

All Glory to Śrī Śrī Guru-Gaurāṅga

Archchan-kaṇa



Sri Chaitanya Saraswat Math

Kolerganj, P.O. Nabadwip, Dt. Nadia,
West Bengal, India, Pin 741302

Founder-Āchāryya:

Oṃ Viṣṇupād Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

Sevāite-President-Āchāryya:

Oṃ Viṣṇupād Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

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By the performance of *Nāma-saṅkīrtan*, all perfection is attained. Still, to help us along the journey in the life of Devotion there is particular benefit in certain activities of worship.

The practitioner will, after bathing, be seated on an *āsana* facing to the East, and touching water in a *pañcha-pātra* he will invite all the holy places by chanting this *mantra*—

**gaṅge cha yamune chaiva godāvare sarasvati
narmmade sindho kāverī jale 'smin sannidhiṁ kuru**

Sprinkling some of that water on his head, he will chant **om viṣṇuḥ om viṣṇuḥ om viṣṇuḥ** and perform *āchaman*.

He will apply *tilak* with Gopīchandan, with this *mantra*—

**lalāṭe keśavam dhyāyen
nārāyaṇam athodare
bakṣaḥsthale mādham tu
govindam kaṇṭha-kūpake
viṣṇum cha dakṣiṇe kuṅṣau
bāhau cha madhusūdanam**

**trivikramam kandhare tu
vāmanam vāmapārśvake
śrīdharam vāmabāhau tu
hr̥ṣīkeśam cha kandhare
pṛṣṭhe tu padmanābham cha
katyām dāmodaram nyaset
tat prakṣālana-toyam tu
vāsudevāya mūrdhani**

Next, he must purify the flowers. The *mantra*—
**puṣpe puṣpe mahāpuṣpe supuṣpe puṣpa-sambhave
puṣpa-chayāvakīrṇe cha huṁ phaṭ svāhā**

Then purify the *āsana*—
om ādhāra-śaktaye kamalāsanāya namaḥ—with this *mantra* he will worship the *āsana* with a flower.

Worship of the *āsana*:
**āsana mantrasya meru-pṛṣṭho ṛṣi sutalam chhanda
kūrmmo devatā āsanopaveśane viniyogaḥ. pṛthvi
tvayā dhṛtā lokā devi tvam viṣṇunā dhṛtā. tvam cha
dhāraya mām nityam pavitraṁ kuru chāmanakh.**

Establishing the utensils, etc.—

Opposite the worshipper on the left side, with appropriate vessels, he will keep the conch-shell, *pādya* [water to wash the feet of the worshipping], *arghya* [ingredients for worship], water for performing *āchaman*, and container for *madhuparka* [equal

amounts of cow's ghee, cow's yoghurt and honey; otherwise the same adding cow's milk and sugar, which is also known as *pañchāmṛta*]; on the right he will keep containers of sandalwood, Tulasī, and flowers, etc.; blowing conch, bell, water-pot are on the left; ghee-lamp on the right, and incense and oil-lamp on the left, and other paraphernalia will be located to be conveniently visible to the worshipper; behind, he will keep a vessel containing water for washing his hands.

Purification of the bell—

sarvva-vādyā-mayī ghaṅṭe deva-sevasya vallabhe
tvām vinā naiva sarvveṣām śubham bhavati śobhane

Purification of the conch—

tvām purā sāgarotpanno viṣṇunā vidhṛtaḥ kare
mānitaḥ sarvva-devaiś cha pāñchajanya namo 'stu te

Next, *Svasti vāchan* and *Maṅgala vāchan* are performed, and after that self-meditation:

Svasti vāchan—

om̐ svasti no govindaḥ svasti no 'chyutānantaḥ svasti
no vāsudevo viṣṇur dadhātu. svasti no nārāyaṇo naro
vai, svastinaḥ padmanābhaḥ puruṣottamo dadhātu.
svasti no viśvakseno viśveśvaraḥ, svasti no ṛṣikeśo
harir dadhātu. svasti no vainateyo hariḥ svasti
no 'ñjanāsuto hanur bhāgavato dadhātu. svasti svasti
sumaṅgalaiḥ keśo mahān śrī-kṛṣṇaḥ sachchidānanda-

ghanaḥ sarvveśvareśvaro dadhātu.

