THE PROCESS OF
DEITY WORSHIP
(Arcana-Paddhati)

THE BHAKTIVEDANTA BOOK TRUST
THE PROCESS OF DEITY WORSHIP
(Arcana-Paddhati)

translated by
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THE BHAKTIVEDANTA BOOK TRUST
To the divine lotus feet
of our
eternal spiritual master
His Divine Grace
A. C. Bhaktivedanta
Swami Prabhupāda
by whose
causeless mercy alone
the Western world
has come to know
of the process of Deity worship.
## CONTENTS

<table>
<thead>
<tr>
<th>Preface</th>
<th>v</th>
</tr>
</thead>
<tbody>
<tr>
<td>Introduction</td>
<td>ix</td>
</tr>
</tbody>
</table>

### PART I

<table>
<thead>
<tr>
<th>1/ Mūla Mantras</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>2/ Duties During the Brāhma-muhūrta</td>
<td>1</td>
</tr>
<tr>
<td>3/ Waking the Lord</td>
<td>2</td>
</tr>
<tr>
<td>4/ Offering of Bhoga</td>
<td>3</td>
</tr>
<tr>
<td>5/ Offering Ārati</td>
<td>6</td>
</tr>
<tr>
<td>6/ The Pūjā</td>
<td>7</td>
</tr>
<tr>
<td>7/ Putting the Lord to Rest</td>
<td>18</td>
</tr>
<tr>
<td>8/ The Worship of Śrīmatī Tulasī-devī</td>
<td>18</td>
</tr>
</tbody>
</table>

### PART II

<table>
<thead>
<tr>
<th>1/ Cleansing the Teeth</th>
<th>23</th>
</tr>
</thead>
<tbody>
<tr>
<td>2/ Passing Urine and Stool and Cleansing</td>
<td>23</td>
</tr>
<tr>
<td>3/ Taking Bath</td>
<td>24</td>
</tr>
<tr>
<td>4/ Tying the Śikhā</td>
<td>25</td>
</tr>
<tr>
<td>5/ The Putting on of Cloth</td>
<td>25</td>
</tr>
<tr>
<td>6/ The Putting on of Tilaka</td>
<td>26</td>
</tr>
<tr>
<td>7/ Prayers Upon Awakening</td>
<td>29</td>
</tr>
<tr>
<td>8/ Ācamana</td>
<td>31</td>
</tr>
<tr>
<td>9/ Sandhyā</td>
<td>32</td>
</tr>
<tr>
<td>10/ Prayers to Awaken the Lord</td>
<td>33</td>
</tr>
<tr>
<td>11/ Offering Pādya</td>
<td>35</td>
</tr>
<tr>
<td>12/ Offering Ācamana</td>
<td>35</td>
</tr>
<tr>
<td>13/ Offering Tāmbūla</td>
<td>36</td>
</tr>
<tr>
<td>14/ Picking Flowers and Tulasī for the Pūjā</td>
<td>38</td>
</tr>
<tr>
<td>15/ Āsana-śuddhi</td>
<td>38</td>
</tr>
<tr>
<td>16/ Establishing the Pātras and Articles of Worship</td>
<td>39</td>
</tr>
<tr>
<td>17/ Viṣṇu-smaraṇam</td>
<td>46</td>
</tr>
<tr>
<td>18/ Mangala-śānti</td>
<td>47</td>
</tr>
<tr>
<td>19/ Bhūta-śuddhi</td>
<td>49</td>
</tr>
<tr>
<td>20/ Prayers in Worship of the Spiritual Master</td>
<td>50</td>
</tr>
<tr>
<td>21/</td>
<td>Offering Arghya</td>
</tr>
<tr>
<td>22/</td>
<td>Offering Madhuparka</td>
</tr>
<tr>
<td>23/</td>
<td>Prayers in Worship of Lord Caitanya and Lord Nityānanda</td>
</tr>
<tr>
<td>24/</td>
<td>Prayers in Worship of Śrī Śrī Rādhā-Kṛṣṇa</td>
</tr>
<tr>
<td>25/</td>
<td>Upānga-pūjā for the Worship of Kṛṣṇa's Paraphernalia</td>
</tr>
<tr>
<td>26/</td>
<td>Prayers in Worship of Lord Jagannātha</td>
</tr>
<tr>
<td>27/</td>
<td>Pañcāṃṛta</td>
</tr>
<tr>
<td>28/</td>
<td>Mantras for Putting the Lord to Rest</td>
</tr>
<tr>
<td>29/</td>
<td>The Ankuśa-mudrā</td>
</tr>
<tr>
<td>30/</td>
<td>Mantra for Offering Incense</td>
</tr>
<tr>
<td>31/</td>
<td>Mantra for Offering Ghee Lamp</td>
</tr>
</tbody>
</table>

**PART III**

| 1/ | Bhoga-ārati kīrtana | 79 |
| 2/ | Prema-dhvani | 81 |
| 3/ | The Ārati Songs | 83 |
| 4/ | Mantras for Drinking Caranāṃṛta | 86 |
| 5/ | Honoring the Lord’s Prasāda | 87 |
| 6/ | Offenses to be Avoided | 92 |
| 7/ | The Mantras for Obtaining Forgiveness for One’s Offenses | 96 |
| 8/ | The Upacāras, or Articles of Worship | 98 |
Sri Caitanya Mahaprabhu instructed Sanatana Gosvami to write a book about Vaishnava behavior and activities. Among other things He specifically requested: "You should discuss ... morning duties, remembrance of the Supreme Lord, cleanliness, washing the mouth and other parts of the body. In the morning one should regularly brush his teeth, take his bath, offer prayers to the Lord and obeisances to the spiritual master. One should render service to the spiritual master and paint one's body in twelve places with urdhva-pundra (tilaka). One should stamp the holy names of the Lord on his body, or one should stamp the symbols of the Lord, such as the disc and club. After this, you should describe how one should decorate his body with gopi-candana, wear neck beads, collect tulasi leaves from the tulasi tree, cleanse one's cloth and the altar, cleanse one's own house or apartment, and go to the temple and ring the bell to draw the attention of the Lord. Also describe Deity worship, wherein one should offer food to Krsna at least five times daily. One should, in due course of time, place Krsna on a bed. You should also describe the process for offering aarti and the worship of the Lord according to the list of five, sixteen or fifty ingredients." Caitanya-caritamrta, Madhya-lila 24.331-333.

Of course, Sanatana Gosvami took the instruction of the Lord seriously and he wrote the book Hari-bhakti-vilasa. The present work, The Process of Deity Worship, is derived from the work of Sanatana Gosvami, being the revised edition and first English translation of the abridged work, Arcana-paddhati. His Divine Grace Sri SrImad Bhaktisiddhanta Sarasvati Gosvami Maharraja commissioned the latter work in order to regularize the worship in the temples he had established, and the book was compiled under his order. Sri Prabhupada requested me in Mayapur, during the Gaura Purnima celebrations of 1976, to edit a translated version of Arcana-paddati, with the view of standardizing the system of worship within the ISKCON temples in a way that could be practically instituted. Although I have no qualification to attempt the work, I pray that, having been done under his order, it will prove to be a success.

The book has been arranged in three parts. Part One presents the principal elements of the daily worship in an outline form. Part
The Process of Deity Worship

Two presents a more detailed explanation of the various procedures used in the worship. Part Three consists of useful information regarding Vaiṣṇava behavior. Part One has been arranged in such a way as to be easily followed by one who is basically familiar with the procedures detailed in Part Two. The key to properly implementing the systems is, therefore, to study and practice each element of the worship as detailed in Part Two.

It will by no means be possible to introduce the entire system of worship described herein immediately. Rather, it should be instituted very gradually so that once begun it can be maintained without interruption. Some of the processes, such as the performance of ārati, will be relatively easy to begin, and it will be safe to do so at once. Others, such as the pūjā itself, are more complex (although not so much in actual practice as it may appear upon first reading), and should be attempted with more caution. In these cases I have suggested in each section an abridged process that may be adopted in the intermediate stage.

The increased complexity of the standard of worship will require dedicated and serious pūjāris. Ideally each set of Deities should have one man whose total engagement is seeing to Their service. The society’s administrators, who are charged with the responsibility of seeing that the sevā-pūjā is being properly carried on, as well as the pūjāris who are directly concerned with the worship, should always remember that they are dealing with the Supreme Personality of Godhead. Śrīla Prabhupāda wrote to me in this regard in November 1975: “So do it nicely. I have invited Kṛṣṇa, and He may not be insulted by disrespectful behavior. I have introduced this system of Deity worship amongst the non-believers, the atheists, the mlecchas, the yavanas and I pray to Kṛṣṇa that I am inviting You to come, so please, because You are seated in their hearts, please give them the intelligence to serve You so that You may not be inconvenienced.” He went on to say in the same letter, “Never think of the Deity as made of stone or wood. Every worshiper must remember that Kṛṣṇa is personally present. He is simply kindly presenting Himself before us in a way so that we can handle Him. That is His mercy, otherwise He is unapproachable.”

If we see the Deity as made of stone or wood, then the execution of the procedures outlined in this book will seem a great burden. However, if we understand that “here is Kṛṣṇa. On the invitation of my spiritual master, Śrīla Prabhupāda, He has come
to give me the opportunity to serve Him, ” then we will take every step in the worship to be an occasion for rejoicing—that after millions of lifetimes of suffering in material bondage, now we are situated safely at the lotus feet of the Lord, through the causeless mercy of our spiritual master.

—Jayatīrtha dāsa Adhikārī
INTRODUCTION

The Deity and Deity Worship

The Supreme merciful Lord, the Personality of Godhead, Śrī Kṛṣṇa, showing causeless mercy to the conditioned living entities, is eternally manifest in two forms in the material world—His Deity form and His holy name. The Deity form of the Supreme Lord is non-different from His eternal form in Goloka Vṛndāvana. Therefore it is said in the Caitanya-caritāmṛta (Madhya-līlā 5.96) in the matter of the activities of Śakṣi-Gopāla:

\[ \text{pratimā naha tumi, —sāksāt vrajendra-nandana} \]

“My dear Lord, You are not a statue. You are directly the son of Mahārāja Nanda.” Therefore, the Deity form of Śrī Kṛṣṇa is directly Śrī Kṛṣṇa, the son of the King of Vṛndāvana, Nanda Mahārāja. It is stated in the Padma Purāṇa:

\[ \text{arceye viṣṇau śilā-dhir guruśu nara-matir vaiṣṇave jāti-buddhir} \]
\[ \text{viṣṇor vā vaiṣṇavānām kali-mala-mathane pāda-tīrthe} \]
\[ \text{mbu-buddhīḥ} \]
\[ \text{śrī-viṣṇor nāmni mantre sakala-kaluṣahe śabda-sāmānya-buddhir} \]
\[ \text{viṣṇau sarveśvareśe tād-ītara-sama-dhir yasya vā nārakī saḥ} \]

“That person who considers the Deity of the Supreme Lord to be dead matter made out of wood, stone or metal, or the spiritual master, who is an eternal associate of the Supreme Lord, to be an ordinary man who is prone to die, or the Vaiṣṇava to be coming from some caste, or the water which washes the feet of the pure devotee or the Supreme Personality of Godhead to be ordinary water, although such water has the potency to destroy all the evils of the age of Kali, or considers the holy name of the Supreme Lord or mantras dedicated to Him, which are able to destroy all sin, to be ordinary sounds, or thinks the Supreme Lord of all, Lord Viṣṇu, to be on the same level as demigods, is considered to possess a hellish mentality. A person who thinks in this way is certainly a resident of hell.”

The spotless Purāṇa, Śrīmad-Bhāgavatam (11.27.12), describes the eight types of Deity forms:
The Process of Deity Worship

śaili dārumayī lauhī
lepyā lekhyā ca saikati
manomayī maṇimayī
pratimāṣṭa-vidhā smṛtā

"The eight types of Deity forms are declared to be: a form carved from a block of stone, a form carved from wood, a form made of metal, clay, paint, sand, made of jewels or conceived within the mind."

The living entity is the eternal servant of the Supreme Lord, but due to being inimical towards Him, he has, from time immemorial, been wandering through higher and lower species of life, identifying with each body thus obtained, and so being burned by the three-fold miseries. As long as this envious attitude towards the Supreme Lord remains he will not be able to obtain His shelter, and for that long he will have to remain bound in the prisonhouse of the material world.

If a conditioned soul, due to the influence of some great good fortune, develops an inclination towards the service of the Lord, and again becomes favorable towards Him, then he is able to regain the eternal association of Lord Kṛṣṇa. Therefore, bhagavad-bhakti, or devotional service to the Supreme Lord, is the only means to obtain Him. This is the final conclusion of all the scriptures, including the Upaniṣads, the Purāṇas, and the Pāñcarātras.

In the Śrīmad-Bhāgavatam (7.5.23–24) nine varieties of devotional service are described.

śrī-prahrāda uvāca
śravaṇaṁ kirtanaṁ viṣṇoh
smaranaṁ pāda-sevanam
arcanaṁ vandanam dāsyam
sakhyam ātma-nivedanam

iti puṁsārpitā viṣṇau
bhaktiś cem nava-lakṣaṇā
kriyeta bhagavaty addhā
tan manye 'dhitam uttamam

"Prahlāda Mahārāja said: 'Hearing about the transcendental holy names, forms, qualities, and pastimes of Lord Viṣṇu, chanting about them, remembering them, serving the lotus feet of the
Lord, worshiping Him, offering prayers to Him, becoming His servant, considering the Lord one’s best friend, and surrendering everything unto Him (in other words, serving Him with body, mind and words), these nine activities are accepted as pure devotional service. One who has dedicated his life to the service of Kṛṣṇa through these nine methods should be understood to be the most perfect person, because he has acquired complete knowledge."

Among them, the process of arcana, or Deity worship, is listed. In the Bhakti-rasāmṛta-sindhu (Pūrva-vibhāga 1.2.90–92), the process of Deity worship is described as being essential to the practice of bhakti-yoga.

\[
\begin{align*}
\text{ūrjādaro viśeṣaṇa} \\
\text{yātrā janma-dinādiṣu} \\
\text{śraddhā viśeṣataḥ prūṭih} \\
\text{śrī-mūrte anghri-sevane} \\
\text{śrīmad-bhāgavatārthānām} \\
\text{āsvādo rasikaiḥ saha} \\
\text{sajātiyāsaye snigdhe} \\
\text{sādhau saṅgaḥ svato vare} \\
\text{nāma-saṅkīrtanam śrī-} \\
\text{mathurā-maṇḍale sthitih}
\end{align*}
\]

"One should observe special vows of the month and festivals such as Janmāṣṭamī. One should have full faith and love in worshiping the lotus feet of the Deity. One should taste the meaning of Śrīmad-Bhāgavatam in the association of pure devotees, and one should associate with devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord. One should congregationally chant the holy name of the Lord and reside in Vṛndāvana."

It is further stated in Caitanya-caritāmṛta (Madhya-līlā 22.128) by Śrī Caitanya Mahāprabhu Himself:

\[
\begin{align*}
\text{sādhu-saṅga, nāma-kīrtana, bhāgavata-śravaṇa} \\
\text{mathurā-vāsa, śrī-mūrtira śraddhāya sevana}
\end{align*}
\]

"One should associate with the devotees, chant the holy names of the Lord, hear Śrīmad-Bhāgavatam, reside at Mathurā and worship the Deity with faith and veneration."

Śrī Caitanya Mahāprabhu goes on to state:
The Process of Deity Worship

sakala-sādhanā-śreṣṭha ei pañca aṅga
krṣṇa-prema janmāya ei pāncera alpa saṅga
(Madhya-līlā 22.129)

“These five limbs of devotional service are the best of all. Even a slight performance of these five awakens love for Krṣṇa.”

It should be carefully noted that the congregational chanting of the holy name of the Supreme Lord is the recommended religious practice for this age, and that by this congregational chanting of the holy name, or by worship of the holy name, all perfections come up to the development of pure krṣṇa-prema, or love for the Supreme Personality of Godhead, Krṣṇa. It is also a fact that in the hari-nāma-saṅkirtana, there is actually no necessity for initiation into the mantras. Nevertheless, Śrīla Nārada Muni and other mahājanas, in order to constrict the conduct of ordinary mankind, which is endowed with scattered minds and abominable natures, due to being trapped within the repeated cycle of birth and death in various gross and subtle bodies, have in some places established the rules and particular guidelines of initiation and Deity worship according to the Pañcarātra. Not only that, but they have also shown different qualifications in cases of devotees overstepping the rules of Deity worship and initiation. Therefore in all Vaiṣṇava sampradāyas, or disciplic successions, there is provision for Deity worship after initiation into the Vaiṣṇava mantra and the holy name, in order to calm the disturbed minds and transform the abominable characters of the candidates, or those desiring to advance in spiritual realization.

In Deity worship, the holy name of the Lord is predominant. The chanting of the holy name of the Lord is the life of Deity worship, and without the congregational chanting of the holy name, Deity worship can offer no fruits. Factually, what to speak of Deity worship, the performance of any type of devotional service without the help of chanting the holy name is not prescribed in this age of Kali. Therefore, from the awakening of the Lord to the offering of flowers when He is lying down; in other words, in the beginning, in the middle, and in the end of Deity worship, the chanting of the holy names is an unavoidable necessity. Anyone who is properly initiated by a bona fide spiritual master according to the formula of the Pañcarāṭrika-vidhi, whether he be a brāhmaṇa, a kṣatriya, a vaiśya, a śūdra, or lower, without consideration of sex, is considered qualified, according to all the sāstras and all the saintly persons, to worship the Deity of the Supreme Lord, includ-
ing the śālagrāma-śilā. When one is initiated by a bona fide spiri­tual master according to the Pāñcarātrika formula, he becomes transcendental, situated even above the position of a brāhmaṇa. This is the conclusion of all the scriptures. Such an initiated per­son has real claim to the worship of Lord Viṣṇu, and at least for initiated householders the worship of the Deity with faith is re­quired, otherwise, due to crookedness in one’s profession, or in earning one’s living, there is a possibility of falling down.

Deity worship is divided into two types. One is called japāṅga­arcana, and the other is called bhaktyaṅga-arcana. Deity worship which aims at the attainment of some end by means of regular recital of mantras or prescribed prayers is called japāṅga-arcana. Japāṅga-arcana is not strictly a branch of pure devotional service. It falls within the realm of fruitive activities, being typified by such activities as the worship of the materialistic smārta-brāhmaṇas. But worship performed purely for the purpose of pleasing the Lord is considered pure devotional service. The worship of the pure devotees, following the footsteps of Śrīla Rūpa Gosvāmī, is in this category. The use of mudrās, or the performance of nyāsa, prā­nāyāma (breathing exercises), or the methods of calling of the Lord which are part of the japāṅga-arcana, are not required in the worship of the Supreme Lord.

Bhaktyaṅga-arcana, or worship of the Supreme Lord in the realm of devotional service, is of two varieties. The worship of śālagrāma-śilā, Govardhana-śilā or other forms of the Lord which is performed by householders within their homes is one variety, and that found in the temples of formally installed Deities of the Lord is the second. The first kind is performed with ingredients according to the means of the householder, and is therefore reduced or shortened service. The second type is the worship of the Supreme Lord as a king, in awe and reverence. In such kingly service, regular worship is a necessity; if it is otherwise, sinful reaction is incurred. Everything must be sacrificed for the satisfac­tion of the Lord. The strictness of the rules and regulations in­volved in such service, must, in all respects, be protected. The rules and regulations established according to place, time and cir­cumstances must be strictly kept without deviation, with firm faith. Householders, and those who have given up their homes but are carrying on simple Deity worship, are able to offer foodstuffs to the Lord more or less according to the needs of their own families, of associate Vaiṣṇavas, or of guests who come to them. But in kingly service of the Deity everything must be
regulated. On days when there is fasting, such as Ekādaśī, food grains must be offered to the Lord. On those days, the offered food grains should not be taken as mahā-prasāda, but saved for the next day or given to others. One should be sure to offer the Lord fruits and vegetables when they come into season, and to offer the service which may be relevant to that season (e.g. in the month of Dāmodara, etc.).

Beginning with the awakening of the Lord in the brāhma-muhūrta until the offering of flowers when He takes rest, there are different types of services to be performed, and these are generally grouped in five divisions as follows:

1. Abhigamana. This means cleansing the temple and taking away the items of prasāda, such as garlands.
2. Upādāna. This is the collecting of flowers and Tulasī-devī and gathering together different scents and other ingredients for Deity worship.
3. Yoga. This is contemplation of oneself in one’s pure spiritual form, above the dead body and mind, as the eternal servant of the Supreme Lord in Vrīndāvana or Vaikuṇṭha.
4. Svādhyāya. This means the chanting of the holy name and one’s guru-given mantra (after considering its meaning), loud chanting of the holy name, reciting prayers, congregational chanting, and studying of the scriptures which establish pure devotional service and follow the conclusions of Śrī Caitanya Mahāprabhu, such as Śrīmad-Bhāgavatam and the Caitanya-caritāmṛta.
5. Iļyā. This is the service of one’s own worshipful Deity in the varieties relevant to that Deity.

This Pañcāṅga, or five-branched Deity worship, is not of the nature of noneternal, fruitive activity, but is eternal and pure, and is a branch of pure devotional service which helps one attain the direct association of the Supreme Lord. Therefore, for those devotees who accept the principles of Śrīmad-Bhāgavatam, this shortened Arcana-paddhati, which is in complete accordance with the followers of Śrīla Rūpa Gosvāmī, has been compiled from the Harī-bhakti-vilāsa, written by Śrīla Sanātana Gosvāmī and from the books, instructions and treatises of the other mahājānas.

—Bhakti Prajñāna Keśava Gosvāmī Mahārāja
(Śrīla Prabhupāda’s sannyāsa-guru)
PART I

1 / Mūla Mantras

For each Deity there is a mūla-mantra, or a root mantra. This mūla-mantra will be used often throughout the day in the performance of various services to the Lord. The mūla-mantras are as follows:

The mūla-mantra for Kṛṣṇa is kliṅ kṛṣṇāya namaḥ,
for Rādhā is śrīṁ rām rādhikāyai namaḥ,
for Rādhā and Kṛṣṇa together is śrīṁ kliṅ rādhā-kṛṣṇābhyāṁ namaḥ,
for Baladeva is om namo bhagavate vāsudevāya,
for Lord Caitanya is kliṅ gaurāya namaḥ,
for Lord Nityānanda is kliṅ deva-jāhnavi-vallabhāya namaḥ,
for Advaitācārya is kliṅ advaitāya namaḥ,
for Gadadhara is śrīṁ gadādharāya namaḥ,
for Śrīvāsa Thākura is śrīṁ śrivāsāya namaḥ,
for the guru is aṁ gurave namaḥ,
for the parama-guru is om parama-gurave namaḥ,
for Subhadra is om hriṁ bhuvanesvaryai namaḥ,
for Jagannātha is om gopijana-vallabhāya namāḥ,
for sālagrāma-śilā is om namo bhagavate vāsudevāya.

2 / Duties During the Brāhma-muhūrta

Every twenty-four minutes is equal to one danda. Two dandas, or forty-eight minutes, is equal to one muhūrta. In the day and the night together, there are a total of thirty muhūrtas. In the last portion of the night, the time beginning two muhūrtas before the rise of the sun up to the rise of the sun, or one hour and thirty-six minutes before the rise of the sun, is called aruṇodaya. Of these two muhūrtas, the first muhūrta is called the brāhma-muhūrta. This brāhma-muhūrta is the most auspicious time for devotees seeking after success in spiritual realization.
The Process of Deity Worship

Procedure

1. Awaken.
2. Chant the names of the Deities you are serving (e.g. Jaya Śrī Śrī Guru-Gaurāṅga, Rādhā-Gokulānanda, Jagannātha, Baladeva, Subhadra ki jaya).
3. Chant the Pañca-tattva mantra and the Hare Kṛṣṇa mantra while rising from bed.
4. Rinse eyes.
5. Cleanse teeth (see II-1).
6. Pass stool and urine (see II-2).
7. Take bath (see II-3).
8. Tie śikha (see II-4).
9. Put on cloth (see II-5).
10. Put on tilaka (see II-6).
11. Meditating on the lotus feet of Śrīla Prabhupāda, chant Śrī Guruvaṣṭaka and Hare Kṛṣṇa.
12. Chant the morning prayers (see II-7).
13. Perform ācamana (see II-8).
14. Perform morning sandhyā (see II-9).

3 / Waking the Lord

Procedure

1. Stand outside the Deities’ door. Ring a bell and recite the prayers to awaken the Lord (see II-10-a,b,c).
2. Clap hands three times.
3. Enter the inner chamber of the Deity room carrying a tray with the following articles:
   a). Ācamaniya water in pātra with kuśi (see II-12).
   b). Twigs for cleansing the teeth of the Lord and metal plates to offer them on.
   c). Clean cloths for wiping the hands, mouth and feet of the Lord.
4. Turn on lights and light ghee lamps or candles.
5. Sit down on an āsana and perform ācamana (see II-8).
6. Ringing the bell, go to the bed of the spiritual master, and, touching his feet, say the mantra for waking him (see II-10-d).
7. Move his shoes from the bed to the simhāsana.
8. Repeat steps 6 and 7 for Lord Caitanya and Lord Nityānanda, substituting Their mantras for awakening (see II–10–e,f).

