



Sri Sri Radha Kunjabihari Deity Worship manual

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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:

Hearing Srimad-Bhagavatam.

Association with advanced devotees.

Living in sacred place, such as Mathura.

Chanting the holy name of the Lord.

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-caritamṛta, *Madhya-līlā*, 22.133, quoting *Bhakti-rasamṛta-sindhu*)

The Lord is present in His Deity Form;

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

'sraddha visesatah pfatih 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 *arca-vigraha* form so that the conditioned soul can see Him and worship Him. By worshipping the *arca-vigraha* , the conditioned souls 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 *arca-vigraha* is not idol worship. The *arca-vigraha* is an incarnation of the Lord in a form appreciable by a devotee. Therefore devotees engage in the temple in the service of the Lord as *arca-vigraha* 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 Visnu 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 diksha*, also known as *panca-samskara*, which consists of taking a *Vaisnava* name, wearing *Vaisnava* tilaka, wearing *Vaisnava* symbols, receiving *Vaisnava mantras* (secret *mantras* concerning Visnu 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 *pancaratrika-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 *pujaris* 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 *pujaris* are Krsna-conscious and dutiful, the Deity worship becomes a most potent form of preaching Krsna consciousness. As Srila Prabhupada wrote in a letter:

"So many people are coming to the New Delhi Temple because of the nice Deity worship. This is very good. Keep the standard of Deity worship very nicely."
[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.

Contackious 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 *pujarl* 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] Aspects of deity worship

Regarding your questions about *pujari*, *pujari* means who will always be with the Deities. That is *pujari*. SPL Kulashekhara dec 8, 1969

The deity is the Master, the pujari is His servant, that's all. SPL Himavati 26 dec 1971

Many think of Deity worship as offering an arati to the Lord. BUT it's only a small part of the whole! 90% of Deity worship actually happens behind closed curtains! Thus, technically, worship of the Lord has many aspects:

**** One, *Abhigamana* (approaching the temple)**

- All preliminary activities are part of abhigamana. Bathing, donning fresh cloth, ornamenting the body with tilaka, harinama, tulasi beads etc, cleaning the temple, removal of nirmalya and decorating the temple.
- Generally all activities performed up to and including the early-morning mangala-arati are considered as abhigamana

**** Two, *Upadana* (gathering articles for worship)**

- Gathering flowers that are suitable for worship, suitable food-stuffs, tulasi leaves, preparing cooked foods and selecting proper paraphernalia for the worship.
- More broadly, it refers to collecting funds to worship the Deity or to help maintain the Lord's temple!

**** Three, *Yoga* (fixed in one's spiritual identity)**

- The process of cleansing the body of the material conception and assuming a spiritual body fit for the service of the Lord by chanting mantras, bhuta shuddi (identifying oneself as the servant of the servant of the Supreme Lord Shri Krishna.
- The worshiper further prepares his consciousness by worshiping guru and gauranga before performing worship of Krishna. Dhyana and manasa puja are also part of yoga.

**** Four, *Ijya* (actual, physical worship of the Lord)**

- This refers to actual offering of sixty-four items of worship or upacharas to the Supreme Personality of Godhead.
- These sixty-four items are broadly classified into seven groups and they are:
- Mantrasana
 - Snanasana
 - Alankarasana
 - Yatrasana
 - Bhogasana
 - Paryankasana
 - Sayanasana

**** Five, *Svadhyaya* (study and follow of sastra)**

- This refers to reading and hearing about the glorification of the Supreme Personality of Godhead on a regular basis.
- If we will not regularly chant, read and hear, then 'vigraha' will become 'galagraha'.
- Enthusiasm for serving the deities is sustained only when one is fixed in 'svadhyaya'.

2. Some general etiquettes for deity worship!!

I have always instructed that the standard of arcana worship must be kept very high, because this will insure that every other temple activity will also flourish.

SPL to Himavati, Delhi, 17 November, 1971.

1. The ideal dress code for deity services include non-stitched, fresh & dried up dhoti, uttari & kroupin. (NO WET CLOTHS ARE ALLOWED). If you are travelling from home on a hot day it's best to take bath after reaching the temple and put on fresh tilak & cloths. Tilaks should be visible & put properly on 12 parts of the body.
2. Most basic physical cleanliness standards for deity services include properly cut nails(GROWN UP NAIL ON ANY FINGER IS NOT ALLOWED), clean arm pits, proper bath with soap, no blood or pus coming from any part of the body due to injury, etc, NO COLD, COUGH, SNEEZING, etc, no plaster/dressing on body, no sweating.
3. It is also advisable to change your Brahmin thread before entering the altar, if there is any chance of its being contaminated previously.
4. Always perform complete Achaman by sitting on an Asana, wash your feet thoroughly and pay obeisances to spiritual master before entering the altar for any service. Also, MOP the place where you have performed Achamana.
5. After entering the altar, draw the attention of your spiritual master by placing flowers before him while chanting *esa puspanjali* 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:

श्री गुरो परमानंद प्रेमानंद फलप्रदा ।
व्रजानंद प्रदानंद सेवयां मां नियोजय ॥

6. Always purify hands before touching the deities. **Never touch the deities directly after touching the floor or any part of the body or your dress. One hand should be used to support the base and the other hand should hold the arm of the deity while shifting them to any place.**
7. Hands must be properly washed in the back up kitchen after brooming or mopping the altar.
8. Always avoid speaking when there are deities or Lord's paraphernalia like Arti plate, dresses, jewellery, etc or Bhoga plate in front of you since it may get contaminated. Handle Lord's paraphernalia very carefully & gently.

9. Never use your feet for moving/shifting the Asana at anytime, anywhere because it is a representative of Lord Balarama and it is an offence to move it using our feet.

3. Sipping Water for Purification (vaiṣṇava-ācamana)

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

With an ācamana-pātra filled with water clean both hands by sprinkling them with water; holding the ācamana 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 brāhma-tīrtha).

The procedure for basic ācamana consists of the first three steps below. If time and circumstances permit, you may perform the complete ācamana:

- Chant **om keśavāya namaḥ** and sip water from the brāhma-tīrtha of your right hand.
- Chant **om nārāyaṇāya namaḥ** and sip water from the brāhma-tīrtha of your right hand.
- Chant **om mādhavāya namaḥ** and sip water from the brāhma-tīrtha of your right hand.
- Chant **om govindāya namaḥ** and sprinkle water on your right hand.
- Chant **om viṣṇave namaḥ** and sprinkle water on your left hand.
- Chant **om madhusūdanāya namaḥ** and touch your right cheek with the fingers of your right hand.
- Chant **om trivikramāya namaḥ** and touch your left cheek with the fingers of your right hand.
- Chant **om vāmanāya namaḥ** and wipe above your upper lip with the base of your right thumb.
- Chant **om śrīdhārāya namaḥ** and wipe below your lower lip with the base of your right thumb.
- Chant **om hṛṣīkeśāya namaḥ** and sprinkle water on both hands.
- Chant **om padmanābhāya namaḥ** and sprinkle water on your feet.

- Chant **om dāmodarāya namaḥ** and sprinkle water on the top of your head.

While chanting the following mantras, perform the hand motions:

- Chant **om vāsudevāya namaḥ** and touch your upper and lower lips with the tips of the fingers of your right hand.
- Chant **om sankarsanaya namaḥ** and touch your right nostril with your right thumb and middle finger.
- Chant **om pradyumnāya namaḥ** and touch your left nostril with your right thumb and middle finger.
- Chant **om aniruddhāya namaḥ** and touch your right eye with your right thumb and ring finger.
- Chant **om puruṣottamāya namaḥ** and touch your left eye with your right thumb and ring finger.
- Chant **om adhokṣajāya namaḥ** and touch your right ear with your right thumb and forefinger.
- Chant **om nṛsiṃhāya namaḥ** and touch your left ear with your right thumb and forefinger.
- Chant **om acyutāya namaḥ** and touch your navel with your right thumb and little finger.
- Chant **om janārdanāya namaḥ** and touch your heart with the palm of your right hand.
- Chant **om upendrāya namaḥ** and touch your head with all the finger tips of your right hand.
- Chant **om haraye namaḥ** and touch your right upper arm with the fingertips of your left hand.
- Chant **om kṛṣṇāya namaḥ** and touch your left upper arm with the fingertips of your right hand.

Now chant the following mantra from the Ṛg Veda while showing the praṇāma-mudrā (palms together in front of your heart):

ॐ तद् विष्णो परमं पदं ।
सदा पश्यन्ति सूरयः
दिविवा चक्षुः आततम् ।
तद् विप्रासो विपन्यवो
जागृवांशः सस्समिन्धते ।
विष्णोः यत् परमं पदम् ॥

Just as those with ordinary vision see the sun's rays in the sky, so the wise and learned devotees always see the supreme abode of Lord Viṣṇu. Because those highly praiseworthy and spiritually awake brāhmaṇas can see that abode, they can also reveal it to others. [R̥g Veda Saṁhitā]

4. Purification before Entering the Deity Room:

(Altar) (for night dressing or other services)

Sit on an *asana* and perform *ācamana* (see *vaiṣṇava ācamana*) and purify your feet by washing in the foot washing area.

