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Sat Kriyā Sāra Dīpikā

By
Śrīla Gopāla Bhaṭṭa Gosvāmī

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In his “*Sat Kriyā Sāra Dīpikā*” the *Gauḍiya Vaiṣṇava Smṛtācārya*, Śrīla Gopāla Bhaṭṭa Gosvāmī gives detailed descriptions of the rituals for the performance of fire sacrifices and *saṁskāras* according to the *Vaiṣṇava smṛti*. The principles of *Yajña Vidhi* as presented in this book are standard for Deity installations, festivals and *Saṁskāras*. Further explanations of some of the rituals given by Gopāla Bhaṭṭa Gosvāmī are contained in Appendix I.

Śrīmad Bhāgavatam 8.23.16 explains the importance of understanding the rituals of Deity worship as always being subservient to the chanting of the holy name of the Lord -

*mantratas tantrataś chidram
deśa-kālārha-vastutaḥ
sarvaṁ karoti niśchidram
anusaṅkīrtanam tava*

(The following translation and purport are from Śrīla Prabhupāda's *Śrīmad Bhāgavatam*):

“There may be discrepancies in pronouncing the *mantras* and observing the regulative principles, and, moreover, there may be discrepancies in regard to time, place, person and paraphernalia. But when Your Lordship’s holy name is chanted, everything becomes faultless.

PURPORT: ... In Kali Yuga the Vedic ritualistic ceremonies cannot be performed as perfectly as before. Therefore Śrīla Jīva Gosvāmī has recommended that although one should take care to follow all the principles in every kind of spiritual activity, especially in worship of the Deity, there is still a chance of discrepancies, and one should compensate for this by chanting the holy name of the Supreme Personality of Godhead. In our Kṛṣṇa consciousness movement we therefore give special stress to the chanting of the Hare Kṛṣṇa *mantra* in all activities.”

We hope that the *Vaiṣṇava* community will be pleased with our humble attempt at presenting Śrīla Gopāla Bhaṭṭa Gosvāmī’s work *Sat Kriyā Sāra Dīpikā*, which includes the Gosvāmī’s introduction and description of the preliminary rituals of fire sacrifice, as well as the purificatory rituals for those in the householder *āśrama*. Gopāla Bhaṭṭa Gosvāmīpāda, following the Vedic tradition, does not include the rituals that deal with death (funerals and *śrāddha* rites) within his *saṁskāra paddhati*. Therefore we have compiled a separate book entitled “*Vaiṣṇava Funeral and Śrāddha Rites*” that explains these procedures.

Vaiṣṇava dāsānudāsa

Tridaᅇᅇi Bhikᅇu

A.V. Bhaktividyā Pūrᅇa Svāmī

Pūrᅇimā Tithi,
Snāna Yatra Mahotsava
Vāmana Māsa,
Gaurabda 511

Śrī Rūpānuga Pāramārthika Vidyāpīᅇha
Śrīdhām Mayapur

Foreword by H.H. Bhānu Svāmī

Śrīla Gopāla Bhaṭṭa Gosvāmī has compiled “*Sat Kriyā Sāra Dīpikā*” as a Vedic *saṁskāra* manual for the *Vaiṣṇava* community. Recognizing that most of the *Vaiṣṇavas* are *grhasthas*, and that they should perform the *saṁskāras*, he has given a procedure that is not contradictory or offensive to the *Vaiṣṇava* ideals.

The first half of his manual is an argument for the worship of Viṣṇu to the exclusion of *devatās*, with ample scriptural evidence. The usual *saṁskāra* manuals are compiled by those who are interested in *karma khaṇḍa* (accumulating material fruits), and prescribe worship of the *devatās* and *pitṛs* for material prosperity. Therefore, in his practical procedure for *saṁskāras*, Gopāla Bhaṭṭa Gosvāmī substitutes worship of Gaṇeśa, the material *śaktis*, and the planetary deities for worship of Viṣṇu and His associates. Whereas worship of *devatās* (who are mixed devotees), brings only material auspiciousness, worship of Viṣṇu and His associates (who are pure devotees), brings spiritual deliverance.

Gopāla Bhaṭṭa Gosvāmī cites the alternative for the *Vaiṣṇava* according to the *Padma Purāṇa*:

*ananya śaraṇo bhakto nāma manreṣu dīkṣitaḥ
kadā cin nārcayed devān gaṇeśādīms tu vaiṣṇavaḥ
yatra yatra surāḥ pūjyā gaṇeśādyas tu karminām
viṣṇavarcane tatra tatra vaiṣṇavānām hi vaiṣṇavāḥ
viśvakṣenaṁ sa sanakam sanātana mataḥ param
sananda sanat kumāra pañcāitān pūjayet tataḥ*

“The devotee interested in pure devotion to the Lord, and initiated with *Vaiṣṇava* mantra should never worship Gaṇeśa and the other *devatās*. Wherever the *karmis* prescribe worship of Gaṇeśa and the *devatās*, the *Vaiṣṇava* should worship the pure devotees of Viṣṇu. Thus instead of worshipping Gaṇeśa to remove material obstacles, the devotee should worship Viśvakṣena (the commander-in-chief of Viṣṇu’s army in *Vaikuṅṭha*) and the four *Kumāras*, to remove obstacles on the spiritual path.”(*Padma Purāṇa*, cited in *Sat Kriyā Sāra Dīpikā*)

In the same way, instead of worshipping the nine planetary Deities one should worship the nine *Yogendras*, and instead of worshipping the *Dik-Pālas* (protectors of the ten directions) one should worship the *Mahā Bhāgavatas*. Instead of worshipping the *Mātṛ Gaṇa* (sixteen female demigoddesses in charge of various material functions) one should worship the the Lord's consorts who are the shelter of all spiritual and material energies.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has accepted *Sat Kriyā Sāra Dīpikā* as the authorized *Vaiṣṇava* manual for *yajña* and *saṁskāras*, just as he has accepted *Hari Bhakti Vilāsa* as the authorized scripture for *arcana*, and has recommended that all *Vaiṣṇava grhasthas* should follow these procedures.

PREFACE

by

Śrī Śrīmad Bhaktisiddhānta Sarasvatī Goswāmī Prabhupāda
(Translated from the original Bengali)

According to the instructions of Śrīman Mahāprabhu, Śrīla Sanātana Goswāmī Prabhū compiled a *Vaiṣṇava smṛti* called the '*Hari Bhakti Vilāsa*' which was published by Śrī Gopāla Bhaṭṭa Goswāmī Prabhū. Śrī Gopāla Bhaṭṭa Goswāmī also wrote a book on the ten *samskāras* which is known as '*Sat Kriyā Sāra Dīpikā*' and a manual called '*Samskāra Dīpikā*', which is a book on the rules for taking *sanmyāsa*.

Almost half a century after the *Hari Bhakti Vilāsa* was published, the non-*Vaiṣṇava smṛti* compiler, Raghunandana Bhaṭṭācārya Mahāśaya, wrote a work called '*Aṣṭaviṁśati Tattva*'. Before that, the *paddhati* of Bhavadēva and the *Sat Kriyā Sāra Dīpikā* were the most famous books on *samskāras* in Bengal.

After this, due to the strong influence of the *Smārtas*, *Sat Kriyā Sāra Dīpikā* became obscure. The '*Nṛsimha Paricaryā*' of Śrī Krishnadevācārya and '*Smṛti Nibandha*' of Śrī Keśava Bhaṭṭa were also published before another non-*Vaiṣṇava paddhati*, '*Nirnaya Paddhati*' of Kamalākara Bhaṭṭa was compiled.

We can observe from the writings of the *Smārta Bhaṭṭācāryas* that there are certain differences of opinions between *Vaiṣṇava smṛti* and non-*Vaiṣṇava smṛti*, in other words, between the *smārta-smṛti paddhatis* and the *Śrī Hari Bhakti Vilāsa* of the *Vaiṣṇavas*. There were many obstacles in the preaching of the *Vaiṣṇava-smṛti* due to the popularity of the non-*Vaiṣṇava smṛtis*. The *Vaiṣṇava* and non-*Vaiṣṇava paddhatis* differ in many places regarding demigod worship, *śrāddhas*, *ekādaśi vratas* etc. Also, due to a lack of genuine *Vaiṣṇava grhastas*, for some time, the *Smārta* ceremonies were accepted as *Vaiṣṇava*. Non-*Vaiṣṇava* rituals are not accepted as bona-fide by the *Vaiṣṇava* world, and since this has been logically proven with *śāstric* evidence, those sense-enjoyers who are inimical to pure devotional service find this fact unpalatable. Therefore, they have endeavoured to stop the publication of books containing *Vaiṣṇava* rituals and etiquette. However, there is no doubt that the vain hopes and desires of the non-*Vaiṣṇavas* will be uprooted by the re-publication of this book. Those whose hearts feel pain as if pierced by a lance, by the spreading of *Vaiṣṇava-smṛti*, will not be able to appreciate topics of devotional service. Nonetheless, the customs of the society of pure *Vaiṣṇavas*, being like the Pole Star will shine forth brightly even in the darkness of the new moon.

It is not that the erroneous *smārtavāda* misconceptions have only penetrated the *Vaiṣṇava* community of Bengal, they have also spread to other *Vaiṣṇava* societies all over India; in some places more, in others, less. Therefore, the *Sat Kriyā Sāra Dīpikā* is not very famous now. By the endeavour of Śrī Śrīmad Bhaktinoda Ṭhākura, who re-established the flow of pure devotion, this book was published again some time ago. Now, this is the third printing and we view this as an opportunity to propagate the *Vaiṣṇava* faith and the rules, regulations

and etiquette of devotional service.

For some time now, many people, who understood the value of following *Vaiṣṇava sadacāra*, felt the necessity of printing this book again after the second edition was depleted. By the desire of Śrīyukta Avidyāharaṇa dāsādhikārī and Sevabandhava Mahāśaya, Mahopadeśaka Paṇḍita Śrīyukta Yadavara Bhaktiśāstri (Saṁpradāya Vaibhāvācārya, M.A. B.L.) has helped to correct this new edition. Without his endeavour, this book would not have been published in such a nice way. He takes full credit from the *Gauḍīya Vaiṣṇava* community for this work.

In this edition of *Sat Kriyā Sāra Dīpikā* we have also included the '*Veśāśraya Paddhati*' with the Bengali translation of Śrīla Ṭhākura Bhaktivinoda.

FOOTNOTE:

The "*Veśāśraya Paddhati*" has been published seperatly by the Bhaktivedanta Academy under Gopāla Bhaṭṭa Gosvāmī's original title, "*Saṁskāra Dīpikā*".

END FOOTNOTE

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1ST Vaiśākha 1342 Śakabda
(14th April 1935)

Introduction

By Śrīla Gopāla Bhaṭṭa Gosvāmī

Śrī Śrī Kṛṣṇa Caitanya Candrāya namaḥ

*praṇamya sacchidānandaṁ jagatām sevyamīśvaram
śrī kṛṣṇaṁ paramānandaṁ ananya bhīṣṭhadāyakam
vakti grhidvijādīnām anayānām viśeṣataḥ
paddhatiṁ tām vivāhādeḥ sat kriyā sāra dīpikām
śrīmad gopāla bhaṭṭo 'yaṁ sādḥūnām-ājñayā bhṛṣam
bhagavad dharma rākṣārtham bhaktānām vaidikī tū yā
kṛtā yāpy-aniruddhena bhīma bhaṭṭena yā kṛtā
śrīmad govindānandena karmīṇām paddhatiḥ kṛtā
śrī nārāyaṇa bhaṭṭena karmaṭānānta vaidikī
bhaṭṭa śrī bhavadēvena chandogānānta yā kṛtā*

*varṇāśramāntyajā dīnām vedaiḥ paurāṇikādibhiḥ
manvādi dharmā śāstrotair vacanaiḥ sapramāṇakaiḥ
śrīmad govinda bhaktānām sevā-nāmaparādhatāḥ
kṛteyaṁ paddhatīḥ kintu pitṛ-devārcanam vinā*

“Offering obeisances to Lord Śrī Kṛṣṇa, who is eternal, full of knowledge and bliss, is worshipped by the whole world, the controller of the universe, situated in supreme bliss, and the bestower of the desired goal to the unalloyed devotees, I, Gopāla Bhaṭṭa, receiving the order from saintly, exalted devotees, present a manual on vedic *samskāras* called “*Sat Kriyā Sāra Dīpikā*”. By this, the householders within the *varṇāśrama* system (*brāhmaṇas*, *kṣatriyas*, *vaiśyas* and *śūdras*) and those outside the *varṇāśrama* system (*cāṇḍālas*, *mlecchas*, *yāvanas* etc.) can maintain the principles of *Vaiṣṇava* teachings. In presenting this, I have always kept in mind the supreme position of devotional service.

Śrī Aniruddha Bhaṭṭa, Śrī Bhīma Bhaṭṭa and Śrī Govindānanda Bhaṭṭa have compiled manuals for the fruitive workers; Śrī Nārāyaṇa Bhaṭṭa also compiled one; and Śrī Bhavadēva Bhaṭṭa compiled one for the followers of the *Sāma Veda*.

For the devotees of Lord Govinda, inside or outside of the *varṇāśrama* system, I will explain the process of performing Vedic *samskāras* taking evidences from the *Vedas*, *Purāṇas*, *Manu* and other *Smṛtis*, avoiding injunctions which call for worship of the *devatās* and *pitṛs*, as this would cause *seva* and *nāmāparādha* for the devotees.”

It is not proper from me to write my own name as the compiler of this book as others would do, for I fear becoming bewildered by false ego, as the *Bhagavad Gītā* states: “Those who are bewildered by the false ego think themselves the doer.” (BG 3.27) But by the order of the saintly devotees of the *sampradāya*, I am obliged to write my name as Gopāla Bhaṭṭa. This spirit soul, having tasted the nectar of service to the lotus feet of Śrī Kṛṣṇa Caitanya, always follows the instructions of the devotees.

(Here the author begins to explain the previous verses phrase by phrase.)

With these qualifications, I offer my obeisances unto Lord Śrī Kṛṣṇa. The meaning of the word ‘*kṛṣṇa*’ has been explained above. What is the form of Kṛṣṇa? That form which is full of eternity, knowledge and bliss, beyond the modes of material nature, beyond all speech. Kṛṣṇa is all attractive, full of sweetness and beauty, the very form of happiness.

He is thus to be worshipped by the whole universe. “*Jagatām sevya*” means that he is worshipable by all because he is always full of all powers such as *aṇimā* and *laghimā*, and is full of all happiness. As He is the Supreme Lord, He is worshipable not only by all the inhabitants of the universe such as Brahmā, but also by the

avatāras such as the universal form. As Kṛṣṇa, complete with six opulences is beyond the modes of matter, He is worshipable by Matsya and other *avatāras*. What more can be said? He is even worshipable by Nārāyaṇa of Vaikuṅṭha and by Karaṇasāyi Mahāviṣṇu, what to speak of the *devatās*.

Why is this? Because He is the very form of bliss (*paramānandam*). Amongst all those living in this material world, for the hankering devotees fixed in worship of the Lord, He is bliss itself. He only gives that bliss to those devotees who, with great desire, are fully dedicated to Himself alone, and to no other *Vaiṣṇavas*, what to speak of others.

(Here is the explanation of the next four lines.)

This book is only for those who are householders dedicated solely to Lord Govinda. The word “*gṛhi dvijādi*” refers to household *brāhmaṇas*, *kṣatriyas*, *vaiśyas*, *śūdras*, mixed *varṇas* (*saṅkara*) and those not within the *varṇāśrama* system, who have been initiated with *mantra* and name of Lord Kṛṣṇa by a bone fide *guru*. I have written this manual for those persons so that they can protect the principles of *bhagavata dharma* perfectly (*bhṛṣam*).

The meaning is this: *Bhagavata dharma* is devoid of pious activities such as daily duties (*nitya*), periodic duties (*naimittika*), those arising from personal desire (*kāmya*) and of worship of *devatās* and *pitṛs*. This manual is meant for those persons who are initiated with the Lord’s name and *mantra* from a bona fide *guru*, so that they do not have to give up *bhagavata dharma*. As the philosophy of those fixed in *bhagavata dharma* is superior to that of those fixed in *karma*, this manual of Vedic *samskāras* following *bhagavata dharma* is superior to all those works.

The necessity of protection of *bhagavata dharma* is now explained in detail. Previously Śrī Aniruddha Bhaṭṭa compiled a *paddhati* for the followers of the Ṛg, Yajur and *Athārva Veda*; later on Bhīma Bhaṭṭa, who craved for fruitive results like a madman, also compiled a book; then Śrīmad Govindānanda Bhaṭṭa wrote another work for those who are expert in all types of *karmas*. Śrī Nārāyaṇa Bhaṭṭa also compiled a work for those gross materialists who pretend to be followers of the *Vedas*. Then Bhavadeva Bhaṭṭa prepared another manual for those who are expert in performing *Sāma Veda* rites. After that, the Bhaṭṭas of South India, knowledgeable of Ṛg, Yajur, *Sāma Veda*, the *Purāṇas* and other scriptures, compiled more works for those engrossed in *karma*.

(Here is the explanation of the last four lines.)

In this work, proofs are cited from the *Vedas*, from the *Purāṇas*, *Upa-Purāṇas*, *Śrīmad Bhāgavatam*, *Pañcarātra*, *Yāmala*s, *Rāmāyaṇa* and other scriptures, and from the eighteen *Dharma Śāstras* including *Manu Smṛti*, to show the superiority of following *bhagavata dharma* as opposed to following the above mentioned manuals. I have written this manual for those within the *varṇāśrama* system such as *brāhmaṇas*, and for those outside, such as illegitimate offspring, who are also unalloyed devotees of the Lord. By following this manual they can avoid *seva* and *nāmāparādhas* by avoiding worship of *devatās* and *pitṛs*.

Here are some scriptural statements forbidding worship of the *devatā* and *pitṛs*

1. Nārāyaṇa Upaniṣad

Worship of Śiva, Śakti (Durgā), Sūrya, Gaṇapati and other *devatās* and *pitṛs* is not prescribed anywhere, neither by local custom nor by scripture (*Purāṇa*, *Smṛti*, *Āgama*, *Dharma Śāstra*, or *Veda*), for devotees of Viṣṇu - who are either householders of *varṇāśrama* or outcastes - initiated with *Viṣṇu mantra*. Rather, by doing such worship they commit offense.

Thus as first evidence, *Nārāyaṇa Upaniṣad* (of the *Athārva Veda*) says:

*om atha puruṣo ha vai nārāyaṇo 'kāmayata prajāḥ srjeyeti
nārāyanāt prāṇo jāyate
manaḥ sarvendriyāṇi ca kham vāyur jyotir āpaḥ pṛthivī viśvasya dhāriṇī
nārāyaṇād brahmā jāyate
nārāyaṇād rudro jāyate
nārāyaṇād indro jāyate
nārāyaṇād prajāpatiḥ prajāyante
nārāyaṇād dvādaśāditya rudrā vasavaḥ sarvaṇi chandāgṃsi
nārāyaṇād eva samutpadyante
nārāyaṇād pravartante
nārāyaṇe praliyante
ya evaṃ veda
ity upaniṣat(e)*

*om atha nityo nārāyaṇaḥ
brahmā nārāyaṇaḥ
śivaś ca nārāyaṇaḥ
śakraś ca nārāyaṇaḥ
kālaś ca nārāyaṇaḥ
dīśaś ca nārāyaṇaḥ
vidīśaś ca nārāyaṇaḥ
ūrdhvaś ca nārāyaṇaḥ
adhaś ca nārāyaṇaḥ
antar bahiś ca nārāyaṇaḥ
nārāyana evedagṃ sarvaṃ
yad bhūtaṃ yac ca bhavyam
niṣkalaṅko niraṅjano nirvikalpo nirākhyataḥ
śuddho deva eko nārāyaṇaḥ
na dvitīyo 'sti kaścit(e)
sa viṣṇur eva bhavati sa viṣṇur eva bhavati
ya evaṃ veda
ity upaniṣat(e)*

“Then the Supreme Lord Nārāyaṇa desired to create living entities. From Nārāyaṇa came the life airs; from Nārāyaṇa came the mind and all the senses; from Nārāyaṇa came the elements - ether, air, light, water and earth, which

supports the universe. From Nārāyaṇa came Brahmā, Rudra, Indra, Prajāpati. From Nārāyaṇa came the twelve *Ādityas*, the twelve *Rudras*, the twelve *Vasus*, all the vedic metres and all the *devās*. Everything came from Nārāyaṇa in the beginning and everything enters into Nārāyaṇa at the end

Thus Nārāyaṇa is the eternal being. Brahmā, Śiva, Indra, time, the directions, the subdirections, up and down, inside and outside, are all pervaded by Nārāyaṇa. Nārāyaṇa is everything, past, present and future. Nārāyaṇa is the eternal pure effulgent Lord, without a second to compare. He is Viṣṇu, the Supreme Lord, says the *upaniṣad*.”

*bodhañca sārathim kṛtvā manah pragrahavan pumān
prayāti paramam pāram viṣṇvākhyam padamavyayam
viṣṇavākhyam padamavyayam iti*

(The author comments thus:)

Being the original cause of all causes, one without a second, being present before creation, in the present time and after the dissolution, Lord Nārāyaṇa is eternal and therefore the only worshippable entity of the demigods like Brahmā etc. Using this *Upaniṣad* as proof, I am explaining the meaning of the *Nārāyaṇopaniṣad* revealed by Śrīmad Aṅgirā in the *Athārva Veda*.

(The first verse begins with “om.”)

praṇavaś-chandasām aham - "Among the Vedic verse, I am *om*."

According to this statement, it is concluded that in the past, present and future, *om* is none other than Nārāyaṇa Himself. The word 'nṛ' refers to a person, and "nara" refers to all those produced from him, such as sons and grandsons. The "āyaṇa" or shelter of all men, is Nārāyaṇa. He is to be served, praised and worshipped; He is the object of all remembrance. He alone is the master of all.

After the period of destruction (*mahā-pralāya*), the Lord desired to create. What did He desire to create? Desiring in His mind to create offspring, He created Brahmā, who then performed secondary creation. The plural word "*prajāḥ*" indicates that all species were born from the body and mind of Lord Brahmā. Thus Indra was born from Nārāyaṇa, as were the twelve *Ādityas*, their associates and families, the eleven *Rudras*, their associates and their consorts, the *Rudrāṅgis*, and the other thirty-three million demigods such as Gaṇeśa etc. All the different sages such as the *devarṣis* (sages amongst the demigods), *maharṣis* (exalted sages), and *rājaṛṣis* (saintly kings) came into existence from Lord Nārāyaṇa, as well as all other moving and non-moving entities. Then, at the time of annihilation, they once again all merge into the body of the Lord; in other words; after the creation they are maintained by Him until the time of the dissolution. After dissolution, all living entities beginning from Brahmā reside within the Lord, until the time of the

next creation. In this regard there is evidence from the *Mahābhārata*:

*yathāḥ sarvāṇi bhūtāṇi
bhavantyādi yugāgame
yasmiṅś ca pralayaṁ yānti
punar eva yugakṣaye*

"At the beginning of the primary creation from Lord Nārāyaṇa, all living entities beginning from Brahmā take birth and at the time of annihilation of the millenium, they enter into Nārāyaṇa."

The word 'ca' in this verse (*yasmiṅś ca*) indicates that they are also maintained by Him.

(explanation of the second verse.)

As such, Lord Nārāyaṇa alone is the Supreme worshipable object in all the universe because He is eternal, imperishable and always remains so, even after the dissolution. '*Ato Brahmā ca nārāyaṇaḥ*' - Nārāyaṇa is Brahmā (the creator). The thirty-three million demigods (indicated by the word *ca*)– Brahmā's sons, grandsons and great grandsons who are all born from his mind and body --are not independent Lords, they are not seperate from the Lord. They all worship Nārāyaṇa.

'*Śivaś ca nārāyaṇaḥ*': Nārāyaṇa is also Śiva, the destroyer of the universe, along with his associates. '*śakraś ca nārāyaṇaḥ*': Indra, the king of heaven, as well as his family members is also Nārāyaṇa. The eleven *Rudras* along with their ghostly associates and their consorts are Nārāyaṇa. The eight *Vasus* and the *Aśvinī Kumāras* along with their companions are Nārāyaṇa. All the sages such as the *devarṣis*, *maharṣis*, *rājarṣis* are Nārāyaṇa, as well as the *munis*, *sādhyas*, *cāraṇas*, *gandharvas*, *daityas*, *yātudhānas* and *kinnaras*.

'*Kālas ca nārāyaṇaḥ*': Time, Yamarāja and his scribe Citragupta, are all forms of Nārāyaṇa. '*diśaś ca nārāyaṇaḥ*': the ten directions -- east, west, south, north, south-west, north-west, south-east, north-east, up and down -- and the protective deities of them namely Indra, Ānala (Agni), Yama, Nairṭa, Varuṇa, Vāyu, and Kuvera along with their associates are all Nārāyaṇa. '*Adhaś ca nārāyaṇaḥ*' The lower planetary systems, their residents, the *nāga-puruṣas* and their daughters the *nāga-kanyās*, as well as the presiding deities of that region -- Śrī Ananta, Kūrma and Varuṇa are all Nārāyaṇa.

'*Urdhvaś ca nārāyaṇaḥ*': the higher planets such as *Bhūrloka*, *Bhuvarloka*, *Svarloka*, *Maharloka*, *Janaloka*, *Tapoloka* and *Satyaloka* and their respective masters such as Brahmā, Indra etc. are all Nārāyaṇa. The incarnations such as Śrī Śālāgrāmā which appear from the Gaṇḍaki River, and the eight different types of Deity forms of the Lord, and the unembodied entities who are the worshipable objects of those who perform *śrāddha* to the forefathers, who worship Karyavālā or who offer *tarpaṇa* to Bali-Vaiśvadeva, are also Nārāyaṇa.

'*Antar bahiś ca nārāyaṇaḥ*': inside the universe the entities like Brahmā, Indra, the *devās*, sages, *ṛṣis*, *tapasvinīs*, *siddhas*, *cāraṇas*, *gandarvas*, *kinnaras*, *apsaras*, *dānavas*, pious men, *yakṣas*, *pretas*, *bhūtas*, *piśācas*, *nāgas*, moving and non-moving

creatures, humans, four-legged animals like cows, five-nailed animals (like elephants), two-hooved and one-hooved beasts, those born from sweat, insects, flies, those living on the seven islands and the highest mountains, on golden earth and in dark lands, --and those things outside the universe--darkness, the five gross elements, false-ego, the twenty-four elements--are all Nārāyaṇa.

In this entire universe whatever has taken place in the past, whatever is happening at the present and whatever will happen in the future is only because of Nārāyaṇa. There is nothing that is different from Nārāyaṇa; everything comes from Him, therefore everything belongs to Him. Hence Brahmā and others are all Nārāyaṇa. He is '*nitya*': eternal, ever existent through millions of annihilations. He is '*niṣkalam*': without parts, although all beings are part of Nārāyaṇa, He Himself remains perfect and complete, as described in *Śrīmad Bhāgavatam* 1.3.27 :

kalāḥ sarve harer eva saprājapatayaḥ surāḥ

“The *prajāpatis* and demigods are all portions of the plenary portions of Śrī Hari.”

The word '*nirākhyātaḥ*' means 'He is invisible to the masses in general even though He is everywhere'. '*Nirvikalpaḥ*' refers to the one who is without any master and is one without a second. Being free from all falsehood, He is '*niranjanaḥ*', or Brahman. He is known as '*śuddha*', transcendently pure, or the one who has a pure existence. Therefore, only Lord Nārāyaṇa is the Supreme Personality of Godhead.

'ato deva eko nārāyaṇaḥ': the purport is that the supreme object of reverence for all the residents of the universe, including Brahmā, Indra, the demigods, demons and men is Lord Nārāyaṇa, and no one else. Thus, among the demigods, demons and men, one who is a householder should control the intelligence and the mind, accept a bona fide spiritual master in order to understand the science of the Supreme Lord Nārāyaṇa, and become determined to seek the association of devotees. Thus he will be able to understand the science of the Supreme. Then after giving up this life, he will attain Viṣṇu , who is called '*param*', '*pāra*', '*avyayam*', '*padam*'.

These four words are explained as follows;

A person, according to his desire for one of the four types of liberation, performs the proper practices to achieve that end. The *yogī* desiring *sājujyā* (merging in the Lord), by practice of appropriate *yoga*, attains Viṣṇu as '*avyaya*,' the imperishable. Eradicating his identity, he merges with Viṣṇu . The *yogī* desiring a form like Viṣṇu's, by appropriate practice, attains Viṣṇu as '*paramam*,' supreme, taking a form like Viṣṇu 's complete with ornaments. The *yogī* desiring the same planet as Viṣṇu, by appropriate practice attains the '*padam*' of Viṣṇu , the abode of Viṣṇu. It is said, *yad gatva na nivartate, tad eva parama padam*- “That place from which a person does not return is the supreme abode”. The *yogī* desiring closeness to the Lord, by appropriate practice, attains the '*para*' of Viṣṇu , closeness to Viṣṇu as His associate.

There is a second meaning of the phrase "*viṣṇavākhyā avyaya padam.*" Those who, after taking initiation from a bona fide *guru* become pure through association with devotees and their instructions, and become completely surrendered to the Lord by their fixed nature, attain the abode of Viṣṇu at death by acting as the servants of the Lord with no material motives, by following the practices of hearing and chanting about the Lord. How is that? The unalloyed devotees of Kṛṣṇa who, while living on this planet, become fixed in the devotional processes of hearing and chanting. Taking the Lord's remnants and acting as his menial servant, they attain an indestructible (*avyaya*) abode (*padam*) such as Vṛndāvana by dint of that practice. In the spiritual world they engage themselves ceaselessly in the Lord's service.

In conclusion, the worship of the thirty three million demigods is included in the worship of Nārāyaṇa. If a person worships Nārāyaṇa alone, Brahmā, the ṛṣis, the *bhūtas* and *pitṛs* are all worshipped and become satisfied.

Here are four evidences stating this fact (from *Yāmala, Purāṇa, Itihāsa* and *Upaniṣad*).

a. It is said in *Viṣṇu-Yāmala-Saṁhitā* :

*yat-pūjamena vibudhāḥ
pitaror-icchatās ca
tuṣṭā-bhavanti ṛṣi-
bhūta-saloka-pālāḥ
sarve grahās-taraṇi
soma-kujādi mukhyā
govindam ādi puruṣam
tam aham bhajāmi*

“I worship the original person, Govinda, by whose worship all the *devatās*, *pitṛs*, *ṛṣis*, *bhūtas* and *lokapālas*, all the planetary deities (Sūrya, Candra, Maṅgala etc.) are worshipped and satisfied.”

By worship of the Lord, the demigods and forefathers also became worshipped and satisfied. As indicated by using the word 'ca', demons, *yakṣas*, ghostly beings, inferior gods, and all the sages, living entities, the protectors of the directions, Indra etc. and their associates, the nine planets the sun, moon, etc. others such as Vaināyaka, Śakunī, Pūtanā, Mukhamaṇḍikā, Kṣurā, Revatī, Vṛddharevatī, Vṛddhakogrā, Mātgraha, Vālagraha, Vṛddhagraha etc, all become satisfied. Such is the primeval Lord whom I adore. Who is that Govinda? The primeval Supreme Person, beyond whom no one exists. No one is equal to Him or greater than Him.

b. From *Śrīmad Bhāgavatam* 4.31.14:

*yathā-taror-mūla-niṣecanena
tṛpyanti tat skānda bhujopasākhāḥ
prāṇopahārāc ca yathendriyāṇām*

tathā ca sarvārhaṇam acyutejyā

“As the trunk and branches are satisfied by watering the root of the tree and as the life airs are satisfied by offering food to the stomach, all the *devatās* are worshipped by worship of Acyuta.”

By watering the roots of a tree automatically the trunk, big branches and the secondary branches with leaves become satisfied and remain green, and by supplying the seven kinds of relishabe foods to the stomach, or to the ten kinds of life airs – *prāṇa, apāna, vyāna, udāna, samāna, nāga, kūrma, kṛkara, devadatta* and *dhanañjaya*, all the senses and the heart itself become satisfied. Similarly, ‘*acyutejya*’, by worshipping the One who is infallible even after billions and billions of annihilations, who is primeval and eternal, all others become satisfied and worshipped. This means that simply by properly worshipping the Lord, the infallible Nārāyaṇa, all the demigods and forefathers become excessively satisfied and worshipped. Of this there is no doubt.

c. The *Uttara Gītā* (from *Mahābhārata, Bhīṣma Parva*) states:

*devādīnaṅca pūjyo' haṁ
varṇādīnāṁ dhanañjaya
mat-pūjanena sarvārcā-
syād dhruvaṁ nātra saṁśayaḥ*

“I am to be worshipped by the *devatās*, and the human beings of the *varṇāśrama* system. Without doubt, by worship of Me all worship is accomplished. “

‘Arjuna! If I am worshipped, there is no doubt that all the demigods are worshipped.’ The word ‘*adi*’ (in the phrase ‘*devādi*’) is used here to indicate the sages, forefathers, and demons, as well as the thirty-three million demigods. ‘I am the only worshippable object of all the *varṇas* -- *brāhmaṇas, kṣatriya, vaiśya, śūdra*.’ ‘*Adi*’ here indicates the *āśramas* – *brahmacāris, gr̥hasthas, vanaprasthas* and *sannyāsis*; “*ca*” indicates even the *varṇa-saṅkaras* and *cāṇḍālas*.

d. In the *R̥g-Veda Kṛṣṇopaniṣad* it is said:

*om̐ kṛṣṇo vai sac-cid-ānanda-ghanah
kṛṣṇa ādi puruṣah
kṛṣṇah puruṣottamah
kṛṣṇo hā u karmādi mūlam
kṛṣṇah saha sarvai-kāryah
kṛṣṇa kāśam̐ kṛd-ādīśā mukha-prabhu-pūjyah
kṛṣṇo nādis-tasmin-ajāndāntar bāhye
yam-maṅgalam̐ tal-labhate kṛtī*

‘*Vai*’ means certainly. The meaning of ‘*Kṛṣṇa*’ was previously explained. ‘*Sat*’ means pure existence. ‘*Cit*’ means absolute knowledge, and ‘*ānanda*’ means having beauty which is indescribably blissful. These are His qualities. He is made of (*ghanah*) these qualities. He has a beautiful form the color of a monsoon cloud. Because He is the original person (*adi puruṣa*), to whom there is no one superior,

He is called the supreme person (*Puruṣottama*.)

The *Bhagavad Gītā* explains this “*Puruṣottama*” as follows:

*yasmāt kṣaram atīto’ham
akṣarād api cottamaḥ
ato’smi loke vede ca
prathitaḥ puruṣottamaḥ*

“Because I am superior to the *kṣara* living entities and *akṣara* living entities, I am famous as the supreme person in the *Vedas* and in the worlds.”

‘Because the universe, composed of all bodies from *Brahmā* to the *indragopa* germ, is temporary, I, being eternal, indestructable, am superior to all this, eternally situated in My abode. In the same way, I am superior to the *avatāras* such as *Virāt*, My indestructible portions, who exist after the destruction of the universe. I am the source of all *avatāras*, superior to all of them.’ The above is in reference to the Lord in His manifested pastimes.

But the word ‘*ca*’ indicates the Lord in unmanifested pastimes as well. ‘I have another form superior to that which you (*Arujna*) see on the chariot. It is the reservoir of all happiness, full of constantly increasing taste. Because I am pure *sattva*, I am eternally situated in that blissful form. That form is known only by those devotees fixed on that blissful form, and not by others. Therefore it is said that in fourteen worlds and in the *Vedas*, *Mahābhārata*, *Purānas*, *Upa-Purānas*, *Āgamas*, *Rāmāyaṇa*, *Dharma Śāstras*, *Vedānta* and other scriptures that other than Myself, no one is the deliverer from the bondage of this world. Therefore I am known by the surrendered souls as the Supreme Person. My faithful devotees are blissful internally and externally, just by hearing My names such as *Govinda*, *Nārāyaṇa*, *Vāsudeva*, *Mukunda*, *Ananta* and *Acyuta*. I alone am the Supreme worshippable Person.’