9. If the Gaura-Nitāi Deities have been placed in bed, they should be replaced on the simhāsana.

10. Repeat steps 6, 7 and 9 for Śrī Śrī Rādhā-Kṛṣṇa, substituting Their mantras for awakening (see II–10–g).

11. Repeat steps 6, 7, and 9 for the Jagannāthas, substituting Their mantras for awakening (see II–10–h).

12. Repeat steps 6, 7, and 9 for Śrī Śrī Kṛṣṇa-Balarāma (if applicable), substituting Their mantras for awakening. (see II–10–i).

13. Offer ācamana to Śrīla Prabhupāda (see II–12).

14. Offer danta-kāṭha (toothbrush) to Śrīla Prabhupāda, placing a twig on a small tray in front of him while chanting: eṣa danta-kāṭhaḥ aṁ guruve nāmaḥ.

15. Repeat steps 13 and 14 for Gaura-Nitāi, substituting mūla-mantras.

16. Repeat steps 13 and 14 for Rādhā-Kṛṣṇa, substituting mūla-mantras.

17. Repeat steps 13 and 14 for Lord Jagannātha, Balarāma and Subhadra, substituting mūla-mantras.

18. Wipe hands, mouth and feet of the Deities with clean cloths.

19. Take away all old flowers and garlands from the altar area while chanting Hare Kṛṣṇa or other nice prayers.

20. Wash hands.

21. Offer one tulasī leaf at the feet of each viṣṇu-tattva Deity with the mantra: etat tulasī-pātram (& the mūla-mantra for each respective Deity).

4 / Offering of Bhoga

Before each ārati there is an offering of bhoga foodstuffs. The offering of foodstuffs before the maṅgala-ārati is the bālya-bhoga and consists entirely of sweets. There is an offering before śṛṅgāra-ārati, an offering before morning dhūpa-ārati, at midday there is the rāja-bhoga offering, in the late afternoon the vaikālika-bhoga offering, before the sandhyā-ārati there is the śītala-bhoga offering and before śayana-ārati in the evening the rātri-kālīna-bhoga offering. It is preferable that each Deity, including the spiritual master, should have Their own plates and Their own āsanas to sit on while They take Their meal. The plates should be
The Process of Deity Worship

placed on a small individual low table placed on the floor before each Deity. If it is not possible to offer a plate and an āsana for each Deity, then one plate and āsana may be provided for each altar, except that separate places should be offered to the spiritual master and Lord Caitanya.

Procedure

A. Bālyā-bhoga offering (the offering before maṅgala-ārati).
   1. The piṭārī should bring in the following items on a tray:
      a) Pāḍya water in pātra with kuśī (see II-11).
      b) Ācamana water in pātra with kuśī (see II-12).
      c) Tulasī leaves in a bowl (as many as there are preparations to be offered).
      d) A conchshell filled with water.
      e) A quantity of flower petals.
   2. Bring in the tables, āsanas and the foodstuffs to be offered, setting them up in front of the altar.
   3. Offer a few flower petals at the lotus feet of each Deity while chanting:
      eṣaḥ puṣpāṇjaliḥ (& mūla-mantra for each respective Deity)
   4. Offer the āsanas by putting a few flower petals on each one while chanting:
      idam āsanam (& mūla-mantra for each Deity).
   5. Offer pāḍya (see II-11).
   6. Offer ācamana (see II-12).
   7. Place a tulasī leaf on each preparation.
   8. Sprinkle a few drops of water from the conchshell onto each preparation, (this purifies the foodstuffs from any contamination that may have entered during or before preparation), while chanting:
      idam miṣṭānna-pāṇiyādikarīm (& mūla-mantra for each Deity).
   9. Place sacred thread around one’s thumb, put right hand over plate, cover right hand with left hand and, counting on the fingers, chant the mūla-mantra for each Deity eight times.
   10. Chant the gaura-gāyatri (kliṁ caitanyāya vidmahe etc.) and the kāma-gāyatri (kliṁ kāmadevāya vidmahe etc.) ten times each.
   11. Leave the Deity room closing the door.
   13. Return to the Deity room.
   14. Offer ācamana (see II-12).
   15. Offer tāmbūla (see II-13).
16. Replace the small Deity’s crown and flute.
17. Perform ārati.

B. Offering before śrīgāra-ārati.

1. After the morning pūjā has reached the appropriate stage (see I-6A-35, etc.), repeat steps 1, 2, 4, 5, 6 and 7 from section on bālya-bhoga offering.
2. Repeat step 8 but substitute the mantra:
   idam naivedyam (& mūla-mantra for each Deity)
3. Offer water by pouring water from waterpot into a conch-shell and then into the Lord’s drinking cup after saying the mantra:
   idam pāniyam (& mūla-mantra for each Deity)
4. Repeat steps 9 and 10 above.
5. Repeat steps 14, 15 and 16 above.

C. Offering before morning dhūpa-ārati.

1. Remove small Lord Krṣṇa’s flute and crown.
2. Repeat steps 1–7 from bālya-bhoga procedure.
3. Repeat step 8, substituting the mantra:
   idam anna-vyañjana-pāniyādikāṁ sarvāṁ (& mūla-mantras)
4. Repeat steps 9–17 from bālya-bhoga procedure.

D. The rāja-bhoga offering.

1. Remove small Lord Krṣṇa’s flute and crown.
2. Repeat steps 1–7 from bālya-bhoga procedure.
3. Repeat step 8, substituting the mantra:
   idam anna-vyañjana-pāniyādikāṁ sarvāṁ (& mūla-mantras)
4. Repeat steps 9, 10 and 11 from bālya-bhoga procedure.
5. After leaving the Deity room, perform noon sandhyā (see II–9).
6. Chant Bhaktivinoda Ṭhākura’s Bhoga-ārati kīrtana (see III–1).
7. Repeat steps 13–17 from bālya-bhoga procedure.

E. The vaikālika-bhoga offering (late afternoon offering).

1. To be performed exactly like the bālya-bhoga offering.

F. The sītāla-bhoga offering (before sandhyā-ārati).

1. To be performed like the offering before the morning dhūpa-ārati.

G. The rātri-kālīna-bhoga offering (before śayana-ārati).
The Process of Deity Worship

1. To be performed exactly like the offering before the morning dhūpa-ārati.

5 / Offering Ārati

1. The pūjārī should bring with him into the Deity room the following articles, which should be set up on the floor on the left side of the altar (or on the altar):
   a). Three sticks of incense in an incense holder.
   b). Camphor in a camphor lamp (only for bhoga-ārati).
   c). A five-wicked ghee lamp.
   e). A fine cloth.
   f). Fragrant flowers on a small plate.
   g). It is understood that the other necessary articles—a bell on a plate, a peacock feather fan, a cāmara, a pañcapātra and a blowing conchshell—should already be in the Deity room.

2. The pūjārī should sit down on the āsana and perform ācamana (see II-8).

3. Ringing the bell, he should place flowers at the feet of each Deity while chanting the mūla-mantra for each particular personality.

4. Still ringing the bell, the pūjārī should open the doors of the Deity room.

5. Taking the blowing conchshell and the pañcapātra just outside the Deity room, he should blow the conchshell three times, rinse it off over a receptacle placed outside for that purpose, and then bring it back inside.

6. Before each article is offered the right hand should be purified with three drops of water from the pañcapātra. Each article is then purified in the same way.

7. During ārati the mūla-mantra for each Deity should be chanted before offering each article to that particular Deity.

8. The incense should be offered (in an incense holder) four times to the lotus feet, twice to the navel and seven times to all the limbs of the body (a circle being made around the body of the Deity).

9. The camphor is offered only at bhoga-ārati. It is offered four times to the lotus feet, twice to the navel region, three times to the lotus face, and seven times to all the limbs.
10. The ghee lamp is offered in the same way as the camphor lamp, but at every full ārati.
11. The water in the conchshell is offered seven times above the Deity’s head.
12. The cloth is offered in the same way as the camphor lamp, but at every full ārati.
13. The flowers are offered four times to the lotus feet.
14. The câmara is then offered.
15. The peacock fan is then offered, moving it briskly to dispel the heat. It should not be offered in the winter, between the month of Kārtika and Śiva-rātri.
16. After each item is offered to the Lord it should be offered to Tulasī, the ġaruḍa-stambha (when present), and the viewers of the ārati.
17. The conchshell should then be blown as in step 5 above.
18. After each ārati the prema-dhvanī prayers should be said (see III–2).
19. After ārati the Deity room should be cleansed with water and cow dung.
20. After maṅgala-ārati, flowers and tulasi should be picked for offering during the day’s program of worship (see II–14).
21. At the srṅgāra-ārati, the morning dhūpa-ārati and the late afternoon ārati, only the incense, the flower and the câmara are offered.

6 / The Pūjā

When both large and small mūrtis of the same Deity are being worshiped together in the same temple, the pūjā need only be carried out with the small Deities.

Procedure

A. Pūjā for the spiritual master.

1. Outside the Deity room bow down to the spiritual master and pray for his permission to worship the Lord.
2. Say: Jaya Śrī Śrī Guru-Gaurāṅga, Rādhā-Gokulānanda, Jagannātha, Baladeva, Subhadrā ki jaya (or whatever the names of the Deities one is worshiping are).
3. Offer full daṇḍavats.
The Process of Deity Worship

4. Enter the Deity room.
5. Perform āsana-śuddhi (see II-15).
6. Establish the pātras and articles of worship (see II-16).
7. Perform viṣṇu-smarana (see II-17).
8. Perform māṅgala-śānti (see II-18).
9. Perform bhūta-śuddhi (see II-19).
11. Offer the spiritual master an āsana by putting a flower dipped in candana in the bathing receptacle while chanting: idam āsanaṁ (& mūla-mantra)
12. Call the spiritual master to sit on the flower petal seat by folding hands and chanting: prabho krpaẏā svāgataṁ kuru (& mūla-mantra).
13. Offer pādya (see II–11).
14. Offer arghya (see II–21).
15. Offer ācamana (see II–12).
16. Offer madhuparka (see II–22) and again ācamana.
17. Meditate on massaging Him with fragrant oil and chant: idam tailam (& mūla-mantra).
18. With the fragrant water that was placed in the conchshell during the installation of the pātras and articles of worship (see step 6), and while ringing a bell and reciting prayers to him one should bathe Him in the bathing receptacle. One should refill the conchshell twice with water from the waterpot and use this water for bathing.*
19. One should dry the mūrti or picture with a soft cloth.
20. One should chant the mantra: idam sottariya-vastram (& mūla-mantra) and offer two flowers in ārati fashion, thinking of them as garments, and then discard them into the throw-out pot.
22. Meditate that he has taken his seat on the altar.
23. Touch his lotus feet and chant the guru-mūla-mantra eight times.
24. Chant the mantra:

\[ \text{idam upavitam} \ (\& \ \text{mūla-mantra}) \]

*On special festival days and the appearance and disappearance days of the great ācāryas, one may bathe the Deity with pañcāmṛta. On such days this should be done at this stage in the worship. For the procedure see section II–27.
and put the sacred thread on the Deity. If one is worshiping a picture, then the thread is put on mentally by drawing it on with a flower, which should then be put in the throw-out pot.

25. Chant the mantra:

\[ \text{idam tilaka} \ (\& \ \text{mula-mantra}) \]

and mark the mūrti with tilaka (or by meditation when applicable).

26. In temples where there is a mūrti of Śrīla Prabhupāda, he should be dressed at this point.

27. Chant the mantra:

\[ \text{idam ābharaṇa} \ (\& \ \text{mula-mantra}) \]

and offer flowers in ārati fashion, thinking of them as ornaments, then discard them in the arcana-pātra.

28. Chant the mantra:

\[ \text{idam mālya} \ (\& \ \text{mula-mantra}) \]

and put a garland on the mūrti or picture.

29. Chant the mantra:

\[ \text{eṣa gandha} \ (\& \ \text{mula-mantra}) \]

and put gandha (sandalwood paste, camphor and aguru) on his lotus feet.

30. Chant the mantra:

\[ \text{idam sugaṇḍhaṃ pusaṃ} \ (\& \ \text{mula-mantra}) \]

and offer flowers dipped in sandalwood paste at his lotus feet.

31. Chant the mantra:

\[ \text{etat tulasī-pātra} \ (\& \ \text{mula-mantra}) \]

and put tulasī leaves in the right hand of the spiritual master (or offer by meditation where applicable).

32. In temples where there are mūrtis of both Śrīla Prabhupāda and Śrīla Bhaktisiddhānta Sarasvāti Gosvāmī Mahārāja, steps 11–31 should be repeated substituting the \text{para-guru-mūla-mantra} for the \text{guru-mūla-mantra}.

33. Chant the mantra:

\[ \text{eṣa dhūpaḥ} \ (\& \ \text{mula-mantras}) \]

and offer incense to Śrīla Prabhupāda and Śrīla Bhaktisiddhānta Sarasvāti, while chanting the mantra for offering incense (see II–30).

34. Chant the mantra:

\[ \text{eṣa dhūpaḥ} \ (\& \ \text{mula-mantras}) \]

and offer incense to Śrīla Prabhupāda and Śrīla Bhaktisiddhānta Sarasvāti, while chanting the mantra for offering incense (see II–30).

*Alternatively Śrīla Prabhupāda and Śrīla Bhaktisiddhānta may be worshiped together. In such case each procedure in the sequence should be performed twice first with the \text{guru-mūla-mantra} and then with the \text{para-guru-mūla-mantra}.
The Process of Deity Worship

*esa dipah (& mula-mantras)*

and offer a ghee lamp while chanting the *mantra* for offering ghee lamps (see II-31).

35. Offer *bhoga* as per I-4-B.

36. Chant the *mantra*:

*idad sarvam (& mula-mantras)*

and offer flowers to his lotus feet while ringing the bell.

37. Chant the *guru-mula-m mantra* ten times.

38. Recite the prayers given in II-20-b.

B. *Pujā* for Lord Caitanya Mahāprabhu and Śrī Nityānanda.

1. Repeat steps 1–9 from Section A except in cases where the same *pujāri* is worshiping Śrīla Prabhupāda and Gaura-Nitāi and using the same paraphernalia for both. In such case these procedures need not be repeated.

2. Offer prayers listed in II-23-a.

3. Repeat steps 11–31 from Section A, substituting the *mula-mantra* for Lord Caitanya for the *guru-mula-mantra*. After step 17, however, if one is worshiping Deities formed of brass, the Deities should be washed in lemon juice at this point, after which the excess *gopi-candana* should be removed with a wet towel. In step 31, the *tulasi* leaves should be placed at the Lord’s lotus feet.

4. Repeat steps 11–31 from Section A, substituting the *mula-mantra* for Lord Nityānanda in place of the *guru-mula-mantra*, and taking note of the points made in step 3 above.

5. Repeat steps 33–36 from Section A substituting the *mula-mantras* for Lord Caitanya and Lord Nityānanda for the *guru-mula-mantra*.

6. Chant the *gaura-gāyatri-mantra* (*klīm Caitanyāya, etc.*), and the *nityānanda-gāyatri-mantra* (*klīm nityānandāya vidmahe sankar-śanāya dhimahi tan no balaḥ pracodayāt*) ten times each.

7. Recite the prayers listed in II-23-b.

NOTE: The *pujā* for Śrī Śrī Kṛṣṇa-Balarāma should be done in the same way, substituting Their *mula-mantras*. Alternatively Lord Caitanya and Lord Nityānanda may be worshiped together. In such case each procedure in the sequence should be performed twice, first with the *mula-mantra* for Lord Caitanya and then with the *mula-mantra* for Lord Nityānanda.

C. *Pujā* for Śrī Śrī Rādhā-Kṛṣṇa.

1. Repeat steps 1–9 from Section A.

2. Offer the prayers listed in II-24-a.
3. Repeat steps 11–31 from Section A, substituting the rādhā-
krṣṇa-mūla-mantra in place of the guru-mūla-mantra. It should be
noted that Rādhā-Kṛṣṇa are worshiped together by this mantra.
After step 17, if one is worshiping Deities formed of brass, the
Deity should be cleansed with gopī-candana and lemon juice, after
which the excess gopī-candana should be removed with a wet
towel. In step 31, the tulasi leaves should be placed at the lotus
feet of Lord Kṛṣṇa and in the hand of Śrīmati Rādhārāṇī.

4. Repeat steps 33–36 from Section A, substituting the rādhā-
krṣṇa-mūla-mantra for the guru mūla-mantra.

5. Chant the rādhā-krṣṇa-mūla-mantra, the kāma-gāyatrī (klim
kāmadēvāya vidmahe etc.), the gopāla-mantra (klim krṣṇāya govin-
dāya etc.), and the rādhā-gāyatrī (śrīṁ rādhikāyai vidmahe premari-
pāyai dhīmahi tan no rādhā pracodayāt) ten times each.

6. Recite the prayers listed in II-24-b.

7. Perform the Upānga-pūjā (see II-25).

D. Pūjā for Lord Jagannātha, Baladeva and Subhadrā.

1. Repeat steps 1–9 from Section A.

2. Recite prayers from II-26-a.

3. Repeat steps 11–31 from section A, substituting the krṣṇa-mūla-mantra for the guru-mūla-mantra for the worship of
Lord Jagannātha. During the worship, however, a mirror made of
burnished metal in which the reflection of the Lord can be seen
should be placed in the bathing receptacle in the place of the mūrti
Himself. In step 31 a tulasi leaf should be placed at the lotus feet of
the Lord.

4. Repeat steps 11–31, substituting the Baladeva mūla-mantra
for the guru-mūla-mantra when worshiping Lord Balarāma. Take
note of the points made in step 3 above.

5. Repeat steps 11–31 from Section A, substituting the Subhadrā-devi-mūla-mantra for the guru-mūla-mantra, when
worshiping Śrīmati Subhadrā-devī. One should note the points
made in step 3 above, but the tulasi leaves offered in step 31
should be placed in her hand by meditation.

6. Perform steps 33–36 for all Deities together using Their re-
spective mūla-mantras.

7. Chant the gopāla-mantra (klim krṣṇāya govindāya etc.) ten
times.

8. Recite the prayers listed in II-26-b.

E. Pūjā for sālāgrāma-sīlā-mūrti or other sīlā-mūrtis
The Process of Deity Worship

In the puja for sālagrāma-silā and other silā-mūrtis, first one repeats steps 1–9 from Section A, then the following prayer is recited (for sālagrāma-silā only):

(om) dhyeyah sadā savitr-mandala-madhya-vartī
nārāyanaḥ sarasijāsana-sannivīṣṭaḥ
keyūra-vān kanaka-kuṇḍalavān kiriṭī
hārī hiraṇmaya-vapur dhṛta-śaṅkha-cakraḥ

“Lord Nārāyana is seated on a lotus flower āśana within the sun globe. He wears a crown, golden earrings and arm bands of silver on His golden body, and in His hands He holds a white conchshell and a Sudarsana disc weapon. Because of all of this He is ever enchanting and captivating to the mind. One should always meditate upon the Lord in this way.” (Rg Veda Samhitā)

After this the worship proceeds with the Puruṣa-sūkta as follows:

Procedure

1. With this mantra one should offer a seat to the Lord:

   sahasra-śīrṣā puruṣaḥ
   sahasrākṣaḥ sahasra-pāt
   sa bhūmim viśvato vṛtvāty-atiṣṭhad daśāṅgulam

   “The Universal Lord, who is endowed with unlimited heads, eyes and feet, after having entirely encompassed the universe, surpassed the cosmic creation to a distance of ten aṅgulas. In other words He is existing everywhere both within the universe and outside the universe.”

2. With this mantra one should call the Deity to the bathing receptacle:

   puruṣa evedam sarvaṁ
   yad bhūtām yac ca bhavyam
   utāṁrata-vasyeṣāno
   yad annenātirohati

*It should be noted that after chanting the Puruṣa-sūkta verse one should chant the mantra which accompanies the particular action one is performing and then perform that action. eg. idam āśanam (mūla-mantra) for offering a seat to the Lord, etc.
“This visible universe is the form of the virāṭ-puruṣa. The universe of the past and future is also the form of the universal Lord. He is the Lord of immortality. Because He has surpassed His position as the supreme cause by accepting this form of the universe so the living entities can enjoy the results of their work, this manifest condition as the universe is not His spiritual form.”

3. With this mantra one should offer pādyā:

\[
etāvān asya mahimāto
   jyāyāṁś ca puruṣah
   pādo 'syā viśvā bhūtāni
   tripād asyāmṛtam divi
\]

“The aggregate total of all the universes, which exist in three time dimensions, is the glory, or opulence, of the universal Lord. Greater than this is the Lord Himself. All the marginal living entities are one quarter of the Supreme puruṣa, and the remaining eternal three quarters of the puruṣa exist in His effulgent, self-manifested form.”

4. With this mantra one should offer arghya:

\[
   tripād ārdhvā udait puruṣah
   pādo 'syēhābhavat punah
   tato viśvān vyakrāmat
   sāsanānasāne abhi
\]

“The three-quarter puruṣa rose beyond the material worlds, but for the purpose of creation and annihilation of the mundane worlds He again came into His one-quarter material energy and, dividing Himself into the various forms of men, gods, and animals etc., He pervaded into all things, both the conscious and unconscious.”

5. With this mantra one should offer ācamaniya:

\[
tasmād virād ajāyata
   virājo adhi puruṣah
   sa jāto atyaricyata
   paścād bhūmim atho puraḥ
\]

“From the original Supreme Personality of Godhead the body of the universe came into existence. Accepting that universal body, the puruṣa appeared. Having come into being, that universal Lord expanded Himself (having accepted the forms of various gods,
animals and men). After this He created the earth, and then the bodies of the living beings.”

6. With this mantra one should offer madhuparka:

\[
yat \text{ puru}\text{\-se}na \text{ hav}i\text{\-s}a \\
dev\text{\-}a \text{ yaj}\text{\-}n\text{\-}a m \text{ atan}v\text{\-}a \\
vasan\text{\-}to \text{ asy\-}s\text{\-}id \text{ a}\text{\-}jya\text{\-}m \\
gr\text{\-}isma \text{ idhm\-}a\text{\-}h \text{ s}a\text{\-}rad \text{ dhavi}h
\]

“When the demigods performed a sacrifice within their minds, imagining the *puru\text{\-}sa* to be the various oblations, at that time the spring became the ghee of the sacrifice, the summer became the sacrificial firewood, and the autumn became the oblation in the form of ground rice rounded into a sacrificial cake.”

7. One should again offer *ācāmani\-ya* with the fifth mantra of *Puru\text{\-}sa-sūk\-ta*, then one should offer a scented oil massage after which one should bathe the Deity while chanting the following mantra:

\[
tam \text{ yaj}na\text{\-}m \text{ bra}\text{\-}hi\text{\-}si \text{ p}r\text{\-}auk\text{\-}sa\text{\-}n \\
puru\text{\-}sa\text{\-}m \text{ jat}a\text{\-}m \text{ agrata}\text{\-}h \\
ten\text{\-}a \text{ dev\-}a \text{ aya}ja\text{\-}ta \\
\text{ s}ādhy\text{\-}a \text{ rṣaya\-}s \text{ ca ye}
\]

“The Puru\text{\-}sa appeared in the beginning of creation and became the means of accomplishing the first sacrifice. As a sacrificial animal is consecrated with water, so all the great sages and demigods who were able to assist the Lord in material creation sprinkled that Supreme Puru\text{\-}sa (imagined to be a sacrificial animal) in the *mānasa-yaj\-na*. Thus they were able to perform sacrifice through the agency of the Puru\text{\-}sa.”

8. After drying the Lord, with the following mantra one should offer *sottari\-ya-vastra*, or flower petal clothes:

\[
tasm\-a\text{\-}d \text{ yaj}n\text{\-}a\text{\-}t \text{ sar}v\text{\-}a-huta\text{\-}h \\
\text{ sambhrta\-m } \text{ pṛ}ṣad-ājya\text{\-}m \\
paś\text{\-}u\text{\-}m \text{ tām\-}ś \text{ cakre } \text{ vāyavy\-}ān \\
\text{ ārany\-}ān \text{ grāmy\-}ās \text{ ca ye}
\]

“From that sacrifice, which was the embodiment of all oblations in the form of the all-pervading Puru\text{\-}sa, domestic and forest dwelling animals were produced, as well as Vāyu, the god of the winds and presiding deity over animals.”

9. One should offer *āc\-amani\-ya* with the fifth mantra. Then
Part I

with the following mantra one should offer a sacred thread to the Lord:

\[
\text{tasmād yajñāt sarva-huta} \\
\text{ṛcaḥ sāmāṇi jajñire} \\
\text{chandāmsi jajñire tasmād} \\
\text{yajus tasmād ajāyata}
\]

"From that sacrifice, which was the embodiment of all oblations in the form of the all-pervading Puruṣa, the hymns of the Rg Veda and Sāma Veda came into being, as well as the Vedic meters and the hymns of the Yajur Veda." Following this one should put tilaka on the Lord while chanting the mantra: idam tilakam (& mūla-mantra).

10. Then one should offer a crown with the following mantra:

\[
\text{tasmād āsvā ajāyanta} \\
\text{ye ke cobbledātaḥ} \\
\text{gāvo ha jajñire tasmāt} \\
\text{tasmāj jātā ajāvayaḥ}
\]

"From that sacrifice horses and all animals possessing two rows of teeth were born, (as well as) cows, sheep, and goats."

11. Then say idam mālyam (mūla-mantra) and offer the Lord a flower garland. Then offer sandalwood paste with the mantra:

\[
\text{yat puruṣam vyadadhuh} \\
\text{katidhā vyakalpayan} \\
\text{mukham kim asya kau bāhū} \\
\text{kā urū pādā ucyete}
\]

"At that time, when the demigods, by their mental powers, caused the Puruṣa to appear in the form of the sacrifice, in how many ways did they conceive Him? What was His mouth known as, and what were His arms, thighs, and feet known as?"

