

All Glory to Śrī Śrī Guru-Gaurāṅga

# *Archchan-kaṇa*



## **Sri Chaitanya Saraswat Math**

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Founder-Āchāryya:

Om Viṣṇupād Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

Sevaite-President-Āchāryya:

Om Viṣṇupād Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

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## Archchan-kaṇa

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 godāvari 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 mādhamam 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 pañchajanya 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-chandrānam  
 śrī-khaṇḍāguru-chāru-chitra-vasanam  
 srag-divya-bhūṣāñchitam  
 nṛtyāveśa-rasālu-moda-madhuram  
 kandarpa-veśojjvalam  
 chaitanyam kanaka-dyutim nija-janaiḥ  
 samsevyaṁnam 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 loke 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

Ṭhākur

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

[translation—Śrī B.A. Sāgar



## English Publications *(listed in brief)*

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