Therefore Śrī Kṛṣṇa is the ‘*karmādi mūlam*’ or the cause of all work. ‘*hā u*’ refers to such words that are sung in the *Vedas*. All works including *nitya*, *naimittika* and *kāmya* have already been explained previously. ‘*ādi*’ refers to the essence of all activities such as worship of *Gaṇeśa* and other demigods and secondary *devas*, worship of the forefathers and austerities, penances, sacrifices, *homas*, charity, vows etc. There is no doubt that by the worship of Kṛṣṇa one receives the full benefit of all these works.

Kṛṣṇa is ‘*kāśamkṛd-ādīśa mukha prabhu pūjyaḥ*.’ He is worshippable by all the chief *devatās* (*prabhu*), headed by ‘*kāśamkṛda*’ - *Brahmā*, (*ka*), *Viṣṇu* (*a*), and *Śiva* (*samkṛta*). ‘*Adi*’ refers to the sons of *Brahmā* such as the four *Kumāras*, *Marīci*, *Āngirā*, *Pulastya*, *Pulaha*, *Kratu*, *Bhr̥gu*, *Vaśiṣṭha*, *Dakṣa*, *Nārada*, and *Svāyambhūva* *Manu*; as well as those entities produced from the wombs of *devatās*, *ṛṣis*, *prajāpatis*, men, *munis*, and the immobile entities as well. ‘*Īśa*’ refers to the *Viṣṇu* forms in this world and ‘*mukha*’ means the origin. They include the three *Viṣṇu* forms and the incarnations such as *Matsya*, *Kūrma*, *Varāha*, *Narasimha*, *Vāmana*, *Rāma*, *Paraśurāma*, *Balarāma*, *Buddha* and *Kalki*, and *Nārāyaṇa* situated

in the spiritual sky. All of these Lords are worshipping Kṛṣṇa of Goloka Dhāma. Kṛṣṇa is thus worshipping by all beings inside and outside of the material universe. By pleasing Kṛṣṇa with suitable worship, a person attains the most auspicious results possible within or outside the universe.

It is understood that by this worship of Kṛṣṇa (*kṛti*), the devotee, though omitting service to *devatās*, does not suffer any loss. The surrendered, discriminating devotee absorbed in the Lord attains all that could be desired. (*yam-maṅgalam tal-labhate kṛti.*)

2. Skaṅda Purāṇa

(After citing the *Nārāyaṇopaniṣad*, Gopāla Bhaṭṭa gives a second proof forbidding worship of *devatās* and *pitṛs* for *Vaiṣṇavas*.)

As stated in *Skaṅda-Purāṇa*, *Reva-khanda*:

*saṅkalpaṅca tathā dānaṁ
pitṛ-devārcanādikam
viṣṇu-mantropadiṣṭhaś cen-
na kuryāt kuśa-dhāraṇam*

“If one is initiated into the holy name of Lord Viṣṇu, then one should avoid *saṅkalpa*, *dāna*, worship of forefathers and demigods, nor wear *kuśa*”.

Any human being initiated with Viṣṇu *mantra* should not worship the *devatās* or *pitṛs*. The word '*pitṛ*' refers to ancestor lineage of both father and mother. Worship or *arcana* of the *pitṛs* means specifically *śrāddha* rites and offering of *tarpaṇa*. Worship of *devatās* refers to worship of Gaṇeśa and other demigods. '*Adi*' refers to all other activities either daily (*nitya*), periodic (*naimittika*) or for specific material goals (*kāmya*) which generate *nāmāparādha*. '*Saṅkalpa*' refers to the process of strengthening the mind to achieve a particular material goal. '*Dāna*' refers to charitable activities accompanied by utterances demanding material rewards. The word '*ca*' means all other activities contrary to *Vaiṣṇava* principles. None of these actions should be performed.

Someone however may object that according to the evidences of *Manu-Smṛti* and the other religious scriptures, the human being is responsible for the six kinds of debts as stated in *Viṣṇu Saṁhitā* :

*devatā-pitṛ-bandhūnām
ṛṣi-bhūta-nṛṇām tathā
ṛṇi-syāt adhīnaś ca
varṇādir janma-mātrataḥ*

“As soon as one takes birth in this material world one is immediately under the six kinds of '*ṛṇa*' or debts, such as *deva-ṛṇa*, *pitṛ-ṛṇa*, *mitra-ṛṇa*, *ṛṣi-ṛṇa*, *bhūta-ṛṇa*, *nara-ṛṇa* (or the debts to the demigods, to the fathers and mothers, to the friends, to the *gurus*, to the other living beings and to the society). One is held

responsible to fulfill them.”

In refutation, this statement does not apply to any person of any status inside or outside of *varṇāśrama* who has been initiated with *Vaiṣṇava* name and *mantra* by a bona fide *guru*, for as stated in *Śrīmad Bhāgavatam* (11.5.41):

*devarṣi-bhūtāpta-nṛṇām pitṛṇām
na kiṅkaro nāyam-ṛṇi ca rājan
sarvātmanā yaḥ śaraṇam śaranyam
gato mukundaṁ parihṛtya kartam*

“Anyone who has given up all other activities in deference to surrender to Mukunda, most worthy of surrender, has no debt to the *ṛṣis*, *devatās*, *bhūtas*, *pitṛs*, relatives or other human beings. He is not obliged to serve them. “

Any human being taking initiation with the name and *mantra* of the Supreme Lord according to *pañca-saṁskāra* from an authorized *guru*, according to instructions on the highest principles of worship of the Lord, attains steady intelligence and becomes situated in regular worship of the Lord. By this, he becomes fearless. He therefore rejects the daily, periodic and specialized actions for worldly people as taught in the *Vedas*, *Smṛtis* and *Purāṇas*. As a person overcome by false ego thinks himself the doer, the devotee avoids that danger by avoiding these actions. Mukunda is the only worshipable Person, the one and only object of hearing, chanting, service and prayer. All other worship, being temporary, is useless. Worship of Mukunda alone purifies the heart. The devotee therefore rejects all other actions completely.

Neither within nor outside the universe, is anyone worthy of surrender to, except Mukunda. That person, who from the time of initiation, sells himself to the Lord and makes Him his life and soul, becomes freed from the bondage of the material world by the grace of Mukunda, the giver of liberation. He serves the Lord perfectly, and avoids service to any *devatā*, *devarṣi*, *maharṣi*, *rājarṣi*, any moving or non-moving entity. He does not serve wife, daughters, sons, or grandsons, brothers, relatives or any other person. He is not the debtor to any *pitṛ* or any secondary *devatā*.

‘O King Parīkṣit, please hear the meaning of the words '*kiṅkara*' and '*ṛṇi*'. If a person worships a *devatā* with *tarpaṇas* etc. he becomes a servant of the *devatā*. If the person neglects to perform *tarpaṇas* to the *ṛṣis*, if he does not satisfy all living beings with water and food, if he does not supply proper food to his wife and offspring, if he does not perform the *saṁskāras* for his family members, if he does not serve unexpected guests, if he does not serve his father while alive and perform his father's *śrāddha* rites after he dies, he is considered a debtor or '*ṛṇi*'. But if he performs all these actions he becomes their servant, '*kiṅkara*'.

Those who worship the *devatās* and *pitṛs* go to Svarga and other places, but as these are temporary destinations, they finally return to the earth planet. This is

stated in the *Bhagavad Gītā*. 9.25:

*yānti deva-vrata devām
pitṛīn yanti pitṛ-vratāḥ
bhūtami yanti bhūtejyā
yanti mad-yājino'pi mām*

“The worshippers of the *devatās* go to the planet of the *devatās*. The worshipper of *pitṛs* goes to the planet of *pitṛs*. the worshipper of *bhūtas* goes to the *bhūtas*. Those who worship Me come to Me.”

‘Those who have devotion to the demigods like Brahmā and Indra attain their particular planets by worshipping them, chanting their *mantras*, doing sacrifices, offering oblations etc. After leaving that body, they return to the earth planet. Such persons who turn their focus away from My devotional service even leave the service of their worshipable demigods. After some time they accept another demigod and ultimately perform hundreds and thousands of condemnable activities. Being bewildered by My external energy, they take birth in 8,400, 000 species of life again and again, until the devastation of the world. Of this there is no doubt.

My devotees serve their fathers with devotion while they are alive and after their death offer *mahāprasāda* and *caraṇāmṛta*. They feed the *brāhmaṇas* and especially the *Vaiṣṇavas*. Others however serve their fathers faithfully while alive, and after death feed everyone situated in *varṇa* and *āśrama*. Being averse to My devotional service, they engage in *śrāddha* and *tarpaṇa* rituals. Such persons are called *pitṛ-vrata*, and as a result they attain the *Pitṛloka*, or the planet where the ancestors live. And those who worship the forms of *bhūtas*, *pretas*, *piśācas*, *vināyakas*, *mātr̥s*, *dākinīs*, *śākinīs*, *yoginīs*, the protectors of the directions, *karabandhas*, *bhairavas* and the inferior *devatās* are called the worshippers of *bhūtas*. They attain the respective places of the *bhūtas*.

But My devotees who engage in My devotional service taking complete shelter of Me, after leaving their bodies, will attain My eternal abode, where I am always situated in My original form which is the ocean of bliss, like a beautiful dark rain cloud, eternal, imperishable, full of eternity, knowledge and bliss.

The purport is that I am only attainable by those devotees who are completely surrendered unto Me, not by those who have mixed their devotion by worshipping many other demigods. Therefore, My devotees, being My servitors, attain My supreme abode and continue their service unto Me. Of this there is no doubt.’

3. *Vaśiṣṭha-saṁhitā*

Another evidence forbidding worship of *pitṛs* and *devatās* is found in the *Vaśiṣṭha Saṁhitā*:

*nityam naimittikam kāmam
dānam saṅkalpam eva ca
daivam karma tathā paitram*

na kuryād vaiṣṇavo grhī

“A householder *Vaiṣṇava* should not perform any fruitive activities prescribed on a daily or periodic basis, those arising from personal desire, charities or vows, that are in connection with either the worship of the demigods or the worship of the ancestors by *śrāddha* and *tarpaṇa*. “

'*Daiva karma*' means worship of *devatās*. '*Paitra*' means worship of *pitṛs* through *śrāddha* and *tarpaṇa*. What to speak of *brahmacāris* and others, even the *grhasthas*, who are initiated by a bona fide spiritual master with *Vaiṣṇava-mantra* - being under the complete shelter of the Lord - must never do any rites apart from the worship of Lord Viṣṇu .

4. Rudra Yāmala

(Another quotation forbidding *deva* and *pitṛ* worship.)

As stated in *Rudra-Yāmala* :

*itāreṣāṁ ca devānāṁ
manasā yadi pūjanam
viṣṇu-bhaktas tu kurute
hy-aparādhāt pataty-adhaḥ*

“If a devotee of Lord Viṣṇu worships any other demigod even in his mind, he falls down because of this offence. “

The word '*itāreṣāṁ*' means other than Lord Viṣṇu, such as *Gaṇeśa*; '*manasa*' means simply by mind, without doing *āvāhana*, *visarjana* etc. and the word '*ca*' indicates also *nitya*, *naimittika*, *kāmya* actions and honouring the ancestors. What to speak of anything else, even if a devotee of Lord Viṣṇu does the activities, out of illusion, bewilderment or carelessness, he falls down because of committing *sevāparādha* and *namāparādha* (offences to the service and holy name of Lord Viṣṇu, the Personality of Godhead.) What happens? One who is bound with the ropes of such material activities, sometimes goes to the heavenly planets and sometimes goes down to the lower planets. That is his position.

5. Padma Purāṇa

(A *Purāṇic* proof forbidding *devatā* worship.)

In *Padma Purāṇa* it is stated:

*vaiṣṇavasya na saṅkalpo
no dānam na ca kāmanā
prāyaścittam ca no yāgaḥ
sad bhū-devād-pūjanam*

*śuddha-pūtaḥ sadā-kārṣṇaḥ
kuśa-dhāraṇa-varjitaḥ
kāma-saṅkalpa-raitaś -*

cāntar-bāhya harir yataḥ

*vaiṣṇavo nānya vibhudhān
arcayet tamś ca no namet
na paśyetānna gāyeca-
na nīdenna smaret tathā*

*teṣāṃ no bhakṣed ucchiṣṭāṃ
ananyo naiṣṭhiko munīḥ
na taj janānāṃ devaṛṣe
saṅgam kuryāt prayatnataḥ*

“A *Vaiṣṇava* is not supposed to do *saṅkalpa*, *dāna*, keep material desires, perform atonement or sacrifice, but must perform worship of the *Vaiṣṇavas* and holy *brāhmaṇas*.”

The servant of Kṛṣṇa is always pure, therefore he does not need to wear *kuśa* grass(rings). He has no material desire because Lord Hari is situated within and without him.

A *Vaiṣṇava* should neither worship demigods nor offer them obeisances, observe, blaspheme, remember or sing about them.

O godly sage, Nārada, one who is fully dependent on the Lord should not eat the remnants of food offered to the demigods and should try to avoid the association of those who serve the demigods.’

Because the Lord is the only worshipable object and the only shelter for a *Vaiṣṇava*, the devotee has no desire for material benefits gained by the performance of *nitya*, *naimittika*, *kāmya karmas*, demigod and *pitṛ* worship, fasting, sacrifice, vows or charity. The meanings of *saṅkalpa*, *dāna* and *yāga* (sacrifice) are already explained. Atonement (*prāyaścitta*) which is undergone for the purpose of counteracting the reactions of the four kinds of sinful activities – *mahā-pātaka*, *ati-pātaka*, *upa-pātaka*, *anu-pātaka* -- is not for the *Vaiṣṇavas*.

The word 'ca' indicates another kind of atonement for the *Vaiṣṇava*. What is that atonement? One should again accept name and *mantra* from one's own spiritual master. If the *guru* is not present (left his body), one should accept from the *guru's* wife, son or godbrother or from any other pure devotee having similar qualities. Thus becoming exceedingly pure by having accepted the *pañca-saṃskāras* again, he should offer obeisances to and worship Lord Viṣṇu, by fully engaging in hearing, chanting and remembering the name, form, qualities and pastimes of Lord Viṣṇu.

(The following section is a footnote added by Gopāla Bhaṭṭa Gosvāmī)

In *Nārada Pañcarātra*, *Bharadvāja Samhitā* 3.22.25, the process of atonement for a *Vaiṣṇava* is described:

prāyaścittāṃ tu paramaṃ

*prapattis tasya kevalam
kuryāt karmātmakam vāpi
vāsudevam anusmaram*

*viśuddhod viṣṇu-bhaktasya
dṛstyā-sparśena sevayā
smaraṇāna pānādyai
girā pāda rajo' mbubhiḥ*

*viṣṇor niveditānnādyaiṅ
tathā tat kīrtanādibhiḥ
abhāgavata dṛṣṭyādeḥ
śuddhir eṣā viśeṣataḥ*

*kṛtā yajñāḥ samstās ca
dānāni ca tapāmsi ca
prāyaścittam aśeṣeṇa
nityam arcayatā harim*

“For a *Vaiṣṇava* the highest kind of atonement is full surrender to the Lord. Otherwise one should perform activities while remembering Lord Vāsudeva.

By seeing the Lord's devotee, touching his feet, serving him, feeding him with cooked grains and water, speaking sweetly, taking the dust of his feet and drinking the water from his feet, eating *mahāprasāda* of the Lord and chanting the names of the Lord, one can purify oneself specially from the contamination of seeing and touching non-devotees.

One who constantly engages in worshipping Lord Hari is considered to have performed all activities like sacrifice, charity, penance, austerity, atonement etc”.

Again there are other statements in 2.59 and 3.73:

*vṛttir bhāgavatānām hi
sarvāḥ bhagavataḥ kriyāḥ
prāyaścittiriyam tasyāḥ
saiva yat kriyate puṇaḥ*

*pūrveṣām uttaresām ca
nyāso nāsāra pāp manām
sarveṣām āparādhānām
ayaṁ hi kṣamāpaṇam param*

“To perform activities which are related to the Supreme Lord is the occupation of the *Vaiṣṇava* and the same activities repeated again and again is called *prāyaścitta*, or atonement. Those who have fully surrendered to the lotus feet of the Absolute Personality of Godhead are freed from all kinds of sinful activities which they committed previously and may happen to commit in the future. Such

types of surrender are the atonement for all offences.”

In the *Śrīmad Bhāgavatam* 6.1.16 it is said:

*prāyaścittāni cīrṇāni
nārāyaṇa parān mukham
na niṣpunanti rājendra
surā-kumbham ivāmbhasā*

“Just as a pot of liquor cannot be purified by washing with water, similarly, those who are not surrendered to the Supreme Lord Nārāyaṇa, cannot be purified by undergoing so many atonements “

(This ends the footnote).

The phrase '*sad bhūdevādi*' refers to devotees of Kṛṣṇa (*sat*) and the *Vaiṣṇava brāhmaṇas* (*bhūdeva*), who are purified by name, *mantra* and *gāyatrī*. '*Ādi*' refers to all other living entities. Therefore atonement consists of worship of and service to the devotees of Kṛṣṇa. That service consists of bathing, feeding, offering drinks, garlands, sandalwood and cloth. Because of his complete surrender to Kṛṣṇa, the devotee is always internally and externally similar to the Lord Himself. He is therefore pure. He has no need to perform fruitive vows or wear *kuśa* grass rings for purification.

(Referring to the fourth verse quoted from the *Padma Purāṇa* :)

The devotee of Kṛṣṇa means one who has none other than Kṛṣṇa as his worshipable Deity. “*Naiṣṭhikah*” means one who is conversant with *Bhagavata-dharma* and is faithful to the Lord. “*Muni*” means a person who knows what must be done. A *Vaiṣṇava* should not worship demigods such as Gaṇeśa, neither should he offer obeisances to their deities or to pots that they have been installed in. He should not look at them, glorify them or remember them, nor should he blaspheme them. What to speak of blaspheming the demigods, it is not proper for the *Vaiṣṇavas* to criticize any moving or non-moving living entity. The servant of the Lord should not eat the remnants of demigods. ‘O Nārada, the association of those who worship any demigod should be avoided strictly. Thus a soul fixed in his actions to please the Lord becomes fully surrendered.’

6. Viṣṇu Purāṇa (more evidence forbidding worship of devatās)

In the *Bṛhad-Viṣṇu Purāṇa* it is said:

*na darbha-dhāraṇam kuryān-
na ca saṅkalpam ācaret
na kāmyaṁ sāttvato mārgam
śambhu-devādi-pūjanam*

“The followers of Lord Viṣṇu should neither wear *kuśa* grass rings, perform *saṅkalpa*, follow the path of fruitive activities, or worship demigods like Lord Śiva etc.”

'Sāttvata' means the followers of *śuddha-sāttva*, or the devotees of Lord Viṣṇu only. The words '*kāmya*' and '*ca*' refer to the worship of *devatās* and *pitṛs* which are daily or periodic. These should not be performed by the *Vaiṣṇava*.

The difficulty in performing devatā worship

Those who are entangled in *karma*, worship the *devatās* and *pitṛs* through daily and periodic rites. They must worship individually all the thirty-three million demigods such as Gaṇeśa etc. If a person performs *śrāddha* he must start with his father, mother, grandfather, great-grand father and worship all those forefathers up to those who are generated directly from Lord Brahmā, the creator of the universe. Is there a problem if one does otherwise? Four scriptural evidences are given here:

a. In the *Bṛhad-Viṣṇu Purāṇa* it is said:

*pūjyāḥ sarve tu lokānām
vibudhāḥ pitarāś ca vai
sarva karmasu rājendra
sarvaṁ cet vyartham anyathā*

“O king of kings, in every ritual, everyone must worship all the demigods and forefathers. Otherwise everything is fruitless.”

'*Lokānām*' means those materialistic persons who follow the path of the demigods, forefathers and Vedic activities, without considering their permanent and perishable results. '*Vai*' means certainly. '*Sarva karmasu*' means in all *nitya*, *naimittika* and *kāmya karmas* related to forefathers and other demigods. '*Sarve*' means the thirty-three million demigods beginning from Gaṇeśa, and all the forefathers beginning from one's own mother and father upto that person who is the ultimate founder of his dynasty, who is born from Brahmā. The word '*ca*' refers to all the relatives and lineage of one's family. ‘ O King Yudhiṣṭhira, they all should be worshipped, if someone is worshipped and another is not, then the whole performance will be useless. ‘

b. Similarly in the *Śruti*, it is said:

*om karma-phalāptaḥ karmī yajet
havya-kavya-mayāiḥ kāma vān
sarvāṁś ca devān pitṛṇ atithīṁś ca
pūrṇaṁ viphalam no yajan tad vai iti*

“The *karmīs* who desire the result of their work should worship all the demigods, forefathers and guests with appropriate paraphernalia and ingredients, so that they may attain the fruit of their actions. If this is not done

properly, then their endeavour is useless. “

'Vai' means they must do; 'kāma-vān' -- one who has lusty desires; 'karmi' -- one who is engaged in mundane activities; 'havya-kavya-mayaiḥ' -- the proper things to offer the demigods and ancestors; 'atithīn' -- those guests who never came before; 'ca' -- the family, relatives and the lineage of the family. The second 'ca' refers to guests in general and all living entities; 'karmi' -- the performer of all kinds of activities, like *nitya*, *namittika*, *kāmya*, *daiva*, *paitra*, *māṅgalya* etc.

The Sanskrit root of the verb 'yaj' has many meanings. It indicates here the worship of demigods, performance of *śrāddha* and *tarpaṇa* for the ancestors, proper respect, behaviour and service with good food and water for the guests, service to unexpected guests, family members and other relatives with proper behaviour and speech, and satisfying all living entities with food and water.

'Karma-phalāptaḥ' means if one performs the activity properly, he is sure to gain the result. Otherwise, he will lose the fruit. If some of the demigods are worshipped and some are not, some of the forefathers are given food by performing *śrāddha* and *tarpaṇa* and some are not, some guests are respected and others are not, and among the living entities - including family members and relatives - if some of them are satisfied and others are not, then whatever one has done is useless.

c. According to *Devī Purāṇa* :

*sarveṣāṃ piṭṛ-devānāṃ
māṅgalyādiṣu karmasu
tan no kṛte pratyavāyī
pūjanam karmatho naraḥ*

“One who is expert in fruitive activities should worship all the demigods and forefathers in every auspicious performances, otherwise the doer gets the opposite result.”

The word '*māṅgalyādiṣu*' refers to the activities known as *nitya*, *naimittika*, *kāmya* and *paitra*. '*karmathaḥ*' -- who is very expert in performing the fruitive activities; '*naraḥ*' -- human beings who are under one of the *varṇas*; '*pūjanam*' -- worshipping the demigods and offering *śrāddha* and *tarpaṇa* to the forefathers.

The meaning is that if the 33 million demigods like Gaṇeśa, etc. and all the forefathers beginning with one's own mother and father up to those who are the source of one's dynasty, born from Brahmā himself, are not worshipped or satisfied properly, then one gets an opposite result--as if he did no such activities at all.

d. Similarly in the *Rudra-Yāmala* it is said:

*devatāḥ pitarāḥ sarve
śive pūjyāḥ prayatnataḥ*

*nyunāḥ syur niṣphalaṁ kecit
gṛhibhir yadi karmasu*

“O Durgā, bestower of auspiciousness, householders should worship all the demigods and ancestors in all performances. If some of them are not worshipped, then all the performances become useless.”

The plural word '*karmasu*' refers again to activities like *nitya* and *naimittika*; '*gṛhibhiḥ*'-- by householders only; '*prayatnataḥ*' means carefully. All the demigods and forefathers must be worshipped. This means that among the thirty-three million demigods beginning from Gaṇeśa and all the forefathers, if some of them are not worshipped and not offered the *śrāddha* and *tarpaṇa*, then the doer does not get any result, because the performance is not complete. It is useless. More evidences are not included as this would increase the size of the book.

Thus, if those householders, who are not initiated by *harināma-mantra*, worship the thirty-three million demigods (like Gaṇeśa etc) incompletely in their actions of *nitya*, *naimittika* etc. and if they offer *śrāddha* and *tarpaṇa* incompletely to their forefathers (beginning from their mother, father up to Brahmā, the source of their dynasty) then according to the proofs of the *Purāṇas*, *Vedas*, *Upa-Purāṇas*, and *Āgamas*, all these actions are considered useless - fruitless, a cause of disappointment.

And on the other hand, if those who are initiated by a bona-fide spiritual master into the holy name of the Lord, being of any of the four *varṇas*, perform such *nitya* and *naimittika* acts for the *devatās* and *pitṛs*, then they are committing *seva* and *nāmāparādha*.

Therefore, for both the devotees of Lord Kṛṣṇa and those who born either outside the *varṇāśrama* system or within, the worshipable Deity is Lord Hari, the Supreme Personality of Godhead and no one else, because He is the controller of all. This is the principle.

(Some people think that worshipping *devatās* is the same as worshipping Viṣṇu. The following section refutes that misunderstanding.)

There are some other persons who think that since the whole universe is pervaded by the potency of Lord Śrī Viṣṇu therefore this world is also Viṣṇu . Thus by worshipping demigods, Viṣṇu is automatically worshipped. But actually that kind of worship is not recommended; it is forbidden. This is proven here by the words of Lord Kṛṣṇa Himself.

(Following are five evidences to prove that the worship of demigods is no substitute for Viṣṇu worship.)

a. *Bhagavad-Gītā* 9.23:

*ye 'py anya devatā bhaktā
yajante śraddhayānvitāḥ*

*te'pi mām eva kaunteya
yajanty avidhi-pūrvakam*

This verse may be interpreted in three ways. One meaning is this: ‘My faithful devotees (from initiation to the point of death) who occasionally worship the *devatās* disregarding the forbiddance, actually worship Me alone with great determination, not the demigods. This is indicated by the word 'eva' which means that they really worship only Me. By worshipping Me alone, realizing they are servants and I am to be served, they become free from the cycle of birth and death.

A second meaning is as follows: ‘All those who are not my devotees, filled with material desires (*śrāddhayānvita*) worship demigods with great determination to achieve material results quickly. They worship Me in this way, thinking the demigods independent and equal to Me! They are not actually worshipping Me at all!

O son of Kunti, Arjuna, the prescribed process is to hear about Me, chant My names, remember and worship Me. By this alone can one be freed from the bondage of birth and death in this material world. All other works such as worshipping demigods, sacrifice, charity etc. are prohibited, because, being temporary they are the cause of the repeated cycle of birth and death. Therefore worship of Me is the best activity. Apart from this, there is no path to deliver oneself from the bondage of the material world, even for Brahmā and Indra who have attained immortality by drinking nectar. What, then, to speak of mortals?’

The same verse may be interpreted in a third way. ‘Those worshippers of demigods, bewildered by My external potency, from their birth become *Śaiva*, *Śakta*, *Śaura*, *Gaṇapatya* etc. Later by the instructions of a bona fide spiritual master and the association of *Vaiṣṇavas* they worship Me alone with extreme faith (*śrāddhayānvita*), with no other shelter. They certainly become My devotees by the effect of My *bhakti*. But they must not worship with a material motive (*avidhi pūrvakam*). To worship Me and at the same time to worship demigods is called *avidhi*. Leaving aside such worship, a person must be dedicated to Me fully, without worshipping the *devatās* even in dreams. In that pure condition, that person becomes My devotee.’

b. Other than devotional service to the Supreme Personality of Godhead, everything is perishable or impermanent, and should therefore be abandoned. In *Śrīmad-Bhāgavatam* 6.9.22 it is said:

*avismitam taṁ paripūrṇa-kāmaṁ
svenaiva lābhena samam praśāntam
vinopasarpaty-aparam hi bālīśaḥ
śva lāngulenāti titarti sindhum*

“Free from all material conceptions of existence and never wonder struck by anything, the Lord is always jubilant and fully satisfied by His own spiritual perfection. He has no material designation, and therefore He is steady and unattached. The Supreme Personality of Godhead is the only shelter of

everyone. Anyone desiring to be protected by others is certainly a great fool who desires to cross the sea by holding the tail of a dog.”

Those who are situated in *varṇa* and *āśrama* and do not worship the Supreme Lord Govinda, but superficial demigods, are greatly foolish. What are the qualities of Govinda? He is always satisfied by the perfection of His eight kinds of opulence called *aṇimā*, *laghimā* etc. He alone awards the surrendered souls their desired goal. Therefore, other than Him, no one else is fully satisfied.

Lord Govinda is '*avismita*,' because being eternal, there is no question of wonder in Him. He is '*praśānta*,' because He has a form desired by His devotees. Bewildered by the external potency of the Lord, a person leaves the devotional service of the Supreme Lord and worships demigods. He is foolish; he is described as a foolish man trying to cross the ocean by holding the tail of a dog. Thus, one who has turned his face from the Lord to serve demigods to fulfill his insignificant desires gets no result, as everything is dependent on the Supreme Lord. He has no way to escape from the bondage of repeated birth and death.

c. In *Padma Purāṇa* it is said:

*yathā dhṛtvā śunaḥ puccham
tartum icchet saritpatim
tathā tyaktvā harim sevyam
anyopāsanayā bhavam*

“As a person desires to cross the ocean by holding a tail of a dog, similarly an unintelligent man desires to deliver himself from the material bondage by worshipping others, giving up Lord Hari.”

Here the word '*anyopāsanayā*' means serving or worshipping the external and marginal energies of the Lord, such as demigods and other living entities. Therefore, other than Lord Hari, there is no one else who is worshipable in this material world.

d. As Lord Śiva has mentioned to Nārada:

*bhuvane sarva-lokānām
nāradhyo vai harim vīnā
bhavārṇavacchinna ko 'pi
sarva kāmada kāmadaḥ*

“ O Nārada, in this world no one else but Lord Hari is to be worshipped by all. Apart from Him, no one else can deliver the souls from the ocean of birth and death and no one can fulfil the desires of the materialists.”

'*Bhuvane*' means not only on this middle planet but on all the fourteen planets, the Supreme Lord Hari is to be worshipped by all, even Lord Brahmā. It is concluded that other than Him no one in existence is to be worshipped. But even

if one worships the Lord's external and marginal potencies to fulfill all his desires according to prescription of the *Vedas*, *Purānas*, *Smṛtis*, and *Āgamas*, the bestower of fulfillment to the demigods is Lord Śrī Hari. Therefore, being among the external and marginal potencies, the demigods have no power to cut off the bondage of the ocean of birth and death. Except for the Supreme Personality of Godhead, no one can mitigate the great fear of the dangerous circuit of mundane existence.

e. In *Śrīmad Bhāgavatam* 11.19.9 Uddhava says to the Lord:

*tāpa-trayēṅāpi hatasya ghore
santapya mānasya bhavādhvaniśa
paśyāmi nānyac-caraṇam tavāṅghri
dvandvā tapatrādamṛtābhivarṣād*

“My dear Lord, for one tormented on the terrible path of birth and death and constantly overwhelmed by the threefold miseries, I do not see any possible shelter other than Your two lotus feet, which are just like a refreshing umbrella that pours down showers of delicious nectar.”

‘O Lord, on this terrible path of birth and death, the souls who are suffering by the miseries, such as *ādhidaivika*, *ādhibhautika* and *ādhyātmika*, and entering repeatedly the womb have no shelter. Except for the umbrella of Your lotus feet, I don't see any other shelter. As a person protects himself from the fierce sunshine and rain by holding an umbrella, so the souls who are bound by the ropes of birth and death escape that bondage by going under the umbrella of Your lotus feet.

'*amṛtam*' means the four kinds of salvations such as attaining the same abode as the Lord and serving His lotus feet and thereby attaining liberation from the transmigration of the body. The Lord's feet produce showers of bliss in the form of different types of liberation, like the unlimited drops of water in a shower of rain. For that reason, there is no other way to get out from the existence of the mundane world, except these two lotus feet of Yours, O Absolute Truth, Personality of Godhead! In this world You are the only shelter of the demigods, demons and human beings. One who does not worship Your lotus feet never achieves liberation. And the one who serves Your lotus feet becomes free from the bondage of the material world and remains in happiness always –in this life and the next.'

The consciousness of full surrender

It has been shown that human beings should avoid the adoration of the demigods, and take complete shelter of the Lord. As stated in *Sanat-Kumāra Saṁhitā*:

*ananya-śaraṇo nityam
tathāivānanya sādhanah
ananya sādhanārthaś ca
syād ananya prayojanaḥ*

*nānyam ca pūjayed devam
na nameta smaren na ca
na paśyen na ca gāyec ca
na ca nindet kadācana*

*nānyocchiṣṭam ca bhuñjīta
nānya śeṣam ca dhārayet
avaiṣṇavānām sambhāṣa
vandanādi vivarjayet*

“One should always be in a state of full shelter, have no other practice or goal and have no other need. One should not worship, pay obeisances, remember, see, praise, and should never criticize the demigods. One should not eat the remnants (*ucchiṣṭa*) of others, should not accept the left overs (*śeṣa*) of others. And one should avoid talking with and praising nondevotees.”

FOOTNOTE: After serving out a meal, the left-over unserved portion is called ‘*śeṣa*’.

Anyone who is initiated with name and *mantra* of the Lord by a bona-fide spiritual master should take full shelter (of the Lord). The word '*ananya-śaraṇa*' means having no other shelter or object of service except Lord Govinda within and without the material world. The word '*syāt*' is used for certainty. Similarly one should be '*ananya-sādhana*', which means one who avoids the process of material activities such as *nitya* and *namittika* and who is undeviated in the devotional service of Lord Govinda, following the ninefold process of hearing, chanting, remembering etc.

'*Ananya sādhanārtha*' means one who uses his wealth only for the service of great pure devotees in an authorised line. (Not for those who pretend to be devotees without having initiation from a bona-fide spiritual master). That means one has to serve those who have taken complete shelter of the Lord. He should not serve others who are servants of external demigods i.e. *Śaivas*, *Śaktas*, *Śauras* and *Gaṇapatyas* who are averse to the Supreme Lord Govinda. They can be provided food and water as guests according to one's ability, but not in the mood of servant and the served, because then there will be a possibility of committing offence to the holy name of the Lord.

'*Ananya-prayojana*' means thinking oneself a servant of Lord Hari. One should not have any other goal to achieve except the lotus feet of the Supreme Personality of Godhead. Such a devotee of Kṛṣṇa, being '*ananya-śaraṇa*', should not worship other demigods and should not perform any *nitya*, *naimittika*, *kāmya* rites or *śrāddha* and *tarpaṇa* for the ancestors.

'*Kadācana*' means never. One should not offer obeisances to the demigods, should not remember them by chanting their names, should not circumbulate them, should not see their idols or deities, should not touch their bodies, should not criticize or glorify them, should not eat their remnants and should not accept their *nirmalya* (flower, garlands, cloth, or *candana*). One should not accept

anything such as water, *prasāda*, flowers, garlands, *candana* given by a *Śaiva*, *Śakta*, *Śaura*, or *Gaṇapatya* who have turned their faces away from the Lord, although situated in *varṇāśrama* . But one can accept those things if they are given by the devotees of Kṛṣṇa.

One who has accumulated enough wealth out of his business in his previous situation as a *Śaiva*, *Śakta*, *Śaura*, or *Gaṇapatya* under the Lord's external energy, and then later accepts the name of Govinda from a bona fide spiritual master and becomes purified by rebirth with *pañca saṁskāra*, should use his wealth only for the service of Kṛṣṇa and His devotees. One should diligently try to avoid talking with nondevotees who have forgotten the Lord; one should avoid meeting them, offering homage, praising, touching them, sitting with them and eating food with them.