12. With this mantra one should offer flower petals dipped in sandalwood paste at the Lord's lotus feet:

\[
\text{brāhmaṇo 'syā mukham āsid} \\
\text{bāhū rājanyah kṛtaḥ} \\
\text{ūrū tad asya yad vaiśyaḥ} \\
\text{padbhyaṁ śūdro ajāyata}
\]

"The brāhmaṇa became the mouth of the Puruṣa. The kṣatriya was conceived as His two arms. At that time the vaiśya became the
two thighs of the Lord, and from His lotus feet the südra came into existence.''

13. One should offer tulasi leaves at the feet of the Lord, and then with this mantra and the mantra for offering incense, (see II–30), one should offer incense to the Lord:

\[
\begin{align*}
\text{candramā manaso jātaś} \\
\text{cakṣoḥ sūryo ajāyata} \\
\text{mukhād indraś cāgniś ca} \\
\text{prāṇād vāyur ajāyata}
\end{align*}
\]

"From the mind of that universal Lord, Candra, the moon-god, was born. From His eyes Sūrya, the sun-god, came into existence. From His mouth Indra, the king of the gods, and Agni, the fire-god, were produced, and from His breath Vāyu, the wind-god, took birth."

14. With this mantra and the mantra for offering a ghee lamp, (see II–31), one should offer a ghee lamp to the Deity:

\[
\begin{align*}
\text{nābhyaś āsīd antarikṣaṁ} \\
\text{śirṣṇo dyauḥ samavartata} \\
\text{padbhyaṁ bhūmir disaḥ śrotṛat} \\
\text{tathā lokān akalpayan}
\end{align*}
\]

"From the Supreme Puruṣa’s navel the intermediate space between heaven and earth came into being. From His head the heavens were produced. From His feet came the earth and from His ears the ten directions came into existence. In this way the demigods mentally conceived the worlds."

15. When the worship has been taken thus far one should offer the Lord His meal by the following procedure:

a. With the first mantra of Puruṣa-sūkta one should offer the Lord a seat to sit on, with the third mantra offer pādyā, with the fifth mantra one should offer ācamaniya, and with the following mantra one should offer bhoga* (naivedyam) and drinking water (pāṇīyam):

\[
\begin{align*}
\text{saptāśyāsan paridhayas} \\
\text{triḥ sapta samidhaḥ kṛtāḥ} \\
\text{devā yad yajñāṁ tanvānā} \\
\text{abadhnān puruṣāṁ paśum}
\end{align*}
\]

"The three enclosing sticks of the mentally conceived sacrificial fire were the seven Vedic meters headed by Gāyatrī. The

*Offer bhoga as per I–4–B.
Part I

demigods performed the sacrifice using twenty-one pieces of sacrificial firewood. During the period of the performance of that mānasa-yajña the demigods bound the Puruṣa on a sacrificial pole, imagining Him to be in the form of the sacrificial animal.”

b. Now, with the fifth mantra of this hymn one should offer the Deity ācamaniya.

c. Chant the mantra: idāṁ sarvāṁ om namo bhagavate vāsudevāya while offering flower petals to His lotus feet while ringing a bell.

d. Chant the śālagrāma-gāyatri ten times: om kṛṣṇāya vidmahe vāsudevāya dhīmahi tan no viṣṇuḥ pracodayāt.

16. Offer prayers as obeisances with the mantra:

\[
\begin{align*}
yajñena yajñam ayajanta devās \\
tāni dharmāṇi prathamāṇy āsan \\
te ha nākaṁ mahimānaḥ sacanta \\
yatra pūrve sādhyāḥ santi devāh
\end{align*}
\]

“The demigods worshiped the Puruṣa, who took the form of the yajña, by this mentally conceived sacrifice. These activities of sacrifice became the foremost religious principles. Those who are great souls attain the heavenly worlds or Brahmaloka where the ancient demigods, who are empowered to assist the Supreme Lord in universal creation, exist.”

17. Conclude the worship of Śalagrama Nārāyaṇa by chanting the following prayer from the Viṣṇu Purāṇa:

\[
\begin{align*}
namo brahmaṇya-devāya \\
go-brāhmaṇa-hitāya ca \\
jagad-dhitāya kṛṣṇāya \\
govindāya namo namah
\end{align*}
\]

“I offer my obeisances again and again to Lord Kṛṣṇa who is always worshiped by qualified brahmaṇas and is very dear to them. He is always concerned with the welfare of the cows, brahmaṇas and the whole universe and He is the giver of pleasure to the cows, land and senses.”

F. At this time, after the worship of all the Deities has been concluded and an offering has been made of fresh fruits in season along with water and other edibles, one should perform śṛṅgāra-ārati. After this one should show the Lord His beautiful form by offering a mirror. Then the devotees should drink the caranāṁrta, the Lord’s bath water. The mantras for this are described in III–4.
I. The pujārī should bring with him into the Deity room the following items:
   a. Tambūla for each Deity. (see II-13)
   b. Bowls of boiled-down milk for each Deity (at night only).
   c. Some fragrant flowers.
2. Wash hands.
3. Remove the Deity’s crown and flute (at night, after the sayana-ārati, one should remove the Deity’s clothes at this point and put on the night garments).
4. Place the shoes of the Jagannātha Deities next to Their beds and chant loudly: manimā! manimā! Then chant the mantra for putting Them to rest. (see II-28-a).
5. Place the Lord in His bed.
6. Repeat steps 4 and 5 for Śrī Śrī Rādhā Kṛṣṇa, substituting Their mantra. (see II-28-b)
7. Repeat steps 4 and 5 for Lord Caitanya and Lord Nityānanda, substituting Their mantras. (see II-28-c,d)
8. If Kṛṣṇa-Balarama are being worshiped, repeat steps 4 and 5 for Them, substituting Their mantra. (see II-28-e)
9. Repeat steps 4 and 5 for Śrīla Prabhupāda, substituting His mantra. (see II-28-f)
10. Next to the bed of each set of Deities place a tray with a bowl of boiled-down milk (only at night), pāna and a cup of drinking water. At this time, chant the mantras:
    idāṁ pāṇiyam (& mūla-mantras for each respective Deity)
    idāṁ tambūlam (& mūla-mantras for each respective Deity)
11. Place some fragrant flowers at the lotus feet of each Deity in Their beds, chanting the mantra:
    idāṁ puspāṇjaliṁ (& mūla-mantra for each respective Deity).
12. Turn out the lights, leave the room and lock the door.
13. Offer full daṇḍavats on the floor.

8 / The Worship of Śrīmati Tulasī-devī

In the morning, after the maṅgala-ārati, all the assembled devotees should attend to the worship and circumambulation of
Śrīmatī Tulasī-devī. First the devotees should offer obeisances to Tulasī-devī with the *tulasī-praṇāma-mantra* (given at the end of this section), which is chanted three times. Then the *tulasī-pūjā-kirtana* song should be sung while Tulasī-devī is offered incense, ghee lamp, and flowers. When the song is finished the assembled Vaiṣṇavas should circumambulate her four times and offer her water. During the circumambulation the mantra: *yānī kāṇi ca pāpāṇi brahma-hatyādikāṇi cal tāṇi tāṇi praṇāsyanti pradakṣiṇāḥ pade pade* should be chanted. After this the devotees should offer obeisances again with the *tulasī-praṇāma-mantra* and then all the devotees should circumambulate the temple four times with *kīrtana*.

**Procedure**

The following worship of Tulasī-devī should be performed by the Tulasī *pūjārī* after the morning worship of the other Deities is completed, or, if that is not possible, another time during the morning.

1. First one should recite the prayer:

   \[
   \text{nirmitā tvāṁ purā devair} \\
   \text{arcitā tvāṁ surāsuraḥ} \\
   \text{tulasī hara me 'vidyāṁ} \\
   \text{pūjāṁ grhṇa namo 'stu te}
   \]

   “O Śrīmatī Tulasī-devī, you were previously created by the demigods and worshiped by both them and the demons. O Śrīmatī Tulasī-devī, kindly take away my ignorance and accept my worship. I offer you my humble obeisances again and again.”

2. Then, while sprinkling water on Śrīmatī Tulasī-devī, one should chant the following mantra:

   \[
   \text{om govinda-vallabhāṁ devīṁ} \\
   \text{bhakta-caitanya-kārīṁ} \\
   \text{snāpayāmi jagad-dhātriṁ} \\
   \text{kṛṣṇa-bhakti-pradāyinīṁ}
   \]

   “I am bathing goddess Tulasī-devī, who is very dear to Govinda and who brings life to all the devotees. She is the mother of the universe, and the bestower of devotion to Lord Kṛṣṇa.”

3. Then, taking some *arghya* mixture from an *arghya-pātra* with a *kuśī* and pouring some on her soil, one should chant:
The Process of Deity Worship

śriyaḥ śriye sriyā-vāse
nityaṁ śridharam sat-krte
bhaktyā dattam mayā devi
arhyamaṁ grhna namo 'stu te

"O goddess Tulasī, I offer my obeisances unto you, who are the shelter and residence of all beauty and opulence. You are even worshiped by the Supreme Lord. O Tulasī, please accept this arghya water which is offered by me with devotion."

4. Then one should chant the following:
   a). One should offer a flower mixed with sandalwood pulp to Śrīmatī Tulasī-devī with the mantra: idam sagandha-puṣpam om tulasyai namah.
   b). One should offer the bath water of Śrī Kṛṣṇa to Tulasī-devī with the mantra: idam śri-kṛṣṇa-caraṇāmṛtam om tulasyai namah.
   c). One should offer garlands and flowers offered to the Lord with the mantra: idam mahā-prasāda-nirmālyādikām sarvam om tulasyai namah.
   d). One should offer ācamana to Śrīmatī Tulasī-devī with the mantra: idam ācamaniyam om tulasyai namah.

5. Then one should sing the praise of Śrīmatī Tulasī-devī as follows:

mahā-prasāda-janani
sarva-saubhāgya-vardhini
ādhivyādhi-hare nityam
tulasi tvām namo 'stu te

"O Śrīmatī Tulasī-devī, I offer my repeated obeisances unto you. You are the mother of mahā-prasāda, the increaser of the good fortune of all, and you take away all diseases and mental anxieties."

6. Following this one should offer obeisances to her with the tulasi-praṇāma-mantra:

om vṛndāyai tulasi-devyai
priyāyai keśavasya ca
kṛṣṇa-bhakti-prade devi
satyavatyaṁ namo namah

"I offer my repeated obeisances unto Vṛndā, Śrīmatī Tulasī-devī, who is very dear to Lord Keśava. O goddess, you bestow devotional service to Kṛṣṇa and you possess the highest truth."

7. Then with his right hand, one should very carefully, one by
Part I

one, pick the tulasī leaves or soft tulasī-маñjarīs along with their stems while repeatedly uttering the tulasī-cayana-mantra:

\[
\begin{align*}
onm \text{tulas}\text{-}y \ am\text{-}rt\text{-}ja\text{nmbh}\text{-}s\text{i} \\
\text{sad\text{a} tv\text{a}m ke\text{\text{-}sava-priy\text{a}}} \\
ke\text{\text{-}sav\text{-}rth\text{h}m cin\text{\text{-}o}m i tv\text{\text{-}m} \\
varad\text{-}d bhava \text{\text{-}s}\text{\text{-}bhn}\text{e} \\
\end{align*}
\]

"O Tulasī, you are born from nectar. You are always very dear to Lord Keśava. Now, in order to worship Lord Keśava, I am collecting your leaves and mañjarīs. Please bestow your benediction on me."

Special care should be taken to ensure that no pain is caused to Śrīmatī Tulasī-devī, and, when one is finished, one should recite the kṣamā-prārthanā-mantra, begging her pardon:

\[
\begin{align*}
cayanodbhava-du\text{-}\text{dbh\text{-}kha}\text{\text{-}m ca} \\
y\text{d hr\text{\text{-}d} t\text{\text{-}v}a v\text{\text{-}r\text{\text{-}t}\text{\text{-}t}}\text{\text{-}h} \\
tat kṣamasva jagan-mātaḥ \\
vṛndā-devi namo 'stu te \\
\end{align*}
\]

"O Tulasī-devī, I offer my respectful obeisances unto you. Kindly forgive me if I have caused you pain by picking your leaves and mañjarīs, O mother of the universe."

Devotees are restricted from picking tulasī on dvādaśī, the day following ekādaśī. Even if tulasī leaves have become dry due to having been cut on the previous day or cut in the morning, they may be used in Deity worship. Tulasī may be offered only to viṣṇu-tattva Deities.
PART II

1 / Cleansing the Teeth

In the third vilāsa of Hari-bhakti-vilāsa it is pointed out that after rising from bed and washing one’s eyes with water, one should cleanse his teeth, and while cleansing his teeth, one should chant japa in his mind to purify and steady it. It is best to use a fibrous twig for brushing the teeth, because each day it can be thrown away. The various types of twigs that can be used are as follows:

1) Twigs that come from a tree with thorns.
2) Twigs that come from a tree that has a milky sap.
3) Twigs that have a bitter taste, like nim, or that come from a tree with bitter sap.

One will have to investigate to see which type of twig is available locally for this purpose. The danta-kāśṭha, or twig toothbrush, should be about nine inches long, slender in the middle, and have bark on it. Holding the end that is nearest to the root, one should brush his teeth with the other end. The same sort of twig may be used for offering to the Deity. (see I-3)

2 / Passing Urine and Stool and Cleansing

If one is passing stool or urine outside in a field, one should cover one’s head with a cloth. The passing of urine and stool should not be done on one’s shadow or the shadow of a tree. It should also not be done in front of a Vaiṣṇava brāhmaṇa. Brāhmaṇas and other twice-born men such as kṣatriyas and vaiśyas should place their sacred thread over their right ear before passing urine and stool. Also, at the time of passing stool or urine one should not talk.

After passing urine one should purify himself by washing with water. After passing stool one should wash himself with soap, or if he is outdoors he should use dirt and water. One should wash one’s genitals once, his anus at least three times, the left hand ten times, and both hands seven times. After passing stool one
should, if possible, take full bath. If one is to engage in worshiping the Deity, he must certainly take full bath.

3 / Taking Bath

In the third and twelfth vilāsas of Hari-bhakti-vilāsa, aruṇodaya-snāna, or morning bath is mentioned. Therein it is mentioned as punyatama, or highly meritorious. Sanātana Gosvāmī quotes the Skanda Purāṇa on this point as follows:

"One hour and thirty-six minutes, or four danās, before the sunrise until the sunrise is known as aruṇodaya. A bath during this period is most excellent as this period is certainly praised as punyatama, or highly meritorious."

In the Hari-bhakti-vilāsa the words of Prajāpati Dakṣa are quoted as follows: "A brahmacāri should bathe once, in the morning. A gṛhastha and a viṇaprastha should bathe in the morning and at noon, and a sannyāsi should bathe in the morning, at noon and at sunset. If one's body is sick due to various diseases or if there is a lack of water, one should take bath only once but if this is not possible one should take bath by mantra." Those who are able should certainly take morning bath in cold water. If there is some difficulty or trouble in taking cold water bath, then one should take bath in water that is slightly warm.

In the third vilāsa of Hari-bhakti-vilāsa, quoting from the śruti-śāstras, it is mentioned that there are seven types of bath, namely: 1) vārūṇa, 2) māṇtra, 3) pārthīva, 4) āgneya, 5) vāyavya, 6) divya and 7) māṇasa. The vārūna bath is a bath in any kind of water. The māṇtra bath is performed by touching some water and loudly chanting: sanna āpas tu drupadā āpo-hiṣṭhāgha-marṣanam. The pārthīva bath is taken by touching some Ganges mud or by applying Ganges mud as tilaka. The āgneya bath is done by smearing the ashes of a sacrificial fire on one's body. The vāyavya bath is taken at dusk by sprinkling on one's body the dust upraised by the hoofs of cows coming home from the pastures. The divya bath, or divine bath, is taken on a day when the sun is shining, but it is
raining at the same time. During this time one should bathe in the rain water. The seventh type of bath is the mānasā, or mental bath. It is taken by bathing the mind in remembrance of Lord Viṣṇu. The remembering and singing of Kṛṣṇa’s holy name is the best type of bath. All devotees should take vāruna bath along with mānasā bath, for this will purify one both outwardly and inwardly. The following sloka from the Garuḍa Purāṇa gives evidence that the mānasā bath is the best:

\[
\text{om apavitraḥ pavitro vā sarvāvasthāṁ gato 'pi vā yah smaret pūndarikākṣam sa bāhyābhyantara-śuciḥ}
\]

“Whether one is unpurified or purified, or has even passed through all conditions and stages of life, if one remembers the Supreme Lord, who is beautified by lotus petal eyes, he becomes purified both outwardly and inwardly.”

4 / Tying the Śikhā

After bath one should wet his śikhā and while untangling it and gathering it together should chant in his mind the savitṛ-gāyatrī- mantra (om bhūr bhūvaḥ svāḥ tat savitur vareṇyaṁ bhargo devasya dhīmaḥi dhiyo yo naḥ pracodayāt). Then while chanting the kāmadeva-gāyatrī-mantra (kliṁ kāmadēva ye vīmadhē puṣpa-bāṇāya dhīmaḥi tan no ‘nāṅgaḥ pracodayāt), one should tie his śikhā in some type of slip knot so that it may easily be straightened out at the time of bathing. The śikhā should not be braided or kept long and dishelved.

5 / The Putting on of Cloth

After taking bath one should put on clean cloth. Cloth that is dirty or was cleaned many days before, cloth which has been cleaned by a washerman, soiled cloth (which, although washed, remains dark colored), damp cloth, torn or worn cloth, or cloth worn at the time of passing stool or urine cannot be worn in Deity worship.

Impure cloth can be cleaned by using water and soap, but cloth
made from wool is purified by the rays of the sun or moon, the wind or by fire. Sheep’s wool is always considered pure, but still, when one is worshiping the Deity, woolen cloth should not be worn, because there is the possibility of wool particles falling on the Deity paraphernalia. Silken cloth, both fine and raw, is pure, but if one eats while wearing it, or passes stool or urine while wearing it, it becomes contaminated. Synthetic cloth should not be worn.

6 / The Putting on of Tilaka

After having put on clean cloth and sitting upon a purified āsana, preferably a kuśa grass mat, one should apply ārūḍhva-puṇḍra or viśṇu-tilaka on twelve parts of the body. In the fourth vilāsa of Hari-bhakti-vilāsa Sanātana Gosvāmī gives many śāstric references. In the Uttara-khaṇḍa of the Padma Purāṇa, Lord Śiva says to Pārvatī that in the middle of the tilaka marking there is a space and in that space reside Lakṣmī and Nārāyaṇa. Therefore, the body that is decorated with tilaka should be considered a temple of Lord Viṣṇu. The Padma Purāṇa also states:

vāma-pārśve sthito brahmā
dakṣiṇe ca sadāśivah
madhye viṣṇuṁ vijānīyāt
tasmān madhyām na lepayet

“On the left side of the tilaka Lord Brahmā is situated, and on the right side Sadāśiva, but one should know that in the middle dwells Lord Viṣṇu. Therefore one should not smear the middle section.”

Lord Śiva says again to Umā that one who sees a Vaiṣṇava brāhmaṇa wearing tilaka becomes free from all sin, and if one, with devotion, remembers the name of that Vaiṣṇava, then one attains the result of giving everything in charity. In the Brahmāṇḍa Purāṇa the Lord says: “The human being who wears viṣṇu-tilaka, wherever he may die, even if he is a caṇḍāla, or dog-eater, by birth, at the time of death mounts a Vaikuṇṭha airplane and ascends to My abode. If in one’s own home one feeds a Vaiṣṇava wearing tilaka, I liberate twenty generations of that man’s family from hell.” The Brahmāṇḍa Purāṇa further states that one who puts on tilaka with great care while looking into a mirror or looking at his reflection in water, goes to the supreme abode of the Lord.
The smṛti-śāstra states that he who wears tilaka markings of the Lord’s lotus feet on his body is very dear to the Lord. The Garuḍa Purāṇa also states that one may wear tilaka markings of a conch-shell and Sudarśana cakra on one’s shoulders. The Lord says in the Padma Purāṇa that one who wears tilaka becomes fearless. Nārada Muni says in the Padma Purāṇa that performance of sacrifice, charity, austerity, offering oblations, reading of the Vedas and offering tarpana to the forefathers is all useless unless one is wearing viṣṇu-tilaka. He also says that one should not look at a person who does not wear tilaka on his forehead, for that person is compared to a walking cemetery. But the Skanda Purāṇa mentions that if one does see a person who does not wear tilaka, then one should purify one’s eyes by looking at the sun. The Skanda and Padma Purāṇas also state that if a person puts on tilaka with devotion to the Lord, even if he is born in a caṇḍāla family, that person is supremely pure and worshipable.

One should fill his pañcapātra with Ganges water and put a tulasī leaf in it. Then one should pour a little of that water into the palm of his left hand and rub gopi-candana (mud from Dvārakā) into it. If gopi-candana is not available one can use the dirt that comes from the base of a tulasī tree. In the Padma Purāṇa, gopi-candana and tulasī dirt are considered by Yamarāja to be the best kinds of dirt for making tilaka. If these two are not available, the Padma Purāṇa says that one may use the dirt from the top of a mountain, the bank of a river, a pond, the foot of a Bilva tree, the shore of the ocean, an ant hill and especially from holy places of pilgrimages such as Śrī Raṅga, the Veṅkaṭa-giri, Kūrma-kiṣetra, Varāha-kiṣetra, Narasirūṇa-tīrtha, Dvārakā or Prayāga. Following in the footsteps of Lord Caitanya, one may also use mud from Rādhā-kuṇḍa in Vṛndāvana to make tilaka. If Ganges water is not available, one can fill his pañcapātra with any ordinary water, place a tulasī leaf in it and, while touching and stirring the water with his middle finger, (being careful not to touch his fingernail to the water), his hand in the form of aṅkuśa-mudrā (see diagram on page 77), and his sacred thread wrapped around his thumb, he should remember the holy rivers, like the Ganges, while reciting the following mantra to call all the holy rivers to the pañcapātra:

\[\text{gange ca yamune caiva} \\
\text{godāvari sarasvati} \\
\text{narmade sindho kāveri} \\
\text{jale 'śmin sannidhim kuru}\]
The Process of Deity Worship

"O Ganges, O Yamuna, O Godavari, O Sarasvati, O Narmadâ, O Sindhu, O Kâverî, please become present in this water."

Then one should chant the krşna-müla-mantra (klim krşnâya namaḥ) eight times over the paiścapātra. Before using the water to make tilaka one should remember Lord Nârâyaṇa by chanting om nârâyaṇaḥ. While remembering the guru one should put three drops of this holy water on one’s head. At this time one should think: "The shower of Gangâ water that emanates from the lotus feet of Lord Kṛṣṇa, having fallen upon my head and having entered through the brahma-randhra [the small hole at the top of the head through which yogis leave their bodies], is now purifying all the sins within this body." Then one should chant again om nârâyaṇaḥ. After this one should make tilaka in his left hand. When making tilaka the following mantra from the Uttara Khaṇḍa of the Padma Purâṇa should be chanted:

\[
\begin{align*}
\text{lalāṭe keśavaṁ dhyāyen} \\
\text{nārāyaṇam athodare} \\
\text{vakṣaḥ-sthale mādhavaṁ tu} \\
\text{govindam kaṇṭha-kūpake} \\
\text{viṣṇuṁ ca dakṣine kuśau} \\
\text{bāhau ca mādhusūdanam} \\
\text{trivikramam kandhare tu} \\
\text{vāmanam vāma-pārśvake} \\
\text{śrīdharam vāma-bāhau tu} \\
\text{hrṣikeśam ca kandhare} \\
\text{prśthe tu padma-nābham ca} \\
\text{katyāṁ dāmodaram nyaset} \\
\text{tat praksālana-toyam tu} \\
\text{vāsudeveti mūrdhani}
\end{align*}
\]

In accordance with the above mentioned mantra one should now apply gopi-candana with the ball of the finger tip, to make the tilaka markings on the twelve parts of the body. According to the Brahmaṇḍa Purâṇa one should not use the fingernail to make the space in the middle of the tilaka. One should place a damp cloth over the finger and make the space with that. When tilaka is applied the following mantras should be chanted:

The forehead — om keśavâya namah
The belly — om nārāyaṇâya namah
Part II

The chest—om mādhavāya namaḥ
The throat—om govindāya namaḥ
The right side—om viṣṇave namaḥ
The right arm—om madhusūdanāya namaḥ
The right shoulder—om trivikramāya namaḥ
The left side—om vāmanāya namaḥ
The left arm—om śrīdharāya namaḥ
The left shoulder—om hṛṣikeśāya namaḥ
The upper back—om padmanābhāya namaḥ
The lower back—om dāmodarāya namaḥ

Finally, after washing one’s hand, whatever water is left should be wiped on the top of the head in the region of the sikha with the mantra: om vāsudevāya namaḥ.

In the Padma Purāṇa it is stated:

nāsādi-keśa-paryantam
ūrdhva-pundram suśobhanam
madhye chidra-samāyuktaṁ
tad vidyād dhari-mandiram

“That marking, which begins from the root of the nose and extends up to the hairline, which has a space in it and is very beautiful, is known as āurdhva-pundra (tilaka). One should know it to be the temple of Lord Hari.” The Padma Purāṇa also mentions that the tilaka marking should only extend three quarters of the way down the nose from the root of the nose, which is located between the eyebrows. The space in the middle of the tilaka should begin from between the eyebrows and extend up to the hairline. The marking on the nose and forehead should be connected.