Offer obeisance's to your spiritual master, saying his *praṇāma* prayers and requesting his blessings to perform the day's activities:

nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate [spiritual master's name] iti nāmine

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

nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate bhaktivedanta svamin iti nāmine

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

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

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

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

1) Chant **eṣa puṣpāñjaliḥ** and the *guru-mūla-mantra*, and draw your spiritual master's attention by offering a few flower petals to his feet, Then, meditating on your spiritual master's service to the previous *acaryas*, show the *praṇāma-mudra* (joined palms) and chant:

श्री गुरो परमानंद प्रेमानंद फलप्रदा ।
ब्रजानंद प्रदानंद सेवयां मां नियोजय ॥

My dear spiritual master, who give the fruit of the highest bliss-the bliss of love of Godhead-please engage me in the blissful service of Śrī Kṛṣṇa, who bestows bliss upon the land of Vraja. Keep asana for Guru and Param Guru.

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

I offer my obeisances to Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsa and all others in the line of devotion.

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma 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-Vrindavancandra,

Sri Sri Jagannātha, Baladeva, Subhadra mai ,

Sri Sri Gaur-Nitai ki jaya


5. Mula Mantras:

- | | | |
|----|---------------|-----------------------------------|
| 1 | Krsna | klm krsnaya namah |
| 2 | Radha | srin ram radhikayai svaha |
| 3 | Radha & Krsna | srin klm radha-krsnabhyam namah |
| 4 | Jagannatha | Klm Krsnaya namah |
| 5 | Balarama | Klm Baladevaya namah |
| 6 | Subhadra | Srin Subhadrayai namah |
| 7 | Sri Sudarsana | Om sudarsanaya namah |
| 8 | Lord Caitanya | klm gauraya namah |
| 9 | Nityananda | klm devi-jahnava vallabhaya namah |
| 10 | Param Guru | aim parama-gurave namah |
| 11 | Guru | aim gurave namah |
| 12 | Nrsimha Deva | Klm nrsimhaya namah |
| 13 | Tulasi Devi | om tulasyai namah |

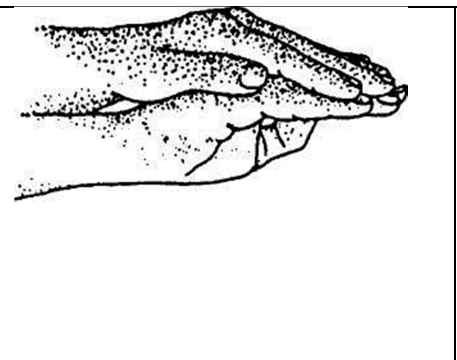
6. Mudras:

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

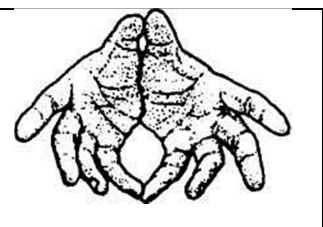
1) Ankusa-mudra:

	<p>This <i>mudra</i> represents a goad for controlling the invoking {<i>mantra</i>}) 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.</p>
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2) Bijaksara-mudra:

	<p>Use the bijaksara-mudra when invoking <i>bija</i> syllables, <i>mula-mantra</i>, or <i>Gayatri mantras</i> 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 <i>mantras</i> on the joints of the fingers of the right hand, as when chanting <i>Gayatri</i></p>
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3) Asana-mudra:

	<p>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.</p>
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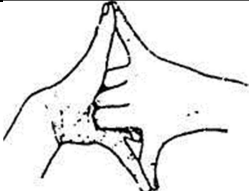
4) Naivedya-mudra:

	<p>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.</p>
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5) Cakra - mudra :

	<p>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.</p>
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6) Galani-mudra :

	<p>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.</p>
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7) Dhenu-mudra :

	<p>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</p>
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8) Matsya-mudra :

	<p>Matsya-mudra protects paraphernalia from contamination by covering it. With your left palm on the / back of your right hand, move your thumbs in a forward circular "swimming" motion once or twice over the item being protected.</p>
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7. Etiquettes for preparing Bhoga Plate for Their Lordships.

1. Pujaris should come to the back up kitchen well in time so that have sufficient time to graciously prepare the bhoga plates to be offered to Their Lordships. If the bhoga items are not there, pujaris can bring them up from the kitchen below. All items should always be covered while bringing them in the back up kitchen.
2. Do complete Achamana and wash hands and dry them up before starting making plates. If while filling in the items, you touch any part of the body or your cloths or floor/platform, etc, immediately do achamana/wash hands before continuing to make the plate.
3. Before beginning to fill in the bohga items in plates, kindly check that the plates, glasses, bowls, spoon, transferring spoons, etc are all clean and that there is no dust on them. Also, they should not be wet. They should be dried up using an appropriate clot.
4. DO NOT TALK ON MOBILE/SPEAK/COUGH/YAWN/SNEEZE WHILE making the Bhoga plate. This will contaminate the bhoga items.
5. The items should not be too hot while filling in the bowls else the inside coating becomes blackish. Also, it is not proper to offer too hot items to Their Lordships.
6. While filling in the bowls, be cautious to see that the items should not fall or overflow on the outer side of the bowls.
7. No item should fall or flow in the plate of the Lord. If something falls, it should be wiped using a cloth so that the plate is perfectly clean.
8. Sweet items should be together on the left side w.r.t to the pooris while sabjis, soups, etc should be on the right side. Items on all plates should be arranged in a similar fashion.
9. Pooris/chapattis, etc should not be hanging outside the plate or touching the floor. They can be folded & kept completely inside the plate.
10. Ideally the plates and the Bhoga items should not be visible to anyone except the cook and the pujari to see else it may become contaminated.

8. Offering Food (bhoga-arpana)

This is a standard procedure for offering food to the Deity that may be used for various offerings during the day. Make sure the following items are present on the altar table,

- 1) a small bell on a plate;
- 2) a *pañca-pātra* containing *samānya-arghya* water;
- 3) a covered *kalaśa* with water
- 4) a blowing conchshell on stand.

(A) Required Paraphernalia:

Make sure the following items are present:

a water-pot with a spout and cover, filled with *samānya arghya* water;

padya (*samānya-arghya* water)

ācamanīyam water (clove water)

a *visarjanīya-pātra* (throw-out) pot;

flower petals

tulasī leaves;

some arrangement for supporting the *bhoga* plates - preferably low tables (choikis, 3 nos., one for each set of Deities);

asana for the spiritual master and Deities (3 nos., one for each set of Deities);

the *bhoga* offerings in plates (3 nos.);

(B) Preliminary Activities:

Outside the Deity room (altar), perform *acamana* and offer obeisance's to your spiritual master and the Deities while saying *pranama* prayers.

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

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 Rddha Kunjabihari, Sri Sri Gaur-Nitai ki jai.*)

Close the curtain if not closed.

Keep the spiritual master's photograph on the altar if not there.

Clean the offering area and put the Asanas and Bhoga tables in place.

Chant **eṣa puṣpāñjaliḥ** and the *guru-mūla-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:

*śrī-guro paramānanda premānanda phala-prada
vrajānanda-pradānanda-sevāyām mā niyojaya*

My dear spiritual master, who give the fruit of the highest bliss-the bliss of love of Godhead-please engage me in the blissful service of Śrī Kṛṣṇa, who bestows bliss upon the land of Vraja. 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 **etat padyam** and the *mula-mantra* for the *Guru* and offer *padyam*.

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

Similarly, offer *puṣpāñjaliḥ*, *asana*, *padyam*, *acamaniyam* for *Param Guru*, (Sri Prabhupada)

(C) Purifying the Bhoga:

Remove the flute of small *Kṛṣṇa* Deity

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)

Chant **om astraya phat** once for each plate. (Before doing *proksana*, see that your hands are washed and cleaned)

Show Mudras 1) *Cakra Mudra* 2) *Dhenu Mudra* 3. *Galani Mudra* 4) *Matsya mudra*

Next, while showing the *bijaksara-mudra* chant the *mula-mantra* eight times for each Deity over the appropriate plate. Over each plate, hold your left hand over your right (palms down) and count the recitations of the *mula-mantra* with the fingers of your right hand, as if chanting *Gayatri*.

(The following *mūla-mantras* should be chanted) :

- (i) Guru's plate- *aim gurave namah*
- (ii) Sri Caitanya and Nityananda's plate -- *klim gauraya namah*
- (iii) Radha Kunjabihari's plate -- *srimklim radha-krsnabhyam namah*

Place *Tulasī* leaves on each preparation, except spiritual master's plate, (for *balya-bhoga* offering, you may put *tulasī* leaves outside the Deity room.)

