalasa* in them. Fill the *kalasa* with filter water. In the winter season, water should be lukewarm. Also add little liquid sandalwood paste. Mix it nicely into each *kalasa*. Add some rose petals.

Put a few drops of water from the *acamana-pdtra* onto the fingers of your right hand and chanting *om*



*astray a phat, sprinkle water on the kalasa.  
(proksana)*

Now invoke the Ganga and other rivers by showing the *ankusa-mudra* and chanting:

*gauge ca yamune caiva godavari*

*sarasvatl narmade sindho*

*kaverijale'smin sannidhim kuru*

'May water from the holy rivers Gariga, Yamuna, Godavari, Sarasvatl, Narmada, Sindhu and Kaverl kindly be present.' Finally add TulasI leaves into each *kalasa*

{1}        Caranamrta Preparation:

Take two bowls filtered water. Add little offered bathing water. Also add some offered Tulasl leaves and three or four saffron threads.

{J}        Chanting Gavatri mantras:

Pujaris should chant Gayatri in the morning before beginning any services related to Deity worship; others may chant morning Gayatri some time before darsana-arati. One should chant noon Gayatri between the time the Deities take Their noon offering and the time They are put to rest in the afternoon. Evening Gayatri should be chanted no later than the time the Deities take rest. However in case of unusual circumstances, one may temporarily adjust his normal schedule to perform Gayatri-japa.

## 2. WAKING UP THE DEITIES

(A) Required Paraphernalia:

Make sure the following items are present:

- 1) a small bell on a plate;
- 2) a panca-patra containing samanya-arghya water;
- 3) a panca-patra containing acmaniyam (clove water);
- 4) a *visarjariiya-patra* (throw-out pot);
- 5) towels for wiping the hands, mouth and feet (one for each Deity):
- 6) *Tulasi* leaves;

[Inside the altar table following items should be present]

- 1) a bell on a plate;
- 2) a panca-patra;
- 3) a covered *kalasa* with water;
- 4) a conch-shell on the stand;

(B) Entering the Deity Room:

(1) Purification before Entering the Main Deity Room:

j> Outside the Deity room (altar), sit on an *asana* and perform *acamana* ^T /see *vaisnava acamana*) and purify your feet with the water kept in the > spouted pot.

ii) 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 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.'

*nama om visnu-padaya krsna-  
presthaya bhu-tale srimate  
bhaktivedanta-svamin iti namine*

'I offer my respectful obeisances unto His Divine Grace A. C. Bhaktivedanata Swami Prabhupada who is very dear to Lord Krsna, having taken shelter at His lotus feet.'



1) Before entering the Deity room, draw the  
Lor\*-  
a sound, either by clapping your hands, ringing  
a '

"v

>  
Deity room door.

2) Turn on the lights, open  
the doors and up  
in a festive mood:

*jaya srl-sri-guru-  
gauranga, sri s  
sri gopala, sri  
sri gaur-'*

3) Then step into the Deity room (altar) with your right foot first.

4) Take waking up paraphernalia inside.

(C) Waking the Spiritual Master and the Deities:

1) While ringing a small bell with your left hand, approach your spiritual master's bed, touch his lotus feet with your right hand and chant:

*uttisthottistha sri-guro tyaja*

*nidram krpa-maya 'O all-merciful spiritual master, please rise from sleep.'*

2) Next meditate that the spiritual master is rising from bed to receive your services.

3) Next while ringing a bell with your left hand, approach Srila Prabhupada's bed, touch his lotus feet with your right hand and chant:

*uttisthottistha sri param-guro tyaja nidram krpa-maya*

4) Next meditate that Srila Prabhupada is rising from bed to receive your services.

J>) Remove shawl from spiritual master's bed, remove shawls from all photographs and keep them at their respective places. Set up the photographs at their respective places.

(Follow a similar procedure for waking up the Deities.)

After chanting mantras, remove shawl from each bed,

fold it and keep it on the top.

6) Approach Lord Nityananda's bed, touch His lotus feet, and chant.

*uttistha jahnavesvara yoga-nidram  
tyaja prabho namno hatte divya-ndmam  
su-sraddhartham vitarasi*

'O Nityananda Prabhu, Lord of Jahnavi, 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.'



7) Approach Lord Caitanya's bed, touch His lotus feet, and chant:

*uttisthottistha gaurangajahi nidram  
mahaprabho subha-drsti-pradanena  
trailokya-mahgalam kuru*

'O Lord Gauranga, please rise from sleep and bless the three worlds with Your auspicious glance.'

8) Approach, Sri Gopala's bed , touch His lotus feet and chant.

*uttisthottistha govinda uttistha  
paramesvara uttistha kamala-kanta  
trailokyam mangalam kuru*

'O Govinda, O Paramesvara, O beloved of LaksmI, please rise and bestow good fortune on all the three worlds.'

9) Then approach Lord Salagrama- sila's bed and chant

*uttisthottistha govinda uttistha  
paramesvara uttistha kamala-kanta  
trailokyam mangalam kuru*

In advance, bring acamana patra and tulasi leaves. Place one dry Tulasi leaf on the dhoti which is placed on the sirhhasana. Take Saiagrama- sila with your right hand and place Him on the sirhhasana. Also replace upavita. flute and crown. (Keep Salagrama-sila on the simhasana after the small Radha Gopinatha are kept back to Their place on the altar.)

10) Then approach Radha's and Krsna's bed, touch Their lotus feet and chant:

*Isvara sri-hare krsna devaki-nandana  
prabho nidram muhca 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-gopargokulanandayasoda-nanda-  
vardhana uttistha radhaya sardham  
pratar aslj jagat-pate*

'O master of the universe, O bliss of *Gokula*, the cowherds, and the cows, O You who gladden the hearts of Yasoda and Nanda, please rise from bed with Sri Radhika, for morning has come.'

11) At this time place back small Radha Goplnatha on the altar.

12) You may now keep &alagrama- sila back on the simhasana. If there are large Deities, meditate on walking Them and leading Them from Their beds to Their respective place.

13) Remove flowers from bedding and the bedding from the altar etc.

14) Place shoes back to their respective places.

15) Clean the Deity room altar platform and then wash hands.

16) Then replace any crowns, turban pieces, fresh garland in Srimat! Radharani's lotus hand, *cddars* that belong to Their Lordship's night dress, (except flute of small Krsna and venu and vetra of Sri Gopala. Replace them after offering.)

(D) Offering Early- Morning Paraphernalia;

1) While chanting the following *mantras*, offer the appropriate items:

(i) Chant *idam acamanlyam* and *guru-mula-mantra*, and offer clove water for sipping; discard it in the *visarjariiya-patra*.

(ii) Chant *idam anga-vastram* and *guru-mula-*

*mantra*, and dry your spiritual master's hands and face with a towel.

2) Now repeat the same procedure to Srila Prabhupada, Nityananda Prabhu, Caitanya Mahaprabhu, Sri Gopala, Srimati Radharani and Lord Krsna one after another (in that order), with the appropriate *mula-mantras*.

3) 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 *mida-mantra*.

4) Now that the Deities have been awakened, you may offer obeisances to Them outside the Deity room.

(E) Afternoon Waking Up

Follow the same order as during the Morning Waking Up but chant only *uttisthottistha* and appropriate *mula-mantras*

No need to chant the complete mantra.

Remove flowers from beddings. Then the Deities' beddings are taken out of the altar. Replace shoes, clean altar, wash hands. Offer crowns, turban pieces, Srimatl Radharani's hand garland; and flute and hand rest of Gopinatha. Remove water glasses, (kalasa, bell on plate and acamana patra from aratl table.) Give it for cleaning. Replace it before arati starts.

(F) Offering Afternoon Paraphernalia:

1) While chanting the following *mantras*, offer the appropriate items:

(i) Chant *idam acamanlyam* and *guru-mula-mantra*, and offer clove water for sipping; discard it in the *visarjanlya-patra*.

(ii) Chant *idam ahga-vastram* and *guru-mula-mantra*, and dry your spiritual master's hands and face with a towel.

2) Now repeat the same procedure to Srilla Prabhupada, Nityananda Prabhu, Caitanya Mahaprabhu, Sri Gopala, Srimati Radharani and Lord Krsna one after another (in that order), with the appropriate *mula-mantras*.

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

chanting:

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

4) Now that the Deities have been awakened, you may offer obeisances to Them outside the Deity room.

### 3. 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. Make sure the following items are present on the altar table, i) a bell on a plate  
ii) panca patra containing samanya-arghya water iii) a covered kalas" a with water iv) a blowing conchshell on stand.

#### (A) Required Paraphernalia:

Make sure the following items are present:

- 1) a water-pot with a spout and cover, filled with samanya arghya water;
- 2) padya (samanya-arghya water)
- 3) acamaniya water (clove water)
- 4) a visarjanlya-patra (throw-out) pot;
- 5) flower petals
- 6) tulasl leaves;
- 7) some arrangement for supporting the *bhoga* plates - preferably low  
tables (choiikis, 4 nos., one for each set of Deities);
- 8) asana for the spiritual master and Deities (4 nos., one for each set of Deities);
- 9) the *hhoga* offerings in plates (4 nos.);

#### (B) Preliminary Activities:

1) Outside the Deity room (altar), perform *acamana* and offer obeisances to your spiritual master and the Deities while saying *prandma* prayers.

2) Keep *bhoga* plates ready before entering the Deity room.

- 3) Enter the Deity room (altar) after clapping your hands, ringing a bell, or knocking on the Deity room door. Enter the Deity room while chanting the names of the Deities. (*Jaya Sri Sri Radha Gopinath, Sri Gopdla, Sri Sri Gaur-Nitdi.*)
- 4) Close the curtain if not closed.
- 5) Keep the spiritual master's photograph on the altar if not there.



6) Clean the offering area

7) Chant *eṣa puṣpanjaliḥ* and the *guru-miila-mantra*, and draw your spiritual master's attention by offering a few flower petals to his feet, begging his permission to serve the Deities. Then 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 Kṛṣṇa, who bestows bliss upon the land of Vraja.'

8) Keep asana for Guru and Param Guru.

Then chant *idam asanam* and the *guru-mula-mantra*, and offer your spiritual master a sitting place (show asana mudra).

Chant *etatpadyam* and the *mula-mantra* for the Guru and offer *padyam*.

Chant *idam acamanīyam* and the *mula-mantra* for the Guru and offer *acamana*.

Similarly, offer *puṣpanjaliḥ*, *asana*, *padyam*, *acamanīyam* for Param Guru, (Srīla Prabhupada)

9) Keep the asanas for other Deities at this time. (Srī Srī Gaur Nitai, Srī Gopala, Srī Srī Radha Gopinatha.)

10) Bring the tables on which *bhoga* plates are to be kept and wipe them.

(C) Purifying the Bhoga:

- 1) Remove the flute of small Krsna Deity and *Venu*, *vetra* of Sri Gopala.
- 2) Bring in the plates for the *bhoga* offering and place it (them) on the tables. Then put a few drops of water from the *spouted pot* onto the fingers

of your right hand, purify each plate by *proksana*:  
(sprinkling water from the fingertips of right hand)  
• Chanting *om astraya phat* once for each plate.  
(Before doing *proksana*, see that your hands are  
washed and cleaned)

3) Next, while showing the *bijaksara-mudrd* 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  
*miila-mantra* with the fingers of your right hand,  
as if chanting *Gdyatri*.

(The following mula-mantras should be chanted:

- (i) Guru's plate - *aim gurave namah*
- (ii) Sri Caitanya and Nityananda's plate -  
*ktirii gaurdya namah*
- (iii) Sri Gopala's plate - *kUth krsnaya*  
*namah*)
- (iv) Radha and Gopinatha's plate -*srimktim*  
*radha-krṣṇabhyam*  
*namajt*

4) Place TulasI leaves on each preparation,  
except spiritual master's  
plate, (for *bdlya-bhoga* offering, you may put *tulasi*  
leaves outside the Deity  
room.)

(D) Inviting the Lord to Take His Meal:

1) Draw Their Lordships' attention by offering a  
few flower petals *it*  
Their lotus feet in ascending order while chanting:

*esa puspanjalih* and the *mula-mantra* of the  
Deity.

Starting with Lord Nityananda. Lord  
Chaitanya, Sri Gopala, Srimatl Radharani and Sri  
Gopinatha.

- 2) While chanting *idath dsanam* and the *miila-mantra* of the Deity, offer them *dsanas* by making hand gesture (*asana mudra*).
- 3) Ringing a bell with your left hand, offer both *padya* and *acamana* to the Deity, starting with Lord Nityananda, Lord Caitanya, *Sri Gopala*, *Srimatl Radharani* and progressing to *Lord Gopinatha*. While doing this chant:

*etat padyam* and the *miila-mantra* for the Deity; *idam acamanlyam* and the *mula-mantra* for the Deity;

Pour each spoonful of offered padya and acamaniya water into the visarjanlya-patra.

4) Repeat steps 2 and 3 for each Deity and then proceed to next Deity in sequence beginning with, Lord Nityananda, Lord Caitanya, Sri Gopala, Srimati Radharani, and then to Lord Goplnatha.

(E) Offering the Bhoea

1) With a hand gesture offer the *bhoga* to the Deity, starting with Lord Goplnatha, Srimati Radharani, Sri Gopala, Lord Caitanya, Lord Nityananda and then to Param guru and Guru, showing the plates and chanting:

*idam naivedyam* and the *mula-mantra* for each Deity; *idarii panlyam* and the *mula-mantra* for each Deity.

2) While ringing a bell sitting on an asana and one by one chant the following pranama prayers {*Guru-pranama, Param Guru-pranama, Gaurdnga-prandma, Govinda-prandma*} three times each:

(Chant the pranama prayers to your spiritual master three times each begging permission to assist him in serving the Deities:)

*nama om visnu-padaya krsna-  
presthaya bhui-iale srimate  
{spiritual master's name} iti  
ndmine*

'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 prayers three times to param-guru:)

*nama om visnu-padaya krsna-  
presthaya bhu-tale srimate  
bhaktivedanta-svamin iti namine*

'f 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.'

*namas te sarasvate deve gaura-  
vanl-pracarine nirvisesa-  
sunyavadi-pascatya-desa-tarine*

'Our respectful obeisances are unto you, O spiritual master, servant oh Sarasvatl Goswaml. You are kindly preaching the message of Lord Caitanya-deva and delivering the Western countries, which are filled with impersonalism and voidism.'

(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 a Krsna Himself appearing as Sri Krsna Caitanya Mahaprabhu. You have assumed the golden colour of Srimati Radharani, and You are distributing pure love of Krsna. We offer our respectful obeisances unto You.' [C.c, 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 namait*

'Let me offer my respectful obeisances unto Lord Krsna, who is worshipable for all brahminical men, who is the well-wisher of the cows and the *brahmanas*, and who is benefiting the whole world. I offer my repeated obeisances to the Personality of Godhead, known as Krsna and Govinda.' (Visnu-purana)

3) Leave the Deity room and chant the Gayatrl mantras. Meditate on the Lord's 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 noon and evening offering.

<sup>s</sup> For Raja-bhoga (noon) and sandhya-bhoga (evening) offerings, chant all the guru-given mantras. (Complete Gayatri)



For all other offerings, you may simply chant the brahma-gayatri ten times (the first of the seven *guru-given mantras*).

4) After some set time (generally fifteen to twenty minutes for noon and evening offerings; five to ten for the *bdlya-bhoga* offering before mangala-arati and breakfast), re-enter the Deity room while making a sound, either by knocking on the door, clapping your hands or ringing a bell.

(F) After the Lord's meal:

1) Standing on *dsana* and ringing a bell with your left hand, offer water. Begin with the Lord Goplnatha, Srimati Radharanl, Sri Gopala, Lord Caitanya, Lord Nityanand, and then to *Param guru* and *Guru*. Repeat the following four steps for each Deity in sequence as mentioned above:

1) *idarn hasta-mukha-praksalanam* and the *mula-mantra* for the Deity  
and offer water (from spouted water pot) for cleaning hands and face;

ii) *etatpadyam* and the *mula-mantra* for the Deity;

iii) *idam acamanlyam* and the *mula-mantra* for the Deity.

iv) While meditating on escorting Their Lordships back to the aitar, indicating the way with a gesture of your hands, chant:

*idam asanam* and the *mula-mantra*.

2) Finally, remove the plates and clean the dining area. After washing your hands, offer *pranama* to your spiritual master and the Deities.

3) Replace the flute of small Krsna and *venu, vetra* of Sri Gopala.

4) Open the curtain for performing the *dratl*.

Note: Offering is to be made only to the installed Deities and not to the pictures and Tulasi devl.

## 4. ARATI CEREMONY

### (A) Required paraphernalia:

Make sure the following items are present on the altar table. (a) a bell on a plate

- (b) panca patra containing samanya-arghya water
- (c ) a covered kalasa with water
- (d) a blowing conchshell on stand.

- II. a receptacle to catch the water from rinsing the conch (just outside the Deity room in the temple hall or side room)
- III. a clock easily visible for pujari.

(In addition for full arati:)

- 1) a small lamp (*eka-dipa*) for lighting incense sticks & ghee lamps
- 2) an incense holder with an odd number (3) of incense sticks ;
- 3) a camphor lamp with one ghee wick (for *rdja-bhoga draft*);
- 4) a ghee lamp with five wicks (on Sundays and festival days, use ghee lamp with 15 no. of wicks);
- 5) an *arghya* conch for *arghya* water, with a stand;
- 6) a water pot, filled with samanya arghya water (this is for the arghya water to be offered in the conch);
- 7) a small *visarjaniya-pdtra* (throw out container) for the offered *arghya*;
- 8) a handkerchief (cotton or silk);
- 9) flowers on a plate;
- 10) *acdmara*;
- 11) a peacock fan (only in warm weather);

(For dhupa-arati:)

- 1) an incense holder with odd number (3) of sticks ;
- 2) flowers on a plate;
- 3) a *cdmara*;
- 4) a peacock fan. (only in warm weather);

(B) Preliminary Activities for Arati:

1) After cleaning the place where the *arati* paraphernalia will be set up, bring the tray with paraphernalia and place them in the order of offering.

- 2) *Pujari* can light small ghee lamp for lighting the incense sticks and ghee lamps.
- 3) Prior to blowing the conch shell *pujari* should light the incense sticks.
- 4) Play the cassette if there is no kirtan by the devotees in the temple hall.
- 5) Remove the horizontal rope which is holding the curtain in place.
- 6) Put on fountain
- 7) Come to the *dsana* from where the *drati* is to be performed. Purify the hands.

Note: Everyday, during mangala-arati, sringar-darsan, also on Sundays and festivals days, the *pujari* should open the sliding doors, (from outside if possible), before raising the curtain. This will enable the devotees to take proper darsana of Their Lordships as soon as the curtain is raised.

(C) Requesting the Lord to Accept the Arati (puspaniali):

- 1) *Pujari* should purify the hands first and then conchshell by sprinkling *dcamana* water and blow three times and then again purify the conchshell and place it over the stand horizontally.
- 2) *Pujari* should purify hands and then the bell by sprinkling *dcamana* water and then ringing bell in left hand, *pujari* should open the curtain fully and wrap the nylon ropes two times round the brass ring and then open the sliding doors fully.

(D) Purifying the Upacaras:

Before offering each *upacaras*, purify both your right hand and the *upacaras* by sprinkling them with 3 drops of water from *panca-pdtra*. Take the spoon in

your right hand and then sprinkle water on the *upacaras* directly from the spoon.

(E) Offering Procedure:

1) While standing on an *dsana* and ringing a bell, present the incense first to your spiritual master by waving it in three graceful circles, and then show it in one cricle to param guru, Sri Nityananda Prabhu, then waving it three times to Sri Caitanya Mahaprabhu, showing once it to Siimati Radharani, and then start full *drati* with *mula-mantra* to Sri Gopinatha, and in the descending order with *mula-mantras* as mentioned below:

[With the consciousness that you are offering it on behalf of your spiritual master and with the blessings of Srila Prabhupada, Lord Nityananda and Lord Caitanya, offer it with the full number of circles (listed below) to the main Deity.]

Sri Gopinatha  
Srimati Radharani  
Sri Gopala  
Sri Caitanya Mahaprabhu  
Sri Nityananda Prabhu  
Sri Nrsimhadeva, (3 circles only)  
Tulasi Maharani, (3 circles only)  
Sri Param-guru  
Sri Guru.

2) No separate *arafi* is to be offered to Sri Vijay murtis. While offering the *drati* to big deities of Srimati Radharani and Sri Gopinatha, the small Deity is also to be offered the *drati* simultaneously.

3) *Arafi* 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 the view but also not distracting by your presence.

4) Offered items should not be mixed with unoffered items. You should not place offered items back on the plate that was used to bring in the paraphernalia. Open the door next to you and keep them on the platform outside the altar room.

(F) How To Offer Each Item:

Offer all items, except the *cdmara* 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.

- 1) Incense: Offer seven circles around the whole body of the Lord. Chant the *Upacdra mantra*:  
*esa dhupah* and the *mula-mantra* for each Deity.
- 2) Camphor: (Only for raja-bhoga aratl) Same as ghee lamp. Chant the *Upacara mantra*:  
*esa dipah* and the *mula-mantra* for each Deity.
- 3) Ghee lamps: Offer 4 circles at the lotus feet, 2 circles at the lotus navel, 3 circles around the face and 7 circles around the whole body. Chant the *Upacara mantra*:  
*esa dipah* and the *mula-mantra* for each Deity.
- 4) *Arghva* in a conch: Offer three circles to the Lord's head and seven circles to the whole body of the Lord. Then pour a small amount of the offered *arghya* into the *visarjanlya-patra* (small throw-out pot) before proceeding to offer *arghya* to the next personality. {*Aratl arghya* : plain or scented *samanya arghya* water}. Chant the *Upacara mantras*:  
*idath arghyam* and the *mula-mantra* for each Deity.
- 5) Cloth: Offer seven times around the Lord's body. Chant the *Upacara mantra*:  
*idam vastram* and the *mula-mantra* for each Deity.



6) Flowers: Offer seven times around the Lord's body. Chant the *Upacara mantra*:

*etanipuspani* and the *mula-mantra* for each Deity. (*idath puspam* , if offering a single flower)

7) Camara: 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 *aratl*.

Chant the *Upacara mantra*:

*esa camara-seva* and the *mula-mantra* for each Deity.

8) Fan: Wave before the Lord a suitable number of times. Chant the

*Upacara mantra*:

*esa vyajana-seva* and the *mula-mantra* for each Deity.

9) You may give the lamp(s) to the assembled devotees immediately after offering to the Deities.

Note:

- 1) Incense, arghya, cloth and flowers could be offered with fewer circles if time is short. The main item of the aratl ceremony is the lamp for which sastra gives specific number of circles. In general, the exact number of circles for offering a given item is not considered critical.
- 2) For Guru Maharaja and installed Deities, full aratl has to be performed.
- 3) Lord Nrsimhadev and TulasI, three circles of aratl are offered around the whole body.
- 4) For GarudajI, Hanumanji, Gurudeva, Param gurudeva and the assembled Vaisnavas (in temple hall), three circles of aratl are offered around the whole body.

(G) Completing the Aratl:

- 1) Full aratls, including fanning and blowing of the conch before and after the aratl, may last up to twenty-five minutes. The duration of short aratls (in which incense, flowers, camara and fan are offered) is ten minutes.
- 2) After completing the aratl, blow the conch three times, as at the beginning of the aratl. Then distribute the arghya to the assembled devotees.
- 3) Then offer premadhvani mantras if the klrtan leader or another devotee in the temple does not chant them.
- 4) Next remove the aratl paraphernalia from the Deity room, clean the area and articles, and at last offer dandavat-prandmas (prostrated obeisances) outside the Deity room.
- 5) Conch is rinsed in a pot outside the Deity room,

near the fountain.

6) After all aratis, the photograph of the spiritual master is kept on the platform outside the altar room.

7) After 10.00 am and 04.30 pm arati, the sliding main door of the altar should be closed for security purpose. Pujari who had done arati should take responsibility of this.