One should not make tilaka with candana or ashes, because candana is in the mode of passion and ashes are in the mode of ignorance, whereas gopi-candana or the other kinds of previously mentioned dirt are in the mode of goodness.

7 / Prayers Upon Awakening

jayati jana-nivāso devaki-janma-vādo
yadu-vara-pariṣat svair dorbir asyann adharmam
sthira-cara-vrjina-ghanāḥ susmita-śri-mukhena
vraja-pura-vanītānāṁ vardhayan kāma-devam
"Lord Śrī Kṛṣṇa is He who is known as jana-nivāsa, the ultimate resort of all living entities, and who is also known as Devakī-nandanā or Yaśodā-nandana, the son of Devakī and Yaśodā. He is the guide of the Yadu dynasty, and with His mighty arms He kills everything inauspicious as well as all impious men. By His presence He destroys all things inauspicious for all living entities, moving and inert. His blissful, smiling face always increases the lusty desires of the gopīs of Vṛndāvana. May He be all-glorious and happy!" (S.B. 10.90.48)

\[smṛte sakala-kalyāna-
    bhājanāṁ yatra jāyate
    puruṣāṁ tam ajāṁ nityāṁ
    vrajāmi śaraṇāṁ harim\]

"I take shelter of Lord Hari, who is the unborn, eternal Supreme Personality of Godhead. Upon remembering Him, a reservoir of all auspiciousness is produced."

\[vidagdha-gopāla-vilāsinīnāṁ
    sambhoga-cihāṅkita-sarva-gātram
    pavītram āmnāya-girām agamyāṁ
    brahma prapadye navanīta-cauram\]

"I surrender to Lord Śrī Kṛṣṇa, the butter thief, the Supreme Brahman who is incomprehensible by study of the words of the Vedas. He is the supreme purifier yet all His limbs are marked with signs of conjugal enjoyment of the young cowherd damsels."

\[udgāyatīnāṁ aravinda-locanāṁ
    vrajāṅganānāṁ divam asprśad dhvaniḥ
    dadhnaś ca nīrmanathana-sabda-miśrito
    nirasyate yena diśām amaṅgalam\]

"The sweet sound of the gopī’s songs about the lotus-eyed Kṛṣṇa touched the sky, and blended harmoniously with the sound of the churning of yogurt. By this wonderful sound the inauspiciousness in all directions is removed." (S.B. 10.46.46)

These verses and other appropriate verses and ślokas can be chanted at this time. After this one should offer his respectful obeisances unto Śrī Guru, Śrī Gaurāṅga and to his worshipable Deities as installed in the temple by lying flat out on the floor and offering obeisances.
8 / Ācamana

After putting on tilaka, one should perform ācamana. There are two types of Vaiṣṇava ācamana: 1) sādhāraṇa (ordinary) and 2) viśeṣa (specific). Before activities like chanting one’s Gāyatrī mantras or reading scriptures one should perform sādhāraṇa-ācamana, but before pūjā and other various activities in the worship of the Deity one should perform the viśeṣa-ācamana.

Sādhāraṇa-ācamana

After sitting on the āsana, one should place three spoonfuls of water (one gānduṣa) from the pañcapātra in the palm of the right hand (which is known as the brāhma-tīrtha) and after saying orū keśavāya namah, he should sip a little and throw the rest to the side. This process should be repeated twice more, first substituting the mantra orū nārāyaṇāya namah and then the mantra orū mādhavāya namah.

Viśeṣa-ācamana

First perform sādhāraṇa-ācamana, then chant the following mantras and perform their corresponding duties.

1. Oṃ govindāya namah, orū viṣṇave namah—one should take some water from the pañcapātra with the spoon and wash both hands.
2. Oṃ madhusūdanāya namah, om trivikramāya namah—wash the mouth.
3. Oṃ vāmanāya namah, orū śrīdharāya namah—wash the upper and lower lips.
4. Oṃ hṛṣikeśāya namah—wash the right hand.
5. Oṃ padmanābhāya namah—one should pour one spoonful of water from the pañcapātra over his right foot and another over his left.
6. Oṃ dāmodarāya namah—pour one spoonful over one’s head.
7. Oṃ vāsudevāya namah—touch the mouth with the right thumb.
8. Oṃ saṅkarṣaṇāya namah—touch the right side of the nose with the right thumb.
9. Oṃ pradyumnāya namah—touch the left side of the nose with the right thumb.
The Process of Deity Worship

10. Oṁ aniruddhāya namah—touch the right eye with the right thumb.
11. Oṁ puruṣottamāya namah—touch the left eye with the thumb.
12. Oṁ adhokṣajāya namah—touch the right ear with the right thumb.
13. Oṁ nṛsīṁhāya namah—touch the left ear with the thumb.
14. Oṁ acyutāya namah—touch the navel with the right thumb.
15. Oṁ janardanaḥya namah—touch the heart with the right thumb.
16. Oṁ upendrāya namah—touch the top of the head with the right thumb.
17. Oṁ haraye namah—touch the right arm with the right thumb.
18. Oṁ krṣṇāya namah—touch the left arm with the right thumb.

After both the sādhārana and viṣeṣa-ācamanas, the following mantra from the Rg Veda should be chanted:

\[ oṁ tād viṣṇoḥ paramam padam sadā \\
paśyanti sūrayo divā ca kāṣṭur-ātataṁ \\
tad vipraśo vipanīyavajārvāṁsah \\
samindhate viṣṇor yat paramam padam \]

“Just as the sun’s rays in the sky are extended to the mundane vision, so in the same way the wise and learned devotees always see the supreme abode of Lord Viṣṇu. Because those highly praiseworthy and spiritually awake brāhmaṇas are able to see the Lord’s abode they are also able to reveal that supreme abode of Lord Viṣṇu.”

If one is unable for any reason to say the viṣeṣa-ācamaṇa, one can perform the sādhārana-ācamaṇa, but if one is able then certainly he should perform the viṣeṣa-ācamaṇa.

9 / Sandhyā

After putting on tilaka, and performing ācamaṇa, one should perform the morning sandhyā, or chanting of the Gāyatrī mantras given by the spiritual master. The period beginning forty-eight minutes, or two daṇḍas, before the sunrise and ending when the sun is half risen is called the prātāḥ sandhyā, and in the evening from the time the sun sets until the stars appear in the sky is called the sāyaṁ sandhyā. Before performing sandhyā one should perform ācamaṇa, and while performing sandhyā one should face east
during the morning and noon (madhyāhna) sandhyās, and north during the evening sandhyā. It should also be noted that when one is chanting his Gayatrī mantras the right hand, which is used for counting the mantras, should be covered by some cloth, like one’s chaddar, so that no one can see the counting.

10 / Prayers to Awaken the Lord

(a)
so ’śāv adabhra-karuṇo bhagavān vivṛddha¬
prema-smiṭena nayanāmburuḥam viṣṭmbhan
utthāya viśva-vijayāya ca no viṣādam
mādhvyā girāpanayatīt puruṣāḥ 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.” (S.B. 3.9.25)

(b)
deva prapannārtihara
prasādaṁ kuru keśava
avalokana-dānena
bhūyo māṁ pārayācyuta

“O Keśava, O infallible Lord, O remover of the distresses of the surrendered souls! Please bestow Your mercy upon me by again awarding me Your transcendental glance.”

(c)
jaya jaya kṛpāmoy jagater nāth
sarva jagatere koro śubha-drṣṭi-pāt

“All glories, all glories to the merciful Lord of the universe! O Lord please cast Your auspicious glance upon all the worlds.”

(d)
uttisthitistha śrī-guro tyaja nidrāṁ kṛpāmaya

“O most merciful spiritual master, please arise, please arise now and give up your sleep.”
The Process of Deity Worship

(e)

\[\text{uttiśthottṛṣṭha gaurāṅga} \]
\[\text{jahi nidrāṁ mahāprabho} \]
\[\text{subha-dṛṣṭi-pradānena} \]
\[\text{trailokya-maṅgalam kuru} \]

"O Lord Gaurāṅga Mahāprabhu, please arise, please arise now and give up Your sleep. Please benedict the three worlds with Your auspicious glance."

(f)

\[\text{uttiśṭha jāhnaveśvara} \]
\[\text{yoga-nidrāṁ tyaja prabho} \]
\[\text{nāmno haṭte divya-nāmaṁ} \]
\[\text{susraddhārtha vitarasi} \]

"O Nityānanda, Lord of Jahnava, please arise and give up Your divine sleep. At the market place of the holy name You distribute the divine name for only one’s faith."

(g)

\[\text{go-gopa-gokulānanda} \]
\[\text{yaśodānanda-vardhana} \]
\[\text{uttiśṭha rādhanā sārdham} \]
\[\text{prātar āśū jagat-pate} \]

"O joy of Gokula, the cowherd boys and cows! O increaser of the bliss of mother Yaśodā! O Lord of the universe! Please arise along with Rādhā, for it is almost morning."

(h)

When waking Lord Jagannātha, Lord Balarāma and Subhadrā-devī, one should first say loudly: manimā! manimā! (O Lord! O Lord!) and then chant:

\[\text{tyaja nidrāṁ jagannātha} \]
\[\text{śri-baladevottṛṣṭha ca} \]
\[\text{jagan-mātar ca subhadre} \]
\[\text{uttiśṭhottṛṣṭha subhade} \]

"O Lord Jagannātha and Lord Baladeva please arise and give up Your sleep, and dear mother of the universe, Subhadrā, please arise and bestow auspiciousness upon us."
If one is worshiping Kṛṣṇa and Balarāma one should wake them with the following mantra:

\[
\begin{align*}
\text{brahmāndeśvarottisthetam} \\
gopālau kṛṣṇa-rāmau ca \\
rādheśa rohini-suta \\
vām sakhān saha kṛdatam
\end{align*}
\]

"O Kṛṣṇa and Balarāma, You are the protectors of the cows. Now please arise, O Lords of the universes. O Lord of Rādhā, O son of Rohiṇī, please come and play with Your friends."

11 / Offering Pādyā

Pādyā is water for washing the Lord’s lotus feet. It consists simply of water in which some fragrant flowers have been soaked, or to which rosewater has been added. It is placed in a bowl (called pādyā-pātra), and is offered to the Lord with a kuśī (a kind of spoon) by pouring it over His lotus feet (either physically, during the pūjā, or, at other times, by meditation). During pūjā the water is poured into the bathing receptacle. At other times it is discarded into the throw-out pot. Before offering, the following mantra should be chanted:

\[
\text{etat pādyam} (\& \text{mūla-mantra for particular Deity})
\]

12 / Offering Ācamana

Ācamana is water for rinsing the Lord’s mouth. It consists of water with ground nutmeg and ground cloves added. It is placed in a bowl called ācamaniya-pātra, and offered to the Lord with a kuśī. The kuśī should be held before the mouth of the Lord, while the pūjārī meditates that he is offering water to the Lord for rinsing His mouth. The water is then discarded into the throw-out pot. This is done three times. Before the procedure begins, one should chant the mantra:

\[
\text{idam ācamaniyam} (\& \text{mūla-mantra})
\]
The Process of Deity Worship

13 / Offering Tāmbūla

Tāmbūla is a mixture of betel nuts and pān. There are many recipes for preparing it. Unfortunately, in most Western countries the betel leaves which should be used in the preparation are not available. The other ingredients are usually available at Indian grocers, which may also provide the leaves on special order. One recipe is as follows:

Ingredients:

- pān leaves
- betel nuts
- kathā
- cūna
- camphor crystal
- cardamom
- anise seeds
- whole cloves
- pān masālā
- saffron
- silver foil

1. Clean leaves thoroughly with water.
2. Remove inner stem with knife, dividing the leaves into two halves.
3. Place two halves on top of each other, keeping shiny sides downward.
4. Make a paste by adding water to the cūna, then smear a thin round layer on the wide upper portion of the leaf.
5. Boil kathā in water and strain to make a smooth paste. Apply a layer twice as thick as the cūna on top of the cūna. (Kathā should be prepared fresh at least once a week.)
6. Betel nuts (supārī) should be cut into small pieces with a nutcracker that is available especially for this purpose from Indian grocers (as is cūna, kathā, betel nuts, etc.) The nuts can be used roasted or plain, and should be made soft by soaking in rose water. About eight or nine cut pieces should be used in each pān leaf.
7. Add the seeds of one cardamom pod, a pinch of camphor (must be pure), a pinch of pān masālā, a pinch of anise seeds, one teaspoon of grated coconut, and a few strands of saffron.
8. Roll the pān leaf into a triangle and keep in place with a clove.
9. Cover with silver foil.
10. Serve chilled in the summer.
The preparation should be placed on a small plate and the following mantra should be chanted:

idam tāmbūlam (& mūla-mantra)

NOTE: Devotees should not partake of the remnants of these offerings. Rather they should be offered to mother Ganges or another sacred river or disposed of in the same way as flower prasāda.
One should first of all offer one’s obeisances to the Lord and ask for His permission to pick flowers and *tulasī* leaves for the *pūjā*. Before picking *tulasī* and flowers one should have taken bath, put on *tilaka* and performed the morning *sandhyā*.

In the worship of the Supreme Lord, beautiful and fragrant flowers are essential. Flowers which are withered and dried up, endowed with a bad smell or no smell, which have fallen on the ground, are infested with insects like worms, grown in impure places like cemeteries, have been trampled on, which are still in a budding stage, already offered, which have been collected in a cloth worn on the lower part of the body, which have already been smelt, which are unwashed, or which have been contaminated by the touch of someone’s hair or other impure substances are unfit for offering to the Lord. Flowers should not be washed with ordinary water, but should be sprinkled with Ganges water while one is repeatedly chanting the *puṣpa-śuddhi-mantra*. If Ganges water is not available then one should take some ordinary water and call all the holy rivers to it with the *tirtha-āvahana-mantra* (see Section 6 re: applying *tilaka*). The *puṣpa-śuddhi-mantra* is as follows:

\[
\text{puṣpe puṣpe maha-puṣpe} \\
\text{supuṣpe puṣpa-sambhave} \\
\text{puṣpa-cayāvakirne ca} \\
\text{huṁ phaṭ svāhā}
\]

The method for picking *tulasī* leaves is found in the section on *Tulasī-pūjā*.

**15 / Āsana-śuddhi**

**A. Unabridged Procedure**

Spreading out the āsana or seat on the floor and performing the *sādhāraṇa ācāmana*, one should place his right hand on the āsana and chant: *om āsana-mantrasya meru-prṣṭha-ṛṣiḥ sutalam chandaḥ kūrmo devatā āsanopaveśane viniyogah*. Then one should chant: *om ādhāra-śaktaye namah, om anantāya namah, om kūrmaya namah*. Then one should chant the following *mantra* with folded hands:

\[
\text{prthvi tvayā dṛṭā lokā} \\
\text{devi tvam viṣṇunā dṛṭā}
\]
"O Mother Earth, the worlds are maintained by you, and, O goddess, you are held up by Lord Viṣṇu. Therefore please daily maintain me and please purify this āsana."

Then one should sprinkle some water from the pañcapātra onto the āsana and place a few flower petals on it. The āsana should be spread out in front of and to the left side of the Deity, who is situated on the altar.

**B. Abridged Procedure**

In shorter form one should simply lay out the āsana on the floor and perform sādhāraṇa-ācāmana, after which he should sprinkle some water from the pañcapātra on the āsana while meditating on the service attitude of Mother Earth.

### 16 / Establishing the Pātras and Articles of Worship

After performing āsana-śuddhi, one should sit on the āsana in a svastikāsana (half-lotus sitting position) or in a padmāsana (cross-legged sitting position). Now one should begin to establish the pātras (containers) and articles of worship in their respective places on the floor in front of oneself.

**A. Unabridged Procedure**

First of all one should establish the pañcapātra (E) before and slightly to the right of oneself. This is done in the following way: Pouring a few drops of water (taken from a waterpot) on the floor, one should use the water to draw a triangular design (△) on the place where the pañcapātra will sit. Then, chanting the mantra: om astraṇya phaṭ, one should pour some water from the waterpot (L) into one’s hand and sprinkle it on the pañcapātra, which has a spoon in it but no water. The water that was in the pañcapātra when one performed ācāmana before doing āsana-śuddhi should be poured into the visarjaniya-pātra before establishing the pūjā paraphernalia. It should be noted here that when taking water from the waterpot, one should pour the water from the spout and not touch the water with one’s fingernails,
because this water will also be used to fill the conchshell for bathing the Deity.

After washing the pañcapātra in this way, one should chant: om ādhāra-śaktaye namāḥ, and place the pañcapātra on the triangular design. Then with the mantra: om hrdayāya namāḥ, one should place a flower petal dipped in sandalwood paste in the pañcapātra. The sandalwood paste, flowers and tulasi leaves should be kept nearby in their own respective pātras, or metal dish-like containers. Now one should pour water into the pañcapātra, saying: om śirase svāhā. After this, with the flower petal dipped in candana (sandalwood paste), one should perform the worship of the sun globe in the pañcapātra by offering the flower petal in ārati fashion to the pañcapātra, chanting: ete gandha-puspe om uṁ arka-maṇḍalāya dvādaśa-kalātmane namāḥ. Then one should stick the flower petal onto the side of the pañcapātra. Because there is candana on the flower petal it will easily adhere. Then one should worship the moon globe, which is situated in the water of the pañcapātra, by offering a flower petal dipped in candana. At this time one should chant: ete gandha-puspe om uṁ soma-maṇḍalāya ṣoḍaśa-kalātmane namāḥ. Then one should stick the flower to the rim of the pañcapātra. After this one should wrap one’s sacred thread around one’s thumb, and with the hand in the form of aṅkuśa-mudrā (see II–29) one should touch the water with the middle finger and stir it while chanting:

gange ca yamune caiva
godāvari sarasvati
narmade sindho kāveri
jale ’śmin sannidhiṁ kuru

One should be careful not to touch the water with one’s fingernail. Then one should chant the krṣṇa-mūla-mantra (kliṁ krṣṇāya namāḥ) over the pañcapātra eight times. While doing this the sacred thread should be wrapped around the thumb, and the left hand should be covering the fingers of the right hand so that the chanting of the mantras on the fingers cannot be seen.

Next one should establish the bathing conchshell (M) before and to the left of oneself. This is done as follows: Pouring a few drops of water from the waterpot onto the floor, one should use the water to draw the same triangular design (△) on the place where the three-legged conchshell stand will sit. Then, chanting: om astrāya phat, one should pour some water from the waterpot into his hand and sprinkle it on the conchshell stand to wash it.
After this one should chant *ōṃ ādhāra-śaktaye namah* and place the conchshell stand on the triangular design. Then, again chanting *ōṃ āstrāya phat*, one should wash the conchshell in the same way and place it on the stand. Then one should chant *ōṃ hṛdayāya namah* and place a *tulasi* leaf and a flower petal dipped in *candana* inside the conchshell. Then chanting *ōṃ sirase svāhā*, one should fill the conchshell with water from the waterpot. Next, taking a *tulasi* leaf and a flower petal dipped in *candana*, one should worship the fire *maṇḍala* in the conchshell stand by offering in *ārati*
fashion the flower petal and tulasī leaf to the conchshell stand with the mantra: ete gandha-puṣpe tulasī-patram oṃ māṃ vahni-man-ḍalāya daśa-kalāṭmane namah. Then one should stick the flower petal with candana and tulasī leaf to the conchshell stand. Next one should take another flower petal dipped in candana and a tulasī leaf and perform the worship of the sun globe in the conchshell by offering them to the conchshell and uttering the mantra: ete gandha-puṣpe tulasī-patram oṃ am arka-maṇḍalāya dvādaśa-kalāṭmane namah. Then one should stick the flower petal and tulasī leaf to the conchshell. After this one should take another flower petal dipped in candana and a tulasī leaf and perform the worship of the moon globe in the water of the conchshell by offering them to the water while chanting the mantra: ete gandha-puṣpe tulasī-patram oṃ uṁ soma-maṇḍalāya śodaśa-kalāṭmane namah. Then one should stick the flower petal and tulasī leaf to the area of the conchshell closest to the water. Now one should call the holy rivers to the water and chant the kṛṣṇa-mūla-mantra eight times over the conchshell in the same manner as when establishing the paṇcapātra. At this point one should put a little of the conchshell water in the arcana-pātra (a metal bowl-shaped container) and then sprinkle one’s own body and the pūjā paraphernalia three times with some of the water in the conchshell. The rest of the water should be poured into the visarjanīya-pātra, or throw-out pot. After this one should again fill the conchshell with water from the waterpot, saying oṃ śirase svāhā. This water will later be used to bathe the Deity. Now that the bathing conchshell has been established one should chant the following prayers, meditating upon Kṛṣṇa’s conchshell, Pāṇcajanya.

\[
\text{tvam purā sāgarotpanno} \\
\text{viṣṇunā vidhṛta kare} \\
\text{māṇita sarva-devais ā ca} \\
\text{pāṇcajanya namo 'stu te}
\]

“O Pāṇcajanya, let all obeisances be unto you. In ancient days you were born from the ocean and were seized by the hand of Lord Viṣṇu, and thus you are honored by all the demigods.”

\[
\text{tava nādena jīmūtā} \\
\text{vitrasyanti surāsurāḥ} \\
\text{śaśāṅka-yuta-dīptābha} \\
\text{pāṇcajanya namo 'stu te}
\]
“O Pāṇcajanya, let all obeisances be unto you. O you who are endowed with a brilliant color like the moon, because of your roaring sound the mountains, clouds, demigods and demons tremble in fright.”

\[\text{garbhā devāri-nārīnāṁ} \]
\[\text{vilayante sahasra-dhā} \]
\[\text{tava nādena pāṭāle} \]
\[\text{pāṇcajanya namo 'stu te} \]

“O Pāṇcajanya, let all obeisances be unto you. By your roaring sound, in the lower planetary systems the wombs of the demons’ wives are destroyed into thousands of pieces.”

Next one should place a small blowing conch \((J)\) in front of oneself, just to the right of the bathing conchshell. This conchshell can be blown three times before one bathes the Lord, or if there is an assistant \(pūjāri\) he can blow it throughout the bathing period of the Deity.

In front of the blowing conch, a little further away from oneself, one should establish the bell \((K)\). Pouring a few drops of water on the floor, one should use the water to draw the triangular design \((\triangle)\) on the place where the bell will sit. Then, chanting: \(om\) \(aṣṭāya phat\), one should take some water from the waterpot in his hand and sprinkle it on the bell, which should be sitting on a small round metal tray, a little bigger than the circumference of the bell. Then, saying \(om\) \(āḍhāra-śaktaye namah\), one should place the bell on the triangular design. Then, chanting \(om\) \(jaya-dhvani-mantramātre svāhā\), one should offer, in \(ārati\) fashion, a flower petal dipped in \(candana\) to the bell. Then one should adhere the flower petal to the bell and the bell should be rung. Now that the bell has been established one should chant the following prayer, meditating that the bell is a servant of the Supreme Lord:

\[\text{sarva-vādyā-mayi ghaṇṭe} \]
\[\text{deva-devasya vallabhe} \]
\[\text{tvām vinā naiva sarveśāṁ} \]
\[\text{śubham bhavati śobhane} \]

“O beautiful bell, O one who is dear to the God of gods, Śrī Kṛṣṇa, you embody the sweet sound of all music. Without you there is no auspiciousness for anyone.”

Now one should establish the \(pāḍya-pātra\) \((N)\) (container that holds water for washing the Lord’s feet) in front of the bathing
conchshell and slightly further away from oneself. This is done by making the triangular design with water on the floor where the pādyā-pātra will sit. Then one should take some water in one’s hand and sprinkle it on the pātra while chanting the mantra: om astrāya phat. Then one should place it on the triangular design, saying: om ādhāra-śaktaye namah. Then, sticking a tulasī leaf and one flower petal dipped in candana in the middle of the pādyā-pātra, one should put some tulasī leaves in it (except when worshiping the spiritual master), and then fill the pātra with water from the waterpot. After this, one should take one’s sacred thread, and, wrapping it around one’s thumb, one should chant the kṛṣṇa-mūla-mantra eight times over the pādyā-pātra. The left hand should cover the fingers of the right hand while one is chanting the mūla-mantra. In front of the pādyā-pātra one should establish the arghya-pātra (O) (the container which holds various liquids and ingredients for offering the Lord to drink). One should draw the triangular design with water on the floor, wash the pātra while chanting the mantra: om āstrāya phat, and place it on the triangular design with the mantra: om ādhāra-śaktaye namah. Then one should place a tulasī leaf (except for the spiritual master) and a flower petal dipped in candana, as well as the ingredients of the arghya, in the arghya-pātra. The ingredients are as follows: water, milk, yogurt, tips of kuśa grass (if available), white rice, white mustard seeds, barley and sesame seeds, or in shortened form, candana (which should always be mixed with camphor), flower petals and water. For viṣṇu-tattva Deities tulasī leaves may also be added to the list of ingredients. After the ingredients have been added one should chant the kṛṣṇa-mūla-mantra over the arghya-pātra eight times in the same manner as was done for the pādyā-pātra.