(D) Inviting the Lord to Take His Meal:

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

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

Starting with Lord *Nityānanda*, Lord *Caitanya*, *Śrīmatī Rādhārāṇī* and Lord *Kunjabihari*

2) While chanting **idam asanam** and the *mula-mantra* of the Deity, offer them *asanas* by making hand gesture (*asana mudra*).

3) Ringing a bell with your left hand, offer both *padya* and *ācamana* to the Deity, starting with Lord *Nityānanda*, Lord *Caitanya*, *Śrīmatī Rādhārāṇī* and progressing to Lord *Kunjabihari*. While doing this chant:

etat padyam and the *mula-mantra* for the Deity;

idam acamaniyam and the *mula-mantra* for the Deity;

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

4) Repeat steps 2 and 3 for each Deity and then proceed to next Deity in sequence beginning with, with Lord *Nityānanda*, Lord *Caitanya*, *Śrīmatī Rādhārāṇī* and progressing to *Lord Kunjabihari*

(E) Offering the Bhoga

1) With a hand gesture offer the *bhoga* to the Deity, starting with Lord *Kunjabihari*, *Śrīmatī Rādhārāṇī*, Lord *Caitanya*, Lord *Nityānanda* and then to *Param guru* and *Guru*, showing the plates and chanting:

idam naivedyam and the *mūla-mantra* for each deity

idam paniyam and the *mūla-mantra* for each Deity.

2) While ringing a bell sitting on an asana and one by one chant the following pranama prayers (*Guru-praṇāma*, *Param Guru-praṇāma*, *Gauranga-praṇāma*, *Krishna-praṇāma*) three times each:(Chant the *praṇāma* prayers to your spiritual master three times each begging permission to assist him in serving the Deities:)

Offer obeisance's to your spiritual master, saying his *praṇāma* prayers and requesting his blessings to perform the day's activities:

nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate [spiritual master's name] iti nāmine

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

(Chant the following prayers three times to param-guru:)

nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedanta svamin iti nāmine

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

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

Our respectful obeisances are unto you, O spiritual master, servant of Bhaktisiddhānta Sarasvatī Gosvāmī. You are kindly preaching the message of Lord Caitanyadeva 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 mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ*

“O most munificent incarnation! You are Kṛṣṇa Himself appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden color of Śrīmatī Rādhārāṇī, and You are widely distributing pure love of Kṛṣṇa. We offer our respectful obeisances unto You. [C.c, Madhya, 19.53]

(Chant the following prayer three times, offering respect to Lord Kṛṣṇa:)

*namo brahmaṇya-devāya
go-brāhmaṇa-hitāya ca
jagad-dhitāya kṛṣṇāya
govindāya namo namaḥ*

'Let me offer my respectful obeisance's unto Lord Kṛṣṇa, 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 obeisance's to the Personality of Godhead, known as Kṛṣṇa and Govinda.'
(Visnu-purana)

3) Leave the Deity room and chant the *Gāyatrī* 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 arte* song by *Srila Bhaktivinoda Thakura.*, especially during the noon and evening offering.

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 *balya-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 *asana* and ringing a bell with your left hand, offer water. Begin with the Lord Vrindavancandra, *Śrīmatī Rādhārāṇī*, *Lord Caitanya*, *Lord Nityānanda*, and then to *Param Guru* and *Guru*. Repeat the following four steps for each Deity in sequence as mentioned above:

1) **idam hasta-mukha-prakṣālanam** and the *mūla-mantra* for the Deity and offer water (from spouted water pot) for cleaning hands and face;

2) *etatpadyam* and the *mūla-mantra* for the Deity;

3) **idam punar acamaniyam** and the *mūla-mantra* for the Deity.

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

idam āsanam and the *mūla-mantra* for each Deity.

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

Replace the flute of small Kṛṣṇa .

Open the curtain for performing the *arati*.

Note: Offering is to be made only to the installed Deities and not to the pictures and *Tulasī devi*.

9. Offering Food (bhoga-arpana) Steps in Short

Wash legs, 24 Achamana.

Offer flower to guru and offer obeisances OUTSIDE THE ALTAR.

(A) Required Paraphernalia:

Hasta much prakshalan patra, padya (samānya-arghya water), ācamanīyam water (clove water), a visarjanīya-pātra (throw-out) pot, 6 flowers, tulasī leaves

(B) Preliminary Activities:

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

Clean the offering area and put the Asanas and Bhoga tables in place.

Chant *esa puṣpāñjaliḥ* and the *guru-mūla-mantra*, offer flower to his feet

Then chant *idam asanam* and the *guru-mula-mantra*, (show *asana mudra*).

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

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

Similarly, offer *puṣpāñjaliḥ*, *asana*, *padyam*, *acamaniyam* for Param Guru, (Srila Prabhupada)

Put the plates in front of Lord's asan.

Chant *om astraya phat* once for each plate.

Show Mudras 1) *Cakra Mudra* 2) *Dhenu Mudra* 3. *Galani Mudra* 4) *Matsya mudra*

Next, while showing the *bijaksara-mudra* chant the *mula-mantra* eight times for each Deity over the appropriate plate.

Remove the flute of small Kṛṣṇa Deity.

(The following *mūla-mantras* should be chanted) :

(i) Guru's plate- *aim gurave namah*

(ii) Sri Caitanya and Nityananda's plate -- *klim gauraya namah*

(iii) Radha Kunjabihari's plate -- *srimklim radha-kṛṣṇabhyam namah*

Place *Tulasī* leaves on each preparation, except spiritual master's plate,

(C) Inviting the Lord to Take His Meal:

1) *esa puṣpāñjaliḥ* and the *mula-mantra* of the Deity.

Starting with Lord *Nityānanda*, Lord *Caitanya*, *Śrīmatī Rādhārāṇī* and Lord *Kunjabihari*

2) *idam asanam* (*asana mudra*).

3) *etat padyam* and the *mula-mantra* for the Deity;

4) *idam acamaniyam* and the *mula-mantra* for the Deity;

5) Repeat steps 2-5 for Lord *Nityānanda*, Lord *Caitanya*, *Śrīmatī Rādhārāṇī* and Lord *Kunjabihari*

(D) Offering the Bhoga

1) *idam naivedyam* and the *mūla-mantra* for each deity

idam paniyam and the *mūla-mantra* for each Deity.

Lord *Kunjabihari*, *Śrīmatī Rādhārāṇī*, Lord *Caitanya*, Lord *Nityānanda* and then to *Param guru* and *Guru*

2) *Guru-praṇāma*, *Param Guru-praṇāma*, *Gauranga-praṇāma*, *Krishna-praṇāma* three times each

3) Chant the *Gāyatrī* mantras.

(E) After the Lord's meal:

1) Lord Kuṇjabihari , Śrīmatī Rādhārāṇī, Lord Caitanya, Lord Nityānanda, and then to Param Guru and Guru. Repeat the following four steps for each Deity in sequence as mentioned above:

1) **idam hasta-mukha-prakṣālanam** and the *mūla-mantra* for the Deity

2) **etatpadyam** and the *mūla-mantra* for the Deity;

3) **idam punar acamaniyam** and the *mūla-mantra* for the Deity.

4) **idam āsanam** and the *mūla-mantra* for each Deity.

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

Replace the flute of small Kṛṣṇa .

10.Āratī CEREMONY

(A) Required paraphernalia:

Make sure the following items are present on the altar table.

- 1) a small bell on a plate;
- 2) a *pañca-pātra* containing *samānya-arghya* water;
- 3) a covered *kalaśa* with water
- 4) a blowing conchshell on stand.

A receptacle to catch the water from rinsing the conch (just outside the Deity room in the temple hall or side room)

A clock easily visible for pujari.

(In addition for full Āratī :)

- 1) a small lamp (*eka-dipa*) for lighting incense sticks & ghee lamps
- 2) a camphor lamp with one ghee wick (for *raja-bhoga arati*);
- 3) a ghee lamp with five wicks (on Sunday feast and festival days, you may use ghee lamp with 15 no. of wicks);
- 4) an *arghya* conch for *arghya* water, with a stand;
- 5) a water pot, filled with *samānya –arghya* water (this is for the *arghya* water to be offered in the conch);
- 6) a handkerchief (cotton or silk);
- 7) flowers on a plate;
- 8) a *cāmara*;
- 9) a peacock fan (only in warm weather);

(For dhūpa-āratī)

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

(B) Preliminary Activities for Āratī :

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

- 1) *Pujari* can light small ghee lamp for lighting the incense sticks and ghee lamps.
- 2) Prior to blowing the conchshell *pujari* should light the incense sticks.
- 3) Play the CD/DVD if there is no kirtan by the devotees in the temple hall.
- 4) Come to the *asana* from where the *arati* is to be performed. Purify the hands.

(C) Requesting the Lord to Accept the *Āratī* :

Pujari should purify the hands first and then conchshell by sprinkling *acamana* water and blow three times and then again purify the conchshell and place it over the stand horizontally.