Note:

(a) *Mahgala-arati* (At 5.00 AM):

1) For 25 minutes, even if the kirtan is extended.

2) When Sri Nrsimhadev prayers starts, at that time *pujari* should give out the sprinkling water in the pot.

3) After *Mahgala-arati*, during the Nrsimhadev prayers, offer scented cotton on flower towards nose to smell to each Deity. (Chant *esa-gandha* and *mula-mantra*)

4) *Snmati Tulasi-devI* is given outside.

5) *Pujari* should clean the altar.

6) When Sri Nrsimhadev prayers are ending, (5.30 a.m.), sliding doors are closed. After book distribution score reading is over, at that time curtain is closed. Fountain is put off.

7) Only the tube lights inside the altar are put on during *Mahgala-arati*.

(b) *Darsana-arati* (at 7.15 AM):

1) Before opening the curtains for *darsana-arati*, clear away all unnecessary paraphernalia, sweep the floor around the altar. Offer their Lordships a mirror so they may view themselves, chanting *esa darpah and rddhd krsna mula-mantra*, and similarly go in descending order. At the same time, you should check carefully that everything is in its proper place, and that nothing inappropriate (such as a pin cushion) is left on the altar.

- 2) Before opening curtain, put on all lights.
- 3) Big mirror and camara should be kept inside.
- 4) Open the sliding doors (if possible, from outside. Or if the sliding doors are to be opened from inside, then it should be done from below. See that the curtain is not stretched.)
- 5) Light the incense sticks.
- 6) When the curtain is opened, at that time GOVINDAM ADI PURUSAM is played, (opening the curtain and the playing of the cassette should be simultaneous)
- 7) One assistant *pujarl* should show mirror, offer scented cotton on flower and then offer the *camara*.
- 8) Conch is not blown till GOVINDAM ADI PURUSAM is completed.
- 9) One should offer water glasses to all Deities before curtain opens.

(c) *Mangal- bhoga arati: Arati* (at 10.00 AM):

- 1) &tila Prabhupada's tape is started before curtain is opened.
- 2) Perform for ten minutes.
- 3) After the arati is completed fountain , tape and big Halogens and focus are put off. Only spot lights and tube lights are kept on.

(d) *Raja-Bhoga Arati* (at 12.30 PM):

- 1) Only four small pieces of camphor are used, in small lamp. It is immediately offered and not given outside to the viewers.
- 2) 15 wicks ghee lamp is used on Sundays. It is given outside with proper cover to proper devotee who knows how to give it to everyone. Standing big fans are put off.
- 3) If you are keeping the ghee lamp or camphor lamp in the Deity room, keep it in such a way that it will not burn anything or make things black. Do

not keep on the wooden platform. Keep on the marble platform.

3) Lasts for 25 minutes.

(e) *Vaikalika Bhoga aratl* (at 4.30 PM): same as *mangal-bhoga aratl* at 10.00 AM.

(f) *Sandhya Arati* (at 7.00 PM): For 25 minutes.

Note: Pranama is the concluding activity of puja. Pranama is generally done after all activities like cleaning the altar is done. It is done outside the altar. While worshipping the Deities outside the altar in the Deity room (eg. during salagram-slla worship), please offer dandavats little far away from the Deities

\* After all the aratis, the altar room should be thoroughly broomed and cleaned.

## 5. Dressing (Srngara)

### (A) Preliminary activities;

Purification before Entering the Deity  
Room: (Altar) (for night dressing  
or other services)

1) Sit on an *asana* and perform *acamana* (see *vaisnava acamana*) and purify your feet with the water kept in the spouted pot.

2) Offer obeisances to your spiritual master, saying his *prandma* prayers and requesting his blessings to perform the day's activities:

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

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

*nama om visnu-padaya krsna-  
presthaya bhuta-tale srimate  
bhaktivedanta-svamin iti namine*

'I offer my respectful obeisances unto His Divine Grace A. C. Bhaktivedanata Swami Prabhupada who is very dear to Lord Krsna, having taken shelter at His lotus feet.'

### (B) Requesting the spiritual master and previous Acarva's blessings (guru-pankti-namaskara):

1) Draw the attention of your spiritual master by placing flowers before him (*puspdnjall*) while

chanting *esa puspanjali* and the *guru-mula-*  
*mantra*. Then, meditating on your spiritual master's  
service to the previous *dcdryas*, show the *prandma-*  
*mudrd* (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 sn-advaita gadadhara  
srivasadUgaura-bhakta-vrnda*

'All glories to Lord Sri Krsna Caitanya Mahaprabhu, Sri Nityananda Prabhu, Sri Advaita Acarya, Sri Gadadhara, Srivasa Thakur and all those devotees who follow in their footsteps.'

*Hare Krsna Hare Krsna Krsna Krsna  
Hare Hare Hare Rama Hare Rama Rama  
Rama Hare Hare*

Entering the Deity Room and Greeting the Deities:

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.

*jaya sri-sri-guru-gauranga, sri sri  
radha-gopinatha, sri gopala, sri  
sri gaur-nitai, hi jaya*



\*\*\*The Purification Procedure for the  
Puari's dressing in the morning

[ The purification procedure is to be performed  
according to their services

Dasanudas : Perform acamana, Gayatri, bhuta-  
suddhi, Guru

puja Gaur Nitai Dressing :  
Perform acamana, Gayatri, bhuta-suddhi, Guru  
puja, Gaurariga puja

Gopal: Perform acamana, Gayatri, bhuta-  
suddhi, Guru

puja, Gaurariga puja, Radha - Krsna puja (with  
mula mantra - klrh krsnaya namah)

Radha Gopinath

(Small or Big): Perform acamana, Gayatri, bhuta-  
suddhi, Guru

puja, Gaurariga puja, Radha - Krsna puja with  
mula mantra - srlrh klml radha krsnabhyarh  
namah)

1) Offer obeisances to your spiritual master,  
saying his *pranama*  
prayers and requesting his blessings to perform the  
day's activities: (In  
the Deity Room)

*naina om visnu-padaya krsna-presthaya*  
*bhu-tale srlmate [spiritual master's name]*  
*iti namine*

'I offer my respectful obeisances unto fspiritual  
master's namej who is very dear to Lord Krsna,  
having taken shelter at His lotus feet.'

*nama om visnu-padaya krsna-presthaya*  
*bhu-tale srlmate bhaktivedanta-svamin*  
*iti namine*

'I offer my respectful obeisances unto His Divine  
Grace A. C. Bhaktivedanata Swami Prabhupada who is  
very dear to Lord Krsna, having taken shelter at His  
lotus feet.'

\* Take acamana patra, empty patra, bell, asana, picture sheet and proceed to the room adjacent to the Deity room. (Before you start the purification procedure see that the floor is broomed and wiped with the wet cloth.)

2) Perform acamana

(i) Chant *om kesavaya namah* and sip water from the *brahtna-iirtha* of your right hand.

(ii) Chant *om narayanaya namah* and sip water from the *brahma-firtha* of your right hand.

(iii) Chant *om madhavaya namah* and sip water from the *brahma-tlrtha* of your right hand.

3) Chant Gayatri mantra

4) Purify the Bodily elements by identifying oneself as the eternal

servant of the servant of Lord Krsna (Bhuta-suddhi);

• 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 part 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-Gopinath [or the names of the Deities one is worshiping].

Chant the following prayers:

*naham vipro na ca nara-palir napi  
vai'syo na sudro naham varnl na ca grha-patir  
no vana-stho yatir va kintuprodyan-nikhila-  
paramananda-pumamrtabdher gopl-bhartuh pada-  
kamalayor dasa-dasanudasah*

'I am not a brahmana, I am not a ksatriya, I am not a vaisya or a sudra. Nor am I a brahmacari, a householder, a vanaprastha, or a sarhnyaas. 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 gopls. He is like an ocean of nectar, and He is the cause of universal transcendental bliss. He is always existing with

brilliance'.

*(om) apavitrah pavitro va sarvavastham  
gato 'pi va yah smaret pundarikaksam sa  
bahyabhyantarah sucih*

'Whether pure or impure or having passed through all conditions of material life one who remembers lotus eyed Krishna becomes internally and externally clean.'

5) Meditation on the form of the Spiritual Master  
(dhvana):

Meditate on the place where your spiritual master is situated: 'At the yogapltha 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 Gauranga's throne, my spiritual master sits.'

6) Worship of the Spiritual Master with Articles  
(bahva-puja)

Meditate on offering sixteen upacaras to your spiritual master. While ringing the bell with your left hand, offer sixteen upacaras to your spiritual master, samanya-arghya water from the panca-patra for each item, and then discard it into a receptacle. After offering each item, purify your right hand with a few drops of water from the panca-patra.

- 1) Chant idam asanam and the guru-inula-mantra.
- 2) Chant svagatarh su-svagatam and the guru-mula-mantra.
- 3) Chant etat padyam and the guru-mma-mantra.
- 4) Chant idam arghyam and the guru-mula-mantra.
- 5) Chant idam acamanlyam and the guru-mula-mantra.
- 6) Chant esa madhuparkah and the guru-mula-mantra.
- 7) Chant idam punar acamanlyam and the guru-mula-mantra.
- 8) Chant idarii snanlyam and the guru-mula-mantra.
- 9) Chant idam vastram and the guru-mula-mantra.
- 10) Chant imani abharanani and the guru-mula-mantra.
- 11) Chant esa gandha and the guru-mula-mantra.
- 12) Chant etani puspani and the guru-mula-mantra.
- 13) Chant esa dhupah and the guru-mula-mantra.
- 14) Chant esa dipah and the guru-mula-mantra.
- 15) Chant idarii naivedyam and idam acamanlyam and the guru-miila-mantra.
- 16) Offer respects (pranama).

7) Guru-pranama

- Offer obeisances with the following verses: *om ajhana-timirandhasya jhanahjana-salakaya caksur unmlitam yena tasmai srl-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 bhū-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 Kṛṣṇa, having taken shelter at His lotus feet.

*nama om visnu-padaya krsna-  
presthaya bhū-tale srimate  
bhaktivedanta-svamin iti namine*

'I offer my respectful obeisances unto His Divine Grace A. C. Bhaktivedanta Swami Prabhupada who is very dear to Lord Kṛṣṇa, having taken shelter at His lotus feet.'

*jaya srl-krsna-caitanya prabhu-  
nityananda sri-advaita gadadhara  
srivasadi-gaura-bhakta-vrnda*

All glories to Sri Kṛṣṇa Caitanya Mahāprabhu, Sri Nityānanda Prabhu, Sri Advaita Ācārya, 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*

Worshiping Lord Caitanva (Gaurāṅga puia):

8) Meditate on the transcendental form of Lord Caitanya amidst His ai associates.

^Chant theToIIowing^ Verse and meditate on the transcendental form of Lord Caitanya amidst His eternal associates:

*sriman-mauktika-dama-baddha-cikuramsu-smera-  
candrananam srl-khandctguru-caru-citra-  
vasanamsrag-divya-bhusahcitam nrtyavesa-  
rasanumoda-madhuram kandarpa-vesojjvalam caitanyam  
kanaka-dyutim nija-janaih samsevyamanam bhaje I  
worship Sri Caitanya Mahāprabhu, 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 v.ith 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.



9) Meditate on offering Lord Caitanya sixteen upacaras. Repeat the procedure given in (6) with gaura-mula-mantra.

10) Then chant the following verses:

*anarpita-carlm drat karunayavatlrnah  
kalau samarpayitum unnatojjvala-rasam  
sva-bhakti-sriyam harihpurata-sundara-  
dyuti-kadamba-sandipitah sada hrdaya-  
kandare sphuratu vah saclnandanah*

May that Lord who is known as the son of Srimatl Sacldevl 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-caritamita, Adi 1.4]

*jaya sri-krsna-caitanyaprabhu-nityananda  
sri'ddvaita gadadhara srivasadUgaura-  
bhakta-vrnda*

All glories to Sri Krsna Caitanya Mahaprabhu, Sri Nityananda Prabhu, Sri Advaita Acarya, 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*

Worship of Radha Krsna: ~~

11) Chant the following verse and meditate on Radha and Krsna seated on throne in Vrndavana:

*divyad-vrndaranya-kalpa-  
drumadhah srimad-ratiiagara-  
simhasana-sthau sn-sri-radha-  
sfila-govinda-devau  
presthallbhih sevyamanau  
smarami*

'In a temple of jewels in vrndavana, underneath the

desire tree. Sri Sri Radha Govinda served by their most confidential associates, sit upon an effulgent throne. I meditate upon them.'

12) Meditate on offering Radha-Krsna sixteen upacaras. Repeat the procedure given in (6) with Radha-Krsna-mula-mantra.

13) Then chant the following verses

*he krsna karuna-sindho dina-bandho  
jagat-pate gopesa goplka-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 gopls, especially Radharani. I offer my respectful obeisances unto You.

*tapta-kahcana-gaurahgi radhe  
vrndavanesvari vrsabhanu-sute devi  
pranamami hari-priye*

Srlmati 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.

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

\* Then enter the Deity room, purify hands from the acamana patra and the feet with the water kept in the spouted pot.

Requesting the spiritual master and previous Acarva's blessings (guru-pankti-namaskara):  
Draw the attention of your spiritual master by placing flowers before him (*ipuspahjall*) while chanting *esa puspafijalih* and the *guru-mulamaira*. Then, meditating on your spiritual master's service to the previous *acanas*, 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 srl-krsna-caitanya prabhu*

*nityananda srl-advaita gadadhara  
srivasadi-gaura-bhakta-vrnda*

'All glories to Lord Sri Krsna Caitanya Mahaprabhu, Sri Nityananda Prabhu, Sri Advaita Acarya, Sri Gadadhara, Srlvasa Thakur and all those devotees who follow in their footsteps.'

*Hare Krsna Hare Krsna Krsna Krsna  
Hare Hare Hare Rama Hare Rama Rama  
Rama Hare Hare*  
Then offer obeisances.

(C ) Preparation for worship (purvanga-karma):

To avoid interrupting the worship, make sure that the following items are present before beginning (For all the Deities):

- 1) *snana-patra* and *snana-jala* (one should learn how to make *snana-jala*: see daily services);
- 2) a bell;
- 3) a bathing conch shell;
- 4) a *pahca-patra* with *samanya-arghya* water (see daily services);
- 5) an *asana* for performing worship (towel to sit on altar);
- 6) pin-cushion and tag;
- 7) towels for wiping the deities (silk or cotton)
- 8) jewellery in a tray or box
- 9) daily clothes;
- 10) peacock feather, crowns, turban cloth, packing for turban, effulgence;
- 11) flower garlands;
- 12) candan paste and TulasI leaves;
- 13) belts for Deities

(D) Purification of the Lords paraphernalia (dravva-suddhi):

(1) Purify the Lords paraphernalia and garlands by sprinkling a few drops from *pahca-patra*.

(Sprinkle very few drops of water so that you can avoid spoiling the clothes or jewellery while purifying )

(2) Remove the previous day's dresses and keep them in a tray by folding them or put them on hanger.

(3) For big Deities, use a slightly damp cloth or cotton buds to remove dust from the pores of fingers of lotus hand and feet and then give Them

bath.

(4) Apply fragrant oil to Sri Gopala before the bath.  
Apply only to the  
uncovered areas and lotus face.

(E) Bathing the Deities (snana) and Dressing;

1) Keep bathing pot in front of the Deities. While bathing the marble Deities, we should invite them and meditate that They are standing on abhisek patra. Give Them bath three times by directly pouring water in the abhisek patra, while ringing the bell and chanting the *Brahma-samhita* prayers:

*cintamani-prakara-sadmasu  
kalpa-vrksa-laksavrtesu surabhir  
abhipalayantam laksmi-sahasra-sata-  
sambhrama-sevyamanam govindam adi-  
purusam tarn aham bhajami*

*venurii kvanantam aravinda-  
dalayataksam barhavatamsam  
asitambuda-sundarahgam  
kandarpa-koti-kamaniya-  
visesa-sobham govindam adi-  
purusam tarn aham bhajami*

*alola-candraka-lasad-vannmlya-  
vamsi-ratnahgadam pranaya-keli-  
kala- vilasam sy'amam tri-  
bhanga-lalitam niyata-prakasam  
govindam adi-purusam tarn aham  
bhajami*

2) Then dry Their Lordships with soft clothes.

(FOR THE MARBLE

DEITIES, BE EXTREMELY GENTLE, NOT TO ANYWAY  
DISTURB

THE PAINT ON THEIR FACE\* ESPECIALLY THE ENTIRE  
FACE

OF Sri Gopinath.)

3) Then apply *candan* and TulasI ]eaves to the  
lotus feet of the Deities.

- 4) Give Their Lordships dresses, jewellery, garlands etc.
- 5) After dressing the Deities, clean the altar.  
Give Deities Their shoes.
- 6) Set-up the altar.
- 7) The *pujarl* who completes his/her worship first should assist other *pujaris* in making offering plates, putting the dresses and jewellery at proper places, putting up the backdrops, changing the TulasI plants, garlanding all photographs. All *Krsna's* animals should be handled very carefully and kept at proper position.

#### Procedure for small Radha Gopinath

\* Perform *acamana*; *Gayatri*; *bhuta-suddhi*; *dhyana*, *bahya puja* & *stutis* for *Guru*, *Gauranga* and *Radha Krsna* in the room next to the Deity room.

\* Then enter the Deity room, purify hands from the *acamana patra* and the feet with the water kept in the spouted pot.

Requesting the spiritual master and previous *Acarva's* blessings (*guru-pankti-namaskara*):

Draw the attention of your spiritual master by placing flowers before him (*puspahjali*) while chanting *esa puspahjalih* 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:

*srl-guro paramananda premananda  
phala-prada vrajananda-pradananda-*



*sevayamma 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-hrsna-caitanya prabhu  
nityananda srl-advaita gadadhara  
srivasadi-gaura-bhakta-vrnda*

'All glories to Lord Sri Krsna Caitanya Mahaprabhu, Sri Nityananda Prabhu, Sri Advaita Acarya, Sri Gadadhara, Srivasa Thakur and all those devotees who follow in their footsteps.'

*Hare Krsna Hare Krsna Krsna Krsna  
Hare Hare Hare Rama Hare Rama Rama  
Rama Hare Hare*

Then offer obeisances.

(A) Preparation for worship (pnrvanga-karma):

To avoid interrupting the worship, make sure that the following items are present before beginning (For all the Deities):

- 1) *snana-patra* and *snana-jala* (one should learn how to make *snana-jala*: see daily services);
- 2) a bell;
- 3) a bathing conch shell;
- 4) a *panṣa-patra* with *samanya-arghya* water (see daily services);
- 5) an *asana* for performing worship;
- 6) pin-cushion and tag;*m*
- 7) towels for wiping the Deities (2 nos.);
- 8) jewellery;.
- 9) daily clothes in a tray;
- 10) peacock feather, crowns, turban cloth, packing for turban, effulgence;
- 11) flower garlands;
- 12) candan paste and TulasI leaves;
- 13) Visarjaniya patra (throw-out pot);
- 14) madhuparka; .
- 15) acamaniyam (clove water);
- 16) Gopi candan and lemon juice paste;
- 17) cotton;
- 19) dantakastam.
- 20) Flowers

(B) Madhuparka

*Madhuparka*, composed of the auspicious elements of cow milk, yogurt, ghee, honey and sugar, is a highclass refreshment given to a respected person.

Preparation

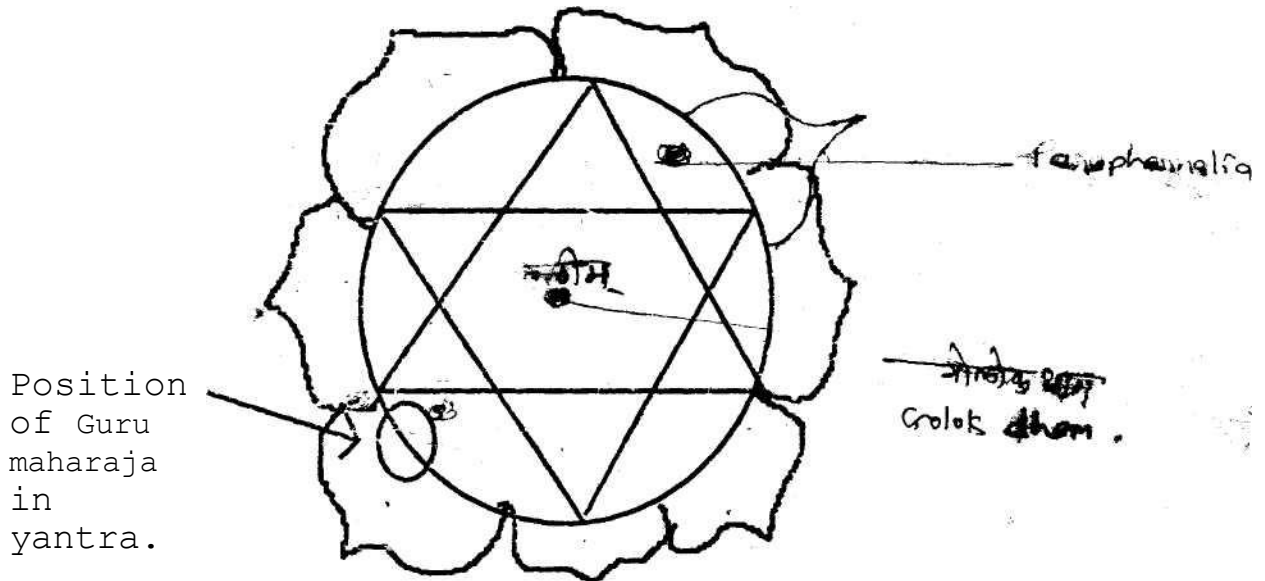
*Madhuparka* should have four parts honey and one part of each of the remaining ingredients.

Before offering it, chant

*esa madhuparkah* and the mula-mantra for the Deity

( C ) *gopi-candan* and lemonjuice paste preparation  
Take two and a half spoonful of *gopi-candan* powder. Add lemon juice (one) in it. See that the seeds do not remain in paste. *Candan* paste should not be very liquid.

- After the curtains are closed take the table of the small Deities in the altar room. Put table cloth on it. Shift the Deities' from the altar to lift? table.
- Arrange the paraphernalia in such a way that you need not move from your asana and so that you can easily reach them. Sit on asana.



- 1) Bathing vessel is called Goloka yantra. -
- 2) Make the lotus in the yantra with candan paste.
- 3) Write ' MinV (the blja mantra) in the center of the yantra.
- 4) Offer uowcr and chandan to bell, conch, Guru maharaja, Goloka Dhama, and paraphernalia.
- 5) Offer acmanlyam- madhuparka-punar acmaniyarn (clove water) to Krsna and then Srimati Radharani.
- 6) Undress Srimati Radharani.
- 7) Put yantra on table.
- 8) Invite Srimati Radharani into yantra and put the Deity in yantra.
- 9) Offer twigs, i.e., danta kastham.
- 10) Pour little bathing water through conch on Deity.
- 11) Then rub the body of deity with *candan* paste with the help of wet piece of cotton starting from face. Do not put *candan* paste into the lotus eyes of the Deities and on painted parts.
- 12) Again pour little water on Deity.
- 13) Rub with wet cotton only.
- 14) Bathe the Deity with water from conch-shell three times.
- 15) Take the Deity out of yantra and wipe the body of Deity with towel.
- 16) Immediately after bathing tulasi leaves should be offered at the lotus feet of Sri Gopinath. (\* only for Gopinath not fbrllatiharani)
- 17) Then dress the Deity.
- 18) Rub the stand of the Deity with wet cotton *an&candan* paste (mixed with lemon juice) and clean with water.
- 19) Repeat the same procedure (from step 7 to 19) for Sri Goplnathajl.
- 20) Then decorate the Deities with jewellery and garlands etc.

[Note: We use only right hand for cleaning Deity's

lotus body.

Use small handkerchief or cotton while supporting or holding with the left hand.

We do not turn the back of the Deities while giving Them bath, dressing or decoration

While giving Them bath the *gopOhcandan* paste should be completely removed from the Deity's lotus body.

Deity's stand and flute should also be cleaned and dried completely.]