karotu svasti me kṛṣṇaḥ sarvva-lokeśvareśvaraḥ
kārṣṇādayaś cha kurvantu svasti me loka-pāvanāḥ
kṛṣṇo mamaiva sarvvatra svasti kuryyāt śrīyā samam
tathaiva cha sadā kārṣṇiḥ sarvva-vighna-vināśanaḥ
om̐ hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare

Maṅgal vāchan mantras—

maṅgalaṁ bhagavān viṣṇur
maṅgalaṁ madhusūdanaḥ
maṅgalaṁ ṛṣikeśo 'yam
maṅgalāyatano hariḥ
viṣṇūchchāraṇa-mātreṇa
kṛṣṇasya smaraṇādd hareḥ
sarvva-vighnāni naśyanti
maṅgalaḥ syān na saṁśayaḥ

Nija-dhyāna—

divya-śrī-hari-mandirāḍya-tilakaṁ
kaṅṭham sumālānvitam̐
bakṣaḥ śrī-harināma-varṇa-subhagaṁ
śrī-khaṇḍa-liptaṁ punaḥ
pūtam̐ sūkṣma-navāmbaram̐ vimalatām̐
nityam̐ vahantīm̐ tanum̐
dhyāyechchhrī-gurupādapadma-nikaṭe
sevotsukām̐ chātmanaḥ

First *Guru-pūjā*, *Guru-dhyāna*—
prātaḥ śrīman-navadvīpe
dvi-netraṁ dvi-bhujam gurum
varābhaya-pradam śāntam
smaret tan nāma pūrvvakam

At Śrī Māyāpur Yogapīṭh in the Transcendental Abode of Nabadwip, the Supreme Lord Śrī Chaitanyadev is seated in a jewelled temple. To His right Śrī Nityānanda, to His left Śrī Gadādhara, and opposite Advaita—all, Their hands folded in prayer, sing His Eternal Glories. Śrīvās Paṇḍit stands in front holding the sunshade. Below them, Śrī Gurudev is present on his holy seat. One must meditate in this way and first worship Śrī Gurudev with sixteen items of worship; in this way:

idam āsanam aiṁ gurave namaḥ [seat]
etat pādyam aiṁ gurave namaḥ [foot-wash]
idam arghyam aiṁ gurave namaḥ [ingredients]
idam āchamanīyam aiṁ gurave namaḥ
[sipping water]
eṣa madhuparkaḥ aiṁ gurave namaḥ [as above]
idam punar āchamanīyam aiṁ gurave namaḥ
[sipping water again]
idam snānīyam aiṁ gurave namaḥ [bathing water]

idam sottarīya-vastram aiṁ gurave namaḥ [cloth]
idam ābharaṇam aiṁ gurave namaḥ [ornaments]
eṣa gandhaḥ aiṁ gurave namaḥ [fragrant substance]
eṣa dhūpaḥ aiṁ gurave namaḥ [incense]
eṣa dīpaḥ aiṁ gurave namaḥ [lamp]
idam sachandanapuṣpam aiṁ gurave namaḥ
[flowers with chandan]
idam naivedyam aiṁ gurave namaḥ
[offering of fruit, water, sweets, grains, etc.]
idam pānīya-jalam aiṁ gurave namaḥ
[drinking water]
idam punar āchamanīyam aiṁ gurave namaḥ
[water to cleanse mouth again]
idam tāmbulam aiṁ gurave namaḥ [Betel, pān, etc.]
idam mālyam aiṁ gurave namaḥ [garland]
idam sarvvaṁ aiṁ gurave namaḥ [everything]

Then chant *Guru-gāyatri* no less than twelve times.

Vijñapti [entreaty]—
tvam gopikā vṛṣaraves tanayāntike 'si
sevādhikāriṇi guro nija-pādapadma-
dāsyam pradāya kuru mām vraja-kānane-śrī-
rādhānghri-sevana-rase sukhinīm sukhābdhe

After this, one must offer obeisance—
ajñāna-timirāndhasya jñānāñjana-śalākayā
chakṣur unmiṭam yena tasmai śrī-gurave namaḥ
śrī-chaitanya-mano 'bhīṣṭam sthāpitam yena bhūtale
svayam rūpaḥ kadā mahyam dadāti sva-padāntikam

rādhā-sammukha-samsaktim sakhīsaṅga-nivāsinim
tvām aham satatam vande mādhavāśraya-vigrahām