Pujari should purify hands and then the bell by sprinkling *acamana* water and then ringing bell in left hand, *pujari* should open the curtain 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-patra*. 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 *asana* 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 circle 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 *Kunjabihari*, 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 Kunjabihari

Śrīmatī Rādhārāṇī

Sri Caitanya Mahāprabhu

Sri Nityānanda Prabhu

Sri Nrsimhadeva, (3 circles only)

Tulasī Maharani, (3 circles only)

Sri Param-guru

Sri Guru.

No separate *arati* is to be offered to Sri Vijay *murtis*. While offering the *arati* to big deities of Śrīmatī Rādhārāṇī and Sri Kunjabiahri, the small Deity is also to be offered the *arati* simultaneously.

Arati paraphernalia should be offered gracefully, in a meditative mood. But do not be either too slow or too fast, and do not perform it in a showy manner, but as a humble servant of your spiritual master and the assembled *Vaisnavas*—stand to the left of the altar (as viewed from the temple room)--not hidden entirely from the view but also not distracting by your presence.

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 *camara* and fan, by moving them in clockwise circles while ringing a bell with your left hand (above waist level), fixing your attention on the Deities.

1) **Incense**: Offer seven circles around the whole body of the Lord. Chant the *Upacara mantra*:

esa dhupah and the *mūla-mantra* for each Deity.

2) **Camphor**: (Only for raja-bhoga aratī) Same as ghee lamp. Chant the *Upacara mantra*:

esa dipah and the *mūla-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*:

eṣa dipah and the *mula-mantra* for each Deity.

4) **Arghya in a conch:** Offer three circles to the Lord's head and seven circles to whole body of the Lord. Then pour a small amount of the offered *arghya* into the *visarjaniya-patra* (small throw-out pot) before proceeding to offer *arghya* to the next personality. {*Arati arghya* : plain or scented *samanya arghya* water). Chant the *Upacara mantras*:

idam 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*:

Etani puspani and the *mula-mantra* for each Deity. (*idam puspam*, if offering single lower)

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 *arāti*. 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:

Incense, *arghya*, cloth and flowers could be offered with fewer circles if time is short. The main item of the arati ceremony is the lamp for which sastra gives

specific number of circles. In general, the exact number of circles for offering a given item is not considered critical.

For Guru Maharaja and installed Deities, full *arāti* has to be performed.

Lord *Nrsimhadev* and *Tulasī*, three circles of *arāti* are offered around the whole body.

For the assembled *Vaisnavas* (in temple hall), three circles of *arāti* are offered around the whole body.

(G) Completing the Arati:

Full *arātis*, including fanning and blowing of the conch before and after the *arāti*, may last up to twenty-five minutes. The duration of short *arātis* (in which incense, flowers, *camara* and fan are offered) is ten minutes.

After completing the *arāti*, blow the conch three times, as at the beginning of the *arāti*. Then distribute the *arghya* to the assembled devotees. Then offer *premadhvani mantras* if the *kirtan* leader or another devotee in the temple does not chant them.

Next remove the *arāti* paraphernalia from the Deity room, clean the area and articles, and at last offer *dandavat-prandmas* (prostrated obeisance's) outside the Deity room.

Conch is rinsed in a pot outside the Deity room.

After all *arātis*, the photograph of the spiritual master is kept on the platform by the side of the altar.

Note:

(A) Mangala-arati (At 4.30 AM):

For 25 minutes, even if the *kirtan* is extended.

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

After *Mangala-arati*, during the *Nrsirhha* prayers, offer scented cotton on flower towards nose to smell to each Deity. (idam sugandha tailam and *mula-mantra*).

Srimati Tulasi-devI is given outside.

Pujarl should clean the altar.

After book distribution score reading is over, at that time curtain is closed.

(B) *Darsana-arati* (at 7.30 AM):

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 darpan & Rādhā Kṛṣṇa mūla-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.

Before opening curtain, put on all lights.

Light the incense sticks.

When the curtain is opened, at that time *GOVINDAM ADI PURUSAM* is played, (opening the curtain and the playing of the CD/DVD should be simultaneous).

One assistant *pujari* should show mirror, offer scented cotton on flower and then offer the *camara*.

Conch is not blown till *GOVINDAM ADI PURUSAM* is completed.

One should offer water glasses to all Deities before curtain opens.

(C) *Mangal- bhoga arati* (at 08.30 AM):

Srila Prabhupada CD/DVD is started before curtain is opened.

Perform for ten minutes.

After the *arāti* is completed tape and big Halogens and focus are put off. Only spot lights and tube lights are kept on.

(D) Raja-Bhoga Arāti (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 Festival day. It is given outside with proper cover to proper devotee who knows how to give it to everyone. 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. 3) Lasts for 25 minutes.

(E) Vaikalika Bhoga arāti (at 4.30 PM):

same as *mangal-bhoga arāti* at 8.30 AM.

(F) Sandhya Arati (at 6.45 PM):

For 25 minutes.

Note: Praṇāma is the concluding activity of puja. *Praṇāma* is generally done after all activities like cleaning the altar is done. It is done outside the altar.

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

11.IMPORTANT GUIDELINES FOR DEVOTEES PERFORMING ARATI FOR THEIR LORDSHIPS

@ Sri Sri Radha Kunjabihari Mandir, ISKCON Pune

1. General Instructions for all artis:

- a. All the items required for the Arati must be checked while bringing the plates from the back up kitchen.
- b. **Guru Maharaj picture should be kept at the Arti table and NOT at Altar. GBC Rule ideally forbids one to keep Guru's picture at the altar.**
- c. Offer a flower to Guru Maharaj and chant the prayers seeking his blessings and mercy for performing the services.
- d. Lit the single wick kept on the stand before opening the curtains/door. If time permits, incense sticks can be lit also.
- e. Now put on the curtains and open the wooden doors very carefully so as not to stretch the curtains, etc.
- f. When there is a program going on in TEMPEL HALL, then COUNCHSHELL MUST BE BLOWN 3 TIMES SIMPLY with the HAND or VERY SOFTLY to avoid distraction for the audience.
- g. After offering items to Guru, all items must be offered to vaishnavas in the temple hall 3 TIMES.
- h. After completion of Arati, the altar should be carefully mopped. Also, remove any pins, glue tack lying on the altar.
- i. The asana should be kept by the side of the table with hand. WE SHOULD NOT PUSH THE ASANA WITH OUR FEET at any point of time.
- j. At the completion of Arati, the bell should be kept at the end of table towards the Altar with Hanumanji facing the visitors and the Achaman pot should be kept to the left of bell.

2. Specific Instructions for Mangal Arti:

- a. Pujaris should report by 4:20 AM and be ready by 4:25 AM after performing Achamana, washing their feet and paying obeisances.
- b. At 4:25 AM, they should enter the altar along with the waking up seva devotees and should open the doors of the altar after putting up the curtains.
- c. Take the couchshell, the water pots inside the altar and put the visarjan pots(to wash the couchshells before and after blowing them) at their respective positions outside the altar door.
- d. After Lord Nrsimha Arti, Tulasi Maharani worshipping plates should be given.

- e. After closing the altar, pujari should bring a tray and collect all the drinking water glasses, flowers and Tulasi leaves from all the altars. All other photo frames should also be shifted to the designated place and SP deity should be shifted to the table.

No. of times Arti is to be offered to different deities:

		Ghee lamp	Argyam	Incense, flowers, vastram, camara, fan
PERMISSION	Guru	3	3	3
	Param Guru	1	1	1
	Lord Nityanand	1	1	1
	Lord Caitanya	3	3	3
	Srimati Radharani	1	1	1
WORSHIP	Lord Kunjabihari	4, 2, 3, 7*	3, 7*	7
	Srimati Radharani	4, 2, 3, 7	3, 7	7
	Lord Gauranga	4, 2, 3, 7	3, 7	7
	Lord Nityananda	4, 2, 3, 7	3, 7	7
	Lord Nrsimhadev	3	3	3
	Tulasi Maharani	3	3	3
	Param Guru	4, 2, 3, 7	3, 7	7
	Guru	4, 2, 3, 7	3, 7	7
	Vaishnavas	3	3	3

*** Offer Ghee lamp 4 times to Lotus feet while meditating on Their glories, 2 times to Lotus waist and 3 times to Lotus face of the Lord and then 7 times to the Lotus body of the Lord.**

**** Offer Arghyam in the conchshell 3 times above the head of deity and 7 times around the Lotus body of the Lord.**

12. Waking the Deities (jāgaraṇa-sevā)

(A) Required Paraphernalia

- Make sure the following items are present:

- 1) a small bell on a plate;
- 2) a *pañca-pātra* containing *samānya-arghya* water;
- 3) a *pañca-pātra* containing *ācamanīyam* (Clove water) ;
- 4) a *visarjanīya-pātra* (throw-out pot);
- 5) a twig for each Deity to clean His teeth;
- 6) clean towels for wiping the hands, mouth, and feet of each Deity;
- 7) flower petals and *tulasī* leaves;
- 8) an *āsana* for you to sit on.