Special Instructions on Dressing the Deities (at Radha Gopinath Temple)

- 1) *Radhordni's* crown should not be too low or too high.
- 2) *Radhordni .Gopinath, Gaur-Nitdi's* hair should come down.
- 3) Turban should be round on top.
- 4) *Gopinath's* turban should give Him look of a cowherd boy.
- 5) Keep simplicity in peacock feather decoration.
- 6) Shawls should come down and out. Should not look like wings, sticking out. Shawls should not be on one side only.
- 7) There should not be many extra clothes.
- 8) *Gopinath's* lotus feet should be always visible.
- 9) Deities should look natural.
- 11) If this service is new to you, please start with simple dressing.
- 12) Plastic bindi should not be used for *Rddhordni*. Use a jewel with a little tack. Always use red jewel as bindi.
- 13) For small *Radhordni*, use small jewel as bindi and a nose ring. Bindi should always be red.
- 14) In the morning, before bathing the Deity and in the evening before *sayana* dressing remove tack from all places. Clean the body-

- especially face with towels/cotton.
- 15) Our mouth smell should not go to the Deities.
  - 16) Offering & taking out of flute; jewellery should be done very gently
  - 17) One should not put Deities paraphernalia on cloth asana which we use for sitting on altar.
  - 18) One should not put tack on hair or on forehead of the Deity. Tack should be one inch inside the hair.
  - 19) Dressing and offering should be done in time.
  - 20) Deity worship must be simple.
  - 21) There should be no jewellery at night.
  - 22) *Radhrdni* must have nose ring and bindi at all times during darshans.
  - 23) All crowns, turban pieces and peacock feathers should be removed while putting the Deities to rest.
  - 24) For night clothes - no embroidery, comfortable, beautiful and dress colour should be different from background curtain colour.
  - 25) Day dressing:
    - (i) *Radhrdni*- One crown / chandrika, one effulgence, belt, jewel as bindi and nose ring, garland or flowers in hand, (ii) Krsna - Always should have turban/crown, effulgence, shawl, dhoti, pant, belt. No pointed turbans should be used. ON THE FACE THERE SHOULD NOT BE ANY GOPI CANDAN DOTS OR TACK. Use only one or two peacock feathers.
  - 26) NO TACK ON THE FACE AND CLOTHES OF ANY DEITIES.
  - 27) No tack on altar and anywhere in the Deity room. It should go only in its respective place.
  - 28) The effulgence should go all around the head.
  - 29) The devotees feet should not touch the Singhasana. He /She should sit/stand on a cloth asana for sitting on altar.
  - 30) The Pujari should purify his hand, if he touches anything else. For example : if he

touches his *cddar* or she touches her *sari* etc.  
or body.

- 31) The previous dress of the Deities should be folded very nicely.
- 32) During the morning dressing, the pujaris should start the dressing immediately after the curtain closes. They should finish the chanting of Gayatri mantras and collection of all paraphernalia required for dressing before the curtain closes.
- 33) Use only silk towel after bathing.
- 34) No need of cloth on Deity's waist during giving bath.
- 35) Sri Gopala must have a peacock feather.
- 36) After night dressing one should remove the glue tag and pins from the jewellery and other paraphernalia.
- 37) While dressing pins should not be visible from the outside of the clothes.
- 38) Dressing should be proportionate. Back part of the deities should be covered properly.
- 39) Color of the dresses (extra clothes for turban) should be matching.
- 40) PINS SHOULD NEVER TOUCH THE LOTUS BODY OF THE DEITY.
- 41) While putting the turban, inside packing should not be visible.
- 42) Jewellery for the Lotus Feet or waist should not be used on the Lotus head.
- 43) Jewellery on the Lotus Hand, Lotus Feet should not be very tight.
- 44) If one touches the *simhdsana* with feet or other part of the body, then he/she should immediately offer respect by touching hand to the head.
- 45) One should never stand directly on any part of the altar. One must use cloth *dsana* before ascending the altar.
- 46) When Deities are given bath, pujari should not leave them for any other service. They should be dressed properly covered with proper



cloth.  
47) Deities should have *upavita* made from silk threads.

48) Using Tack :

- (i) As minimum as possible
- (ii) No tack on the cloth
- (iii) No tag on the face (except for 3rl Gopala and nose ring and bindi for Radharani)
- (iv) One can use tack for earrings and if the jewellery falls short to be tied, one can use safety pins to tie them,
- (v) One should not use tack on the diamond side of jewellery or one the peacock feathers,
- (vi) Never stick excessive tack on the altar or anywhere. It should go to its regular respective place,
- (vii) For wigs, tack should be one inch inside from hair. Never allow tack to come in front and get stuck to the hair.

49) Using Pins :

- (i) Not too many pins
- (ii) While using pins one should be very careful so that they do not touch the Lotus body of the Deities,
- (iii) Scratching pin to the lotus body of the Deity means scratching our spiritual life
- (iv) While undressing the Deity, remove all pins carefully not a single pin should remain that will spoil the dress cloth.

50) Using Flowers :

- (i) While putting flowers, pins should pierce the turban and point outwards into the flower. There is possibility of hurting the body the Deity if the pin is pointing inwards towards the Deity.
- (ii) The flower decoration should be proportionate to face and turban of the Deity.
- (iii) One should not stick flowers with tacks.
- (iv) Small flowers can be used for

Radharani.

(v) See pp supplement 33,34

51) All pujaris must follow the high standards of punctuality and cleanliness.

H.H. Radhanath Maharai said regarding dressing:

*"/ dressed deities for ten years in simple and standard way, with a few pieces of jewellery perfectly in line, exactly balanced and symmetrical. Many senior devotees used to come and say, 'How beautiful the Deities are!' People should see the beauty of the Deity. Krsna is not standing as a model to exhibit your artistic abilities."*

General Instructions:

1) Nobody should go inside the Deity room except those who are performing aratl or having service inside the Deity room. If you want something from the Deity room, you can ask for it from somebody serving inside the Deity room, while standing near the door.

2) NO NAILS OR TACK SHOULD EVER BE USED IN DECORATING THE ALTAR AND SRILA PRABHUPADA'S

VYASASANA.

3) Altar Maha-cleaning should be done once a week.

4) One should follow one particular standard of Deity worship.

5) *Dandavats* should be offered outside the Altar, not inside.

- 6) For *abhiseka*, milk should be lukewarm.
- 7) For *madhuparka* ghee should be melted.
- 8) Glue tack or jewellery should not be stuck on the *simhasana*.
- 9) No pin-cushions or pins should be left on the altar.
- 10) If someone goes outside the Deity room to bring something from outside (e.g. TulasI plants), then he/she should wash his/her feet before entering the main Deity-room.
- 11) When worshipping Deities and when cooking, women should be dressed in a *sari*, with their heads covered. They should not use perfume and nail polish, and should part their hair in the middle and braid it or tie it.
- 12) Do not apply oil on any Deity except Sri Gopala.
- 13) The Deities sacred thread prasada is to be kept in a holy place and should not be worn by devotees.
- 14) No chemicals should be used for Deities' vessels, (pitambari, brasso, silvo etc.)

DETAILED PROCEDURE FOR DRESSING THE DEITIES  
AT SRI SRI RADHA GOPINATH MANDIR

DASANUDAS

1. Enter the Deity room at 5.00 a.m. immediately after taking darsana. If mataji, enter with friend or husband. Pay Obeisances.
2. Go to the next room and perform purification procedure (purvaiiga karma).
3. Enter the Deity room. Purify your hands. Wash your feet.
4. Offer flowers to Guru Maharaj. (Chant esa puspanjali and mula mantra; offer pranama mudra and chant \sn guru paramananda...., jay srl krsna caitanya... and Hare Krsna maha mantra') Then offer obeisances.
5. Bring TulasI maharani. Put inner and outer dress.
6. If you have gone out of the Deity room for servie, purify hands and feet each time.
7. Wash vessels of Balya Bhoga. Wipe them and put them back in their places. (On Thursdays, Fridays and Saturdays).
8. Ensure that adequate quantity of chandan paste is available or else make necessary arrangements.
9. Make abhiseka patras. ( Kalasa with purified water added with chandan paste, flowers and TulasI leaves, bathing conch shell, bell and acamana patra with samanya arghya water).
10. After curtains are closed, remove back drop.
11. Give Deity Dresses, Deity Towels, Jewellery boxes, extra chains (if wanted), Stainless steel boxes, garlands for each Deity. 12. Put on cassette as soon as chanting starts in the temple hall. 13. Remove conch shell with stand, bell with plate, acaman Patra, kalasa and

agarbatti stand from arati table, and give for cleaning. 14. Stand in the passage, collect snana patra, conch shell bell, visarjana patra and kalasa from each pujari as soon as He/She finishes bathing the Deities. Remove the snana patra etc. very very carefully. It should not touch the Deities.

15. Put water in the bucket and conch shell on the platform on one side.

Handle the conch shell extremely carefully to avoid breakages. 16. Wash the snana patra, conchshell of Nityananda and give back to pujari .

When he/she finishes bathing of Lord Chaitanya take snana patra back and keep for washing.

17. After Deities' bathing give Tulasi and candan paste for lotus feet of the Lord.

18. Bring night outfits outside the altar. Fold them nicely and put on Hanger.

Do not mix clothes with other Deities' clothes. Extra clothes, belts, turban pieces, peacock feathers, crowns should be put back in their respective places.

19. Bring Deity Towels, fold them and put on hanger.

20. Remove cows' old dresses and put on new ones. Put old dresses in respective places.

21. The dresses of Tulsi, cows and the small Deities should be matching

with the dresses of the main Deities. 22. Shift Tulasi Maharani to the altar. 23. Wash vessels (if not already washed) removed from aratl table, wipe

them and put them back on the aratl table.

24. Whenever any pujari calls, should go and immediately provide the

necessary items. Should respond alertly and enthusiastically. 25. Put on new Back drop. 26. By 6.30 a.m. put milk on heater for heating. 27. If required, help with small Deities dressing.

28. Clean all photosirans with cotton and garland them. 29. Offer tulasi and candan to Pancha Tattva and Lord Narsimhadev

photographs.

30. Make ottering pi^es and y.hoga plates. 31. Fill up seven glasses of water for Deities and Guru

Maharaj. 32. At 6.45 a.m. ring bell so that pujaris get down. No body should be on the

altar after 6.45 a.m. 33. Make small arati plate with flowers and agarbatti. Make flower with scented cotton. Put one acamana patra and bell with scented flower on

plate. 34. Before 6.55 a.m., the altar should be cleaned and rearranged. The floor should be swept and

mopped. 35.Start  
offering sharp at 6.55  
a.m.

36.Put all paraphernalia and dresses Cif any) back  
to their respective places. 37.By 7.10 a.m. the  
Deity room platform and the floor should be  
cleaned.

DASANUDAS should be very expert, humble,  
gentle, alert and enthusiastic in the  
performance of his/her duties.



## SRI SRI GAUR NITAI DRESSING

1. Enter the Deity room at 5.00 a.m. immediately after taking darsana. If mataji, enter with friend or husband. Pay Obeisances.
2. Go to the next room and perform purification procedure (purvariga karma).
3. Enter the Deity room. Purify your hands. Wash your feet.
4. Offer flowers to Guru Maharaj. (Chant esa puspanjali and mula mantra; offer pranama mudra and chant 'sri guru paramananda...., jay sri krsna caitanya... and Hare Krsna maha mantra') Then offer obeisances.
5. After the curtain is closed, take all paraphernalia (abhiseka patra, acamana patra, empty tray, turban clothes, turban pieces or crowns, pin cushion and tack) required before climbing on the altar.
6. Remove the shoes of the Deities to the side so that pujaris will not place their knees on them.
7. Place towels on the altar for squatting/sitting.
8. The pujari should purify his hand if he touches anything else. For e.g. - If he touches his cadar or she touches her saree etc. or body
9. Undress the Deities carefully taking care that the pins do not touch their Lotus bodies. One hand should be used for removing the pins and the second hand should be used for holding clothes such as turban, shawl etc. When both the hands are used to remove the pins, the chances of the pins touching the Lotus body of the Lord are greater.
10. Handle the Deities very gently.
11. Care should be taken that our mouth odour does not go to the deities.
12. Bring snana patra in front of Lord Nityananda Prabhu/Chaitanya Mahaprabhu.
13. Meditate on inviting Lord Nityananda Prabhu/Chaitanya Mahaprabhu to me snana patra.
14. Give bath with conch shell three times by pouring water into the snana patra

- while chanting Brahma Samhita.
15. Meditate on inviting them back to their place.
  16. Dry the lord with soft towel very gently without shaking the Deities. Do not rub but gently dust the painted areas.
  17. Apply Tulsi and Chandan to Their Lotus feet.
  18. Purify each item of the Lord's paraphernalia before using them.
  19. If this service (Dressing) is new to you, please start with simple dressing.
  20. While dressing do not keep any paraphernalia on the altar cloth (towels) used to climb on the alter.
  21. Put on Their Shirts first.
  22. Put on Their pants/Dhotis over Their Shirts. Pants/Dhotis should not touch -Jie chandan on Their lotus feet.
  23. Put the Skirt or waist clothes: then put on waist belts. Pin up the skirts to nylon threads but not very high.
  24. Put the jewellery very gently so that they don't scratch against the face of the Lord. Also anklets and bracelets should be neither very light nor very loose. They should also not scratch against Their feet or hands. In case no shirt is put (e.g. in summer) then put armllets. In case the jewellery has pendants with design, the correct side should come out.
  25. In case use is made of extra chains, then these should be put around i.e. by the side of the main jewellery.
  26. Put Garland. Garland should not be hanging below the skirt and there should not be too much space between garland and jewellery.
  27. Put on shawls and pin them up in such a way that they are neither too much in front nor too much behind or very high.
  28. Put earrings before putting hair so that the tack does not stick to the hair. One should not put tack on hair or on the forehead. Tag should be one inch inside the hair.
  29. Put on the wig and take all the hair behind neatly so it does not come over the face. While taking the hair behind care should be

exercised that fingers should not rub the eyebrows.

30. Put the sponge piece neither very tight nor very loose and not covering the eyebrows. The sponge should be taken to the front and crossed in the front. The sponge should be joined with one pin. Pin should go upward and not in the wig
31. Turban : Put cloth for padding in case the turban piece is very thin and small or put the net turban very neatly with minimum pins without letting the pins go through the wigs. Put one or more turban pieces to decorate the turban in a simple way. The turban should be proportionate to the face; Not too big and not too small. No pointed turban. Turban should be round on top.
32. Effulgence: Put the effulgence, symmetrically attaching it with pins to the turban, or adjusting it on stand.
33. Crown : After putting sponge piece, put a thin turban cloth. Then carefully put the crown on the turban cloth. If the crown has holes in the design, put one or two pins through the crown to the turban. It will give temporary support to the crown. Then neatly tie the knot behind. Put peacock feather for Lord Chaitanya. While putting the crown, take care that the crown will not scratch or hurt the forehead or the face of the-Deity. This is very important. Crown should look symmetrical and proportionate to the face.
34. No peacock feather should be put over Lord Nityananda Prabhu. Add peacock feather to the turban / crown of Lord Caitanya Mahaprabhu.

Check everything-dress, jewellery, effulgence, flowers if any. Garlands are symmetrical for Lord Nityananda and Lord Gauranga before coming down from the altar. Please also check that the altar is clean and that not a single petal is left behind.

## SRI GOPALA DRESSING

1. Enter the Deity room at 5.00 a.m. immediately after taking darsana. If mataji.  
enter with friend or husband. Pay Obeisances.
2. Go to the next room and perform purification procedure (purvariga karma).
3. Enter the Deity room. Purify your hands. Wash your feet.
4. Offer flowers to Guru Maharaj. (Chant esa puspanjali and mula mantra; offer pranama mudra and chant 'sri guru paramananda...., jay sri krsna caitanya... and Hare Krsna maha mantra') Then offer obeisances.
5. After the curtain is closed, take all paraphernalia (kaupin, turban piece, turban cloth, peacock feathers, empty tray, jewellery boxes, pin cushion, tack, oil) required before climbing on the altar.
6. Remove the shoes of Sri Gopal to the side so that pujari will not place the knees on them.
7. Put altar cloth (Towel) on altar for sitting.
8. The pujari should purify his hand if he touches anything else. For e.g. - If he touches his cadar or she touches her saree etc. or body
9. Undress Gopal and carefully remove all tacks from the head, face, fingers, toes
10. Undress Gopal carefully taking care that the pins do not touch His Lotus body. One hand should be used for removing the pins and the second hand should be used for holding clothes such as turban, shawl etc. When both the hands are used to remove the pins, the chances of the pins touching the Lotus body of the Lord are greater.
11. Handle the Deity very gently.
12. Care should be taken that our mouth odour does not go to the Deity.
13. Massage with a little bit of sandal wood oil to the face and open parts of the Lord.
14. Bring snana patra in front of Gopala.

15. Meditate on inviting Lord Gopal to the snana patra.
16. Give bath with conch shell three times by pouring water into the snana patra while chanting Brahma Sarhhita.
17. Meditate on inviting Him back to His place.
18. Dry the lord with soft towel very gently without shaking the deity. Do not rub but gently dust the painted areas.
19. Apply Tulsi and Chandan to His Lotus feet.
20. Purify each item of the Lord's paraphernalia before using them.
21. If this service (Dressing) is new to you, please start with simple dressing.
22. While dressing do not keep any paraphernalia on the altar cloth (towels) which is used to climb on the altar.
23. Before putting on or while removing the clothes of the Deity, check if there is any pin or tag on the cloth. Do not use any paraphernalia negligently.
24. Put on His Kaupin.
25. Put on His Shirt.
26. Put on His pant over His Shirt. Pant should not touch the chandan on His lotus feet.
27. If not putting shirt (like in summer) ensure that the upavita is not tucked into die dhoti/pant but is kept outside.
28. Put the Skirt.
29. Pin up the skirt to nylon threads but not very high.
30. Put the shawl through the thumb of the left hand and pin behind peacock. The shawl should be at the same level as the hand; neither too high nor too low and it should look naturally curved. The other part of the shawl should go over the wrist of the right hand and should be tied to the thread connected to the peacock next to Radharani.
31. Put the garland behind the right hand. Garland must come down till ankles only. The garland should be symmetrical.
32. Put the Jewellery without scratching against the Lotus face of Gopal.
33. Put anklets and bracelets neither very tight nor very loose.

34. Put on armlets along with the strap of the shawl on the left arm . Strap should not be seen from the front of the Deity.
  35. Put the turban cloth tightly, without any pins , in such a way that it can hold the weight of the turban piece .
  36. Attach the turban pieces with minimum pins onto the ball under the turban cloth firmly. The pins should go upward so that they will not touch the Deity and scratch His Lotus body.
  37. Put the Chandika gently (so that it does not scratch ) on the left side of the turban sticking with tag on the head and not on the cloth.
  38. The crown (or turban) and candrika of Sri Gopal should be proportionate (at 45 degrees) and they should not be leaning on either side.
  39. Put the head beads in a neat "W" shape and then put the Tilak.
  40. Put the beads and Tilak in such a way that the forehead can be seen.
  41. Put the earrings on the cheeks close to the ears. Put them gently, in such a way that they will not scratch the cheeks.
  42. Put Nose ring (Red Colour) on the right side of the nose and Chibhuk (White color) on the chin.
  43. Put small diamonds just behind the toe nails of both the feet.
  44. Put medium sized diamonds as rings.
  45. Make design on the face around eyes with candan paste and (if available, colours) but not on the cheeks .
- Check everything - dress, jewellery, flowers if any, and garland are symmetrical for Sri Gopal before coming down from the altar. Please also check that the altar is clean and that not a single petal is left behind.

#### SRIMATIRADHARANPS DRESSING

1. Enter the Deity room at 5.00 a.m. immediately after taking darsana. If mataji, enter with friend or husband. Pay Obeisances.

2. Go to the next room and perform purification procedure (purvariga karma).
3. Enter the Deity room. Purify your hands. Wash your feet.
4. Offer flowers to Guru Maharaj. (Chant esa puspanjali and mula mantra; offer pranama mudra and chant 'srl guru paramananda....., jay sii krsna caitanya... and Hare Krsna maha mantra') Then offer obeisances.
5. After the curtain is closed, take all paraphernalia (nose rings, bindi, effulgence, crown, inner petticoat, pin cushion, tack, acamana patra. Abhiseka patra) required before climbing on the altar
6. Remove the shoes of Radharani to the side so that pujari will not place the knees on them.
7. Place towels on the altar for sitting
8. The pujari should purify his hands if touches anything else. For e.g. - is he touches a cadar or she touches her saree etc. or body.
9. Undress the Deity carefully taking care that the pins do not touch Her Lotus body. One hand should be used for removing the pins and the second hand should be used for holding clothes such as shawl, blouse, skirt etc. When both the hands, are used to remove the pins, the chances of the pins touching the Lotus body of the Lord are greater.
10. Handle the Deity very gently.
11. Care should be taken that our mouth odour does not go to the Deity.
12. Bring snana patra in front of Srlmati Radharani
13. Meditate on inviting Srlmati Radharani to the snana patra.
14. Give bath with conch shell three times by pouring water into the snana patra while chanting Brahma Samhita.
15. Meditate on inviting Her back to Her place.
16. Dry the Deity with soft towel very gently without shaking the deity. Do not rub but gently dust the painted areas.
17. Purify each item of the Deity's paraphernalia

before using them. 18.If this service (Dressing) is new to you, please start with simple dressing.

19.While dressing don't keep any paraphernalia on the altar cloth (Towel). 20.Before putting or removing the clothes of the Deity, check for any pins or tacks. Do not use any paraphernalia negligently.

21.Put on the inner skirt closing the Velcro properly, position it on the right rather than back so that back is properly covered. 22.Put on the blouse. If it is loose, then tighten the neck of the blouse by putting pin behind in such a way that it doesn't hurt Deity.

23.Then put the outer skirt over Her waist not too low or too high - in such a way that Her form stands out.24.Put the belt on.

25.Take the jewellery and measure it to see how low it comes and then put the flower garland. 26.The garland should not go too below the waist. Remove or adjust some flowers from the side which will go behind Her left hand .

27.Now put on the main jewellery-necklace. Place it such a way that it forms inner contour to garland. While placing take care that it doesn't scratch against Her face. Necklace shouldn't cover complete neck, neither it should hang too low. 28.Put on the bracelets not very tight or very loose. Take care not to scratch against Her hands. 29.Take a red jewel and use a little tack to put as bindi. Take a matching nose ring and with a little tack attach to left side of the nose. Never put tack in nostrils. Stick the other end of nose ring to the upper part of the left ear. 30.Stick the earrings with a little tack. (Nose ring and Ear rings must be placed before putting on wigs so that tack doesn't stick to the hair) 31.Take Her hair and carefully stick on the top of the head. Then neatly take all the hair behind so that they don't come over Her face. Then holding the middle part of the hair gently pose them in such a way that it forms inverted "V" shape from the parting and sides should touch the eyebrows. 32.Neatly fold the shawl (chunni) & place it over the head & pin the 2 inner



borders on the shoulders by carefully picking up the blouse, pinning it closer to the neck. (While pinning use your finger as a judgement support so that it will not hurt the Deity). Also pin the shawl up from both the sides but not very h'^h.

There should not be any gap between the inner side of the shawl & Her warsi 33. Adjust garland and jewellery neatly so that it stands out symmetrically. Pin the

right side of the garland to the blouse. While pinning lift up the blouse to avoid hurting the Deity. 34. Now place the crown ( not too front or too behind, not too low or high) in such a way that the inverted "V" shape of the hair is properly seen. 35. Even if extra jewelry is used to decorate the crown, please maintain the inverted "V" shape of the hair. 36. Gently place the effulgence over the shawl so that it goes all around the head.

(Effulgence should not be put directly on the hair, it will hurt the Deity. Adjust effulgence on the stand.)