(The next section shows that not only *Vaiṣṇavas*, but all people should avoid worship of *devatās* and *pitṛs*.)

It has been shown that the surrendered devotees of Lord Viṣṇu or Kṛṣṇa should not worship the *devatās*. But the same rule applies to even those *brāhmaṇas* who are not initiated into the *viṣṇu -mantra*.

In *Nāradiya Purāṇa* it is said:

brāhmano' pi munir jñānī
devam anyam na pūjayet
mohena kurute yas tu
sadyaś cāṇḍālatām vrajet

sadānya devatā-bhaktir
brāhmaṇānām garīyasī
vidūrayati vipratvaṁ
cāṇḍālatvaṁ prayacchati

“Even a learned and thoughtful *brāhmaṇa* should not worship demigods. If one worships demigods because of illusion, one falls down immediately to the stage of a *cāṇḍāla* or dog eater.

By worship of the demigods, a *brāhmaṇa* falls from the *brāhmaṇical* status to that of a *cāṇḍāla*.”

'*brāhmāṇa*' means one who knows the *Brahmā-Gāyatrī*, which is instructed by the saintly Nārada. The greatly fortunate *brāhmaṇa* understands that Viṣṇu is supreme. Therefore it is said that in Kali yuga, the *brāhmaṇa* who knows Viṣṇu is equal to Viṣṇu . The *brāhmaṇa* is the original *Vaiṣṇava*; there is no distinction between the Supreme Lord and the *Vaiṣṇava*. The word '*muni*' means a thoughtful sage or one who knows truth and falsity. '*Jñānī*' means one who has the knowledge of reality, instead of false knowledge of eating, sleeping, mating and defending. Such a *brāhmaṇa* should not worship the demigods. If he does so, having lost his knowledge by the influence of material desire, he falls down to the level of a

cāṇḍāla. This means that even in this life he becomes like a dog-eater, what to speak of his next life. Although it may seem praiseworthy, it actually destroys his good qualities and places him on the stage of a dog eater. Therefore, except for serving *Gāyatrī* (in order to worship the Lord) who is a personified great devotee of the Lord, one should not worship any of the *devas*.

Though a case of a *brāhmaṇa* was cited above, the same rule applies to all situated in *varṇa* and *āśrama*. It is a great fault for anyone to worship demigods instead of Lord Viṣṇu, the Personality of Godhead. Thus in *Skaṇḍa Purāṇa* it is mentioned in the discussion of *Brahmā* and *Nārada*:

*vāsudevam paritjaya
yo 'nya-devam upāsate
tyaktvā mṛtaṁ sa mūdhātmā
bhunkte hālāhalaṁ viṣam*

“Whoever worships other demigods giving up Vāsudeva is a fool and eats the deadly poison called *hālāhala*, rejecting nectar.”

Any person in *varṇāśrama* who rejects the worship of Vāsudeva, residing in His Supreme abode, and worships demigods, is considered to have abandoned nectar and swallowed poison. He is a fool, completely ignorant, with unsteady mind. A foolish person who has forgotten Lord Vāsudeva leaves the nectar of devotional service to the Lord which is liberation itself, the destroyer of the fetters of material life, and accepts the bondage of mundane life. He has to suffer good and bad activities and traverse the cycle of birth and death through 8,400,000 species of life which certainly destroys his original identity. He suffers greatly; therefore it is compared to poison.

This is supported by the following scriptural text: *avaśyam eva bhoktavyaṁ kṛtaṁ karma śubhāśubham* - “A person must always enjoy or suffer according to the good or bad activities he has performed in this life.”

Similarly in *Mahābhārata* and *Harivaṁsa* it is stated:

*yas tu viṣṇum parityajya
mohād anyam upāsate
sa hema-rāśim utsṛjya
pāṁsu-rāśim jighṛkṣati*

“One who worships anyone other than Kṛṣṇa, being under illusion, is considered as having accepted a heap of ashes, while rejecting a pile of gold.”

Being bewildered by the Lord's external potency (*mohāt*) any human being who rejects the all-pervading Supreme Master of the world, Viṣṇu, who is served by following in the footsteps of those who are in His full shelter, and instead serves demigods and demigodesses as the worshipping bestowers of his desires, accepts a heap of dust instead of a quantity of gold.

In contrast to this, one who has obtained the human form of life as a result of service to Lord Govinda in many previous lives, and has accepted name and *mantra* from a bona-fide spiritual master, avoids the adoration of the demigods by the body, speech and mind, and serves Lord Viṣṇu in devotion as his only master. He rejects completely the process of material bondage of birth and death in various species of life as a heap of sand and accepts service to Lord Govinda like a treasure of gold. The word '*jighṛkṣati*' means to accept. Therefore the unalloyed devotees of Lord Govinda, in all activities accept what is real or '*sat*' and reject what is false, considering the principles of *bhagavata-dharma*.

Meaning of “sat”

In this regard Lord Kṛṣṇa explains to Arjuna in *Bhagavad-Gītā* 17.26,27:

*sad-bhāve sādhu bhāve ca
sad ityetat prayujyate
praśaste karmaṇi tathā
sac chabdaḥ pārtha yujyate*

“The Absolute Truth is the objective of devotional sacrifice, and it is indicated by the word *sat*. The performer of such a sacrifice is also called *sat*.”

'*Sadbhāva*' means those who have taken birth in the mode of goodness, such as the devotees of Lord Govinda, the demigods, and the *brāhmaṇas* who are purified by the chanting of *Gāyatrī mantra*. It also means a pure appearance (*sat āvirbhāva*), referring to the appearance of the Lord's forms in this world, like Virāṭ and Nārāyaṇa. '*Sat bhāva*' also refers to the person who exists in the eternal place (*sat*) called Vaikuṅṭha-Dhāma, the Supreme abode. That person is Nārāyaṇa or Vāsudeva.

'*Sat bhāva*' also means He who appears with His own pure energy. Kṛṣṇa appears according to His own sweet will with His name, quality, activity and pastimes, and so many opulences and perfections like *aṇimā* etc. in His abode, Śrī Vṛndāvana.

'*Sat bhāva*' also refers to the appearance of great devotees (*satam*), who are born through the *guru* who gives instructions and initiation, not by a birth from parents under the influence of pious activities accumulated in a previous life.

'*Sādhu bhāve*' means the excellent nature of saintly persons, or the pure nature of their minds, which is produced by hearing the quality, activity, pastimes and the names of the Lord; by studying the scriptures which describe devotional service, such as *Śruti*, *Smṛti*, *Vedas*, *Purāṇas*, secondary *Purāṇas*, *Āgama*, philosophy and *Pañcarātra* etc. and by the association of devotees and other devotional processes.

The word '*sad*' is thus used to indicate those demigods and *brāhmaṇas* who are completely surrendered to the Lord, and things which are beyond the modes of passion and ignorance, which are eternal and situated in pure goodness.

Similarly, '*praśaste karmaṇi*' means the activities in pure goodness performed by a Kṛṣṇa conscious person--all activities in the service of one's spiritual master, the *Vaiṣṇavas*, *brāhmaṇas* and the devotees of Lord Kṛṣṇa, such as taking the Deity of Lord Govinda on procession, *nāma-kīrtana* and *saṅkīrtana*. 'O Arjuna, son of Pṛtha, the word '*sat*' is used in all these and other activities which belong to Kṛṣṇa and His devotee.' In the next verse, 17.27 He says:

yajñe tapasi dāne ca
sthitiḥ sad iti cocyate
karma caiva tad arthīyaṁ
sad ity evābhidhīyate

“All works of sacrifice, penance and charity which are true to the Absolute nature, and are performed to please the Supreme Person, O son of Pṛtha, are called *sat*.”

'*Yajña*' refers to Śrī Viṣṇu -*yajña* or all the devotional activities like *śravaṇam*, *kīrtanam* from early morning--to the last offering of flowers when the Lord is put to rest at night . '*Tapa*' means having given up fruitive daily and periodic rituals and performing only actions devoted to the Lord. '*Dāna*' means serving the great devotees of Lord Kṛṣṇa by the body, mind and speech, with devotion and faith, and, as indicated by the word '*ca*', service to satisfy *brāhmaṇas* and all living entities by feeding them.

'*Yajña*' can also mean Viṣṇu and service to Him according to the scriptures. These things must be done, and nothing else. The word '*sat*' is used always for these sacrifices and such situations, but other kinds of *yajña* and activities are described here as '*asat*', or illicit. Therefore, the word '*sat*' cannot be used there.

'*Tad arthīyaṁ*' means bodily sufferings accepted to execute activities such as sacrifice, charity and penance; collecting donations of money from businessmen; making flower gardens, sitting or resting places; and planting many kinds of plants for the Lord and His devotees. Learned scholars categorize these kinds of activities as '*sat*'.

Therefore, the householder devotees of Kṛṣṇa, being born in '*sadbhāva*' or in pure goodness, through instructions on the name and *mantra* of the Lord, should worship only the Lord in all performances, not demigods and forefathers. Simply by worshipping Lord Kṛṣṇa, Govinda, all the demigods and forefathers are worshipped.

Worship of Govinda is worship of all

It is said in *Skānda Purāṇa* :

arcite deva-deveśa
abja-saṅkha-gadādhare
arcitāḥ pitaro devā
yataḥ sarvamayo hariḥ

“Upon worshipping Lord Hari the God of Gods who is holding a lotus, conchshell and club in His hands, all the forefathers and demigods are worshipped because Lord Hari includes everything.”

Indra, the king of heaven, is the controller of all the thirty-three million demigods, and Brahmā, the creator of the universe, is to be praised even by Indra. But Lord Śrī Hari is the master of Brahmā and all the ancestors. Therefore when Vāsudeva, who holds a lotus, conchshell, disc and club, is worshipped, all those demigods and forefathers who are supposed to be worshipped in all the activities of *nitya*, *naimittika* etc. to remove obstacles, are automatically worshipped; as He is the cause of all the demigods and ancestors, and is the controller and master of all. Because the Lord removes the three kinds of miseries of His devotees, who are engaged in His service constantly, He is called Hari.

In the age of Kali, those who are situated in *varṇa* and *āśrama* and are always engaged in worship of Lord Śrī Hari and in the chanting of His names, are considered to have already performed all *nitya* and *naimittika* actions. As is mentioned in *Bṛhan-Nāradiya Purāṇa* :

hari-nāma-parā ye ca
hari-kīrtana tat parāḥ
hari-pūjā-parā ye ca
te kṛtārthāḥ kalau-yuge

“Those who engage in chanting the holy name of Lord Hari (*japa*), are addicted to congregational chanting (*kīrtana*) and engage in the worship of Lord Hari, have accomplished their desires in the age of Kali.”

Those who have accepted the name of the Lord from a bona fide spiritual master and by the association and teachings of *Bhagavata-dharma* have purified their hearts by the chanting of *Harināma*, and with their body, mind and speech are addicted to the Lord and His holy name, are thus freed from the activities which are the cause of material bondage and false doership. They follow activities such as remembering, pleasing, meditating, attending *saṅkīrtana* festivals and hearing and discussing the scriptures like *Śrīmad-Bhāgavatam*, *Bhagavad-Gītā*, *Kṛṣṇopaniṣad*, *Nārāyaṇopaniṣad* and other scriptures like *Vedas*, *Purāṇas*, *Upa-Purāṇas*, *Āgamas*, *Smṛtis*, *Mahābhārata* and other *Vaiṣṇava śāstras*.

'*Hari-pūjā-parā*' means those who engage only in devotional service to the Lord, avoiding the worship of demigods, forefathers and other fruitive activities. By doing this they satisfy all living entities.

In the previous ages of Satya, Tretā and Dvāpara, people attained their goals after a long time by the processes of austerity, sacrifice, charity and worship; but in Kali Yuga, whatever is performed everyday in the service of Lord Govinda is blissful and that bliss is unattainable even by Brahmā. Devotees perform service to Govinda such as sacrifice, penance, charity, digging wells or lakes, making flower garlands, resting places, bridges, construction of the best temples, whole year

travelling festivals, offering juicy fruits, cakes, rice prepared with milk, many kinds of ornaments, fragrant flowers, *candana* from Malaya, fragrant *aguru*, camphor, betelnut, incense, lamps, blowing a conchshell, ringing a bell and chanting congregationally before the Lord every morning and evening.

Those who are fixed in such devotional service, being surrendered to the Lord, accomplish their desires simply by worshipping and chanting the names of the Lord. In other words, they fulfill their ultimate desire by constantly remembering and worshipping Lord Hari with discrimination, without committing any *nāma* or *sevāparādhas*. They will certainly be freed from the fetters of worldly existence.

In *Padma Purāṇa* , Lord Śiva says to Durgā:

*ghore kali-yuga prāpte
sarva-dharma-vivarjitāḥ
vāsudeva parā martyās
te kṛtārthā na śaṁsayah*

“In the dangerous age of Kali only those who have abandoned all kinds of religious activities and engage in the service of Lord Vāsudeva, are really successful (*kṛtārtha*). Of this there is no doubt.”

The word '*ghore*' means very dangerous, subject to the unavoidable network of dangers which bind one in worldly existence. Such a Kali-Yuga arrives after the age of Dvāpara, and has a duration of 432,000 years. '*Sarva-dharma-vivarjita*' means those who have avoided all kinds of religious activities of *varṇa* and *āśrama*, and only engage in the service of Lord Vāsudeva, not even worshipping demigods and forefathers to achieve fruitive result. They are doubtlessly successful in their purpose. It has already been explained that both service to Vāsudeva and the fulfillment of one's desire is achieved by chanting the name of Lord Hari and other devotional activities.

As well it is stated in *Skaṇḍa Purāṇa* :

*sa kartā sarva-dharmāṇām
bhakto yas tava keśava
sa kartā sarva-pāpāṇām
yo na bhaktas tavācyuta*

“O Keśava, one who is Your devotee has performed all auspicious activities, while one who is not Your devotee is the committer of all sinful activities.”

Lord Brahmā himself says, “Simply because he is Your devotee, O Keśava, whoever adores only You, is the performer of all religious activities. That means the pure and steady-minded devotee has certainly already performed all fruitive activities (which he is supposed to perform in his so-called religion according to *varṇa* and *āśrama*, such as worshipping demigods and honouring forefathers)

because he worships You, the infallible Godhead. But, O Acyuta, one who is not Your devotee or one who has not accepted Your holy name from a bona fide *guru* and has neglected to follow the regulative principles, being under the control of the external energy of the Lord, desiring to get material results, he is certainly a committer of all sinful activities.”

How is this possible? Having avoided dedication to devotional service and rejecting the worship of the Lord who is always in pure goodness, one who acts like a prostitute by following activities prescribed in *Śruti*, *Smṛti*, and *Purāṇic* texts (that are in the modes of passion and ignorance) performs many kinds of *yoga*, sacrifice, oblations, charity, penance and worship of demigods. According to the statement, '*svakarma-phala-bhuk pumām*', one has to enjoy or suffer according to all of his deeds. One has to revolve in the cycle of birth and death through 8,400,000 species of life, as an enjoyer of his own deeds after leaving his body. After wandering through all these species, when one finally gets a human life, that person again acts sinfully by the influence of his previous activities -- because of not having lived according to the principles of devotional life.

Again, in the same scripture it is stated:

*pāpaṁ bhavati dharmo' pi
tava bhaktaiḥ kṛtaṁ hare
niḥ śeṣa-karma kartā vā-
'py abhakto narake patet*

“O Lord Hari, even the sinful actions committed by Your devotees are considered a religious action, but a nondevotee who performs all kinds of religious activities, is still thrown into hell.”

The meaning of '*bhakta*' and '*abhakta*' have been explained already. “O Lord, the apparent sin of not performing demigod and ancestor worship by Your devotees is certainly considered correct according to the principles of *Bhagavata-dharma*, because they have undeviated devotion to the Lord. On the other hand, a nondevotee may perform all kinds of religious actions, but as a result he has to fall down to hell. This refers to all the actions mentioned in the *Vedas* and *Purāṇas* which are in the modes of passion and ignorance, such as *Soma-Yaga*, *Vājapeya-Yaga*, *Ṣaḍ-Aṅga-Yaga*, atonement, *Pañcāgni Sādhana* (the process in which one has to sit down lighting five fires around himself), *Vāyu-Bhojana* (or eating only air), *Aśvamedha Yajña*, penance and sacrifice which involves killing animals, and worshipping demigods. After quitting his body such a person sometimes goes to the heavenly planets and enjoys the results of his actions; sometimes he stays on this planet; and sometimes falls down to hell. I, Lord Brahmā, servant of Your servants, being afraid of Kali, pray to You, O Lord Hari, by the two vocative words “he hare!”

(This section proves that in any *varṇa*, the *Vaiṣṇava*, exclusively worshipping Viṣṇu, is the best, and amongst all the *Vaiṣṇavas*- the *brāhmaṇa-sannyāsī* is the best.)

In the same text it is mentioned:

*brāhmaṇaḥ kṣatriyo vaiśyaḥ
śūdro vā yadi vetaraḥ
viṣṇu-bhakti-samāyukto
jñeyaḥ sarvottamottamaḥ*

“A *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra* or whoever one may be, if he is dedicated to Viṣṇu, he is considered the best of people.”

It was mentioned earlier that a person who has taken up the devotional service of Lord Viṣṇu is superior to all others inside or outside the *varṇāśrama* system. He has completely rejected fruitive activities like worship of demigods and forefathers, and *nitya*, *naimittika* and *kāmya* rites mentioned in the *Vedas* and *Purānas* which are in the modes of passion and ignorance. 'Vā' means applicable to any of the *varṇas* and 'yadi' means if. Even those born in low families, if they give up all kinds of activities causing further entanglement in material existence and take up serving the devotees, they are considered the best. The *śūdra* who is servant of a devotee is superior to the *śūdra* serving a *brāhmaṇa*, *kṣatriya* or *vaiśya*. There are eleven kinds of *śūdras* according to *Harīta Saṁhitā*:

*palagaṇḍas tantravāyo
mālākāraś ca tailikaḥ
karmakāras tāmbuliko
modako thālika naraḥ
tāmbūlikṛt tathā śūdrāḥ
sat śūdrau gopa-nāpitau*

palagaṇḍa - a stone worker or claypot maker

tantravāya - a weaver

mālākāra - a gardener

tailika - an oilman

karmakāra- a blacksmith

tāmbuliko - seller of betel nuts

modaka - a confectioner

thālika - plate maker

tāmbūlikṛt - preparer of betel leaves

gopa - a milker of cows (distinct from the *vaiśya*, who owns the cows)

nāpita - a barber

All are counted in the *śūdra* category, but the *gopas* and *nāpitās* are the true *śūdras*.

The *vaiśya*, performing duties such as farming, commerce, and cow protection, and avoiding such fruitive actions which cause one to enjoy or suffer in heaven or hell, and serving only the *brāhmanas* and *kṣatriyas*, is superior to a *śūdra* serving the higher classes.

Superior to such a *vaiśya* is a *kṣatriya*, who in his occupation serves the *brāhmaṇas* of great devotion and faith, and with determination protects all living

entities by his heroic qualities. Superior to such a *kṣatriya* is a *brāhmaṇa* who has destroyed the *karma* causing material bondage and suffering in hellish conditions, who has the eight or twelve qualities as described in *Śrīmad Bhāgavatam*, and who chants only the *Brahmā-Gāyatrī* and avoids all rituals aiming at material enjoyment. The twelve qualities are stated in *Mahābhārata* by Sanat Sujata:

*dharmas ca satyam ca damas tapas ca
hy amatsaryam hrīs titikṣānasūya
yajñas ca dānam ca dhṛtiḥ śrutam ca
vratāṇi vai dvādaśa brāhmaṇasya*

“Religiosity, truthfulness, sense-control, austerity, nonenvy, modesty, tolerance, freedom from fault-finding, sacrifice, charity, steadiness and knowledge are the twelve qualities of a *brāhmaṇa*.”

'*Vai*' means certainly. These are the twelve qualities of *brāhmaṇas* who are purified by chanting *Gāyatrī mantra*. '*Dharma*' means to be steady in proper behaviour, avoiding nonreligious action. '*Satyam*' means always being truthful, even till the end of life. '*Dama*' means sense control. '*Tapa*' means to be steady in daily austerity, not giving trouble to the body for fruitive results. '*Hrī*' means always being modest because of great civility, out of fear of social dishonour and falling to a low position. '*Amatsarya*' means free from jealousy, free from showing one's household opulence to put down others. A person should be enthusiastic to see other's advancement. '*Titikṣa*' means to be tolerant of abusive speech, insult, defeat, disregard, disrespect and other bodily troubles. '*Anasūyā*' means not finding any fault in others. '*Yajña*' means non-fruitive sacrifices, but the *yajña* of chanting *Gāyatrī mantra* hundreds and thousands of times. '*Dānam*' refers to those charitable activities like distributing water, food, clothes to all whether invited or uninvited guests, relatives and others who are within or outside of the *varṇāśrama* system, with devotion and according to ones ability. There is no *saṅkalpa* (vow) or desire to enjoy the fruit of such distribution. '*Dhṛti*' means firmness and satisfaction of mind without disturbance from the turbulence of the material world. '*Śruta*' means having natural attraction for studying, teaching and hearing the *Vedas* in the mode of goodness.

The qualities of *brāhmaṇas* are also described in *Śrīmad-Bhāgavatam* 5.5.28, 7.7.9, and 7.11.21. In *Nārada Pañcarātra* 1.2.42 it says that the *svadharmā* of the *brāhmaṇas* is to serve Kṛṣṇa and to eat His *naivedya* (an offering of bhoga to the Deity) and to drink His *pādaka* water daily.

Superior to such a *brāhmaṇa* is a *brahmacāri* who practises all the *brāhminical* qualities faithfully throughout his life, and practises all the rules of *brahmacārya* or penance as mentioned in the *Śruti*, *Smṛti*, and *Purāṇas*. Superior to such a *brahmacāri* is a *gṛhastha*, a householder who has the same *brāhminical* qualities and offers service to guests, who come by their own will without any invitation, with food and water, and satisfies them according to his ability. The *vanaprastha*, who has renounced his *gṛhastha-āśrama* and stays in the forest with his wife, following strictly all rules of *brāhminical* qualities, is superior to such a householder. And the *sannyāsī* or an ascetic who practices all the rules and

regulations as prescribed in the *Vedas*, *Purāṇas*, *Upa-Purāṇas*, and *Mahābhārata* is superior to such a *vanaprastha*.

(This last section shows that the *sannyāsī*, the topmost person in the *varṇāśrama* system, gives up all fruitive actions -worship of *devatās* and *pitṛs* completely. He is a model for all others to follow.)

In *Bhagavad-Gītā* 18.2, Lord Kṛṣṇa speaks about *sannyāsa* to Arjuna:

*kāmyānām karmaṇām nyāsam
sannyāsam kavayo viduḥ
sarva-karma-phala-tyāgam
prāhus tyāgam vicakṣaṇāḥ*

“Giving up of activities that are based on material desire is what great learned men call the renounced order of life (*sannyāsa*). And giving up the result of all activities is what the wise call renunciation (*tyāga*).”

Giving up of *kāmya karmas* is known by the learned men as *sannyāsa*, and giving up the result of activity is called *tyāga* or renunciation by the wise men. There is a deep import in the words of the Lord. One may ask whether one may perform all the *nitya* and *naimittika* activities if only *kāmya karmas* are rejected. If that were so, then what is the question of *sannyāsa*? The *Śruti* says “*om tad vān vai karmakṛt, sannyāso naigamaṁ karma ca, anyāsāt karmī, (nyāsāt) sannyāsaḥ he hīti.*” One who does not give up Vedic performance is a *karmī*, and one who gives it up is a *sannyāsī*. The word 'hi' means certainly, 'naigama' means activities prescribed in the *Vedas*. In this world the performer of such activities is certainly called a *karmī*. Being talented in all such activities he is called *karmaṭha* or active. Therefore not performing such activities gives rise to *sannyāsa*, and one who performs the duty of *sannyāsa* is called *sannyāsī*.

The meaning of *sannyāsa* is mentioned in *Uttara Gitā*:

*nityam naimittikam kāmyam
karma trividham ucyate
sannyāsaḥ karmaṇām nyāso
nyāsī tad dharmam ācaran*

“There are three kinds of activities, namely *nitya*, *naimittika* and *kāmya*. Giving up all such activities is called *nyāsa*, renunciation, and one who practices renunciation is called as *sannyāsī*.”

Experts in *karma* understand there are three kinds of activities. Not to perform them is *sannyāsa* and one who does so is called *sannyāsī*. What then is the difference from 'tyāga', giving up the results of all such activities?

One should understand that simply by performing the *nitya-karma* even without desire to get the result, one certainly gets a result. According to the statement of *Śruti*, '*athāharaḥ sandhyām upāsīta*', one should perform *sandhyā* rites

everyday. That activity is done with the aim to remove accidental sins. Though one may not desire those results, the result will still come.

As stated in *Hārīta-saṁhitā*:

*pratyaṁ yas tri-kāla-jñāḥ
sandhyopāsana-kṛd dvijaḥ
brahma-lokam avāpnoti
gāyatrī-japa-tat-paraḥ*

“The twice born (*dvija*) who engages in *japa* or chanting the *gāyatrī mantra* daily at the three *sandhyās* attains the planet of *Brahmā*.”

'*Dvija*' means *brāhmaṇa*, *kṣatriya*, and *vaiśya*. '*Tri-kāla-jñā*' means the knower of the three junctures of the day -- morning, noon and evening. '*Gāyatrī-japa-tatparaḥ*' means he is seriously engaged in *gāyatrī japa*, at the time of *sandhyā*. He naturally attains *Brahmaloka* after he quits his body, even though he has no desire to enjoy the result of his work.

Also in the *naimittika-karmas* (such as offering *piṇḍas* to the ancestors) one gets the result of his work even without having any desire for the results . As stated in *Skānda Purāṇa*:

*gayāyām viraje caiva
māhendre jānavītaṭe
atra piṇḍa-prado yāti
brahma-lokam ānamayam*

“One who offers *piṇḍa*, or food, to his forefathers in *Gayā*, in the region of *Virajā*, on the hill called *Mahendra* on the bank of *Jāhnavī* (*Gaṅgā*), attains the planet of *Brahmā* which is free from diseases.”

'*Gayā*' refers to the lotus feet of Lord *Viṣṇu* and for an area of two miles (*kośa*) around or according to the *Purāṇas*, four, eight and sixteen miles around. '*Ca*' means *Kurukṣetra*, *Badrīnāth*, *Kedaranath*, *Veṅkaṭācala*, *Śrī Raṅganath kṣetra*, *Śrī Puruṣottama kṣetra* and other pilgrimage places. In the same way, the word '*Jāhnavī-taṭe*' refers to any place within a distance of two miles from the *Ganges*. In these places, one who offers *piṇḍa*, performing *śrāddha* to his forefathers, certainly accomplishes his desires and attains *Brahmaloka*. Similarly, his sons and grandsons who offer *piṇḍas* also attain *anāmaya*, or the place which is free from all kinds of disturbances—the three kinds of miseries, disease and lamentation, for half the lifetime of Lord *Brahmā* (*dviparādha*).

Kāmya karmas are specifically performed to fulfill some desire, but result is there even if one performs them without any desire. As stated in *Bṛhad Viṣṇu Purāṇa*:

*yaḥ kaścīd puruṣo' pīha
kṛtvā cāndrāyaṇam vratam*

*mucyate sarva-pāpēbhyas
tathā dvādaśa vārṣikam*

“Any one in this world can be free from all kinds of sinful reactions by performing atonement and the twelve year penance.”

In this world, any person even outside the *varṇāśrama* system, who performs *cāndrāyaṇa* or atonement and twelve years austerity according to his wealth, without desiring the result, becomes free from all kinds of sinful reactions, namely *pātaka*, *mahā pātaka*, *atipātaka*, and *anupātaka*. One becomes freed not only from suffering in the hellish planets as a result of sinful reactions, but becomes freed of material bondage.

Therefore it is said that *sannyāsa* is to give up completely *nitya*, *naimittika*, and *kāmya* activities, whereas 'tyāga' is to perform all those activities but giving up the fruits. There should be no confusion about this.

Maṅgalācaraṇa

At the beginning of the *vivāha* (wedding) ceremony (or any other *samskāra*) one should perform *maṅgalācaraṇa*. First one should make a platform (*vedi*) which should be four hands long (6ft) on both sides and four fists high (1ft) with a canopy over it. As stated in *Kapila Pañcarātra* :

“One should build an auspicious platform on the best purified ground. It should be four hands square and four fists high, and should be made with pure mud and smeared with cow-dung mixed with pure water without any husk, bones, hairs, coal, or burned clay in it etc. The *maṅḍapa* should be covered with a *torāṇa* (canopy) or a rope that is decorated with many kinds of leaves like mango, *bakula*, *jambu*, etc. Then eight auspicious pots should be installed in the eight directions and many kinds of flags should be placed on top of them starting from the East. The pots should be decorated with five colors. Then the platform should be decorated with a *candrātapa* (sign of a half moon) and garlands. Ladies should decorate the platform and doors with five kinds of colors. The auspicious *maṅgalācaraṇa* should be recited in that place accompanied by the beating of drums, blowing of conchshells, ringing of bells etc. and *mukhya vādya* (uluing) of the women.”

Then one should recite the following *maṅgalācaraṇa* prayers to remove all obstacles and invoke auspiciousness:

*yaṁ brahma vedānta-vido vadanti
pare pradhānaṁ puruṣaṁ tathānye
viśvad gateḥ kāraṇam-īśvaraṁ vā
tasmai namo vighna-vināśanāya*

“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.” (*Bṛhad Viṣṇu Purāṇa*)

*om tad viṣṇoḥ paramam padam
sadā paśyanti sūrayaḥ
divīva cakṣur ātatam*

“Just as those with ordinary vision see the sun’s rays in the sky, so the wise and learned devotees always see the supreme abode of Lord Viṣṇu. Because those highly praiseworthy and spiritually awake *brāhmaṇas* can see that abode, they can also reveal it to others.” (*Sāma Veda*)

*om kṛṣṇo vai sac-cid-ānanda-ghanah
kṛṣṇa ādi puruṣaḥ
kṛṣṇaḥ puruṣottamaḥ
kṛṣṇo hā u karmādi mūlam
kṛṣṇaḥ saha sarvai-kāryaḥ
kṛṣṇa kāśam kṛd-ādīśā mukha-prabhu-pūjyaḥ
kṛṣṇo nādis-tasmin-ajāndāntar bāhye
yam-maṅgalaṁ tal-labhate kṛtī*

“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.” (*Kṛṣṇopaniṣad*)

- @Puruṣa Sūkta (put new version)

*om sahasra śiṛṣā puruṣaḥ sahasrākṣaḥ sahasrapāt
sa bhūmim viśvato vṛtvā atyatiṣṭhād dasāṅgulam //1//*

*om puruṣa evedagm sarvam yad bhūtam yac-ca bhavyam
utāmṛta tva syeśānaḥ yad annenā tirohati //2//*

*om etāvān-asya mahimā ato jyāyāgms-ca pūruṣaḥ
pādo 'sya viśvā bhūtāni tripād-asyāmṛtam divi //3//*

*om tripād ūrdhva udait puruṣaḥ pādo 'syehā 'bhavāt-punaḥ
tato viśvaṁ vyakrāmat sāśanā naśane abhi //4//*

om tasmād-virād-ajāyata virājo adhi pūruṣaḥ

sa jāto 'tyaricyata paścād-bhūmim-atho puraḥ //5//

om̐ yat puruṣeṇa haviṣā devā yajñam-atanvata
vasanto asyāsīd ājyam grīṣma idhma-śarad-dhaviḥ //6//

om̐ saptāsyāsan-paridhayaḥ triḥ sapta samidhaḥ kṛtāḥ
devā yad-yajñam tanvānāḥ abadhnan-puruṣam paśum //7//

om̐ tam̐ yajñam̐ barhiṣi praukṣan puruṣam̐ jātam-agrataḥ
tena devā ayajanta sādhyā ṛṣayaś-ca ye //8//

om̐ tasmād-yajñāt-sarva-hutaḥ sambhṛtam̐ pṛṣad-ājyam
paśūgms-tāgms-cakre vāyavyān āraṇyān-grāmyāś-ca ye //9//

om̐ tasmād-yajñāt-sarva-hutaḥ ṛcaḥ sāmāni jajñire
chandāgmsi jajñire tasmāt yajus-tasmād-ajāyata //10//

om̐ tasmād-aśvā ajāyanta ye ke cobhayā-dataḥ
gāvo ha jajñire tasmāt tasmāj-jātā ajā-vayaḥ //11//

om̐ yat puruṣam̐ vyadadhuh̐ katidhā vyakalpayan
mukham̐ kimasya kau bāhū kāvūrū pādā vucyete //12//

om̐ brāhmaṇo 'sya mukham-āsīt bāhū rājanyaḥ kṛtaḥ
ūrū tadasya yad-vaishyaḥ padbhyāgm̐ sūdro ajāyata //13//

om̐ candramā manaso jātaḥ cakṣoḥ sūryo ajāyata
mukhād-indraś-cāgniś-ca prāṇād-vāyur-ajāyata //14//

om̐ nābhyā āsīd-antarikṣam̐ śirṣṇo dhyauḥ samavartata
padbhyāgm̐ bhūmir-diśaḥ śrotṛt̐ tathā lokāgm̐ akalpayan //15//

om̐ vedāham-etaṁ puruṣam̐ mahāntam̐ āditya-varṇam̐ tamasastu-pāre
sarvāṇi rūpāṇi vicitya dhīraḥ nāmāni kṛtvā 'bhivadan yadāste //16//

om̐ dhātā purastād-yamudājahāra śakraḥ pravidvān-pradiśaś-catasraḥ
tamevaṁ vidvān-amṛta iha bhavati nānyaḥ panthā ayanāya vidyate //17//

om̐ yajñena yajñam̐-ayajanta devāḥ tāni dharmāni prathamāny-āsan
te ha nākaṁ mahimānaḥ sacante yatra pūrve sādhyāḥ santi devāḥ //18//

1) “The Supreme Lord in the form of the universe, has a thousand heads, a thousand eyes and a thousand feet, for He contains all the living entities. Having pervaded the universe completely to give it existence, being independent, He extended Himself beyond it by ten fingers.

2) The universes, past, present and future, are but manifestations of the Supreme Lord who expands Himself as the Puruṣa. He is the Lord of

immortality but has manifest Himself as the Puruṣa in the universe so that the *jīvas* may enjoy material fruits.

3) The past, present and future universes are manifestations of the Lord's powers, but the Lord Himself is much greater. The material creation is but one quarter portion, and the eternal nature in the spiritual sky exists in three quarters portion.

4) The three quarters portion of the Lord transcended the material portion. The Lord in the one quarter portion manifested the universe again, as He had done repeatedly before. The Lord of the one quarter portion began the work of creation, by going all around, taking the form of all animate and inanimate objects.

5) From that Lord, the *virāṭ* or universe was born, and in that the Virāṭ Puruṣa, Paramātmā of the universe, was born. Having appeared, the Virāṭ Puruṣa grew, and produced the earth and the bodies of the *jīvas*.

6) The *devas*, being the first beings manifested, performed a mental sacrifice to complete the creation, using the Virāṭ Puruṣa (the totality of ingredients of the material world), as the offering. Spring was the *ghee*, summer was the fuel wood and autumn was the offering.

7) In this sacrifice, the *kuśa* grass blades strewn around the fire (for protection from *rākṣasas*), were seven (the seven vedic poetic metres), and the fuel sticks were twenty one (12 months, 6 seasons and the 3 worlds). The *devas* who were performing the mental sacrifice tied the Virāṭ Puruṣa to offer Him into the fire, just as one would tie the sacrificial animal.

