

All Glory to Śrī Śrī Guru Gaurāṅga

# Archan-kaṇ

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Oṃ Viṣṇupād

Śrīla Bhakti Nirmal Āchārya Mahārāj

by the mercy and on the order of

Oṃ Viṣṇupād

Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj,

the Sevāita-President-Āchārya of world-wide

branches and dearest associate of

Founder-Āchārya of Śrī Chaitanya Sāraswat Maṭh,

Oṃ Viṣṇupād

Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj





Mantras for awakening the Deity:

so 'sāv adabhra-karuṇo bhagavān vivṛddha-  
prema-smitena nayanāmburuhaṁ vijṛmbhan  
utthāya viśva-vijayāya cha no viśādaṁ  
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.”

deva prapannārtihara prasādaṁ kuru keśava  
avalokana-dānena bhūyo māṁ pārayāchyuta

“O Lord! O remover of the surrendered souls' distress! Be merciful! O Keśava! O eternal Lord! Please purify me with the gift of Your glance.”

uttiṣṭhottiṣṭha govinda tyaja nidrām jagat-pate  
tvayi supte jagannāthe jagat suptaṁ bhaved idam  
utthite cheṣṭate sarvam uttiṣṭhottiṣṭha mādhava

“O Govinda! O Lord of the universe! Please give up Your sleep and arise. When You, the Lord of the universe, are asleep, the universe remains asleep, and when You arise, the world becomes active. O Mādhava, please arise!”

jaya jaya krpāmaya jagatera nātha  
sarva-jagatere kara śubha dr̥ṣṭi-pāta

“Glory! Glory to the merciful Lord of the universe! Please cast Your auspicious glance over the entire world.”

Mantra for putting the Deity to rest:

āgachchha śayana-sthānam  
priyābhiḥ saha keśava  
divya-puṣpāḍhya-śayyāyām  
sukhaṁ vihara mādharma

“O Kesava! Please come to Your resting place with Your beloved. O Mādhava, please happily enjoy this bed decorated with beautiful flowers.”

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 some activities of worship.

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

gaṅge cha yamune chaiva godāvāri sarasvati  
narmade sindho kāveri jale 'smin sannidhiṃ kuru

Sprinkle some of that water on your head and, chanting “Om Viṣṇuḥ, Om Viṣṇuḥ, Om Viṣṇuḥ”, perform *āchaman*. Apply twelve tilaks with Gopīchandan with this mantra—

lalāṭe keśavam dhyāyen  
nārāyaṇam athodare  
bakṣaḥsthale mādham tu  
govindam kaṇṭha-kūpake  
viṣṇum cha dakṣiṇe kukṣau  
bāhau cha madhusūdanam  
trivikramam kandhare tu  
vāmanam vāmapārśvake  
śrīdharam vāmbāhau tu  
hṛṣīkeśam cha kandhare

pr̥ṣṭhe tu padmanābhaṃ cha  
kaṭyāṃ dāmodaraṃ nyaset  
tat prakṣāлана-toyaṃ tu  
vāsudevāya mūrddhani

Next, purify the flowers (*puṣpa-śuddhi*):

puṣpe puṣpe mahāpuṣpe supuṣpe puṣpa-sambhave  
puṣpa-chayāvākīrṇe cha huṃ phaṭ svāhā

Next, purify the *āsan* (*āsan-śuddhi*):

“om̐ ādhāra-śaktaye kamalāsanāya namaḥ” —  
with this mantra worship the *āsana* with a flower.

Worship of the *āsana*:

āsana mantrasya meru-pr̥ṣṭho ṛṣi sutalaṃ chhanda  
kūrmmo devatā āsanopaveśane viniyogaḥ  
pṛthvi tvayā dhṛtā lokā devi tvam̐ viṣṇunā dhṛtā  
tvam̐ cha dhāraya mām̐ nityam̐ pavitraṃ kuru  
chāmanakh

Establishing the utensils, etc.—

Opposite you, on your left side, with appropriate vessels, 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, yoghurt and honey; otherwise the same adding cow's milk and sugar, which is also known as *pañchāmṛta*]; on the right, 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 you; behind, keep a vessel containing water for washing your hands.

Purification of the bell (*ghaṇṭa-śuddhi*)—

sarva-vadya-mayi ghaṇṭe deva-devasya vallabhe  
tvām vinā naiva sarveṣāṃ śubhaṃ bhavati śobhane

“O bell, favourite of the Lord of all Lords, you embody the sweet sound of all music. Without you, there is no auspiciousness for anyone.”