37. Place the garland symmetrically in both Her hands. 38. If you want to decorate with flowers, use small flowers. 39. Spread Her skirt over the stand and stick with tag but not very high. 40. Dress Shrimati Radharani in such a way that it will give Her the look of a

chaste lady. Check everything - dress, jewellery, effulgence, hair. crown/chandrika, bindi, nose ring, earrings, garland, belt, skirt, shawl etc. are symmetrical before coming down from the altar. Please also check that the altar is clean and that not a single petal is left behind.

## SRI GOPINATH'S DRESSING

1. Enter the Deity room at 5.00 a.m. immediately after taking darsana. If mataji, enter with friend or husband. Pay Obeisances.
2. Go to the next room and perform purification procedure (purvariga karma).
3. Enter the Deity room. Purify your hands. Wash your feet.
4. Offer flowers to Guru Maharaj. (Chant esa puspanjali and mula mantra; offer pranama mudra and chant 'sri guru paramananda...., jay sri krsna caitanya... and Hare Krsna maha mantra') Then offer obeisances.
5. After the curtain is closed, take all paraphernalia (turban piece, turban cloth, empty tray, jewellery boxes, pin cushion, tack, peacock feathers etc.) required before climbing on the altar.
6. Remove shoes aside
7. Put altar cloth (towel) on altar for sitting
8. The pujari should purify his hands if he touches anything else. For e.g. - if he touches his cadar or she touches her saree etc. or body.
9. Undress Lord Gopinath and carefully remove all tacks if any. Undress Gopinath carefully taking care that the pins do not touch His Lotus body. One hand should be used for removing the pins and the second hand should be used for holding clothes such as turban, shawl etc. When both the hands are used to remove the pins, the chances of the pins touching the Lotus body of the Lord are greater.
10. Handle the Deity very gently.
11. Care should be taken that our mouth odour does not go to the Deity.
12. Bring snana patra in front of Gopinath.
13. Meditate on inviting Lord Gopinath to the snana patra.
14. Give bath with conch shell three times by pouring water into the snana patra while chanting Brahma Samhita.
15. Meditate on inviting Him back to His place.
16. Dry the lord with soft towel very gently without shaking the Deity. Do not

- rub but gently dust the painted areas.
17. Apply TulasI and candan to His Lotus feet.
  18. Purify each item of the Lord's paraphernalia before using them.
  19. If this service (Dressing) is new to you, please start with simple dressing.
  20. Do not keep any Deity paraphernalia on the altar cloth (towel)
  21. Before putting or removing the clothes of the Deity, check for any pins or tags.  
Do not use any paraphernalia negligently.
  22. Put on His Shirt.
  23. If not putting shirt, then ensure that the upavita is kept outside the dhoti/pant
  24. Put on His pant over His Shirt. Pant should not touch candan on His lotus feet.
  25. Put the Skirt or waist cloth. The skirt should be raised on Lord Gopinath's left side till the hand of Srimati Radharani; and on the right, to the peacock stand at an appropriate height. The waist cloth should not go down beyond the ankle of the Lord & should neatly cover the waist in such a way that the curve form of the Lord stands out. There should be no bulging of that cloth near the navel part of the Lord.
  26. Then put the belt.
  27. Neatly fold the shawl and put over the right shoulder. Pin the inner side of the right flap of the shawl near the waist and the outer side to the peacock stand.  
Pin the left flap inner side near waist and outer side to the right sleeve of Radharani's blouse.
  28. Put on the garland. Remove some flowers from the left side of the garland which will go behind His arms.
  29. Put the main jewellery necklace and if lot of space is there between the jewellery and the garland, put on extra chains of matching colours but place them neatly by the side of the main necklace. Don't scratch the face while putting them on.
  30. Put on the bracelets, anklets and ear rings. If you are not putting the shirt, put

armlets. While putting the anklet and bracelets, see that they are not too tight or too loose. Also they should not scratch the Deity's body. While putting ear rings, support the Deity from behind to avoid shaking.

31. Put on His hair & take all hair behind and little over the shoulders to avoid covering the face. While taking the hair behind, please do not rub His eyebrows
32. Put the sponge piece, not very tight and not very loose, with only one pin going upwards and not in the wig. Don't cover the eyebrows with the sponge.
33. Put the cloth for padding if the turban piece is very thin or put the net cloth neatly with minimum pins. The shape of turban should not be pointed. It should be round on top. The shape of the turban should give Him the look of a cowherd boy. It should be proportionate to the face - not very big and not very-small. Decorate with one or more turban pieces in a simple way without putting the pins straight into the wig. The pins must always go upwards.
34. Crown : After putting sponge piece, put a thin turban cloth. Then carefully put the crown on the turban cloth. If the crown has holes in the design, put one or two pins through the crown to the turban. It will give temporary support the crown. Then neatly tie the knot behind. While putting the crown, take care that the crown will not scratch or hurt the forehead or the face of the Deity. This is very important. Crown should look symmetrical and proportionate to the face.
35. Take care to see that you don't shake the body of the Deity while putting the pins on the turbans. Be very gentle.
36. Put the effulgence, attaching to the turban with pins or adjusting with nylon threads in such a way that it goes all around the head.
37. Offer some jewels stones on Gopinath's fingers as

finger rings.

38.If you want, then decorate with some flowers, but the flowers on the turbans should be put from behind and not from front. The flowers should not cover the forehead.

39.Replace the flute through the fingers without touching them; then put hand rest Check everything - dress, jewellery, effulgence, flowers, garlands are symmetrical for Lord Gopinath before coming down from the altar.

DRESSING OF THE SMALL SRI  
SRI RADHA GOPINATH DEITIES

1. Enter the Deity room at 5.00 a.m. immediately after taking darsana. If mataji, enter with friend or husband. Pay Obeisances.
2. Go to the next room and perform purification procedure (purvariga karma).
3. Enter the Deity room. Purify your hands. Wash your feet.
4. Offer flowers to Guru Maharaj. (Chant esa puspanjali and mula mantra; offer pranama mudra and chant 'sri guru paramananda....., jay sri krsna caitanya... and Hare Krsna maha mantra') Then offer obeisances.
5. Paraphernalia to be taken in a tray: Two towels for wiping the lotus bodies of the Deities, One platform cloth, two neem sticks, (Dantkastam), a few flower petals, few tulas leaves, small patra with clove water for acaman, an empty Visarjana patra, a bowl of Madhuparka, (a mixture of milk, curd, ghee, honey and sugar water), a bowl containing a mixture of gopi chandan powder and lemon juice of appropriate quantity which can be used to easily clean and shine the Deities, cotton, chandan (sandalwood paste)
6. Paraphernalia to be taken in another tray: daily clothes, garlands, jewellery, jewellery box, pin cushion and tack, peacock feather, crowns/turban cloth, turban pieces, Radharani's inner petticoat,
7. After curtain gets closed, take table inside, put asana to sit on, take both the trays, abhiseka patra inside.

8. Place platform cloth on the table and place both the Deities carefully on the table. Placement of the deities should be done carefully so as to balance the table and Deities.
9. Sit on the asana
10. Make lotus in the Goloka yantra (snana patra) with candan (sandalwood paste) eight petals, write "Klim" in Sanskrit in the centre of the yantra . Make the place for Guru Maharaj, offer flower and chandan to Guru Maharaj, Goloka Dham, paraphernalia, bell and conch shell.
11. Perform bahya-puja (external worship)
12. Offer acamaniyam - madhuparka - punar acamaniyam (Clove water) first to Lord Krsna and then to Srimati Radharani.
13. Undress Radharani carefully without shaking the Deity.
14. Handle the Deity very gently.
15. Care should be taken that our mouth smell does not go to the Deity.
16. Put Yantra on table.

17. Invite Srimati Radharani to the yantra and place Her in the centre of the yantra. Offer Twig (esa dantkastam and the mula mantra).
18. Pour little bathing water through the conch on the Deity.
19. Then rub the body of the Deity with Gopi Chandan paste with the help of wet piece of cotton starting from face. Do not put Gopichandan paste into the Lotus eyes of the Deity and on painted parts.
20. While rubbing the body of the Deity hold the Deity, with a piece of cotton or small hand kerchief, with the left hand.
21. Do not change the direction of the Deity while rubbing.
22. As H.H. Radhanath Swami Maharaj has recommended:  
Rub the body of the Deity with Gopi chandan paste with the help of thumb while the other four fingers are placed around the body of the Deity. By rubbing in this manner adequate pressure is being applied on the body of the Deity which enables proper cleaning.
23. Again pour little water on the Deity.
24. Rub with damp cotton only so that the chandan paste can be removed easily from the body of the Deity.
25. Bathe the Deity with water from the conch shell three times while chanting Brahma Samhita and thus ensure that there is no chandan paste remaining on the Deity. This is very important.
26. Take the Deity out of the yantra and wipe the body of the Deity with their respective towels.
27. After drying the Deity completely, rub the body of the Deity with only dry cotton. Thus polish the body of the Deity with the help of thumb while placing the other four fingers around the body of the Deity. Make the Deity shine.
28. Then dress the Deity.
29. Rub the stand of the Deity with wet cotton and Gopi candan paste.
30. Clean with water.
31. Dressing : Srimati Radharani



- 1) First dress Srimati Radharani. Put on inner petticoat in such a way that the back is not open. Put on the dress. Tie the dress properly at the back.
- 2) Put on garland first till the waist.
- 3) Put on jewelry, necklace, bracelets, anklets, earrings, small bindi (red) and nose ring.
- 4) Put on Her wig, Do not put any tack on the wig.
- 5) Fold the shawl in such a way that the border comes in the front and put on in such a way that the border encircles the Lotus face.

- 6) Put on the crown. Tie carefully so that the hair does not get entangled in the strings of the crown.
- 7) Make Gopi dots with Gopi chandan paste (if time permits).

### 32. Dressing : Sri Gopinathji

- 1) Repeat the steps from (13) to (30) for Sri Gopinathji.
- 2) Immediately put Tulsi leaf with chandan paste on each lotus feet in such a way that bright side is seen.
- 3) Please ensure that the upavita which is removed during bath is put back on the Gopinath
- 4) Please ensure that the upavita is not tucked into the dhoti/pant, but is kept outside.
- 5) Put on dhoti first .If skirt then put on shirt first then pant and then put on the skirt.
- 6) Put on the garland. It may go till knee. You may take it on any one of the sides.
- 7) Put on jewellery, necklace, bracelets, anklets, earrings.
- 8) Put on the shawl. It should be attached on both the sides. Do not put shawl only on one side. Be careful while putting pins. Pins should not hurt the Deity.
- 9) Put on hair wig.
- 10) Put on the crown or turban in such a way that pin does not touch the body or pass through the hair.
- 11) Put on peacock feather and flute.
- 12) Make tilak with gopi chandan paste and if time permits can make design on lotus face of Gopinath.

#### 1. Notes:

We use only the right hand. If left hand is used, take the help of cotton or small handkerchief.

Remove chandan paste properly after bathing.  
Deities lotus bodies must be polished with the  
dry cotton after giving bath and drying completely.

## ■J 6. Putting the Lord to Rest (sayana-seva)

i

### [A] Afternoon Resting

1. After Raja-Bhoga arati, close curtain by 1.00 pm.
2. Put off the big halogen lamps
3. Lower the volume of the tape recorder
4. Remove the flowers or flower petals from the lotus feet of the Deities
5. Remove water glasses
6. Remove the garland from Srimati Radharani's hand,
7. Remove the flute and hand rest from Sri Gopinath,
8. Remove the flute and crowns from small Radha Gopinath Dei lies
9. Remove the venu and vetra of Sri Gopalji and the crown from Salagrarna
  
10. Clean the altar
- A. Bring the bedding without cots. Put directly on the floor of the altar

### ^J i) Sri Sri Radha Gopinatha

1. Spread the flowers on the bed.
  
2. Then invite Their Lordships to take rest by chanting the, following  
 \ -■ *mantras* (for Radha-Gopinath) and offering Them your hand:  
ti *agaccha sayana-sthanam priyabhih saha kesava*  
*divya-puspatya-sayyayam sukham vihara madhava* ^mr-^fc )\?: 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.'

3. Chant *esa puspanjali* and the *iadha-krsna-m?7/a mantra (srim kfiiii radha-krsnabhyam namah)*, and offer flower petals to Their lotus feet.
4. Brng Their Lordships' shoes from the altar to the bed thinking that you are escorting the Deities to Their resting place.
5. Put small Gapinath's flute under the pillow
6. Now meditate that you are bringing Their Lordships in the bed.
7. Then cover Them with bedding up to the waist only.

b) Salagrama-sila (Lord Janardana)

1. Spread the flowers on the bed. Put tulasi in the centre
2. Then invite His Lordships to take rest by chanting the following *mantras* (for Salagram - sila) and offering Him your hand:  
Chant,  
*agaccha sayana-sthanam sva-ganaih klim krsnaya namah*
3. Chant *esa puspanjali* and *Salagrama -sila's -mula mantra (klim krsnaya namah)*, and offer flower petals to Him lotus feet.
4. Bring His Lordship's shoes from the altar to the bed thinking that you are escorting the Deity to His resting place.
5. Put Salagram - sila's flute under the pillow
6. Now meditate that you are bringing His Lordship in the bed.
7. Then cover Him with bedding up to the waist only.

c) Sn Gopala

1. Spread the flowers on the bed.
2. Then invite His Lordship to take rest by chanting the following *mantras* (for Sri Gopala) and offering Him your hand:  
*agaccha sayana-sthanam sva-ganaih saha sri gopal,*
3. Chant *esa puspanjali* and the *Gopala's mula mantra (klim krsnaya namah)*, and offer flower petals to His lotus feet.

4. Bring His Lordship's shoes from the altar to the bed thinking that you are escorting the Deity to His resting place.
5. Now meditate that you are bringing His Lordship in the bed and putting Him to rest.
6. Then cover Him with bedding up to the waist only.

d) Sri Sri Gaur Nitai

1. Spread the flowers on the bed.
2. Then invite His Lordship to take rest by chanting the following *mantras* (for Sri Caitanya Mahaprabhu) and offering Him your hand:

*agaccha visrama-sthanam sva-ganaih saha  
gauranga ksanarh visramya sukkena Maya  
vihara prabho*

'O Lord Gauranga, please come to Your resting place along with Your associates. O Lord, rest comfortably for a moment, enjoying Your pastimes.'

3. Chant *esa puspanjali* and *Caitanya Mahaprabhu's mula mantra (ktim gauraya namah)*, and offer flower petals to His lotus feet.
4. Bring His Lordship's shoes from the altar to the bed thinking that you are escorting the Deity to His resting place.
5. Now meditate that you are bringing His Lordship in the beds, putting Him to rest.
6. Then invite His Lordship to take rest by chanting the following *mantras* (for Sri Nityananda Prabhu) and offering Him your hand:

*agaccha sayana-sthanam nityananda  
jagad-guro tava rupe maha-visnor  
anante sayanam 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 Sesa.'



7. Chant *esa puspnavjali* and *Nitydnananda Prabhu's mula mantra* (*ktim devi-jahnavā vallāshayātumiaky*), and offer flower petals to His lotus feet.                      v,
  
8. Bring His Lordship's\* shoes from the altar to the bed thinking that you are escorting the Deities to His resting place.

9. Now meditate that you are bringing His Lordships in the beds, putting Him to rest.

10. Then cover Him with bedding up to the

waist only. e) Guru

1. Spread the flowers on the bed.

2. For putting Srila Prabhupada to rest,  
chant:

*agaccha sayana-sthanam sva-ganaih saha sri-param-guro*

3. Chant *esa puspanjali* and the *Param Guru's mula mantra (oriii parama-gurave namah)*, and offer flower petals to his lotus feet. Meditate on Param Guru (Srila Prabhupada) taking rest.

4. For putting your spiritual master to rest  
chant:

*agaccha sayana-sthanam sva-ganaih saha sri-guro*

5. Chant *esa puspanjali* and the *Guru's mula mantra (aim gurave namah)*, and offer flower petals to his lotus feet.

6. Meditate on Guru Maharaj taking rest

7. Then cover him with bedding up to the waist only.

## (B) Sayana-seva Procedure ( For Night)

### 1) Required Paraphernalia:

The following items are required to put the Lord to rest:

1. a *pahca-pdtra* containing *samdnya-arghya* water;
2. a small bell on a plate;
3. *apadya* container with water;
4. *dcamaniyam* (clove water)
5. *visarjaniya pdtra*
6. bowls with condensed milk for each set of Deities;
7. glass of water for each Deity
8. flower petals;
9. tulasi leaves for salagrama sila;
10. the Deities' beds;
11. mosquito nets (for night);


### 2) Cleaning, Preparation and Offering

- 1) After sayana darsana, close curtain by 9.00 pm
- 2) Put off fountain
- 3) Remove the flower pots from behind the Deities
- 4) Clean the area behind the Deities. Not a single petal should remain
- 5) Simultaneously after closing curtain, remove the garland from hand, crown, nose ring, bindi of Caemate Radharae'e
- 6) Remove turban pieces and peacock feathers, flute and stick from Gopinatha
- 7) Remove turban piece and peacock feather of Sri Sri Gaur Nitai
- 8) Remove peacock feather, venu & vetra of Sri Gopala and the crown of Salagrama sila
- 9) Clean the altar
- 10) Then take the Deities' plate with condensed milk and water glasses; offering plate with *pddy*a, *dcamana* and *hasta-mukha praksdlanam* pot
- 11) Stand on asana and offer the following items

while ringing a bell with  
the left hand and chanting the appropriate mantras.  
Like any other offering,  
make this offering beginning with the spiritual  
master:

(i) Chant *etat padyam* and the *mula-mantra*  
for each Deity and offer *padya* water to wash Their  
Lordships lotus feet.

(ii) Chant *idam dcamaniyam* and the *mula-*  
*mantra* for each Deity and offer Their Lordships  
water for sipping.



(iii) Chant *idam ghana-dugdham* and the *mula-mantra* for each Deity and offer Their Lordships sweet condensed milk .(naivedya mudra)

(iv) Chant *idam-paniyam* and the *mula-mantra* for each Deity and offer water to Their Lordships.

12) Now leave the Deity room for 3-4 minutes.

13) Then entering the Deity-room, chant *idam hasta-mukha-praksalanam* and the *mula-mantra* for each Deity and offer water for cleaning Their Lordships' hand and face.

14) Clean the area

15) Keep glasses of water for each Deity.

3) Resting

1) Place each Deity's bed before the altar. You should fluff out the bedding, and you may place the flower petals in the bed, either physically or by meditation.

2) Order of giving rest to the Deities:

- (i) Sri Gopinatha
- (ii) Srlmati Radharani
- (iii) Salagrama-slla
- (iv) Sri Gopala
- (v) Sri Caitanya Mahaprabhu
- (vi) Sri Nityananda
- (vii) Sri Param - guru
- (viii) Sri Guru

a) Sri Sri Radha Gopinatha

1. Spread the flowers on the bed. Few flowers can

be spread on the bed, but it should not go under the Deity. That will spoil the dress and bed sheet.

2. Then invite Their Lordships to take rest by chanting the following *mantras* (for Radha-Gopinath) and offering Them your hand:

*agaccha sayana-sthanam priyabhih saha  
kesava divya-puspatya-sayyayam 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.'

3. Chant *esa puspanjali* and the *radha-krsna-mM/a mantra (srim ktim radha-krsnabhyam namah)*, and offer flower petals to Their lotus feet on the altar.
4. Bring Their Lordships' shoes from the altar to the bed thinking that you are escorting the Deities to Their resting place.
5. Put small Gopinath<sup>1</sup>'s flute under the pillow
6. Now place Their Lordships in the beds, and massage Their lotus feet.
7. Then cover Them with bedding up to the waist only.
8. Put on mosquito net.

#### b) Sri Salagrama-sila (Lord .lanardana)

1. Spread the flowers on the bed. Put tulasi in the centre and around the ring
2. Then invite His Lordship to take rest by chanting the following *mantras* (for Salagrama - sila) and offering Him your hand:

Chant,

*agaccha sayana-sthanam sva-ganaih ktim krsnaya  
namah*

3. Chant *esa puspanjali* and *Salagrama -sila's -  
mula mantra {kliiii  
krsnaya namah}*, and offer flower petals to Him  
lotus feet.
4. Bring His Lordship's shoes from the altar to the  
bed thinking that you  
are escorting the Deity to His resting place.



5. Put Salagram - sila's flute under the pillow
6. Take Salagram - sila in your right hand.
7. Atleast one tulasl with flower petals should be in the centre of the ring and other tulasi leaves and flower petals should be around the ring.
8. Keep Salagrama - sila carefully on the ring placed on the bed. Place tulasl on the lotus head of Salagrama - sila
9. Offer upavita around Salagram - sila.
10. Massage the lotus feet. (Massage the shoes meditating that you are massaging the lotus feet of the Lord.)
11. Then cover Him with bedding up to the waist only. (For winter season, upto the neck)
12. Put on mosquito

net c) Sri Gopala

1. Spread the flowers on the bed.
2. Then invite His Lordship to take rest by chanting the following *mantras* (for Sri Gopala) and offering Him your hand:  
*agaccha sayana-sthanam sva-ganaih saha sri gopal,*
3. Chant *esa puspanjali* and the *Gopala's mula mantra (klim krsnaya namah)*, and offer flower petals to Him lotus feet.
4. Bring His Lordship's shoes from the altar to the bed thinking that you are escorting the Deity to His resting place.

5. Now place His Lordship in the bed.
6. Then cover Him with bedding up to the waist only.  
(For winter season,  
upto the neck)
7. Put on mosquito net

d) Sri Sri Gaur Nitai

1. Spread the flowers on the bed.
2. Then invite His Lordship to take rest by chanting the following *mantras* (for Sri Caitanya Mahaprabhu) and offering Him your hand:

*agaccha visrama-sthanam sva-ganaih saha  
gaurahga ksanam visramya sukhena  
lilaya vihara prabho*

'O Lord Gaurariga, please come to Your resting place along with Your associates. O Lord, rest comfortably for a moment, enjoying Your pastimes.'

3. Chant *esa puspanjali* and *Caitanya Mahaprabhu's mula mantra (ktim gauraya namah)*, and offer flower petals to Him lotus feet.
4. Bring His Lordship's shoes from the altar to the bed thinking that you are escorting the Deity to His resting place.
5. Now place His Lordship in the beds.

6. Then invite His Lordship to take rest by chanting the following *mantras* (for Sri Nityananda Prabhu) and offering Him your hand:

*agaccha sayana-sthanam nityananda  
jagad-guro tava rupe maha-visyor  
anante sayanam 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 Sesa.'

7. Chant *esa puspanjali* and *Nityanananda Prabhu's mula mantrakUm*

*devl'jahnava vallabhaya namah*), and offer flower petals to His lotus feet.

8. Bring His Lordship's shoes from the altar to the bed thinking that you are escorting the Deity to His resting place. Now place His Lordship in the beds.

9. Then cover Him with bedding up to the waist only.  
(For winter season,  
upto the neck)
10. Put on mosquito net.

### e) Guru

1. Spread the flowers on the bed.
2. For putting Srila Prabhupada to rest,  
chant:  
*agaccha sayana-sthanam sva-ganaih saha sri-param-guro*
3. Chant *esa puspanjali* and the *Par am Guru's rnula mantra (om parama-gurave namah)*, and offer flower petals to His lotus feet. Meditate on Param Guru (Srila Prabhupada taking rest).
4. For putting your spiritual master to rest  
chant:  
*agaccha sayana-sthanam sva-ganaih saha sri-guro*
5. Chant *esa puspanjali* and the *Guru's mula mantra (aim gurave namah)*, and offer flower petals to His lotus feet.
6. Meditate on Guru Maharaj taking rest
7. Then cover Them with bedding up to the waist only.  
(For winter season,  
upto the neck)
8. Put on mosquito net.

- The photographs of Lord Nrsimhadev, Panca Tattva, Sad Goswami, Guru Parampara, Guru

Maharaja and Param-guru Maharaja are laid down horizontally and half of the photographs are covered with chadar.

#### 4) After Resting

- Before leaving the altar make sure that the Deities have their glasses of drinking water, flower-pots are out, the place behind the Deities have been clean, the floor has been properly broomed and mopped with phenyle water. Not even a petal should be remaining.
- Keep the tray consisting of crowns, peacock feathers etc. on the arati table
- Read Krishna book for 10 minutes in front of the Deities.

