

## Sūtra-upāsanā Vaiṣṇava-pūjā-vidhi

by Śrīla Rūpa Gosvāmi

-1-

First one must remember Rādhā and Kṛṣṇa (as in the standard *dhyāna* texts). Sitting on the *āsana*, one should contemplate his *siddha-deha*. Then offer *praṇāma* to the *guru-paramparā* with the *mantras*: *śrī-gurubhyo nama.*, *śrī-parama-gurubhyo nama.*, *śrī-parātpara-gurubhyo nama.*

-2-

The conchshell is consecrated in the following manner. Having poured water into the conchshell, invoke the presence of holy places with the *mantra*:  
gaṅge ca yamunācaivagodāvarī sarasvatīnārmade sindhu kāverijale 'smin  
sannidhiṁ kuru

By this *mantra* the conchshell is purified. Show the following *mudrās* over the conchshell: *nirājana*, *śaṅkha* and *dhenu*. Then chant the *mūla-mantra* three times over the conchshell. Pick up the bell with the left hand while saying : *jagad-ghūrṇātmane nama.* Then, while ringing the bell, recite Kṛṣṇa's *mūla mantra* and offer Him *puṣpāñjali*.

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Now meditate on Vṛndāvana:

“The twelve forests of Vṛndāvana are Bhadravana, Śrīvāna, Lohavana, Bhāndiravana, Mahāvāna, Tālavāna, Khadiravana, Bahulavana, Kumuda-vāna, Kāmavana, Madhuvāna and Vṛndāvana. Seven are on the western flank of the Yamunā and on the eastern flank are the five most confidential forests.”

There is a bower (*nikuñja*) surrounded by the Yamunā. Within it is a transcendental garden. In its center is a desire tree. Under that tree is a golden platform. On it stands a pavilion bedecked with jewels. Within it is the great *yoga-pīṭha*. On that *yoga-pīṭha* is a lotus studded with jewels. Envision Rādhā and Kṛṣṇa on the pericarp of that lotus. In the *Vidagdha-mādhava* is found the following meditation:

“Vṛndāvana is covered with transcendental creepers. Their ends are adorned with flowers. Those creepers are beautified by their flowers and by the honeybees. As the honeybees busy themselves drinking nectar from the flowers, their humming produces a captivating song. I meditate on Śrī Śrī Rādhā Govindadeva, who sit upon an effulgent throne underneath a desire tree in a temple of jewels in Vṛndāvana. They are being served by their most confidential associates, the *gopīs*.”

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Now offer *puṣpāñjali* three times with the *mūla-mantra*. Then meditate on Kṛṣṇa:

*phullendīvara-kāntim indu-vadanam barhāvataṁsam priyamśrīvatsāṅkam udāra-kaustubha-dharam pītāmbaram sundaramgopīnām nayanotpalārcita-tanuṁ go-gopasaṅghāvṛtamgovindam kala-veṇu-vādana-karam divyāṅga-bhūṣam bhaje*

“He is as splendid as a blue lotus flower and His face resembles the moon.

He looks so elegant with a peacock feather in His hair. He is beautified by the mark of *śrīvatsa* on His and wears the magnificent *kaustubha* gem. His bright yellow silken garments make Him look very beautiful. He is worshiped by the lotus eyes of the *gopīs*. He is always surrounded by cows and cowherd boys. He is accustomed to play soft notes on His bamboo flute. I worship that Govinda who is the transcendental gem among bodily forms.”