Purification of the conch (*śaṅkha-śuddhi*)—

tvām purā sāgarotpanno viṣṇunā vidhṛtaḥ kare  
mānitaḥ sarva-devaiś cha pāñchajānya namo 'stu te

“O Pāñchajānya! My obeisance to you, who long ago appeared from the ocean. Lord Viṣṇu holds you in His hand, and all the gods honour you.”

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

(om) svasti no govindaḥ svasti no 'chyutānantau  
svasti no vāsudevo viṣṇur dadhātu  
svasti no nārāyaṇo naro vai  
svasti naḥ padmanābhaḥ puruṣottamo dadhātu  
svasti no viśvakseno viśveśvaraḥ  
svasti no hṛṣīkeśo harir dadhātu  
svasti no vainateyo hariḥ  
svasti no 'ñjanā-suto hanūr bhāgavato dadhātu  
svasti svasti sumaṅgalaikeśo mahān  
śrī-kṛṣṇaḥ sach-chid-ānanda-ghanaḥ  
sarveśvareśvaro dadhātu

“May Govinda, the eternal, infinite, all-pervading Lord, bestow auspiciousness upon us. May that lotus-navelled, human-like Supreme Person, who is shelter of all souls, bestow auspiciousness upon us. May that all-powerful Lord of the universe, the Lord of the senses, who steals the heart, bestow auspiciousness upon us. May His devotees Garuḍa and Hanumān bestow auspiciousness upon us. May that one Lord of the highest auspiciousness, the Supreme Lord of all Lords, the embodiment of eternal, spiritual ecstasy, Śrī Kṛṣṇa, bestow the highest auspiciousness upon us.”



karotu svasti me kṛṣṇa sarva-lokeśvareśvaraḥ  
kārṣṇādayaś cha kurvantu svasti me loka-pāvanāḥ

“May Kṛṣṇa, the Lord of all Lords of all the worlds, bestow auspiciousness on me. May His devotees, the deliverers of the world, bestow auspiciousness on me.”

kṛṣṇo mamaiva sarvatra svasti kuryāt śriyā  
samam tathaiva cha sadā kārṣṇiḥ sarva-vighna-  
vināśanaḥ

“May Kṛṣṇa, along with Śrī Rādhā, bestow auspiciousness upon me in all respects. May His devotees, the removers of all obstacles, always bestow auspiciousness upon me.”

(om) hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare  
hare hare rāma hare rāma rāma rāma hare hare

*Maṅgala-vachan*—invoking auspiciousness:

maṅgalaṁ bhagavān viṣṇur  
maṅgalaṁ madhusūdanaḥ  
maṅgalaṁ hṛṣīkeśo 'yam  
maṅgalāyatano hariḥ  
viṣṇūchchāraṇa-mātrena  
kṛṣṇasya smaraṇād-dhareḥ

sarva-vighnāni naśyanti  
maṅgalaṁ syān na saṁsayah

“The all-pervading Supreme Lord, the relisher of nectar, the lord of the senses, the stealer of the heart, is the abode of all auspiciousness. Simply by saying His Name or remembering Him, all obstacles are destroyed and auspiciousness manifests. Of this there is no doubt.”

*Nija-dhyāna*—self-meditation (*buddhi-śuddhi*):

divyaṁ śrī-hari-mandirādhyā-  
tilakaṁ kaṅṭhaṁ sumālānvitaṁ  
vakṣaḥ śrī-hari-nāma-varṇa-subhagaṁ  
śrī-khaṇḍa-liptaṁ punaḥ  
pūtaṁ sūkṣma-navāmbaram  
vimalatāṁ nityaṁ vahanṭīm tanuṁ  
dhyāyech chhrī-guru-pāda-padma-  
nikaṭe sevotsukañ chātmanaḥ

“Meditate that the Lord’s Temple (your body) is decorated with shining tilak, your neck bears a beautiful tulasī-mālā, your chest is adorned with the Names of Śrī Hari and sandalwood paste, you are wearing fine, new, clean cloth, and in your pure, eternal form, you are at the lotus feet of Śrī Guru, eager for service.”

*Guru-pūjā*—worshipping Śrī Guru:

prātaḥ śrīman-navadvīpe dvi-netraṁ dvi-bhujam gurum  
varābhaya-pradam śāntam smaret tan-nāma-pūrvakam

“Having recited his name, meditate on the two-eyed, two-armed form of Śrī Gurudev, who grants fearlessness and is the personification of peace, situated in Śrī Nabadwīp Dhām in the morning.”