(1) Purification before Entering the Deity Room

- Outside the Deity room, sit on an *āsana* and perform *ācamana*.
- Offer obeisance's to your spiritual master, saying his *praṇāma* prayers and requesting his blessings to perform the day's activities:

nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate [spiritual master's name] iti nāmine

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

nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedanta svamin iti nāmine

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

(B) Entering the Deity Room (altar) and Greeting the Deities:

- While ringing a bell just outside the Deity room, you may chant the following verses, meditating on the Lord awakening and begging Him to bestow His mercy:

so 'sāv adabhra-karuṇo bhagavān vivṛddha-

prema-smitena nayanāmburuhaṁ vijṛmbhan

utthāya viśva-vijayāya ca no viṣādaṁ

mādhvyā girāpanayatāt puruṣaḥ purāṇaḥ

The Lord, who is supreme and is the oldest of all, is unlimitedly merciful. I wish that He may smilingly bestow His benediction upon me by opening His lotus eyes. He can uplift the entire cosmic creation and remove our dejection by kindly speaking His directions. [*Śrīmad-Bhāgavatam* 3.9.25]

deva prapannārti-hara prasādaṁ kuru keśava

avalokana-dānena bhūyo mām parayācyuta

O Keśava, O infallible Lord, O You who remove the distress of the surrendered souls! Please bestow Your mercy upon me by again awarding me Your transcendental glance.

jaya jaya kṛpamaya jagatera nātha

sarva jagatere koro śubha-dṛṣṭī-pāta

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

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

Open the door, turn on the lights, and chant the names of the Deities in a festive mood:

*Jaya Srī-Srī-Guru-Gaurāṅga,
Sri Sri Rādhā-Kunjabihari*

Sri Sri Gaur – Nitai kī-jaya

- Then step into the Deity room with your right foot first.

Take waking up paraphernalia inside.

(C) Waking the Spiritual Master and the Deities

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 krpamaya

'O all-merciful spiritual master, please rise from sleep.'

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

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.

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.

- 5) Approach Lord Nityānanda's bed, touch His lotus feet, and chant.

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

'O Nityānanda Prabhu, Lord of Jahnavā, please arise and give up Your divine sleep. At the marketplace of the holy name You distribute the divine name, asking only for one's faith in payment.'

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

*uttisthottistha gaurāṅga jahi nidram mahāprabho
subhadrastipradanena trailokya-mahāgalam kuru*

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

7) Then approach *Rādhā's* and *Kṛṣṇa's* bed, touch Their lotus feet, and chant:

*īśvara śrī-hare kṛṣṇa devakī-nandana prabho
nidrām muñca jagat-nātha prabhāta-samayo bhavet*

O supreme controller, O Lord Hari, O Kṛṣṇa, O son of Devakī, O master, O Lord of the universe, please give up Your sleep, for daybreak has come.

*go-gopā-gokulānanda yaśodā-nanda-vardhana
uttiṣṭha rādhayā sāratham prātar āsij jagat-pate*

O master of the universes, O bliss of Gokula, the cowherds, and the cows, O You who gladden the hearts of Yaśodā and Nanda, please rise from bed with Śrī Rādhikā, for morning has come.

At this time place back small *Radha Kunjabihari* on the altar.

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

Place shoes back to their respective places.

Clean the Deity room altar platform and then wash hands.

Then replace any crowns, turban pieces, fresh garland in *Srimati Radharani's* lotus hand, *chādars* that belong to Their Lordship's night dress, (except flute of small Kṛṣṇa. Replace them after offering.)

(D) Offering Early-Morning Paraphernalia

While chanting the following mantras, offer the appropriate items if available; • Chant **idam ācamanīyam** and *guru-mūla-mantra*, and offer water for sipping; discard it in the *visarjanīya-pātra*.

- Chant **idam aṅga-vastram** and *guru-mūla-mantra*, and dry your spiritual master's hands and face with a towel.

Now offer the same items to *Srila Prabhupada*, *Nityānanda Prabhu*, *Caitanya Mahāprabhu*, *Śrīmatī Rādhārāṇī* and *Lord Kṛṣṇa*, one after another (in that order), with the appropriate *mūla-mantras*.

- Finally, you may offer *tulasī* leaves to the feet of *Lord Kṛṣṇa* and *Lord Caitanya* (and other *viṣṇu-tattva* Deities) while chanting:

etat tulasī-patram (or, for several leaves, **etāni tulasī-patrāṇi**) and the *mūla-mantra*. Now that the Deities have been awakened, you may offer obeisance's to Them outside the Deity room.

(E) Afternoon waking up:

Follow the same order as during the morning waking up but chant only *uttiṣṭhottīṣṭha* and appropriate *mūla matras* .

No need to chant complete *mantra*.

Remove flowers from beddings .Then the deity's beddings are taken out of the altar. Replaces shoes, clean altar, wash hands .

Offer crowns, and flute and hand rest of *Sri Kunjabihari*.

Remove water glasses (*Kalasa* , bell on plate and *ācaman patra* from *arati* table. Give it for cleaning, replace it before *ārati* starts.

(F) Offering afternoon Paraphernalia.

Chant **idam ācamanīyam** and *guru-mūla-mantra*, and offer water for sipping; discard it in the *visarjanīya-pātra*.

Chant **idam aṅga-vastram** and *guru-mūla-mantra*, and dry your spiritual master's hands and face with a towel.

Now offer the same items to *Srila Prabhupada*, *Nityānanda Prabhu*, *Caitanya Mahāprabhu*, *Śrīmatī Rādhārāṇī* and *Lord Kṛṣṇa*, one after another (in that order), with the appropriate *mūla-mantras*.

- Finally, you may offer *tulasī* leaves to the feet of *Lord Kṛṣṇa* and *Lord Caitanya* (and other *viṣṇu-tattva* Deities) while chanting:

etat tulasī-patram (or, for several leaves, **etāni tulasī-patrāṇi**) and the *mūla-mantra*. Now that the Deities have been awakened, you may offer obeisance's to Them outside the Deity room.

13.Sayana-seva Procedure

[A] Afternoon Resting

After Raja-Bhoga arati, close curtain by 1.00 pm.

Put off the big halogen lamps

Lower the volume of the tape recorder

Remove ALL the flowers or flower petals from the lotus feet of the Deities

Remove water glasses.

Remove the garland from SrimatI Radharani's hand,

Remove the flute and hand rest from Sri Kunjabihari,

Remove the flute and crowns from small Radha Kunjabihari Deities

Clean the altar

Keep glasses of water for each deity.

Bring the bedding without cots. Put directly on the Altar.

A) Sri Sri Rādhā Kunjabihari

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-Vrindavancandra) and offering Them your hand:

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

Now come, O Keṣava, along with Your beloved Śrīmatī Rādhārāṇī and Her friends, to the bed covered with transcendental, aromatic flowers. Now happily enjoy Your pastimes, O Mādhava.

Chant *esa puspanjaliḥ* and the *radha-kṛṣṇa-mula mantra*(*śrīmatī radha-kṛṣṇa-nāmaḥ*), and offer flower petals to Their lotus feet on the altar.

Bring Their Lordships' shoes from the altar to the bed thinking that you are escorting the Deities to Their resting place.

Put small Kunjabihari's flute under the pillow

Now place Their Lordships in the beds, and massage their lotus feet.

Then cover them with bedding up to the waist only.

C) Sri Sri Gaur Nitai

1. Spread the flowers on the bed.

2. Then invite His Lordship to take rest by chanting the following *mantra* (for *Sri Caitanya Mahāprabhu*) and offering Him your hand:

*āgaccha viśrama-sthānam sva-gaṇaiḥ saha gaurāṅga
kṣaṇam viśramya sukhena līlayā vihara prabho*

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

A) Chant *eṣa puṣpāñjaliḥ* and *Caitanya Mahāprabhu's mula mantra* (*Klīm gaurāya namaḥ*), and offer flower petals to Him lotus feet.

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 bed.

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

*āgaccha śayana-sthānam nityānanda jagad-guro
tava rūpe mahā-viṣṇor anante śayanam kuru*

O spiritual master of the universe, Lord Nityānanda, please come to Your place of rest. In Your form of Mahā-Viṣṇu, please rest upon the thousand-headed serpent known as Śeṣa.

Chant *eṣa puṣpāñjaliḥ* and *Nityananda Prabhu's mula mantra* (*om devī-jāhnavā-vallabhāya namaḥ*), and offer flower petals to His lotus feet.

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.

Then cover Him with bedding up to the waist only. (For winter season, upto the neck)

C) Guru

Spread the flowers on the bed.

A) For putting Srila Prabhupada to rest, chant:

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

Chant *eṣa puṣpāñjaliḥ* and the *Param Guru's mula mantra* (*om parama-gurave namah*), and offer flower petals to His lotus feet. Meditate on Param Guru (Srila Prabhupada taking rest.)