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Chant the *mūla-mantra* three times. Again offer *puṣpāñjali* three times. Then meditate on Śrī Rādhā as situated to the left of Śrī Kṛṣṇa:

“Rādhā’s complexion is as lustrous as molten gold. In Her blackish hair tinged with blue She wears garlands of jasmine flowers. Her face is as lovely as the Autumn moon. Her eyes are always shifting like a dancing cakorī bird. By the smiling beams from Her countenance She gives life to the whole world. She is adorned with precious jewels and a lovely pearl necklace hangs on Her breast. She is dressed in a blue skirt and adorned with many tinkling bells....She wears anklets made of many different jewels. Her enchanting body is most superb. She is the most beautiful of all women. She always stays at Kṛṣṇa's side. She is always perturbed by Her unalloyed love for Śrī Kṛṣṇa. She is always submerged in the mellows of ecstasy. Let me take shelter of that fair maiden in Vṛndāvana.”

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Now chant Rādhā's *mūla-mantra* three times and again offer *puṣpāñjali* three times. Then show the *mudrās* for Kṛṣṇa's *āvāhana*, and so forth: *āvāhana*, *samsthāpana*, *sannidhāpana*, *sakalī-karana*, *avagunthana*, *amṛtī-karana* and *paramī-karana*. Touch the limbs of the Deity while chanting the *mūla-mantra* (*anga-nyāsa*). Then say: *Śrī-Kṛṣṇa atrāgaccha* (Śrī Kṛṣṇa, please come here), *Śrī-Kṛṣṇa iha tistha* (Śrī Kṛṣṇa, stay here), *Śrī-Kṛṣṇa iha sannihito bhava* (Śrī Kṛṣṇa, be firmly present), *Śrī-Kṛṣṇaiha sarvāṅgam darsaya* (Śrī Kṛṣṇa, show all Your limbs), *Śrī-Kṛṣṇa tvām gopayāmi* (Śrī Kṛṣṇa, I will protect You), *Śrī-Kṛṣṇa amṛtamayo 'si* (Śrī Kṛṣṇa, You are full of bliss), *Śrī-Kṛṣṇa paramo 'si* (Śrī Kṛṣṇa, You are supermost). While reciting these *mantras* show the appropriated *mudrās*.

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Afterwards offer *puṣpāñjali* three times. Then offer *ācamana* three times. Next offer golden necklaces, anklets and other ornaments. Sitting Rādhā and Kṛṣṇa on Their own place, do *āvarana-pūjā*. (This is done as follows). Using the mantra "*lalitādi-asta-sakhībhyo nama.*," offer *ācamana*, bath, clothes, ornaments and all other paraphernalia mentally.

Lalitā is on the north, Viśākhā on the northeast, Citrā on the east, Campakalatā on the southeast, Tungavidyā on the south, Indulekhā on the southwest, Rangadevī on the west and Sudevī on the northwest. One should worship these eight sakhīs with their appropriate *mantras* at their places around Rādhā and Kṛṣṇa: *śrī-lalitāyai nama.*, *śrī-viśākhāyai nama.*, *śrī-campakalatāyai*

*nama*·, *śrī-citrāyai nama*·, *śrī-tunga-vidyāyai nama*·, *śrīndulekhāyai nama*·, *śrī-sudevyai nama*·, *śrī-rangadevyai nama*·.

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The services which the eight *sakhīs* render Rādhā and Kṛṣṇa are as follows: Lalitā gives Them *tāmbula*, Viśākhā offers sandalwood paste, Campakalatā—*cāmara*, Citrā—cloth, Tungavidyā—music, Indulekhā—dance, Sudevī—water, Rangadevī—perfume and cosmetics.

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After that, envision the eight *mañjarīs* in the eight corners. Offer them all the ingredients of worship as was done with the *sakhīs*. Their *mantras* are: east—*śrī-lavanga-mañjaryai nama*·, southeast—*śrī-rūpa-mañjaryai nama*·, south—*śrī-rati-mañjaryai nama*·, southwest—*śrī-guna-mañjaryai nama*·, west—*śrī-rasa-mañjaryai nama*·, northwest—*śrī-mañjulāli-mañjaryai nama*·, north—*śrī-vilāsa-mañjaryai nama*·, northeast—*śrī-kasturi-mañjaryai nama*·.