Next, one should establish the ācamanīya-pātra (P) (container for holding water to wash the Lord’s mouth) in front of the arghya-pātra, in the same manner as the previous two pātras were established. After establishing the ācamanīya-pātra one should place in it a flower petal dipped in candana, a tulasī leaf (except for the guru) and a mixture of nutmeg, ground cloves and water from the waterpot. Then one should chant the kṛṣṇa-mūla-mantra eight times over the ācamanīya-pātra in the previously described manner. Now one should establish the madhuparka-pātra (Q) in front of the ācamanīya-pātra in the same way as the other pātras were established. Then one should add a tulasī leaf and a flower petal dipped in candana as well as madhuparka, a mixture of milk,
yogurt, sugar, ghee and honey, which should be kept in a container to the side of oneself. Then one should chant the *krṣṇa-mūla-mantra* eight times over the *madhuparka-pātra* as done for the other *pātras*.

Now one should establish, in front of the Deity’s āsana (A), which should be directly across from oneself, the *snāna-pātra* (bathing receptacle) in the following way: With water one should make the triangular design on the floor where the *snāna-pātra* will sit. Then, washing the *snāna-pātra* with water from the waterpot one should chant: *om āstrāya phat* and place the bathing receptacle on the triangular design in front of the Deity’s āsana, chanting: *om ādhāra-śaktaye namah*.

Next one should place an incense holder (I) with three sticks of incense in it in front of oneself, to the right of the blowing conchshell. After this one should place a five-wicked ghee lamp (H) on a small metal tray to the right of the incense holder.

Now one should place the *candana-pātra* (D) (sandalwood paste container), in front of the *pañcapātra*, a little further away from oneself. Then one should place the *tulasī-pātra* (C) (container for holding tulasīleaves) in front of the *candana-pātra*, and in front of that one should place the *puṣpa-pātra* (B) (container for holding flowers). The waterpot should sit in front of the bell, or, if it is too large, it should be placed to the side. The *visarjaniya-pātra* (F) (throw-out pot) and *arcana-pātra* (G) (a metal bowl-shaped container) should be placed to the right of the *puṣpa-pātra* and *tulasīpātra*. Any other articles (R) required for the *pūja*, such as a towel to dry the Lord after His bath, scented oil, *tilaka*, etc., should be placed within easy reach.

B. Abridged Procedure

The unabridged procedure is actually less difficult than it seems upon first reading; however, if one does not feel capable, at this stage, of performing such a system of worship, then he may set up the paraphernalia in the proper positions (see diagram) while meditating that the articles are completely spiritual, and, inasmuch as it is the Lord’s personal paraphernalia, it is also worshipable. After the paraphernalia is set up one should wrap his sacred thread around his thumb and chant the *krṣṇa-mūla-mantra* (*kliṁ kṛṣṇāya namah*) eight times, covering the fingers of his right hand with his left.
The Process of Deity Worship

17 / Viṣṇu-smaraṇam

It is enjoined in the śāstras that before performing the pūjā one should purify himself by remembering Lord Viṣṇu and performing maṅgala-śānti. After establishing the pātras and articles of worship one should recite the following mantras to invoke within the mind remembrance of the Supreme Lord:

A. Unabridged Procedure

(oṁ) yaṁ brahma vedānta-vído vadanti
pare pradhānaṁ puruṣaṁ tathānye
viśvodgateḥ kāraṇam īśvaram vā
tasmai namo vighna-vināśāya

“Obeisances unto Him who is the destroyer of all obstacles, who the knowers of Vedānta describe as the Supreme Brahman, and who others describe as the pradhāna, or totality of mundane elements. Some describe Him as the supreme male person, or puruṣa, while others describe Him as the Supreme Lord and the cause of the creation of the universe.” (Viṣṇu Purāṇa)

(oṁ) tad viṣṇoh paramaṁ padaṁ sadā
paśyanti sūrayo divīva caksur-ātatam
tad viprāso vipanyavo jāgrvāṁsah
samindhate viṣṇor yat paramaṁ padam

“Just as the sun’s rays in the sky are extended to the mundane vision, so in the same way the wise and learned devotees always see the supreme abode of Lord Viṣṇu. Because those highly praiseworthy and spiritually awake brāhmaṇas are able to see the spiritual world, they are also able to reveal that supreme abode of Lord Viṣṇu.” (Ṛg Veda 1.22.20)

(oṁ) mādhavo mādhavo vāci
mādhavo mādhavo hṛdi
smaranti sādhnah sarve
sarva-kāryeṣu mādhavam

“Lord Mādhava is in one’s words and Lord Mādhava is in one’s heart. All the saintly persons remember Lord Mādhava, the husband of the goddess of fortune, in all their undertakings.” (Narasimha Purāṇa)
Part II

Lord Kṛṣṇa is the color of a new rain cloud, therefore He is compared to a transcendental cloud full of eternity, bliss and cognizance. He is the original and supreme person. He is the origin of all activities and the one and only Lord of all. He is the worshipful Lord of the best of demigods, the controller of Brahmā, Viṣṇu and Śiva. Kṛṣṇa is without any beginning. Whatever auspiciousness is found within or beyond this universe the devotee obtains in Kṛṣṇa alone.” (Kṛṣṇa Upaniṣad, Rg Veda)

(oṁ) hare kṛṣṇa hare kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma hare hare

B. Abridged Procedure

One may chant the above mantras (or any combination of them) and then chant the Hare Kṛṣṇa mantra.

18 / Maṅgala-śānti

Now one should perform maṅgala-śānti by first taking in one’s hand some rice mixed with turmeric or kuṅkuma, or alternatively a flower petal dipped in candana. This rice should be kept in a small container by one’s side. Now one should chant the following verses:

A. Unabridged Procedure

(oṁ) svasti no govindaḥ svasti no ‘cyutānantaḥ
svasti no vāsudevo viṣṇur dadhātu
svasti no nārāyaṇo naro vai
svasti naḥ padmanābhaḥ puruṣottamo dadhātu
svasti no viśvakṣeno viśveśvaraḥ
svasti no hrṣīkeśo harir dadhātu
svasti no vainatayo hariḥ
svasti no ‘ñjanā-suto hanūr bhāgavato dadhātu
svasti svasti sumaṅgalaiḥ keśo mahān śri-kṛṣṇaḥ sac-cid-ānanda-ghanāḥ sarveśvareśvaro dadhātu
“May Lord Govinda, Acyuta, Ananta Śeṣa, Vāsudeva and Lord Viśṇu bestow auspiciousness upon us. May Nara-Nārāyaṇa, Padmanābha and Puruṣottama bestow auspiciousness upon us. May Viśvaksena, the Lord of the universe, Hṛṣikeśa and Lord Hari bestow auspiciousness upon us. May Garuḍa and the son of Aḍījanā, who is the great devotee of Lord Rāma, Hanumān, bestow auspiciousness upon us. May the great and only Lord of auspiciousness, Śrī Kṛṣṇa, who is like a transcendental cloud full of eternity, knowledge, and bliss and who is the Lord of all the demigods, bestow upon us all prosperity and auspiciousness.” (Kṛṣṇa Upaniṣad, Rg Veda)

\[
\begin{align*}
karatu svasti me kṛṣṇah \\
sarva-lokeśvareśvarah \\
kṛṣṇādayāsa ca kuryantu \\
svasti me loka-pāvanāḥ
\end{align*}
\]

“May Lord Kṛṣṇa, the Lord of the demigods, the presiding controllers of all the worlds, bestow auspiciousness upon me. May His devotees, who are the saviors of all people, bestow benedictions of auspiciousness upon me.” (Sammohana Tantra)

\[
\begin{align*}
kṛṣṇo māmāiva sarvatra \\
svasti kuryāti śrīyā samam \\
tathaiva ca sadā kṛṣṇīḥ \\
sarva-vighna-vināśanaḥ
\end{align*}
\]

“May Lord Kṛṣṇa along with His beloved Rādhā bring about prosperity and auspiciousness at all times. In the same way may the devotee of Kṛṣṇa, who is able to destroy all obstacles, always bring about auspiciousness.” (Viṣṇu Yāmala Samhitā)

\[
(om) hare kṛṣṇa hare kṛṣṇa kṛṣṇa hare hare \\
hare rāma hare rāma rāma hare hare
\]

After chanting these mantras the flower petal or rice should be thrown over one’s shoulder.

B. Abridged Procedure

One may chant any of the above mantras (or any combination of them) and then chant the Hare Kṛṣṇa mantra, or he may simply chant the Hare Kṛṣṇa mantra.

After chanting these mantras the flower petal or rice should be thrown over one’s shoulder.
Before performing the worship of the Supreme Lord, the bhūta-śuddhi is necessary. Bhūta-śuddhi means a particular meditation for purifying one’s existence and consciousness. This meditation should be as follows:

“I am by nature the eternal servant of Kṛṣṇa, but by misfortune, due to being inimical towards Him from time immemorial, I have been identifying with this body and have been wandering in the cycle of birth and death again and again in this material existence, being burnt by the three-fold miseries. Now, as a result of some unimaginable good fortune, by the mercy of my spiritual master, I know that I am the eternal servant of Kṛṣṇa, that I am an infinitesimal spiritual being, completely apart from the gross and subtle body. Now, by the order of my spiritual master, following in his footsteps, I have obtained the good fortune of being able to serve his lotus feet as well as the lotus feet of Lord Caitanya Mahāprabhu and Rādhā-Śyāmasundara.”

Thinking in this way the pūjārī should recite the following mantra and meditate upon himself as follows:

\[
\text{nāham vipro na ca nara-patir nāpi vaisyo na śudro}
\text{nāham varṇi na ca grha-patir no vanastho yatir vā}
\text{kintu prodyan nikhila paramānanda-pūrnāmrtābdher}
\text{gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsāh}
\]

“I am not a brāhmaṇa; I am not a ksatriya; nor am I a vaisya or a śūdra. Neither am I a brahmaṇa, nor a grhaṇa, nor a vānaprastha, nor a sannyāsi, but I am simply the servant of the servant of the lotus feet of the eternally self-manifesting ocean of nectar of the highest bliss, the master of the gopīs, Śrī Kṛṣṇa.” (Padyāvalī 74)

\[
\text{divyam śrī-hari-mandirādy-añkam kaṇṭhām samālānvitam}
\text{vakṣaḥ śrī-hari-nāma-varṇa-subhagam śrī-khaṇḍa-līpam punaḥ}
\text{pūtaṁ sūkṣmaṁ namāmbaram vimalatāṁ nityāṁ vahantiṁ tanum}
\text{dhyāyet śrī-guru-pāda-padma nikaṭe sevotsukāṁ cātmanaḥ}
\]

“The devotee should meditate, with great enthusiasm for serving at the lotus feet of his spiritual master, on his own body, completely pure and cleansed from all contaminations, with the temple of Śrī Hari on his forehead (tilaka), on his neck beautiful tulasī beads, on his chest the syllables of the holy name and
sandalwood pulp which has been offered to the Lord on his forehead and wearing on his body light and shining new garments.’’

NOTE: To abridge the bhūta-śuddhi procedure one may omit the second Sanskrit mantra.

20 / Prayers in Worship of the Spiritual Master

(a)

“At the Yogapītha in Śrī Māyāpur in the spiritual abode of Navadvīpa, Lord Gaurasundara is sitting on a jeweled throne. On His right is Lord Nityānanda; on His left is Śrī Gadādhara. In front with folded hands are Śrī Advaita and Śrīvāsa, who is holding an umbrella over Their heads. On a jeweled platform below Lord Gaurāṅga’s, Śrīla Prabhupāda is sitting.”

Meditating in this way one should worship the spiritual master by chanting the following mantras:

\[
\begin{align*}
prātaḥ śrīman-navadvīpe \\
dvi-netram dvi-bhujam gurum \\
varābhaya-pradam śāntam \\
smaret tan-nāma-pūrvakam
\end{align*}
\]

“In the morning in Śrī Nauadvīpa one should remember the form of the spiritual master, having two eyes, two arms, who is peaceful and who bestows all benediction and fearlessness when one chants his name.”

After reciting this mantra one should chant the Gurv-aṣṭaka of Śrīla Viśvanātha Cakravartī Ṭhākura.

1) saṁsāra-dāvānala-līdha-loka-
trāṇāya kāruṇya-ghanāghanatvam
prāptasya kalyāṇa-gunārṇava-vasya
vande guruh śrī-caranāravindam

“The spiritual master is receiving benediction from the ocean of mercy. Just as a cloud pours water on a forest fire to extinguish it, so the spiritual master delivers the materially afflicted world by extinguishing the blazing fire of material existence. I offer my respectful obeisances unto the lotus feet of such a spiritual master, who is an ocean of auspicious qualities.”
Part II

2) mahāprabhoṁ kīrtana-nrtya-gīta-vādītra-mādyaṁ-manaso rasena romāṅca-kampāśru-taraṅga-bhājo 
vande gurōḥ śrī-caranāravindam

"Chanting the holy name, dancing in ecstasy, singing, and playing musical instruments, the spiritual master is always gladdened by the sankirtana movement of Lord Caitanya Mahāprabhu. Because he is relishing the mellows of pure devotion within his mind sometimes his hair stands on end, he feels quivering in his body, and tears flow from his eyes like waves. I offer my respectful obeisances unto the lotus feet of such a spiritual master."

3) śrī-vigrahārādhana-nitya-nānā-śṛṅgaṇa-tan-mandira-mārjanādau yuktasya bhaktāṁś ca niyujjato 'pi 
vande gurōḥ śrī-caranāravindam

"The spiritual master is always engaged in the temple worship of Śrī Śrī Rādhā and Kṛṣṇa. He also engages his disciples in such worship. They dress the Deities in beautiful clothes and ornaments, clean Their temple, and perform other similar worship of the Lord. I offer my respectful obeisances unto the lotus feet of such a spiritual master."

4) catur-vidha-śrī-bhagavat-prasāda- 
svādv-anna-trābhan hari-bhakta-saṅghān 
krīṭvaiva trāptim bhajataḥ sadaiva 
vande gurōḥ śrī-caranāravindam

"The spiritual master is always offering four kinds of delicious food (analyzed as those which are licked, chewed, drunk, and sucked). When the spiritual master sees that the devotees are satisfied by eating bhagavat-prasāda, he is satisfied. I offer my respectful obeisances unto the lotus feet of such a spiritual master."

5) śrī-rādhikā-mādhavayor apāra-mādhurya-līlā-guṇa-rūpa-nāmnām 
pratikṣaṇāsvādana-lolupasya 
 vande gurōḥ śrī-caranāravindam

"The spiritual master is always eager to hear and chant about the unlimited conjugal pastimes of Rādhikā and Mādhava, and Their qualities, names and forms. The spiritual master aspires to relish
these at every moment. I offer my respectful obeisances unto the lotus feet of such a spiritual master.”

6) nikuñja-yūno rati-keli-siddhyai
yā yālibhir yuktir apeekṣāniyā
tatrāt-dākṣyād ati-vallabhasya
vande gurūḥ śrī-caranāravindam

“The spiritual master is very dear because he is expert in assisting the gopīs, who at different times make different tasteful arrangements for the perfection of Rādhā and Kṛṣṇa’s conjugal loving affairs within the groves of Vṛndāvana. I offer my most humble obeisances unto the lotus feet of such a spiritual master.”

7) sākṣāt-dharitvena samasta-sāstrair
uktas tathā bhāvyata eva sadbhīḥ
kintu prabhōr yāḥ priya eva tasya
vande gurūḥ śrī-caranāravindam

“The spiritual master is to be honored as much as the Supreme Lord because he is the most confidential servitor of the Lord. This is acknowledged in all revealed scriptures and followed by all authorities. Therefore I offer my respectful obeisances unto the lotus feet of such a spiritual master, who is a bona fide representative of Śrī Hari (Kṛṣṇa).”

8) yasya prasādād bhagavat-prasādo
yasāyāprasādān na gatiḥ kuto 'pi
dhyāyaṁ stuvaṁś tasya yaśas tri-sandhyam
vande gurūḥ śrī-caranāravindam

“By the mercy of the spiritual master one receives the benediction of Kṛṣṇa. Without the grace of the spiritual master, one cannot make any advancement. Therefore, I should always remember and praise my spiritual master. At least three times a day I should offer my respectful obeisances unto the lotus feet of my spiritual master.”

9) śrīmad-guror aṣṭakam etad uccair
brāhmaṁ mūhūrte pāthati prayatnāt
yas tena vṛndāvana-nātha-sāksāt-
sevaiva labhyā januṣo 'nta eva

“At the time of death, direct service to Kṛṣṇa, the Lord of Vṛndāvana, is obtained by that person who, with great care and at-
tention, loudly recites this beautiful prayer to the spiritual master in the *brāhma-muhūrta.*"

NOTE: The inclusion of this ninth verse at this point in the *pūjā* does not necessarily imply that it should be used at other times when the chanting of the *Gurv-aṣṭaka* is called for.

The following prayers may also be chanted, but if one wants to abridge the *pūjā* procedure some of them may be omitted.

(b)

\[
\begin{align*}
tvam \text{ gopikd vrṣaraves tanayāntike 'si} \\
sevādhikārini guro nija-pāda-padme \\
dāsyāṁ praddāya kuru mām vṛaja-kānane śrī- \\
rādhāṅghri-sevana-rase sukhiniṁ sukhābdhau
\end{align*}
\]

"O beloved spiritual master, you are always in the presence of the cowherd girl Rādhā, the daughter of King Vṛṣabhānu. Please award me service at your lotus-like feet, which are the proprietors of devotional service. Please place me in the ocean of joy by bestowing upon me happiness in the mellows of service at the feet of Śrī Rādhā in the groves of Vraja Dhāma."

\[
\begin{align*}
mūkam karoti vācālaṁ \\
paṅguṁ laṅghayate girim \\
yat-krpa tam aham vande \\
śrī-guruṁ dina-tāraṇam
\end{align*}
\]

"I offer my respectful obeisances unto my spiritual master, the deliverer of the fallen souls. His mercy turns the dumb into eloquent speakers and enables the lame to cross mountains."

\[
\begin{align*}
ome ajñāna-timirāndhasya \\
jñānānjana-śalākayā \\
cakṣur unmilitam yena \\
tasmāi śrī-gurave namaḥ
\end{align*}
\]

"I offer my respectful obeisances unto my spiritual master, who has opened my eyes, which were blinded by the darkness of ignorance, with the torchlight of knowledge."

\[
\begin{align*}
rādha-sammukha-samsaktim \\
sakhi-saṅga-nivāsinim \\
tvāṁ aham satatam vande \\
mādhavāśraya-vigrahām
\end{align*}
\]
The Process of Deity Worship

“O spiritual master, I continually offer my obeisances unto you, who are always in the presence of Śrīmatī Rādhārāṇī and very much devoted to Her. You always reside in the association of Her confidantes, the gopīs, and you are the abode of loving devotion to Kṛṣṇa.”

nāma-śreṣṭhaṁ manum api śacī-putram atra svarūpaṁ
rupaṁ tasyāgraṇam uru-puriṁ māthuriṁ goṣṭhavātīṁ
rādhā-kundām giri-varam aho rādhikā-mādhaṅgaśāṁ
prāpto yasya prathita-kṛpayā śrī-guruṁ tam nato ’smi

“I bow down to the beautiful lotus feet of my spiritual master, by whose causeless mercy I have obtained the supreme holy name, the divine mantra, the service of the son of Śacimātā, the association of Śrīla Svarūpa Dāmodara, Rūpa Gosvāmī, and his older brother Sanātana Gosvāmī, the supreme abode of Mathurā, the blissful abode of Vṛndāvana, the divine Rādhā Kuṇḍa and Govardhana Hill, and the desire within my heart for the loving service of Śrī Rādhikā and Mādhava in Vṛndāvana.”

he guro jñāna-da dīna-bandho
svānanda-dātāḥ karuṇāika-sindho
vṛndāvanāsina hitāvatāra
prasīda rādhā-praṇaya-pracāra

“O spiritual master, O giver of divine wisdom, O friend of the fallen, you are the giver of your own bliss and you are the only ocean of mercy. Although dwelling in Vṛndāvana, you have descended for the welfare of fallen souls like myself and you are preaching the divine love of Rādhā for Kṛṣṇa. Please be kind upon me.”

āṁśo bhagavato ’smy aham
sadā dāso ’smi sarvathā
tat-kṛpāpekṣako nityam
tat-preṣṭhasāt karomi svam

“I am a tiny part and parcel of the Supreme Lord and I am always and in every way His eternal servant. As I am always hoping for His mercy and kindness, I offer myself to His most dear servitor, my spiritual master.”

vāṁchā-kalpa-tarubhyaś ca
kṛpā-sindhubhya eva ca
patitāṁ pāvanebhyo
vaiṣṇavebhyo namo namaḥ
“I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfill the desires of everyone. They are oceans of mercy and are the purifiers of the fallen souls.”

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare

21 / Offering Arghya

Arghya is a drink meant for offering to highly respectable persons upon greeting them. It consists of water, milk, yogurt, tips of kuṣa grass (if available), white rice, white mustard seeds, barley and sesame seeds, or in shortened form, candana (which should always be mixed with camphor), flower petals and water. For viṣṇu-tattva Deities tulasī leaves may also be added. It is placed in a bowl (the arghya-pātra) and is offered to the Lord with a kuśī by holding it to His mouth and then pouring it into the arcana-pātra. A bell should be rung while this is done, and beforehand the following mantra should be chanted:

idam arghyam (& mūla-mantra)

22 / Offering Madhuparka

Madhuparka is a foodstuff meant for offering to highly respectable persons upon greeting them. It consists of ghee, sugar, honey, milk and yogurt, and should be placed in a bowl (called madhuparka-pātra). It is offered by holding a kuśī up to the Lord’s mouth, and then pouring it into the bathing receptacle (snāna-pātra). Before doing this one should chant:

esa madhuparkaḥ (& mūla-mantra)

23 / Prayers in Worship of Lord Caitanya and Lord Nityānanda

a) svardhunyāś cāru-īre sphuritam ati-brhat-kūrma-prṣṭhābha-gātraṁ
ramyārāmāvṛtam san-maṇi-kanaka-mahāśadma-saṅghaiḥ parītam
The Process of Deity Worship

nityam pratyayodyat-pranaya-bhara-lasat-krsna-sankirtanadhyam
sri-vrndavy-abhinnain tri-jagad-anupamaṁ sri-navadvipam iče

"I praise that holy dhama, Navadvipa, which, being entirely non-different from Srī Vṛndāvana, is completely different from the material world consisting of the three planetary systems. It is situated on the gorgeous banks of the Ganges covered by beautiful groves and gardens appearing in form like the back of a gigantic turtle. There are situated there many great palatial houses made of gold bedecked with brilliant jewels, where kṛṣṇa-saṅkīrtana is always being performed in the mellow of ecstatic love."

Then, by chanting the following mantra, one should meditate on Śrī Caitanya Mahāprabhu, who is seated on a golden throne at the Yogapītha, His birthplace in Māyāpur:

śrīman-mauktikadāma-baddha-cikuram susmera-candrānananam
śrī-khaṇḍāguru-cāru-citra-vasanam srag-divya-bhūsanīcitam
ntyäveśa-rasānunoda-madhurāṁ kandarpa-vesojjvalaṁ
caitanyam kanaka-dyutiṁ nija-janaiḥ samśevyamānanṁ bhaje

"I worship Śrī Caitanya Mahāprabhu, who is being served by all His devotees and associates; whose hair is bound with strings of pearls; on whose moonlike face is the nectar of His gentle smile. His beautiful golden body is covered with lovely garments, smeared with sandalwood and aguru, and decorated with garlands and various shining ornaments. He is so charming, being absorbed as He is in the enjoyment of sweet mellows in dancing, and is more splendid in His dress than even Cupid himself."

b) yad advaitam brahmopanisadi tad apy asya tanu-bhā
ya ṛṭmāntaryāmi puruṣa iti so 'syāṁśa-vibhavaḥ
śad-aśvanyayāḥ pūrṇo ya iha bhagavān sa svayam ayam
na caitanyāḥ kṛṣṇāj jagati para-tattvāṁ param iha
(Cc. Ādi. 1.3)

"What the Upaniṣads describe as the impersonal Brahman is but the effulgence of His body, and the Lord known as the Supersoul is but His localized plenary portion. He is the Supreme Personality of Godhead, Kṛṣṇa Himself, full with six opulences. He is the Absolute Truth, and no other truth is greater than or equal to Him."

anarpita-carir cirāt karunayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasāṁ sva-bhakti-sriyam
Part II

“May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendentally situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in the age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service.”

“The loving affairs of Śrī Rādhā and Kṛṣṇa are transcendental manifestations of the Lord’s internal pleasure-giving potency. Although Rādhā and Kṛṣṇa are one in Their identity, They have separated Themselves eternally. Now these two transcendental identities have again united in the form of Śrī Kṛṣṇa Caitanya. I bow down to Him, who has manifested Himself with the sentiment and complexion of Śrīmati Rādhārāṇī although He is Kṛṣṇa Himself.”

“Desiring to understand the glory of Rādhārāṇī’s love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realizes the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appears from the womb of Śrīmati Śacīdevī, as the moon appears from the ocean.”