B) For putting your spiritual master to rest chant:

agaccha sayana-sthanam sva-ganaih saha sri-guro

Chant *eṣa puṣpāñjaliḥ* and the *Guru's mula mantra* (*aim gurave namah*), and offer flower petals to His lotus feet.

Meditate on Guru Maharaj taking rest

Then cover him with bedding up to the waist only. (For winter season, upto the neck)

[B] Sayana-seva Procedure (For Night)

1) Required Paraphernalia

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

a *pañca pātra* containing *sāmānya arghya* water;

a small bell on a plate;

a *padya* container with water;

ācamanīyam (clove water)

visarjanīya-pātra

bowls with condensed milk for each set of Deities;

glass of water for each Deity

flower petals;

the Deities' beds;
mosquito nets (for night);

2) Cleaning, Preparation and Offering

After sayana darsana, close curtain by 9.00 pm

Clean the area behind the Deities. Not a single petal should remain

Remove flute and stick from Govinda.

Then take the Deities' plate with condensed milk and water glasses; offering plate with a *padya*, *ācamana* and *hasta - Mukha prakslanam* pot

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:

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

(B) Chant *idaṁ ācamanīyaṁ* and the *mula-mantra* for each Deity and offer Their Lordships water for sipping.

(C) Chant *idaṁ Ghana dugdham* and the *mula-mantra* for each Deity and offer Their Lordships sweet condensed milk. (*naivedya mudra*)

(D) Chant *idaṁ - pānīyaṁ* and the *mula-mantra* for each Deity and offer water to Their Lordships.

Now leave the Deity room for 3-4 minutes.

Then entering the Deity-room, chant *hasta - Mukha prakslanam* and the *mula-mantra* for each Deity and offer water for cleaning Their Lordships' hand and face.

Clean the area.

Keep glasses of water for each Deity.

3) Resting

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.

Order of giving rest to the Deities:

(i) Sri Sri Kunjabihari ji (ii) Srimati Radharani (iii) Sri Caitanya Mahaprabhu (iv) Sri Nityananda Prabhu (v) Sri Param - guru (vi) Sri Guru

A) Sri Sri Radha Kunjabihari ji

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-Govinda) and offering Them your hand:

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

Now come, O Keṣava, along with Your beloved Śrīmatī Rādhārāṇī and Her friends, to the bed covered with transcendental, aromatic flowers. Now happily enjoy Your pastimes, O Mādhava.

Chant *esa puspanjaliḥ* and the *radha-kṛṣṇa-mūla mantra* (*srim kṛṣṇa radha-kṛṣṇa namah*), and offer flower petals to Their lotus feet on the altar.

Bring Their Lordships' shoes from the altar to the bed thinking that you are escorting the Deities to Their resting place.

Put small Govinda's flute under the pillow

Now place Their Lordships in the beds, and massage their lotus feet.

Then cover them with bedding up to the waist only.

Put on mosquito net.

C) Sri Sri Gaur Nitai

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

*āgaccha viśrama-sthānam sva-gaṇaiḥ saha gaurāṅga
kṣaṇam viśramya sukhena līlayā vihara prabho*

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

Chant **eṣa puṣpāñjaliḥ** and *Caitanya Mahaprabhu's mula mantra* (*Klīm gaurāya namaḥ*), and offer flower petals to Him lotus feet.

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.

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

*āgaccha śayana-sthānam nityānanda jagad-guro
tava rūpe mahā-viṣṇor anante śayanam kuru*

O spiritual master of the universe, Lord Nityānanda, please come to Your place of rest. In Your form of Mahā-Viṣṇu, please rest upon the thousand-headed serpent known as Śeṣa.

Chant **eṣa puṣpāñjaliḥ** and *Nityanananda Prabhu's mula mantra* (*om devī-jāhnavā-vallabhāya namaḥ*), and offer flower petals to His lotus feet.

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.

Then cover Him with bedding up to the waist only. (For winter season, upto the neck)

Put on mosquito net.

C) Guru

Spread the flowers on the bed.

A) For putting Srila Prabhupada to rest, chant:

agaccha sayana-sthanam sva-ganaiḥ saha sri-param-guro

Chant **eṣa puṣpāñjaliḥ** and the *Param Guru's mula mantra* (*om parama-gurave namaḥ*), and offer flower petals to His lotus feet. Meditate on Param Guru (Srila Prabhupada taking rest.)

B) For putting your spiritual master to rest chant:

agaccha sayana-sthanam sva-ganaiḥ saha sri-guro

Chant **eṣa puṣpāñjaliḥ** and the *Guru's mula mantra* (aim gurave namah), and offer flower petals to His lotus feet.

Meditate on Guru Maharaj taking rest

Then cover him with bedding up to the waist only. (For winter season, upto the neck)

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 cleaned, 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.

14. MANAS PUJA

Dasanudas : Perform acamana, Gayatri, bhuta-suddhi, Guru puja , Srila Prabhupada Puja

Gaur Nitai Dressing : Perform ācamana, Gayatri, bhuta-suddhi, Guru pūjā , Srila Prabhupada Puja, Gauranga puja

Radha Kunjabihari : Perform ācamana, Gayatri, bhuta-suddhi, Gurupuja, Srila Prabhupada Puja , Gaurarnga Puja, Radha-Krsna puja with *mūla* mantra (*śrīṁ klīṁ rādhā-kṛṣṇābhyāṁ namaḥ*)

- (A) Offer obeisance's 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 obeisance's unto [your 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 obeisance's unto His Divine Grace A. C. Bhaktivedanta Swami Prabhupada who is very dear to Lord Krsna, having taken shelter at His lotus feet.'

* Take *ācamana 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.)

- (B) Perform acamana : (refer to the 24 Achamana document)

- (C) Chant Gayatri mantra:

- (D) 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 Kṛṣṇa. 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 Kṛṣṇa'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 Mahāprabhu and Sri Sri Rādhā-Vṛndāvacandra.

Chant the following prayers:

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

'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 sanyasi. I identify myself only as the servant of the servant of the servant of the lotus feet of Lord Sri Kṛṣṇa, the maintainer of the gopis. He is like an ocean of nectar, and He is the cause of universal transcendental bliss. He is always existing with brilliance'.

*Om apavitraḥ pavitro vā sarvāvasthām gato 'pi vā
yaḥ smaret puṇḍarikākṣaṁ sa bahyābhyantaram śuciḥ*

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

(E) Meditation on the form of the Spiritual Master (*dhyana*):

Meditate on the place where your spiritual master is situated: 'At the yogapitha in Sri Mayapur, in the spiritual abode of Navadvipa, Lord

Gaurasundara sits on a jeweled throne. On His right is Lord Nityananda, on His left Sri Gadadhara. In front, with joined palms are Sri Advaita and Srivasa Thakura, who holds an umbrella over Lord Caitanya's head. On a jeweled platform below Lord Gauranga's throne, my spiritual master sits.'

While chanting the above *mantra*, meditate that your spiritual master is sitting by the side of Śrīla Prabhupāda and the other members of the *guru-paramparā*.

- While chanting the following *mantra*, meditate on your spiritual master's form:

prātaḥ śrīman-navadvīpe dvi-netraṁ dvi-bhujam gurum

varābhaya-pradaṁ śāntaṁ smaret tan-nāma-pūrvakam

In the morning, one should remember the spiritual master as being situated in Śrī Navadvīpa, having two eyes and two arms, as being peaceful, and as bestowing all benediction and fearlessness upon chanting his name.

- Then chant the *prema-dhvani* for your spiritual master (jaya om viṣṇupāda [name of your spiritual master] kī jaya).

(F) Worship of the Spiritual Master with Articles (*bahya-puja*)

Meditate on offering sixteen upacaras to the spiritual master. While ringing the bell with your left hand, offer sixteen upacaras to the spiritual master, *samanyā-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*.

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

Chant *svagatam su-svagatam* and the *guru-mula-mantra*.

Chant *etat padyam* and the *guru-mula-mantra*.

Chant *idam arghyam* and the *guru-mula-mantra*.

Chant *idam acamaniyam* and the *guru-mula-mantra*.

Chant *esa madhuparkah* and the *guru-mula-mantra*.

Chant *idam punar acamaniyam* and the *guru-mula-mantra*.

Chant *idam snaniyam* and the *guru-mula-mantra*.

Chant **idam vastram** and the guru-mula-mantra.

Chant **imani abharanani** and the guru-mula-mantra.

Chant **esa gandha** and the guru-mula-mantra.

Chant **etani puspani** and the guru-mula-mantra.

Chant **esa dhupah** and the guru-mula-mantra.

Chant **esa dipah** and the guru-mula-mantra.

Chant **idam naivedyam** and **idam acamaniyam** and the guru-mula-mantra.

Offer respects (**pranama**).

(G) **Guru-pranama** :

- Offer obeisances with the following verses:

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

I offer my respectful obeisance's unto my spiritual master, who has opened my eyes, which were blinded by the darkness of ignorance, with the torchlight of knowledge.