8) The *devas*, *sādhyas* and *ṛṣis*, placed the Virāṭ Puruṣa, the first being of the universe, on *kuśa* and sprinkled Him with water for purification. In this way they conducted the mental sacrifice using the Virāṭ Puruṣa.

9) From that sacrifice where everything in the universe was sacrificed, yogurt and *ghee* (all nourishing foods), were produced. It created the animals of the air, forest, and village.

10) From that ultimate sacrifice or "*sarva hut*", the *Ṛk* (hymns), *Sāma* (musical) and *Yajus* (prose) portions of the *Vedas*, and the seven Vedic metres, were born.

11) From the sacrifice horses were born, and animals with two sets of teeth such as donkeys and mules. From the sacrifice, cows were born, and likewise goats and sheep.

12) In the mental sacrifice, when they divided up the Virāṭ Puruṣa, how many parts did they divide? What is stated about His face, His arms, His thighs and

feet?

13) From the face came the *brāhmaṇas*. From the two arms the *kṣatriyas* came into being. From the thighs of the Virāṭ Puruṣa came the *vaiśyas* and from His feet the *śūdras* were born.

14) The moon was born from His mind, the sun was born from His two eyes. From His mouth were born Indra and Agni, and from His breath Vāyu was born.

15) From His navel came the *antariṣa* (space between earth and heaven). From His head the heavens arose. From His feet the earth arose and from His ears arose the directions. In this way the worlds were created.

16) I know that great Virāṭ Puruṣa, effulgent as the sun, who stands beyond the darkness of the material creation. Having given all the living entities their forms and names, He directs their affairs.

17) Brahmā explained his realization to Indra. Indra, who knows all the living entities in all four directions, explained it to all others. One who knows the nature of the Virāṭ Puruṣa becomes immortal even in his life on earth. There is no other path to reach the goal of immortality.

18) In this way the *devas* conducted the mental sacrifice using the Virāṭ Puruṣa to manifest variety in the world. By that sacrifice, both the physical laws of nature and the first spiritual codes of conduct arose. The great souls by similar mental worship attain the place of immortality where the *sādhyas* and *devas*, the first worshippers, now dwell”.

- @Nārāyaṇa Upaniṣad (put new version)

*om atha puruṣo ha vai nārāyaṇo 'kāmayata prajāḥ srjeyeti
nārāyanāt prāṇo jāyate
manaḥ sarvendriyāṇi ca kham vāyur jyotir āpaḥ pṛthivī viśvasya dhāriṇī
nārāyaṇād brahmā jāyate
nārāyaṇād rudro jāyate
nārāyaṇād indro jāyate
nārāyaṇād prajāpatiḥ prajāyante
nārāyaṇād dvādaśāditya rudrā vasavaḥ sarvaṇi chandāgṃsi
nārāyaṇād eva samutpadyante
nārāyaṇād pravartante
nārāyaṇe praliyante
ya evaṁ veda
ity upaniṣat(e) // 1 //*

*om atha nityo nārāyaṇaḥ
brahmā nārāyaṇaḥ
śivaś ca nārāyaṇaḥ*

śakraś ca nārāyaṇaḥ
kālaś ca nārāyaṇaḥ
dīśaś ca nārāyaṇaḥ
vidīśaś ca nārāyaṇaḥ
ūrdhvaś ca nārāyaṇaḥ
adhaś ca nārāyaṇaḥ
antar bahiś ca nārāyaṇaḥ
nārāyana evedag sarvaṃ
yad bhūtaṃ yac ca bhavyam
niśkalaṅko nirañjano nirvikalpo nirākhyataḥ
śuddho deva eko nārāyaṇaḥ
na dvitīyo 'sti kaścit(e)
sa viṣṇur eva bhavati sa viṣṇur eva bhavati
ya evaṃ veda
ity upaniṣat(e) // 2 //

om ity agre vyāharet(e)
nama iti paścāt(e)
nārāyaṇāyety upariṣtat(e)
om ity ekākṣaram
nama iti dve akṣare
nārāyaṇāyetyi pañcākṣarāṇi
etad vai nārāyaṇasayāstākṣaram padam
yo ha vai nārāyaṇasyāstākṣaram padam adhyeti
anapabruvaḥ sarvaṃ āyureti
vindate prājāpatyagṃ rāyas poṣaṃ gaupatyam
tato 'mṛtatvam aśnute tato 'mṛtatva aśnuta iti
ya evaṃ veda
ity upaniṣat(e) // 3 //

om pratyag ānandaṃ brahma puruṣaṃ praṇava svarūpam
akāra ukāra makāra iti
tānekadhā sametad om iti
yam uktvā mucyate yogī
janma saṃsāra bandhanāt(e)
om namo nārāyaṇāyetyi mantropāsakaḥ
vaikuṅṭha bhuvanaṃ gamiṣyati
tad idaṃ puṇḍarīkaṃ vijñāna ghaṇaṃ
tasmād tadidābha mātram
brahmaṇyo devakīputro
brahmaṇyo madhusūdanaḥ
brahmaṇyo puṇḍarīkākṣo
brahmaṇyo viṣṇur acyuteti
sarvabhūtaṣṭham ekaṃ nārāyaṇam
kāraṇa rūpam akāraṇam param brahma om // 4 //

om prātar adhīyāno rātrikṛtaṃ pāpaṃ nāśayati
śāyam adīyāno divasa-kṛtaṃ pāpaṃ nāśayati
mādhyāhna dinam ādityābhimukho 'dhīyanaḥ

*pañca mahā pātakopapātakāt pramucyate
sarva veda pārāyaṇa punyaṁ labhate
nārāyaṇa-sāyujyam avāpnoti
nārāyaṇa-sāyujyam avāpnoti
ya evaṁ veda
ity upaniṣat(e) // 5 //*

1) “Then the Supreme Lord Nārāyaṇa desired to create living entities. From Nārāyaṇa came the life airs; from Nārāyaṇa came the mind and all the senses; from Nārāyaṇa came the elements - ether, air, light, water and earth, which supports the universe. From Nārāyaṇa came Brahmā, Rudra, Indra, Prajāpati. From Nārāyaṇa came the twelve *Ādityas*, the twelve *Rudras*, the twelve *Vasus*, all the Vedic metres and all the *devas*. Everything came from Nārāyaṇa in the beginning and everything enters into Nārāyaṇa at the end.

2) Thus Nārāyaṇa is the eternal being. Brahmā, Śiva, Indra, time, the directions, the subdirections, up and down, inside and outside, are all pervaded by Nārāyaṇa. Nārāyaṇa is everything, past, present and future. Nārāyaṇa is the eternal pure effulgent Lord, without a second to compare. He is Viṣṇu, the Supreme Lord, says the *Upaniṣad*.

3) One should place “*om*” first, “*namaḥ*” second and “*Nārāyaṇāya*” at the end. “*Om*” is one syllable, “*namaḥ*” is two syllables and “*Nārāyaṇāya*” is five syllables. Together they make the eight syllable *Nārāyaṇa-mantra*. One who knows this eight syllable *Nārāyaṇa-mantra* with purity in his heart attains all life, offspring, wealth, health and cows, and finally attains immortality. One who knows the *Nārāyaṇa-mantra* and Nārāyaṇa attains immortality, says the *Upaniṣad*.

4) The syllable “*om*” is directly the Supreme Lord full of bliss. Composed of three sounds “*a*”, “*u*” and “*m*”, the *praṇava* becomes “*om*”. The *yogī* who utters the *praṇava* many times becomes free from the bondage of repeated material birth. One who worships the Lord with this *mantra* will certainly go to the transcendental realm of Vaikuṅṭha, which is a lotus full of consciousness shining effulgently. The transcendental Lord is known as the son of Devakī, as Madhusūdana, as Puṇḍarikākṣa, as Viṣṇu and Acyuta. The one Nārāyaṇa is situated in all living entities. He is the cause of all causes, the supreme Brahman.

5) One who recites the *mantra* in the morning destroys the sins of the night. One who recites the *mantra* in the evening destroys the sins of the day. One who recites the *mantra* at noontime facing the sun is freed from all types of sins. That person attains the fruits of studying all the *Vedas*. He attains the world of Nārāyaṇa”.

*om svasti no govindaḥ
svasti no 'cyutānantau*

svasti no vāsudevo viṣṇur dadhātu
svasti no nārāyaṇo naro vai
svasti naḥ padmanābhaḥ puruṣottamo dadhātu
svasti no viśvakseno viśveśvaraḥ
svasti no hṛṣīkeśo harir dadhātu
svasti no vainateyo hariḥ
svasti no ‘njanāsuto hanūr bhāgavato dadhātu
svasti svasti sumaṅgalaikeśo mahān
śrī kṛṣṇaḥ saccidānanda ghaṇaḥ
sarveśvareśvaro dadhātu

“May Lord Govinda, Acyuta, Ananta Śeṣa, Vāsudeva and Lord Viṣṇu bestow auspiciousness upon us. May Nara-Nārāyaṇa, Padmanābha and Puruṣottama bestow auspiciousness upon us. May Viśvaksena, the Lord of the universe, Hṛṣīkeśa and Lord Hari bestow auspiciousness upon us. May Garuḍa and the son of Añjanā, 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.” (*Kṛṣṇopaniṣad*)

karotu svasti me kṛṣṇa
sarva lokeśvareśvaraḥ
kāṛṣṇadayaś-ca kūrvaṇtu
svasti me loka-pāvanaḥ

“May Kṛṣṇa, the Lord of all Lords of the universe, and his followers, the deliverers of the fallen, bestow auspiciousness on me.” (*Sanmohana Tantra*)

kṛṣṇo mamaiva sarvatra
svasti kūr्याt śrīyā samam
tathaiva ca sadā kāṛṣṇiḥ
sarva vighna vināśanaḥ

“May Kṛṣṇa, the destroyer of all obstacles and his followers bestow auspiciousness and prosperity to me at all times and places.” (*Viṣṇu Yāmala Samhitā*)

ataśi-kusumopameya kāntir-yamunā-kula kadamba mūlavartī
navagopa vadhū vilāśaśālī vitanotu no maṅgalāni

“May Kṛṣṇa, who has a complexion like the *ataśi* flower, who is situated under the *kadamba* tree on the bank of the Yamunā River, who is skillful at pastimes with the wives of the cowherds of Vṛndāvana, bestow auspiciousness on us.” (*Viṣṇu Rahasya*)

kṛṣṇaḥ karotu kalyānaṁ
kaṁsa-kuñjara-keśarī
kālindī jala kallola

kolāhala kutūhalaḥ

“May Kṛṣṇa, who sports with great noise in the waves of the Yamunā river, and who, like a lion, killed the elephant Kaṁsa, bestow auspiciousness on me.”
(*Nāradiya Purāṇa*)

*mādhavo mādhavo vāci
mādhavo mādhavo ḥṛdi
smaranti mādhavaḥ sarve
sarva kāryeṣu mādhavam*

“The devotees always remember the Lord. The name “Mādhava” is constantly on their tongues and constantly in their minds, and permeates all of their activities.” (*Nārasimha Purāṇa*)

*lābhas teṣāṁ jayas teṣāṁ
kutas teṣāṁ parābhavaḥ
yeṣāṁ-īndīvara-śyāmo
ḥṛdaya-stho janārdanaḥ*

“For those who have Janārdana, whose complexion is that of a blue lotus, within their hearts, there is all gain and victory and no defeat in any enterprise.”
(*Pāṇḍava Gītā*)

*maṅgalaṁ bhagavān viṣṇur
maṅgalaṁ madhusūdanaḥ
maṅgalaṁ ḥṛṣīkeśo ‘yam
maṅgalāyatano hariḥ*

*viṣṇūccāraṇa-mātreṇa
kṛṣṇasya smaranād-dhareḥ
sarva vighnāni naśyanti
maṅgalaṁ syān-na saṁsayah*

“The Supreme Lord, Viṣṇu is all auspicious. Madhusūdana is all auspicious. Hṛṣīkeśa is all auspicious. Hari is the abode of all auspiciousness. Simply by saying the name of Viṣṇu or by remembering Kṛṣṇa all obstacles are destroyed and all auspiciousness comes. This is certain.” (*Bṛhad Viṣṇu Purāṇa*)

*satyaṁ kaliyuga vipra
śrī harer nāma maṅgalaṁ
paraṁ svastyayanaṁ nṛnām
nāsty-eva gatir anyathā*

“Oh brāhmaṇa, chanting of the holy name is the auspicious process in Kali Yuga. It is the highest auspiciousness for mankind. There is no other way.”
(*Padma Purāṇa*)

puṇḍarīkākṣa govinda

*mādhavādīmś ca yaḥ smaret
tasya syan-maṅgalaṁ sarva-
karmādaḥ vighna-nāśanam*

“He who remembers all the forms of the Lord such as Puṇḍarikākṣa, Govinda and Mādhava, will attain all auspiciousness and destruction of all obstacles in all his activities.” (Viṣṇu Dharmottara)

*maṅgalāyatanam kṛṣṇam
govindam garuḍa-dhvajam
mādhavam puṇḍarikākṣam
viṣṇum nārāyaṇam harim*

*vāsudevam jagannātham
acyutam madhusūdanam
tathā mukundānantādīn
yaḥ smaret prathamam sudhīḥ*

*kartā sarvatra sutarām
maṅgalānanta karmaṇaḥ*

“The intelligent man who first remembers the various forms of the Lord and his pastimes before performing his activities, will attain infinite auspiciousness in all that he does.” (Rudra Yāmala)

Adhivāsa

Adhivāsa is usually performed on the night preceding the *saṃskāra* proper along with the *ācamana*, *Viṣṇu Smaraṇam*, *Svasti Vācanam*, *Ghaṭa Sthāpaṇa*, etc. (see **Appendix II**). If this cannot be done at that time, it should be performed on the morning of the ceremony, before the *Sāttvika Vṛddhi Śrāddha*. The auspicious articles used in the *Adhivāsa* are earth, stone, paddy, *dūrva*, flowers, fruit, yoghurt, *ghee*, *svastika*, *sindhūra*, conch, *kajjal*, *gorocana*, white mustard seeds, gold, silver, copper, lamp, mirror, fragrant oil, tumeric, cloth, thread, *cāmara* and *candana*. One should offer prayers while showing all the articles together, and then offer an *ārati*.

@FOOTNOTE: While saying the appropriate *mantra*, touch each item to the *ghaṭa* (see **Appendix II**) which has been installed and worshipped (or if the Deity is present, first touch to His lotus feet and then to the pot), then to the earth, and finally to the heads of the beneficiaries of the rite (e.g. bride and groom if the *saṃskāra* is a marriage). After presenting all the items, gather them together on a tray and present them before the (the Deity), the pot and the beneficiaries.

· Earth from the Gaṅgā

om bhūr-asi bhūmirasy aditir asi
viśvadhāya viśvasya bhuvanasya dhatri
ṛṥthivīm yaccha ṛṥthivīm drgṃha ṛṥthivīm mā himsīḥ

om anayā gaṅgā-mṛṥṥikyā śubhādhivāsaḥ astu

“You are the earth, the supporter of the worlds, the supporter of the universe, sustaining everything. Control the earth, make the earth firm, do not harm the earth.”

· Gandha (sandalwood paste)

om gandha-dvārām durādharsām nitya puṣṥām karīṣinīm
īśvarīgīm sarvabhūṥānām tvām ihopahvaye śriyam

om anena gandheṇa śubhādhivāsaḥ astu

“By *gandha* you become protected, continually nourished. Abounding in purity, wealth, beauty and prosperity, I call you here.”

Note: *gandha* may be mixed with other fragrances like musk, *āguru*, saffron, camphor, etc.

· Stone

*om pra-parvatasya vṛṣabhasya pṛṣṭhān nāvaś-caranti svasi-ca iyānāḥ
tā avavṛtan na dharā gudaktā ahiṁ budhnyam anu rīyamānā
viṣṇor-vikramanam asi viṣṇor vikrāntam asi viṣṇo krāntam asi*

om anayā śīlāya śubhādhivāsaḥ astu

“The streams of water pour spontaneously from the mountain-like hump of the bull. They stream downwards flowing onwards, after Ahibudhnya. You are the lifting of Viṣṇu’s foot, you are the movement of Viṣṇu’s foot, you are Viṣṇu’s step.

@Footnote on ahibudhnya

· Rice paddy

om dhānyam-asi dhinuhi devān

@ *dhinuhi yajñam dhinuhi yajñapatim CHANGE!!!
dhinuhi mām yajñanyam*

om anena dhānyeṇa śubhādhivāsaḥ astu

“You are grain. Please the Lord, please the sacrifice and the performer of sacrifice. Bring happiness to me as I conduct this sacrifice.”

· Dūrva grass

*om kāṇḍāt kāṇḍāt prarohantī puruṣaḥ puruṣaspari
evā no dūrve pratanu sahasreṇa śatena ca*

om anayā dūrvāya śubhādhivāsaḥ astu

“Piece by piece, joint by joint, dūrva grass, you manifest offspring. Give us offspring, a hundred, a thousand.”

· Flowers

*om śrīś-ca te lakṣmīś ca patnyav
aho rātre pārśve
nakṣatrāṇi rūpam aśvinau vyāttam
iṣṇanniṣṇānamum ma iṣāṇa
sarvalokaṁ ma iṣāṇa*

om anena puṣpeṇa śubhādhivāsaḥ astu

“Piety and prosperity are Your consorts. Day and night are Your sides. The stars are Your form. The heaven and earth are Your open mouth. Bestow what we desire. Bestow the goal in this world. Bestow the highest goal. “

· Fruit

*om yāḥ phalinīr yā aphaḷā apuṣpā yāśca puṣpinīḥ
br̥haspati-prasūtā-stā no muñcantvāgm̐-hasaḥ*

om anena phaleṇa śubhādhivāsaḥ astu

“May that power that produces the fruit, that makes the flower bloom, which arises through the *mantras* and through the Lord of *mantra*, free us from all difficulties.”

· Yoghurt

*om dadhikrāvṇo akāriṣaṁ jiṣṇor aśvasya vājinaḥ
surabhi no mukhā karat pra nāyūgm̐ṣi tāriṣat(e)*

om anena dadhna śubhādhivāsaḥ astu

“I offer myself unto the Lord who gave Himself to the *gopīs* of *Vraja* in exchange for yoghurt; the killer of the horse-demon, who is swift, who gives fragrance to the face, let Him increase our life span.”

· Ghee

*om ghr̥tavatī bhūvanānām abhi śriyorvī pṛthvī
madhudughe supeśasā dyāva pṛthivī varuṇasya
dharmanā viśkabhite ajare bhūri retasā*

om anena ghr̥teṇa śubhādhivāsaḥ astu

“The broad earth flows with *ghee*, which is sweet smelling, beautiful and brings prosperity to the worlds. The heavens and earth, through the law of the just Lord are abounding in unlimited seed in all places.”

· Svastikaṁ

*om svasti no govindaḥ
svasti no 'cyutānantau*

svasti no vāsudevo viṣṇur dadhātu
svasti no nārāyaṇo naro vai
svasti naḥ padmanābhaḥ puruṣottamo dadhātu
svasti no viśvakseno viśveśvaraḥ
svasti no ḥṛṣikeśo harir dadhātu
svasti no vainateyo hariḥ
svasti no ’njanāsuto hanur bhāgavato dadhātu
svasti svasti sumaṅgalai keśo mahān
śrī kṛṣṇaḥ saccidānanda ghaṇaḥ sarveśvareśvaro dadhātu

“May Govinda, Acyuta, Ananta, Vāsudeva and Viṣṇu, give us auspiciousness; may Nara-Nārāyaṇa, Padmanābha and Puruṣottama give us auspiciousness; may Viśvaksena, the Lord of the world, Ḥṛṣikeśa and Hari give us auspiciousness; may Garuḍa and the great devotee Hanumān, son of Anjanā, give us auspiciousness; may the great auspicious Lord Kṛṣṇa, who is like a transcendental rain cloud full of eternity, knowledge and bliss, give all prosperity and auspiciousness.”

om svasti na indro vṛddha śravāḥ
svasti naḥ pūṣa viśvavedāḥ
svasti naḥ tarkṣyo ariṣṭanemiḥ
svasti no bṛhaspatir dadhātu

om anena svastikeṇa śubhādhivāsaḥ astu

“May Indra, who hears much praise, give us auspiciousness; may the sun god, who knows all things, give us auspiciousness; may Garuḍa, with unblemished weapons, give us auspiciousness; may Bṛhaspati, give us auspiciousness.”

Note: A silver svastika or a svastika drawn in kum-kum on a silver plate is used.

· Sindhūra

om sindhoriva prādhvane sūghanāso
vātapramiyah patayanti yahvāḥ ghṛtasya
dhārā aruṣo na vājī kāṣṭhā
bhindan nūrmibhiḥ pinvamānaḥ

om anena sindhūreṇa śubhādhivāsaḥ astu

“Flashing like the sun, like streams of rushing water, strong and full of life the streams of ghee fall upon the fire. Like fast steeds carrying the offering, breaking through all obstacles, the ghee swells in waves, dissolving the wood.”

· Conch

*om pratiśrutkāyā artanam ghoṣāya bahūvādinam
anantāya mūkaṁ śabdāya ādamvarāghātam
mahase vīnāvādam krośāya tūṇavadhām
aparasarāya śāṅkhadhvam balāya vanam- pato
vanyāya dāvapam*

om anena śāṅkheṇa śubhādhivāsaḥ astu

@TRANSLATION

Kajjala (collyrium)

*om samiddhvo-añjan kṛdaram matīnām
ghṛtam agne madhumāt pinvamānaḥ
vājī vahan vājinam jātavedo devānām
vakṣi priyam āsadhastham*

om anena añjanaṇa śubhādhivāsaḥ astu

“This *añjana*, the offering of *ghee*, a storehouse of intelligence and guidance, flaming, sweet and fragrant, is swelling in the fire. As a horse carries a rider, the fire carries our offering to the place of eternal pleasure. “

· Rocana

*om yujanti vradhnat aruṣam caraṇtam
pari-tasthuṣaḥ rocante rocanā divi*

om anena rocanaṇa śubhādhivāsaḥ astu

“Those who link themselves to the Supreme Lord, strong as a horse, bright like the sun travelling through the sky, shine in the same manner in the eternal sky.”

· White mustard seed

*om rakṣoḥanam balagahanam vaiṣṇavīmidam aham tam balagamutkirāmi
yam me niṣṭyo yamamātyo nicakhānedam aham tam balagamutkirāmi
yam me samāno yamasamāno nicakhānedam aham tam balagamutkirāmi
yam me sabandhur yamasabandhur nicakhānedam aham tam balagamutkirāni
yam me sajāto yamasajāto nicakhānotkṛtyām kirāmi*

om anena siddharthena śubhādhivāsah astu

“O killer of demons, O voice of Viṣṇu that destroys evil spells, I now destroy any evil magic that any stranger or near-one has buried to do me harm; I now destroy any evil magic buried for me by anyone equal to me or unequal to me; I now destroy any evil charm that has been buried for me by any relative or non-relative; I cast out that magic spell.”

· Gold

*om hiranya-garbhaḥ samavarta tāgre
bhūtasya jātaḥ patir-eka āsīt
sa dādharma pṛthivīm dyām utemām
kasmai devāya haviṣā vidhema*

om anena kañcana śubhādhivāsah astu

“To which Lord should we offer oblations in sacrifice? To He, that in the beginning created the golden womb, who from the beginning was the Supreme Lord of all creation and who held the earth and the heavenly planets firmly.

· Silver

*om rūpeṇa vo rūpam-abhyāgām tutho vo viśvavedā vibhajatu ṛtasya-pathā pretacandra
dakṣiṇā vi svaḥ paśya vyantariḥṣam yatasva sadasyaiḥ*

om anena rūpeṇa śubhādhivāsah astu

“Through your beauty I have become beautiful; may the *tuthā*- priest, Viśvaveda, distribute you. Go forth, giving light, on the path of truth. Look favorably upon the heavenly planets and space. Unite with the priests who keep the *yajñāśala*.”

@FOOTNOTE on tutha priest

· Copper

*om asau yas tāmro aruṇa uta babhrūḥ sumaṅgalaḥ ye cainagm rudrā abhito
dikṣu śritāḥ sahasraśo vaiṣāgm heḍa imahe*

om anena tāmreṇa śubhādhivāsah astu

“The Lord bright like the sun, copper red, all auspicious, also called Rudra, resides in all directions, and expands a thousand fold like the rays of the sun. We approach you to remove our impurities.”

@FOOTNOTE: The thousand headed Puruṣa manifests the three characteristics of Viṣṇu, the maintainer, Hiraṇya Garbha, the creator and Śiva, the destroyer. All these potencies are manifested from Him, though the demigods Brahmā and Śiva are designated the position to work under the direction of the Lord. Here the Supreme Lord is being addressed in His aspect of Śiva (auspiciousness), as in this mood, He can remove our misconceptions due to false ego. The poetic language of the Vedas is written as such, so that those whose faith is firm in the modes of passion and ignorance will think these descriptions are referring to the demigods. While in actuality, the Vedas only speak of the Supreme Lord and His activities, manifested through His incarnations, devotees and unlimited potencies.

· Ghee Lamp

*om mano jūtiḥ juṣatām
ājyasya bṛhaspatiḥ yajñam
imam tanotu ariṣṭam yajñagm imam dadhātu viśve devāsa iha
mādayantām
om pratiṣṭha*

om anena dīpeṇa śubhādhivāsaḥ astu

“Let the alert mind enjoy the *ghee*. Let the Lord start the sacrifice. Let the Lord bestow a sacrifice free from fault. Let the lords of the universe and sacrificer, enjoy here. Please may you all be present here.”

· Mirror

*om kṛṣṇo vai sac-cid-ānanda-ghanah
kṛṣṇa ādi puruṣah
kṛṣṇah puruṣottamah
kṛṣṇo hā u karmādi mūlam
kṛṣṇah saha sarvai-kāryah
kṛṣṇa kāśam kṛd-ādīśā mukha-prabhu-pūjyah
kṛṣṇo nādis-tasmin-ajāndāntar bāhye
yam-maṅgalaṁ tal-labhate kṛti*

om anena darpeṇa śubhādhivāsaḥ astu

“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.”

· Fragrant oil

*om tad viṣṇoḥ paramam padam
sadā paśyanti sūrayaḥ
diviva cakṣur ātatam*

om anena sugandhi-taileṇa śubhādhivāsaḥ astu

“The devotees continually see the Supreme abode of Viṣṇu, who like the sun in the sky, spreads His influence and blessings everywhere.”

· Tumeric

*om viṣṇoḥ vikramaṇam asi viṣṇoḥ vikrāntam asi
viṣṇoḥ krāntam-asi viṣṇoḥ krāntam-asi
yujyantyasya kāmya hariḥ
vipakṣasārathe śono ghrṣṇuḥ na vāhasā*

om anena haridryeṇa śubhādhivāsaḥ astu

“You are the three steps of Viṣṇu. Golden hued, as fleet as birds, carriers of the man who endeavours, the horses yoked to the chariot of the sun.”

· Cloth

*om yuvā suvāsāḥ parivītaḥ āgāt
sa u śreyān bhavati jāyamānaḥ
tam dīrāsaḥ kavaya unnayanti
sādhyā manasā devayantaḥ*

om anena vastreṇa śubhādhivāsaḥ astu

“He comes well clothed and youthful with sacred thread. Being twice born he is the best and most attractive. The wise men, desiring the Lord, meditating on him within their minds, are raised up to knowledge.”

Thread

A thread dyed in tumeric and *sindhūra* should be tied around the wrist of the groom nine times by a *Vaiṣṇava brāhmaṇa*. A married women with children should tie a thread around the brides’ wrist seven times. While tying they should chant the following *mantras* :

*om sutrāṇām pṛthivīm dyām anehasaṁ suśarmāṇām aditi supraṇītam devo
nāraṁ*

surindrām anāgasam asmaratīm āruhe māśma syaye

*om tad viṣṇoḥ paramam padaṁ
sadā paśyanti sūrayaḥ
divīva cakṣur ātatam*

*om kṛṣṇo vai sac-cid-ānanda-ghanah
kṛṣṇa ādi puruṣah
kṛṣṇah puruṣottamah
kṛṣṇo hā u karmādi mūlam
kṛṣṇah saha sarvai-kāryah
kṛṣṇa kāśam kṛd-ādīśa mukha-prabhu-pūjyah
kṛṣṇo nādis-tasmin-ajāndāntar bāhye
yam-maṅgalam tal-labhate kṛtī*

@FOOT NOTE: For a man, the thread is tied on the right wrist, for a woman, on the left. As the right side of a man's body is considered auspicious, while for the woman, the left.

This procedure of tying the threads to the wrists of the beneficiaries is also applicable in other *samskāras* whenever the *Adhivāsa* is performed.

· Cāmara

*om vāto vā mano vā gandharvāḥ saptaviṁśatiḥ
te agre 'śvamayuṅjaste asmiṅjavamādadhuḥ*

om anena cāmareṇa śubhādhivāsaḥ astu

“The wind, the mind, the all knowing *gandharva*, the twenty seven constellations, all gather before You and offer homage unto You.”

· Sandal wood

*om kaḥ asi katamaḥ asi kasmai tvā kāya tvā
suśloka sumaṅgala satya rājan*

om anena cāmareṇa śubhādhivāsaḥ astu

“You are the Supreme Lord. You are one without a second. You are the object of all offerings and the instrument of all activities. You are the Supreme ruler, the most famous, the most auspicious and pure.”

Note: A piece of sandal wood, not paste, is to be shown.

· All Items

All the items should be gathered together on a tray and offered:

*om pratipan asi pratipade tvā
anupadasy anupade tvā
sampadasi sampade tvā
tejo'si tejase tvā*

“You are the beginning. I approach You to commence this rite. You are the activity in progress. For continuing the activity I approach You. You are the completion of the activity. For success I approach You.”

The tray of articles should be given (to the *yajamāna*) to touch.

A four-wick, a five-wick, a seven-wick lamp or something similar, should now be offered
(in the same manner as the other items).

Sāttvika Vṛddhi Śrāddha

The performance of *Nāndī Mukha-Śrāddha* is not performed by *Vaiṣṇavas* as it is an offense to the holy name to worship the forefathers. Therefore, this ceremony is replaced by worship of the *guru-paramparā* and the offering of *mahāprasādam* (*Sāttvika Vṛddhi Śrāddha*). According to one's capacity, one should first offer gifts such as cloth and rice to *Vaiṣṇavas* and the *brāhmaṇas*, without hesitation, while meditating on the Lord and doing so only for His pleasure.

Then, one should perform *vasudhārā* and make marks on the wall with *ghee*. Then in the same place one should worship *Mahā-Bhāgavata* Cedirāja with *mahāprasāda*, water etc. (For all the preliminary procedures see **Appendix II**)

@FOOTNOTE :

Śrīla Viśvanātha Cakravartī Ṭhākura in his *Mādhūrya Kadambini* describes three devotees as most magnanimous, Śrīla Nityānanda Prabhu, Jaḍa Bhārata and Cedirāja Uparicara Vasu. The story of Uparicara Vasu, the great *Vaiṣṇava* king of Cedi, is described in the *Śānti Parva* of *Mahābhārata* and in the *Viṣṇu-Dharmottara Purāṇa*.

Uparicara was cursed by the ṛṣis to go to Pātāla-loka but even there he continued to worship Lord Nārāyaṇa. When the *daityas* saw him they attacked him with their weapons, but were unable to hurt him. Then they tried preaching atheistic philosophy to him, but to no avail. Finally, seeing the *daityas* determination, Cedirāja Vasu bestowed his mercy upon them, converting them all into devotees. The demigods, seeing the condition of this exalted *Vaiṣṇava*, blessed him that while residing in Pātāla the pangs of hunger, thirst, weakness and distress would not affect him. He would drink the streaks of *ghee* called “*vasudhārā*” that *brāhmaṇas* offered to him with concentrated minds in sacrifice. Soon after, Lord Viṣṇu sent His carrier Garuḍa to bring Cedirāja Uparicara Vasu to Vaikuṅṭha.

END FOOTNOTE

Vāsudevārcanam

On the day of the wedding, that devotee of Govinda who has accepted *pañca-saṁskāra* initiation from a bona-fide *guru*, no matter which *varṇa* he is from, should take his bath in the morning, perform his standard daily duties (such as *sandhyā-vandana* etc), and in a decorated *maṇḍapa* or temple of Viṣṇu, should sit on *kuśa* and perform *ācamana* and *viṣṇu-smaraṇam* (by chanting the *maṅgalācaraṇa* prayers).

He should establish a pot in a beautiful *maṇḍala* and put a copper plate on top. On

the plate he should place a *śālāgrāma* and then proceed to worship the *śālāgrāma* with the *Puruṣa Sūkta* prayers. At a wedding or any other function, Lord Nārāyaṇa or His *śālāgrāma* form should always be worshipped. It is an offence to devotional service and to the holy name to worship Gaṇeśa and the other demigods such as the *pañca-devatās*, Sūrya and the other planetary deities, Indra and the deities of the directions, Gaurī and the *mātrikas* etc. Instead, the *Vaiṣṇavas* are worshipped. The evidence for this is in *Padma Purāṇa*:

*śuddha-sattvamayo viṣṇuḥ
kalyaṇa-guṇa-sāgaraḥ
nārāyaṇaḥ parambrahma
viprāṇāṃ daivatam hariḥ*

*brahmanyah śrīpatir-viṣṇur
vāsudevo janārdanaḥ
brahmanyah puṇḍarīkākṣo
govindo harir-acyutaḥ*

“Lord Viṣṇu is made of transcendental goodness, He is an ocean of auspicious qualities. He is Nārāyaṇa, the Parambrahma, He is the worshippable Deity of the *brāhmaṇas*. He is the Lord of Lakṣmī, the Supreme Lord Viṣṇu, Janārdana, Vāsudeva, Puṇḍarīkākṣa, Govinda, Hari and Acyuta.”

*sa eva pūjayo viprāṇāṃ
netare puruṣa-śabhāḥ
mohād yah pūjayedanyam
sa pāṣaṇḍī bhaved dhruvam*

“O best of men! He is worshipped by the *brāhmaṇas* and no one else is to be worshipped. If someone worships other gods due to illusion, he becomes a *pāṣaṇḍī*.”

*smaraṇādeva kṛṣṇasya
vimuktiḥ pāpanām api
tasya pādodakam sevyam
bhuktocchiṣṭaṅca pāvanam*

“Those sinful people who meditate upon Lord Kṛṣṇa attain liberation. They honour the water that has bathed His lotus feet and partake of His remnants.”

*svargā-pavargadam nṛnām
brāhmaṇānām viśeṣataḥ
viṣṇor-niveditam nityam
devebhyo juhuyādvabiḥ*

“They can attain the heavenly planets and become freed from the five *kleśas* that trouble the living entities. That is why the Lord’s *prasādam* is especially honoured and eaten by the *brāhmaṇas*, who always offer the remnants of Lord Viṣṇu in the

fire of sacrifice to the demigods.

*pitṛbhyaś-caiva tadadyāt
sarvam-ānantyamaśnute
yo na dadyādvareḥ bhuktaṁ
pitṛṇām śrāddha-karmaṇi*

“That person that offers the remnants of the Lord to his forefathers in the *śrāddha* ceremony, receives infinite rewards and endless gain.”

*aśnute pitaras-tasya
vinmūtraṁ satataṁ dvijāḥ
tan-mad viṣṇoḥ prasādo vai
sevitavyo dvijanmanā*

“O *brāhmaṇas!* That person who performs *śrāddha* but does not offer *Viṣṇu-prasāda* to his forefathers, condemns them to continuously eat stool and urine.”

*itareśāṁ tu devānām
nirmālyaṁ garhitāṁ bhavet
sakṛdeva hi yo haśnāti
brāhmaṇo jñāna-pūrvataḥ*

“Therefore, a *brāhmaṇa* must always honour the Lords’ remnants, otherwise if he takes the remnants of the demigods he becomes utterly condemned.”