#### 5) Verses for Requesting Forgiveness for One's Offenses (aparadha-sodhana-mantras)

*mantra-hinam kriya-hinam bhakti-hinam jandrdana  
yat pujitam mayd deva paripurnam tad astu me*

O my Lord, O Janardana, whatever little puja or worship that has been performed by me, although it is without devotion, without proper mantras, and without the proper performance, please let that become complete.

*yad-dattam bhakti-matrena patram puspam phalam  
jalam*

*dveditam nivedyan tu tad grhananukampaya*

Whatever has been offered with devotion—the leaf, the flower, the water, the fruit, the food offering—please accept it out of Your causeless mercy.

*vidhi-hinarh mantra-hinam yat kiheid upapaditam  
kriya-mantra-vihlnam vd tat sarvarh ksantum arhasi*  
Whatever has happened without the proper chanting of

the mantra, or without following the proper procedure, kindly forgive all that.

*ajhdndd athavd jndndd asubham yan mayd krtam  
ksantum arhasi tat sarvarh ddsyenaiva grhdna mam  
sthitih sevd gatir ydtrd smrtis cintd stutir vacah  
bhuydt sarvdtmand visno madiyah tvayi cestitam*

Whatever inauspicious things I have done out of ignorance or unknowingly, please forgive that, and accept me as Your insignificant servant. Let my normal condition be service, let my movement be holy pilgrimage, let my thought be remembrance of You, let my words be glorification of You. O Visnu, let my activities, with my whole mind, body and soul, be engaged in You.

*aparaddha-sahasrdni kriyante 'har-  
nisarh mayd ddso 'ham iti mam  
matvd ksamasva madhusudana*

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

*pratijhd tava govinda na me bhaktah pranasyati iti  
samsmrtya samsmrtya prdndn sandhdaydmy aham* O  
Govinda, Your promise is that Your devotee will never  
perish. By remembering this over and over again, I am  
able to retain my life-air.

\* \* \* Put out the lamps, quietly leave the room, lock  
the door, and offer *prandmas* to your spiritual master  
and all Their Lordships. At night the *pujdr* or an  
assistant should carefully put the Deities' jewelry,  
decorations, and clothes in their proper storage  
places, respecting them as the Lord's paraphernalia.



## 7. Kitchen Rules

### (A) General:

- 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, sleeping, or outside the temple grounds.
- 4) Perform acamana before starting cooking.

### (B) Personal Cleanliness:

- 1) You should be freshly showered and wearing *tilaka* and *kanthi-mala*.
- 2) Wash your hands when first entering the kitchen, and wash them again if you touch your face, mouth, or hair, or if you sneeze or cough (having-hopefully-covered your mouth) or touch the floor.

### (C) 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 as soon as they are cooked, it must be rejected. [No one except the cook and the *pujdr'i* 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 containers and covered.

(D) Kitchen and Utensil Cleanliness:

- 1) Devotees who serve in the kitchen should thoroughly clean it regularly, including 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 AFTER EACH OFFERING.
- 5) Do not store or 'stash' *prasdda* in the kitchen. As soon as possible after the offering, and after the offering plates have been washed, remove all the *prasdda* from the kitchen.

(E) Maintaining Proper Consciousness:

- 1) Allow yourself enough time to prepare the offering in good consciousness. "Haste makes waste".
- 2) Conversation should be restricted to

only discussion about  
preparations or *krsna-kathd*.

- 3) Do not play recordings of popular-style music in the kitchen.  
Traditional *bhajana* and *klrtana* recordings are appropriate.
- 4) The simultaneous presence of men and women should be avoided
- 4) Only *Vaisnavas* should be allowed in the kitchen, since only trained devotees can properly understand and follow all these rules.

(F) Cooking:

Deep frying should be done in pure ghee. Ghee used for frying should be regularly replaced. (Ideally ghee and other oils should be used only once, since each re-heating reduces their digestibility. An expert Deity cook will use a minimum amount of ghee for deep-frying.) If ghee is not available or cannot be made, you may use vegetable oil, such as coconut, mustard, sunflower, or peanut oil.

(G) Kitchen Utensils:

As far as possible cooks should avoid using utensils or containers made of aluminum. Spices are best stored in porcelain or clay containers, or may be stored in brass or stainless steel containers.

(H) Suggested Menu for Deity Bhoga Offerings:

- 1) Balya-bhoga offering: sweet rice.
- 2) Puja-bhoga Offering: any sweet (16 pcs.)  
and milk.

- 3) Marigala-bhoga Offering: one sweet and items cooked in devotee kitchen. (On Sundays, cook 4-5 breakfast items, but no puris and chapatis).

- 4) Raja-bhoga  
Offering: (i) 3 (one subji can be fried, 4 cups Subjis (ii) quantity). 1 (simple or pulao, use 1 Rice (iii) cup of raw rice). 1 (curry or tomato soup if masala pulao is cooked. Use 1 cup raw dal for thick dal and V2 cup for normal  
(iv) Salad : 1 (made from vegetables),  
(v) Pakora : 1-2 (or one can serve samosas or kachori with chuteney or papad. Make 16

pcs.).

(vi) Juice : 1 (fruit juice or milk shake or lassi).

(vii) Chapatis : 16 nos. (or one can make paranthas). (viii) sweets : 2-3

(one of the sweets is condensed milk which is made by boiling 2 litres of milk to 4 cups and sugar  $\frac{3}{4}$  cup along with dry fruit and other seasonal fruits. Other sweet can be any other. For sweets made of rawa/besan use 2 cups of rawa/besan,  $\frac{1}{2}$

cup of .vugar and 4 cooking spoon ghee. For khopara pak, take 3 cups of fresh coconuts. 3 cups of milk and 3/4 cup of sugar).

(On general days, total number of items should be 12-14. On Ekadashi days, total number of items should be 12-14 but for gurudeva one should cook rajagira puri's and Ekadashi rice instead of chapati's and rice. Also use fresh ghee and Ekadashi spices for preparing other items. On Sundays, total number of items should be 12-14 along with the items cooked in devotee kitchen.)

5) Vaikalika-bhoga offering: fruits and offerings made in kitchen. devotee

6) Sandhya bhoga offering:

(i Puri's	small 32 / medium
(i Subjis	. 2.
(i Fried	1.
(i Sweet	1.
(v Milk	1.
(v Salad	1 (vegetables).

7) Sayana-bhoga offering:

condensed milk Note:

1) After raja-bhoga cooking there should be 5-6 litres of milk remaining for evening cooking.

2) After sandhya-bhoga cooking, sweet rice and two sweets for the next day morning and condensed milk for the same night should be prepared by the cook.

3) After day's cooking there should be one litre of milk and one lemon left in the refrigerator for the next day.

4) Use of dry fruits and saffron should be carefully done.

5) After raja-bhoga and sandhya-bhoga cooking the refrigerator should

be kept clean.

6) Cook cooking mangala-bhoga should also clean the cooking vessels.

## Activity Group Deity Backup Service

Sr. No	Activity	Owner
--------	----------	-------

1	<b>Balya Bhoga Backup (4:20am)</b>	<b>Backup Volunteer- BV1</b>
---	------------------------------------	------------------------------

Raj Bhoga backup starts at 4:20am and is meant to assist the Pujari in offering Balya Bhoga and Mangal Aarti to the Lord. It involves subsequent washing and cleaning of the Bhoga plates and other vessels. Finally the middle backup room is mopped.

### Activity Flow

### Task Information

		<u>When</u>	<u>By Who</u>
1.1	<b>TO DO LIST&gt;&gt;&gt;</b> <ul style="list-style-type: none"> <li>Perform achaman and pay obeisances to Guru Parampara</li> <li>Prepare manas Puja Tray.(7 filled Acaman cups with spoons, 7 empty acaman cups, 7 bells)</li> <li>Remove datoon and Prepare Sugar water and keep it in silver glass.</li> <li>Prepare pancharti with ghee and tip of wicks coated with camphor.</li> <li>Prepare Mangal Aarti plate.</li> <li>Prepare 4 toothpicks with cotton for gandha( keep two in a bowl near the matchstick stand other two tucked in two flowers for mangal arati).</li> <li>Prepare Tulasi Arti plates.</li> <li>Put waking up paraphernalia into tamarind water i.e. Copper vessels only.</li> <li>Transfer Mahaprasada from plates to Transfer Vessels and wash the plates, clean the tables.</li> </ul>	4:20 AM to 4:55 AM	BV1
1.2	<b>TO DO LIST&gt;&gt;&gt;</b> <ul style="list-style-type: none"> <li>Prepare Guru Puja Plate</li> <li>In case of Grhastha dressing (Thursday and Friday) your backup ends here.</li> </ul>	5:10 AM	BV1
1.3	<b>TO DO LIST&gt;&gt;&gt;</b> <ul style="list-style-type: none"> <li>As the Mangal arati plate comes out, pour the offered</li> </ul>	5:30 AM*	BV1



	<p>arghya water into the sprinkler, dip the cotton ends of the flower in the scent bottle and keep them in the small silver plate</p> <ul style="list-style-type: none"> <li>• Transfer Mangal Arti Plate into Tamarind Water.</li> <li>• As the darshan closes, check for the following things that come out of altar and clean them; Dieties' Glasses, Conch, Conch stand, Bell, Bell plate, Lota, Incense stand, Incense stand bowl</li> </ul>		
1.4	<ul style="list-style-type: none"> <li>• Transfer copper vessels into tamarind water.</li> </ul>	5:45 AM	BV1
1.5	<p><b>TO DO LIST&gt;&gt;&gt;</b></p> <ul style="list-style-type: none"> <li>• Transfer abhishek pots in tamarind water, clean the conch shells (remove the flower and tulasi), clean wash basins, clean the platforms and keep it ready.</li> <li>• Prepare the Offering Plate</li> <li>• Conch stand, Incense stand, Incense stand bowl should be kept together.</li> <li>• Arrange the altar water glasses on a plate (make sure these glasses are not mixed with other silver glasses, they have different shape)</li> <li>• Mop the middle back-up room.</li> </ul>	5:50 AM	BV1

#### **Rules**

- Before leaving, switch "OFF" the water purifier.
- Before leaving check that you have made the Guru Puja and Offering plates.

#### **Guidelines**

- Wash Altar cloth, Backup floor cloth, Backup platform cloth, Table cloth with water and keep them at respective marked places.
- In the end, clean and wash the soap stand shelf.
- In the end, wash the sponges and scrubbers and keep them aside on the shelf to dry, do not put them back in the soap stand.
- The Timings marked with \* are strict in nature. Such tasks have to be performed within or at that time. Rest of the timings are flexible in nature and will depend on person to person. However roughly the sequence will remain the same.
- On some days the pujari might need assistance for washing and preparing plates for Balya Bhoga.

#### **Exceptions – What to do if...**

-



## Job Aids

a.

b.

Sr. No	Activity	Owner
2	<b>Darshan Aarti &amp; Guru Puja Backup (7:00am)</b>	<b>Backup Volunteers- BV1 &amp; BV2</b>
	<p>Darshan Aarti &amp; Guru Puja Backup starts at 7:00am and is meant to assist the Pujaris in offering Darshan Aarti and Guru Puja. One Backup volunteer prepares the setup for the Guru Puja in the temple hall while the other Backup volunteer transfers and washes the Bhoga plates, steel, copper and brass vessels. Finally the deity, backup and loft rooms are also swept and mopped.</p>	



## Activity Flow



## Task Information

		<u>When</u>	<u>By Who</u>
2.1	<ul style="list-style-type: none"> <li>Perform achaman and pay obeisances to Guru Parampara</li> </ul>	7:00am	BV1 & BV2
2.2	<ul style="list-style-type: none"> <li>Start washing the used steel, brass and copper vessels</li> </ul>	7:00am	BV1
2.3	<p><b>TO DO LIST&gt;&gt;&gt;</b></p> <ul style="list-style-type: none"> <li>Wash all the bathing towels of the deities in water and dry them.(once in a week with soap powder)</li> <li>Bring Tulasi Maharani to the Backup room at 7.15am.</li> <li>Bring the achamans from the tulasi tables and put them in tamarind water.</li> <li>Arrange tables for Guru puja</li> </ul>	7:00am	BV2
2.4	<ul style="list-style-type: none"> <li>Take guru puja plate in the temple(make sure all items are there)</li> </ul>	7:20am*	BV2
2.5	<ul style="list-style-type: none"> <li>Take Charanamrita, hand wash cloth (on your arm) and water pot in the temple</li> </ul>	7:40am*	BV2
2.6	<p><b>TO DO LIST&gt;&gt;&gt;</b></p> <ul style="list-style-type: none"> <li>Take the Shattari and leftover chandan (ask the pujari)</li> <li>Take the offered scent to the temple.</li> </ul>	7:45am*	BV2

	<ul style="list-style-type: none"> <li>Place tulasi maharani on terrace</li> <li>Broom and mop the deity rooms, both lofts and the backup rooms. (For pujari loft, use separate broom and wash the mop after use)</li> </ul>		
2.7	<p><b>TO DO LIST&gt;&gt;&gt;</b></p> <ul style="list-style-type: none"> <li>Transfer the prasad(milk) into transfer vessel and sweets into outside fridge.</li> <li>Wash the Bhoga plates (they should be ready by 9am).</li> <li>Wash the Shaligram vessels carefully (on Mondays with gopi candan powder), do not pile them as the paraphernalia shape gets distorted and dents appear. (Transfer the remaining Prasad in transfer vessels).</li> <li>Arrange properly Shaligram vessels and keep in assigned location</li> <li>Wash the painting brushes and keep in the box (in the Pins &amp; Tacs drawer) immediately.</li> <li>Wash the Guru Puja plate vessels in the tamarind water.</li> </ul>	7:40am*	BV1
2.8	<ul style="list-style-type: none"> <li>Bring Tulasi for plucking and cotton in temple hall.</li> </ul>	8.15am	BV2
2.9	<p><b>TO DO LIST&gt;&gt;&gt;</b></p> <ul style="list-style-type: none"> <li>Bring Shattari, pancratri vessels, lota, One carnamrita vessel with spoon, and two hand wash Kettles to deity room for washing.</li> <li>Then separately bring mats, temple hall floor mop, the hand wash vessels (KEEP OUTSIDE THE DEITY ROOM)and hand wash cloth.(do not touch them to other paraphernalia)</li> <li>Clean the Guru Puja area</li> </ul>	8.20am	BV2
2.10	<ul style="list-style-type: none"> <li>Clean fridge, racks, plate racks, steel vessel racks.</li> </ul>	8.30am	BV2
2.11	<p><b>TO DO LIST&gt;&gt;&gt;</b></p> <ul style="list-style-type: none"> <li>Wipe all washed vessels and keep them in their respective places.</li> <li>Wash all clothes lying in the bucket below the Shaligram paraphernalia with soap water and clean the tough stains with brush. Please squeeze the towels properly and arrange carefully under the fan so that the Turkish towels come right under the fan and the thinner towels and napkins on the periphery.</li> <li>Wash the Hand Wash clothes at the Footwash area.</li> <li>Empty clove water bucket in basin.</li> <li>Clean platform and racks below the platform.</li> <li>Clean wash basins</li> </ul>	8:40am	BV1
2.12	<ul style="list-style-type: none"> <li>Sweep and mop backup room</li> </ul>	9:15am	BV2
2.13	<ul style="list-style-type: none"> <li>Clean with soap water the four big round vessels, used for doing acamans and hand wash ,at the brahmacari Bathrooms. Then keep them outside the Deity room(soap and scrubber always kept outside the deity room near the fridge)</li> </ul>	9:25am	BV2
2.14	<p><b>TO DO LIST&gt;&gt;&gt;</b></p> <ul style="list-style-type: none"> <li>Take Bhoga vessels and other items in Deity Kitchen (except the madhuram vessels)</li> </ul>	9:30am	BV2

	<ul style="list-style-type: none"> <li>• Empty and clean the Nirmalaya bucket</li> <li>• Empty Mahawater bucket in Laxmi Narayan Garden</li> </ul>		
--	--	--	--

### **Rules**

- Before leaving, switch “OFF” the water purifier.
- Before leaving check that the refrigerator is switched “ON” and the fan for drying towels is switched “ON”.
- Before leaving check that all the brass and copper vessels are washed and well arranged in their respective places
- Before leaving check that mahawater bucket is emptied in Laxmi Narayan garden(not to tamal and kadamba trees)
- Make sure that by 9:00am all the Bhoga plates have been washed and also that the Offering platforms have been cleaned for next offering.

### **Guidelines**

- Wash Altar cloth, Backup floor cloth, Backup platform cloth, Table cloth with water and keep them at respective marked places.
- In the end, clean and wash the soap stand shelf.
- In the end, wash the sponges and scrubbers and keep them aside on the shelf to dry, do not put them back in the soap stand.
- The Timings marked with \* are strict in nature. Such tasks have to be performed within or at that time. Rest of the timings are flexible in nature and will depend on person to person. However roughly the sequence will remain the same.
- Wash the Shaligram vessels carefully (on Mondays with gopi candan powder), do not pile them as the paraphernalia shape gets distorted and dents appear.

### **Exceptions – What to do if...**

- During the time of Chandan yatra, BV2 should keep Chandan grinding paraphernalia at 7:45 am in front of the Guru Parampara outside, for people to come and grind Chandan. The paraphernalia includes: 5 grinding stones, 5 Chandan logs, 3 copper achaman pots, 2 water filled copper lotas, 2 brass patras for collecting Chandan and 2 instruction sheets.

### **Job Aids**

-

b. |

<b>Sr. No</b>	<b>Activity</b>	<b>Owner</b>
3	<b>Mangal Bhoga Backup (9:45am)</b>  Mangal Bhoga backup starts at 9:45am and is meant to assist the Pujari in offering Mangal Bhoga to the Lord. It involves subsequent washing and cleaning of the Bhoga plates and other vessels. Finally the middle backup room is mopped.	<b>Backup Volunteer- BV1</b>



### Activity Flow



### Task Information

		<u>When</u>	<u>By Who</u>
3.1	<b>TO DO LIST&gt;&gt;&gt;</b> <ul style="list-style-type: none"><li>Bring transfer vessel in Deity room</li><li>Perform acaman, pay obeisances to Guru Parampara</li></ul>	9:45am	BV1
3.2	<b>TO DO LIST&gt;&gt;&gt;</b> <ul style="list-style-type: none"><li>Be ready to receive the plates from Altar</li><li>Switch on the altar sound system for playing kirtan during the aarti.</li></ul>	9:55am*	BV1
3.3	<ul style="list-style-type: none"><li>Transfer bhoga plates to transfer vessels.(Prasadam from 1 plate goes for deity kitchen and from rest 3 plates for flower seva)</li></ul>	10:00am-10:15am	BV1
3.4	<ul style="list-style-type: none"><li>Clean bhoga plates, brass vessels (offering plate, big plate of offered flowers)</li></ul>	10:15am-10:45am	BV1
3.5	<b>TO DO LIST&gt;&gt;&gt;</b> <ul style="list-style-type: none"><li>Clean the platforms and wash basin</li><li>Empty the Nirmalaya bucket</li><li>Sweep and mop the deity rooms</li></ul>	10:45am-11:00am	BV1



### Rules

a. |



### Guidelines

a. | Wash Altar cloth, Backup floor cloth, Backup platform cloth, Table cloth with water

and keep them at respective marked places.

- b. In the end, clean and wash the soap stand shelf.
- c. In the end, wash the sponges and scrubbers and keep them aside on the shelf to dry, do not put them back in the soap stand.
- d. The Timings marked with \* are strict in nature. Such tasks have to be performed within or at that time. Rest of the timings are flexible in nature and will depend on person to person. However roughly the sequence will remain the same.



### Exceptions – What to do if...

a.



### Job Aids

a.

b.

**Sr. No**

**Activity**

**Owner**

4

**Raj Bhoga Backup (12:00Noon)**

**Backup Volunteers-  
BV1 & BV2**

Raj Bhoga backup starts at 12 Noon and is meant to assist the Pujari in making Raj Bhoga offering to the Lord. It involves subsequent washing and cleaning of the Bhoga plates, aarti plates and other vessels. Finally the deity and backup rooms are also swept and mopped.



### Activity Flow



### Task Information

		<u>When</u>	<u>By Who</u>
4.1	<b>TO DO LIST&gt;&gt;&gt;</b> <ul style="list-style-type: none"><li>• Bring transfer vessels</li><li>• Perform acaman and pay obeisances to Guru Parampara</li><li>• Clean and clear basin platform</li></ul>	12:00 Noon	BV1 & BV2

	<ul style="list-style-type: none"> <li>Start washing tiffin vessels</li> </ul>		
4.2	<ul style="list-style-type: none"> <li><b>TO DO LIST&gt;&gt;&gt;</b></li> <li>Transfer offered bhoga from plates to transfer vessels</li> <li>Wash remaining tiffins, bhoga plates</li> <li>Transfer aarti paraphernalia, copper vessels in tamarind water.</li> </ul>	12:25p m	BV1 & BV2
4.3	<ul style="list-style-type: none"> <li>Perform Sri Sri Laxmi Narayan resting (Refer to Laxmi narayan deity worship manual); bring back Their plates and cups for Vaikalika offering.</li> </ul>	12:55p m* to 1:20pm	BV1
4.4	<ul style="list-style-type: none"> <li><b>TO DO LIST&gt;&gt;&gt;</b></li> <li>Change Deities' water glasses ( 7 in numbers)(Do not mix them with bhoga glasses)</li> <li>Change Prabhupada's drinking water.</li> <li>Bring the Panchaarti and Charanamrita vessel to backup room.</li> <li>Send Mahaprasadam to prasadam hall.</li> <li>Put off the lights of Srila Prabhupada and Hanumanji and Garudji and lock the temple hall</li> <li>WASH THE CHARNAMRITA VESSEL AT THE FOOTWASH and dry with mahacleaning cloth. (Distribute or put the remaining Carnamrita into plants in laxmi narayan garden except kadamaba/tamal trees).</li> </ul>	1:00- 1:20pm*	BV2
4.5	<ul style="list-style-type: none"> <li><b>TO DO LIST&gt;&gt;&gt;</b></li> <li>Sweep and mop the deity room</li> <li>Clean all the platforms of backup room &amp; deity rooms.</li> </ul>	1:30pm	BV1 & BV2
4.6	<ul style="list-style-type: none"> <li><b>TO DO LIST&gt;&gt;&gt;</b></li> <li>Take bhoga vessels into deity kitchen.</li> <li>Refill the mahawater pot from the balcony(clean the water pot on Sundays and Wednesday)</li> <li>Remove flowers offered to Sri Guru and Srila Prabhupada placed on wooden rack</li> <li>Empty and clean the Nirmalya Bucket.</li> </ul>	2:00pm	BV1 & BV2



### Rules

- Before leaving, switch "OFF" the water purifier.



### Guidelines

- Wash Altar cloth, Backup floor cloth, Backup platform cloth, Table cloth with water and keep them at respective marked places.
- In the end, clean and wash the soap stand shelf.
- In the end, wash the sponges and scrubbers and keep them aside on the shelf to dry, do not put them back in the soap stand.

- d. The Timings marked with \* are strict in nature. Such tasks have to be performed within or at that time. Rest of the timings are flexible in nature and will depend on person to person. However roughly the sequence will remain the same.



### Exceptions – What to do if...

a.



### Job Aids

a.

b.

**Sr. No**

**Activity**

**Owner**

5

**Vaikalika Bhoga Backup (2:45pm)**

**Backup Volunteers-  
BV1 & BV2**

Vaikalika Bhoga backup starts at 2:45pm and is meant to assist the Pujari in making Vaikalika Bhoga offering to the Lord. It involves cutting fruits, making offering plates and subsequent washing and cleaning of the Bhoga plates and other vessels. The aarti cloths, kerchiefs and other clothes are ironed and kept in designated boxes. Finally the deity and backup rooms are also swept and mopped.