(Cc. Ādi. 1.4)

(Cc. Ādi. 1.5)

(Cc. Ādi. 1.6)

(S.B. 11.5.33)
The Process of Deity Worship

"O Supreme Personality of Godhead, O protector of the surrendered souls, You are now playing the role of Your own devotee, and Your lotus feet are the only object of perpetual meditation for the pure living entities. They destroy the material existence of the living entity. They are the fulfiller of all desires, the abode of all holy places, worshipable even by Lord Brahmā and Lord Śiva, the shelter of all that exists, the destroyer of the troubles of Your devotees and the only boat for crossing over the ocean of material existence. Therefore I offer my obeisances unto Your lotus feet."

\[\text{tyaktvā sudustyaja-surepsita-rājya-lakṣṇīm}\\ dharmiṣṭha ārya-vacasā yad agād aranyam\\ māyā-mṛgaṁ dayitayepsitam anvadāvad\\ vande mahāpuruṣa te caraṇāravindam} \]

(S.B. 11.5.34)

"O Mahāprabhu, You have given up the goddess of fortune (Your wife), whose glance is desired by the great demigods, and who is the most difficult attachment to renounce. In order to keep the word of some brāhmaṇa’s curse, You have gone to the forest. Thus to show Your great mercy to the helpless living entities who are following māyā—the illusory energy—You have chased after them to give them Your own devotional service. Therefore I offer my humble obeisances unto Your lotus feet."

\[\text{pañca-tattvātmakāṁ krṣṇam}\\ bhakta-rūpa-svarūpakam\\ bhaktavatāram bhaktākhyaṁ\\ namāmi bhakta-saktikam} \]

(Cc. Adi. 1.14)

"I bow down to Lord Kṛṣṇa, who appears as a devotee (Lord Caitanya), as His personal expansion (Śrī Nityānanda), His incarnation (Śrī Advaita), His devotee (Śrī Śrīvāsa), and His energy (Śrī Gadādhara), and who is the source of strength for the devotees."

\[\text{ānanda-lilāmaya-vigrahāya}\\ hemābha-divyac-chavi-sundarāya\\ tasmaī mahā-prema-rasa-pradāya\\ caitanya-candrāya namo namas te} \]

(Caitanya-candrāṃṛta)

"Obeisances unto Him, Śrī Caitanya-candra, the giver of the mellow of the highest love of Godhead, who is the embodiment of
blissful pastimes, and who is so beautiful, having a dazzling luster, like gold."

\[
\text{namo mahā-vadānyāya} \\
\text{krṣṇa-prema-pradāya te} \\
\text{krṣṇāya krṣṇa-caitanya-} \\
\text{nāmne gaura-tviṣe namaḥ} \\
\text{(Cc. Madhya 19.53)}
\]

"O most munificent incarnation! You are Kṛṣṇa Himself appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden color of Śrīmati Rādhārāṇī, and You are widely distributing pure love of Kṛṣṇa. We offer our respectful obeisances unto You."

\[
\text{nityānandam aham naumi} \\
\text{sarvānanda-karam param} \\
\text{hari-nāma-pradaṁ devam} \\
\text{avadhūta-śiroṇāṁ} \\
\text{(Cc. Ādi. 1.7)}
\]

"I bow down to the Supreme Lord Nityānanda Prabhu, who is the awarer of the highest joy to all, the bestower of the holy name and the crest jewel of all paramahamsa mendicants."

\[
\text{saṅkarṣaṇaḥ kāraṇa-toya-śāyi} \\
\text{garbhoda-śāyi ca payodbhi-śāyi} \\
\text{šeṣaś ca yasyāṁśa-kalāḥ sa nityā-} \\
\text{nandākhyā-rāmaḥ śaraṇaṁ mamāstu} \\
\text{(Cc. Ādi. 1.8)}
\]

"May Śrī Nityānanda Rāma be the object of my constant remembrance. Saṅkarṣaṇa, Śeṣa Nāga and the Viṣṇus who lie on the Kāraṇa Ocean, Garbha Ocean and ocean of milk are His plenary portions and the portions of His plenary portions."

\[
\text{māyātite vyāpi-vaiṅṭha-loke} \\
\text{pūrṇaisvare śrī-catur-vyūha-madhye} \\
\text{rupaṁ yasyodbhāti saṅkarṣaṇākhyāṁ} \\
\text{tam śrī-nityānanda-rāmaṁ prapadye} \\
\text{(Cc. Ādi. 1.8)}
\]

"I surrender unto the lotus feet of Śrī Nityānanda Rāma, who is known as Saṅkarṣaṇa in the midst of the catur-vyūha (consisting of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha). He possesses full opulences and resides in Vaikuṇṭhaloka, far beyond the material creation."
The Process of Deity Worship

māyā-bhartājānḍa-saṅghāśrayaṅgaḥ
śete sāksāt kāraṇāmbodhi-madhye
yasyaikāṁśaḥ śrī-pumān ādi-devas
tam śrī-nityānanda-rāmaṁ prapadye
(Cc. Ṛdu. 1.9)

"I offer my full obeisances unto the feet of Śrī Nityānanda Rāma, whose partial representation called Kāraṇadakāśāyī Viṣṇu, lying on the Kāraṇa Ocean, is the original puruṣa, the master of the illusory energy, and the shelter of all the universes."

yasyāṁśāṁśaḥ śrīla-garbhoda-sāyī
yan-nābhy-abjāṁ loka-saṅghāta-nālam
loka-sraṣṭuḥ sūtikā-dhāma dhātus
tam śrī-nityānanda-rāmaṁ prapadye
(Cc. Ṛdu. 1.10)

"I offer my full obeisances unto the feet of Śrī Nityānanda Rāma, a partial part of whom is Garbhodakāśāyī Viṣṇu. From the navel of Garbhodakāśāyī Viṣṇu sprouts the lotus that is the birthplace of Brahmā, the engineer of the universe. The stem of that lotus is the resting place of the multitude of planets."

yasyāṁśāṁśaḥ parātmākhilānāṁ
poṣtā viṣṇur bhāti dugdhābdhi-sāyī
kṣauṇi-bhartā yat-kalā so 'py anantas
tam śrī-nityānanda-rāmaṁ prapadye
(Cc. Ṛdu. 1.11)

"I offer my respectful obeisances unto the feet of Śrī Nityānanda Rāma, whose secondary part is the Viṣṇu lying in the ocean of milk. That Kṣirodakāśāyī Viṣṇu is the Supersoul of all living entities and the maintainer of all the universes. Śeṣa Nāga is His further sub-part."

vande śrī-krṣṇa-caitanya-
nityānandaḥ sahoditau
gaudodaye puṣpavantau
citrau śandau tamo-nudau
(Cc. Ṛdu. 1.2)

"I offer my respectful obeisances unto Śrī Kṛṣṇa Caitanya and Lord Nityānanda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauḍa to dissipate the
darkness of ignorance and thus wonderfully bestow benediction upon all.”

śrī-krṣṇa-caitanya prabhū-nityānanda
śrī-advaita gādādhara śrīvāsādi-gauḍa-bhakta-vṛnda
hare krṣṇa hare krṣṇa krṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare

NOTE: The pūjā procedure may be abridged by omitting some of the prayers.

24 / Prayers in Worship of Śrī Śrī Rādhā-Kṛṣṇa

(a)

tato vṛndāvanam dhyāyet
paramānanda-vardhanam
sarvaru-kusumopetam
patatri-gaṇa-nāditam

bhramad-bhramara-jhankāra-
mukhari-krta-diṁ-mukham
kālindī-jala-kallola-
saṁji-mārūta-sevitam

nānā-puṣpa-latā-baddha-
vṛkṣa-sandaiś ca maṇḍitam
kamalotpala-kahlāra-
dhūli-dhūsaritāntaram

tan-madhye ratna-bhūmiṁ ca
sūryāyuta-saṁ-prabham
tatra kalpataruṇyānam
niyataṁ prema-varṣiṇam

mānikya-śikharālambi

tan-madhye maṇi-maṇḍapam
nānā-ratna-gaṇaiś citraṁ
sarvaru-suvarjātim

nānā-ratna-lasac-citra-
vitānair upāsobhītam
"Vṛndāvana-dhāma is a place of ever-increasing joy. Flowers and fruits of all seasons grow there, and that transcendental land is full of the sweet sound of various birds. All directions resound with the humming of bumblebees, and it is served with cool breezes and the waters of the Yamunā. Vṛndāvana is decorated with wish-fulfilling trees wound with creepers and beautiful flowers. Its divine beauty is ornamented with the pollen of red, blue and white lotuses. The ground is made of jewels whose dazzling glory is equal to a myriad of suns rising in the sky at one time. On that ground is a garden of desire trees, which always shower divine love. In that garden is a jeweled temple whose pinnacle is made of rubies. It is decorated with various jewels, so it remains brilliantly effulgent through all seasons of the year. The temple is beautified with bright-colored canopies, glittering with various gems, and endowed with ruby-decorated coverings and jeweled gateways and arches. Its splendor is equal to millions of suns, and it is eternally free from the six waves of material miseries. In that temple there is a great golden throne inlaid with many jewels. In this way one should meditate on the divine realm of the Supreme Lord, Śrī Vṛndāvana-dhāma."

Next one should meditate on Rādhā and Kṛṣṇa seated on that throne:

divyad-vṛndāraṇya-kalpa-drumādhaḥ-
śrimad-ratnāgāra-simhāsanā-sthau
śrī-śrī-rādhā-śrīla-govinda-devau
preṣṭhālībhiḥ sevyamānaṇau smarāmi

(Cc. Ādi. 1.16)

"I meditate on Śrī Śrī Rādhā and Govinda, who sit on an effulgent throne underneath a desire tree in a temple of jewels in Vṛndāvana. They are being served by Their most confidential associates, the gopis."
“I meditate on the Supreme Lord, Śrī Kṛṣṇa, who possesses beautiful lotus eyes, whose color is that of a new cloud, whose clothes are like lightning, who possesses two arms and a beautiful forest garland, and whose hand is indicating divine knowledge by exhibiting the *jñāna-mudrā*. That Kṛṣṇa is decorated with glittering ornaments and is surrounded by all the cowherd friends of Śrīmati Rādhārāṇī. While being embraced by Śrīmati Rādhārāṇī Herself, His form is intensified consciousness and bliss. Śrī Kṛṣṇa, who is intensely bluish-black, in His two-armed form, is the Lord of all the demigods, and His body is full of transcendental bliss.”

“Lord Brahmā, speaking to the great sages and saints, prayed to Lord Kṛṣṇa as follows: I offer my humble obeisances to Lord Kṛṣṇa, who is the giver of pleasure to the cows, whose external form is the form of the universe, who is the cause of the maintenance and dissolution of the material universe, and who is the Lord of the universe.”

*om namo viṣva-rūpāya
viṣva-sthity-anta-hetave
viśveśvarāya viśvāya
govindāya namo namāḥ*

*namo vijñāna-rūpāya
paramānanda-rūpine*
"I offer my obeisances to Lord Kṛṣṇa, who is the giver of pleasure to the cows, who is the Lord of the gopis and who is the embodiment of unlimited knowledge and the highest bliss."

namah kamala-netrāya
damā-mālīne

"I offer my obeisances to Kṛṣṇa, who possesses lotus-petal eyes, who wears a garland of sweet-smelling lotus flowers, who has a lotus navel and who is the Lord of the gopis, who are as beautiful as lotus flowers."

barhāpiṇḍābhirāmāya
rāmāyākūṭha-medhase
ramaa-mānasa-hamsāya
govindāya namo namah

"I offer my obeisances to Lord Govinda, who looks very beautiful wearing a peacock feather upon His head. His plenary expansion is Lord Rāmacandra, His intelligence is eternal and ever-fresh, and He is the swan that swims in the mind of Lakṣmī-devi."

kaṁsa-vamsa-vināśāya
keśi-cāṇūra-ghātine
vrṣabha-dhvaja-vandyāya
pārtha-sārathaye namah

"I offer my obeisances unto Kṛṣṇa, who is the destroyer of the dynasties of demons headed by King Kāṁsa. He is the slayer of the Keśi demon and the wrestler Cāṇūra. He is offered prayers by Lord Śiva, whose chariot flag is marked with the insignia of Nandi, the bull, and He is the chariot driver of the son of Prthā, Arjuna."

veṇu-vādana-śilāya
gopālāyāhi-mardine
kālinda-kūla-lolāya
lola-kuṇḍala-dhārīne

"I offer my obeisances to Kṛṣṇa, who is accustomed to playing on a flute, who is the protector of the cows and the chastiser of the Kāliya serpent. He is fond of wandering here and there on the
banks of the Yamunā and He is beautified by wearing swinging earrings."

\[
\text{ballavi-vadanāmbhoja-} \\
\text{māline nrtya-sāline} \\
\text{namah pranata-pālāya} \\
\text{sri-krṣṇāya namo namah}
\]

“I offer my obeisances again and again unto Śrī Kṛṣṇa, who wears a garland of kisses from the lotus mouths of the gopīs. He is conversant with the art of dancing and is the protector of the surrendered souls.”

\[
\text{namah pāpa-pranāsāya} \\
\text{govardhana-dharāya ca} \\
\text{pūtanā-jivitāntāya} \\
\text{trṇāvartāsu-hārine}
\]

“I offer my obeisances unto Lord Kṛṣṇa, who is the destroyer of the sins of the fallen souls. He is the lifter of Govardhana Hill, He brought about the end to the life of Pūtānā and He took away the life of the demon Trṇāvarta.”

\[
\text{nīskalāya vimohāya} \\
\text{śuddhāyāśuddha-vairīṇe} \\
\text{advitiyāya mahate} \\
\text{sri-krṣṇāya namo namah}
\]

“I offer my humble obeisances again and again unto the great Lord Kṛṣṇa, who is beyond the illusion of māyā and from whom that illusion comes. He is the supreme pure, the enemy of the demons and is one without a second.”

\[
\text{prasida paramānanda} \\
\text{prasida paramesvara} \\
\text{ādhi-vyādhi-bhujāṅgena} \\
\text{daśatīṁ máṁ uddhara prabho}
\]

“O Supreme Lord, O reservoir of the highest pleasure, be pleased upon me. I have been bitten by the poisonous snake of mental and bodily miseries. Therefore, O Lord, please deliver me.”

\[
\text{sri-krṣṇa rukmini-kānta} \\
\text{gopī-jana-manohara} \\
\text{samsāra-sāgare magnāṁ} \\
\text{māṁ uddhara jagad-guro}
\]
“O Lord Kṛṣṇa, O lover of Rukmiṇī, O attractor of the minds of the gopīs, please uplift me, for I am immersed in the ocean of birth and death, O spiritual preceptor of the universe.”

\begin{verbatim}
keśava kleśa-haraṇa
nārāyaṇa janārdana
govinda paramānanda
mām samuddhara mādhava
\end{verbatim}

“O Lord Keśava, O destroyer of the three-fold miseries, O only refuge of all souls, O destroyer of the Jana demons, O Govinda, O reservoir of pleasure, please uplift me who am fallen, O husband of the goddess of fortune.”

\begin{verbatim}
he kṛṣṇa karuṇā-sindho
dina-bandho jagat-pate
gopeśa gopikā-kānta
rādhā-kānta namo 'stu te
\end{verbatim}

“O my dear Kṛṣṇa, You are the friend of the distressed, the ocean of mercy, and the Lord of creation. You are the master of the cowherdsmen and the lover of the gopīs, especially Rādhārāṇī. I offer my respectful obeisances unto You.”

\begin{center}
Rādhā-Stuti
\end{center}

\begin{verbatim}
rādhā rāsesvari ramyā
rāmā ca paramātmanaḥ
rāsodbhāva kṛṣṇa-kāntā
kṛṣṇa-vakṣa-sthala-sthitā
\end{verbatim}

“Beautiful Śrīmatī Rādhārāṇī is the queen and the origin of the rāsa dance. She is the giver of pleasure to Kṛṣṇa, who is the Supersoul in the hearts of all. She is the lover of Kṛṣṇa and is always situated upon the chest of the Lord.”

\begin{verbatim}
krṣṇa-prāṇādhidevi ca
mahā-viṣṇoh prasūr api
sarvādyā viṣṇu-māyā ca
satyā nityā sanātani
\end{verbatim}

“She is the presiding Deity of Kṛṣṇa’s very life, and She is the first of all persons, the energy of Lord Viṣṇu, the embodiment of truthfulness—eternal and ever-youthful.”
Part II

"Her form is spiritual, therefore She is transcendental and beyond mundane qualities. She is divine energy and is unattached. O Rādhā, in Vṛndāvana You are the leader of the gopīs, and You reside on the banks of the Virajā River."

goloka-vāsini gopi
    gopiśā gopa-mātrkā
    sānandā paramānandā
    nanda-nandana-kāmini

"She is a resident of Goloka Vṛndāvana and is a cowherd damsel. She is the queen of the gopīs and the divine mother of the cowherd boys. She is joyful and always experiencing the highest bliss, and She incites lusty desires in the heart of the son of Nanda."

vṛṣabhānu-sutā sāntā
    kāntā pūrnatamā tathā
    kāmyā kalāvati-kanyā
    tīrtha-pūtā satī śubhā

"Rādhā is the daughter of Mahārāja Vṛṣabhānu. She is very peaceful and lovely. She is completely contented and fulfilled, very pleasing and is the daughter of Kalāvati. She is the purifier of the tīrthas and She is most auspicious and chaste to Lord Kṛṣṇa."

samsāra-sāgare ghore
    bhītan māṁ saraṇāgatam
    sarvebhīyo 'pi vinirmuktaiṁ
    kuru rādhe sureśvari

"O Rādhā, I have fallen into the horrible ocean of birth and death and am frightened, but I am seeking Your shelter. O Queen of the demigods, please free me from all fears."

tvat-pāda-padma-yugale
    pāda-padmalayārcite
    dehi mahyaṁ paraṁ bhaktiṁ
    kṛṣṇena parisēvite
The Process of Deity Worship

"O Rādhikā, please give me transcendental devotional service to Your lotus feet, which are worshiped by Lord Brahmā and Lakṣmī, and which are served even by Lord Kṛṣṇa."

		
tapta-kāṅcana-gaurāṅgi
rādhe vṛndāvaneśvari
vṛṣabhānu-sūte devi
praṇamāmi hari-priye

"O Śrīmatī Rādhārāṇī, I offer my respects to You whose bodily complexion is like molten gold. O Goddess, You are the queen of Vṛndāvana. You are the daughter of King Vṛṣabhānu, and are very dear to Lord Kṛṣṇa."

	
tmahābhāva-svarūpā tvam
kṛṣṇa-priyā-varīyasi
prema-bhakti-prade devi
rādhike tvāṁ namāmy aham

"O Śrīmatī Rādhārāṇī, You are the exalted form of mahābhāva, therefore You are the most dear to Kṛṣṇa. O Goddess, You alone are able to bestow pure love for the Supreme Lord; therefore I offer my humble obeisances unto You."

Pādya-pañcaka

sanśāra-sāgarāṁ nātha
putra-mitra-grhāṅganāt
goptārau me yuvāṁ eva
prapanna-bhaya-bhañjanau

"O Rādhā-Kṛṣṇa, You are my protectors from the ocean of material existence which is characterized by sons, friends, household and land. Therefore You are known as the destroyers of the fear of those who are surrendered unto You."

	
tyō 'ham mamāsti yat-kiñcicd
iha loke parātra ca
tat sarvāṁ bhavato 'dyai va
caraneṣu samarpitam

"O Your Lordships, myself and whatever little bit is mine in this world and in the next, all that, I now offer unto Your lotus feet."

	
aham apy aparādhānām
ālayas tyakta sādhanaḥ
"O Your Lordships, I am certainly the abode of many offenses, and am completely devoid of the practice of devotional service; neither do I have any resort or shelter. Therefore, I am taking You as my ultimate goal."

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

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

"O Lord of Śrīmati Rādhārāṇī, I am Yours; my actions, mind and words. O lover of Śrī Kṛṣṇa, Śrīmati Rādhārāṇī, I belong to You alone. You both are my only shelter. O Rādhā and Kṛṣṇa, ocean of mercy, I am taking shelter of You. Please be pleased upon me and make me Your servant, although I am such a fallen offender."

**Vijñapti-pañcaka**

mat-saṁo nāsti pāpātmā
nāparādhi ca kaścana
parihāre 'pi lajjā me
kim bruve puṣottama
yuvaṁ yathā yūṇī
yūṇāṁ ca yuvatau yathā
mano 'bhiramate tadvaṁ
mano me ramatāṁ tvayi

"O Puṣottama, there is no sinful person or offender who is equal to me. How can I describe my shame? Just as the minds of young ladies take pleasure in a young man, and the minds of young men take pleasure in a young woman, kindly let my mind take pleasure in You, alone."

bhūmau skhalita-pādānāṁ
bhūmir evāvalambanam
tvayi jātāparādhānāṁ
tvam eva śaraṇaṁ prabho
The Process of Deity Worship

"Just as the ground is the only support for those whose feet have slipped, so also You alone are the only shelter, even for those who have committed offense to You."

\[
govinda-vallabhe rādhe  
prārthaye tvām aham sadā  
tvādyam iti jānātu  
govindo mām tvayā saha
\]

"O Śrīmatī Rādhārāṇī, the dearest of Lord Govinda, this is always my request to You—please let Lord Govinda, along with Yourself, consider me to be one of Your assistants."

\[
rādhe vrndāvanādhiśe  
karuṇāmṛta-vāhini  
krpayā nija-pādābja-  
dāsyam mahyam pradiyatām
\]

"O Śrīmatī Rādhārāṇī, O queen of Vṛndāvana, You are a river flowing with the nectar of mercy. Please be kind upon me, and give me a little service at Your lotus feet."

NOTE: The pūjā may be abridged by omitting some of the above prayers.

25 / Upāṅga-pūjā for the Worship of Kṛṣṇa’s Paraphernalia

The Rādhā Kṛṣṇa pūjārī should worship the flute, flower garland, the mark of śrīvatsa and the Kaustubha jewel on the Lord with flowers dipped in candana, in ārati fashion. They should be offered to His flute with the mantra: ete gandha-puspe om śrī-mukha-veṇave namaḥ, to His garland with the mantra: ete gandha-puspe om vakṣasi vana-mālāyai namaḥ. To the mark of śrīvatsa on the right side of His chest they should be offered with the mantra: ete gandha-puspe om dakṣa-stanorddhe śrīvatsāya namaḥ, and to the Kaustubha gem on the left side of His chest with the mantra: ete gandha-puspe om svaya-stanorddhe kaustubhāya namaḥ.
26 / Prayers in Worship of Lord Jagannātha

(a)

Jagannāthāṣṭaka
(issued from the mouth of Śrī Caitanya Mahāprabhu)

(1)

kadācit kālindī-taṭa-viṁśa-saṅgītaka-rava
mudābhīrī-nārī-vadana-kamalāsvāda-madhupāḥ
ramā-sambhu-brahmāmara-pati gāneśārcita-pado
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me

“Sometimes in great happiness Lord Jagannātha, with His flute, makes a loud concert in the groves on the banks of the Yamunā. He is like a bumblebee who tastes the beautiful lotus-like faces of the cowherd damsels of Vraja, and His lotus feet are worshiped by great personalities such as Lakṣmī, Śiva, Brahmā, Indra and Gañeṣa. May that Jagannātha Svāmī be the object of my vision.”

(2)

bhuje savye venuṁ śirasi sīkhi-puccham kāṭitaṅe
dukkulam netrānte sahacara-katāksāṁ vidadhate
sādā sṛimad-vṛndāvana-vasati-līlā-paricayo
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me

“In His left hand Lord Jagannātha holds a flute. On His head He wears the feathers of peacocks and on His hips He wears fine yellow silken cloth. Out of the corners of His eyes He bestows sidelong glances upon His loving devotees and He always reveals Himself through His pastimes in His divine abode of Vṛndāvana. May that Jagannātha Svāmī be the object of my vision.”

(3)

mahāmbhodhes tīre kanaka-rucire nila-śikhare
vasan prāśadāntaḥ sahaja-balabhadrena balinā
subhadra-madhya-sthaḥ sakala-sura-sevāvasara-do
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me

“Residing on the shore of the great ocean, within a large palace situated upon the crest of the brilliant, golden Nilācala Hill, along with His powerful brother Balabhadra, and in the middle of Them His sister Subhadrā, Lord Jagannātha bestows the opportunity for
devotional service upon all godly souls. May that Jagannatha Svami be the object of my vision.

"Lord Jagannatha is an ocean of mercy and He is beautiful like a row of blackish rain clouds. He is the storehouse of bliss for Lakshmi and Sarasvatī, and His face is like a spotless full-blown lotus. He is worshiped by the best of demigods and sages, and His glories are sung by the Upaniṣads. May that Jagannatha Svami be the object of my vision."

"When Lord Jagannatha is on His Ratha-yātra cart and is moving along the road, at every step there is a loud presentation of prayers and songs chanted by large assemblies of brahmās. Hearing their hymns Lord Jagannatha is very favorably disposed towards them. He is the ocean of mercy and the true friend of all the worlds. May that Jagannatha Svami, along with His consort Lakshmi, who was born from the ocean of nectar, be the object of my vision."

"He is the ornament of the head of Lord Brahmā and His eyes are like the full-blown petals of the lotus. He resides on the Nilacala Hill, and His lotus feet are placed on the heads of Anantadeva. Lord Jagannatha is overwhelmed by the mellows of love and He becomes joyful in the embracing of the body of Śrimati Rādhārāṇī, which is like a cool pond. May that Jagannatha Svami be the object of my vision."
(7)

na vai yāce rājyaṁ na ca kanaka-māṇikya-vibhavāṁ
na yāce ’ham rāmyāṁ sakala-jana-kāmyāṁ vara-vadhūṁ
sadā kāle kāle pramatha-patinā āti-carito
jagannāthaḥ svāmī nayana-patha-gāṁī bhavatu me

“I do not pray for a kingdom, nor for gold, rubies, and wealth. I do not ask for an excellent and beautiful wife as desired by all men. I simply pray that Jagannātha Svāmī, whose glories are always sung by Lord Śiva, be the constant object of my vision.”