*nirmālyaṁ śaṅkarādīnām
sa cāṇḍālo bhaved dhruvam
kalpa-koṭi-sahasrāṇi
pacyate narakāgninā*

“If a *brāhmaṇa* knowingly partakes of the *prasāda* of Lord Śiva or any other *deva* even once, he certainly becomes a *cāṇḍāla* and burns in the fires of hell for one thousand *koṭi kalpas*.”

*nirmālyaṁ tu dvija-śreṣṭha
rudrādīnām divoikasām
rakṣo-yakṣo-piṣācānām
madya-māṁsa-surāsamam*

“O best of the twice-born! The remnants of the demigods such as Śiva etc, *rakṣasas*, *yakṣas*, and *piṣācas* are no different from meat and wine.”

*tad brāhmaṇaina bhoktavyaṁ
devānām bhuñjitaṁ haviḥ
tasmād-anyaṁ parityajya
viṣṇum-eva sanātanam*

“Therefore, the *brāhmaṇas* should not honour the remnants of the *devas*. Because Lord Viṣṇu is the only eternal Supreme Lord, all others should be rejected.”

*pūjayadvam dvija-śreṣṭha
yāvajjīvatendratāḥ
arccayen-mantra-ratnena
vidhinā puruṣottamam*

“O best of the twice-born! As long as there is life in the body one should enthusiastically worship Lord Puruṣottama according to scriptural injunctions and with the best of *mantras*.”

*prasādāya vai kūryāni-
nityam bhaktimatendritāḥ
tasyāvaraṇa pūjāyām
tridaśānnārcchayet sudhīḥ*

@“ One should always attentively do His service in order to get His mercy.

TRANS.???

*ananya śaraṇo bhakto
nāma mantreṣu dīkṣitāḥ
kadā cin nārcayed devān
gaṇeśādīms tu vaiṣṇavaḥ*

“The devotee interested in pure devotion to the Lord, and initiated with *Vaiṣṇava* *mantra* should never worship Gaṇeśa and the other *devatās*.

*yatra yatra surāḥ pūjyā
gaṇeśādyas tu karminām
viṣṇvarcane tatra tatra
vaiṣṇavānām hi vaiṣṇavāḥ*

“ Wherever the materialists prescribe worship of Gaṇeśa and the *devatās*, the *Vaiṣṇava* should instead worship the pure devotees of Lord Viṣṇu”

*viśvakṣenam sa sanakam
sanātana mataḥ param
sananda sanat kumāra
pañcāitān pūjayet tataḥ*

“Thus instead of worshipping Gaṇeśa to remove material obstacles, the devotee should worship Viśvakṣena and the four Kumāras to remove obstacles on the spiritual path.”

*yasmin-navagrahā arcchyās-
tatra kavyādayo nava
yatra yajanti vidhinā
dik-pālādīṃstu karmināḥ*

*tatra prapūjayedetān
vidhiṃ bhāgavataṃ śukam
sadā-śivaṃ vainateyaṃ
nāradaṃ kapilaṃ balim*

*tato bhāgavataṃ bhīṣmaṃ
prahlād-añjanā-sutam
ambarīṣaṃ ca janakaṃ
mahābhāgavataṃ yamaṃ*

*manuṃ svāyambhuvaṃ vyās-
ādikaṃca vaiṣṇavottamaṃ
yuge yuge ca vikhyātān-
aparān vaiṣṇavānapi*

“Whereas the materialist will worship the *navagrahas* (the nine demigods presiding over the nine planets), the devotee will worship Kavya Muni and the other *navayogendras*.

When the non devotees worship the deities of the directions (*dikpālas*), the devotees should worship Brahmā, the great devotee Śukhadeva, Sadā-Śiva, Garuḍa, Nārada, Kapila, Bali, the great Bhīṣma, Prahlāda, Hanumān, Ambarīṣa, the great Yama, Svayambhūva Manu, and the great *Vaiṣṇava* Vyāsa. This worship of Lord Viṣṇu and the *Vaiṣṇavas* is well known and has been performed age after age,”

*harayarcchanai yaje-nityaṃ
na tu devān kadācana
yatra mātṛgaṇāḥ pūjyās-
tatra hyetāḥ prapūjayet*

*sadā bhagavatī paurṇa-
māsī padmāstaraṅgikā
gaṅgā kalindatanayā
gopī candrāvalī tathā*

*gāyatrī tulasī vāṇī
pṛthivī gauś-ca vaiṣṇavī
śrī yaśodā devahūtiḥ
devakī rohiṇimuthā*

*śrī sitā draupadī kuntī
aparā yā maharṣayaḥ
rukmiṇīnyādyas tathā cāṣṭa*

mahiṣya yāṣ-ca tā api

“O great sages! Worship and sacrifice to Lord Hari is eternal, but the worship of the *devas* is not. Whenever others worship the *mātrgaṇas*, the *Vaiṣṇavas* instead worship Bhagavatī Paurṇamāsī, Padmā, Antaraṅgikā, Gaṅgā, Yamunā, Candrāvalī, Gāyatrī, Tulasī, Sarasvatī, Pṛthivī, Vaiṣṇavī, Go, Yaśodā, Devahūti, Devakī, Rohiṇī, Sītā, Draupadī, Kuntī, Rukmiṇī, and the other eight queens of the Lord.”

*gopālopāsakaś-caiva
śrīdāmādīn viśeṣataḥ
tatrasyaṅvaraṇatvena
gopālān paripūjayet*

“The devotee of Lord Gopāla will also worship the cowherd friends of the Lord, in particular Śrīdāma etc.”

*śrī kṛṣṇāpāsakastva tad-
arcchane sarva-karmaṇi
lalitādyāḥ saha-carīḥ
sa sakhī-raṅgiṇī yutāḥ*

“In every function, the devotee of Śrī Kṛṣṇa will worship Lord Kṛṣṇa and His dearest *sakhīs*, such as Lalitā etc.”

*pūjayedvidhinā kārsṇo
yato vaiṣṇava-daivataḥ
nānyān kadārcidvibudhā-
nupadevāṁś ca śuddhabuddhīḥ*

“The devotee of Śrī Kṛṣṇa, with great intelligence, should worship these *Vaiṣṇavas* according to the proper scriptural rules and should never worship the primary or secondary demigods.”

*vaiṣṇavānāṅś kāryāṅām
kriyaiṣā sāttvikī yathaḥ
na rājasī na tāmasī
pāṣaṇḍa-dharmabhītitaḥ*

“These rituals that are performed by the devotees are very wonderful because they are in the mode of goodness. They are not in the modes of passion and ignorance unlike the so-called religious books of the atheists (demigod worshippers).”

Also in the *Padma Purāṇa*, the sage Bhṛṅgu says to the Lord-

*aho rūpam aho śīlam-
aho śāstir-aho dayā
aho sunirmalā kṣantir-
aho sattvaṁ guṇā hareḥ*

“O Hari, Your form, nature, chastisement, mercy, purity, tolerance, munificent qualities are all wonderful.”

*naisargikaṁ śubhaṁ sattvaṁ
tavaiva guṇavāridhe
nānyeṣāṁ vidyate kiñcit
sarveṣāṁ tridivoikasām*

“O ocean of good qualities, Your nature is auspicious and transcendental. When You are in the midst of all the demigods, they become insignificant.”

*brahmaṇyaś ca śaraṇyaś ca
tvameva puruṣottama
brāhmaṇānāṁ tvameveśo
nānyaḥ pūjaḥ suraḥ kvacit*

“O Puruṣottama! You are the Absolute Truth, the Supreme Shelter, the Lord of the brāhmaṇas. One should never worship any other god at any time.”

*yeharcchayanti surānanyān
tvām vinā puruṣottamam
te pāṣaṇḍa-tvamāpannāḥ
sarva-loka-vigarhitāḥ*

“O Puruṣottama! If someone neglects Your worship and instead worships another deity, that person becomes a cāṇḍāla and is deemed as most abominable in all the worlds.”

*viprānāṁ vedavidyāṁ
tvamevejyo janārdana
nānyaḥ kaścit surāṇāntaṁ
pūjanīyohagrajanmanām*

“O Janārdana! Those brāhmaṇas well versed in the scriptures worship You. Nobody should worship the multitudes of demigods.”

*aśuddha brahma-rudrādyā
rajas-tamo-vimiśritāḥ
tvām śuddha-sattva-guṇavān
pūjanīyoha-grajanmanām*

“Other demigods such as Brahmā and Rudra are not completely pure and are

tainted by the modes of passion and ignorance. However, You are made up of pure goodness and therefore the *brāhmaṇas* worship You.”

*tvat pādasalilam sevyam
pitṛṇāṅca divoikasām
sarveṣām bhūsurāṅām ca
muktidaṁ kalmaṣāpaham*

“By taking the water that has bathed Your lotus feet, all the sins of the *pitṛs*, demigods and *brāhmaṇas* can be destroyed and they can achieve liberation.

*tvad-bhuktocchiṣṭa śeṣam vai
pitṛṇām ca divoikasām
bhūsurāṅām ca sevyam syāt
nānyeṣātam tu kadācana*

“Your remnants are accepted even by the *pitṛs*, demigods and *brāhmaṇas*, but the remnants of other persons should not be taken.”

*itareṣām tu devānām
annaṁ puṣpaṁ jalādikaṁ
aspr̥ṣyam tu bhavet sarvaṁ
nirmālyam surayā samam*

“Things such as rice, flowers, water and other items that are offered to the demigods should not be touched.”

*tasmādaiva brāhmaṇo nityam
pūjayitvā sanātanam
ta tīrthaṁ bhuktamannaṅca
bhaje tairāṅiṣam budhaḥ*

“Therefore, a knowledgeable *brāhmaṇa* always worships the Eternal Lord and respects His *mahāprasāda* and the transcendental water that has bathed His feet.”

*nānya-devaṁ nirīkṣeta
brāhmaṇo na ca pūjayet
nānya prasādaṁ bhujjīta
nānya-dāyatanaṁ viśet*

“A *brāhmaṇa* should not look at the deities of the demigods neither should he worship them. He should not partake of their remnants, nor should he enter their temples.”

*taddadāti hi yo vipra
pitṛṇām śrāddha-karmaṇi
tad bhuktam annaṁ tīrthaṅca
tat sarvaṁ viphalam bhavet*

“That *brāhmaṇa* that honours the forefathers by performing *śrāddha* rites, and who eats the remnants of the *devas* and drinks the water that has washed their feet, accrues no merit whatsoever.”

kalpa-koṭi sahasrāṇi
kalpa-koṭi śatāni ca
patanti pitaras tasya
narake pūyaśoṇite

“That *brāhmaṇas*’ forefathers remain in the hellish planets, submerged in lakes full of blood and pus for one hundred thousand *koṭi kalpas*.”

niveditaṁ bhava vibho
yo juhōti dadāti vā
devatānāṅs ca pitṛṇām-
ānastyam dhruvamaśnu te

“That person who offers Your remnants in sacrifice to the demigods and to the *pitṛs*, certainly receives infinite benefit.”

tasmātvameva viprāṇām
pūjyo nāny’sti kaścana
mohād yaḥ pūjayedanyam
sa pāṣaṇḍi bhaved dhruvam

“Therefore, You alone are worshipped by the *brāhmaṇas* - and no other deity! If anyone, due to illusion offers worship to other gods, he is to be considered as a *pāṣaṇḍi*.”

@(FOOTNOTE) If one approaches a *deva* directly, the results are surely inauspicious. Rather one should worship them with the remnants of Lord Viṣṇu).

tvaṁ hi nārāyaṇaḥ śrīman
vāsudeva sanātanaḥ
viṣṇuḥ sarvagato nityaḥ
paramātmā maheśvaraḥ

“You are Nārāyaṇa, the Lord of Lakṣmī, Vāsudeva, the Eternal One. You are Viṣṇu, the All-Pervading One, the Super-Soul, the Supreme Controller.”

tvameva sevyo viprāṇām
brahmanyah śuddhasattvān
pūjyatvād brāhmaṇanām
vai śuddha sattvagunaṇapi

“You are the Lord of transcendental goodness, the worshippable Lord of the

brāhmaṇas. You are worshipped by all the *brāhmaṇas* and the demigods, By cultivating the quality of pure transcendental goodness, one attains the Supreme and remains fixed in Him.”

*sarveṣām eva devānām
brāhmaṇatvam vāpyate
tvāmeva hi sadā vipro
bhajanti puruṣottamam
brāhmaṇatve vadhū vuste
nānya tatra na saṁśayaḥ*

“O Puruṣottama! Since the *brāhmaṇas* are always engaged in Your worship, they attain the Supreme abode and no other place. Of this there is no doubt.”

It is also stated in the *Skaṇḍa Purāṇa* -

*brahmajño brāhmaṇaḥ proktaḥ
śuddha-sattvāśayaḥ sadā
devādidevaṁ govindam-
mṛte nānyat prapūjayet*

*nityo naimitike kāmyo
sarva-māṅgala-karmaṇi
yadi mohāt tu vibudhān
sa cāṇḍālo bhaved dhruvam*

“That *brāhmaṇa* who knows the Absolute Truth, and who is eternally situated on the platform of pure goodness, only worships Govinda, the Lord of all the demigods in his *nitya*, *naimitika* and *kāmya pūjās*. He worships no one else. If he does so due to illusion, he becomes equal to a *cāṇḍāla*.”

The *Brahma Vaivarta Purāṇa* says -

*mohād yo brāhmaṇo bhūtvā
hyajñānāj jñāna-pūvataḥ
arcchaye-dvibudhāṁś-caitu
vinā viṣṇum-adho-gatiḥ*

“That *brāhmaṇa* who, due to illusion, whether knowingly or unknowingly, worships other deities other than Viṣṇu, takes birth again in a miserable lower species of life.”

The *Uttara Gītā* states -

*vaiṣṇavān bhaja kaunteya
mā bhajastānya devatāḥ
upadevāṁs tathā yakṣa-
rakṣo bhūtagaṇān api*

“O Kaunteya, one should only worship *Vaiṣṇava* Deities; one should never worship primary demigods, secondary demigods, *yakṣas*, *rakṣasas* or ghosts.”

Also in the *Bṛhad Viṣṇu Purāṇa* -

*māmṛteha nyāmsta vibudhān
vaiṣṇavo brāhmaṇo tathā
yadyarcchayed vaiṣṇavāṁś -
cāṇḍālatvam avāpnuyāt*

“ If a *Vaiṣṇava* or a *brāhmaṇa* worships any other deity other than Lord Viṣṇu, he becomes equal to a *cāṇḍāla*.”

All this evidence is easy to understand, therefore we have not explained it any further as to do so would increase the size of the book. Further proof is also found in *Śrīmad Bhāgavatam* (1.2.26-29) -

*mumuṣavo ghora-rūpān
hitvā bhūta-patīn atha
nārāyaṇa-kalāḥ śāntā
bhajanti hy anasūyavaḥ*

*rajas-tamaḥ-prakṛtayah
sama-śilā bhajanti vai
pitṛ-bhūta-prajesādīn
śriyaiśvarya-prajepsavaḥ*

*vāsudeva-parā vedā
vāsudeva-parā makhāḥ
vāsudeva-parā yogā
vāsudeva-parāḥ kriyāḥ
vāsudeva-param jñānam
vāsudeva-param tapaḥ
vāsudeva-paro dharmo
vāsudeva-parā gatīḥ*

“Those who are serious about liberation are certainly nonenvious, and they respect all. Yet they reject the horrible and ghastly forms of the demigods and worship only the all-blissful forms of Lord Viṣṇu and His plenary portions.

Those who are in the modes of passion and ignorance worship the forefathers, other living beings and the demigods who are in charge of cosmic activities, for

they are urged by a desire to be materially benefited with women, wealth, power and progeny.

In the revealed scriptures, the ultimate object of knowledge is Śrī Kṛṣṇa, the Personality of Godhead. The purpose of performing sacrifice is to please Him. *Yoga* is for realizing Him. All fruitive activities are ultimately rewarded by Him only. He is supreme knowledge, and all severe austerities are performed to know Him. Religion (*dharma*) is rendering loving service unto Him. He is the supreme goal of life.”

Therefore, when worshipping Lord Viṣṇu, one should not begin by worshipping Gaṇeśa and the other *devas*, rather one should perform “*Pañca-Mahābhāgavata Pūjā*” instead by installing and worshipping Śrī Viśvaksena, Sanaka, Sanātana, Sanandana and Sanat Kumāra.

Similarly, instead of worshipping the *navagrahas*, one should worship Śrī Kavi, Havya, Antarīkṣa and the other *navayogendras*.

Instead of doing *pūjā* to Indra and the *dikpālas*, the *Vaiṣṇavas* should worship the great devotees, namely Brahmā, Śukhadeva, Sadā-Śiva, Garuḍa, Nārada, Kapila, Bali, Bhīṣma, Prahlāda, Hanumān, Ambarīṣa, Janaka, Yamadeva, Svayambhūva Manu, Uddhava, and Vyāsa.

In Satya Yuga, Tretā Yuga, Dvāpara Yuga and Kali Yuga, these Mahā-bhāgavatas are always worshipped.

The devotees of the Lord substitute the worship of Gaurī and the *mātrgaṇas* with the worship of the *Vaiṣṇavis* i.e. Paurṇamāsī, Lakṣmī, Antaraṅgā, Gaṅgā, Yamunā, Gopī, Vṛndāvatī, Gāyatrī, Tulasī, Sarasvatī, Pṛthivī, Go, Yaśodā, Devahūti, Devakī, Rohiṇī, Sītā, Draupadī, Kuntī, Rukmiṇī, Satyabhāmā, Jāmbavatī, Nāgnajitī, Lakṣmaṇā, Kālindī, bhadrā, and Mitravindā.

The devotees of Lord Gopāla should also worship Śrīdāma and the other cowherd boys. The devotee of Śrī Śrī Rādhā-Kṛṣṇa should also worship the Divine Couples’ intimate associates such as Lalitā and the other *gopīs*. The devotees should worship Lord Śrīman Nārāyaṇas’ expansions such as Matsya etc and His respective *pārsada* devotees.

Like this, Lord Vāsudeva and his devotees, should be worshipped with sixteen, twelve, ten, or five items, with the *Puruṣa Sūkta* prayers or other choice *mantras* from the *Vedas* or *Āgamas*. Then, one should perform the *adhivāsa* according to the rules of the *śāstras*.

In this way, the *brāhmaṇas* and householder *Vaiṣṇavas* only worship the Supreme Lord in their daily activities, occasional activities, fruitive activities and other auspicious rites. They only worship the Lords’ associates such as Viśvaksena etc. and never worship the demigods, not even in their dreams.

Vivāha Karma

(marriage)

Herein the procedures for weddings are explained.

Jñāti Karma (rites performed by relatives):

On the morning of the wedding the bride and groom should be ceremoniously bathed by relatives and friends with scented water at their homes.

The body of the bride should be rubbed with powdered *mung*, *urad*, *masur* and barley for purification.

The name of the groom should be written on a leaf and thrown in a pot of water. A small portion of this water should be poured over the bride's head with the *mantra*:

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī viṣṇuḥ devatā
jñāti karmāṇi kanyāyāḥ śarīra-plāvane viniyogaḥ*

*om viṣṇu deva śrī viṣṇu nāmāsi
samānaya(name of groom)*

*prahvā te abhavat
param-atra janmāgneḥ
tapaso nirmito'sti svāhā*

“Oh Lord, you are known as Viṣṇu, the all-pervading. Bring (name of groom) together with the bride. She has been obedient to you and within her body is the supreme fire of creation, made powerful by her austerities.”

A small portion of water should be poured below her navel with the *mantra*:

*om prajāpatiḥ viṣṇu ṛṣiḥ
madhyo-jyotir-jagatī chandaḥ
śrī viṣṇuḥ devatā
jñāti karmāṇi kanyāyāḥ nābheradhodeśa-prakṣālāne viniyogaḥ*

*om imam adhodeṣam nābheḥ madhunā prakṣālayāmi
prajāpateḥ mukham-etat dvitīyam
tena puṁso 'bhibhavāsi sarvān
avaśān vaśinī asi rājñī svāhā*

“I wash her below the navel with honey. That is the second face of Prajāpati. By that you conquer all uncontrollable men. You are the ruler, the controller.”

One should then pour a little water on her head, and the rest over the other parts of her body with the mantra:

*om prajāpatiḥ viṣṇu ṛṣiḥ
upariṣṭā-jyotir-triṣṭup chandaḥ
śrī viṣṇuḥ devatā
jñāti karmāṇi kanyāyāḥ śira ādi pāda paryanta sarva-śarīra plāvane viniyogaḥ*

*om tad viṣṇoḥ paramam padam
sadā paśyanti sūrayaḥ
divīva cakṣur ātatam*

“The devotees continually see the supreme abode of Viṣṇu, which, like the sun in the sky, spreads its brilliance through the whole universe.”

Sampradānam (giving the bride away)

When the auspicious hour arrives, the ceremony should start with the reception of the groom. A cow should be tied in the North side of the room.

The father of the bride should sit facing North and perform *Ācamana*.

@When the groom enters the room, the father should recite ?????? Viṣṇu

Smaranam and *Svasti Vācanam* (see appendix II)

Then the father says to the groom:

om sādhu bhavān āstām

“Welcome, be comfortable.”

The groom replies:

om sādhu aham āse

“I have been well received.”

The father says :

om arcayisyāmo bhavantam

“I shall now worship you.”

The groom replies:

om arcaya

“Please perform the worship.”

The father should worship him by offering *candana*, garland, rings, *upavīta* and upper and lower cloth, saying:

etāni gandha-puṣpa vasaṁsi om varāya namaḥ

The groom should accept the items saying:

om svasti

The father should fold his hands and say:

om viṣṇuḥ

om tat sat

adya

....*māse* (month)

....*rāsi sthe bhaskare* (zodiac sign)

....*pakṣe* (fortnight)

....*tithau* (tithi)

kanyādān ārtham ebhiḥ gandhādibhiḥ abhyarcya,

bhavantam aham varatvena vṛne

“Today, at this time,having honored you with *gandha* etc. I select you as the suitable husband to whom I shall give my daughter.”

The groom replies:

om vṛto 'smi

“I accept.”

The bride, covered up, should be escorted around the standing groom seven times by her women friends. The bride should then be uncovered, and the bride and groom should see each other, and exchange garlands.

The father should say:

*om prajāpatiḥ viṣṇu ṛṣiḥ
anuṣṭup chandaḥ
arhaṇīyā goḥ viṣṇuḥ devatā
gavopasthāpane viniyogaḥ*

*om arhaṇā putravāsa sā dhenur-abhavad yame
sā naḥ payasvatī duhā uttarām-uttarām samām*

“The worshipable cow gives abundant milk. May he milk her year after year.”

The groom should sit on an *āsana* facing East saying:

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
virāḍ viṣṇuḥ devatā
upaviśad arhaṇīya jape viniyogaḥ*

om idam-aham-imām pādyām virājam annādyāyādhi tiṣṭhāmi

“I preside over this far reaching step for sustenance.”

The father should take twenty five leaves of *kuśa* wound two and a half times in counter clockwise direction in the palms of this hands with tips pointing North and say:

om viṣṭaro viṣṭaro viṣṭaraḥ prati grhyatām

“Please receive this *kuśa* grass.”

The groom should reply:

om viṣṭaram pratigrhnāmi

*om prajāpatiḥ viṣṇu ṛṣiḥ
anuṣṭup chandaḥ
auśadhyo viṣṇuḥ devatā
viṣṭarasya āsanadāne viniyogaḥ*

*om yā ośadhiḥ soma rājñiḥ vahvī śata-vicakṣaṇāḥ
tā mahyam-asmin āsane acchidrāḥ śarma yacchata*

“I receive it. The great herb, the queen of Soma, being plentiful, faultless, and a hundred times wise, bestow blessings on me as I sit upon you for an *āsana*.”

He should place the tips pointing North and sit on it.

The father should offer *kuśa* again:

viṣṭaro viṣṭaro viṣṭarah pratighṛyatām

The groom says:

om viṣṭaram prati grhnāmi

*om prajāpatiḥ viṣṇu ṛṣiḥ
anuṣṭup chandaḥ
auśadhyo viṣṇuḥ devatā
viṣṭarasya pādayoradhastā dāne viniyogaḥ*

*om yā ośadīḥ soma rājñīḥ viṣṭhitāḥ pṛthivīm anu
tā mahyam-asmin pādayoḥ acchidrāḥ śarma yacchata*

“Great herb, queen of Soma, growing wherever there is earth, faultless, please bestow blessings on me at my two feet.”

He should place the *kuśa* beneath his feet with tips facing North.

The father should offer water for his feet:

om pādyāḥ pādyāḥ pādyāḥ pratigrhyantām

The groom should reply:

om pādyāḥ pratigrhnāmi

*om prajāpatiḥ viṣṇu ṛṣiḥ
virāḍ gāyatrī chandaḥ
āpo viṣṇuḥ devatā
pāda prakṣālanārthodakavīkṣaṇe viniyogaḥ*

om yato devīḥ pratipaśyāmy- āpas tato mā ṛddhir āgacchatu

“May prosperity come to me, oh water, from looking at you.”

The groom should receive the water from the father, place it on the earth, gaze at it, then pour water on the left foot, then right foot, then both feet with the following mantras:

*om prajāpatiḥ viṣṇu ṛṣiḥ
virāḍ gāyatrī chandaḥ
āpo viṣṇuḥ devatā
savya-pāda prakṣane viniyogaḥ*

om savyam pādān avanenije asmin rāṣṭre śrīyam dadhe

“I wash the left foot and bestow wealth in this domain.”

*om prajāpatiḥ viṣṇu ṛṣiḥ
virāḍ gāyatrī chandaḥ
āpo viṣṇuḥ devatā
dakṣiṇa-pāda prakṣane viniyogaḥ*

om dakṣiṇam pādamaṁ avanenije asmin rāṣṭre śrīyamāveśayāmi

“I wash the right foot and take possession of wealth in this domain.”

*om prajāpatiḥ viṣṇu ṛṣiḥ
virāḍ gāyatrī chandaḥ
āpo viṣṇuḥ devatā
ubhaya-pāda prakṣane viniyogaḥ*

*om pūrvam anyam param anyam
ubhaya pādau avanenije
rāṣṭrasardhyā abhayasyāvaruddhyai*

“I wash one foot then the other. By prosperity of this domain may I attain fearlessness.”

The father should take *dūrva*, white rice, etc in a conch and offer *ārghya*, saying:

om ārgḥyam ārgḥyam ārgḥyam pratigr̥hyatām

The groom should say:

om ārgḥya pratigr̥hnāmi

*om prajāpatiḥ viṣṇu ṛṣiḥ
argḥya-rūpo viṣṇuḥ devatā
argḥya-pratigraḥṇe viniyogaḥ*

*om annasya rāṣṭrir-asi
rāṣṭris-te bhūyāsam*

“You are the ruler of food. May I become your master.”

The father should offer *ācamanīyam*:

om ācamanīyam ācamanīyam ācamanīyam pratigr̥hyatām

The groom should reply:

om ācamanīyam pratigrhnāmi

*om prajāpatiḥ viṣṇu ṛṣiḥ
ācamanīyam viṣṇuḥ devatā
ācamanīyācamane viniyogaḥ*

om yaśo 'si yaśo mayi dhehi

“You are fame. Give fame to me.”

He should sip the water facing North.

The father should take a pot of *madhuparka* and offer:

om madhuparko madhuparko madhuparkaḥ pratigrhyatām

The groom should take the *madhuparka*, and place the container on the earth saying:

om madhuparkaṁ pratigrhnāmi

*om prajāpatiḥ viṣṇu ṛṣiḥ
madhuparko viṣṇuḥ devatā
aharṇīya madhhuparkaṁ grahaṇe viniyogaḥ*

om yaśaso yaśo 'si

“You are fame incarnate.”

He should drink three times saying:

*om prajāpatiḥ viṣṇu ṛṣiḥ
madhuparko viṣṇuḥ devatā
aharṇīya madhuparka prāsane viniyogaḥ*

*om yaśaso bhakṣo 'si
mahaso bhakṣo 'si
śrīr bhakṣo 'si
śrīyam mayi dhehi*

“You are the food of fame, the food of greatness. You are the food of virtues.”

Give me all virtues.”

He should drink once silently.

The groom should now face East; the father of the bride should face North or West.

The groom and bride should perform *ācamana* and then smear *kum-kum*, *gorocana* and *candana* on their right hands.

The groom should take the bride’s right hand and place it on top of his right hand, and a married woman with a son should bind the two hands with *kuśa* and garlands, while auspicious sounds are made by the women.

The father of the bride should take a pot of water mixed with *gandha*, flowers, *tulasī* and fruit and recite *viṣṇu smaraṇam* (see Appendix ??????????).

The father should give the bride, saying:

om viṣṇu

om tat sat

*adya brahmaṇo dvitīya-parārdhe,
sveta varāha kalpe, vaivasvatākhyā manvantare,
aṣṭāvīṁśati kali-yugasya prathama sandhyayām
brahma viṁśatau vartāmanāyām*

.....*saṁvatsare* (year)

.....*āyane* (course of the sun)

.....*ṛtau* (season)

.....*māsi* (month)

.....*pakṣe* (fortnight)

.....*rāsi sthite bhāskare* (sun sign)

.....*tithau* (lunar day)

.....*vārānvitāyām* (day of the week)

.....*nakṣatra samyutāyam* (constellation)

jambudvīpe bhārata khaṇḍe

medhībhūtasya sumeroḥ dakṣiṇe

lavanārnnavasyottare kone

gaṅgāyāḥ paścime bhāge

śrī śālagrāma śilā go brāhmaṇa vaiṣṇava vāhni sannidhau

.....*śarmaṇaḥ prapaurāya* (to the great grandson of....)

.....*śarmaṇaḥ putrāya* (to the grandson of....)

.....*śarmaṇaḥ putrāya* (to the son of....)

śrī*śarmaṇe viśiṣṭa varāya* (to the groom named...)

.....*śarmaṇaḥ prapautrim* (the great grand daughter of)
.....*śarmaṇaḥ pautrim* (the great granddaughter of....)
.... *śarmaṇaḥ putrim* (the daughter of.....)
śrīmatīm....abhidhanām etām kanyām (the bride named....)

sa vastrām yathā śakty-alankṛtām
aroginīm apravāsinīm yathā kālopasthāpinīm

om prajāpati viṣṇu devatākām
śrī śrī rādhā-kṛṣṇa smarāṇa pūrvakām
.....*śarma dvārā* [through the agency of(father)]
svayam śrī śrī rādhā-kṛṣṇau dattām

“May Rādhā and Kṛṣṇa personally give this bride named....(identified by father’s ancestors), equipped with cloth and ornaments, healthy, of age and fixed residence, to the groom named.....(identified by his father’s ancestors) at the time....., at the place.....with *śālagrāma*, the cow, the *brāhmaṇa*, *vaiṣṇava* and fire as witness.”

The father should pour the water over their bound hands.

The groom should say:

om svasti

om nārāyaṇāya vidmahe
vāsudevāya dhīmahi
tanno viṣṇuḥ pracodayāt(e)

om trailokya-mohanāya vidmahe
kāmadevāya dhīmahi
tanno viṣṇuḥ pracodayāt(e)

Then he should meditate upon Śrī Śrī Rādhā-Kṛṣṇa chanting:

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

om kanyeyam om prajāpati viṣṇu devatākā

“This bride belongs to Prajāpati Viṣṇu.”

Touching the bride’s heart he should recite the *Kāma Stuti* :

om ka idam kasmā ādat
kāmaḥ kāmāyādāt
kāmo dātā kāmaḥ pratigrahītā
kāmaḥ samudram āviśat
kāmena tvā pratigṛhnāmi

kāmaitat te

“Who has given this heart and to whom? Love has given unto love. Love is the giver, love is the receiver. Love has entered the ocean of love. I receive you through love. Oh love, this heart is yours.”

The father should say:

om viṣṇuḥ

om tat sat

adya śrīmate.....śarmaṇe varāya (name of groom)

kṛtāitat kanyā sampradāna supraṭiṣṭhārthaṁ

dakṣiṇām suvarṇa mūlyopakalpitaṁ

śrī śrī rādhā kṛṣṇa smarṇa pūrvakaṁ

śrī.... dvārā (name of father)

śrī śrī rādhā kṛṣṇau dattam

“May Rādhā and Kṛṣṇa, on this day of to firmly establish this act of bestowal, present a suitable dowry of valuable items in remembrance of Rādhā and Kṛṣṇa, to(groom) through the agency of(father).”

The groom should say:

om svastī

Then he should recite the *Kāma Stuti*:

om ka idaṁ kasmā ādat

kāmaḥ kāmāyādāt

kāmo dātā kāmaḥ pratigrahītā

kāmaḥ samudram āviśat

kāmena tvā pratigṛhṇāmi

kāmaitat te

om nārāyaṇāya vidmahe

vāsudevāya dhīmahi

tanno viṣṇuḥ pracodayāt

om trailokya-mohanāya vidmahe

kāmādevāya dhīmahi

tanno viṣṇuḥ pracodayāt(e)

Then he should meditate upon Śrī Śrī Rādhā-Kṛṣṇa chanting:

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare

hare rāma hare rāma rāma rāma hare hare

He should then meditate upon his favourite Deity's name such as Nārāyaṇa, Viṣṇu, Rāma, Nṛsimha, Hari, Vāmana etc

At this time, the father can give a dowery and gifts to the Deity and the *Vaiṣṇavas*.

The father or a married woman with sons will then tie the upper cloth of the groom and the veil of the bride with a cloth containing *haritaki*, *betel*, *gandha*, flowers, *tulasī*, *kum-kum*, and tumeric.

The following *śloka* should be recited:

*śrī lakṣmī-pītāmbarayoh revatī-balarāmayoh
tathā sītā-rāmayoś ca śrī dūrgā-śivayor yathā
devahūti-kardamayoh śacī-maghavator yathā
śatarūpā-svayambhuvayoh-renukā-jāmadagnyoh
yathā 'halyā-gautamayor devakī-vasudevayoh
mandodarī-rāvaṇayor yaśodā-nandayor yathā
śrī draupadī-pāṇḍavayoh śrī tārāvāli-bhubhujoh
damayantī-nalakayoh śrī-rādhā-kṛṣṇayor yathā
anayoh kanyā varayos tathā syād granthi bandhanam*

@TRANSLATION

The father may undo the *kuśa* knot on their hands and seat the bride to the right hand side of the groom.

- Go Mokṣa (releasing the cow):

A cow should be presented to the groom.

A barber should exclaim:

gauḥ gauḥ

“Here is a cow.”

The groom should reply:

*om prajāpatiḥ viṣṇu ṛṣiḥ
bṛhatī chando
gorūpo viṣṇuḥ devatā
pūrva-bandha-gavī-mokṣaṇe viniyogaḥ*

*om muñca gām varuṇa pāsād dviśantam me abhidhehi
tam jahi.....(name of father) cobhayor utsrja
gāmattū tṛṇāni pivatūdakam*

“Free the cow from the ropes of Varuṇa. Call the name of he who opposes. Dismiss

him on behalf of(father). Let the cow free, let her eat grass and drink water.”

While the cow is released the groom will say:

*om prajāpatiḥ viṣṇu ṛṣiḥ
triṣṭup chando
gorūpo viṣṇuḥ devatā
gavānu mantreṇe viniyogaḥ*

*om mātā rudrāṇām duhitā vasūnām svasādityānām amṛtasya nābhiḥ
pra nu vocaṁ cikituṣe janāya mā gāmanā gām aditiṁ vadhiṣṭa*

“The cow is the mother of the Rudras, the daughter of the Vasus. She is the sister of the Ādityas, the source of nectar. To him who understands I say, “Do not kill the sinless cow, Aditi.”

The cow is then released.