Next, one must worship Śrī Gaurāṅga who
appears in His fivefold Features of Pañcha-tattva.
Meditation upon Śrī Gaurāṅga—

śrīman mauktika-baddha-dāma-chikuram
susmera-chandrānanam
śrī-khaṇḍāguru-chāru-chitra-vasanam
srag-divya-bhūṣāñchitam
nṛtyāveśa-rasālu-moda-madhuram
kandarpa-veśojjvalam
chaitanyam kanaka-dyutim nija-janaiḥ
samsevyamānam bhaje

Then with *Gaura-mantra* one must worship Śrī
Gaurāṅga with the sixteen types of offerings as was
done in *Guru-pūjā*.

On the completion of this *pūjā*, one must silent-
ly chant *Gaura-gāyatrī*.

Praṇāma-mantra is chanted as follows—
ānanda-līlāmaya-vigrahāya
hemābha-divyachchavi-sundarāya
tasmai mahāprema-rasa-pradāya
chaitanya-chandrāya namo namaste

After that, meditating in one's heart on the
Mercy of Śrī Guru and Śrī Gaurāṅga, one should per-
form the worship of Śrī Śrī Rādhā-Kṛṣṇa.

First is meditation of Śrī Vṛndāvan, in this
way—

tato vṛndāvanam dhyāyet
paramānanda-varddhanam
kālindī-jala-kallola-
saṅgi-māruta-sevitam
nānā-puṣpa-latā-baddha-
vṛkṣa-ṣaṇḍaiś cha maṇḍitam
koṭi-sūryya-samābhāsam
vimuktaṁ ṣaṭ-taraṅgakaiḥ
tan madhye ratna-khachitam
svarṇa-simhāsanam mahat

One must meditate upon Śrī Rādhā-Kṛṣṇa seat-
ed upon that golden jewelled throne, in this way—

śrī-kṛṣṇaṁ śrī-ghanaśyāmaṁ pūrṇānanda-kalevaram
dvibhujam sarvva-deveśam rādhāliṅgita-vigraham

As with the worship of Guru-Gaurāṅga, one must perform worship with the sixteen articles of worship through the *Kṛṣṇa-mantra* that has been given by Śrī Guru.

After that, obeisance—
he kṛṣṇa karuṇā-sindho dīna-bandho jagat-pate
gopeśa gopikā-kānta rādhākānta namo 'stu te
tapta-kāñchana-gaurāṅgi rādhe vṛndāvaneśvari
vṛṣabhānusute devi praṇamāmi haripriye

After that, one must silently chant *Kāma-gāyatrī* and *Mūl-mantra* purely, to the best of one's ability. Having done that, *Padyapañchaka* [five śloka] and *Vijñapti* respectively should be recited.

Padyapañchaka—
saṁsāra-sāgarān nātha
putra-mitra-grhāṅganāt
goptārau me yuvām eva
prapanna-bhaya-bhañjanau [1]

yo 'haṁ mamāsti yat kiñchid
iha loka paratra cha
tat sarvvaṁ bhavato 'dyaiva
charaṇeṣu samarpitam [2]
aham apy aparādhānām
ālayas tyakta-sādhanah
agatīś cha tato nāthau
bhavantau me parā gatih [3]
tavāsmi rādhikā-nātha
karmmaṇā manasā girā
kṛṣṇa-kānte tavaivāsmi
yuvām eva gatir mama [4]
śaraṇam tvām prapanno 'smi
karuṇā-nikarākarau
prasādam kuru dāsyam bho
mayi duṣṭe 'parādhini [5]

Vijñapti—

mat samo nāsti pāpātmā
nāparādhī cha kaśchana
parihāre 'pi lajjā me
kiṁ bruve puruṣottama [1]
yuvatīnām yathā yūni
yunām cha yuvatau yathā
mano 'bhiramate tadvat
mano me ramatām tvayi [2]

bhūmau skhalita-pādānām
 bhūmir evāvalambanam
 tvayi jātāparādhānām
 tvam eva śaraṇam prabho [3]
 govinda-vallabhe rādhe
 prārthaye tvām aham sadā
 tvadīyam iti jānātu
 govindo mām tvayā saha [4]
 rādhe vṛndāvanādhiṣe
 karuṇāmṛta-vāhini
 kṛpayā nija-pādābja-
 dāsyam mahyam pradīyatām [5]