### Activity Flow



### Task Information

		<u>When</u>	<u>By Who</u>
5.1	<p><b>TO DO LIST&gt;&gt;&gt;</b></p> <ul style="list-style-type: none"> <li>Bring Transfer Vessels</li> <li>Perform acaman and pay obeisances to Guru Parampara</li> </ul>	2:45pm	BV1 & BV2
5.2	<p><b>TO DO LIST&gt;&gt;&gt;</b></p> <ul style="list-style-type: none"> <li>Cut 6 varieties of fruits</li> <li>Prepare bhoga plate (4 Main alter and 1 Sri Sri Laxmi Narayan Plate) containing 6 types of fruits and rabri sweet</li> <li>Arrange the fruits in plate in the order of sour to sweet.</li> <li>Cover plates with net covers</li> </ul>	3.05pm to 4.00pm*	BV1 & BV2



	<ul style="list-style-type: none"> <li>• Keep offering plate and waking up plate ready.</li> <li>• Keep 2 varieties of fruits for Saligramji for next day morning.</li> </ul>		
5.3	<p><b>TO DO LIST&gt;&gt;&gt;</b></p> <ul style="list-style-type: none"> <li>• Clean the altar paraphernalia</li> <li>• Change drinking water of Srila Prabhupada</li> <li>• Switch on the lights.</li> <li>• Open the temple doors.</li> <li>• Bring plain caranamrita with Tulasi leaves.</li> <li>• Keep 7 water glasses of deities ready washed and filled</li> <li>• Wash &amp; Dry the 7 Kerchiefs.</li> </ul>	4:00pm- 4:20pm	BV1
5.4	<p><b>TO DO LIST&gt;&gt;&gt;</b></p> <ul style="list-style-type: none"> <li>• Transfer fruit prasada from Bhoga plates to Transfer vessels (1 plate for Sri Laxmi Narayan Pujari, 1 plate from Main Altar as Special quota, rest 3 for Sevasthan)</li> <li>• Wash the plates</li> </ul>	4.25pm*- 4:45pm	BV1
5.5	<p><b>TO DO LIST&gt;&gt;&gt;</b></p> <ul style="list-style-type: none"> <li>• Iron Srila Prabhupada's dress, handkerchieves</li> <li>• Iron Sri Saligram towels- two towels and one silk cloth</li> <li>• Iron 2 Tulasi white dresses and Sri Gopalji's kaupin.</li> </ul>	4:00pm- 4:45pm	BV2
5.6	<p><b>TO DO LIST&gt;&gt;&gt;</b></p> <ul style="list-style-type: none"> <li>• Clean all the platforms, backup rooms</li> <li>• Empty and clean the Nirmalaya bucket</li> <li>• Sweep and mop the deity room</li> </ul>	4:45pm- 5:00pm	BV1 & BV2



### Rules

- Whatever is cut or peeled becomes Prasad, please do not keep it. Distribute it after backup.
- Before leaving, switch "OFF" the water purifier.



### Guidelines

- Remove all the dried clothes from the rope line, fold and keep them in respective boxes.
- Wash Altar cloth, Backup floor cloth, Backup platform cloth, Table cloth with water and keep them at respective marked places.
- In the end, clean and wash the soap stand shelf.
- In the end, wash the sponges and scrubbers and keep them aside on the shelf to dry, do not put them back in the soap stand.
- The Timings marked with \* are strict in nature. Such tasks have to be performed within or at that time. Rest of the timings are flexible in nature and will depend on person to person. However roughly the sequence will remain the same.



## Exceptions – What to do if...

a. |



## Job Aids

a. |

b. |

**Sr. No**

**Activity**

**Owner**

6

**Sandhya Bhoga Backup (6:45pm)**

**Backup Volunteer- BV1**

Sandhya Bhoga backup starts at 6:45pm and is meant to assist the Pujari in making Sandhya Bhoga offering to the Lord. It involves subsequent washing and cleaning of the Bhoga plates and other vessels. Finally the deity room is also swept and mopped.



## Activity Flow



## Task Information

		<i>When</i>	<i>By Who</i>
6.1	<b>TO DO LIST&gt;&gt;&gt;</b> <ul style="list-style-type: none"> <li>Bring transfer vessels</li> <li>Perform acaman and pay obeisances to Guru Parampara</li> </ul>	6:45pm	BV1
6.2	<b>TO DO LIST&gt;&gt;&gt;</b> <ul style="list-style-type: none"> <li>Transfer bhoga plates (Be careful not to transfer next day mornings bhoga kept on the wooden platform)</li> <li>Be ready to receive the plates from Altar</li> <li>Transfer the offering vessels in to tamarind water.</li> </ul>	6:55pm *	BV1
6.3	<ul style="list-style-type: none"> <li>Clean all the vessels and keep it in proper place.</li> </ul>	7:00pm	BV1
6.4	<ul style="list-style-type: none"> <li>Clean all the vessels that are soaked in tamarind water bucket.</li> </ul>	7:35pm	BV1
6.5	<ul style="list-style-type: none"> <li>Clean platform of backup room and deity room.</li> <li>Sweep and mop the deity room</li> </ul>	7:45pm	BV1
6.6	<ul style="list-style-type: none"> <li>Take tiffins and other bhoga vessels in deity kitchen</li> </ul>	8:00pm	BV1



## Rules

a.



## Guidelines

- a. Wash Altar cloth, Backup floor cloth, Backup platform cloth, Table cloth with water and keep them at respective marked places.
- b. In the end, clean and wash the soap stand shelf..
- c. In the end, wash the sponges and scrubbers and keep them aside on the shelf to dry, do not put them back in the soap stand.
- d. The Timings marked with \* are strict in nature. Such tasks have to be performed within or at that time. Rest of the timings are flexible in nature and will depend on person to person. However roughly the sequence will remain the same.



## Exceptions – What to do if...

a.



## Job Aids

a.

b.

**Sr. No**

**Activity**

**Owner**

7

**Night Backup (9:00PM)**

**Backup Volunteers-  
BV1 & BV2**

The Night Backup starts between 8:45pm to 9:00pm and is meant to assist the Pujari in resting the deities. It involves making aarti plates for morning, cleaning bhoga plates and other vessels, and finally cleaning the platforms, backup and deity rooms spic and span.



## Activity Flow



## Task Information

		<u>When</u>	<u>By Who</u>
7.1	<p><b>TO DO LIST&gt;&gt;&gt;</b></p> <ul style="list-style-type: none"> <li>• Dispose water of maha drinking water pot into Laxmi Narayan garden, wash it and bring Transfer jug from kitchen</li> <li>• Wipe all platforms and wooden shelves, also wipe containers in wooden shelves [i.e. Honey, Ghee etc]</li> <li>• Remove all garlands from Garudji, Hanumanji, Bhagvatam, Srila Prabhupada.</li> <li>• Remove Srila Prabhupada bead bag and put it aside.</li> <li>• Change Prabhupada's drinking water.</li> <li>• Bring conch washing brass vessels near fountain and wash it in bathrooms and keep it back there.</li> <li>• Bring caranamrita vessel, wash and keep it in the deity room.</li> <li>• Put off Temple Hall lights</li> </ul>	9:00pm*	BV1 & BV2
7.2	<ul style="list-style-type: none"> <li>• Transfer Mahaprasad</li> </ul>	9:20pm*	BV1 & BV2
7.3	<p><b>TO DO LIST&gt;&gt;&gt;</b></p> <ul style="list-style-type: none"> <li>• Clean all the vessels</li> <li>• Wash the water glasses of the lord (once a week on Wednesday with gopicandan powder) and refill them.</li> </ul>	9:25pm	BV1 & BV2
7.4	<ul style="list-style-type: none"> <li>• Prepare 3 aarti plates + 1 offering plate + 1 waking up plate and cover with cloth keeping them on wooden platform</li> </ul>	9:40pm	BV1 & BV2
7.5	<p><b>TO DO LIST&gt;&gt;&gt;</b></p> <ul style="list-style-type: none"> <li>• <i>Transfer all flowers into Nirmalaya (after checking for pins, tack and small jewellery in them)</i></li> <li>• Remove flowers offered to Sri Guru and Srila Prabhupada placed on wooden rack.</li> <li>• Sweep, mop all the deity room, backup rooms, and clean all the platforms.</li> <li>• After sweeping and moping floor, no food particles should be left in deity room to attract cockroaches and rats</li> </ul>	9:50pm	BV1 & BV2
7.6	<ul style="list-style-type: none"> <li>• Wash and brush all vessel cloth, Altar platform cloth, backup room floor cloth, backup platform cloth, table cloth with <b>soap water</b> and keep them at respective marked places.</li> </ul>	10:10pm	BV1 & BV2
7.7	<p><b>TO DO LIST&gt;&gt;&gt;</b></p> <ul style="list-style-type: none"> <li>• Refill the maha drinking water pot of Brahmachari ashram.</li> <li>• Wash Deity water and Nirmalaya buckets</li> </ul>	10:20pm	BV1 & BV2
7.8	<ul style="list-style-type: none"> <li>• As far as possible transfer all fruits from fruit rack into refrigerator.</li> </ul>	10:25pm	BV1 & BV2
7.9	<ul style="list-style-type: none"> <li>• <b>LOCK THE DEITY ROOM AND THE DOORS IN THE DEITY ROOMS WHICH OPEN TOWARDS THE TEMPLE HALL.</b></li> </ul>	10:30pm	BV1 & BV2



### **Rules**

- a. After sweeping and moping floor, no food particles should be left in deity room to attract cockroaches and rats.
- b. Before leaving make sure that the refrigerator is "ON".
- c. Before leaving, switch "OFF" the water purifier.



### **Guidelines**

- a. In the end, clean and wash the soap stand shelf.
- b. In the end, wash the sponges and scrubbers and keep them aside on the shelf to dry, do not put them back in the soap stand.
- c. The Timings marked with \* are strict in nature. Such tasks have to be performed within or at that time. Rest of the timings are flexible in nature and will depend on person to person. However roughly the sequence will remain the same.



### **Exceptions – What to do if...**

- a. |



### **Job Aids**

- a. |
- b. |

## Garland Making

### Summary of H.H.Radhanath swami maharaj's guidelines on garland making service

In every service consciousness is the most important element. Even in the service of garland making we should try to focus on our consciousness as we concentrate on each petal.

Krishna does not accept our garlands but our consciousness. The garland being offered to the Deities is the personification of our consciousness. Our focus has always been to provide service to Sri Sri Radha Gopinath in best consciousness. Everything is for enhancing the purity of service to Sri Sri Radha Gopinath. Anyone who comes to temple is not attracted by the beauty of the garland but by the consciousness behind it.

#### Elements of proper consciousness:

- The place where garlands are made is an extension of the altar. Thus proper sanctity should be maintained. **There should be no gossip, criticism, politics or complaints during garland making.** One can hear kirtan or lectures while making garlands. Discussions if any should be related only to garland making.
- Service is a privilege. Thus we should try to maintain the **mood of humility, unity, gratitude and co-operation.**

#### Policies for garland making

- All the devotees shall alternate, taking turns to make different garlands according to the schedule put up by the Deity Department.
- There will be a standby option for each garland just in case the scheduled garland-making devotee cannot make it for her service on any day.
- Any devotee not able to make it for their service should inform one of the garland coordinators in advance. Repeated failure to do so will be noted and necessary action shall be taken.
- The garland coordinators (HG Tulasi Manjari Mataji & HG Sharad Viharini Mataji) will coordinate the daily schedule and take a call in allocation of garlands in absence of a particular garland making devotee
- There will be bi-monthly rotation of garland seva.
- Please do not make requests for any particular garland.
- The reporting time for the service is 9:30 a.m.
- Please make the garlands with flowers given to you by the garland coordinators. Please do not choose flowers on your own.
- Flowers are meant for the services of Sri Sri Radha Gopinath. They should not be taken for any other purpose.
- Failure to observe these policies repeatedly shall be reported for further action.

#### **Logistics**

- Flowers come by 7 am. Flower incharge distributes flowers in different baskets with name tag of each deity, indirectly deciding the type of garlands to be made.
- Number of garlands = no. of deities; Radharani – 2 ...

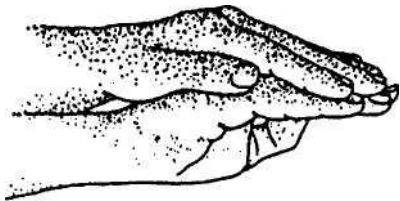
## Mudras

Mudras: Mudras are special hand gestures that please the Lord during the course of elaborate worship.

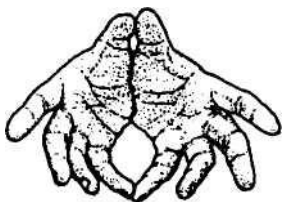
- 1) Ankusa-mudra: This *mudra* represents a goad for controlling the invoking (*mantra*) the holy rivers into a container of water, with your right middle finger touch the surface of the water (avoid touching the water with the fingernails). Your thumb should hold the little and ring fingers, and your index finger should be bent at the middle joint at a right angle, perpendicular to the middle finger.



- 2) Bijaksara-mudra: Use the bijaksara-mudra when invoking *bija* syllables, *mule-mantra*, 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 the *mantras* on the joints of the fingers of the right hand, as when chanting *Gayatri*.



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



- 4) Naivedya-mudra: Open your right hand palm with all fingers close to each other as if your right hand is a spoon pointing towards the Deities. Then let your left hand fingers touch your right hand between palm and elbow. Use this



mudra while making offering to the  
Deities.

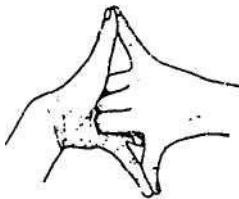


5) Cakra - mudra : This purifies the paraphernalia to be offered, dispelling



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.

6) Galani-mudra : This 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.

7) Dhenu-mudra : Dhenu-mudra transforms paraphernalia into nectar. You



should also use it when invoking the Deity into visesaarghya or kalasa (pot for worship), at which time this mudra expresses a request for the Lord to show His blissful nature.

8) Matsya-mudra : Matsya-mudra protects paraphernalia from

With  
back  
twice



contamination by covering it. your left palm on the / of your right hand, move your thumbs in a forward circular "swimming" motion once or over the item being protected.

## Worshiping the Çälagraäma-çilä

### Preparation for Worship (pürväiga-karma)

#### Required Paraphernalia

Set up the paraphernalia given in Appendix A before beginning.

#### *Offering Obeisances (guru-praëäma)*

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

#### *Sipping water for purification (vaiñëava-äcamana)*

Perform äcamana. See Appendix B, and then chant the Gäyatrë mantra.

#### Establishing Samänya-arghya (samänya-arghya-sthäpana)

Put the small äcamana-pätra in place and fill it with water from the bathing kalash. Put a few drops of water from the äcamana-pätra onto the fingers of your right hand; purify the äcamana-pätra by prokñaëa:

- Chanting oà asträya phaö, sprinkle water on the äcamana-pätra.
- Over the äcamana-pätra show the cakra-mudrä, gälinë-mudrä, then dhenu-mudrä (or surabhi-mudrä).
- Invoke the Gaigä and other holy rivers by showing the aikuça-mudrä and chanting:  
*gaige ca yamune caiva godävari sarasvati  
narmade sindho käveri jale 'smin sannidhià kuru*  
May water from the holy rivers Gaigä, Yamunä, Godävaré, Sarasvaté, Narmadä, Sindhu, and Käveré kindly be present.
- Now invoke the béja-syllable oà into the water, chanting it eight times silently while holding the béjäkñara-mudrä over the äcamana-pätra. Then show the matsya-mudrä over the paica-pätra.
- Repeat the same procedure for the water in the go-mukha water pot.
- Repeat the same procedure for the water in the bathing kalash. Chant the gopäla mantra instead of the béja syllable.

#### Establishing a place for Worship (äsana - sthäpana)

- Chant oà asträya phaö and purify the floor by prokñaëa (sprinkling water from the right hand).
- Place the äsana on the floor where you will sit.
- After visualizing your spiritual master sitting on an äsana to perform the worship, sit on your own äsana.

### Arranging the paraphernalia for Worship (pātra - sthāpana)

- Everything should be arranged so that you need not move from your āsana and so that you can easily reach them without touching offered to unoffered items. (See Appendix A)
- Bathing towels should be placed on top of the covers for the bhoga, not on your lap or directly on the floor.
- Pour water from the bathing kalash into the silver ācamana-pātra (containing clove powder) and the two smaller conches.
- Clean the table with water and one of the towels.
- Clean the pictures with damp cotton wool.

### Requesting the Spiritual Master's and Previous Ācāryas' Blessings (guru-paṅkti-namaskāra)

- Draw the attention of your spiritual master by placing flowers before him (puṅpāijali) while chanting eṅa puṅpāijaliṁ and the guru-mūla-mantra. Then, meditating on your spiritual master's service to the previous ācāryas, show the praēāma-mudrā (joined palms) and chant:

*ṅrē-guro paramānanda premānanda phala-prada  
vrajānanda-pradānanda-sevāyā mā 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 ṅrē Kāṅēa, who bestows bliss upon the land of Vraja.

Optional: Chat the Guru-paramparā praēāma<sup>i</sup>,

- Chant:

*jaya ṅrē-kāṅēa-caitanya prabhu nityānanda  
ṅrē-advaita gadādhara ṅrēvāsādi-gaura-bhakta-vānda  
Hare Kāṅēa, Hare Kāṅēa, Kāṅēa Kāṅēa, Hare Hare  
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*

### Purifying the Hands (kara - ṅuddhi)

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

### Purifying the Flowers (puṅpa - ṅuddhi)

- Chant oā astrāya phaō and sprinkle the flowers with samānya-arghya water. Then show the cakra and dhenu mudrās over the flowers.
- While touching the flowers with the fingers of your right hand in the bējākṅara-mudrā, chant:  
*oā puṅpe puṅpe mahā-puṅpe su-puṅpe puṅpa-sambhave  
puṅpe cayavākérēe ca huā phaō svāhā*  
O flowers, O great and auspicious flowers who have appeared from a budding creeper, may you be purified.
- Then show the matsya-mudrā over the flowers.

### Purifying the Lord's Paraphernalia (dravya - çuddhi)

- Chant oà asträya phaö and sprinkle the paraphernalia with samänya-arghya water. Then show the cakra and dhenu-mudräs over the paraphernalia.
- Now chant silently the käma-béja (kléà) eight times over each article while showing the béjakñara-mudrä. Then show the matsya-mudrä.
- This should be done for the paicämäta and madhu-parka, the incense and ghee lamp, and candana, gopi-candana and neem twig.
- Put Tulasé and candana in the padya and arghya conches. Do not touch the water with the finger nails.
- Top up the bathing kalash with warm water. Add Tulasé leaves, maijarés and flowers dipped in candana.

### Purifying oneself by sprinkling water (ätma - çuddhi)

- Perform prokñaëa by sprinkling yourself lightly with samänya-arghya water while silently chanting the gopäla-mantra (the sixth guru-given mantra) once.

### Purifying the bodily elements by identifying oneself as the eternal servant of the servant of Lord Kãñëa (bhüta - çuddhi)

Recite the following prayers, meditating on their meaning:

I am by nature the eternal servant of Kãñëa. 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 Kãñëa'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 Mahäprabhu and Çré Çré Rädhä - Gopinätha.

*nähaà vipro na ca nara-patir näpi vaiçyo na çüdro  
nähaà varéé na ca gäha-patir no vana-stho yatir vä  
kintu prodyan-nikhila-paramänanda-pürëämätäbdher  
gopé-bhartuù pada-kamalayor däsä-däsänudäsau*

I am not a brähmaëa, I am not a kñatriya, I am not a vaiçya or a çüdra. Nor am I a brahmacaré, a householder, a vänaprastha, or a sannyäsé. I identify myself only as the servant of the servant of the servant of the lotus feet of Lord Çré Kãñëa, the maintainer of the gopés. He is like an ocean of nectar, and He is the cause of universal transcendental bliss. He is always existing with brilliance. [Padyävalé 74]

*(om) apavitraù pavitro vä sarvävasthäà gato 'pi vä*

*yaù smaret puëòaréakãñaà sa bãhyãbhyantarah çuciù*  
Whether pure or impure, or having passed through all conditions of material life, if one can remember the lotus-eyed Kãñëa, he becomes externally and internally clean. [Hari-bhakti-vilãsa 3.47; quoted from the Garuòa Purãëa]

## Preliminary Worship

### Worshipping the Lord's bell (ghaëöä - püjä)

- While offering the bell a flower petal dipped in candana, chant:

*ete gandha-puñpe oà jaya-dhvani-mantra-matäù svähä*

- 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.

### Worshipping the Lord's bathing Conch (çaikha - püjä)

- While offering flowers and candana to the Lord's bathing conch, chant:

*ete gandha-puñpe oà huà huà huà namaù mahã-çaikhäya svähä*

- Now affix the flower petal to the conch with the candana, all the while thinking of the conch as a servant of the Lord.
- Light one stick of incense and then bring the Lord.

## Worship of the Spiritual Master (guru - püjä)

### Meditation on the form of the Spiritual Master (dhyäna)

- First meditate on the place where your spiritual master is situated:

At the Yogapéöha in Çré Mayapur, in the spiritual abode of Navadvépa, Lord Gaurasundara sits on a jeweled throne. On His right is Lord Nityãnanda, on His left Çré Gadãdhara. In front, with joined palms, are Çré Advaita and Çrévasa Öhäkura, who holds an umbrella over Lord Caitanya's head. On a jeweled platform below Lord Gaurãiga's throne, my sikñã guru, Çrila Prabhupãda and my spiritual master sit.

- Then chant the prema - dhvani for your spiritual master (*jaya oà viñëupãda* [name of your spiritual master] *ké jaya*)

## Worship of the Spiritual Master with Articles (mānasa - pūjā)

While ringing the bell with your left hand, offer sixteen upacāras to your spiritual master, using samānya - arghya water from the ācamana-pātra for each item, and then discard it into the visarjanēya - pātra.

1. Chant idam āsanam and the guru-mūla-mantra, and with a hand gesture offer an āsana for your spiritual master to sit on.
2. Chant svāgataā su-svāgataā and the guru-mūla-mantra, and with joined palms welcome your spiritual master and see to his comfort.
3. Chant etat padyam and the guru-mūla-mantra, and offer water for washing your spiritual master's feet.
4. Chant idam arghyam and the guru-mūla-mantra, and offer arghya to your spiritual master in his hands so he can sprinkle it over his head.
5. Chant idam ācamanēyam and the guru-mūla-mantra, and offer your spiritual master water for sipping.
6. Chant eṅa madhuparkaū and the guru-mūla-mantra, and offer your spiritual master a cup of madhuparka.
7. Chant idaā punar-ācamanēyam and the guru-mūla-mantra, and again offer water for sipping.
8. Chant idaā snānēyam and the guru-mūla-mantra, and bathe your spiritual master.
9. Chant idaā vastram and the guru-mūla-mantra, and offer cloth to your spiritual master and dress him.
10. Chant imam ābharaēāni and the guru-mūla-mantra, and offer paraphernalia used by your spiritual master, such as eye-glasses or a sannyāsa-daēōa.
11. Chant eṅa gandha and the guru-mūla-mantra, and offer gandha to your spiritual master's lotus feet, using a flower petal.
12. Chant etāni puṅpāni and the guru-mūla-mantra, and offer flowers with candana to your spiritual master's lotus feet. You may then put tulasē 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 eṅa dhūpau and the guru-mūla-mantra, and offer incense.
14. Chant eṅa dēpau and the guru-mūla-mantra, and offer a lamp.
15. Chant idaā naivedyam and the guru-mūla-mantra, and offer mahā-prasāda to your spiritual master, followed by ācamana (water for sipping).
  - Chant idaā sarvam and the guru-mūla-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 (praēāma):

Chant

*nama oā viṅēu-pādāya kāṅēa-preṅōhāya bhū-tale  
crēmate [spiritual master's name] iti nāmīne*

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

While ringing the bell with your left hand, offer sixteen upacāras to Çrila Prabhupāda, using samānya - arghya water from the ācamana-pātra for each item, and then discard it into the visarjanéya - pātra.

