

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:

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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English Publications (listed in brief)

By and about Srila Bhakti Raksak Sridhar Dev-Goswami Maharaj:

Centenary Anthology

Exclusive Guardianship

Holy Engagement

Golden Volcano of Divine Love

Home Comfort

Inner Fulfilment

Search for Sri Krishna—Reality the Beautiful

Sermons of the Guardian of Devotion Vols. I, II and III

Sri Guru and His Grace

Srila Guru Maharaj—His Divine Pastimes and Precepts in Brief

Sri Sri Prapanna-jivanamritam—Positive and Progressive Immortality

Sri Sri Prema Dhama Deva Stotram

Srimad Bhagavad-gita—The Hidden Treasure of the Sweet Absolute

Subjective Evolution—The Play of the Sweet Absolute

The Golden Staircase

By and about Srila Bhakti Sundar Govinda Dev-Goswami Maharaj:

Dignity of the Divine Servitor

Divine Guidance

Golden Reflections

The Benedictine Tree of Divine Aspiration

The Divine Servitor

Divine Message for the Devotees

Periodicals:

Counterpoint

Sri Gaudiya Darshan

Sri Vaishnava Toshani

Vaishnava Transmission

Various:

Relative Worlds (Srila Prabhupad Bhaktisiddhanta Saraswati Thakur)

Sri Brahma-samhita (with Commentary of Srila Bhaktivinoda Thakur)

Sri Chaitanya Mahaprabhu—His Life & Precepts (Srila Bhaktivinoda Thakur)

Sri Chaitanya Saraswati, vol.II (with Hindi, Gujarati and Bengali)

The Bhagavata (Srila Bhaktivinoda Thakur)



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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 keśavaṁ dhyāyen
nārāyaṇam athodare
bakṣaḥsthale mādhave tu
govindaṁ kaṇṭha-kūpake
viṣṇuṁ cha dakṣiṇe kuṣau
bāhau cha madhusūdanam**

1

2-

Gaura-Līlā—

**rātryante śayanotthitaḥ surasaritsnāto
vabhau yaḥ prage
pūrvvāhne sva-gaṇair lasaty upavane
tair bhāti madhyāhnaḥ
yaḥ puryyām aparāhnaḥ nija-gr̥he
sāyam gr̥he chāṅgane
śri-vāsasya niśāmukhe niśivasan
gaurah sa no rakṣatu**

Kṛṣṇa-Līlā—

**kuñjād goṣṭham niśānte praviśati kurute
dohanānn āsvanādyam
prātaḥ sāyam cha līlām viharati sakhibhiḥ
saṅgave chārayan gāḥ
madhyāhne chāthanaktaṁ vilasati vipine
rādhayāddhāparāhe
goṣṭham yāti pradoṣe ramayati suhr̥do
yaḥ sa kṛṣṇo 'vatān naḥ**

End of morning worship duties.

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-mayi ghaṇṭe deva-sevasya vallabhe
tvām vinā naiva sarvveṣāṁ śubhaṁ bhavati śobhane**

Purification of the conch—

**tvaṁ 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—

**om svasti no govindaḥ svasti no 'chyutānantau svasti
no vāsudevo viṣṇur dadhātu. svasti no nārāyaṇo naro
vai, svastinaḥ padmanābhaḥ puruṣottamo dadhātu.
svasti no viśvakseno viśveśvaraḥ, svasti no ḥṛṣīkeśo
harir dadhātu. svasti no vainateyo hariḥ svasti
no 'njanāsuto hanur bhāgavato dadhātu. svasti svasti
sumaṅgalaiḥ keśo mahān śrī-kṛṣṇaḥ sachchidānanda-**

3

trivikramaṁ kandhare tu
vāmanaṁ vāmapārśvake
śrīdharaṁ vāmaḥau tu
hṛṣīkeśaṁ cha kandhare
pṛṣṭhe tu padmanābhaṁ cha
kaṭyāṁ dāmodaraṁ nyaset
tat prakṣālana-toyaṁ tu
vāsudevāya mūrddhani

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 sutalaṁ chhanda
kūrmmo devatā āsanopaveśane viniyogaḥ. pṛthvi
tvayā dhṛtā lokā devi tvaṁ viṣṇunā dhṛtā. tvaṁ cha
dhārāya mām nityaṁ 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