At Śrī Māyāpur Yogapīṭh in the Transcendental Abode of Nabadwīp, 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]

idaṃ punar āchamanīyam aiṃ gurave namaḥ

[sipping water again]

idaṃ snānīyam aiṃ gurave namaḥ [bathing water]

idaṃ sottatrīyaṃ vastram aiṃ gurave namaḥ [cloth]

idaṃ ābharaṇam aiṃ gurave namaḥ [ornaments]

eṣa gandhaḥ aiṃ gurave namaḥ [fragrant substance]

eṣa dhūpaḥ aiṃ gurave namaḥ [incense]

eṣa dīpaḥ aiṃ gurave namaḥ [lamp]

idaṃ sachandana-puṣpam aiṃ gurave namaḥ

[flowers with chandan]

idaṃ naivedyam aiṃ gurave namaḥ

[offering of fruit, water, sweets, grains, etc.]

idaṃ pānīya-jalam aiṃ gurave namaḥ

[drinking water]

idaṃ punar āchamanīyam aiṃ gurave namaḥ

[water to cleanse mouth again]

idaṃ tāmbūlam aiṃ gurave namaḥ [betel, pān, etc.]

idaṃ mālyam aiṃ gurave namaḥ [garland]

idaṃ sarvam aiṃ gurave namaḥ [everything]

Then chant Guru-gāyatri no less than twelve times.

Vijñapti [entreaty]—

tvaṃ gopikā vṛṣaraves tanayāntike 'si  
sevādhikāriṇi guro nija-pāda-padma-

dāsyam̐ pradāya kuru mām̐ vraja-kānane śrī-  
rādhāṅghri-sevana-rase sukhinīm̐ sukhābdhe

“O guardian of service! O ocean of joy! O Gurudev!  
You are a gopī in the company of King Vṛṣabhānu’s  
daughter. Please give me the service of your lotus  
feet and delight me with the taste of service at the  
feet of Śrī Rādhā in the forest of Vraja.”

After this, one must offer obeisance—

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

“I offer my obeisance unto Śrī Gurudev, who  
has opened my eyes, which were blinded by the  
darkness of ignorance, with the salve of divine  
knowledge.”

śrī-chaitanya-mano-’bhīṣṭam̐ sthāpitaṁ yena bhūtale  
svayaṁ rūpaḥ kadā mahyaṁ dadāti svapadāntikam

“When will Śrī Gurudev, who is Śrī Rūpa himself,  
by whom the heartfelt desires of Śrī Chaitanya are  
fulfilled on the earth, give me shelter at his feet?”

rādhā-sammukha-samsaktim̐ sakhī-saṅga-nivāsinīm̐  
tvām̐ ahaṁ satataṁ vande mādhavāśraya-vigrahām

“You are attached to the company of Śrī Rādhā and live in the association of the *sakhīs*. I always offer my obeisance to you, Śrī Gurudev, the embodiment of the Lord’s shelter.”

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

śrīman-mauktika-dāma-baddha-  
chikuraṁ susmera-chandrānanam  
śrī-khaṇḍāguru-chāru-chitra-vāsanam  
srag-divya-bhūṣāñchitam  
nṛtyāveśa-rasānumoda-madhuram  
kandarpa-veśojjvalam  
chaitanyam kanaka-dyutim  
nija-janaiḥ saṁsevyamānam bhaje

“I worship Śrī Chaitanya Mahāprabhu, who is being served by all His devotees and associates, whose hair is bound with strings of pearls, and whose moonlike face bears the nectar of His gentle smile. His beautiful golden body is adorned with lovely garments, anointed with sandalwood and aguru pulp, and bedecked with garlands and various glistening ornaments. He is extremely

charming, absorbed as He is in enjoying the sweet mellows of dancing, and His dress is more splendid than even Cupid's."

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*.

*Praṇām-mantra* is chanted as follows—

ānanda-līlāmaya-vigrahāya  
hemābha-divya-chchhavi-sundarāya  
tasmai mahāprema-rasa-pradāya  
chaitanyachandrāya namo namas te

"To the embodiment of ecstatic Pastimes, to the divine, splendid golden personification of beauty, to the giver of the rasa of the highest divine love, to the moon Śrī Chaitanya, I bow again and again."