(8)

hara tvaṁ samsāram drutataram asāraṁ sura-pate
hara tvaṁ pāpāṁ vātāṁ vādava-pate
aho dīne ’nāthe nihita-carano niścitam idaṁ
jagannāthaḥ svāmī nayana-patha-gāṁī bhavatu me

“O Lord of the demigods, please quickly remove this useless material existence I am undergoing. O Lord of the Yadus, please destroy this vast ocean of sins which has no shore. Alas, this is certain that Lord Jagannātha’s lotus feet are bestowed upon those who feel themselves fallen and have no shelter in this world but Him. May that Jagannātha Svāmī be the object of my vision.”

(b)

namāmiśvaraṁ sac-cid-ānanda-rūpaṁ
lasai-kundālam gokule bhrājāmānam
yasodā-bhiyollkahād dhāvamānam
parāmrṣtām atyantato drutya gopyā
(Dāmodarāśṭaka, 1, Padma Purāṇa)

“To the Supreme Lord Śrī Damodara, who possesses an eternal form of bliss and knowledge, whose glistening earrings are swinging to and fro, who is brilliantly shining in the abode of Gokula, and who, due to His offense for breaking the yogurt pot, is running from the butter churn in fear of mother Yaśodā, but who has been ultimately caught by her from behind, I offer my humble obeisances.”

śrī-brahmovāca
naumīḍya te ’bhra-vapuse taddid-ambarāya
guṇjāvatāṁsa-paripiccha-lasan-mukhāya
After stealing the cows and cowherd boys, Lord Brahmā prayed thus to Kṛṣṇa: “O supreme worshipable Lord, I offer my humble obeisances and prayers unto You, who are the son of Mahārāja Nanda. Your bodily features are the color of stormclouds, and You wear yellow silken garments which shine like lightning. In Your ears You wear small, round earrings made of red gunja berries, Your head is ornamented with peacock feathers, and Your face is brilliantly shining. You are beautified and endowed with a flower garland around Your neck, and You are decorated with a stick for driving cows, a buffalo horn bugle and a flute. You stand before me with a morsel of food in Your hand. I offer my obeisances to Your small, soft lotus feet.”

"While herding the beautiful cows and bulls, the Lord, who is the reservoir of all opulence and fortune, would blow His flute, and thus He enlivened His faithful followers, the cowherd boys."

“As the Lord passed along the public road of Dvārakā, His head was protected from the sunshine by a white umbrella. White câmara fans moved in semicircles, and showers of flowers fell upon the road. His yellow garments and garlands of flowers made it appear as if a dark cloud was surrounded simultaneously by the sun, the moon, lightning and rainbows.”
Part II

"The festival of the rasa dance, which was made more beautiful by the multitude of lovely cowherd girls, was begun by Lord Kṛṣṇa, the master of mysticism. Having manifested one form of Himself between every two gopīs, who were embraced by Him around the neck, each gopi thought that He was by her side only. At that time the sky became filled with hundreds of celestial airplanes carrying the denizens of the heavenly planets and their wives. Their minds became overwhelmed with eagerness to see the wonderful dance of Kṛṣṇa with the gopīs."

27 / Pañcāmṛta

The ingredients of pañcāmṛta are milk, yogurt, ghee, sugar and honey. Each ingredient should be kept in its own container. The sugar should be mixed with a little water to make sugarwater for the purpose of bathing. Over each container one should chant eight times the mūla-mantra for the particular Deity being bathed. After this one should chant the following purificatory mantras over each respective container: For milk one should chant: om payadh prthivyam paya oṣadhiṣu payo divyantarikṣe payodhā payasvati pradīṣaḥ santu mahyam. For yogurt one should chant: om dadhi kravno akāriṣaṁ jiṣñor aśvasya vājīnāḥ surabhino mukhākarat prāṇa āyuṃśi tārisat. For ghee one should chant: om ghṛtaṁ ghṛta-pāvānāḥ pibata vasāṁ vasā pāvānāḥ pibatāntarikṣasya havir asi svāhā diṣaḥ pradīṣa ṛdiṣo vidiṣā uddiṣo digbh야ḥ svāhā. For sugar-water one should chant: om apāṁ rasam udvayasaṁ sūrye sataṁ samāhitam apāṁ rasasya yo rasas tam vo gṛhṇāmy uttamupāyāma grhītosindrāya juṣṭaṁ gṛhṇāmy eṣa te yoniḥ indrāya te juṣṭatamam. For honey one should chant: om madhu vātā rāṭaye madhu kṣaranti sindhavo mādhvīr naḥ santv oṣadhir madhu-naktam uṭoṣaso madhumat pārthivam rājaṁ madhu dyaur astu nah pitā madhumāṇo vaṇaspitar madhumāṇ astu sūryo mādhvīr gāvo bhavantu na om madhu om madhu om madhu.

The Deity should be bathed first with milk, then yogurt, then honey, then sugarwater, and last of all ghee. After each substance, one should bathe the Lord with water that has been purified by calling the sacred rivers to it in the previously described way.
28 / Mantras for Putting the Lord to Rest

(a)

āgaccha śayana-sthānam
āgrajena hy adhokṣaja
āgaccha nija-śayyām ca
subhadre me dayā kuru

"O Lord Jagannātha, please come, along with Your older brother Balarāma, to Your resting places. O mother Subhadra, please come to Your resting place and kindly bestow Your mercy upon me."

(b)

āgaccha śayana-sthānam
priyābhiḥ saha keśava
divya-puṣpātya-śayyāyām
sukham vihara mādhava

"Now come, O Keśava, along with Your beloved Śrīmati Rādhārāṇī and Her friends, to the bed covered with transcendental, aromatic flowers. Now happily enjoy Your pastimes, O Mādhava."

(c)

āgaccha śayana-sthānam
sva-priyaiḥ saha gaurāṅga
kṣaṇāṁ viśramya sukhena
lilāyā vihara prabho

"O Mahāprabhu, please come to Your resting place along with Your associates. O Lord, lying down for only a moment, please execute Your pastimes with grace and happiness."

(d)

āgaccha śayana-sthānam
nityānanda jagad-guro
tava rūpe mahā-visṇor
anante śayanaṁ kuru

"O spiritual master of the universe, Nityānanda, please come to Your place of rest. In Your form of Mahā-Viṣṇu please rest upon the thousand-headed serpent known as Śeṣa."
(e)

The mantra for putting Kṛṣṇa and Balarāma to rest is as follows:

\[
\begin{align*}
\text{sayyām āgacchatam kṛṣṇa} \\
\text{yaśodānanda-vardhana} \\
\text{sayyām āgacchatam rāma} \\
\text{patitam mām dayā kuru}
\end{align*}
\]

“O Kṛṣṇa, You are the increaser of Mother Yaśodā's happiness, now please come to Your bed. O Lord Balarāma, please come to Your resting place and bestow Your mercy upon me, who am lowly and fallen.”

(f)

\[
\begin{align*}
\text{āgaccha viśrāma-sthānam} \\
\text{sva-gaṇaiḥ saha śrī-guro}
\end{align*}
\]

“O spiritual master, please come to your resting place, along with all your associates.”

29 / The Aṅkuśa-mudrā

Although in Hari-bhakti-vilāsa twenty-four mudrās, or hand gestures, are mentioned, only the aṅkuśa-mudrā is enjoined for use in this Arcana-paddhati.

The aṅkuśa-mudrā represents a goad which is used to drive elephants. It is formed with the right hand only. The little finger and ring finger should be bent down and the thumb should cover them. The middle finger should be straight up and it is this finger which represents the goad. The forefinger should be half-way bent down.
30 / Mantra for Offering Incense

During the pūjā, and at all other times throughout the day when incense is offered, one should chant the following mantra:

\[
\text{vanaspati-rasotpanno} \\
\text{gandhātye gandha uttamaḥ} \\
\text{āghreyah sarva-devānām} \\
\text{dhūpo 'yam pratigrhyatām}
\]

"O Lord, please accept this incense, which is very sweet smelling for all the demigods. It provides the best of all aromas, being endowed with the fragrance produced from the sap of the king of trees."

31 / Mantra for Offering Ghee Lamp

During the pūjā and whenever the ghee lamps or candles are lit one should chant the mantra:

\[
\text{sva-prakāśo mahā-tejāḥ} \\
\text{sarvatas timirāpahāḥ} \\
\text{sa bāhyābhyantrah-jyotir} \\
\text{dipo 'yam pratigrhyatām}
\]

"O Lord, please accept this lamp, whose light shines both inside and out, who is self-effulgent, possesses great effulgence and takes away the darkness on all sides."
PART III

1 / Bhoga-āratī kīrtana

1) bhaja bhakata-batsala śrī-gaurahari
   śrī-gaurahari sohi gośtha-bihāri,
   nanda-jaśomati-citta-hārī

2) belā ha 'lo, dāmodara, āīsa ekhona
   bhoga-mandire basi' karoha bhojana

3) nandera nideše baise giri-bara-dhāri
   baladeva-saha sakhā baise sāri sāri

4) śuktā-śākādi bhājī nālītā kusmāṇḍa
   dāli dālā dugdha-tumbi dadhi mocā-khaṇḍa

5) mudgā-borā māśa-borā rojikā ghriāṅna
   śaśkuli piṣṭaka khīr pull pāyasānna

6) karpūra amṛta-keli rambhā khīra-sāra
   amṛta rasāla, amla dvādasa prakāra

7) luci cini sarpuri lāḍḍu rasābali
   bhojana korena kṛṣṇa ha 'ye kutūhali

8) rādhikāra pakka anna vividha byaṅjana
   parama ānande kṛṣṇa korena bhojana

9) chale-bale lāḍḍu khāy śrī-madhumaṅgala
   bagala bājāy āra deya hari-bolo

10) rādhikādi gane heri' nayanera kone
    trpta ho 'ye khāy kṛṣṇa jaśodā-bhavane

11) bhojanānte piye kṛṣṇa subāsita bāri
    sabe mukha prakhāloy ho 'ye sāri sāri

12) hasta-mukha prakhāliyā jata sakḥā-gaṇe
    ānande biśrāma kore baladeva-sane

13) jambula rasāla āne tāmbūla-masālā
    tāhā kheyē kṛṣṇa-candra sukhe nidrā gelā

14) biśālākha śikhi-puccha-cāmara dhulāya
    apūrba śayvāya kṛṣṇa sukhe nidrā jáya

15) jaśomati-ājñā pe 'ye dhaniśṭhā-anīto
    śrī-kṛṣṇa-prasāda rādhā bhuṇje ho 'ye priṭo

16) lahitādi sakhi-gaṇa avaśeṣa pāya
    mane mane sukhe rādhā-kṛṣṇa-gūṇa gāya

17) hari-līlā ekmātra jāhāra pramoda
    bhogārati gāy ṭākur bhakativinoda
The Process of Deity Worship

Translation

1) Just worship Śrī Gaurahari, who is always very affectionate to His devotees. Lord Caitanya is Kṛṣṇa Himself, the same personality who has stolen the hearts of Nanda Mahārāja and Mother Yaśodā. 2) Mother Yaśodā calls to Kṛṣṇa: “My dear Kṛṣṇa, it is now very late, please come and sit down in the prasāda hall and take Your lunch. 3) On the direction of Nanda Mahārāja, Kṛṣṇa, the holder of Govardhana Hill, and His elder brother Śrī Baladeva and all the cowherd boys sit down in rows to take their lunch. 4) They are then served with a feast of śuktā, various kinds of green leafy vegetables, then nice savories, a salad made of the green leaves of the jute plant, pumpkin, baskets of fruit, small square cakes made of lentils and cooked-down milk, then squash cooked with milk, thick yogurt and vegetable preparations made from the flower of the banana tree. 5) Then they have fried squares of mung dahl paddy and urad dahl paddies, capatis, and rice with ghee. Next they have sweetmeats made with milk, sugar and sesame, rice flour cakes, thick, cooked-down milk, cakes floating in milk and sweetrice. 6) There is also sweetrice tasting just like nectar due to its being mixed with camphor. Also bananas, delicious cheese and twelve kinds of sour preparations made with tamarinds, limes, lemons, oranges and pomegranates. 7) There are purīs made with white flour and sugar, purīs made with cream, and lāḍḍus and dahl paddies boiled in sugared rice. Being very eager, Kṛṣṇa eats all of the prasāda. 8) In great ecstasy and joy Kṛṣṇa eats all of the various curries, sweets and pastries cooked by Śrīmatī Rādhārāṇī. 9) Kṛṣṇa’s funny brāhmaṇa friend, Madhumangala, is very fond of lāḍḍus and he gets them to eat by hook or by crook. (Whenever the cowherd boys ate, he would eat more than all the others, especially lāḍḍus. Then after eating more lāḍḍus than anyone else, Madhumangala would still not be satisfied, and he would say to Kṛṣṇa, “If You give me one more lāḍḍu, then I shall be pleased to give You my blessings so that Your friend Rādhārāṇī will be very much pleased with You.” When Madhumangala eats the lāḍḍus he shouts, “Haribol! Haribol!” and makes a funny sound by slapping his sides under his armpits with his hands.) 10) Beholding Rādhārāṇī and Her gopi friends out of the corners of His eyes, Kṛṣṇa eats at the house of Mother Yaśodā, being very satisfied. 11) After lunch, Kṛṣṇa drinks sweet drinks scented with rose water. Then all His friends, standing in lines, wash their mouths. 12) After the cowherd boys wash their
hands and mouths, in great bliss they take rest with Lord Balarāma. 13) Krṣṇa's devotees supply Him betel nuts and bring pāṇa with fancy spices and catechu. Eating the pāṇa, Krṣṇa then happily goes to sleep. 14) While Krṣṇa happily takes His rest on an excellent bedstead, His servant Viśālākṣa fans Him with a fan of peacock feathers. 15) Receiving an order from Mother Yaśodā, the gopi Dhan şi thā brings the remnants of food left on Krṣṇa's plate and, being extremely delighted, Śrīmatī Rādhārāṇī eats them. 16) Lalitā-sakhī and all the other gopīs also receive His prasāda, and within their hearts, in great joy, sing the glories of Rādhārāṇī and Kṛṣṇa. 17) Thākura Bhaktivinoda, whose only joy is the wonderful pastimes of Lord Hari, sings this bhoga-ārati.

2 / Prema-dhvani

1) Jaya nitya-līlā-praviṣṭa om viṣṇu-pāda paramahaṁsa parivrājakācārya aṣṭottara-saṭa Śrī Śrimad Abhaya Caraṇāravinda Bhaktivedanta Svāmī Mahārāja Prabhupāda ki jaya. (All glories to the ācārya Om Viṣṇu-pāda 108 Tridāṇḍī Gosvāmī Abhaya Caraṇāravinda Bhaktivedanta Swami Prabhupāda, who travels across the earth preaching the glories of Hari, and who is situated on the highest platform of sannyāsa and who has entered into the eternal pastimes of the Lord.)

2) Jaya om Viṣṇu-pāda paramahaṁsa parivrājakācārya aṣṭottara-saṭa Śrī Śrimad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja Prabhupāda ki jaya. (All glories to the ācārya Om Viṣṇu-pāda 108 Tridāṇḍī Gosvāmī Bhaktisiddhānta Sarasvatī Prabhupāda, who travels across the earth, preaching the glories of Hari, and who is situated on the highest platform of sannyāsa.)

3) Jaya nitya-līlā-praviṣṭa paramahaṁsa bābāji Śrī Śrīla Gaurakiśora dāsa Gosvāmī Mahārāja ki jaya. (All glories to Śrīla Gaurakiśora dāsa Bābāji, who has entered into the eternal pastimes of the Lord.)

4) Jaya nitya-līlā-praviṣṭa Śrī Śrīla Saccidananda Bhaktivinoda Thākura ki jaya. (All glories to Śrīla Sac-cid-ānanda Bhaktivinoda Thākura, who has entered into the eternal pastimes of the Lord.)

5) Jaya-nitya-līlā-praviṣṭa vaisnava-sārvabhauma Śrī Śrīla Jagnātha dāsa Bābāji Mahārāja ki jaya. (All glories to Śrīla Vaiṣṇava Sārvabhauma Jagannātha dāsa Bābāji, who has entered into the eternal pastimes of the Lord.)
6) Jaya śrī gauḍīya-vedāntācārya Śrī Śrīla Baladeva Vidyābhūṣaṇa prabhu ki jaya. (All glories to Śrīla Baladeva Vidyābhūṣaṇa, who is the Vedānta-ācārya of the Gauḍīya-sampradāya, due to his writing the Govinda-bhāṣya.)

7) Jaya Śrī Śrīla Viśvanātha Cakravartī Thākura ki jaya. (All glories to Śrīla Viśvanātha Cakravartī Thākura.)

8) Jaya Śrī Śrī Narottama-Śrīnīvāsa-Śyāmānanda prabhu traya ki jaya. (All glories to Śrīla Narottama dāsa Thākura, Śrīnīvāsa-Śyāmānanda and Śyāmānanda Gosvāmī.)

9) Jaya Śrī Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī prabhu ki jaya. (All glories to Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.)

10) Jaya Śrī Śrīla Vṛndāvana dāsa Thākura Mahāsāya ki jaya. (All glories to Śrī Vṛndāvana dāsa Thākura.)

11) Jaya Śrī Rūpa, Saṅatana, Bhaṭṭa Raghunātha, Śrī Jiva, Gopāla Bhaṭṭa, Dāsa Raghunātha—Śaḍ Gosvāmī prabhu ki jaya. (All glories to the six Gosvāmīs, namely, Śrī Rūpa, Saṅatana, Raghunātha Bhaṭṭa, Jiva, Gopāla Bhaṭṭa and Raghunātha dāsa.)

12) Jaya Śrī Śrī Svarūpa Dāmodara—Śrī Rāya Rāmānandādi gaurā-śakti-varga ki jaya. (All glories to the potencies of Śrī Caitanya, headed by Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya.)

13) Nāma-ācārya Śrīla Haridāsa Thākura ki jaya. (All glories to the Nāma-ācārya, Śrīla Haridāsa Thākura.)

14) Premse kaho Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Śrī Gadādhara, Śrīvāsādī, Śrī Gaura-bhakta-vṛnda ki jaya. (Call out with love the names Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Śrī Gadādhara, Śrīvāsādī, Gaura-bhakta-vṛnda.)

15) Jaya Śrī Antardvīpa Māyāpura, Simantarvīpa, Godrumadvīpa, Madhyadvīpa, Koladvīpa, Rtudvīpa, Jahnudvīpa, Modadrumadvīpa, Rudradvīpātmaka, Śrī Navadvīpa Dhāma ki jaya. (All glories to the nine islands of Navadvīpa.)

16) Śrī Śrī Rādhā-Kṛṣṇa, Gopa-Gopinatha, Śyāma Kunda, Rādhā Kunda Giri-Govardhana dvādaśa-vanātmaka Śrī Vraja-manḍala ki jaya. (All glories to Rādhā and Kṛṣṇa, the cowherd boys and girls, the cows, Govardhana Hill, and Vraja Manḍala, which consists of twelve forests.)

17) Dvādaśa Upavāna ki jaya. (All glories to the twelve groves of Vṛndāvana.)

18) Śrī Śyāma Kunda, Rādhā Kunda, Yamunā, Gaṅgā, Tulasī, Bhakti-devī ki jaya. (All glories to Śyāma Kunda, Rādhā Kunda, the Yamunā, Gaṅgā, Tulasī-devī and Bhakti-devī.)
19) Śrī Jagannātha-Baladeva-Subhadraji ki jaya. (All glories to Jagannātha, Baladeva, and Subhadra.)

20) Jaya bhakti-vighna-vināśana Śrī Nṛśimhadeva ki jaya. (All glories to Lord Nṛśimhadeva, who is the destroyer of all obstacles to devotional service.)

21) Bhakta-pravara Śrī Prahlāda Mahārāja ki jaya. (All glories to the most excellent of devotees, Prahlāda Mahārāja.)

22) Śrī Vraja Maṇḍala, Śrī Gauḍa Maṇḍala, Śrī Kṣetra Maṇḍala ki jaya. (All glories to Vraja Maṇḍala, Navaḍvīpa Maṇḍala and Jagannātha Purī Dhāma.)

23) Cārī vaiṣṇava sampradāya ki jaya. (All glories to the four Vaiṣṇava sampradāyas [Śrī, Brahmā, Kumāra and Rudra sampradāyas].)

24) Cārī vaiṣṇava ācārya ki jaya. (All glories to the four Vaiṣṇava ācāryas [Rāmānuja, Nimbarka, Madhva, and Viśṇu Svāmī].)

25) Śrī hari-nāma sankirtana ki jaya. (All glories to the congregational chanting of the holy name of Hari.)

26) Ananta koṭi vaiṣṇava-vṛnda ki jaya. (All glories to the unlimited millions of Vaiṣṇavas.)

27) Grantha-rāja Śrīmad-Bhāgavatam ki jaya. (All glories to the King of all books, Śrīmad-Bhāgavatam.)

28) Samaveta bhakta-vṛnda ki jaya. (All glories to the assembled devotees.)

29) Gaura-prema-nande hari-haribol. (Chant the names Hari! Hari! in the ecstasy of Caitanya-prema.)

NOTE: Inclusion of this extended list does not imply that they should all be used whenever Prema-dhvani is called for. On special occasions, however, such as the appearance days of the great ācāryas, the appropriate lines may be added to those regularly in use by Śrīla Prabhupāda.

3 / The Āratī Songs

The following songs from Bhaktivinoda Thākura’s Gītāvalī can be sung during the performance of āratī.

Śrī-Gaura-Govinda-Āratī

(especially recommended for the appearance and disappearance days of Śrīla Bhaktivinoda Thākura)
The Process of Deity Worship

1) bhāle gorā-gadādhārer ārati nehāri
   nadiyā-pūraba-bhāve jāu bolihiṛi
2) kalpataru-tale ratna-simhāsana pari
   sabu sakhi-beṣṭita kiśora-kiśori
3) puraṭa-jariṣṭa kota maṇi-gajamati
   jhamaki’ khamaki’ labhe prati-ānā-ānā-jyotiḥ
4) nila nīrada lāgi’ bidyut-mālā
   dūhuṇ ānā mili’ sōbhā bhuvana-ujālā
5) sāṅkha bāje, ghaṇṭā bāje, bāje kartālā
   madhura mṛdaṅga bāje parama rāṣāla
6) biśākhādi sakhi-brnda dūhuṇ guna gāowe
   priya-narma-sakhi-gāna cāmara dhulāowe
7) anāṅga maṇjarī cuyā-candana deowe
   mālatira mālā rūpe maṇjarī lāgāowe
8) paṅca-pradīpe dhorī’ karpūra-bāti
   laṅtā-sundari kore jugala-ārati
9) devī-lakṣmī-śruti-gāna dhaṛaṇī loṭāowe
   gopi-jana-adhikāra raowata gāowe
10) bhakativinoda rohi’ surabhīki kuśe
    ārati-daraśane prema-sukha buṇe

"Beholding the wondrous ārati of my Lords Gaura and Gadādhara, I enter into the ecstasy of Their Vṛndāvana lilā. It is simply indescribable. Underneath a desire tree, the ever-youthful couple Rādhārāṇī and Kṛṣṇa are seated on a jeweled throne surrounded by all the gopīs. Śrīmatī Rādhārāṇī and Lord Govinda, decorated with many jewels and pearls inlaid with gold, both shine, and because of this, each and every part of Their transcendental forms becomes splendorous. The charming luster of the meeting of that transcendental couple is the brightness of all the worlds and is compared to a garland of lightning contacting a dark blue rain cloud. The concert produced by the sounding of the conchshells, bells, karatālas and mṛdaṅgas in the kīrtana is supremely sweet and relishable to hear. All the cowherd damsels of Vṛndāvana, headed by Viśākhā devi, sing the glories of the divine couple Rādhā and Govinda, and all the priya-narma-sakhis fan Their Lordships with cāmara fans. Anāṅga Maṇjarī anoints Them with fragrant sandalwood paste and Rūpa Maṇjarī places a beautiful garland of mālati flowers around Their necks. Holding a five-wick camphor lamp, beautiful Lalitā performs the ārati ceremony of Rādhā and Kṛṣṇa. Lākṣmī, Bhūmī, and the personified Vedas roll on the ground in ecstasy. Crying in great happi-
ness, they all sing of the fortunate position of the damsels of Brajabhūmi. Ṭhākura Bhaktivinoda, residing in Surabhī Kuṇja in the land of Godrumadvīpa, relishes the joy of divine love at the sight of this beautiful ārati.”