2

ghanaḥ sarvveśvareśvaro dadhātu.
karotu svasti me kṛṣṇaḥ sarvva-lokeśvareśvaraḥ
kāṛṣṇādayaś cha kurvantu svasti me loka-pāvanāḥ
kṛṣṇo mamaiva sarvvatra svasti kuryyāt śrīyā samam
tathaiva cha sadā kāṛṣṇiḥ sarvva-vighna-vināśanaḥ
om 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 hṛṣīkeśo 'yaṁ
maṅgalāyatano hariḥ
viṣṇuchhāraṇa-mātrena
kṛṣṇasya smaraṇādd hareḥ
sarvva-vighnāni naśyanti
maṅgalaḥ syān na samśayaḥ

Nija-dhyāna—

divya-śrī-hari-mandirādya-tilakaṁ
kaṇṭhaṁ sumālānritaṁ
bakṣaḥ śrī-harināma-varṇa-subhagaṁ
śrī-khaṇḍa-liptaṁ punaḥ
pūtaṁ sūkṣma-navāmbaram vimalatām
nityaṁ vahantīm tanuṁ
dhyāyechchhri-gurupādapadma-nikaṭe
sevotsukām chātmanaḥ

4

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 tvaṁ keśava-priye
keśavārthaṁ chichinomi varade bhava śobhane

End of Archchana-kaṇa

Disappearance of Prabhuṣāda Śrīla Bhakti Siddhānta Sarasvatī

Ṭhākura

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

[translation—Śrī B.A. Sāgar



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3-

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-nihśeṣa-
kāraṇaṁ śuddha-bhaktidaṁ
kṛṣṇa-pādodakaṁ pītvā
śirasā dhārayāmy aham

After that, one should accept a little
Mahāprasād.

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

Then *sāṣṭāṅga-dāṇḍavat*—
daurbhyām padbhyām cha jānubhyām
urasā śirasā dṛṣā
manasā vachasā cheti
praṇāmāṣṭāṅga īritaḥ

13

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

Then, the worship of Tulasī is conducted in this way—

nirmmālya-gandha-puṣpādi-pānīya-jalam idam
 arghyaṁ śrī-tulasyai namaḥ

Mantra—

nirmmitā tvaṁ parādevair
 archchitā tvaṁ surāsuraiḥ
 tulasī hara me 'vidyām
 pūjām gr̥hṇa namo 'stu te

Obeisance to Tulasī—

yā dr̥ṣṭā nikhilāgha-saṅgha-śamanī
 spr̥ṣṭā vapuḥpāvanī
 rogānām abhivanditā nirasani
 siktā 'ntaka-trāsinī
 pratyāsatti-vidhāyinī bhagavataḥ
 kṛṣṇasya saṁropitā
 nyastā tach-charaṇe subhakti-phaladā
 tasyai tulasyai namaḥ

12

yo 'ham mamāsti yat kiñchid
 iha loke paratra cha
 tat sarvvaṁ bhavato 'dyaiva
 charaṇeṣu samarpitam [2]
 aham apy aparādhānām
 ālayas tyakta-sādhanāḥ
 agatīś cha tato nāthau
 bhavantau me parā gatīḥ [3]
 tavāsmi rādhikā-nātha
 karmmaṇā manasā girā
 kṛṣṇa-kānte tavaivāsmi
 yuvām eva gatir mama [4]
 śaraṇaṁ tvām prapanno 'smi
 karuṇā-nikarākarau
 prasādaṁ kuru dāsyāṁ bho
 mayi duṣṭe 'parādhini [5]

Vijñapti—

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

10

First *Guru-pūjā*, *Guru-dhyāna*—
 prātaḥ śrīman-navadvīpe
 dvi-netraṁ dvi-bhujāṁ guruṁ
 varābhaya-pradaṁ śāntaṁ
 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 āsanaṁ aiṁ gurave namaḥ [seat]
 etat pādyāṁ aiṁ gurave namaḥ [foot-wash]
 idam arghyaṁ aiṁ gurave namaḥ [ingredients]
 idam āchamanīyaṁ aiṁ gurave namaḥ
 [sipping water]
 eṣa madhuparkaḥ aiṁ gurave namaḥ [as above]
 idam punar āchamanīyaṁ aiṁ gurave namaḥ
 [sipping water again]
 idam snānīyaṁ aiṁ gurave namaḥ [bathing water]