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-varadhanam  
kālindī-jala-kallola-saṅgi-māruta-sevitam  
nānā-puṣpa-latā-baddha-vṛkṣa-ṣaṅḍaiś cha maṇḍitam

koṭi-sūrya-samābhāsaṁ vimuktaṁ sat-taraṅgakaiḥ  
tan-madhye ratna-khacitaṁ svarṇa-simhāsanāṁ mahat

“Now meditate on Vṛndāvan, the abode of ever-increasing joy, which is served by the breezes blowing off the waves of the River Yamunā and decorated by trees laden with various flowering vines. Vṛndāvan is as bright as ten million suns and free from the six waves (lamentation, bewilderment, old age, death, hunger, and thirst). Within it is a great, golden throne, studded with gems.”

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

śrī-kṛṣṇaṁ śrī-ghana-śyāmaṁ pūrṇānanda-kalevaram  
dvi-bhujāṁ sarva-deveśāṁ rādhāliṅgita-vigraham

“Upon that throne, meditate on the two-armed form of Śrī Kṛṣṇa, the Lord of all Lords, the beautiful, deep blue embodiment of perfect joy, embraced by Śrī Rādhā.”

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 rādhā-kānta namo 'stu te

“O Kṛṣṇa, ocean of mercy, friend of the fallen, master of the universe, lord of the cowherds, beloved of the *gopīs*, beloved of Śrī Rādhā! My obeisance to You.”

tapta-kāñchana-gaurāṅgi rādhe vṛndāvaneśvari  
vṛṣabhānu-sute devi praṇamāmi hari-priye

“O Rādhā, Goddess whose fair body resembles molten gold, queen of Vṛndāvan, daughter of Vṛṣabhānu, beloved of the Lord! My obeisance to You.”

After that, one must silently chant *Kāma-gāyatrī* and *mūl-mantra* purely, to the best of one's ability. Having done that, *padyapañchaka* [five *ślokas*] and *vijñapti* respectively should be recited.

*Padyapañchaka*—

saṁsāra-sāgarān nātha putra-mitra-grhāṅganāt  
goptārau me yuvām eva prapanna-bhaya-bhañjanau

“O Rādhā and Kṛṣṇa, You protect me from the ocean of material existence and my home filled with children and friends. You certainly destroy all fear for the surrendered souls.

yo 'ham mamāsti yat kiñchid iha loke paratra cha  
tat sarvaṁ bhavato 'dyaiva charaṇeṣu samarpitam

“Today, I have offered at Your feet myself and  
everything I have in this world and the next.

aham apy aparādhānām ālayas tyakta-sādhanah  
agatiś cha tato nāthau bhavantau me parā gatiḥ

“I am an abode of offences, I have neglected  
my practice, and I am shelterless. You both, my  
masters, are thus my only shelter.

tavāsmi rādhikā-nātha karmaṇā manasā girā  
kṛṣṇa-kānte tavaivāsmi yuvām eva gatir mama

“I am Yours, O Lord of Rādhikā! My actions,  
mind, and words are Yours, O Beloved of Kṛṣṇa!  
You both are my shelter.

śaraṇam vām prapanno 'smi karuṇā-nikarākarau  
prasādam kuru dāsyam bho mayi duṣṭe 'parādhini

“You are my refuge, and I am surrendered to  
You. O oceans of mercy, although I am a wicked  
offender, please bless me with Your service.”

*Vijñapti—*

mat-samo nāsti pāpātmā nāparādhī cha kaśchana  
parihāre 'pi lajjā me kiṁ bruve puruṣottama

“There is no sinner so sinful as I. There is no offender so offensive as I. I am ashamed to even pray for forgiveness (for my sins and offences, and all the more ashamed of my attempts to give them up). O Supreme Lord, what can I say?”

yuvatīnām yathā yūni yūnāñ cha yuvatau yathā  
mano 'bhiramate tadvan mano me ramatām tvayi

“As the minds of young girls take pleasure in young boys and the minds of young boys take pleasure in young girls, so let my mind take pleasure in You.”

bhūmau skhalita-pādānām bhūmir evāvalambanam  
tvayi jātāparādhānām tvam eva śaraṇam prabho

“As the ground is the only support for those who have fallen upon it, so You are the only shelter for those who have offended You, O Lord!”

govinda-vallabhe rādhe prārthaye tvām aham  
sadā tvadīyam iti jānātu govindo mām tvayā saha

“O Rādhā, favourite of Govinda! I pray to You always: ‘May You and Govinda know me as Your own.’”

rādhe vṛndāvanādhiśe karuṇāmṛta-vāhini  
kṛpayā nija-pādābja-dāsyam mahyam pradīyatām

“O Rādhā, queen of Vṛndāvan, river of nectarean compassion! Please mercifully give me the service of Your lotus feet.”