Gaura Ārati

\[\text{jaya jaya gorācānder ārotiko śobhā jāhnavī-taṭa-bane jaga-mano lobhā dakhīne nitāicānd, bāme gadādhara nikaṭe advaita, śrīnīvāsa chatra-dhara}

\[\text{bosīyāche gorācānd ratna-simhāsane ārati korena brahmā-ādi deva-gaṇe narahari-ādi kori’ cămara dhulāya saṅjaya-mukunda-bāsu-ghoṣ-ādi gāya}

\[\text{śaṅkha bāje, ghanṭā bāje, bāje karatāla madhura mṛdaṅga bāje parama rasāla bahu-koṭi candra jini’ badana ujjvala gala-deśe bana-mālā kore jhalamala}

\[\text{śiva-śuka-nārada preme gada-gada bhakativinoda dekhe gorāra sampada}

“All glories, all glories to the beautiful ārati ceremony of Lord Caitanya. Lord Caitanya’s beautiful form on the bank of the Jāhnavī (Ganges) attracts all the living entities of the universe. On His right side is Lord Nityānanda, and on His left side is Śrī Gadādhara. On either side stand Lord Śrī Advaita and Śrīnīvāsa Ṭhākura, who holds an umbrella over Lord Caitanya’s head. Lord Caitanya is seated on a jeweled throne. The ārati ceremony is performed by Lord Brahmā, and all the other demigods are present. Lord Caitanya’s associates like Narahari and others fan Him with whisks, and Saṅjaya, Mukunda and Vāsu Ghoṣa are the expert singers that lead everyone in kirtana. The sounds of the conchshell, cymbals and sweet mṛdaṅga are very relishable to hear. The brilliance of Lord Caitanya’s face conquers millions and millions of moons, and the garland of forest flowers around His neck also shines. Lord Śiva, Śukadeva Gosvāmi, and Nārada Muni are there, and their voices are choked with transcendental loving symptoms. In this way Bhaktivinoda Ṭhākura relishes the glory of Lord Caitanya.”
Yugala Ārati

jaya jaya rādhā-krṣṇa jugala-milana
ārati karowe lalitādi sakhī-gaṇa

madana-mohana rūpa tri-bhaṅga-sundara
pitāmbara śikhi-puccha-cūḍā-manohara

lalita-mādhava-bāme bṛṣabhānu-kanyā
sunila-vasanā gaurī rupe guṇe dhanyā

nānā-vidha alaṅkāra kore jhalamala
hari-mano-vimohana badana ujjvala

viśākhādi sakhī-gaṇa nānā rāge gāya
priya-narma-sakhī jata câmara dhlāya

śrī-rādhā-mādhava-pada-sarasija-aśe
bhakativinoda sakhī-pade sukhe bhāse

“All glories, all glories to the meeting of Śrī Śrī Rādhā and Krṣṇa. Now all the gopīs, the friends of Śrīmatī Rādhārāṇī, headed by Śrī Lalitā, are performing ārati. Śrī Krṣṇa, who is Madana Mohana, the attractor of the mind of Cupid, is displaying His beautiful form with three-fold bending features. He is wearing a yellow dhoti and a beautiful crown with a peacock feather. On His left side is the daughter of Vṛṣabhānu. She is a reservoir of all good qualities and attractive features, and is golden in complexion. She is wearing a beautiful blue sārī, Her varieties of jewels and ornaments are glittering, and Her face is shining, mystifying the mind of Śrī Hari. Śrī Viśākhā and some of the gopīs are singing beautiful songs in various melodies, and all the priya-narma-sakhīs are fanning Them with cāmaras. Seeing this, Śrī Bhaktivinoda Ṭhākura, desiring the lotus feet of Śrī Rādhā-Mādhava, floats in bliss at the lotus feet of the sakhīs.”

4 / Mantras for Drinking Caraṇāmṛta

One should drink the nectar from the lotus feet of the Lord, (the bathwater), and take the used garlands upon one’s body. The mantra for drinking the caraṇāmṛta (the general mantra) is:

akāla-mṛtyu-haraṇaṁ
sarva-vyādhi-vināśanam
Having drunk the water from the lotus feet of Lord Viṣṇu, which destroys all disease and takes away the chance of dying untimely, I hold that water on my head.”

The mantra for taking the spiritual master’s caraṇāmṛta is:

\[
\text{aśeṣa-kleśa-nihṣeṣa-} \\
\text{kāraṇaṁ sūdha-bhakti-dam} \\
guroh pādodakam pītvā \\
śirasā dhārayāmy aham
\]

“Having drunk the water from the lotus feet of the spiritual master, which bestows pure devotional service and causes the destruction of unlimited troubles, I take that water on my head.”

The mantra for drinking the caraṇāmṛta of Śrī Caitanya Mahāprabhu is:

\[
\text{aśeṣa-kleśa-nihṣeṣa} \\
kāraṇaṁ sūdha-bhakti-dam \\
gaura-pādodakam pītvā \\
śirasā dhāryāmy aham
\]

“Having drunk the water from the lotus feet of Śrī Caitanya Mahāprabhu, which bestows pure devotional service and causes the destruction of unlimited troubles and pains, I take that water on my head.”

The mantra for drinking Śrī Śrī Rādhā-Kṛṣṇa’s caraṇāmṛta is:

\[
\text{śrī-rādhā-kṛṣṇa-pādodakam} \\
\text{prema-bhakti-dam mudā} \\
bhakti-bhāreṇa vai pītvā \\
śirasā dhārayāmy aham
\]

“The water from the lotus feet of Śrī Śrī Rādhā and Kṛṣṇa gives pure loving devotion to Them. Having drunk that water with great joy and devotion, I hold that water upon my head.”

5 / Honoring the Lord’s Prasāda

One should respect the prasāda of the Lord by first offering one’s obeisances to it, then singing its glories, then chanting the
mahā-mantra and uttering the prema-dvani to the spiritual master, ācāryas, Śrī Caitanya Mahāprabhu, Śrī Rādhā-Kṛṣṇa and all the assembled Vaiṣṇavas.

The Glorification of the Lord’s Prasāda

naivedyaṁ jagadiśasya
anna-pānādikāṁ ca yat
bhakṣyābhakṣya-vicāraṁ ca
nāsti tad-bhakṣane dvijāḥ

brahmavan-nirvikāraṁ hi
yathā viṣṇus tathaiva tat
vikāram ye prakurvanti
bhakṣane tad dvijātayah

kuṣṭha-vyādhi-samāyuktāḥ
putra-dāra-vivarjitāḥ
nirayaṁ yānti te viprās
tasmān nāvartate punah

“O brāhmaṇas, in the eating of food such as rice and water, etc., which has been tasted by the Lord of the universe, Śrī Kṛṣṇa, there is no consideration of whether it is eatable or uneatable. Just as Lord Viṣṇu is spiritual and is not subject to mundane transformation, so in the same way His prasāda is spiritual and untransformable. Those brāhmaṇas who consider that in the eating of viṣṇu-prasāda there is some mundane transformation of its spiritual qualities, and thus it can become contaminated by contact with someone’s mouth or hands, become afflicted with leprosy, become bereft of their sons and wife, and go to hell, never again to return from that place.” (Viṣṇu Purāṇa)

mahā-prasāde govinde
nāma-brahmaṇi vaiṣṇave
svalpa-puṇya-vatāṁ rājan
viśvāso naiva jāyate
(Mahābhārata)

“O king, for those who have amassed very few pious activities, their faith in mahā-prasāda, in Śrī Govinda, in the Holy Name and in the Vaiṣṇava is never born.”
Prasāda-sevāya
(from Bhaktivinoda Ṭhākura’s Gitāvalī)

1) bhāi-re!

śarīra abidyā-jāl, joḍendriya tāhe kāl,
jībe phele bīṣaya-sāgore
tā'ra madhye jihvā ati, lobhamoy sudurmati,
tā'ke jēta kaṭhina somaṁśare

2) kṛṣṇa baño doyāmoy, karibāre jihvā jay,
swa-prasād-anna dilo bhāi
sei annāṁṛta khāo, rādhā-kṛṣṇa-guṇa gāo,
preme ḍāko caitanya-nītāi

“O brothers! This material body is a place of ignorance, and the senses are a network of paths to death. The senses throw the soul into this ocean of material sense enjoyment, and of all the senses the tongue is most voracious and uncontrollable; it is very difficult to conquer the tongue in this world. O brothers! Lord Kṛṣṇa is very kind to us and has given us such nice prasāda, just to control the tongue. Now let us take this prasāda to our full satisfaction, and glorify Their Lordships, Śrī Śrī Rādhā and Kṛṣṇa, and in love call for the help of Lord Caitanya and Prabhu Nityānanda.”

1) bhāi-re!

ek-dīna sāntipure, prabhu advaitera ghare,
dui prabhu bhojane bosilo
śāk kori āsvādana, prabhu bole bhakta-gana,
ei śāk kṛṣṇa āsvādilo

2) heno śāk-āsvādane, kṛṣṇa-prema āise mane,
sei preme koro āsvādana
jaḍa-buddhi pari-hari’, prasāda bhojana kori’,
‘hari hari’ bolo sarva-jan

“O brothers! One day at Śāntipura, in Śrī Advaita’s house, Lord Caitanya and Nityānanda were seated at prasāda. When Lord Caitanya tasted the green vegetables, He said, ‘My devotees, this śāk is so delicious! Lord Kṛṣṇa has definitely tasted it. At the taste of such śāk as this, love of Kṛṣṇa arises in the heart. In such love of God you should take this prasāda. Giving up all materialistic conceptions and taking the Lord’s prasāda all of you just chant ‘Hari! Hari!’ ”
The Process of Deity Worship

1) bhāi-re!
śacīr aṅgane kabhu, mādhavendra-puri prabhu,
prasādānna koren bhojana
khāite khāite tā'ra, āilo prema sudurbār
bole, śuno sannyāsir gana

2) mocā-ghanṭa phula-baṛi, dālī-dālnā-caccaṛi,
śacī-ṁatā korilo randhana
tā'ra suddhā bhakti heri', bhojana korilo hari,
sudhā-sama e anna-byāṅjana

3) joge jogi pāy jāhā, bhoge āj ha'be tāhā
'hari' boli' khāo sabe bhāi
krṣṇera prasād-anna, tri-jagat kore dhanya,
tripurārī nāce jāhā pāi'

"O brothers! Whenever Mādhavendra Purī took prasāda in the courtyard of Mother Śacī, uncontrollable ecstatic symptoms of love of God overwhelmed him while he ate. O assembled sannyāsis, just listen to this. Mother Śacī cooked and prepared semi-solid preparations made with banana flowers, a special dahl preparation, baskets of fruits, small square cakes made of lentils and cooked-down milk, and many other varieties of prasāda. Seeing her pure devotion, Lord Kṛṣṇa personally ate all these different vegetable preparations, which were just like nectar. All the results the mystic obtains in the execution of yoga will be obtained today in the taking of the prasāda of the Lord. O brothers! Everyone simply eat the prasāda of Lord Hari and chant His holy name. The entire universe glorifies and praises the prasāda of Lord Kṛṣṇa. Obtaining that prasāda, Lord Śiva dances in great joy."

1) bhāi-re!
śrī-caitanya nityānanda, śrīvāsaḍi bhakta-brnda,
gaurīḍāsa paṇḍīṭer ghare
luci,cinī khīr, sar, mīthāi, pāyas,āra,
pithā-pānā āsvādan kore

2) mahāprabhu bhakta-gane, parama-ānanda-mane
ājā dilo korite bhojana
krṣnera prasād-anna, bhojane ho-iyā dhanya,
'krṣṇa' boli' dāke sarva-jan

"O brothers! Lord Caitanya and Lord Nityānanda, along with all Their devotees headed by Śrīvāsa Ṭhākura, relish and taste dif-
different varieties of prasāda at the home of Gauridāsa Paṇḍita. They are taking puris made with white flour and sugar, khir, solid cream collected over yogurt, sweetmeats, sweet rice and many kinds of cakes and condensed milk preparations. Mahāprabhu, Śrī Kṛṣṇa Caitanya, gave the order to all His devotees, in whose minds there was transcendental bliss, to eat the prasāda of the Lord. Becoming very ecstatic by eating the prasāda of Lord Kṛṣṇa, everyone chanted ‘Kṛṣṇa! Kṛṣṇa!’”

1) bhāi-re!

ek-din nilācāle, prasād-sevana-kāle,
mahāprabhu śrī-kṛṣṇa-caitanya
bolilen bhakta-gane, khecarāṇna sūddha-manе,
sevā kori’ hao āj dhanya

2) khecarāṇna piṭhā-pānā apūrba prasād nānā,
jagannātha dilo tomā sabe
ākaṇṭha bhojana kori’, bolo mukhe ‘hari hari,‘
abidyā-durita nāhi ra’be

3) jagannātha-prasādānna, biriṇci-śambhur mānya,
khāile prema ho-ibe udoıy
emana durlabha dhana, pāiyācho sarva-jana,
jaya jaya jagannātha jaya

“O brothers! One day in Jagannātha Purī, at the time of honoring the Lord’s prasāda, Lord Caitanya said to all the devotees, ‘Honoring the khichuri of the Lord with a pure mind, may you become blessed on this day. Lord Jagannātha gave to all of you varieties of extraordinary and wonderful prasāda, such as khichuri and many kinds of cakes and condensed milk preparations. Therefore, take all of this prasāda till you are filled up to the neck and chant ‘Hari! Hari!’ In such a transcendental atmosphere ignorance and sin will not remain. This prasāda of Lord Jagannātha is even worshipable for Lord Brahmā and Lord Śiva. Upon eating it, love of God will certainly arise within the heart. All of you have obtained such a rarely obtained treasure. All glories, all glories, all glories to Lord Jagannātha.’”

1) bhāi-re!

rāma-kṛṣṇa gocārane, jāiben dūra bane,
etā cinti’ jaśodā-rohini
92

The Process of Deity Worship

khir, sar, chānā, nani, du'jane khāowāno āni', bātsalye ānanda mane gani'
bayasya rākhāla-gaṇe, khāy rāma-krṣṇa-sane, nāce gāy ānanda-antare
krṣner prasād khāy, udara bhorīyā jāy, 'āra deo 'āra deo' kare

'O brothers! One day Mother Yaśodā and Mother Rohini were thinking: 'Today our two boys Balarama and Kṛṣṇa will go to a forest to tend Their cows.' Thus contemplating in such ecstasy of parental affection, they prepared a wonderful feast for the two boys consisting of khir, solid cream collected over yogurt, curd and fresh yellow butter. All the cowherd boyfriends took lunch with Balarama and Kṛṣṇa and danced and sang in ecstasy within their hearts. They all ate the remnants of Kṛṣṇa's lunch and filled up their bellies saying, 'Give us more, give us more!'"

6 / Offenses to be Avoided

A) Offenses to the Deity

1) To enter the temple with shoes or being carried on a palanquin. 2) Not to observe the prescribed festivals. 3) To avoid offering obeisances in front of the Deity. 4) To offer prayers in an unclean state, not having washed one's hands after eating. 5) To offer obeisances with one hand. 6) To circumambulate directly in front of the Deity. 7) To spread one's legs before the Deity. 8) To sit before the Deity while holding one's ankles with one's hands. 9) To lie down before the Deity. 10) To eat before the Deity. 11) To speak lies before the Deity. 12) To address someone loudly before the Deity. 13) To talk nonsense before the Deity. 14) To cry before the Deity. 15) To argue before the Deity. 16) To chastise someone before the Deity. 17) To show someone favor before the Deity. 18) To use harsh words before the Deity. 19) To wear a woolen blanket before the Deity. 20) To blaspheme someone before the Deity. 21) To worship someone else before the Deity. 22) To use vulgar language before the Deity. 23) To pass air before the Deity. 24) To avoid very opulent worship of the Deity, even though one is able to perform it. 25) To eat something not offered to the Deity. 26) To avoid offering fresh fruits to the
Deity according to the season. 27) To offer food to the Deity which has already been used or from which some has first been given to others (in other words, food should not be distributed to anyone else until it has been offered to the Deity). 28) To sit with one’s back toward the Deity. 29) To offer obeisances to someone else in front of the Deity. 30) Not to chant proper prayers when offering obeisances to the spiritual master. 31) To praise oneself before the Deity. 32) To blaspheme the demigods. In the worship of the Deity, these thirty-two offenses should be avoided.

In the Varāha Purāṇa the following offenses are mentioned: 1) To eat in the house of a rich man. 2) To enter the Deity’s room in the dark. 3) To worship the Deity without following the regulative principles. 4) To enter the temple without vibrating any sound. 5) To offer food that has been seen by a dog. 6) To break silence while offering worship to the Deity. 7) To go to the toilet during the time of worshipping the Deity. 8) To offer incense without offering flowers. 9) To worship the Deity with forbidden flowers. 10) To begin worship without having washed one’s teeth. 11) To begin worship after sex. 12) To touch a lamp, dead body or a woman during her menstrual period, or to put on red or bluish clothing, unwashed clothing, the clothing of others or soiled clothing. Other offenses are to worship the Deity after seeing a dead body, to pass air before the Deity, to show anger before the Deity, and to worship the Deity just after returning from a crematorium. After eating, one should not worship the Deity until one has digested his food, nor should one touch the Deity or engage in any Deity worship after eating safflower oil or hing. These are also offenses.

In other places, the following offenses are listed: 1) To be against the scriptural injunctions of the Vedic literature or to disrespect within one’s heart the Śrīmad-Bhāgavatam while externally falsely accepting its principles. 2) To introduce differing sāstras. 3) To chew pan and betel before the Deity. 4) To keep flowers for worship on the leaf of a castor oil plant. 5) To worship the Deity in the afternoon. 6) To sit on the altar or to sit on the floor to worship the Deity (without a seat). 7) To touch the Deity with the left hand while bathing the Deity. 8) To worship the Deity with a stale or used flower. 9) To spit while worshipping the Deity. 10) To advertise one’s glory while worshiping the Deity. 11) To apply tilaka to one’s forehead in a curved way. 12) To enter the temple without having washed one’s feet. 13) To offer the Deity food cooked by an uninitiated person. 14) To worship the
Deity and offer *bhoga* to the Deity within the vision of an uninitiated person or non-Vaiṣṇava. 15) To offer worship to the Deity without worshiping Viṣṇu deities like Ganesa. 16) To worship the Deity while perspiring. 17) To refuse flowers offered to the Deity. 18) To take a vow or oath in the holy name of the Lord.

**B) The Ten Offenses to the Holy Name**

*Padma Purāṇa (Brahma Khaṇḍa 25.15–18)* (Sanat-kumāra to Nārada Muni)

satāṁ nindā nāmnaḥ paramam aparādham vitanute
yataḥ khyātim yātaṁ katham u sahate tad vigarihām
śivasyā śrī-viṣṇor ya iha guṇa-nāmādi sakalam
dhiyā bhinnam paśyet sa khalu hari-nāmāhita-karaḥ

1) Blasphemy of the great saintly persons who are engaged in the preaching of the Hare Kṛṣṇa *mantra*, is the worst offense at the lotus feet of the holy name. The Nāma-prabhu, who is identical with Kṛṣṇa, will never tolerate such blasphemous activities, even from one who passes as a great devotee.

2) In this material world the holy name of Viṣṇu is all-auspicious. Viṣṇu’s name, form, qualities and pastimes are all transcendental, absolute knowledge. Therefore, if one tries to separate the Absolute Personality of Godhead from His holy name or His transcendental form, qualities and pastimes, thinking them to be material, that is offensive. Similarly, to think the names of demigods such as Lord Śiva to be as good as the name of Lord Viṣṇu is also blasphemous.

3) To consider the spiritual master to be material, and therefore to envy his exalted position.

4) Blasphemy of Vedic literatures, such as the four *Vedas* and the *Purāṇas*.

5) To consider the glories of the holy name to be exaggeration.

6) To consider the holy name of the Lord to be imaginary.

7) To think that since the Hare Kṛṣṇa *mantra* can counteract all sinful reactions one may therefore go on with all his sinful ac-
tivities and then at the same time chant the Hare Kṛṣṇa mantra to neutralize them is the greatest offense at the lotus feet of Hari-nāma. One who thinks in this way cannot be purified by any means of sense restraint and severe austerities, nor can he be purified by the various punishments of Yamarāja.

*dharma-vrata-tyāga-hutādi-sarva-
śubha-kriyā-sāmyam api pramādaṁ
aśraddadhāne vimukhe 'py aṣṭṇavati
yaś copadeśāḥ śiva-nāmāparādhaḥ *

8) It is offensive to consider the chanting of the Hare Kṛṣṇa mantra to be equal to the performance of religious ceremonies, following austere vows, practicing renunciation and fire sacrifices, which are all materialistic auspicious activities.

9) It is an offense to preach the glories of the holy name to those who will not hear, to those who are atheistic and those who have no faith in the matter of chanting the holy name.

*śrutvāpi nāma-māhātmyam
yah pṛiti-rahito 'dhamaṁ
ahārīn-mamādi-paramo
nāmni so 'py aparādha-kṛt *

10) That lowest among men, who, even after hearing the glories of the transcendental holy name of the Lord, continues in a materialistic concept of life, thinking, “I am this body, and everything belonging to this body is mine (aḥam mameī),” and does not show respect and love for the chanting of the Hare Kṛṣṇa mahā-mantra is an offender to the holy name.

C) The Ten Offenses to the Holy Dhāma

1) Contempt and disrespect towards the guru who is the revealer of the dhāma to his disciple.

2) To think that the holy dhāma is temporary.

3) To commit violence towards any of the residents of the holy dhāma or to any of the pilgrims who come there, or to think that they are ordinary mundane people.

4) Performing mundane activities while living in the holy place.

5) Earning money by and making a business of Deity worship and the chanting of the holy name.

6) To think that the holy dhāma belongs to some mundane country or province such as Bengal, to think that the dhāma of the
96 The Process of Deity Worship

Lord is equal to a holy place connected with some demigod, or to attempt to measure the area of the dhāma.
7) To commit sinful acts while residing in the dhāma.
8) To consider Vrndavana and Navadvīpa to be different.
9) To blaspheme the sāstras which glorify the dhāma.
10) To be faithless and think that the glories of the dhāma are imaginary.

7 / The Mantras for Obtaining Forgiveness for One’s Offenses

mantra-hīnam kriyā-hīnam
bhakti-hīnam janārdana
yat pūjitaṁ mayā deva
paripūrṇaṁ tad astu me

"O my Lord, O Janārdana, whatever little pūjā or worship that has been performed by me, although it is without devotion, without proper mantras, and without the proper performance, please let that become complete."

yad-dattam bhakti-mātreṇa
patram puṣpaṁ phalam jalam
āveditaṁ nivedyan tu
tad grhānānukampayā

"What has been offered with devotion, the leaf, the flower, the water, the fruit, the foodstuff, which has been offered, please, out of Your causeless mercy, accept it."

vidhi-hīnam mantra-hīnam
yat kiṃcid upapāditam
kriyā-mantra-viḥīnam vā
tat sarvam kṣantum arhasi

"Whatever has happened without the proper chanting of the mantra, or without following the proper procedure, kindly forgive all that."

ajñānād athavā jñānād
aśubham yam mayā kṛtam
kṣantum arhasi tat sarvam
dāsyenaiva grhāṇa mām
"Whatever inauspicious things I have done out of ignorance or unknowingly, please forgive that, and accept me as Your insignificant servant. Let my normal condition be service, let my movement be holy pilgrimage, let my thought be remembrance of You, let my words be glorification of You. O Viṣṇu, let my activities, with my whole mind and body and soul, be engaged in You."

"Thousands of offenses are performed by me day and night. But thinking of me as Your servant, kindly forgive those, O Madhusūdana."

"O Govinda, Your promise is that Your devotee will never perish. By remembering this over and over again, I am able to retain my life-airs."

If one commits any of the above offenses (the offenses in Deity worship), one must read at least one chapter of Bhagavad-gitā. This is confirmed in the Skanda-Purāṇa, Avanti-khaṇḍa. Similarly, there is another injunction, stating that one who reads the thousand names of Viṣṇu can be released from all offenses. In the same Skanda-Purāṇa, Revī-khaṇḍa, it is said that one who recites prayers to tulasi or sows a tulasi seed is also freed from all offenses. Similarly, one who worships the sālagrāma-silā can also be relieved of offenses. In the Brahmāṇḍa Purāṇa it is said that one who worships Lord Viṣṇu, whose four hands bear a conchshell, disc, lotus flower and club, can be relieved from the above offenses. In the Ādi-varāha Purāṇa it is said that a worshiper who has committed offenses may fast for one day at the holy place known as Saukarava and then bathe in the Ganges.
8 / The Upacāras, or Articles of Worship

Arcana-paddhati states that according to the time and place the Lord can be worshiped with sixteen upacāras (articles of worship), twelve upacāras, ten or five upacāras. In all major temples the Deities should be worshiped with all sixteen articles of worship, but for those householders or others who may worship their own Deities at home and may not be able to offer sixteen upacāras they may offer twelve, ten or five upacāras according to their means. An expanded list is given in Hari-bhakti-vilāsa and quoted by Śrīla Prabhupāda in Caitanya-caritāmṛta (Madhya 24.334). The upacāras, or articles of worship, are listed as follows:

1) Śoḍaśopacāra (sixteen articles of worship)—āsana (a seat or throne for the Lord), svāgata (greetings), pādyā (water for washing feet), arghya (a special kind of drink offered as a respectful reception), ācāmaniya (water for washing the mouth), madhuparka (a special kind of food offered as a respectful reception), snāna (bath), vastra (clothes), upavīta (sacred thread), bhūṣana (ornaments), gandha (sandalwood paste mixed with camphor and aguru), puṣpa (flowers), dhūpa (incense), dipa (a ghee lamp), naivedya (food), and mālya (garland).

2) Dvādaśopacāra (the twelve articles of worship)—āsana, pādyā, arghya, ācāmaniya, madhuparka, snāna, vastra, gandha, puṣpa, dhūpa, dipa, and naivedya.

3) Daśopacāra (ten articles of worship)—āsana, pādyā, arghya, ācāmaniya, madhuparka, gandha, puṣpa, dhūpa, dipa, and naivedya.

4) Pañcopacāra (five articles of worship)—gandha, puṣpa, dhūpa, dipa, and naivedya.