- **Acchidra Vācana** (words to absolve oneself of faults):

Acchidra vācana is then recited by the father:

*om asmin kanyā sampradāna karmaṇi
aṅga hīnaṁ kriyā hīnaṁ vidhi hīnaṁ ca yad bhavet
astu tat sarvaṁ acchidraṁ kṛṣṇa kārṣṇa prasādataḥ*

“Whatever breach of rules, lack of ingredients or ceremony there has been in this bestowal of the bride, let that be overlooked, by the mercy of Kṛṣṇa and his associates.”

om tat sat

*om adya kṛte ‘smin kanyā sampradāna karmaṇi
yat kiñcit vaiguṇyaṁ jātam
tad doṣa praśamānāya
śrī viṣṇu smaraṇam ahaṁ karomi*

“To alleviate any fault which may have been committed in the ceremony of bestowing the bride, I now perform remembrance of Viṣṇu.”

The father should perform *Viṣṇu Smaraṇam* (see **Appendix II**) and recite the *mahā-mantra*, followed by *kīrtana* and offering obeisances to the spiritual master, the Vaiṣṇavas, Lord Caitanya and Gāndarvikā-Giridhāri.

KUŚANDIKĀ (Preliminary rites for the *yajña*)

The groom should now perform the *Kuśandikā* rites according to the scriptural rules, either in the same place where the *Sampradāna* was performed or in the main house. He should install Śrī Viṣṇu's form as the fire named "Yojaka"

Before building the *vedi*(*yajña kuṇḍa*) of four hands by four hands (approx. 6ft, by 6ft), he should clean the place of all dirt, hair, husk, charcoal, bones, gravel etc. He should gradually make the North and Eastern sides (of the *kuṇḍa*) level and smear it and the floor of the covered *Maṇḍapa* with cow dung. He should purify himself according to the scriptural rules, perform *ācamana* and wear two pieces of cloth. Sitting on a *kuśa-āsana* facing East,

- **Abhyukṣana Patra Sthāpana** (establishing the pot of water):
A copper waterpot should be filled with water, *gandha*, flowers, *tulasī*, barley, betel, *haritaki*, *dūrva*, white rice, tumeric and mustard seeds and placed on the North side of the fire. This will be used for purifying items by sprinkling (*abhyukṣana*).
- **Pañca Rekhā Sthāpana** (drawing five lines in the kuṇḍa):
He should face east, on the west side of the fire pit (*yajña kuṇḍa*). Placing the right knee on the ground, and placing the left hand on the ground with palm up, while holding a *kuśa* grass blade of one *prādeśa* length (approx. 9in) in it. Taking another *kuśa* grass blade with the right hand, he should draw in the *kuṇḍa* a line twelve fingers long (one *prādeśa*, 9 inches) and pointing East (see **Appendix I**), while meditating on the personality of earth. He should say:

@FOOTNOTE: one *prādeśa* = twelve fingers = nine inches

om rekhe tvam pṛthvi-rūpā pitavarṇāsi

"Oh line, you are earth, yellow in color".

- From the base of the first line he should draw a second line twenty-one fingers long, pointing towards the North while meditating on the cow:

om rekhe tvam go-rūpā lohita varṇāsi

"Oh line, you are the cow, reddish in color".

- Parallel to the first line but seven fingers to its left, starting from the second line, he should draw a third line the length of one *prādeśa* in the Eastern direction, while meditating on Kālindi. He should say:

om rekhe tvam kālindī-rūpā-kṛṣṇa varṇāsi

"Oh line, you are Yamunā, black in color."

- Parallel to the third line at a distance of seven fingers he should draw a

fourth line starting from the second line, in the Eastern direction, one *prādeśa* in length, while meditating on Lakṣmī:

om rekhe tvam śrī-rūpā-svarṇa varṇāsi

“Oh line, you are Śrī, golden in color”.

- At a distance of seven fingers from the last line and parallel to it he should draw a fifth line of one *prādeśa* length in the Eastern direction, meditating on Sarasvatī. He should say:

om rekhe tvam sarasvatī-rūpā śukla varṇāsi

“Oh line, you are Sarasvatī, white in color”.

- Utkara Nirasana (expelling the impurities):

He should take a pinch of earth from each line with the thumb and ring finger of the right hand and throw out the earth from the *kuṇḍa* to a distance of one “*aratni*“ (distance from elbow to tip of little finger) in the North East direction, saying:

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī viṣṇuḥ devatā
utkara nirasane viniyogaḥ*

om nirastaḥ parāvasuḥ

“The depleter of fortune has been thrown out and destroyed”.

@FOOTNOTE : The *viniyogas* are not chanted during the *yajña*, as stated in the *Nārada Saṁhitā*:

homakālas na dṛṣyate prajāchandarṣi devatā

“ The chanting of the application (*viniyoga*) , the metre, the *ṛṣi*, or the *devatā* is not observed at the time of *yajña*”.

END FOOTNOTE

- **Rekhābhyukṣana** (purifying the lines with water):
Taking water from the *abhyukṣana patra* he should sprinkle it on the lines.
- **Agni Saṁskāra** (purifying the fire):
From the fire which is kindled but not yet placed in the pit he should take one burning stick and cast it in the South Western direction to expel the inauspicious elements of the fire:

@Footnote: Fire can either be started by *mantra*, churned from the *araṇi* with

proper concentration, started from the sunlight by a magnifying glass focused on camphor placed on a bell-metal plate, brought from a lamp in the Deity room or from a *brāhmaṇa*'s house (meaning from his daily household *yajña*). If none of the above methods are practical, then one can use matches etc.

om prajāpatiḥ viṣṇu ṛṣiḥ
triṣṭup chandaḥ
śrī viṣṇuḥ devatā
agni-saṁskāra viniyogaḥ

om kravyādam agniṁ prainomi dūram
yamarājyo 'gacchatu vipravaāḥ

“I cast the inauspicious fire in charge of burning corpses far away. May those who oppose this rite go to the kingdom of death”.

- **Agni Sthāpana** (establishing the fire):
He should take a burning stick from the purified fire and place it on the third line saying:

om prajāpatiḥ viṣṇu ṛṣiḥ
bṛhatī chandaḥ
śrī viṣṇuḥ devatā
agni-sthāpane viniyogaḥ

om bhūr bhuvah svaḥ om

- **Agni Avāhana**
He should then install the fire for weddings who is named “*Yojaka Agni*”

om yojaka nāmāgnaye ihagaccha
agne tvam yojaka nāmāsi
śrī viṣṇos-teja evāyam

“Oh fire named *Yojaka Agni*, kindly be present here. O fire of Lord Viṣṇu please come.”

- **Agni Pūjā** (worship of the fire):
Meditating on the fire as Viṣṇu he should worship the fire with articles beginning with *pādyam*, etc.

@ Footnote: The sweet Form of Kṛṣṇa is not installed in the fire. Only forms of Lord Viṣṇu are installed.

- **Viṣṇu Stuti** (praise of Viṣṇu):

With folded hands he should say the names of Viṣṇu:

@ translations

*om kṛṣṇānanta mukunda mādḥava hare govinda vaṁsimukha
śrī gopījanavallabha vrajasuḥṛt bhakta priyedyācyuta
bhakta premavaśa kriya phala rasānandaika dīnārti hṛt
rādhā kānta dūranta saṁsṛti haretyākhyāhi jihve sadā*

*om tad viṣṇoḥ paramaṁ padam
sadā paśyanti sūrayaḥ
diviva cakṣur ātatam*

“Just as those with ordinary vision see the sun’s rays in the sky, so the wise and learned devotees always see the supreme abode of Lord Viṣṇu.”

*om kṛṣṇo vai saccidānanda ghanah
kṛṣṇaḥ ādi puruṣaḥ kṛṣṇaḥ purusottamaḥ
kṛṣṇo hā u karmādi mūlam
kṛṣṇaḥ sa ha sarvaikāryaḥ
kṛṣṇaḥ kāśam kṛt ādīśa mukha prabhu pūjyaḥ
kṛṣṇo ’nādis tasmin ajāndāntar bāhye
yan maṅgalaṁ tal labhate kṛti*

“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.”

*om agniṁ dūram purodadhe
havyavāham upabruve
devā āśadayād iha*

“The fire from afar I place in front of me. I call near the bearer (the fire) of the oblations. May the Lord show compassion here”.

*om prajāpatiḥ viṣṇu ṛṣiḥ
triṣṭup chandah
śrī viṣṇuḥ devatā
agni-sthāpane viniyogaḥ*

*om ihaivāyam itaro
jātaveda devebhyo*

havyam vahatu prajānan

“May the remaining fire here, omniscient Jātavedas, carry the oblations to the gods”.

- **Brahma Sthāpana** (installing and worshipping the *brahma*):
He may receive a *Vaiṣṇava brāhmaṇa* conversant with the rituals, alternatively he can make a doll of *kuśa* (*kuśamaya brāhmaṇa*) and establish it as the *brahma*.

@footnote: In the case of receiving the *kuśamaya brāhmaṇa*, the *hotṛ* (in this case the groom) should recite all the *mantras*.

He addresses the *brahma* thus:

“*om sādhu bhavān āstām*”

“May you be comfortable.”

The *brahma* replies:

“*om sādhu aham āse*”

“I am comfortable.”

The groom says:

“*om arcayisyāmo bhavantam*”

“I will worship you.”

The *brahma* replies:

“*om arcaya*”

“You may honor me.”

Touching the *brahma*’s knee with *gandha*, flowers, *tulasī*, cloth etc the groom should say:

om govinda govinda govinda

om tat sat

adya ...

_____ *māse* (month)

_____ *pakṣe* (lunar fortnight)

_____ *tithau* (lunar day)

asya _____ *karmano* (function)

homa karmāṇi kṛtākṛtavekṣana rūpa brahma tvena bhavantam aham vṛne

“On this day of _____, in the month of _____, in the lunar fortnight of

_____, on the lunar day of _____, on the occasion of _____, I choose you as *brahma* for supervising the proper execution of the rituals.”

The *brahma* replies:

“*om vṛto ’smi*”

“I have been selected”

The groom says:

“*om yathā yatham brahma kāma kuru*”

“Please perform your activities in a befitting way”

The *brahma* should reply:

“*om yathā jñānam karavām*”

“May I perform to the best of my abilities”

- The groom, taking the water vessel, should proceed to the South side of the fire and at a distance of one *aratni* (distance from elbow to tip of little finger) from the fire, sprinkle water towards the East, and over that he should place *kuśa* grass with tips facing East.
- Then facing West with the strewn *kuśa* in front of him, he should take one blade of that strewn *kuśa* in the thumb and ring finger of the left hand and throw it in the Southwest direction, saying:

om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī viṣṇuḥ devatā
tṛṇanirasane viniyogaḥ

om nirasthaḥ parāvasuḥ

“The depletor of fortune has been thrown away.”

- Facing North with the right foot pressing the left foot, the groom should sprinkle water on the strewn *kuśa* and then seat the *brahma* on the *kuśa*, facing him towards the North (in the case of a *kuśamaya brahma*, he should face the East). Touching water, he should say to the *brahma* :

*om prajāpatiḥ viṣṇu ṛṣiḥ
triṣṭup chandaḥ
śrī viṣṇuḥ devatā
vaiṣṇava-brahmo-pareśane viniyogaḥ*

om ā vasoḥ sadane sīda

“Sit on this seat of wealth.”

The *brahma* replies:

sīdāmi

“I sit.”

- The groom should offer the *Brahma* some *mahāprasāda*, *candana*, *kum-kum*, fruit, sweets, etc. to honor him. Retracing his steps to the East side of the fire he should sit.
- To nullify any mistakes during the sacrifice, the *brahma* says:

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī viṣṇuḥ devatā
ayañjiya vāg-vacanimita jape viniyogaḥ*

*om idam viṣṇuḥ vicakrame
tredhā nidadhe padam
samudham asya pāgmśule*

“Viṣṇu has stridden here. He has placed three pure steps on this earth.”

- **Caru Sthāpana** (Placing the *caru* or cooked grains):
Caru, having been prepared before the function, should be placed on the North side of the fire at this time.
- **Bhūmi Japa** (prayers to the earth):
Kneeling, and placing both his hands on the earth, palms down, the groom should say:

*om parameṣṭī viṣṇu ṛṣiḥ
anuṣṭup chandaḥ
śrī viṣṇuḥ devatā
bhūmi jape viniyogaḥ*

*om idam bhūmeḥ bhajāmahe
idam bhadram sumaṅgalam*

*parā sapatnān vādhasva
anyeśām vindate dhanam*

(NB: At night replace the word “*dhanam*” with “*vasum*”).

“We receive this auspicious offering from the earth. Repel the enemies, who take the wealth of others”.

- Agni Saṅmukhī Karaṇa (respects to the fire):
Facing the fire, he should say:

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī viṣṇuḥ devatā
agni-sanmukhī-karaṇe viniyogaḥ*

*om eko ha devaḥ pradiśo nu sarvāḥ
pūrvo ha jātaḥ sa u garbhe antaḥ
sa eva jātaḥ sa janiṣyamānaḥ
pratyājanās tiṣṭhati sarvato mukhaḥ*

“The Lord is one. By his order all others exist. He, who was the first existing, sometimes appears in the womb like a human being. He has appeared before and will appear again. All men are turned towards Him, who is present everywhere”.

- Tṛṇādi Śodhana (cleaning the area, strewing *kuśa*):
He should take *kuśa* grass in his right hand, and starting from the North side of the *maṇḍapa*, go around, while chanting:

@ Footnote: Placing the *kuśa* grass around the fire is for protection against Rakṣasas.

*om kausa ṛṣiḥ
jagatī chandaḥ
śrī viṣṇuḥ devatā
pṛṣṭasya śaḍahasya ṣaṣṭehani agni-mārute śastre parisamūhane viniyogaḥ*

*om kausaḥ
om imam stomam arhate jātavedase
rathamiva sanmahemā manīṣayā
bhadrā hi naḥ pramatīḥ asya samsadi
agne sakhye mā riṣāmā vyaṁ tava*

- Going around the second time, he should chant:

*om kausaḥ
om bharām idhmaṁ kṛṇvāmā harīmṣi te
citayantaḥ parvaṇā parvaṇā vyaṁ*

*jīvātave pratarām sādhayā dhiyaḥ
agne sakhye mā riṣāmā vyaṃ tava*

- While going third time he should chant:

*om kautsaḥ
om śakema tvā samidham sādhayā dhiyaḥ
tve devā haviḥ adantyāhutam
tvamādityān ā vaha tān hrusmasi
agne sakhye mā riṣāmā vyaṃ tava*

- After he should put the *kuśa* in *īśānakona* (North –East). Then taking them one by one, the straws should be placed on the floor in 3 lines without chanting *mantras*. He should start from N.E. corner, and make one line of *kuśa* straws touching each other to the S.E. corner. In the same way he should put 2 more lines next to the first one. The lines are touching at the point where they start. In a similar way he should put *kuśa* in 3 lines, starting from S.E. corner and going to S.W. corner. After that 3 lines from N.W. corner to N.E. corner, and from S.W. corner to N.W. corner.

- *Svastika Nivedana* (worshipping the directions):
He should offer flowers and *candana* (which has been offered to the Lord) to the ten directions. saying:

*om etan mahāprasāda naivedyādi
pūrvasyām śrī nāradāya svāhā (East)
agneyam śrī kapila devāya svāhā (South-East)
yāmye śrī yamabhāgavatāya svāhā (South)
nairṛtyām śrī bhiṣmadevāya svāhā (South-West)
pratīcyām śrī śukadevāya svāhā (West)
vāyavyām śrī janakāya svāhā (North-West)
udīcyām śrī sadāśivāya svāhā (North)
aiśanyām śrī pralādāya svāhā (North-East)
ūrdhvaṃ śrī brahmane svāhā (up)
adhaḥ śrī balirājāya svāhā (down)*

- *Vimśati Kaṣṭhikā Homa* (offering twenty sticks into the fire):
He should take twenty sticks of *khadira*, *palāśa*, or *udumbara* wood, or *kuśa* grass, which are of two *prādeśas* (18 inches) in length. He should pour a *sruva* of *ghee* over the middle portion and offer into the fire without *mantra* while meditating on *Viṣṇu*.

- *Ājya Samskāra* (purifying the *ghee*):
Taking two blades of *kuśa* grass with tips intact he should bind them with a third *kuśa* and cut them to the length of one *prādeśa* without using the finger nails, saying:

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ*

*pavitre viṣṇuḥ devatā
pavitrecchadane viniyogaḥ*

om pavitre stho vaiṣṇavyau

“Oh pavitras, you are devotees of Viṣṇu.”

- Sprinkling them with water he should say:

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
pavitre viṣṇuḥ devatā
pavitre mārjjane viniyogaḥ*

om viṣṇoḥ manasā pūte sthaḥ

“You are pure through the desire of Viṣṇu.”

- He should place them in a copper vessel and pour *ghee* into the vessel. Using the thumb and ring finger of the right hand he should grasp the tips of the *kuśas* and with the thumb and ring finger of the left hand he should grasp the root end. The right hand should be palm up and the left hand palm down. By dipping the middle portion into the *ghee* he should then offer *ghee* into the fire one time, saying:

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
ājyaṁ viṣṇuḥ devatā
ājyāt-plavane viniyogaḥ*

om devas tvā savitot punātu

acchidrena pavitrena

vasoḥ sūryasya raśmibhiḥ svāhā

“May Savita purify you with this faultless *kuśa*, with these rays from the sun.”

- He should then offer two more oblations of *ghee* into the fire in the same way without *mantra*.
- Holding the *kuśas* in his left hand, he should sprinkle water on them and then using the right hand, throw them into the fire.
- He should sprinkle the vessel of *ghee* with water and then lower it into the North part of the fire three times, and then lay it on strewn *kuśa* grass.
- *Sruva Samskāra* (purifying the spoon):

The *sruva* should be made from *khadira*, *palāśa* or *udumbara* wood, and of a length of one “*aratni*“ (distance from elbow to tip of little finger). He should purify the *sruva* by sprinkling it with water, then by lowering it into the North part of the fire three times.

- *Udakāñjaliseka* (taking blessings for performing the sacrifice):
Keeping his right knee on the earth and his left knee raised, he should pour water from his cupped hands from West to East on the South side of the fire, saying:

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī ananto devatā
udakāñjaliseke viniyogaḥ*

om ananta anumanyasva

“Please allow this rite, Ananta.”

- He should pour on the West side from South to North, saying:

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī acyuto devatā
udakāñjaliseke viniyogaḥ*

om acyuta anumanyasva

“Please allow this rite, Acyuta.”

- He should pour on the North side from West to East saying:

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī viṣṇuḥ devatā
udakāñjaliseke viniyogaḥ*

om sarasvaty anumanyasva

“Please allow this rite, Sarasvatī.”

- *Agni paryukṣana* (sprinkling water around the fire):
He should sprinkle water around the fire in clockwise direction:

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī aniruddho devatā
agni-paryukṣane viniyogaḥ*

om prabho aniruddha prasuva yajñam
pra suva yajñapatiṁ bhagāya
pātā sarva bhūta sthaḥ
ketapuh ketam naḥ punātu
vāgīśaḥ vācam naḥ svadatu

“Oh Aniruddha, bring forth the sacrifice, bring forth the Lord of the sacrifice for good fortune. You are situated everywhere. Purifier of desires, purify our desires. May the Lord of words relish our prayers.”

- Virupākṣa Japa (prayer to the Lord as Virupākṣa):
Raising his right knee from the ground, he should hold fruit, flowers, rice and *kuśa* between his fists, the right fist being above and the left fist being below. He should recite the following:

om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
rudra-rūpo viṣṇuḥ devatā
śrī mahābhāgavata virupākṣa jape viniyogaḥ

om bhūr bhuvah svah

om mahāntam virupākṣam tvām ātmanā prapadye,
bhāgavata virupākṣo 'si dantānjih tasya te sāyyā parne,
grham antarikṣe vimitam hiraṇmayam /
tad devānām hṛdayāni ayasmae kumbhe 'nthaḥ sannihitāni tāni /
balabṛc ca balasāc ca raksato 'pramanī animiṣat(e) /
tat satyam yatte dvādaśa putrāḥ,
te tvā samvatsare samvatsare kāma prena yajñena yājyitvā
punaḥ brahma acaryam upayanti /
tam deveṣu brāhmano 'si, aham manusyeṣu, brahmaṇo vai
brāhmanam upadhāvati, upa tvā dhāvāmi,
japantam mā mā pratijāpiḥ,
juhvantam mā mā prati haṣiḥ,
kurvantam mā mā pratikarṣiḥ
tvām prapadye / tvayā prasūta
idam karma kariṣyāmi,
tan me rādhyatām
tam me samṛdhyatām,
tan me upapadyatām /

samudro mā viśvavyacāḥ / brahma anujānātu,
tutho mā viśvavedāḥ / brahma aṇaḥ putro anujānātu,
svātro mā pracetāḥ / mairā varuṇo anujānātu,
tasmai virupākṣāya dantānjaye, samudrāya
viśvavyacase, tuthāya viśvavedase, svātrāya
pracetase saasrākṣāya brahmaṇaḥ putrāya
parama bhāgavatottamāya namaḥ /

“I surrender with body, mind and soul to the great, beautiful Personality of Godhead, manifested as Agni, possessed of unlimited eyes and flashing teeth, whose resting place is under a *palāśa* tree, whose golden abode flashes in the sky like lightening, who is accompanied by all the *devatās*, who are situated in the metal *kumbha*. Being full of strength, attentive and unblinking, You watch for demons.

You are manifest in twelve forms, known as Your sons. Those aspirants who, throughout the years, worship You with sacrifices, achieve the spiritual status of *Brahman*.

You are the best amongst the *devas*. May I become the best amongst men by becoming Your devotee. He who is part of the Lord, follows after the Lord. May I thus seek after You. May I not offend by my faulty chanting, my faulty offerings, my faulty activities.

I surrender to You; inspired by You, I perform this activity. May it bring me satisfaction. May it bring me spiritual prosperity. May I reach the ultimate goal.

You are the all-pervading Personality, unlimited ocean. Be merciful upon me. You are *Tuṭhā*, *Viśvadeva*, and the son of *Brahmā*. Be merciful upon me. You are the deliverer from fear, the wisest one, the sun and the moon. Please be merciful upon me.

To the many-eyed, smiling Lord, the all pervading ocean of mercy, to the all powerful, all wealthy, all strong, all knowing, all perceiving Personality, the son of *Brahmā*, the Supreme Lord, possessor of all opulences, I pay my respects.”

- He should throw the rice to the North East, and give the flowers and fruit to the *brahma* priest.

- Then he should say:

*om tapaś ca tejas ca śraddhā ca
hriś ca satyaṁ ca akrodhaś ca
tyāgaś ca dhṛtiś ca dharmāś ca sattvañ ca
vāk ca manaś ca ātmā ca brahma ca
tāni prapadye, tāni mām avantu*

“I surrender to austerity, energy, faith, humility, truth, absence of anger, renunciation, patience, righteousness, goodness, words, mind, soul. May they be merciful upon me.”

- *Amantrika Homa* (silent homa):
He should throw *ghee*-soaked wood of *prādeśa* length with flowers and *gandha* into the fire silently.

- **Vastra Paridhapana** (putting on new cloth):

After the groom has completed the *kuśaṅḍikā* rites, one of the friends of the groom should take a pot of water brought from a permanent body of water -- which is covered with a cloth --and pass silently by the East side of the fire to the South side and stand facing North. Another friend should follow him and stand behind him holding a rod for stirring food while cooking.

On the West side of the fire should be placed a winnowing basket filled with four handfuls of popped rice (for prosperity) mixed with *sāmi* leaves (representing Agni, for fertility).

Beside the basket should be placed a grinding stone with its pestle, and to the West of that a mat made of *birana* or *kuśa* grass, covered with cloth.

The groom should present to the bride upper and lower clothes, which are new and washed, which she should accept (and may put on).

Presenting the lower cloth, the groom says:

*om prajāpatiḥ viṣṇu ṛṣiḥ
jagati chandaḥ
śrī viṣṇuḥ devatā
adho-vastra paridhāpane viniyogaḥ*

*om yā akṛntan avayan yā atanvata yās ca devyo antān abhitaḥ atatantha
tās tvā devyo jarasā samvyayanta āyūṣmatidaṁ paridhatsva vāsaḥ*

“May the *devatās* who cut, wove and stretched the cloth and sewed up the hems, clothe you with long life. O Woman, blessed with long life, put on the cloth.”

Presenting the upper cloth, he will say:

*om prajāpatiḥ viṣṇu ṛṣiḥ
triṣṭup chandaḥ
śrī viṣṇuḥ devatā
utariya-vastra paridhāpane viniyogaḥ*

*om pari dhatta dhatta vāsasainām śatāyusim kṛṇuta dīrgham āyuh
śataṁ ca jīva śaradaḥ suvarcā vasūni cārye vibhrajāsi jīvan*

“Bestow to her cloth, give her long life, a hundred years. Noble woman, live a hundred autumns, and while you live, bring spiritual wealth to your husband.”

- **Sindhūra Dāna:**

He should put *sindhūra* on her forehead saying:

*om prajāpatiḥ viṣṇu ṛṣiḥ
anuṣṭup chandaḥ
śrī viṣṇuḥ devatā
sindhūra-dāne viniyogaḥ*

*om sindhor-iva prādhavane śūghanāso
vāta pramīyaḥ patayanti yahvāḥ
ghṛtasya dhārā aruṣo naḥ vājī
kāṣṭha bhindan urmibhiḥ pinvamānaḥ*

“Flashing like the sun, like streams of rushing water, strong and full of life the streams of *ghee* fall upon the fire. Like fast steeds carrying the offering, breaking through all obstacles, the *ghee* swells in waves, dissolving the wood.”

The groom should lead the bride to the fire and say:

*om prajāpatiḥ viṣṇu ṛṣiḥ
anuṣṭup chandaḥ
śrī viṣṇuḥ devatā
pratyuh kanyā-nayana jape viniyogaḥ*

*om somo dadad gandharvāya gandharvo dadad agnaye
rayim ca putramś cādādnirs mahyam atha imām*

“Soma gave you to Gandharva, Gandharva gave you to Agni. For the highest wealth and sons, Agni has given you to me.”

The groom should lead the bride to the mat on the West side of the fire so that her right foot touches the border of the *kuśa* mat. He should make her say:

*om prajāpatiḥ viṣṇu ṛṣiḥ
dvipājjagatī chandaḥ
śrī viṣṇuḥ devatā
kaṭapāda-pravartane viniyogaḥ*

om pra me patiyānaḥ panthāḥ kalpatām śivā ariṣṭa patilokam gameyām

“Let the path my husband treads be prepared for me. May I enter into his house in bliss and safety.”

- Ajya Homa (The grooms oblations for the bride’s welfare):

The bride should sit on the mat facing the fire on the groom’s right side. The

groom should put *ghee* soaked wood into the fire without *mantra*, then perform *Mahāvyaḥṛti Homa* with *ghee*:

om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī viṣṇuḥ devatā
mahāvyaḥṛti home viniyogaḥ

om bhūr svāhā - idam viṣṇave idam na mama

om prajāpatiḥ viṣṇu ṛṣiḥ
uṣṇik chandaḥ
śrī acyuto devatā
mahāvyaḥṛti home viniyogaḥ

om bhuvah svāhā - idam acyutāya idam na mama

om prajāpatiḥ viṣṇu ṛṣiḥ
anuṣṭup chandaḥ
śrī nārāyaṇo devatā
mahāvyaḥṛti home viniyogaḥ

om svaḥ svāhā - idam nārāyaṇāya idam na mama

om prajāpatiḥ viṣṇu ṛṣiḥ
bṛhati chandaḥ
śrī ananto devatā
mahāvyaḥṛti home viniyogaḥ

om bhūr bhuvah svaḥ svāhā - idam anantāya idam na mama

She should then stand and while touching the right shoulder of the groom with her right hand, the groom should offer six oblations of *ghee*, saying:

om prajāpatiḥ viṣṇu ṛṣiḥ
atijagatī chandaḥ
śrī viṣṇuḥ devatā
ājya home viniyogaḥ

om viṣṇuḥ etu prathamo vai sarvebhyaḥ so 'syai prajāṁ muñcātu mṛtyu pāsāt
tad ayam prabhuḥ acyutaḥ anumanyatām yatheyam strī pautraṁ aghaṁ na rodāt
svāhā - idam viṣṇave idam na
mama

“Let Viṣṇu, go first amongst all beings, Let Him release the bride’s children from the ropes of death. May Lord Acyuta agree to this, so that this woman will never lament the death of a son.”

om prajāpatiḥ viṣṇu ṛṣiḥ

atijagatī chandah
śrī viṣṇuḥ devatā
ājya home viniyogaḥ

om imām kṛṣṇaḥ trāyatām gārhapatyaḥ prajāṁ-asyai jaradaṣṭim kṛnotu
aśunyopahasta jīvatam astu mātā pautraṁ ānandaṁ abhivivudhyatām iyaṁ
svāhā - idam kṛṣṇāya idam na mama

“May Kṛṣṇa protect her in household life. May He give her children until old age. May she live without absence of children at her breast. May she be a mother, knowing the bliss of raising children.”

om prajāpatih viṣṇu ṛṣih
śakvarī chandah
śrī viṣṇuḥ devatā
ājya home viniyogaḥ

om hariḥ te pṛṣṭham rakṣatu viṣṇuḥ ūru nara nārāyaṇau
stanadvayaṁte putrān śrī kṛṣṇābhirakṣat-vāvāsasaḥ -
paridhānād anantaḥ asya avatāra-bhirakṣantu paścāt
svāhā - idam haraye idam na mama

“May Hari protect your back and Viṣṇu, your thighs. May Nara-Nārāyaṇa protect your two breasts, and may Kṛṣṇa protect your sons until they wear cloth. May Ananta and all His avatāras protect you from behind.”

om prajāpatih viṣṇu ṛṣih
atijagatī chandah
śrī viṣṇuḥ devatā
ājya home viniyogaḥ

om mā te grheṣu niśi ghoṣa utthād-anyatra tvat rudratyaḥ saṁviśantu
mā tvaṁ rudatī ur- ā vadhiṣṭhā jīvapatnī pati-loke virāja paśyantī prajāṁ -
su-manasyamānām
svāhā - idam kṛṣṇāya idam na mama

“May lamentation not arise in your house at night. Let weeping women enter other houses. May you not be weeping, striking your breasts in sorrow. May you be glorious, living as a partner in your husband’s house seeing children, maintaining nobility of body and mind.”

om prajāpatih viṣṇu ṛṣih
upaviṣṭād bhṛhatī chandah
śrī viṣṇuḥ devatā
ājya home viniyogaḥ

om aprajasyaṁ pautra-marttyaṁ pāpmānam utavai aghaṁ
śirṣṇaḥ srajaṁ ivonmucya dviṣadbhyaḥ prati-muñcāmi pāsaṁ
svāhā - idam kṛṣṇāya idam na

mama

“I free myself from the noose of great sins causing absence of offspring and death of sons. Discarding this garland from the head, I fling it to the enemies of righteous life.”

*om prajāpatiḥ viṣṇu ṛṣiḥ
uṣṇik chandaḥ
śrī viṣṇuḥ devatā
ājya home viniyogaḥ*

*om paraitu mṛtyuḥ amṛtaṁ māgād -vaivasvato no abhayaṁ kṛṇotu
paraṁ mṛtyo anuparehi panthām yatra no anya itaro devayānāt
cakṣuṣmate śṛṇvate te bravīmi mā naḥ prajāṁ rīriṣo mota vīrān
svāhā - idam kṛsnāya idam na*

mama

“May death go elsewhere and may immortality come to me. May Vaivasvata remove all cause of fear. Go, death, upon some distant path, not on the path of saintly men. Death, do not harm my valiant children. I say this to you, who can see and hear.”

- Vyasta Samasta Mahāvyaḥrti Homa:
The groom should offer four oblations of ghee:

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī viṣṇuḥ devatā
vyasta samasta mahāvyaḥrti home viniyogaḥ*

om bhūr svāhā - idam viṣṇave idam na mama

*om prajāpatiḥ viṣṇu ṛṣiḥ
uṣṇik chandaḥ
śrī acyuto devatā
vyasta samasta mahāvyaḥrti home viniyogaḥ*

om bhuvah svāhā - idam acyutāya idam na mama

*om prajāpatiḥ viṣṇu ṛṣiḥ
anuṣṭup chandaḥ
śrī nārāyaṇo devatā
vyasta samasta mahāvyaḥrti home viniyogaḥ*

om svah svāhā - idam nārāyaṇāya idam na mama

*om prajāpatiḥ viṣṇu ṛṣiḥ
bṛhati chandaḥ
śrī ananto devatā*

vyasta samasta mahāvyāhrti home viniyogaḥ

om bhūr bhuvaḥ svaḥ svāhā - idam anantāya idam na mama

- *Lāja Homa and Aśmākrāmaṇa* (oblations of popped rice and mounting the stone):

The bride and groom should stand.

The groom, passing behind the bride, should go to the South side (her right side) and face North.

He should hold both her hands in his right hand.

The mother of the bride, her brother or a *brāhmaṇa* should place the grinding stone and pestle in front of the bride and place her right foot on the stone.

The groom should say:

*om prajāpatiḥ viṣṇu ṛṣiḥ
anuṣṭup chandaḥ
śrī viṣṇuḥ devatā
aśmākrāmaṇe viniyogaḥ*

*om imam aśmānam āroha aśmeva tvam sthirā bhava
dviṣantam apa vādhasva mā ca tvam dviṣatām adhaḥ*

“Mount this stone and like a stone be steadfast in devotion at the feet of the Lord. Annihilate those who would harm you. May you never fall under their influence.”

The groom should place two *sruvas* of *ghee* in the brides cupped hands and the mother of the bride should place one fifth of the *lāja* over the *ghee*.

The groom should pour two *sruvas* of *ghee* over the *lājā*.

The bride, without separating her hand, should pour the *lājā* into the fire.

The groom should say:

*om prajāpatiḥ viṣṇu ṛṣi
upariṣṭā-jyotiṣmatī chandaḥ
śrī viṣṇuḥ devatā
lāja home viniyogaḥ*

*om iyam nāry-upabrute agnau lājān āvapatnī
dīrghayur astu me patiḥ śatam varṣāṇi jīvatvedhantām nau hari bhaktiḥ
svāhā - idam kṛṣṇāya idam na
mama*

“This woman speaks, while offering *lājā* to the fire: May my husband be long lived, may he live a hundred years. May our devotion to the Lord flourish.”

The pair should circumambulate the fire, with the wife in front.

The groom should say:

*om prajāpatiḥ viṣṇu ṛṣiḥ
triṣṭup chandaḥ
śrī viṣṇuḥ devatā
kanyā-parinayane viniyogaḥ*

*om kanyalā pitṛbhyaḥ patilokaṁ yatīyama pa dikṣāmaṣaṣṭa
kanyā uta tvayā vayan dhārā udanyā ivāti gāhemahi dviṣa*

“The bride is going from her parent’s house, to the house of the groom, having done her duties well before her betrothal. Oh bride, help us to remove the enemies, as a flood of water cleans the earth.”

Returning to the stone again, the groom, facing North, should take the bride’s hand in his right hand.

The mother should place the bride’s right foot on the stone, and stand with the basket of *lāja*.

The groom will say:

*om prajāpatiḥ viṣṇu ṛṣiḥ
anuṣṭup chandaḥ
śrī viṣṇuḥ devatā
aśmākrāmaṇe viniyogaḥ*

*om imāṁ aśmānaṁ ārohāśmeva tvāṁ sthirā bhava
dviṣantaṁ apa vādhasva mā ca tvāṁ dviṣataṁ adhaḥ*

“Mount this stone and like a stone be steadfast in devotion at the feet of the Lord. Annihilate those who would harm you. May you never fall under their influence.”

The bride should receive *lāja* and *ghee* in her hands and offer into the fire.