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

etat mahāprasāda-nirmālyaṁ śrī-gurave namaḥ  
etat pānīya-jalaṁ śrī-gurave namaḥ  
etat prasāda-tāmbūlaṁ śrī-gurave namaḥ  
etat sarvaṁ sarva-sakhībhyo namaḥ  
paurṇamāsya namaḥ  
sarvaṁ vraja-vāsibhyo namaḥ  
sarvaṁ sarva-vaiṣṇavebhyo namaḥ

Obeisance to Vṛndāvan—

tavāraṇye devi dhruvam iha murārīr viharate sadā  
preyasyeti śrutir api virauti smṛtir api  
iti jñātvā vṛnde charaṇam abhivande tava kṛpām  
kuruṣva kṣipraṁ me phalatu nitarām tarṣa-viṭapī

“O Goddess! The *śrutis*, *smṛtis*, and other scriptures proclaim that Kṛṣṇa always enjoys with His beloved in your forest. O Vṛndā! Understanding this, I bow at your feet. Please be merciful so that the

tree of my desires will quickly bear fruit.”

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

nirmālya-gandha-puṣpādi-pānīya-jalam  
idam arghyaṁ śrī-tulasai namaḥ

Mantra:

nirmitā tvaṁ purā devair architā tvaṁ surāsuraiḥ  
tulasī hara me 'vidyāṁ pūjāṁ gr̥hṇa namo 'stu te

“You were created previously by the gods and worshiped by both the gods and demons. O Tulasī! Please remove my ignorance and accept my worship. My obeisance to you.”

Obeisance to Tulasī:

yā dr̥ṣṭā nikhilāgha-saṅgha-śamanī spr̥ṣṭā vapuḥ-pāvanī  
rogāṇām abhivanditā nirasinī siktā 'ntaka-trāsinī  
pratyāsatti-vidhāyinī bhagavataḥ kṛṣṇasya saṁropitā  
nyastā tach-charaṇe subhakti-phaladā tasyai  
tulasyai namaḥ

“By seeing you, all sins are destroyed. By touching you, one’s body becomes pure. By bowing to you, all diseases are cured. By watering you, fear of death disappears. By planting you, one attains the Lord’s association. And by offering you to the feet

of Kṛṣṇa, one attains pure devotion. My obeisance to you Tulasī.”

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-kāraṇaṁ śuddha-bhaktidam  
kṛṣṇa-pādodakaṁ pītvā śirasā dhārayāmy aham

“I drink this water from Śrī Kṛṣṇa’s feet, which ends unlimited suffering and grants pure devotion, and then place it on my head.”

After that, one should accept a little *mahāprasād*:

rudanti pātakāḥ sarve niśvasanti muhur muhuḥ  
hāhā-kṛtya palāyanti jagannāthāna-bhakṣaṇāt

“All sins cry, pant, wail, and flee from food eaten by the Lord of the universe.”

Then *sāṣṭāṅga-daṇḍavat*—

dorbhyāṁ padbhyāñ cha jānubhyāṁ urasā śirasā dṛśā  
manasā vachasā cheti praṇāmo ’ṣṭāṅga īritaḥ

“An obeisance with one’s (1) hands, (2) feet, (3) knees, (4) chest, (5) head, (6) vision, (7) mind, and (8) words is known as an eight-part obeisance.”

Gaura-Līlā—

rātryante śayanothitaḥ surasaritsnāto  
vabhau yaḥ prage  
pūrvvāhne sva-gaṇair lasaty  
upavane tair bhāti madhyāhna-  
yaḥ puryyām aparāhna-  
gr̥he sāyam̐ gr̥he chāṅgane  
śri-vāsasya niśāmukhe niśivasan  
gaurah̐ sa no rakṣatu

Kṛṣṇa-Līlā—

kuñjād goṣṭham̐ niśānte praviśati  
kurute dohanānn āsvanādyam  
prātaḥ sāyam̐ cha līlām̐ viharati  
sakhibhiḥsaṅgave chārayan gāḥ  
madhyāhne chāthanaktam̐  
vilasati vipine rādhayāddhāparāhe  
goṣṭham̐ yāti pradoṣe ramayati  
suhṛdo yaḥ sa kṛṣṇo ‘vatān naḥ

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—

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

End of *Archan-kaṇ*

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*Translated by Sripad Bhakti Ananda Sagar Maharaj (1996)*  
*Translation of the verses is prepared by Sripad Bhakti*  
*Kamal Tyagi Maharaj (2015)*



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