Then worship the following maidens: east—*gopāla-kanyāyai nama*·, south—*sruti-kanyāyai nama*·, west—*muni-kanyāyai nama*·, north—*deva-kanyāyai nama*·.

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Having set sandalwood paste, flowers, incense, lamp and *naivedya* in front of Śrī Kṛṣṇa, show the following *mudrās*: *śrīvatsa*, *kaustubha*, *venu*, *varada*, *vilva* and *mālā*. Afterwards, while reciting the *mula-mantra* and ring a bell, offer incense and a lamp. Then offer different varieties of sweetmeats. Sprinkle a little water from a conchshell over the *naivedya* and then top it with a *tulasī mañjarī*. Show the *avagunthana* and *dhenu mudrās* over the *naivedya*. Then, while chanting the *mula-mantra*, touch the plate. Offer *puspāñjali* three times to Śrī Kṛṣṇa and then offer Him the *naivedya* while reciting the *mula-mantra*. While the Lord is eating, recite: *prānāya svāhā*, *pānāya svāhā*, *vyānāya svāhā*, *udānāya svāhā*, *samānāya svāhā*.

Offer *puspāñjali* to Śrī Rādhā with the *mula-mantra*. Go outside that place and wait a short time. Then return and serve the Lord and His devotees with the following *mantras*:

*śrī-kṛṣṇaya ācamanam nama*·  
*śrī-rādhāyai ācamanam nama*·  
*lalitādi asta-sakhibhyo naivedyam nama*·  
*śrī-rādhikā-parivārebhyo naivedyam nama*·

Next offer *puspāñjali* eight times with the following *mantras*:

1. *śrī-rādhā-dāmodarābhyām nama*·
2. *śrī-rādhā-mādhavābhyām nama*·
3. *śrī-vrsabhānu-kisorī-gopendra-nandanābhyām nama*·
4. *śrī-govinda-priya-sakhi-gāndharvābhyām nama*·

5. śrī-kuñja-nāgarī-nāgarābhyām nama.
6. śrī-gosta-kisorī-kisorābhyām nama.
7. śrī-Vṛndāvanadhipābhyām nama.
8. śrī-Kṛṣṇa-vallabhābhyām nama.

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After that, offer Rādhā and Kṛṣṇa sandalwood paste, flowers, incense, lamps, *tāmbula*, etc. Then offer *ārātrika*. In the *Brahmānda Purāna* it is stated: "One should offer *ārātrika* to Kṛṣṇa in this way. First offer four times to the feet, twice to the navel, once to the face, seven times to the whole body. Simply by beholding the beautiful lotus face of Śrī Kṛṣṇa during *ārātrika* frees one from the sin of killing thousands of *brāhmanas* or from that of incest."

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Sprinkle water from the conchshell over the *ārātrika* paraphernalia, toss a *tulasī mañjarī* over it and do the *avagunthana* and *dhenu mudrās*. Then offer Rādhā and Kṛṣṇa *puspāñjali* three times. Then perform *ārātrika*, waving the articles like the fluttering of a dove, from the Lord's eyes to all twelve parts of His body. Wave a conchshell with water over Rādhā and Kṛṣṇa and then sprinkle some of that water on one's own body and on those outside.

Thus ends the book entitled "*Sūtra-upāsana Vaisnava-pūjā-vidhi*" by Śrīla Rūpa Gosvāmī.

Offer *puspāñjali* eight times with the following mantras:

1. śrī-rādhā-dāmodarābhyām nama.
2. śrī-rādhā-mādhavābhyām nama.
3. śrī-vrsabhānu-kisorī-gopendra-nandanābhyām nama.
4. śrī-govinda-priya-sakhi-gāndharvābhyām nama.
5. śrī-kuñja-nāgarī-nāgarābhyām nama.
6. śrī-gosta-kisorī-kisorābhyām nama.
7. śrī-vṛndāvanadhipābhyām nama.
8. śrī-kṛṣṇa-vallabhābhyām nama.