Chant

*nama oà viñëu-pādāya kãñëa-preñöhāya bhü-tale  
çrémate bhaktivedānta-svāmin iti nāmine*

I offer my respectful obeisances unto His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, who is very dear to Lord Kāñëa, having taken shelter at His lotus feet.

*namas te sārāsvate deve gaura-vāëë-pracāriëe  
nirviçëña-çünyavādi-pāçcātya-deça-tāriëe*

Our respectful obeisances are unto you, O spiritual master, servant of Sarasvaté Gosvāmé. You are kindly preaching the message of Lord Caitanyadeva and delivering the Western countries which are filled with impersonalism and voidism.

- Chant the guru-mūla-mantra and guru-gāyatré (the second and third guru-given mantras) silently ten times each.

#### Guru - stuti

Offer glorification with the following verse:

*tvaà gopikā vãñaraves tanayāntike 'si  
sevādhikāriëi guro nija-pāda-padme  
dāsyāà pradāya kuru mää vraja-kānane çré-  
rādhāighri-sevana-rase sukhinéà sukhābdhau*

O beloved spiritual master, you are always in the presence of the cowherd girl Rādhā, the daughter of King Vãñabhānu. 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 Çré Rādhā in the groves of Vraja-dhāma.

#### Guru - praëāma

Offer obeisances with the following verses:

*oà ajiāna-timirāndhasya jiānāijana-çalākayā  
cakñur unmélitaà yena tasmai çré-gurave namaù*

I was born in the darkest ignorance, and my spiritual master opened my eyes with the torch of knowledge. I offer my respectful obeisances unto him.

*jaya çré-kãñëa-caitanya prabhu-nityānanda*

*çré-advaita gadādhara çrévasādi-gaura-bhakta-vānda*

*hare kâñëa hare kâñëa kâñëa kâñëa hare hare*

*hare rāma hare rāma rāma rāma hare hare*

(See the *Pancaratra Pradipa* supplement for more prayers that may be offered in Guru - pūjā)

### Worshiping Lord Caitanya (gaurāiga - pūjā)

#### Meditation on the form of Lord Caitanya (gaurāiga - dhyāna)

Chant the following verse and meditate on the transcendental form of Lord Caitanya amidst His eternal associates:

*çréman-mauktika-dāma-baddha-cikuraà su-smera-candrānanaà*

*çré-khaëòäguru-cāru-citra-vāsanaà srag-divya-bhūñāicitam*

*nātyāveça-rasānumoda-madhuraà kandarpa-veçojjvalaà*

*caitanyaà kanaka-dyutià nija-janaiù saāsevyamānaà bhaje*

I worship Çré Caitanya Mahāprabhu, 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.

#### Worship of Lord Caitanya with Articles (mānasa - pūjā)

While ringing the bell with your left hand, offer the sixteen upacāras to Çrila Prabhupāda, using samānya - arghya water from the ācamana-pātra for each item, and then discard it into the visarjanēya - pātra.

1. Chant idam āsanam and the gaura-mūla-mantra, and offer an āsana for Lord Caitanya to sit on. (Escort Him to a seat with a gesture of your hands.)
2. Chant svāgataà su-svāgatam and the gaura-mūla-mantra, and with joined palms welcome Lord Caitanya and see to His comfort.
3. Chant etat padyam and the gaura-mūla-mantra, and offer water for washing Lord Caitanya's lotus feet.
4. Chant idaà arghyam and the gaura-mūla-mantra, and offer the arghya preparation to Lord Caitanya in His hands so He can sprinkle it over his head.
5. Chant idam ācamanēyam and the gaura-mūla-mantra, and offer Lord Caitanya water for sipping.
6. Chant eña madhuparkaù and the gaura-mūla-mantra, and offer Lord Caitanya a cup of madhuparka.



7. Chant *idaà punar-ācamaneyam* and the *gaura-mūla-mantra*, and again offer water for sipping.
8. Chant *idaà snāneyam* and the *gaura-mūla-mantra*, and bathe Lord Caitanya.
9. Chant *idaà vastram* and the *gaura-mūla-mantra*, and offer cloth to Lord Caitanya and dress Him.
10. Chant *imāni ābharaēāni* and the *gaura-mūla-mantra*, and offer ornaments to Lord Caitanya.
11. Chant *eña gandhaù* and the *gaura-mūla-mantra*, and offer *gandha* to Lord Caitanya's lotus feet.
12. Chant *etāni puspāni* and the *gaura-mūla-mantra*, and offer flowers with *candana* to Lord Caitanya's lotus feet. Then offer *tulasé* leaves to His lotus feet. At this time you may also offer a flower garland.
13. Chant *eña dhūpaù* and the *gaura-mūla-mantra*, and offer incense to Lord Caitanya.
14. Chant *eña dēpaù* and the *gaura-mūla-mantra*, and offer a lamp to Lord Caitanya.
15. Chant *idaà naivedyam* and the *gaura-mūla-mantra*, and offer *bhoga* to Lord Caitanya, followed by *ācamana*.
  - Chant *idaà sarvam* and the *gaura-mūla-mantra*, and offer flowers to Lord Caitanya; these represent whatever additional items might be pleasing to Him.
16. Offer respects, glorification and obeisances (*praēāma*):
  - Chant the *gaura-mūla-mantra* and the *gaura-gāyatrē* (the fourth and fifth guru-given mantras) silently ten times each. Then chant the following verses:

*anarpita-carēà cirāt karuēayāvatērēaù kalau  
samarpayitum unnatojjvala-rasāà sva-bhakti-çriyam  
hariù puraōa-sundara-dyuti-kadamba-sandēpitaù  
sadā hādaya-kandare sphuratu vaù çacēnandanau*

May that Lord who is known as the son of Çrématé Çacédevé 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-caritāmāta, Ādi 1.4]

*jaya çré-kāñēa-caitanya prabhu-nityānanda  
çré-advaita gadādhara çrévasādi-gaura-bhakta-vānda*

*hare kāñēa hare kāñēa kāñēa kāñēa hare hare  
hare rāma hare rāma rāma rāma hare hare*

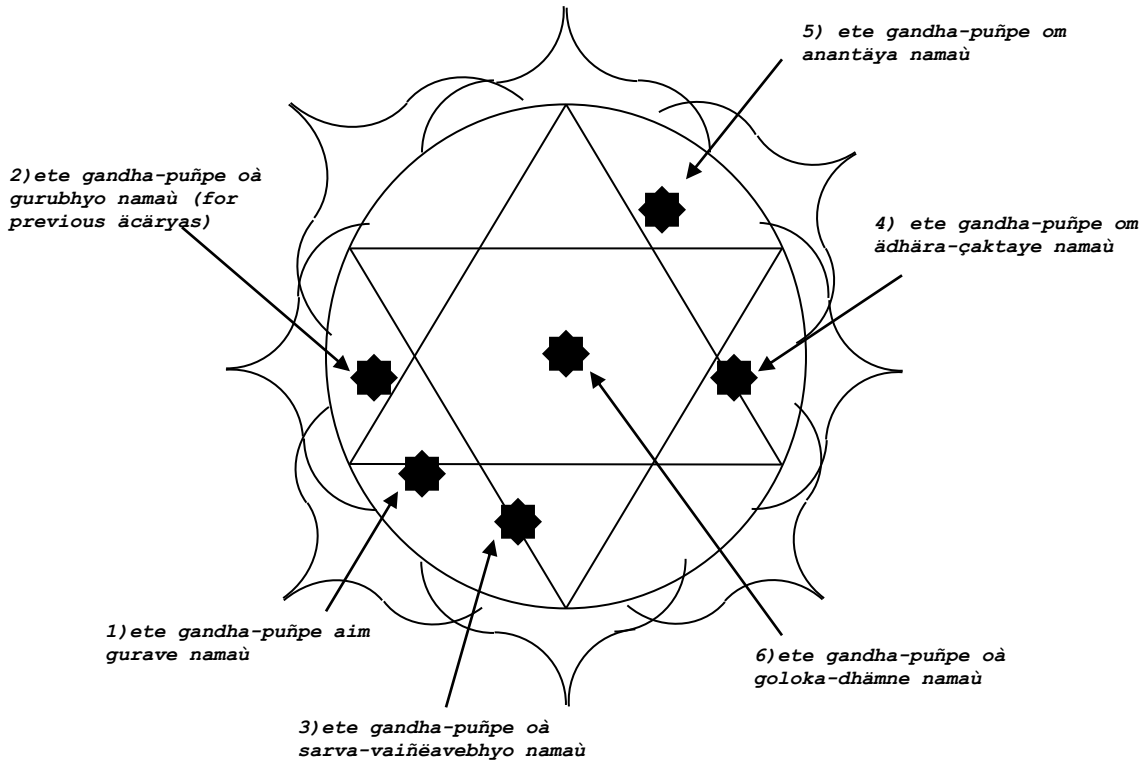
- Apply a flower (or flower petal) dipped in *candana* to the lotus feet.

(See the *Pancaratra Pradipa* supplement for more prayers that may be offered in *Gaurāiga - pūjā*)

## Worshipping Çalagräma - çilä

### Worship of the Lord's Place with His Associates (péoha - püjä)

- With candana, using your right fore or middle finger, draw a lotus - shaped maëòala on the péoha, the place where the Lord will stand for bathing. Then write in the center the béja syllable kléà.



- Put bathing äsana in the center of the snäna - vedi with ring on top, then put tulasé leaves and a flower dipped in candana.
- Now ring the bell and offer flower petals with candana as follows:
- Offer petals inside the maëòala and chant:
  - 1) ete gandha-puñpe (and the guru-müla-mantra)
  - 2) ete gandha-puñpe oà gurubhyo namaù (for previous äcäryas)
  - 3) ete gandha-puñpe oà sarva-vaiñëavebhyo namaù
  - 4) ete gandha-puñpe om ädhära-çaktaye namaù
  - 5) ete gandha-puñpe om anantäya namaù
  - 6) ete gandha-puñpe oà goloka-dhämne namaù

### Meditation on the Lord's Form (dhyäna)

Chant the following mantra and meditate on His form:

dévyad-vändäraëya-kalpa-drumädhau  
çrémad-ratnägära-siähäsana-sthau  
çrémad-rädhä-çréla-govinda-devau

In a temple of jewels in Vāndāvana, underneath a desire tree, Çré Çré Rādhā-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my most humble obeisances unto Them.

Worship of the Çālagrāma - çilā with Articles (mānasa - pūjā)

While ringing the bell with your left hand, offer the sixteen upacāras to Lord Kāñëa, using samānya - arghya water from the ācamana-pātra for each item, and then discard it into the visarjanēya - pātra.

1. Chant idam āsanam and the Deity-mūla-mantra, and offer an āsana for Lord Kāñëa to sit on. (Escort Him to a seat with a gesture of your hands.)
2. Chant svāgataà su-svāgatam and the Deity-mūla-mantra, and with joined palms welcome Lord Kāñëa and see to His comfort.
3. Chant etat padyam and the Deity-mūla-mantra, and offer water for washing Lord Kāñëa's lotus feet.
4. Chant idaà arghyam and the Deity-mūla-mantra, and offer the arghya preparation to Lord Kāñëa in His hands so He can sprinkle it over His head.
5. Chant idam ācamanēyam and the Deity-mūla-mantra, and offer Lord Kāñëa water for sipping.
6. Chant eña madhupārkaù and the Deity-mūla-mantra, and offer Lord Kāñëa a cup of madhupārkaù.
7. Chant idaà punar-ācamanēyam and the Deity-mūla-mantra, and again offer water for sipping.
8. Chant idaà snānēyam and the Deity-mūla-mantra, and bathe Lord Kāñëa.
9. Chant idaà vastram and the Deity-mūla-mantra, and offer cloth to Lord Kāñëa and dress Him.
10. Chant imāni ābharaëāni and the Deity-mūla-mantra, and offer ornaments to Lord Kāñëa.
11. Chant eña gandhaù and the Deity-mūla-mantra, and offer gandha to Lord Kāñëa's lotus feet.
12. Chant etāni puspāni and the Deity-mūla-mantra, and offer flowers with candana to Lord Kāñëa's lotus feet. Then offer tulasé leaves to His lotus feet. At this time you may also offer a flower garland.
13. Chant eña dhūpaù and the Deity-mūla-mantra, and offer incense to Lord Kāñëa.
14. Chant eña dépaù and the Deity-mūla-mantra, and offer a lamp to Lord Kāñëa.
15. Chant idaà naivedyam and the Deity-mūla-mantra, and offer bhoga to Lord Kāñëa, followed by ācamana.
  - Chant idaà sarvam and the Deity-mūla-mantra, and offer flowers to Lord Kāñëa; these represent whatever additional items might be pleasing to Him.

16. Offer respects, glorification and obeisances (praëäma).

### Worship of the Çälagräma - çilä with Articles (bähya - püjä)

Before offering each upacära chant the appropriate puruña-sükta verse.

- Chant *eña puñpäijaliù* and the Deity-müla-mantra, and offer flower petals to the Lord's lotus feet.

#### 1. Äsana

- Chant *ime päduke* and the Deity-müla-mantra, and offer shoes to the Lord.
- Chant

sahasra çérña puruñau / sahasräkñau sahasrapät(e) /

sa bhümià viçvato vätvä / atyatiñöhäda  
daçäigulam // 1//

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 äsanam* and the Deity müla-mantra while showing the *äsana-mudrä*; touch the Lord's shoes.

#### 2. Svägata

- Chant

puruña evedagm sarvam / yad bhütaà yac-ca  
bhavyaà /

utämäta-tva-syeçänaù / yad annena tirohati // 2 //

The universes—past, present, and future—are but manifestations of the Supreme Lord's puruña expansion. Though He is the Lord of immortality, he has manifested Himself as the puruña in the universe so that the jévas may enjoy material fruits.

- Chant *svägataà su-svägatam* and the Deity müla-mantra, and show the *svasti-mudrä*, welcoming the Lord and making Him comfortable.

#### 3. Padya

- Chant

etävān asya mahimā / ato jyāyāgāç ca pūruṇāu /

pādo `sya viṅvā bhūtāni / tripād asyāmātam divi // 3  
//

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 mūla-mantra, then offer padya water to wash the Lord's lotus feet, discarding it in the snāna-pātra.

#### 4. Arghya

- Chant

tripād-urdhva udait-puruṇāu / pādo `syehā  
`bhavat punāu /

tato viṅvai-vyakrāmat(e) / sāçanā naçane abhi // 4  
//

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 mūla-mantra, then offer arghya to the Lord in His hands so He can sprinkle it over His head. Discard the arghya into the snāna-pātra or visarjanéya-pātra.

#### 5. Ācamana

- Chant

tasmād virāò ajāyata / virājo adhi pūruṇāu /

sa jāto `tyaricyata / paççād bhūmim atho purāu  
// 5 //

From the Lord, the universe was born, and in that universe was born the véräö-puruṇa, the Supersoul of the universe. Then the véräö-puruṇa grew and produced the earth and the bodies of the jévas.

- Chant idam ācamanéyam and the Deity mūla-mantra, then offer ācamana for the Lord to sip, discarding it in the visarjanéya-pātra.

## 6. Madhupārkaù

- Chant

yat puruñeëa haviñä / devä yajiam atanvata /

vasanto asyäséd äjyam / gréñma idhmaù  
çarad dhaviù // 6 //

The devatäs, the first beings manifested, performed a mental sacrifice to complete the creation. For this sacrifice they used the viräo-puruña [the raw ingredients of the material world] as the offering. Spring was the ghee, summer the fuel-wood, and autumn the offering. Chant eña madhuparkaù and the Deity müla-mantra, and then offer madhuparka to the Lord. Put the offered madhuparka in the snäna-pätra.

## 7. Punar-äcamana

- Chant

saptäsyäsan paridhayaù / triù sapta samidhaù kätäù /

devä yad-yajiaà tanvänäù / abadhnan puruñam paçum  
// 7 //

In this sacrifice the blades of kuça grass strewn around the fire [for protection from räknasas] were seven [the seven Vedic poetic meters], and the fuel sticks were twenty-one [twelve months, five seasons, three worlds, and the sun]. The devatäs who performed the mental sacrifice tied the véräo-puruña to offer Him as the sacrificial animal.

- Chant idaà punar-äcamaneyam and the Deity müla-mantra, and offer acamana for the Lord to sip, discarding it in the visarjanéya-pätra.

## 8. Snäna

### Cleaning the Lord's Teeth (danta - dhävana)

- Remove the Lord's crown.
- Chant *ime päduke* and the Deity-müla-mantra, offer shoes to the Lord and move them next to the snäna-pätra; then with a gesture of the hand escort Him to the stand in the snäna-pätra.
- Put the Lord on the ring in the stand.
- Chant *eña danta-käñohaù* and the Deity müla-mantra, and offer a twig for brushing the Lord's teeth.
- Chant *idam äcamaneyam* and the Deity müla-mantra, and offer water for sipping.
- Clean siähäsana. Clean the canopy from inside and outside and the rod holding the canopy with swab. Also clean the Lord's shoes. Remove any dirt from the bed of the Lord.

### Cleaning the Deity before His bath (mūrti - çuddhi)

- Before taking the Lord from His āsana wet the brush and take two balls of cotton wool damped with samānya-arghya from the go-mukha pot.
- Take the Lord and touch Him to your head then respectfully smell His transcendental form.
- Do not remove the Lord's eyes.
- While carefully holding the Lord in your left hand with cloth so as not to touch His form, clean Him with one of the balls of cotton wool removing candana, Tulasé leaves and flower petals. Then using the brush remove all the candana etc. that is accumulated in the little holes etc. Be careful not to touch the Lord's body directly with your left hand.
- Chant *idaà sugandha-tailam* and the Deity mūla-mantra, and massage the Lord with fragrant oil while holding Him in a cloth in your left hand. (Use silk cloth)
- Remove the excess oil with the other ball of cotton wool.
- Chant *idam aiga-vastram* and the Deity mūla-mantra, and offer a flower petal dipped in candana as a gamchā. Discard the flower petal into the visarjanéya-pātra.

### Bathing and drying the Lord

- Chant:  

taà yajiaà barhiñi praukñan(e) / puruñaa  
jātam agrataù /

tena devā ayajanta / sādhyā añayaç ca ye // 8 //

The devatās, sādhyas, and añis placed the vérāt-puruña, the first being of the universe, on kuça grass and sprinkled Him with water for purification. In this way they conducted the mental sacrifice using the véräo-puruña.

Chant *idaà snānéyam* and the Deity mūla-mantra, then bathe the Lord by pouring water from the conch while chanting the Brahmā-saàhitā's Govindam prayers. Fill the conch at least three times.<sup>ii</sup>
- Next bathe the Lord with paicāmāta. As you pour (one after another, in this order) the milk, yogurt, ghee, honey, and sugar water chant the following mantras:  

*idaà kñéra-snānéyam* and the Deity mūla-mantra; bathe the Lord with water  
*idaà dadhi-snānéyam* and the Deity mūla-mantra; bathe the Lord with water  
*idaà ghāta-snānéyam* and the Deity mūla-mantra; bathe the

Lord with water

idaà *madhu-snānéyam* and the Deity *mūla-mantra*; bathe the Lord with water

idaà *séta-snānéyam* and the Deity *mūla-mantra*.

- After bathing the Lord in *paicāmāta*, bathe Him again in warm water, thus removing remnants of the *paicāmāta* from the *Çalagrāma-çilā*.
- Chant *idam aiga-vastram* and the Deity *mūla-mantra*. Place the Lord on the towel on the table.
- Remove the *Goloka yantra* from the table and put it on the floor to the right.
- Dry the Lord with the towel (taking care not to touch Him directly with the left hand)
- Lightly smear the Lord with fragrant oil or ghee to give His body a shine.
- Chant *idaà tilakam* and the Deity *mūla-mantra*, and decorate the Lord with *tilaka* and *candana*. Draw mouth, *urdhva puëòra tilaka* and other decorations.
- Put *Tulasé* and *candana* on the bottom of the Lord's form. (Best place is on the *péöha*, the flat spot)
- Place the Lord on the towel on the table.

## 9. Vastra

- Chant

tasmäd-yajjät-sarva-hutaù / saàbhàtaà pãnad-äjyam /

paçügàs tågàç cakre vāyavyän(e) / äraëyän-  
grämyaç ca ye // 9 //

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.

- Chant *idaà vastram*, *idam uttaréyam* and the Deity *mūla-mantra*, then offer fresh clothing to the Lord. (Place the lower cloth on His throne and put *Tulasé* leaf on top. Put the *chädar* on the table next to the *siähäsana*. The clothes should be scented with oil from the small bottle.)
- Chant *idam äcamanéyam* and the Deity *mūla-mantra*, and offer water for sipping.
- Chant *idam äsanam* and the Deity-*mūla-mantra* while showing the *äsana-mudrä* put Him on the throne.
- Chant *idam äcamanéyam* and the Deity *mūla-mantra*, and offer water for sipping.
- Chant *idam upavétam* and the Deity *mūla-mantra* while showing the *upavéta-mudrä*; then offer a sacred thread to the Lord.
- Chant *idam äcamanéyam* and the Deity *mūla-mantra*, and offer water for sipping.
- Offer the *chädar* at this time.



## 10. Ābharaëa

- Chant:

tasmäd-yajiät sarva hutaù / åcaù sämäni jajiire /  
chandägäsi jajiire tasmät(e) / yajus-tasmäd  
ajäyata // 10 //

From that ultimate sacrifice, or sarva-huta, were born the åk [hymns], säma [music], and yajus [prose] portions of the Vedas, along with the seven Vedic meters.

- Chant *imäni ābharaëäni* and the Deity müla-mantra, then offer the Lord ornaments. Put the crown and flute on the table in front of Him. This will be given after bhoga offering.

## 11. Gandha

- Chant:

tasmäd-açva ajäyanta / ye ke cobhayä dataù /  
gävo ha jajiire tasmät(e) / tasmäj-jätä ajä  
vayaù // 11 //

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 *eña gandhaù* and the Deity müla-mantra, then offer candana and scents according to season.<sup>iii</sup>

## 12. Puñpa

- Chant:

yat-puruñaà vyadadhuù / katidhä vyakalpayan(e) /  
mukhaà kim-asya kau bähü / kävürü  
päda vucyete // 12 //

In the mental sacrifice, when they divided up the véräö-puruña, how many parts did they divide? What is stated about His face, arms, thighs, and feet?

- Chant *etäni puñpäëi* and the Deity müla-mantra, and then offer fragrant flowers to the Lord's lotus feet.
- Chant *etäni tulasé-paträëi* and the Deity müla-mantra, and offer tulasé leaves and maijarés to the Lord's lotus feet. (Affix them toward the back on top.)
- Chant *idaà mälyam* and the Deity-müla-mantra, and offer flower garland. (Chant *ime mälye* if offering more than one garland.)

## 13. Dhüpa

- Chant:

brähmaëo `sya mukhaà äséd / bähü räjanyaù  
kätaù /  
ürü tad-asya yad-vaiçyaù /  
padbhyägà çüdro ajäyata // 13 //

The brähmaëas arose from the face [of the véräö-puruña], the kñatriyas from His two arms, the vaiçyas from His thighs, and the çüdras from His feet.

- Chant *eña dhüpaù* and the Deity müla-mantra, then offer incense to the Lord.

14. Dépa

- Chant:  
candramä manaso jätaù / cakñoù süryo ajäyata /  
mukhäd-indraç-cägniç-ca / präëäd-väyur-ajäyata // 14  
His mind gave rise to the moon; His two eyes, the sun; His breath, Väyu; and His mouth, Indra and Agni.
- Chant *eña dépaù* and the Deity müla-mantra, and then offer the Lord a ghee lamp.

15. Naivedya

- Clean table by putting some water on the table then wiping with the towel that was used to hold the Lord.