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

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

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

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare
hare

Worship of Śrīla Prabhupāda

- Chant the *prema-dhvani* for Śrīla Prabhupāda.

jaya om viṣṇupāda paramahaṁsa parivrājakācārya aṣṭottara-śata śrī śrīmad A.C.
bhaktivedanta swami prabhupāda ki jaya!

Worship of the Srila Prabhupada with Articles (bahya-puja)

Meditate on offering sixteen upacaras to Srila Prabhupada. While ringing the bell with your left hand, offer sixteen upacaras to Srila Prabhupada, 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.

- Offer glorification with the following verse:

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

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

Srila Prabhupada pranama --

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

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

namas te sārāsvate deve gaura-vāṇī-pracāriṇe

nirviśeṣa-śūṇyavādi-pāścātya-deśa-tāriṇe

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

śrī-kṛṣṇa-caitanya prabhu-nityānanda

śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda

I offer my obeisances to Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsa and all others in the line of devotion.

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare

hare rāma hare rāma rāma rāma hare

hare

Worshiping Lord Caitanya (Gaurāṅga pūṇa):

(H) Meditate on the transcendental form of Lord Caitanya amidst His all associates :

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

श्रीमन् मौक्तीक दम बद्ध चिकुरं सुस्मेर चंद्राननम्
श्री खण्डागुरु चारु चित्र वसनं स्त्रग्दिव्य भूषाचितम् ।
नृत्यावेश रसानुमोद मधुरं कंदर्प वेशोज्ज्वलं
चैतन्यं कनक द्युति निजनैः संसेव्यमानं भजे ॥

I worship Sri Caitanya Mahaprabhu, who is being served by all His devotees and associates, whose hair is bound with strings of pearls, and whose moonlike face bears the nectar of His gentle smile. His beautiful golden body is adorned with lovely garments, anointed with sandalwood and aguru pulp, and bedecked with garlands and various glistening ornaments. He is extremely charming, absorbed as He is in enjoying the sweet mellows of dancing, and His dress is more splendid than even Cupid's.

(I) Meditate on offering Lord Caitanya sixteen upacaras :

Repeat the procedure given in (I) with gaura-mula-mantra.

Then chant the following verses:

अनर्पित चरी चिरात्करुणयावतीर्णः कलौ
समर्पयितुमुनतोज्ज्वल रसांस्वभक्तिश्रियम् ।
हरिः पुरट सुन्दर द्युति कदम्ब सन्दिपितः
सदा हृदय कन्दरे स्फुरतु वः शची नन्दनः

May that Lord who is known as the son of Srimatl Sacidevi 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]

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

All glories to Sri Kṛṣṇa Caitanya Mahāprabhu, Sri Nityānanda Prabhu, Sri Advaita Acārya, Sri Gadādhara, Sri Srivasa, and all the devotees of Lord Caitanya.

*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa , Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*

(L) Worship of Radha Kṛṣṇa:

Chant the following verse and meditate on Radha and Kṛṣṇa seated on throne in Vṛndavana:

*dīvyad-vṛndāranya-kalpa-drumādhah- śrīmad-ratnāgāra-
simhāsana-sthau*

*śrīmad-rādhā-śrīla-govinda-devau preṣṭhālībhiḥ sevyamānau
smarāmi*

'In a temple of jewels in vṛndavana, underneath the desire tree. Sri Sri Radha Govinda served by their most confidential associates, sit upon an effulgent throne. I meditate upon Them.'

(M) Meditate on offering Radha-Kṛṣṇa sixteen upacaras :

Repeat the procedure given in (I) with Radha-Kṛṣṇa-mula-mantra. Then chant the following verses

*he kṛṣṇa karuna-sindho dina-bandho jagat-pate
gopesa gopika-kanta radha-kanta namo 'stu te*

O my dear Kṛṣṇa, You are the friend of the distressed, the ocean of mercy, and the Lord of creation. You are the master of the cowherds and the lover of the gopis, especially Radharani. I offer my respectful obeisance's unto You.

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

Srimati Radharani. I offer my respects to you, whose bodily complexion is like molten gold. O Goddess, You are the queen of Vrndavana. You are the daughter of King Vrsabhanu and are very dear to Lord Krsna.

*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa , Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, 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 Acarya's blessings (guru-pankti-namaskara):

Draw the attention of your spiritual master by placing flowers before him while chanting *esa puspanjali* 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:

श्री गुरो परमानंद प्रेमानंद फलप्रदा ।
ब्रजानंद प्रदानंद सेवयां मां नियोजय ॥

'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.'

15.Dasanudas Services_ EVENING

• PREPARATION

1. Report in deity kitchen by 7:40 PM; Perform 24 Achamana & Chant Gayatri and be ready by 7:45PM.
2. Enter the altar at sharp 8:00PM after paying obeisances OUTSIDE THE ALTAR; then offer a flower to spiritual master seeking his blessings and permission for the service.
3. As soon as the altar is closed
 - a. Put 2 bukets in front of the altars for the pujaris to put the garlands.
 - b. Shift SP deity on the table.
 - c. Shift all other photos and Tulsi Maharani on the side of altar.
 - d. Shift the shoes of SS GN and SS RKB to Their respective sides.
 - e. Be VERY CAREFUL AND ATTENTIVE to remove the pins locking the UTTARIS of **LORD GAURANGA AND LORD NITYANAND** or Their Lordships **SRI SRI RADHA KUNJABIHARI** BEFORE SHIFTING Them.
 - f. Remove all the flowers, garlands, Tulasi, etc from all laminations and deities and clean them with cotton. Specially remove chandan from lotus feet of Lord Nrsimha dev, Pancatattva, SP photos and Spiritual master photos.

B. DRESSING SMALL DEITIES: Now, bring the trays and cloths of small deities and start changing their dresses keeping the following points in mind.

4. Try to carefully locate the pins being used in UTTARI, DHOTI, SLEEVE, etc and with great care take them out. DO NOT be in HASTE else Lord may get HURT.
5. Remove the pins from the turban very carefully so as NOT TO SPOIL the TURBAN CLOTHS or HAIR of the LORD.
6. The earrings of the Lord should be removed only after removing the HAIR from the Lotus HEAD of the Lord.
7. All the TACK should be very carefully removed from the lotus ears of the Lord after removing the ear rings. NEVER PUT ANY TACK on the HAIR of the LORD.
8. All the chandan should be very carefully wiped from the lotus feet of the deities using wet cotton or soft cloth. SPECIAL ATTENTION SHOULD BE PAID TO WIPE CHANDAN from the gap between two lotus fingers of the lotus feet of

Their Lordships. Carefully observe to see that NO CHANDAN MARKS are left on the lotus face, hands or head of the Lord.

9. NOT EVEN A SINGLE PIN SHOULD BE USED WHILE DRESSING THE DEITIES IN THEIR NIGHT OUTFITS as the pins may prick them while going to bed for resting. For putting Dhoti, one or two pins can be used for holding dhoti BUT WE SHOULD TAKE THEM OUT CAREFULLY AFTER putting a cloth on Lord's waist.
10. Be very careful to not hurt the Lord's transcendental body while removing jewellery like necklaces, earrings, etc.
11. Lord's dhoti or skirt should not be too long to cover the LOTUS FEET of the Lord. It should be properly adjusted so that Lord's lotus feet are clearly visible for darshan.
12. Uttari of the Lord should be adjusted in such a way that it does not extend below Lord's lotus knees.
13. Before putting the CROWNS on the LOTUS HEAD of the Lord, the belt should be locked. CROWN should NOT be put on the HEAD FIRST and THEN THE BELT TIGHTENED because the HAIR of Lord may get caught up in the belt.

C.WIND UP

14. Shift the laminations, parampara, Tulasi Maharani and deities back on the altar after the pujaris have completed their services and cleaned their respective altars using a blue cloth.
15. Adjust the crowns after shifting the deities back on the Altar.
16. Clean the ashes and sticks from the incense putting pots.
17. Quickly but carefully broom the area in front of the altars; collect the petals, etc in the pan. Then mop the entire area using the mopping cloth.
18. When the altar is open, go the deity jewellery room and keep the jewellery, turban pieces, turban cloths in their respective drawers. In case you are not aware what is to be kept where, please ask the other pujaris.
19. Assist other pujaris in sorting out and keeping back the jewellery and dresses of big deities in their respective places.
20. Make plates for offering CONDENSED MILK to the Lord. Bring condensed milk from the kitchen below & pour into 3 big bowls; also fill glasses of water for each plate. Make Bhoga offering plates also.
21. Fill in the water glasses for the Lords & put Tulasi leaves in all except one for SP.