5

4

After this, one must offer obeisance—
 ajñāna-timirāndhasya jñānāñjana-śalākayā
 chakṣur unmīlitaṁ yena tasmai śrī-gurave namaḥ
 śrī-chaitanya-mano 'bhīṣṭaṁ sthāpitaṁ yena bhūtale
 svayaṁ rūpaḥ kadā mahyaṁ dadāti sva-padāntikam

rādhā-sammukha-saṁsaktiṁ sakhīsaṅga-nivāsinīm
 tvām ahaṁ satataṁ 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-chikuraṁ
 susmera-chandrānaṁ
 śrī-khaṇḍāguru-chāru-chitra-vasanaṁ
 srag-divya-bhūṣāñchitam
 nr̥tyāveśa-rasālu-moda-madhuraṁ

kandarpa-veśojjvalaṁ
 chaitanyaṁ kanaka-dyutiṁ nija-janaḥ
 saṁsevyamānaṁ 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 silently chant *Gaura-gāyatrī*.

7

idaṁ sottarīya-vastraṁ aiṁ gurave namaḥ [cloth]
 idaṁ ābharaṇaṁ aiṁ gurave namaḥ [ornaments]
 eṣa gandhaḥ aiṁ gurave namaḥ [fragrant substance]
 eṣa dhūpaḥ aiṁ gurave namaḥ [incense]
 eṣa dīpaḥ aiṁ gurave namaḥ [lamp]
 idaṁ sachandanapuṣpaṁ aiṁ gurave namaḥ
 [flowers with chandan]
 idaṁ naivedyaṁ aiṁ gurave namaḥ
 [offering of fruit, water, sweets, grains, etc.]
 idaṁ pānīya-jalaṁ aiṁ gurave namaḥ
 [drinking water]
 idaṁ punar āchamanīyaṁ aiṁ gurave namaḥ
 [water to cleanse mouth again]
 idaṁ tāmbulaṁ aiṁ gurave namaḥ [Betel, pān, etc.]
 idaṁ mālyaṁ aiṁ gurave namaḥ [garland]
 idaṁ sarvvaṁ aiṁ gurave namaḥ [everything]

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

Vijñapti [entreaty]—

tvaṁ gopikā vṛṣaraves tanayāntike 'si
 sevādhikāriṇi guro nija-pādapadma-
 dāsyam pradāya kuru mām vrāja-kānane-śrī-
 rādhānghri-sevana-rase sukhinīm sukhābdhe

6

bhūmau skhalita-pādānām
 bhūmir evāvalambanam
 tvayi jātāparādhānām
 tvam eva śaraṇaṁ prabho [3]
 govinda-vallabhe rādhe
 prārthaye tvām ahaṁ sadā
 tvadīyam iti jānātu
 govindo mām tvayā saha [4]
 rādhe vṛndāvanādhīse
 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-nirmmālyaṁ śrī-gurave namaḥ
 etat pānīya-jalaṁ śrī-gurave namaḥ
 etat prasāda-tāmbulaṁ śrī-gurave namaḥ
 etat sarvvaṁ sarvva-sakhībhyo namaḥ
 etat sarvvaṁ śrī-paurṇamāsyai namaḥ
 etat sarvvaṁ sarvva-vrajavāsibhyo namaḥ
 etat sarvvaṁ sarvva-vaiṣṇavebhyo namaḥ

11

5-

Praṇāma-mantra is chanted as follows—
 ānanda-līlāmaya-vigrahāya
 hemābha-divyachchhavi-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 perform 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-ṣaṅḍaiś cha maṇḍitam
 koṭi-sūryya-samābhāsam
 vimuktaṁ ṣaṭ-taraṅgakaiḥ
 tan madhye ratna-khachitam
 svarṇa-simhāsanam mahat

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

8

śrī-kṛṣṇam śrī-ghanaśyāmam pūrṇānanda-kalevaram
 dvibhujam sarvva-deveṣam 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-gāyatri* 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]

9