Purifying the bhoga (some fruit and / or sweets and water)

- Put the bhoga plate on the table.
- Cut the fruits. (Directly into the bowls.)
- Chant *oà asträya phaö* and sprinkle the bhoga with samänya-arghya water. Show the cakra-mudrä. Over drinking water show the gäliné-mudrä.
- Showing the dhenu-mudrä, meditate on the food as amäta.
- Chant the müla-mantra over the bhoga while showing the béjäkñara-mudrä; then protect the bhoga with the matsya-mudrä.
- Place Tulasé leaves on the bhoga.
- Put the mukha-väsam and the tämbülam to the right side of the plate. These will be offered later.
- Chant *idam äsanam* and the Deity müla-mantra, and offer an äsana to the Lord.
- Chant *etat pädyam* and the Deity müla-mantra, and offer water for washing the Lord's lotus feet.
- Chant *idam äcamanéyam* and the Deity müla-mantra, and offer water for sipping.

Offering the Bhoga

- Chant:  
näbhyä äséd-antarikñam / çérñëo dhyauù samavartata /

padbhyäà bhümir-diçau çroträt(e) /  
tathä lokäà akalpayan(e) // 15 //

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 *idaà naivedyam* and the Deity *mūla-mantra*, and offer bhoga to the Lord.
- Chant *idaà pāēyam* and the Deity *mūla-mantra*, and offer a glass of drinking water to the Lord.
- Lift the plate briefly with both hands (as a gesture of offering), while praying for the Lord to accept the offering. Then show the *grāsa-mudrā*.
- Chant the *gopāla-mantra* and *kāma-gāyatrē 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, and then open your eyes.

#### After the Meal

- Clap your hands three times and offer the following items while ringing the bell:
- Chant *idaà hasta-mukha-prakñālanam* and the Deity *mūla-mantra*, and offer water for washing the Lord's hands and face from the *go-mukha* water pot.
- Chant *etat pādyam* and the Deity *mūla-mantra*, and offer water for washing the Lord's lotus feet.
- Chant *idam ācamaneyam* and the Deity *mūla-mantra*, and offer water for sipping.
- Chant *idam āsanam* and the Deity *mūla-mantra*, and offer an *āsana* to the Lord.
- Chant *eña gandhaù* and the Deity *mūla-mantra*, offer *candana* with *Tulasé* leaves for the Lord to freshen His hands and face. Then discard it into the *snāna-pātra*.
- Chant *idaà mukha-vāsam* and the Deity *mūla-mantra*, and offer sweet spices to scent the Lord's mouth.
- Chant *idaà tāmbūlam* and the Deity *mūla-mantra*, and offer betel to the Lord.
- Chant *idaà sarvam* and the Deity *mūla-mantra*, and offer flowers to the Lord's lotus feet. These flowers represent whatever else might be pleasing to Him.
- Put the flute near to the Lord's mouth and put on His crown.

#### 16. Praēāma - Concluding Activities

- Chant:  
*vedāham-etaà puruñāà mahāntam / āditya-varēāà tamasastu-pāre/*

*sarvāēi rūpāēi vicitya dhēraù / nāmāni kātva  
'bhivadan(e) yadāste // 16 //*

I know that great véräö-puruña, 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.

### Worshipping the Lord's Personal Paraphernalia (upäiga - püjä) and Associates (avaraëa - püjä)

- Chant *ete gandha-puñpe oà çré-mukha-veëave namaù* and offer gandha-puñpa (flowers dipped in candana) to the Lord's flute, placing the flowers at Kãñëa's lotus feet.
- Chant *ete gandha-puñpe oà vakñasi vana-mäläyai namaù* and offer gandha-puñpa to the Lord's flower garland, resting on His chest. Then place the flowers at His lotus feet.
- Chant *ete gandha-puñpe oà dakña-stanorddhe çrévatsäya namaù* and offer gandha-puñpa to the Lord's Çrévatsa mark, on the right side of His chest. Then place the flowers at His lotus feet.
- Chant *ete gandha-puñpe oà savya-stanorddhe kaustubhäya namaù* and offer gandha-puñpa to the Lord's Kaustubha gem, on the left side of His chest. Then place the flowers at His lotus feet.

### Offering Prasäda to the Lord's Associates

- Using the silver äcamana spoon put some caraëämäta into a bowl. Add this as well as the bowl of madhuparka to the plate with the mahä-prasädam.
- With the following mantras offer the Lord's prasäda remnants to your spiritual master and the Lord's associates.
- Chant:  
*idaà mahä-prasädam nirmälyädikam* (and the guru-müla-mantra)  
*idaà mahä-prasädam nirmälyädikam* (and the gaura-müla-mantra)  
*idaà mahä-prasädam nirmälyädikam oà sarva-sakhébyo namaù*  
*idaà mahä-prasädam nirmälyädikam oà çré-paurëamäsyai namaù*  
*idaà mahä-prasädam nirmälyädikam oà sarva-vrajaväsibhyo namaù*  
*idaà mahä-prasädam nirmälyädikam oà sarva-vaiñëavebhyo namaù*

### Stuti

- Chant:  
dhätä purastäd-yamudäjähära / çakraù pravidvän-pradiçaç-  
catasraù /

tam-evaà vidvän-amäta iha bhavati / nänyaù  
panthä ayanäya vidyate // 17 //

Brahmä 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 véräö-puruña becomes immortal even in his life on earth. There is no other path to reach the goal of immortality.

yajiena yajiam-ayajanta deväù / täni

dharmäei prathamäny-äsan(e) /

te ha näkäà mahimānau sacante / yatra  
pürve sädhyäù santi deväù // 18 //

In this way the devatäs conducted the mental sacrifice using the véräö-puruña 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 sädhyas and devatäs, the first worshipers.

### Karma - samarpaëa

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

*itaù purvaà präëa-buddhi-dharmädhikärato jägrat-svapna-  
suñupty-avasthäsu manasä väcä karmaëä hastäbhyäà padbhyäm  
udareëa çinñä yat smätaà yad uktaà yat kåtaà tat sarvaà çré-  
kãñëärpaëää  
bhavatu svähä  
mäà madéyaà ca sakalää haraye samarpayämi.  
oà tat sat*

As a living entity endowed with life, intelligence, body, and the power to discriminate between right and wrong, I offer Kãñëa 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.

### Ätma - samarpaëa

- Chant:

*ahaà bhagavato 'açö 'smi sadä däso 'smi sarvathä  
tvat-kãpäpekñako nityam ity ätmānaà samarpaye*

I offer myself in full surrender, always praying for Your mercy and thinking myself Your eternal part.

### Praëäma

- With joined palms chant:

*namo brahmaëya-deväya go-brähmaëa-hitäya ca  
jagad-dhitäya kãñëäya govindäya namo namaù*

Let me offer my respectful obeisances unto Lord Kãñëa, who is the worshipable Deity for all brahminical men, who is the well-wisher of cows and brähmaëas, and who is always benefiting the whole world. I offer my repeated obeisances to the Personality of Godhead, known as Kãñëa and Govinda.

### Aparädha - çodhana

- Chant:

*aiga-hénaà kriyā-hénaà vidhi-hénaà ca yad bhavet  
astu tat sarvam acchidraà kãñëa-kãrñëa-prasādatau  
yat kiicit vaiguëyaa jātaà tad doña-praçamanāya  
çré-kãñëa-smaraëää karomi.*

May the mercy of Kãñëa 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 Kãñëa to nullify whatever faults there may be. [Sat-kriyā-sāra-dépikā]

(See endnotes for additional aparādha-çodhana-mantras<sup>iv</sup>.)

*hare kãñëa hare kãñëa kãñëa kãñëa hare hare  
hare rāma hare rāma rāma rāma hare hare*

### Endnotes

<sup>i</sup> Çré Guru praëäma

*oà ajiāna-timirāndhasya jiānāijana-çalākayā  
cakñur unmélitaà yena tasmai çré-gurave namaù*

I was born in the darkest ignorance, and my spiritual master opened my eyes with the torch of knowledge. I offer my respectful obeisances unto him.

<sup>ii</sup> One should bathe the Lord with water in which nicely scented flowers have been soaking for some time. [Caitanya-caritāmāta, Madhya 24.33, purport]

<sup>iii</sup> In India, seasons are divided into 6: winter, frost, spring, summer, rainy and autumn. Seasons change with every second full moon. In accordance with that system, there are some traditional, twelve seasonal scents one per month.

Winter	(Kesava): Heena (Narayana): Musk
Frost	(Madhava): Amber (Govinda): Kesar (saffron)
Spring	(Viñëu): Juhi (Madhusudana): Champaka
Summer	(Trivikrama): Khusa (Vamana): Kewara
Rainy	(Sridhara): Rose

Autumn (Hāsikesa): Kadamba  
(Padmanabha): Jasmine  
(Damodara): Agar

Other scents usable year round: Sandalwood, patchouli, night queen, mogra, bela.

<sup>iv</sup> Verses for requesting forgiveness for one's offenses (aparādha-  
çodhana-mantras)

*mantra-hénaà kriyā-hénaà bhakti-hénaà janārdana  
yat pūjitaà mayā deva paripūrēāà tad astu me*

O my Lord, O Janārdana, whatever little pūjā or worship that has been performed by me, although it is without devotion, without proper mantras, and without the proper performance, please let that become complete.

*yad-dattaà bhakti-mātrena patraà puñpaà phalaà jalam  
āveditaà nivedyan tu tad gāhēēānukampayā*

Whatever has been offered with devotion—the leaf, the flower, the water, the fruit, the food offering—please accept it out of Your causeless mercy.

*vidhi-hénaà mantra-hénaà yat kiīcid upapāditam  
kriyā-mantra-vihénaà vā tat sarvaà kñantum arhasi*

Whatever has happened without the proper chanting of the mantra, or without following the proper procedure, kindly forgive all that.

*ajiänäd athavä jiänäd açubhaà yan mayä kätam  
kñantum arhasi tat sarvaà däsyenaiva gähäna mäm  
sthitiù sevä gatir yäträ smâtiç cintä stutir vacaù  
bhüyät sarvätmanä viñeo madéyaà tvayi ceñöitam*

Whatever inauspicious things I have done out of ignorance or unknowingly, please forgive that, and accept me as Your insignificant servant. Let my normal condition be service, let my movement be holy pilgrimage, let my thought be remembrance of You, let my words be glorification of You. O Visnu, let my activities, with my whole mind, body and soul, be engaged in You.

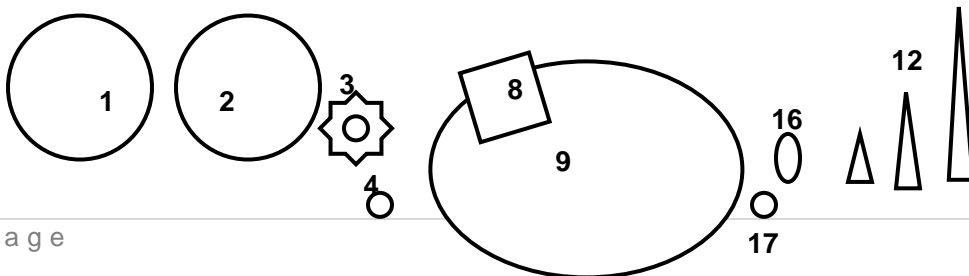
*aparädha-sahasräëi kriyante 'har-niñaà mayä  
däso 'ham iti mäà matvä kñamasva madhusudana*

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

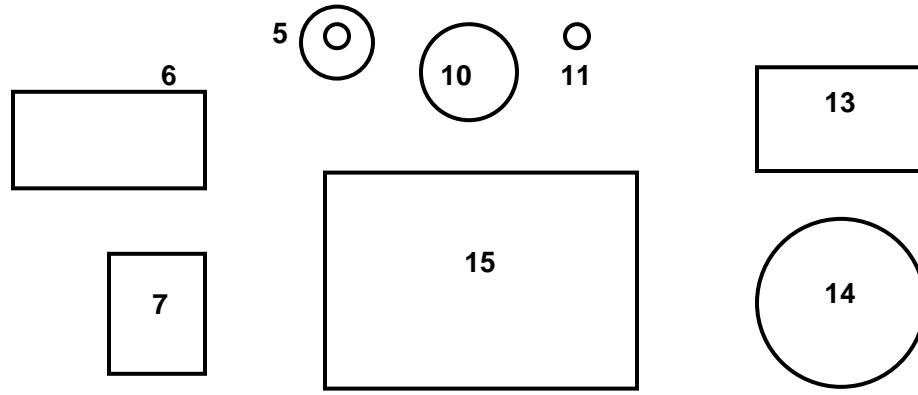
*pratijiä tava govinda na me bhaktaù praëaçyati  
iti saasmätya saasmätya präëän saidhärayämy aham*

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

## Appendix A

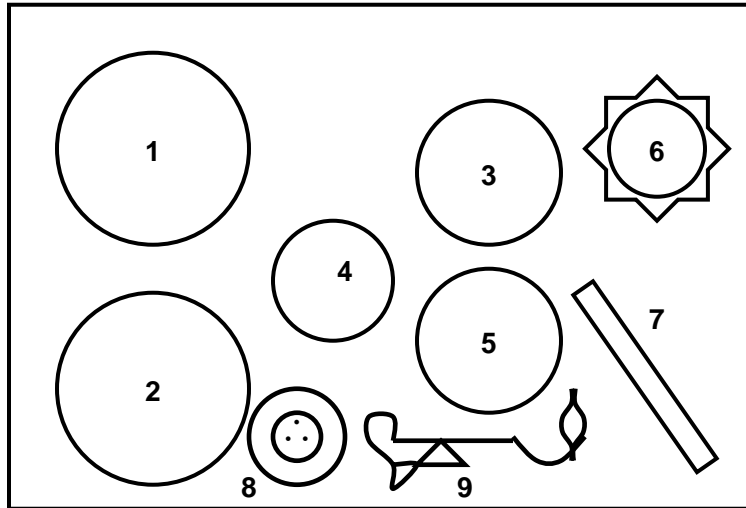






1. Plate with bhoga offering. Two bowls of sweets, two for the bananas, two uncut washed bananas, a knife, one small silver plate with mukha-väsam and one with tämbulam, a silver spoon and the cup with drinking water.
2. Silver plate has six silver bowls. One each for: milk, yogurt, ghee, honey, sugar water and madhuparka. Also a spoon.
3. Ghee lamp.
4. Incense
5. Bell on äsana
6. Steel plate for carrying Deity.
7. Jewellery box.
8. Siähäsana.
9. Table.
10. Visarjanéya-pätra.
11. Äcamana-pätra (for püjäri).
12. Conches are small to large, left to right. Padya, arghya and the bathing conch.
13. Tray with paraphernalia (see following diagram).
14. Snäna-pätra.
15. Äsana.
16. Go-mukha water pot.
17. Äcamana-pätra (for Deity).

## Tray with Paraphernalia



1. Tulasé leaves and maïjarés.
2. Flowers and petals, flower garlands.
3. Gopicandana.
4. Neem twig.
5. Candana
6. Bathing äsana.
7. Brush for cleaning the Lord.
8. Incense stick stand.
9. Ghee lamp stand.

## Required Paraphernalia

To avoid interrupting the worship, make sure you have the following items before beginning:

- Set silver trays up as listed above.
- On the bathing tray, visarjanéya-pätra, bell on a plate, ghee lamp, 4 sticks of incense in stand, 3 conches and stands (for pädyä, arghya and bathing), go-mukha water pot and kalash filled with water for bathing.
- Two stainless steel trays, one on top of the other with two large copper pätras, one with Tulasé (leaves and maïjarés) the other flowers and petals, small pätra with neem sticks for painting, 2 äcamana-pätras (for Deity and püjäri), the äsana and the ring for holding the Deity during bathing, the brush for cleaning the Lord, and a garland.
- Deity dress (dhoti and chädar).
- Jewellery box, gunja mäla, Jewellery, crown and peacock feather.
- Two towels, green and white, two handkerchiefs for covering bhoga and the cloth for holding the Lord.

## Appendix B

### Sipping water for purification (vaiñëava - äcamana)

Always perform äcamana before entering the Deity room to worship the Lord. Sit on a proper sitting place (äsana). (If there is no äsana, kneel with your right knee touching the floor and your left foot flat on the floor.)

With an äcamana-pätra filled with water clean both hands by sprinkling them with water, holding the äcamana 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-tértha).

- Chant *oà keçaväya namaù* and sip water from the brahma-tértha of your right hand.
- Chant *oà näräyaëäya namaù* and sip water from the brahma-tértha of your right hand.
- Chant *oà mädhaväya namaù* and sip water from the brahma-tértha of your right hand.
- Chant *oà govindäya namaù* and sprinkle water on your right hand.
- Chant *oà viñëave namaù* and sprinkle water on your left hand.
- Chant *oà madhusüdanäya namaù* and touch your right cheek with the fingers of your right hand.
- Chant *oà trivikramäya namaù* and touch your left cheek with the fingers of your right hand.
- Chant *oà vämanäya namaù* and wipe above your upper lip with the base of your right thumb.
- Chant *oà çréðharäya namaù* and wipe below your lower lip with the base of your right thumb.
- Chant *oà häñëekeçäya namaù* and sprinkle water on both hands.
- Chant *oà padmanäbhäya namaù* and sprinkle water on your feet.
- Chant *oä dämodaräya namaù* and sprinkle water on the top of your head.

While chanting the following mantras, perform the hand motions:

- Chant *oä väsudeväya namaù* and touch your upper and lower lips with the tips of the fingers of your right hand.
- Chant *oä saikarñäëäya namaù* and touch your right nostril with your right thumb and forefinger.
- Chant *oä pradyumnäya namaù* and touch your left nostril with your right thumb and forefinger.
- Chant *om aniruddhäya namaù* and touch your right eye with your right thumb and ring finger.
- Chant *oä puruñottamäya namaù* and touch your left eye with your right thumb and ring finger.
- Chant *om adhokñajäya namaù* and touch your right ear with your right thumb and forefinger.

- Chant *oà nâsiähäya namaù* and touch your left ear with your right thumb and forefinger.
- Chant *om acyutäya namaù* and touch your navel with your right thumb and little finger.
- Chant *oà janârdanäya namaù* and touch your heart with the palm of your right hand.
- Chant *oà upendräya namaù* and touch your head with all the finger tips of your right hand.
- Chant *oà haraye namaù* and touch your right upper arm with the fingertips of your left hand.
- Chant *oà kâñëäya namaù* and touch your left upper arm with the fingertips of your right hand.

Now chant the following mantra from the Åg Veda while showing the praëäma-mudrä (palms together in front of your heart):

(oà) *tad viñëou paramaà padaà  
sadä paçyanti sûrayaù  
divéva cakñur-ätatam  
tad vipräso vipanyavo  
jägávaà saù samindhate  
viñëor yat paramaà 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 Viñëu. Because those highly praiseworthy and spiritually awake brähmaëas can see that abode, they can also reveal it to others. [Åg Veda Saàhitä]

## Appendix C

### *Kâñëa-praëäma*

*oà namo viçva-rüpäya viçva-sthity-anta-hetave  
viçveçvaräya viçväya govindäya namo namaù*

Lord Brahmä, speaking to the great sages and saints, prayed to Lord Kâñëa as follows: I offer my huàble obeisances to Lord Kâñëa, 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 vijjäna-rüpäya paramänanda-rüpië  
kâñëäya gopé-näthäya govindäya namo namaù*

I offer my obeisances to Lord Kâñëa, who is the giver of pleasure to the cows, who is the Lord of the gopés and who is the embodiment of unlimited knowledge and the highest bliss.

*namaù kamala-neträya namaù kamala-mäline  
namaù kamala-näbhäya kamalä-pataye namaù*

I offer my obeisances to Kãñëa, 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 gopés, who are as beautiful as lotus flowers.

*barhäpéoäbhirämäya rämäyakuëöha-medhase  
ramä-mänasa-haäsäya govindäya namo namaù*

I offer my obeisances to Lord Govinda, who looks very beautiful wearing a peacock feather upon His head. His plenary expansion is Lord Rämacandra, His intelligence is eternal and ever-fresh, and He is the swan that swims in the mind of Lakñmé-devé.

*kaäsa-vaàça-vinäçäya keçi-cäëüra-ghätine  
vãñabha-dhvaja-vandyäya pärtha-särathaye namaù*

I offer my obeisances unto Kãñëa, who is the destroyer of the dynasties of demons headed by King Kaäsa. He is the slayer of the Keçi demon and the wrestler Cäëüra. He is offered prayers by Lord Çiva, whose chariot flag is marked with the insignia of Nandi, the bull, and He is the chariot driver of the son of Pãthä, Arjuna.

*veëu-vädana-çäläya gopäläyähi-mardine  
kälindé-küla-loläya lola-kuëöala-valgave*

I offer my obeisances to Kãñëa, who is accustomed to playing on a flute, who is the protector of the cows and the chastiser of the Käliya serpent. He is fond of wandering here and there on the banks of the Yamunä and He is beautified by wearing swinging earrings.

*ballavé-vadanämbhoja-mäline nãtya-çäline  
namaù praëata-päläya çré-kãñëäya namo namaù*

I offer my obeisances again and again unto Çré Kãñëa, who wears a garland of kisses from the lotus mouths of the gopés. He is conversant with the art of dancing and is the protector of the surrendered souls.

*namaù päpa-praëäçäya govardhana-dharäya ca  
pütanä-jévitäntäya tãëävartäsu-häriëe*

I offer my obeisances unto Lord Kãñëa, 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 Pütanä and He took away the life of the demon Tãëävarta.

*niñkalāya vimohāya çuddhāyāçuddha-vairiëe  
advitēyāya mahate çré-kāñëāya namo namaù*

I offer my huàble obeisances again and again unto the great Lord Kāñëa, who is beyond the illusion of Māyā and from whom that illusion comes. He is the supreme pure, the enemy of the demons and is one without a second.

*praséda paramānanda praséda parameçvara  
ādhi-vyādhi-bhujäigena dañöaà mām uddhara prabhu*

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.

*çré-kāñëa rukmiëé-kānta gopé-jana-manohara  
saàsāra-sāgare magnaà mām uddhara jagad-guro*

O Lord Kāñëa, O lover of Rukmiëé, O attractor of the minds of the gopés, please uplift me, for I am immersed in the ocean of birth and death, O spiritual preceptor of the universe.

*keçava kleça-haraëa nārāyaëa janārdana  
govinda paramānanda mää samuddhara mādharma*

O Lord Keçava, 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.

*saäsära-sägarän nätha putra-mitra-gähäiganät  
goptärau me yuväm eva prapanna-bhaya-bhaijanau*

O Rādhā-Kāñēa, 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 'haà mamāsti yat kiīcid iha loke paratra ca  
tat sarvaà bhavato 'dyaiva caraēēnu 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 aparādhānām ālayas tyakta-sādhanau  
agatiç ca tato nāthau bhavantau me parā gatiù*

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.

*tavāsmi rādhikā nätha karmaēā manasā girā  
kāñēa-kānte tavaivāsmi yuväm eva gatir mama  
çaraēāà vāà prapanno 'smi karuēā-nikarākarau  
prasādaà kuru dāsyaà bho mayi duñōe 'parādhini*

I am Yours, O Lord of Çrématé Rādhārāēē, as are my actions, mind, and words. O Çrématé Rādhārāēē, lover of Çré Kāñēa, I belong to You alone. O Rādhā and Kāñēa, 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.

#### Vijiāpti-paīcaka

*mat-samo nāsti pāpātmā nāparādhē ca kaçcana  
parihāre 'pi lajjā me kiā bruve puruñottama  
yuvatēnāà yathā yūni yūnām ca yuvatau yathā  
mano 'bhiramate tadvan mano me ramatāà tvayi*

O Puruñottama, 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.

*bhūmau skhalita-pādānāà bhūmir evāvalambanam  
tvayi jātāparādhānāà tvam eva çaraēāà prabhu*

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 rādhe prārthaye tvām ahaà sadā  
tvadēyam iti jānātu govindo mää tvayā saha*

O Çrématé Rādhārāēē, beloved of Lord Govinda, this is my request: may You and Lord Govinda consider me one of Your assistants.

*rādhe vāndāvanādhēce karuēāmāta-vāhini  
kāpayā nija-pādābja-dāsyāà mahyāà pradéyatām*

O Çrématé Rādhārāéé, O queen of Vāndāvāna, 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.