22. Remove petals from the fragrant flowers in a plate to be used by pujaris for putting the Lord to rest.

16.Dasanudas Services steps

PREPARATION

1. Report @ 7:40 PM; wash legs, 24 Achamana.
2. Offer flower to guru and offer obeisances OUTSIDE THE ALTAR.
3. 3 trays with achaman patra, pin box, cotton (Put Tulasi dabba in dasanudas tray)
4. 7:55PM: Enter the altar, remove glasses, distribute flowers (if time permits) otherwise keep on hundi for people to take.
5. 8PM Close the alter, Put A/C ON.
6. Put 2 bukets in front of the altars for the pujaris to put the garlands.
7. Shift SP deity on the table.
8. Shift all other photos and Tulsi Maharani on the side of altar on carpet.
9. Shift the shoes of SS GN and SS RKB to Their respective sides.
- 10.Be VERY CAREFUL AND ATTENTIVE to remove the pins locking the UTTARIS of **LORD GAURANGA AND LORD NITYANAND** or Their Lordships **SRI SRI RADHA KUNJABIHARI** BEFORE SHIFTING Them.
- 11.Remove all the flowers, garlands, Tulasi, etc from all laminations and deities and clean them with cotton. Specially remove chandan from lotus feet of Lord Nrsimha dev, Pancatattva, SP photos and Spiritual master photos.
- 12.All the TACK should be very carefully removed from the lotus ears of the Lord after removing the ear rings. NEVER PUT ANY TACK on the HAIR of the LORD.
- 13.All the chandan (lotus face, hands or head of the Lord) should be very carefully wiped from the lotus feet of the deities using wet cotton or soft cloth.
- 14.NOT EVEN A SINGLE PIN SHOULD BE USED WHILE DRESSING THE DEITIES IN THEIR NIGHT OUTFITS as the pins may prick them while going to bed for resting. For putting Dhoti, one or two pins can be used for holding dhoti BUT WE SHOULD TAKE THEM OUT CAREFULLY AFTER putting a cloth on Lord's waist.

● C.8:40PM: WIND UP

1. Shift the laminations, parampara, Tulasi Maharani and deities back on the altar.
2. Brooming and mopping.
3. 8:50PM Open the alter.

4. Keep the jewellery, turban pieces, turban cloths in their respective drawers. In case you are not aware what is to be kept where, please ask the other pujaris.
5. Assist other pujaris in sorting out and keeping back the jewellery and dresses of big deities in their respective places.
6. Make plates for offering CONDENSED MILK to the Lord.
7. Fill in the water glasses for the Lords & put Tulasi leaves in all except one for SP.
8. Remove petals from the fragrant flowers in a plate to be used by pujaris for putting the Lord to rest.

17. Procedure for The *Brahmana* Thread Change

Whenever the *brahmana* thread is old and worn or the individual strings break, or when it is so dirty that it cannot be washed, it is time to change it. If possible, one should try to change his thread on an Ekadasi, *vishnu-tattva* appearance day, or on another spiritual and festive occasion.

The *Arcana-paddhati* provides detailed information on how to replace the *upavita*:

1. Sit down on an asana, as you would for chanting *gayatri*
2. Perform *acamana* as usual.
3. Sprinkle some water from the *pancapatra* on your new sacred thread. Undo it and stretch it around your knees.
4. Remove the new sacred thread from your knees and hold it horizontally open with the palms of your hands. Turn the thread vertically so that your right hand is up, with the palm turned upwards, and your left hand down, with the palm turned downwards.
5. Chant the following mantra:

om yajnopavitam paramam pavitram

prajapater yat sahajam purastat

ayusyam agryam pratimunca subhram

yajnopavitam balam astu tejah

“May this sacred thread (the *yajnopavita*), the foremost of all means for a long life, bestow all auspiciousness unto me. This *yajnopavita* is the supreme of all *pavitas*, or auspicious items. It has been created in the beginning of creation, along with Brahma, the lord of all creatures. May its power grant me all strength”

6. Put on the new sacred thread.
7. Wearin g both old thread and new, chant the *gayatri-mantras* ten times each.
8. After that, chant the following *mantra* before removing the old thread:

upavitam chinna-tantum jirnam kasmala-dusitam
visrjami punar Brahman varco dirghayur astu me

Since the threads of this *upavita* have been broken, or it has become old, or has been spoiled by impurity, I release it again into Brahman. May it grant vital strength and a long life unto me.

9. Remove the old thread from the left shoulder. Bring it down to waist level and break it string by string with both hands.

The best way to dispose of the old thread is to throw it into a holy river. In order to avoid harming birds or animals that may become tangled in the thread, cut it into pieces before throwing it in the river.

If this is too complicated, you can burn your *upavita*. Under no circumstances, however, should you throw it in the garbage. That would be too disrespectful.

18. Most Basic etiquettes for Deities dressing!!

The more you beautify the Deities, the more your heart will be beautiful and you will understand Krishna Consciousness very distinctly. SPL to Citralekha, Bombay 71/6/15

I can see that you are very nicely taking care of the Deities, and this is much appreciated by me. Now you stick to this process of worship of the Deity and you will advance more and more in Krishna consciousness. SPL to Hladini, Bombay, 74-7-26

H.H. Radhanath Maharaj said regarding dressing:

"I 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.**"

Morning dressing: (for night dressing, kindly refer to Dasanudas guidelines)

1. Very little quantity of scented oil should be used for massaging the transcendental body of the Lord before bathing Him. OIL SHOULD NEVER BE APPLIED ON THE PAINTED PARTS of Lord's deity form as it removes the paint.
2. Do not put Gopichandan paste into the Lotus eyes of the Deity and on painted parts.
3. **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.
4. Kindly wipe off all the chandan from the lotus body of the Lord very carefully and softly using a towel or cotton. Carefully observe to see that NO CHANDAN MARKS are left on the lotus face, hands or head of the Lord.
5. Please be extra careful in using pins for putting turban or dhoti on Lord's body. BIG PINS SHOULD NEVER BE USED for dressing SMALL DEITIES.
6. NEVER USE TACK ON ANY PART of LORD'S DRESS.
7. Either UTTARI of Lord or DHOTI of the Lord SHOULD NOT be pinned up with any TURBAN cloth.
8. UTTARI may be pinned with sleeve of Lord's SHIRT but with great care so as NOT TO HURT the ARM of the Lord. PINS should be used with extra care during dressing so that LORD's transcendental body may not get scratches.
9. The garlands should be carefully adjusted to NOT cover the jewellery offered to the Lord. The jewellery should be carefully chosen for different limbs and put carefully on Lord's body very symmetrically. Do NOT use 'anklets' as 'bracelets' or 'waist belt' as 'necklace', etc
10. Lord's dhoti or skirt should NOT be TOO LONG to cover the LOTUS FEET of the Lord. Also, Uttari of the Lord should be adjusted in such a way that it does not extend below Lord's lotus knees.

11. Before putting HAIR on the LOTUS HEAD of the LORD, EARRINGS MUST BE PUT so that later the Hair may not get stuck up in the TACK. No TACK should be put on the LOTUS HEAD of the deities to hold the hair on Their Head.
12. Before putting the CROWNS on the LOTUS HEAD of the Lord, the belt should be locked. CROWN should NOT be put on the HEAD FIRST and THEN THE BELT TIGHTENED because the HAIR of Lord may get caught up in the belt.

19. Deity Abhishekam Etiquettes

1. The essence of the mood while abhishekam is to be happy to see that deity is served very nicely and not that 'deity is my property and I should only serve Him'. "I am a servant; if I get to serve, this is causeless mercy upon me and if there are other devotees who can serve Their Lordships better then I should give them first chance." One gets same benefit by seeing abhishekam in right consciousness as from participating in it.
2. Ideal dress code is Koupin, Dhoti and chadar wrapped around the waist or on shoulders with navel covered.
3. Kindly perform elaborate (24) Achaman and wait for your turn to perform Abhishekam seva.
4. While performing Abhishekam, the darshan of deities should not be blocked. You can stand either by side or slightly in the backside.
5. Kindly do NOT first pour the ingredients on the lotus feet; rather directly begin by pouring the ingredients on the lotus head of the deities. DO NOT REST COUNCH SHELL on DEITY's HEAD.
6. The flow of ingredients should be very smooth and there should be no gaps, stopping in between, very slow flow, etc. Kindly do not wait for Tulasi to be put in your couchshell and delay abhishekam because Tulasi leaves are already put in the pots beforehand.
7. Kindly perform the abhishekam only for the deity by whose side you are standing. It is preferable to not cross over one deity and perform abhishekam for the other deity. Sometimes, it is seen that one deity receives abhishekam by both the devotees while the other deity simply remains standing without any abhishekam.
8. After performing Abhishekam once, kindly return back in the temple hall and do not remain standing at altar so that other devotees standing in the queue may have an opportunity to perform Abhishek. Please do not try to interfere in the process of Kalash transferring, etc.
9. Purushasukta & Brahma samhita sheets will be distributed outside for few devotees to recite. Also, Couchshell blowing, Chamara seva and peacock fan service will be pre-allotted.
10. It is most preferable that only the pre-assigned devotees who are tall and strong and experienced hold the 'sahastadhara patra' so that Their Lordships can be served very nicely and they get the feeling of being bathed under rainfall.