The groom will say:

*om prajāpatiḥ viṣṇu ṛṣiḥ
upariṣṭād bṛhatī chandaḥ
śrī viṣṇuḥ devatā
lāja home viniyogaḥ*

*om viṣṇum nu devaṁ kanyā hariṁ ayakṣata
sa imāṁ devo viṣṇuḥ preto muñcātu mām uta
svāhā - idam viṣṇave idam na mama*

“The girl has made sacrifice to Viṣṇu, to Hari. May Viṣṇu, the Supreme Lord,

release her and me.”

Again the groom with the bride will circumambulate the fire, saying:

*om prajāpatiḥ viṣṇu ṛṣiḥ
triṣṭup chandaḥ
śrī viṣṇuḥ devatā
lāja home viniyogaḥ*

*om kanyālā pitṛbhyaḥ patilokaṁ yatīyamapa dikṣāmaṣaṣṭa
kanyā uta tvayā vyaṁ dhārā udanyā ivāti gāhemahi dviṣa*

“The bride is going from her parent’s house, to the house of the groom, having done her duties well before her betrothal. Oh bride, help us to remove the enemies, as a flood of water cleans the earth.”

The mother will again put the bride’s right foot on the stone:

*om prajāpatiḥ viṣṇu ṛṣiḥ
anuṣṭup chandaḥ
śrī viṣṇuḥ devatā
aśmākrāmaṇe viniyogaḥ*

*om imāṁ aśmānaṁ ārohāśmeva tvāṁ sthirā bhava
dviṣantaṁ apa vādhasva mā ca tvāṁ dviṣataṁ adhaḥ*

“Mount this stone and like a stone be steadfast in devotion at the feet of the Lord. Annihilate those who would harm you. May you never fall under their influence.”

The bride will receive *lāja* and *ghee* and offer into the fire.
The groom will say:

*om prajāpatiḥ viṣṇu ṛṣiḥ
upariṣṭād bṛhatī chandaḥ
śrī viṣṇuḥ devatā
lāja home viniyogaḥ*

*om viṣṇum nu devaṁ kanyā hariṁ ayakṣata
sa imāṁ devo viṣṇuḥ preto muñcātu mām uta
svāhā - idam viṣṇave idam na mama*

“The girl has made sacrifice to Viṣṇu, to Hari. May Viṣṇu, the Supreme Lord, release her and me.”

They will again circumambulate:

*om prajāpatiḥ viṣṇu ṛṣiḥ
triṣṭup chandaḥ
śrī viṣṇuḥ devatā
kanyā-pariṇayane viniyogaḥ*

*om kanyalā pitṛbhyaḥ patilokaṁ yatīyamapa dikṣāmaṣaṣṭa
kanyā uta tvayā vayanḁ dhārā udanyā ivāti gāhemahi dviṣa*

“The bride is going from her parent’s house, to the house of the groom, having done her duties well before her betrothal. Oh bride, help us to remove the enemies, as a flood of water cleans the earth.”

The groom should then pour two *sruvas* of *ghee* on the edge of the winnowing basket, place the remaining *lājā* there and add two more *sruvas* of *ghee* and offer the contents of the basket into the fire, saying:

om sviṣṭi kṛte śrī acyutāya svāhā.

“This is an offering unto Acyuta, who makes everything auspicious.”

- **Sapta Padī Gamana** (taking seven steps):
With rice-flour paste seven small circles should be drawn in a line going in the North-eastern direction. The groom should lead the bride to step into each circle. She should place the right foot first, the left behind. The groom should say:

mā vāma-pādena dakṣina pādāṁ ākrāma

“Don’t let the left foot cross beyond the right.”

With the first step he should say:

*om prajāpatiḥ viṣṇu ṛṣiḥ
ekapād virāt chandaḥ
śrī viṣṇuḥ devatā
ekapādā-kramaṇe viniyogaḥ*

om ekamiṣe viṣṇus tvā nayatu

“May Viṣṇu lead you to strength.”

With the second step he should say:

*om prajāpatiḥ viṣṇu ṛṣiḥ
dvipād virāt chandaḥ*

*śrī viṣṇuḥ devatā
dvipādā-kramaṇe viniyogaḥ*

om dve urje viṣṇus tvā nayatu

“May Viṣṇu lead you to power.”

With the third step he should say:

*om prajāpatiḥ viṣṇu ṛṣiḥ
tripād virāt chandaḥ
śrī viṣṇuḥ devatā
tripādā-kramaṇe viniyogaḥ*

om trīni vratāya viṣṇus tvā nayatu

“May Viṣṇu led you to uphold your vows. “

With the fourth step he should say:

*om prajāpatiḥ viṣṇu ṛṣiḥ
catuspād virāt chandaḥ
śrī viṣṇuḥ devatā
catuspādā-kramaṇe viniyogaḥ*

om catvāri mayobhavāya viṣṇus tvā nayatu

“May Viṣṇu lead you to happiness.”

With the fifth step he should say:

*om prajāpatiḥ viṣṇu ṛṣiḥ
pañcapād virāt chandaḥ
śrī viṣṇuḥ devatā
pañcapādā-kramaṇe viniyogaḥ*

om pañca paśubhyo viṣṇus tvā nayatu

“May Viṣṇu lead you to plenty of cows.”

With the sixth step he should say:

*om prajāpatiḥ viṣṇu ṛṣiḥ
ṣaṭpād virāt chandaḥ
śrī viṣṇuḥ devatā
ṣaṭpādā-kramaṇe viniyogaḥ*

om ṣadrāyas poṣāya viṣṇus tvā nayatu

“May Viṣṇu lead you to multiplying spiritual wealth.”

With the seventh step he should say:

*om prajāpatiḥ viṣṇu ṛṣiḥ
saptapād virāt chandaḥ
śrī viṣṇuḥ devatā
saptapādā-kramaṇe viniyogaḥ*

om sapta saptabhyo hotrābhyo viṣṇus tvā nayatu

“May Viṣṇu lead you to maintain the seven sacrifices.”

*om prajāpatiḥ viṣṇu ṛṣiḥ
sāmikī-pankti chandaḥ
śrī hariḥ devatā
pādā-kramaṇāntaram āśāsane viniyogaḥ*

*om sakhā saptapadī bhava
sakhyan te gameyam
sakhyan te mā yoṣāḥ
sakhyan te mā yoṣthyāḥ*

“Be my companion for life, fixed in seven vows. May I attain companionship with you. Do not break this bond.”

The groom should address the assembled guests:

*om prajāpatiḥ viṣṇu ṛṣi
anuṣṭup chandaḥ
śrī viṣṇuḥ devatā
vivāha-prekṣakajanā mantraṇe viniyogaḥ*

*om su maṅgalīriyam vadhūrimām samete paśyata
saubhāgyam asyai dattvā yāthāstam viparetana*

“This wife is most faithful. Come and behold her. Having brought her good fortune, you may now depart.”

The friend holding the water pot should then approach the seven circles by passing on the West side of the fire and sprinkle first the groom’s head, then the bride’s head.

Each time the groom should say:

*om prajāpatiḥ viṣṇu ṛṣiḥ
anuṣṭup chandaḥ
śrī vāsudevasya devatā*

mūrdhābhiṣecane viniyogaḥ

*om samañjantu vāsudevaḥ samāpo hṛdayāmi nau
saṁ mātariśvā sandhātā samudeṣṭri dadhātu nau*

“May Vāsudeva and all His expansions anoint us as one. May the water make our hearts one. May the lord of the wind, our maintainer make us one. May her lordship make us one.”

With the completion of *Sapta Padī Gamana* the bride and groom are considered married.

- **Pani Grahanam** (taking the bride’s hands):

The groom should take the bride’s two hands in his left hand and with his right hand he should grasp the thumb of the upturned right hand of the bride.

The groom should say:

*om prajāpatiḥ viṣṇu ṛṣiḥ
triṣṭup chandah
sanakādayo devatā
grhīta-kanyāpāṇe patyuh jape viniyogaḥ*

*om grbhñāmi te saubhagatvāya hastam mayā patyā jaradaṣṭir yathāsaḥ
sanaka-sanātana-sanandana-sanat kumārāḥ mahyam tvāduḥ gārha patyāya
kāṛṣṇāḥ*

“For good fortune I hold your hand, so that you may attain old age in the company of your husband. The four kumāras have given you to me for performance of household duties as a devotee of Kṛṣṇa.”

*om prajāpatiḥ viṣṇu ṛṣiḥ
triṣṭup chandah
śrī viṣṇuḥ devatā
grhīta-kanyāpāṇe patyuh jape viniyogaḥ*

*om aghora cakṣuḥ apatighnedhi śivā paśubhyaḥ sumanāḥ suvarcāḥ
vīrasūḥ jīvasūḥ kṛṣṇa kāmā syonā sanno bhava dvipade saṁ catuṣpade*

“Be gentle-eyed, protecting your husband. Be kind to the animals, be good minded, beautiful. Be the mother of heroes, mother of life, dear to Kṛṣṇa, bringing the highest happiness. Be good to us, both man and beast.”

*om prajāpatiḥ viṣṇu ṛṣiḥ
jagatī chandah
śrī viṣṇuḥ devatā*

gr̥hīta-kanyāpāṇe patyuh̥ jape viniyogaḥ

*om̐ ā nah̥ prajāṁ janayatu viṣṇuḥ ājarasāya samanaktu kṛṣṇaḥ
adurmaṅgalīḥ patilokam āviśa sanno bhava dvipade sam̐ catuspade*

“May Viṣṇu generate progeny for us. May Kṛṣṇa keep us together until old age. Enter your husband’s house, with auspiciousness. Be good to us, both man and beast.”

*om̐ prajāpatih̥ viṣṇu ṛṣih̥
anuṣṭup chandaḥ
śrī viṣṇuḥ devatā
gr̥hīta-kanyāpāṇe patyuh̥ jape viniyogaḥ*

*om̐ imām tvaṁ viṣṇo mīdhvaḥ suputrām subhagām kṛdhi
dasāsyām putrān ādhehi patim̐ ekādaśam̐ kuru*

“Oh Viṣṇu, impregnate her, make fine, strong sons.

Put ten sons in her, make eleven men in the house.”

*om̐ prajāpatih̥ viṣṇu ṛṣih̥
anuṣṭup chandaḥ
śrī viṣṇuḥ devatā
gr̥hīta-kanyāpāṇe patyuh̥ jape viniyogaḥ*

*om̐ samrāñji śvasure bhava
samrāñji śvaśrvām bhava
nanandari ca samrāñji bhava
samrāñji adhi devṛṣu*

“Be the ruler of your husband’s father. Be the ruler of your husband’s mother.

Be the ruler of your husband’s sisters. Be the ruler of your husband’s brothers.”

*om̐ prajāpatih̥ viṣṇu ṛṣih̥
triṣṭup chandaḥ
śrī viṣṇuḥ devatā
gr̥hīta-kanyāpāṇe patyuh̥ jape viniyogaḥ*

*om̐ mama vrate te hṛdayam̐ dadhātu mama cittam̐ anu cittam̐ te ‘stu
mama vāc eka manā juṣasvaśrī viṣṇuḥ tvā niyunaktu mayam*

“May your heart be fixed on my life’s goals. May your mind follow after mine.

With body and soul be devoted to my words. May Viṣṇu join us together.”

• Vyasta Samasta Mahāvyaḥṛti Homa:

With the bride on his left the groom should offer *ghee*:

om̐ prajāpatih̥ viṣṇu ṛṣih̥

gāyatrī chandaḥ
śrī viṣṇuḥ devatā
vyasta samasta mahāvyāhṛti home viniyogaḥ

om bhūr svāhā - idam viṣṇave idam na mama

om prajāpatiḥ viṣṇu ṛṣiḥ
uṣṇik chandaḥ
śrī acyuto devatā
vyasta samasta mahāvyāhṛti home viniyogaḥ

om bhuvaḥ svāhā - idam acyutāya idam na mama

om prajāpatiḥ viṣṇu ṛṣiḥ
anuṣṭup chandaḥ
śrī nārāyaṇo devatā
vyasta samasta mahāvyāhṛti home viniyogaḥ

om svaḥ svāhā - idam nārāyaṇāya idam na mama

om prajāpatiḥ viṣṇu ṛṣiḥ
bṛhati chandaḥ
śrī ananto devatā
vyasta samasta mahāvyāhṛti home viniyogaḥ

om bhūr bhuvaḥ svaḥ svāhā - idam anantāya idam na mama

He should then offer ghee-soaked wood without *mantra*, and then perform *Ṣātyāyana Homa*, recite the *Vāmadevya Gāṇam* prayers, perform the other rites of the *Udicya Karma*, and give *dakṣiṇā* to the *brāhmaṇas*. But if on the day of the wedding the *Cathurthī Homa* is performed, the *Ṣātyāyana Homa* should be performed after that.

- **Uttara Vivāha** (subsequent rites):
The groom should establish the fire named “*yojaka*” in the *kuṇḍa* when the stars are visible in the sky. While the bride sits silently, the groom should throw wood into the fire silently, then perform *Vyasta Samasta Mahavyāhṛti Homa*.

Then the groom should offer *ghee* into the fire six times with the following *mantras*, sprinkling the remnants from the *sruva* on the bride’s head.

om prajāpatiḥ viṣṇu ṛṣiḥ
anuṣṭup chandaḥ
śrī viṣṇuḥ devatā
uttara vivāhe pāṇigrahaṇasyājya home viniyogaḥ

om lekhā sandhiṣu pakṣmasv-āvarteṣu ca yānite

tāni te pūrṇahutya sarvāṇi śamayāmy-aham svāhā

“Whatever lies inauspicious in the combinations of markings, in your eyelids, in the curls of your hair, I nullify that by this final sacrifice.”

*om keśeṣu yac ca pāpaka nīkṣite rudite ca yat
tāni te pūrṇahutya sarvāṇi śamayāmy-aham svāhā*

“Whatever faults lie in your hair and in your weeping, I nullify that by this final sacrifice.”

*om śīleṣu yac ca pāpakaṁ bhāṣite hasite ca yat
tāni te pūrṇahutya sarvāṇi śamayāmy-aham svāhā*

“Whatever faults lie in your character, in your words and in your smile, I nullify that by this final sacrifice.”

*om ārokeṣu ca danteṣu hastayoḥ pādayoś ca yat
tāni te pūrṇahutya sarvāṇi śamayāmy-aham svāhā*

“Whatever faults lie in your glances, in your teeth, in your hands and feet, I nullify that by this final sacrifice.”

*om urvor upasthe janghayoḥ sandhāneṣu ca yāni te
tāni te pūrṇahutya sarvāṇi śamayāmy-aham svāhā*

“Whatever faults lie in your thighs, in your hips, in your ankles and in your joints, I nullify that by this final sacrifice.”

*om yāni kāni ca ghorāṇi sarvāṅgeṣu tavābhavan
pūrṇahutibhir ājyasya sarvāṇi tāny-aśīsamam svāhā*

“Whatever was inauspicious in the parts of your body, I have nullified by this final sacrifice.”

- Dhruva Darṣana (viewing the pole star):
The groom and bride should rise and go outside. The groom should point out the pole star to her and make her vow:

*om prajāpatiḥ viṣṇu ṛṣiḥ
anuṣṭup chandah
śrī dhruva-priyo devatā
dhruva-darśane viniyogaḥ*

*om druvanḥ asi dhruvāham
pati kule śrī viṣṇu vaiṣṇava sevāsu bhūyāsam*

śrī (his name) *adhikāriṇaḥ anugatā śrī* (her name) *devy-aham*

“You are the pole star, fixed forever. May I be fixed like the pole star in my husband’s house, in the service of Viṣṇu and his devotees.”

He should show her the constellation *Arundhatī*, situated in the great bear or seven sages, and make her recite the following:

*om prajāpatiḥ viṣṇu ṛṣiḥ
anuṣṭup chandaḥ
śrī viṣṇuḥ devatā
arundhatī darśane viniyogaḥ*

om arundhaty- avaruddhāham asmi

“Oh Arundhatī, faithful wife of Vasiṣṭha (one of the seven sages), as a wife, I also am now fixed, in my husband’s house.”

The groom should look at his wife and say:

*om prajāpatiḥ viṣṇu ṛṣiḥ
anuṣṭup chandaḥ
śrī viṣṇuḥ devatā
kanyānu-mantraṇe viniyogaḥ*

*om dhruvā dyauḥ dhruvā pṛthivī
dhruvām viśvaṁ idaṁ jagat
dhruvāsaḥ parvatā ime
dhruvā strī pati kule*

śrī viṣṇu vaiṣṇava sevāsu iyaṁ

“Fixed is the sky, fixed is the earth. Fixed is the world, the universe.

Fixed are these mountains, fixed is this wife, in her husband’s house, in the service of Viṣṇu and his devotees.”

The bride should say:

..... *gotrā śrī* (her name) *devī aham*
bho bhavantam (husband’s) *gotraṁ abhivādaye*

“I, being of *gotrā*, salute you, husband, of *gotrā*.”

The groom should respond:

om kṛṣṇa matiḥ bhava saumye

“Fix your mind in Kṛṣṇa.”

A woman with husband and child should lead them to a pedestal and sprinkle water over them from a pot using mango leaves.

The husband should go to the fire, perform *Vyasta Samasta Mahāvyaḥṛti Homa*, and then silently offer *ghee*-soaked wood of *prādeśa* length into the fire.

He should perform *Udicya Karma*.

- **Bhojana:**

The groom should take *mahāprasādam* rice saying the following *mantras*:

*om prajāpatiḥ viṣṇu ṛṣiḥ
anuṣṭup chandaḥ
śrī viṣṇuḥ devatā
mahāprasādānna bhojane viniyogaḥ*

*om śrī mahāprasādānnenānena prāṇa sūtreṇa viṣṇunā
badhnāmi satya granthinā manaś ca hṛdayam ca te*

“By this *mahāprasādam*, the thread of life, By Viṣṇu, by the knot of highest truth,

I bind your mind and heart.”

*om prajāpatiḥ viṣṇu ṛṣiḥ
anuṣṭup chandaḥ
śrī viṣṇuḥ devatā
śrī viṣṇu-vaiṣṇava-sevana-karmasu dampatyoḥ hṛdayaikya-prāthane viniyogaḥ*

*yad etad hṛdayam tava
tad astu hṛdayam mama
tad idam hṛdayam mama
tad astu hṛdayam tava*

“What is your heart, let that be my heart. What is my heart, let that be yours.”

*om prajāpatiḥ viṣṇu ṛṣiḥ
dvipājjagatī chandaḥ
śrī hariḥ devatā
annasutoi viniyogaḥ*

*om annam prāṇasya pañktim śaḥ
tena badhnāmi tvā (wife's name) asau*

“This is nourishment for the five airs of life. By this I bind you,devī (wife’s name).”

The groom should eat, then the bride should eat the remnants. For three nights the wife should take *mahāprasādam* only and maintain *brahmacārya*, sleeping on the ground, (not on a bed).

- *Yānārohaṇa* (mounting the vehicle):

On the fourth morning after the wedding, the husband should lead the wife to a vehicle saying:

*om prajāpatiḥ viṣṇu ṛṣiḥ
triṣṭup chandah
śrī viṣṇuḥ devatā
yānārohaṇe viniyogaḥ*

*om su kimśukam sālmalim viśvarūpaṁ suvarṇa-varṇam sukṛtam sucakram
āroha sūrye amṛtasya nābhim syonaṁ patye vahatūṁ kṛṇuṣva*

“Oh effulgent woman, mount this golden well-made carriage, with fine wheels, containing the whole universe, the source of immortality, bright as the sun. Make it carry you to your husband’s house.”

At the crossing of four roads, while travelling he should say:

*om prajāpatiḥ viṣṇu ṛṣiḥ
anuṣṭup chandah
śrī viṣṇuḥ devatā
catuspathādya-mantraṇe viniyogaḥ*

*om mā vidan paripanthino yāsīdanti dampatī sugebhir dūrgamatitamp-adrāntu
rātayaḥ*

“May those that oppose the couple not succeed. May we pass the hard journey pleasantly. May the foes melt away.”

Stepping from the vehicle the groom should sing the *Vāmadevya Gānam*.

He should lead the bride into his house. Some married women with children should seat the bride comfortably and the groom will say:

*om prajāpatiḥ viṣṇu ṛṣiḥ
anuṣṭup chandah
śrī viṣṇuḥ devatā*

āsano-paveśane viniyogaḥ

*om iha gāvaḥ prajāyadhvam ihāsvā iha puruṣaḥ
iho premna samarcito śrī vāsudevo virājatām*

“Here may the cows, the horses and the men multiply with offspring. Here may Viṣṇu, worshipped with love, remain glorious.”

- **Dhṛti Homa:**

Entering his house, the groom should perform *Kuśandikā* rites, establishing the fire named “*dhṛti*”, perform silent homa with *ghee*-soaked wood, and then *Vyasta Samasta Mahāvyaḥṛti Homa*.

He will then offer eight oblations of *ghee* saying:

*om prajāpatiḥ viṣṇu ṛṣiḥ
bṛhatī chandaḥ
śrī viṣṇuḥ devatā
dhṛti home viniyogaḥ*

om iha dhṛtiḥ svāhā

“May constancy reign in this house”

om iha svadhṛtiḥ svāhā

“May self control reign in this house.”

om iha ratiḥ svāhā

“May there be delight here.”

om iha ramasva svāhā

“Please enjoy this house.”

om mayi dhṛtiḥ svāhā

“May constancy reign within me.”

om mayi svadhṛtiḥ svāhā

“May self control prevail within me.”

om mayi ramaḥ svāhā

“May there be delight for me. “

om mayi ramasva svāhā

“May you find pleasure in me.”

He should perform *Vyasta Samasta Mahāvyaḥṛti Homa*, and offer *ghee*-soaked wood into the fire silently.

The bride should give salutations to his family, stating her father’s *gotra*:

(father’s *gotra*) *gotrasya śrī* (her own name) *aham bho bhavataḥ abhivādaye*

“I, named....., of.....*gotra*, pay my respects to you.”

He should perform *Ṣāṭyāyana Homa*, recite the *Vāmadevya Gāṇam* prayers, perform the other rites of *Udicya Karma* and give gifts to the priests and *Vaiṣṇavas*.

- **Caturthī Homa:**

After the *Dhṛti Homa*, on the fourth day after the marriage, the husband should perform *Kuśandikā* rites and call the fire named “*Śikhi*” After silently offering *ghee* soaked wood into the fire and performing *Vyasta Samasta Mahāvyaḥṛti Homa* the husband should place his wife on his right side and place a pot of water mixed with *tulasī*, *candana*, flowers and *kuśa* on the South side of the fire. The husband should offer twenty oblations of *ghee* into the fire with the following *mantras* (as *prāyaścitta* to remove any elements in his wife that oppose faith in Lord Viṣṇu). After each oblation the remaining drops of *ghee* in the *sruva* should be put in the waterpot.

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī kṛṣṇo devatā
cathurthī home viniyogaḥ*

*om kṛṣṇa prāyaścitte tvam jivānām prāyaścittir asi-
dāsastvā nāthakāma upadhāvāmi yāsyā avaiṣṇavī lakṣmīs tām asyā apajahi*

svāhā - idam kṛṣṇāya idam na mama

“O Kṛṣṇa, in this act of atonement, You are the one who atones. Being Your servant and desiring Your shelter, I entreat You to destroy the misfortune of non-*vaiṣṇavic* tendencies in her.”

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī keśavo devatā
cathurthī home viniyogaḥ*

*om keśava prāyaścitte tvaṁ jīvānām prāyaścittir asi-
dāsastvā nāthakāma upadhāvāmi yāsyā avaiṣṇavī lakṣmīs tām asyā apajahi*

svāhā - idam keśavāya idam na

mama

“O Keśava, in this act of atonement, You are the one who atones. Being Your servant and desiring Your shelter, I entreat You to destroy the misfortune of non-vaiṣṇavic tendencies in her.”

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī govindo devatā
cathurthī home viniyogaḥ*

*om govinda prāyaścitte tvaṁ jīvānām prāyaścittir asi-
dāsastvā nāthakāma upadhāvāmi yā asyā avaiṣṇavī lakṣmīs tām asyā apajahi*

svāhā - idam govindāya idam na

mama

“O Govinda, in this act of atonement, You are the one who atones. Being Your servant and desiring Your shelter, I entreat You to destroy the misfortune of non-vaiṣṇavic tendencies in her.”

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī nārāyaṇo devatā
cathurthī home viniyogaḥ*

*om nārāyaṇa prāyaścitte tvaṁ jīvānām prāyaścittir asi-
dāsatvā nāthakāma upadhāvāmi yāsyā avaiṣṇavī lakṣmīs tām asyā apajahi*

svāhā- idam nārāyaṇāya idam na mama

“O Nārāyaṇa, in this act of atonement, You are the one who atones. Being Your servant and desiring Your shelter, I entreat You to destroy the misfortune of non-*vaiṣṇavic* tendencies in her.”

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī kṛṣṇa keśava govinda nārāyaṇāścatasro devatāḥ
cathurthī home viniyogaḥ*

*om kṛṣṇa keśava govinda nārāyaṇāḥ prāyaścittayo yūyaṁ jīvānām prāyaścittayaḥ
stha*

dāso vo nāthakāma upadhāvāmi yāsyā avaiṣṇavī lakṣmīs tāmsyā apajahi

svāhā - idam kṛṣṇa keśava govinda nārāyaṇebhya idam na mama

“O Kṛṣṇa, Keśava, Govinda, Nārāyaṇa, in this act of atonement, You are the one who atones. Being Your servant and desiring Your shelter, I entreat You to destroy the misfortune of non-*vaiṣṇavic* tendencies in her.”

The husband should now offer oblations to remove *Avaiṣṇava Lakṣmī* (the personification of strife and bad luck) if she is present in his wife.

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī hareḥ devatā
cathurthī home viniyogaḥ*

*om hare prāyaścitte tvaṁ jīvānām prāyaścittiḥ asi
dāsaḥ tvā nāthakāma upadhāvāmi
yā asyāḥ bhaktighnī tanūḥ tām asyāḥ apajahi svāhā*

idam haraye idam na mama

“O Hari, in this act of atonement, You are the one who atones. Being Your servant and desiring Your shelter, I entreat You to destroy the obstacles to devotion in her.”

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī mādhave devatā
cathurthī home viniyogaḥ*

*om mādhave prāyaścitte tvam jīvanām prāyaścittiḥ asi
dāsaḥ tvā nāthakāma upadhāvāmi
yā asyāḥ bhaktighnī tanūḥ tām asyāḥ apajahi svāhā*

idam mādhavāya idam na mama

“O Mādhave, in this act of atonement, You are the one who atones. Being Your servant and desiring Your shelter, I entreat You to destroy the obstacles to devotion in her.”

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī ananto devatā
cathurthī home viniyogaḥ*

*om ananta prāyaścitte tvam jīvanām prāyaścittiḥ asi
dāsaḥ tvā nāthakāma upadhāvāmi
yā asyāḥ bhaktighnī tanūḥ tām asyāḥ apajahi svāhā*

idam anantāya idam na mama

“O Ananta, in this act of atonement, You are the one who atones. Being Your servant and desiring Your shelter, I entreat You to destroy the obstacles to devotion in her.”

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī madhusūdano devatā
cathurthī home viniyogaḥ*

*om madhusūdana prāyaścitte tvam jīvanām prāyaścittiḥ asi
dāsaḥ tvā nāthakāma upadhāvāmi
yā asyāḥ bhaktighnī tanūḥ tām asyāḥ apajahi svāhā*

idam madhusūdanāya idam na mama

“O Madhusūdana, in this act of atonement, You are the one who atones. Being Your servant and desiring Your shelter, I entreat You to destroy the obstacles to devotion in her.”

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī hari mādḥava ananta madhusūdanāścatasro devatāḥ
cathurthī home viniyogaḥ*

*om hari mādḥava ananta madhusūdanāḥ prāyaścittyāḥ yūyam jīvanām prāyaścittyāḥ
sta
dāso vo nāthakāma upadhāvāmi
yā asyāḥ bhaktighnī tanūḥ tām asyāḥ apajahi svāhā*

idam hari mādḥava ananta madhusūdanabhyāḥ idam na mama

“O Hari, Mādḥava, Ananta, Madhusūdana, in this act of atonement, You are the one who atones. Being Your servant and desiring Your shelter, I entreat You to destroy the obstacles to devotion in her.”

The husband should offer oblations to remove obstacles in begetting sons:

om prajāpatiḥ viṣṇu ṛṣiḥ

*gāyatrī chandah
śrī viṣṇuḥ devatā
cathurthī home viniyogaḥ*

*om viṣṇu prāyaścitte tvaṁ jīvanām prāyaścittiḥ asi
dāsaḥ tvā nāthakāma upadhāvāmi
yā asyāḥ aputryā tanūḥ tām asyāḥ apajahi svāhā*

idam viṣṇave idam na mama

“O Viṣṇu, in this act of atonement, You are the one who atones. Being Your servant and desiring Your shelter, I entreat You to destroy the obstacles to begetting sons in her.”

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandah
śrī nṛsimho devatā
cathurthī home viniyogaḥ*

*om nṛsimha prāyaścitte tvaṁ jīvanām prāyaścittiḥ asi
dāsaḥ tvā nāthakāma upadhāvāmi
yā asyāḥ aputryā tanūḥ tām asyāḥ apajahi svāhā*

idam nṛsimhāya idam na mama

“O Nṛsimha, in this act of atonement, You are the one who atones. Being Your servant and desiring Your shelter, I entreat You to destroy the obstacles to begetting sons in her.”

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandah
śrī acyuto devatā
cathurthī home viniyogaḥ*

*om acyuta prāyaścitte tvaṁ jīvanām prāyaścittiḥ asi
dāsaḥ tvā nāthakāma upadhāvāmi*

yā asyāḥ aputryā tanūḥ tām asyāḥ apajahi svāhā

idam acyutāya idam na mama

“O Acyuta, in this act of atonement, You are the one who atones. Being Your servant and desiring Your shelter, I entreat You to destroy the obstacles to begetting sons in her.”

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī janārdano devatā
cathurthī home viniyogaḥ*

*om janārdana prāyaścitte tvam jīvanām prāyaścittiḥ asi
dāsaḥ tvā nāthakāma upadhāvāmi
yā asyāḥ aputryā tanūḥ tām asyāḥ apajahi svāhā*

idam janārdanāya idam na mama

“O Janārdana, in this act of atonement, You are the one who atones. Being Your servant and desiring Your shelter, I entreat You to destroy the obstacles to begetting sons in her.”

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī viṣṇu nṛsimhācyuta janārdanaścatasro devatāḥ
cathurthī home viniyogaḥ*

*om viṣṇu nṛsimhācyuta janārdanāḥ prāyaścittyah yūyam jīvanām prāyaścittyah sta
dāso vo nāthakāma upadhāvāmi
yā asyāḥ aputryā tanūḥ tām asyāḥ apajahi svāhā*

idam viṣṇu nṛsimhācyuta janārdanabhyaḥ idam na mama

“O Viṣṇu, Nṛsimha, Acyuta, Janārdana, in this act of atonement, You are the

one who atones. Being Your servant and desiring Your shelter, I entreat You to destroy the obstacles to begetting sons in her.”

The husband should offer the following oblations to remove obstacles in raising cows:

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī vāsudevo devatā
cathurthī home viniyogaḥ*

*om vāsudeva prāyaścitte tvam jivānām prāyaścittiḥ asi
dāsaḥ tvā nāthakāma upadhāvāmi
yā asyāḥ apaśavyā tanūḥ tām asyāḥ apajahi svāhā*

idam vāsudevāya idam na mama

“O Vāsudeva, in this act of atonement, You are the one who atones. Being Your servant and desiring Your shelter, I entreat You to destroy the obstacles in raising cows.”

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī saṅkarṣaṇo devatā
cathurthī home viniyogaḥ*

*om saṅkarṣaṇa prāyaścitte tvam jivānām prāyaścittiḥ asi
dāsaḥ tvā nāthakāma upadhāvāmi
yā asyāḥ aputryā tanūḥ tām asyāḥ apajahi svāhā*

idam saṅkarṣaṇāya idam na mama

“O Saṅkarṣana, in this act of atonement, You are the one who atones. Being Your servant and desiring Your shelter, I entreat You to destroy the obstacles in raising cows.”

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī pradyumno devatā
cathurthī home viniyogaḥ*

*om pradyumna prāyaścitte tvam jīvanām prāyaścittiḥ asi
dāsaḥ tvā nāthakāma upadhāvāmi
yā asyāḥ aputryā tanūḥ tām asyāḥ apajahi svāhā*

idam pradyumnāya idam na mama

“O Pradyumna, in this act of atonement, You are the one who atones. Being Your servant and desiring Your shelter, I entreat You to destroy the obstacles in raising cows.”

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī aniruddho devatā
cathurthī home viniyogaḥ*

*om aniruddha prāyaścitte tvam jīvanām prāyaścittiḥ asi
dāsaḥ tvā nāthakāma upadhāvāmi
yā asyāḥ aputryā tanūḥ tām asyāḥ apajahi svāhā*

idam aniruddhāya idam na mama

“O Aniruddha, in this act of atonement, You are the one who atones. Being Your servant and desiring Your shelter, I entreat You to destroy the obstacles in raising cows.”

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī vāsudeva saṅkarṣaṇa pradyumnāniruddhāḥ catasro devatāḥ
cathurthī home viniyogaḥ*

om vāsudeva saṅkarṣaṇa pradyumnāniruddhāḥ prāyaścitte tvam jīvanām prāyaścittiḥ

asi

*dāsaḥ tvā nāthakāma upadhāvāmi
yā asyāḥ aputryā tanūḥ tām asyāḥ apajahi svāhā*

idam vāsudeva saṅkarṣaṇa pradyumnāniruddhabhyaḥ idam na mama

“O Vāsudeva, Saṅkarṣana, Pradyumna, Aniruddha, in this act of atonement, You are the one who atones. Being Your servant and desiring Your shelter, I entreat You to destroy the obstacles in raising cows.”

Then a married woman who has children should make the groom and bride stand and should lead them to the North side of the fire taking the water pot with the *ghee* remnants. She should sprinkle this on the heads of the groom and bride using leaves. The groom should perform *Vyasta Samasta Mahāvyāhrti Homa*:

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī viṣṇuḥ devatā
vyasta samasta mahāvyāhrti home viniyogaḥ*

om bhūr svāhā - idam viṣṇave idam na mama

*om prajāpatiḥ viṣṇu ṛṣiḥ
uṣṇik chandaḥ
śrī acyuto devatā
vyasta samasta mahāvyāhrti home viniyogaḥ*

om bhuvaḥ svāhā - idam acyutāya idam na mama

*om prajāpatiḥ viṣṇu ṛṣiḥ
anuṣṭup chandaḥ
śrī nārāyaṇo devatā
vyasta samasta mahāvyāhrti home viniyogaḥ*

om svaḥ svāhā - idam nārāyaṇāya idam na mama

*om prajāpatiḥ viṣṇu ṛṣiḥ
bṛhati chandaḥ
śrī ananto devatā
vyasta samasta mahāvyāhrti home viniyogaḥ*

om bhūr bhuvaḥ svaḥ svāhā - idam anantāya idam na mama

He should offer *ghee*-soaked wood into the fire without *mantra*.

He should perform *Ṣātyāyana Homa*, *Vāmadevya Gāṇam* and the other rites of *udicya karma*.