After that, one must offer the *nirmmālya* or that which has just been offered and is now *Mahāprasād*, to Śrī Gurudev, etc., as follows:

etat mahāprasāda-nirmmālyam śrī-gurave namaḥ
 etat pānīya-jalam śrī-gurave namaḥ
 etat prasāda-tāmbulam śrī-gurave namaḥ
 etat sarvvaṁ sarvva-sakhībhyo namaḥ
 etat sarvvaṁ śrī-paurṇamāsyai namaḥ
 etat sarvvaṁ sarvva-vrajavāsibhyo namaḥ
 etat sarvvaṁ sarvva-vaiṣṇavebhyo namaḥ

Obeisance to Vṛndāvan—
 tavāraṇye devī dhruvam iha murāri-viharati
 sadā preyasyeti śrutir api virauti smṛtir api
 iti jñātvā vṛnde charaṇam abhivande tava kṛpām
 kuruṣva kṣipram me phalatu nitarām tarṣaviṭapī

Then, the worship of Tulasī is conducted in this way—
 nirmmālya-gandha-puṣpādi-pānīya-jalam idam
 arghyam śrī-tulasyai namaḥ

Mantra—

nirmmitā tvaṁ parādevair
 archchitā tvaṁ surāsuraīḥ
 tulasī hara me 'vidyām
 pūjām grhṇa namo 'stu te

Obeisance to Tulasī—
 yā dṛṣṭā nikhilāgha-saṅgha-śamanī
 sprṣṭā vapuḥpāvanī
 rogānām abhivanditā nirasani
 siktā 'ntaka-trāsinī
 pratyāsatti-vidhāyinī bhagavataḥ
 kṛṣṇasya saṁropitā
 nyastā tach-charaṇe subhakti-phaladā
 tasyai tulasyai namaḥ

After offering obeisances to Tulasī, one must chant the Holy Name on Tulasī-*mālā*. In taking the Name there is no consideration of time, place, purity or impurity. It is the Supreme Eternal. After that, one must recite this *mantra* and accept *Śrī Charaṇāmṛta* and take it on one's head—

aśeṣa-kleśa-niḥśeṣa-
kāraṇam śuddha-bhaktidam
kṛṣṇa-pādodakam pītvā
śirasā dhārayāmy aham

After that, one should accept a little *Mahāprasād*.

rudanti pātakāḥ sarvve
niśvasanti muhur-muhuh
hāhākṛtya palāyanti
jagannāthānna-bhakṣaṇāt

Then *sāṣṭāṅga-daṇḍavat*—
daurbhyām padbhyām cha jānubhyām
urasā śirasā drśā
manasā vachasā cheti
praṇāmāṣṭāṅga īritah

Gaura-Līlā—

rātryante śayanotthitaḥ surasaritsnāto
vabhau yaḥ prage
pūrvvāhne sva-gaṇair lasaty upavane
tair bhāti madhyāhname
yaḥ puryyām aparāhname nija-grhe
sāyam grhe chāṅgane
śrī-vāsasya niśāmukhe niśivasan
gaurah sa no rakṣatu

Kṛṣṇa-Līlā—

kuñjād goṣṭham niśante praviṣati kurute
dohanānn āsvanādyam
prātaḥ sāyam cha līlām viharati sakhibhiḥ
saṅgave chārayan gāḥ
madhyāhne chāthanaktam vilasati vipine
rādhayāddhāparāhe
goṣṭham yāti pradoṣe ramayati suhrdo
yaḥ sa kṛṣṇo 'vatān nah

End of morning worship duties.

In the evening, one must chant the *Mūl-mantra* and *Gāyatrī* twelve times. One should not accept any food that is unoffered to the Lord or of an *unsāttvik* nature.

One should follow to the best of one's ability the vows of Śrī Ekādaśī, the Appearance of the Supreme Lord, etc. One should never associate with the *asat* or non-devotee persons.

Before worship, this is the *mantra* for picking the required Tulasī leaves—

**tulasya amṛta-janmāsi sadā tvam keśava-priye
keśavārtham chichinomi varade bhava śobhane**

End of Archchana-kaṇa

Disappearance of Prabhupāda Śrīla Bhakti Siddhānta Saraswatī

Ṭhākura

28th Dec., 1996, Śrī Govinda Dhām, Uki, N.S.W., Australia

[translation—Śrī B.A. Sāgar



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