Udicya Karma

He should perform *Ṣātyāyana Homa* (remedial sacrifice) to allay any faults in the performance, beginning with the *Saṅkalpa*.

om viṣṇuḥ
om tat sat
_____ (time and place)
_____ *karmāṇi* (name of ceremony)
yat kiñcit vaigunya jatam
tad doṣa prasamānaya
śrī kṛṣṇa smaraṇam pūrvakam
ṣātyāyana homam aham kūrviya

- He should call the fire named “Vidhu“, worship Him as mentioned before and offer ghee and wood of one *pradeśa* length into the fire without *mantra*, then perform the *Mahāvyaḥrti Homa*

He should recite the following verse meditating on Kṛṣṇa:

om kṛṣṇo vai saccidānanda ghanah
kṛṣṇah ādi puruṣah kṛṣṇah puruṣottamah
kṛṣṇo hā u karmādi mūlam
kṛṣṇa sa ha sarvaikāryah
kṛṣṇah kāśam kṛt ādīśa mukha prabhu pūjyah
kṛṣṇo'nādis tasmin ajāndāntar bāhye
yan maṅgalam tal labhate kṛti

“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.”

He should then perform the *Prāyaścitta Homa*:

om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī viṣṇuḥ devatā
prāyaścitta home viniyogaḥ

*om pāhi no 'cyuta enase svāhā -
idam viṣṇave idam na mama*

“Oh Acyuta, give us protection from our sins.”

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī viṣṇuḥ devatā
prāyaścitta home viniyogaḥ*

*om pāhi no viśva vedase svāhā -
idam viṣṇave idam na mama*

“Oh Lord, give us protection for the benefit of the universe.”

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī viṣṇuḥ devatā
prāyaścitta home viniyogaḥ*

*om yajñam pāhi hare vibho svāhā -
idam viṣṇave idam na mama*

“Oh Lord of all opulences, protect this yajña.”

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī viṣṇuḥ devatā
prāyaścitta home viniyogaḥ*

*om sarvam pāhi śriyaḥ pate svāhā -
idam viṣṇave idam na mama*

“Oh Lord of Lakṣmī, protect everything here.”

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī viṣṇuḥ devatā
prāyaścitta home viniyogaḥ*

*om pāhi no 'nanto ekaya pāhi uta dvitīyaya
pāhi urjam tritīyaya pāhi gīrbhis catasṛbhiḥ viṣṇo svāhā -
idam viṣṇave idam na mama*

“Oh Ananta, by this first oblation protect us, and by the second also, preserve our strength by the third, by the four prayers protect us.”

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ*

*śrī viṣṇuḥ devatā
prāyaścitta home viniyogaḥ*

*om punaḥ urja nivartasvā punaḥ viṣṇor isa āyusāḥ
punaḥ na pāhi ahamsaḥ svāhā -
idam viṣṇave idam na mama*

“Strength, come forth, Viṣṇu come forth with food and long life. Protect us from sin.”

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī viṣṇuḥ devatā
prāyaścitta home viniyogaḥ*

*om saha rayyā nivartasvā viṣṇo pinvasva dhāraya
viśvapsya viśvatas pari svāhā -
idam viṣṇave idam na mama*

“Come forth with everything good. O Viṣṇu, increase like streams of milk from a cow, O Viṣṇu, throughout the universe.”

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī viṣṇuḥ devatā
prāyaścitta home viniyogaḥ*

*om ajñātam yad anājñātam yajñasya kriyate mithuḥ
viṣṇo tad asya kalpaya tvam hi vekha yathā tatham svāhā -
idam viṣṇave idam na mama*

“O Viṣṇu, rectify whatever was performed wrongly, consciously or unconsciously, in this sacrifice. Understand our sincere intention.”

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī viṣṇuḥ devatā
prāyaścitta home viniyogaḥ*

*om prajāpateḥ viṣṇo nat tvat etāni anyo
viśvā jātāni pari tā babhūva
yat kāmāḥ te juhuma tat no 'stu
vayagmī syāma patayo rayīnam svāhā -
idam viṣṇave idam na mama*

“O Viṣṇu, master of all creatures, there is no one besides You. The Lord has encompassed everything. With desire for You, we have sacrificed unto You. May those desires be fulfilled. May we become the masters of spiritual wealth.”

He should perform *Vyasta Samasta Mahāvyaḥrti Homa* again and offer wood in the fire.

Vaiṣṇava Homa

He should first offer oblations to the *Pañca Mahā-bhāgavatas*:

oṃ viśvaksenāya svāhā idam viśvaksenāya idam na mama
oṃ sanakāya svāhā idam sanakāya idam na mama
oṃ sanātanāya svāhā idam sanātanāya idam na mama
oṃ sanandanāya svāhā idam sanandanāya idam na mama
oṃ sanat kumārāya svāhā idam sanat kumārāya idam na mama

He should then offer oblations to the *Nava-Yogendras*:

oṃ kavaye svāhā idam kavaye idam na mama
oṃ havaye svāhā idam havaye idam na mama
oṃ antarīkṣāya svāhā idam antarīkṣāya idam na mama
oṃ prabuddhāya svāhā idam prabuddhāya idam na mama
oṃ pippalāyanāya svāhā idam pippalāyanāya idam na mama
oṃ āvihotrāya svāhā idam āvihotrāya idam na mama
oṃ drumilāya svāhā idam drumilāya idam na mama
oṃ camasāya svāhā idam camasāya idam na mama
oṃ karabhājanāya svāhā idam karabhājanāya idam na mama

He should offer oblations to the *Daśa Mahā-bhāgavatas*:

oṃ nāradāya svāhā idam nāradāya idam na mama
oṃ kapilāya svāhā idam kapilāya idam na mama
oṃ yamabhāgavatāya svāhā idam yamabhāgavatāya idam na mama
oṃ bhīṣmadevāya svāhā idam bhīṣmadevāya idam na mama
oṃ śukadevāya svāhā idam śukadevāya idam na mama
oṃ janakāya svāhā idam janakāya idam na mama
oṃ sadāśivāya svāhā idam sadāśivāya idam na mama
oṃ pralādāya svāhā idam pralādāya idam na mama
oṃ brahmane svāhā idam brahmane idam na mama
oṃ balirājāya svāhā idam balirājāya idam na mama

Then to the following personalities:

oṃ svayam bhuvāya svāhā idam svayam bhuvāya idam na mama
oṃ garuḍāya svāhā idam garuḍāya idam na mama
oṃ hanumate svāhā idam hanumate idam na mama
oṃ ambarīṣāya svāhā idam ambarīṣāya idam na mama
oṃ vyāsadevāya svāhā idam vyāsadevāya idam na mama

<i>om uddhavāya svāhā</i>	<i>idam uddhavāya idam na mama</i>
<i>om yudhiṣṭhirāya svāhā</i>	<i>idam yudhiṣṭhirāya idam na mama</i>
<i>om bhīmāya svāhā</i>	<i>idam bhīmāya idam na mama</i>
<i>om arjunāya svāhā</i>	<i>idam arjunāya idam na mama</i>
<i>om nakulāya svāhā</i>	<i>idam nakulāya idam na mama</i>
<i>om sahadēvāya svāhā</i>	<i>idam sahadēvāya idam na mama</i>
<i>om vidurāya svāhā</i>	<i>idam vidurāya idam na mama</i>
<i>om viṣṇurātāya svāhā</i>	<i>idam viṣṇurātāya idam na mama</i>
<i>om vibhīṣaṇāya svāhā</i>	<i>idam vibhīṣaṇāya idam na mama</i>

Then he should offer oblations to the following personalities:

<i>om śrī kṛṣṇa caitanyāya svāhā</i>	<i>idam gaurāya idam na mama</i>
<i>om śrī nityānandāya svāhā</i>	<i>idam nityānandāya idam na mama</i>
<i>om śrī advaitāya svāhā</i>	<i>idam advaitāya idam na mama</i>
<i>om paṇḍita gadādharaḍibhyaḥ svāhā</i>	<i>idam paṇḍita gadādharaḍibhyaḥ idam na mama</i>
<i>om śrīvāsāḍibhyaḥ svāhā</i>	<i>idam śrīvāsāḍibhyaḥ idam na mama</i>
<i>om śrī rūpāya svāhā</i>	<i>idam rūpāya idam na mama</i>
<i>om śrī sanātanāya svāhā</i>	<i>idam sanātanāya idam na mama</i>
<i>om bhāṭṭa raghunāthāya svāhā</i>	<i>idam bhāṭṭa raghunāthāya idam na mama</i>
<i>om śrī jīvāya svāhā</i>	<i>idam jīvāya idam na mama</i>
<i>om gopāla bhāṭṭāya svāhā</i>	<i>idam gopāla bhāṭṭāya idam na mama</i>
<i>om dāsa raghunāthāya svāhā</i>	<i>idam dāsa raghunāthāya idam na mama</i>
<i>om dīkṣā gurave svāhā</i>	<i>idam dīkṣā gurave idam na mama</i>
<i>om śikṣā gurubhyaḥ svāhā</i>	<i>idam śikṣā gurubhyaḥ idam na mama</i>
<i>om śrī navadvīpa dhāmne svāhā</i>	<i>idam navadvīpa dhāmne idam na mama</i>
<i>om māyāpura yogapīṭhāya svāhā</i>	<i>idam māyāpura yogapīṭhāya idam na mama</i>

He should then offer *ahutis* to the Kṛṣṇa Preyasīs:

<i>om antaraṅgāyai svāhā</i>	<i>idam antaraṅgāyai idam na mama</i>
<i>om paurṇamāsyai svāhā</i>	<i>idam paurṇamāsyai idam na mama</i>
<i>om padmāyai svāhā</i>	<i>idam padmāyai idam na mama</i>

<i>om mahālakṣmyai svāhā</i>	<i>idam mahālakṣmyai idam na mama</i>
<i>om gaṅgāyai svāhā</i>	<i>idam gaṅgāyai idam na mama</i>
<i>om yamunāyai svāhā</i>	<i>idam yamunāyai idam na mama</i>
<i>om sarasvatyai svāhā</i>	<i>idam sarasvatyai idam na mama</i>
<i>om gopyai svāhā</i>	<i>idam gopyai idam na mama</i>
<i>om vṛndāyai svāhā</i>	<i>idam vṛndāyai idam na mama</i>
<i>om gāyatryai svāhā</i>	<i>idam gāyatryai idam na mama</i>
<i>om tulasyai svāhā</i>	<i>idam tulasyai idam na mama</i>
<i>om pṛthivyai svāhā</i>	<i>idam pṛthivyai idam na mama</i>
<i>om gāve svāhā</i>	<i>idam gāve idam na mama</i>
<i>om yaśodāyai svāhā</i>	<i>idam yaśodāyai idam na mama</i>
<i>om devahūtyai svāhā</i>	<i>idam devahūtyai idam na mama</i>
<i>om devakyai svāhā</i>	<i>idam devakyai idam na mama</i>
<i>om rohiṇyai svāhā</i>	<i>idam rohiṇyai idam na mama</i>
<i>om sītāyai svāhā</i>	<i>idam sītāyai idam na mama</i>
<i>om draupadyai svāhā</i>	<i>idam draupadyai idam na mama</i>
<i>om kuntyai svāhā</i>	<i>idam kuntyai idam na mama</i>
<i>om rukmiṇyai svāhā</i>	<i>idam rukmiṇyai idam na mama</i>
<i>om satyabhāmāyai svāhā</i>	<i>idam satyabhāmāyai idam na mama</i>
<i>om jāmbavatyai svāhā</i>	<i>idam jāmbavatyai idam na mama</i>
<i>om nāgnajityai svāhā</i>	<i>idam nāgnajityai idam na mama</i>
<i>om lakṣmaṇāyai svāhā</i>	<i>idam lakṣmaṇāyai idam na mama</i>
<i>om kālindyai svāhā</i>	<i>idam kālindyai idam na mama</i>
<i>om bhadṛāyai svāhā</i>	<i>idam bhadṛāyai idam na mama</i>
<i>om mitravindāyai svāhā</i>	<i>idam mitravindāyai idam na mama</i>

The worshipper of Śrī Gopāla should offer oblations to Śrīdāma etc

<i>om śrīdāmne svāhā</i>	<i>idam śrīdāmne idam na mama</i>
<i>om sudāmne svāhā</i>	<i>idam sudāmne idam na mama</i>
<i>om stoka-kṛṣṇāya svāhā</i>	<i>idam stoka-kṛṣṇāya idam na mama</i>
<i>om lavaṅgāya svāhā</i>	<i>idam lavaṅgāya idam na mama</i>
<i>om arjunāya svāhā</i>	<i>idam arjunāya idam na mama</i>
<i>om vasudāmne svāhā</i>	<i>idam vasudāmne idam na mama</i>
<i>om viśālāya svāhā</i>	<i>idam viśālāya idam na mama</i>
<i>om subalāya svāhā</i>	<i>idam subalāya idam na mama</i>
<i>om śrī rāmāya svāhā</i>	<i>idam śrī rāmāya idam na mama</i>
<i>om śrī kṛṣṇāya svāhā</i>	<i>idam śrī kṛṣṇāya idam na mama</i>
<i>om narma sakhibhyaḥ svāhā</i>	<i>idam narma sakhibhyaḥ idam na mama</i>
<i>om priya narma sakhibhyaḥ svāhā</i>	<i>idam priya narma sakhibhyaḥ idam na</i>
<i>mama</i>	
<i>om saharebhyaḥ svāhā</i>	<i>idam saharebhyaḥ idam na mama</i>
<i>om sarva gopālebhyaḥ svāhā</i>	<i>idam sarva gopālebhyaḥ idam na mama</i>

om nandāya svāhā idam nandāya idam na mama
om upanandāya svāhā idam upanandāya idam na mama
om sunandāya svāhā idam sunandāya idam na mama
om mahānandāya svāhā idam mahānandāya idam na mama
om śubhānandāya svāhā idam śubhānandāya idam na mama
om prāṇānandāya svāhā idam prāṇānandāya idam na mama
om sadānandāya svāhā idam sadānandāya idam na mama

The devotees of Śrī Śrī Rādhā- Kṛṣṇa should perform Kṛṣṇāvaraṇa Homa and offer oblations to the pṛīya sakhīs, saharīs, raṅginīs, Śrī Lalitā and the other Gopīs, beginning with oblations to the spiritual masters:

om gurave svāhā idam gurave idam na mama
om sarvebhyo mahānta gurubhyaḥ svāhā
idam sarvebhyo mahānta gurubhyaḥ idam na
mama

om caitya gurave svāhā idam caitya gurave idam na mama

om vārṣasbhānavī gāndharvike kārtikadevī śrī kṛṣṇa priye sarveśvarī
klīm śrī vṛndāvana sevādhikāra prade
śrīm hrīm tubhyaṁ śrī rādhikāyai svāhā
idam rādhikāyai idam na mama

om kṛṣṇo vai saccidānanda ghanah
kṛṣṇah ādi puruṣah kṛṣṇah puruṣottamah
kṛṣṇo hā u karmādi mūlam
kṛṣṇah sa ha sarvaikāryah
kṛṣṇah kāsam kṛt ādiśa mukha prabhu pūjyah
kṛṣṇo 'nādis tasmin ajāndāntar bāhye
yan maṅgalam tal labhate kṛti

klīm kṛṣṇāya svāhā - idam kṛṣṇāya idam na mama

om lalitāyai svāhā idam lalitāyai idam na mama
om syāmalāyai svāhā idam syāmalāyai idam na mama
om viśakhāyai svāhā idam viśakhāyai idam na mama
om campakalātayai svāhā idam campakalātayai idam na mama
om sucitrāyai svāhā idam sucitrāyai idam na mama
om tuṅgavidyāyai svāhā idam tuṅgavidyāyai idam na mama
om indulekhāyai svāhā idam indulekhāyai idam na mama
om raṅgadevyai svāhā idam raṅgadevyai idam na mama
om sudevyai svāhā idam sudevyai idam na mama

om kundalatāyai svāhā idam kundalatāyai idam na mama
om dhanyāyai svāhā idam dhanyāyai idam na mama

om maṅgalāyai svāhā idam maṅgalāyai idam na mama
 om padmāyai svāhā idam padmāyai idam na mama
 om śaibyāyai svāhā idam śaibyāyai idam na mama
 om bhadrāyai svāhā idam bhadrāyai idam na mama
 om citrotpalāyai svāhā idam citrotpalāyai idam na mama
 om pālyai svāhā idam pālyai idam na mama
 om tārāyai svāhā idam tārāyai idam na mama
 om kuṅjakalikāyai svāhā idam kuṅjakalikāyai idam na mama
 om nikuṅjakalikāyai svāhā idam nikuṅjakalikāyai idam na mama
 om sukhakalikāyai svāhā idam sukhakalikāyai idam na mama
 om rasakalikāyai svāhā idam rasakalikāyai idam na mama
 om pramodāyai svāhā idam pramodāyai idam na mama
 om dhaniṣṭhāyai svāhā idam dhaniṣṭhāyai idam na mama
 om tulasyai svāhā idam tulasyai idam na mama
 om ramāyai svāhā idam ramāyai idam na mama
 om ramyāyai svāhā idam ramyāyai idam na mama
 om vimvoṣṭhyai svāhā idam vimvoṣṭhyai idam na mama
 om rasadāyai svāhā idam rasadāyai idam na mama
 om ānandadāyai svāhā idam ānandadāyai idam na mama
 om kalāvatyai svāhā idam kalāvatyai idam na mama

om rūpa mañjaryai svāhā idam rūpa mañjaryai idam na mama
 om anaṅga mañjaryai svāhā idam anaṅga mañjaryai idam na mama
 om rati mañjaryai svāhā idam rati mañjaryai idam na mama
 om guṇa mañjaryai svāhā idam guṇa mañjaryai idam na mama
 om lavaṅga mañjaryai svāhā idam lavaṅga mañjaryai idam na mama
 om vilāsa mañjaryai svāhā idam vilāsa mañjaryai idam na mama
 om rasa mañjaryai svāhā idam rasa mañjaryai idam na mama
 om karpūra mañjaryai svāhā idam karpūra mañjaryai idam na mama
 om sarva sakhībhyaḥ svāhā idam sarva sakhībhyaḥ idam na mama

om sarva saḥacarībhyaḥ svāhā idam sarva saḥacarībhyaḥ idam na mama
 om sarva saṅginībhyaḥ svāhā idam sarva saṅginībhyaḥ idam na mama
 om sarva raṅginībhyaḥ svāhā idam sarva raṅginībhyaḥ idam na mama
 om vṛṣabhānubhyaḥ svāhā idam vṛṣabhānubhyaḥ idam na mama
 om vṛṣabhānu gaṇebhyaḥ svāhā idam vṛṣabhānu gaṇebhyaḥ idam na mama

om kīrtidāyai svāhā idam kīrtidāyai idam na mama
 om sarva kārṣṇebhyaḥ svāhā idam sarva kārṣṇebhyaḥ idam na mama
 om sarva vaiṣṇavebhyaḥ svāhā idam sarva vaiṣṇavebhyaḥ idam na mama
 om sarva vaiṣṇavībhyaḥ svāhā idam sarva vaiṣṇavībhyaḥ idam na mama

Then he should offer oblations to the following:

<i>om nārāyaṇāya svāhā</i>	<i>idam nārāyaṇāya idam na mama</i>
<i>om kāraṇābdhiśāyine svāhā</i>	<i>idam kāraṇābdhiśāyine idam na mama</i>
<i>om garbhodaśāyine svāhā</i>	<i>idam garbhodaśāyine idam na mama</i>
<i>om kṣirābdhiśāyine svāhā</i>	<i>idam kṣirābdhiśāyine idam na mama</i>
<i>om vaikuṅṭha dhāmne svāhā</i>	<i>idam vaikuṅṭha dhāmne idam na mama</i>
<i>om vāsudevāya svāhā</i>	<i>idam vāsudevāya idam na mama</i>
<i>om saṅkarṣaṇāya svāhā</i>	<i>idam saṅkarṣaṇāya idam na mama</i>
<i>om pradyumnāya svāhā</i>	<i>idam pradyumnāya idam na mama</i>
<i>om aniruddhāya svāhā</i>	<i>idam aniruddhāya idam na mama</i>
<i>om goloka dhāmne svāhā</i>	<i>idam goloka dhāmne idam na mama</i>
<i>om mathurā dhāmne svāhā</i>	<i>idam mathurā dhāmne idam na mama</i>
<i>om dvārakā dhāmne svāhā</i>	<i>idam dvārakā dhāmne idam na mama</i>
<i>om matsyāya svāhā</i>	<i>idam matsyāya idam na mama</i>
<i>om kūrṁāya svāhā</i>	<i>idam kūrṁāya idam na mama</i>
<i>om varāhāya svāhā</i>	<i>idam varāhāya idam na mama</i>
<i>om ṛṣimhāya svāhā</i>	<i>idam ṛṣimhāya idam na mama</i>
<i>om vāmanāya svāhā</i>	<i>idam vāmanāya idam na mama</i>
<i>om saṅkarṣaṇa rāmāya svāhā</i>	<i>idam saṅkarṣaṇa rāmāya idam na mama</i>
<i>om raghunātha rāmāya svāhā</i>	<i>idam raghunātha rāmāya idam na mama</i>
<i>om jāmādagnya rāmāya svāhā</i>	<i>idam jāmādagnya rāmāya idam na mama</i>
<i>om buddhāya svāhā</i>	<i>idam buddhāya idam na mama</i>
<i>om kalkine svāhā</i>	<i>idam kalkine idam na mama</i>
<i>om sarvebhyo guṇāvatārebhyaḥ svāhā</i>	<i>idam sarvebhyo guṇāvatārebhyaḥ idam na mama</i>
<i>om sarvebhyo manvantārāvatārebhyaḥ svāhā</i>	<i>idam sarvebhyo manvantārāvatārebhyaḥ idam na</i>
<i>mama</i>	
<i>om haṁsāya svāhā</i>	<i>idam haṁsāya idam na mama</i>
<i>om yajñāya svāhā</i>	<i>idam yajñāya idam na mama</i>
<i>om dattatreyāya svāhā</i>	<i>idam dattatreyāya idam na mama</i>
<i>om pṛthave svāhā</i>	<i>idam pṛthave idam na mama</i>

om danvantarye svāhā idam danvantarye idam na mama
om mohinyai svāhā idam mohinyai idam na mama
om virāje svāhā idam virāje idam na mama
om satya yugāvatārāya śuklamūrtaye svāhā
idam satya yugāvatārāya śuklamūrtaye idam na mama
om tretā yugāvatārāya raktamūrtaye svāhā
idam tretā yugāvatārāya raktamūrtaye idam na mama
om dvāpara yugāvatārāya kṛṣṇamūrtaye svāhā
idam dvāpara yugāvatārāya kṛṣṇamūrtaye idam na mama
om kali yugāvatārāya pītamūrtaye svāhā
idam kali yugāvatārāya pītamūrtaye idam na mama
om śrī vṛndāvana dhāmne svāhā
idam vṛndāvana dhāmne idam na mama
om vṛndāvanāya svāhā
idam vṛndāvanāya idam na mama
om dvādaśa vanebhyaḥ svāhā
idam dvādaśa vanebhyaḥ idam na mama
om dvātriṁśata upavanebhyaḥ svāhā
idam dvātriṁśata upavanebhyaḥ idam na mama

om śrīm klīm vrajavāsi sthāvāra jaṅgama saparikara śrī rādhā-kṛṣṇabhyaḥ
svāhā
idam rādhā-kṛṣṇabhyām idam na mama

He should offer wood dipped in ghee of a *pradeśa* length into the fire without *mantra* and perform *udakañjali seka* and *agni paryukṣana*:

om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī aniruddho devatā
agni paryukṣaṇe viniyogaḥ

om prabho aniruddha prasava yajñam
pra suva yajñapatiḥ bhagāya
pātā sarva bhūta sthaḥ
ketapuḥ ketam naḥ punātu
vāgīśaḥ vācam naḥ svadatu

“O Aniruddha, bring forth the sacrifice, bring forth the Lord of the sacrifice for good fortune. You are situated everywhere. Purifier of desires, purify our desires. May the Lord of words relish our prayers.”

With the following *mantras*, he should perform the *udakañjali seka* by sprinkling water on the South side from West to East saying:

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī ananto devatā
udakañjali seke viniyogaḥ*

om ananta anvamaṁsthaḥ

“Ananta please sanction this.”

He should sprinkle water on the West side from South to North, saying:

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī acyuto devatā
udakañjali seke viniyogaḥ*

om acyuta anvamaṁsthaḥ

“Acyuta please sanction this.”

He should sprinkle water on the North side from West to East saying:

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī viṣṇuḥ devatā
udakañjali seke viniyogaḥ*

om sarasvaty anvamaṁsthaḥ

“Sarasvatī please sanction this.”

- Darbha Jutika Homa (offering grass into the fire):

He should take some *kuśa* grass in his hands with palms upwards. He should sprinkle the *kuśa* with *ghee* three times, on the tips, middle portion and root portion, reciting the following *mantra* each time:

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī viṣṇuḥ devatā
darbha-trna-bhyajane viniyogaḥ*

om aktaṁ rihānā vyantu vayah

“May this sprinkling of *ghee* produce blessings.”

- Holding the *kuśa* in his left hand, he should then sprinkle the *kuśa* grass with water and throw into the fire using his right hand, saying:

*om prajāpatiḥ viṣṇu ṛṣiḥ
anustūpa chandaḥ
śrī viṣṇuḥ devatā
darbha-jutikā-homa viniyogaḥ*

*om bho vaiṣṇavānām-adhipate viṣṇo
rudraḥ tanticarō vṛṣā
paśūn asmākaṁ mā hiṁsīt
etad astu hutam tava svāhā*

“Oh Viṣṇu, Lord of the devotees, let this be an offering to you so that Rudra, who wanders near the tied up cows, does not harm our animals.”

- **Pūrṇa Ahuti** (final offering):
Standing up he should make the final offering of *mahāprasādam*, cloth, thread, *gandha*, garland, sandalwood, flowers, fruit, and betel, into the fire saying:

*om prajāpatiḥ viṣṇu ṛṣiḥ
virāḍ gāyatrī chandaḥ
śrī viṣṇuḥ devatā
viṣṇu-dāsya yaśaskāmasya yajaniya-prayoge viniyogaḥ*

*om pūrṇa homaṁ yaśase viṣṇave juhomi
yah asmai viṣṇave juhomi
sa varam asmai dadāti
viṣṇoḥ varam vṛṇe
yaśasa bhāmi loke svāhā*

“I make this final offering to Viṣṇu, who is fame. Whoever makes an offering to Viṣṇu gives the most select items as offering. I choose the best for Viṣṇu. May my stay in this world lead to glory.”

- **Śānti Dāna** (sprinkling *prokṣana* water over the fire):

The *hotṛ* should go around the fire and release the knot from the *kuśa* grass *brahma*, then return to his seat. Sitting, he should sprinkle water from the *abhyukṣana patra* on the North East part of the fire, repeating the *Śānti Dāna* mantras three times:

om prajāpatiḥ viṣṇu ṛṣiḥ

*gāyatrī chandah
śrī viṣṇuḥ devatā
śānti-karmāṇi jape viniyogaḥ*

*om bhūr bhuvaḥ svaḥ
kayā naścitra ābhuvadūti sadā vṛdhaḥ sakhā
kayā śaciṣṭhayā vṛtā*

*om bhūr bhuvaḥ svaḥ
kastvā satyo madānām maṁ hiṣṭho matsadandhasaḥ
dṛḍā cidāruje vasu*

*om bhūr bhuvaḥ svaḥ
abhī ṣuṇaḥ sakhinām avitā jaritṛṇām
śataṁ bhavāsyūtaye*

“The Lord is worshipping. He is our helper, constantly expanding. He is our eternal friend. He displays this through His wonderful activities.

You are the worshipping absolute truth and the source of all pleasurable experience. Being strong, You break the opposition of the foes.

You are the protector of those who sing Your praises. You are affectionate to those who accept You as a friend. Be with us a hundred times, to give us protection, O .”

*om svasti no govindah
svasti no 'cyutānantau
svasti no vāsudevo viṣṇur dadhātu
svasti no nārāyaṇo naro vai
svasti naḥ padmanābhaḥ puruṣottamo dadhātu
svasti no viśvakseno viśveśvaraḥ
svasti no hṛṣikeśo harir dadhātu
svasti no vainateyo hariḥ
svasti no 'njanāsuto hanur bhāgavato dadhātu
svasti svasti sumaṅgalai keśo mahān
śrī kṛṣṇaḥ saccidānanda ghaṇaḥ sarveśvareśvaro dadhātu*

*om dyauḥ śāntiḥ
antarikṣag śāntiḥ
prithivī śāntiḥ
āpaḥ śāntiḥ
vāyuḥ śāntiḥ
tejaḥ śāntiḥ
oṣadhayaḥ śāntiḥ
lokāḥ śāntiḥ
brāhmaṇa śāntiḥ
vaiṣṇava śāntiḥ*

śāntir astu dhṛtir astu
om śāntiḥ om śāntiḥ om śāntiḥ

“May there be peace in the heavenly planets, in the ether, on the earth, in the water, in the air, in the light, in the herbs, in all the planetary systems, with the *brāhmaṇas*, with the *Vaiṣṇavas*. Let there be peace, let there be satisfaction.”

He should give *dakṣiṇā* to the *Vaiṣṇavas* that have *pañcarātri*ka initiation and to the *brāhmaṇas* present, according to his ability.

The *hotṛ* should chant the *acchidra-vācana* and *vaiguṇyasamādaṇa* (to allay any faults)

To the best of his ability, he should serve all the elevated *Vaiṣṇavas* and other living entities with great care.

The devotees should perform *Kṛṣṇa-saṁkīrtana* as nicely as possible. The groom should pay *daṇḍavatas* to all. This is the *udicya karma*.

This ends the *Vivāha* rites.

Garbhādhānam

(Impregnation):

In the morning, the husband after performing *ācamana* and his daily *sandhyā* rites should chant the *Puruṣa Sūkta* and according to the scriptural rules, worship Lord *Nārāyaṇa* and His *Vaiṣṇava pāṛśadas*. That same evening at an auspicious time, he should mix cow-urine, mud and water and smear it on the ground. He should face a Deity of the Lord or *Śrī Śālāgrāma* and after reciting the *Viṣṇu Smaraṇam* and *Svasti Vācanam*, he should offer an *arghya*1 to the *Śālāgrāma* or the Deity of the house in a conch or earthen vessel five times with the following *mantras*.

om jagannātha mahābāho
sarvopadrava nāśana
nava puṣpotsave me'rghyaṁ
gṛhāṇa jagadīśvara

etad-arghyaṁ - om śrī viṣṇave namaḥ

om nārāyaṇa hare rāma
govinda garuḍa-dhvaja
navapuṣpotsve me 'rghyaṁ
gṛhāṇa paramēśvara

etad-arghyam - om śrī viṣṇave namaḥ

*om̐ dīnabandho kṛpā sindho
paramānanda mād̐hava
navapuṣpotsave me'rg̐hyaṁ
gṛhāṇa madhusūdana*

etad-arghyaṁ - om̐ śrī viṣṇave namaḥ

*om̐ viśvātman viśvabandho
viśveśa viśvalocana
navapuṣpotsave me'rg̐hyaṁ
gṛhāṇa syāmasundara*

etad-arghyaṁ - om̐ śrī viṣṇave namaḥ

*om̐ cidānanda hṛṣikeśa
bhaktavaśya janārdana
navapuṣpotsave me'rg̐hyaṁ
gṛhāṇa kamalāpate*

etad-arghyaṁ - om̐ śrī viṣṇave namaḥ

“Oh Supreme Lord, at this festive occasion with fresh flowers please accept the *arghya* offered by me.”

With the worship of Lord Viṣṇu and the *Vaiṣṇavas* completed, he should proceed to the place where he will unite with his wife. Before offering the *arghya*, or just before the act of union, the husband should be clean and decorated with sandalwood pulp and wearing nice cloth.

The husband facing East, should situate himself behind his seated wife. With his right hand reaching over her right shoulder he should touch her *yoni* saying:

*om̐ prajāpatiḥ viṣṇu ṛṣiḥ
anuṣṭup chandah
śrī viṣṇu acyuta hari jagadīśā devatā
garbhādhāne viniyogaḥ*

*om̐ viṣṇuḥ yonim kalpayatu
acyuto rūpāni piṁśatu
āsiñcatu hariḥ garbham
jagadīśo dadhātu te*

“May Viṣṇu prepare the *yoni*; may Acyuta fashion the forms; may Hari carry out the fertilization; may Jagadīśa present the child to you.”

om̐ prajāpatiḥ viṣṇu ṛṣiḥ

*anuṣṭup chandaḥ
śrī garbhodaśāyi nara-nārāyaṇo devatā
garbhādhāne viniyogaḥ*

*om garbham dhehi garbhodaśāyin garbham te naranārāyaṇau
ādhattām puṣkara srajau*

“Garbhodaśāyi Viṣṇu please bestow the child; Nara-Nārāyaṇa, bedecked with lotus garlands, please give her the child.”

Touching her navel he should say:

*om dīrghāyuṣam kṛṣṇa bhaktam
putram janaya suvrate*

“Oh virtuous wife, bear a long-living son, a devotee of Kṛṣṇa.”

Then they should unite.

This is the *Garbhādhāna* rite according to the followers of the *Sāma Veda*.

Pūmsavana

(Rite for making a male child)

In the case of a first pregnancy this rite should be performed during the third month of pregnancy.

@FOOTNOTE:

It may be performed later for other pregnancies, when the signs of pregnancy begin to show. Manu says that it should be performed when the foetus begins to move in the womb. Some commentators say the rite should be performed on the first pregnancy only, and not during the following pregnancies. It should be performed when the moon is in a male constellation. The woman should fast, bathe and put on a new cloth.

END FOOTNOTE

The husband having taken his morning bath, should worship Lord Viṣṇu and worship the *guru paramparā* with Viṣṇu *mahā-prasāda* and *caraṇāmṛtam*

He should then set up a *yajña*, performing *Kuśandikā* rites, calling the fire named “Candra,” and ending with *virupākṣa japa*.

He should seat his wife to his own right side on the West side of the fire upon a *kuśāsana*. They should both face East.

Silently he should place *ghee*-soaked wood of one *prādeśa* length into the fire and then perform *Vyasta Samasta Mahāvyāhrti Homa*:

om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī viṣṇuḥ devatā
vyasta samasta mahāvyāhrti home viniyogaḥ

om bhūr svāhā - idam viṣṇave idam na mama

om prajāpatiḥ viṣṇu ṛṣiḥ
uṣṇik chandaḥ
śrī acyuto devatā
vyasta samasta mahāvyāhrti home viniyogaḥ

om bhuvah svāhā - idam acyutāya idam na mama

*om prajāpatiḥ viṣṇu ṛṣiḥ
anuṣṭup chandaḥ
śrī nārāyaṇo devatā
vyasta samasta mahāvyāhṛti home viniyogaḥ*

om svaḥ svāhā - idam nārāyaṇāya idam na mama

*om prajāpatiḥ viṣṇu ṛṣiḥ
bṛhati chandaḥ
śrī ananto devatā
vyasta samasta mahāvyāhṛti home viniyogaḥ*

om bhūr bhuvah svaḥ svāhā - idam anantāya idam na mama

The husband, standing behind his wife, should touch her right shoulder, then her navel, repeating the following *mantra* three times:

*om prajāpatiḥ viṣṇu ṛṣiḥ
bṛhati chandaḥ
śrī mahāviṣṇu vāsudevācyutānanta govinda viṣṇavo devatāḥ
pūmsavane viniyogaḥ*

*om pumāmsau mahāviṣṇu vāsudevau
pumāmsau acyutānantau ubhau
pumān govindaś ca viṣṇuś ca
pumān garbhas tavodare*

“ May the Supreme Lord, the Supreme Male, Mahāviṣṇu, Vāsudeva, Acyuta, Ananta, Govinda and Viṣṇu, and the male child reside in your womb.”

He should then perform *Vyasta Samasta Mahāvyāhṛti Homa*, and then throw ghee-soaked wood of *prādeśa* length into the fire silently.

He should then perform *Ṣātyāyana Homa*, *Vāmadevya Gāṇam* and the other rites of *Udicya Karma*. He should give *dakṣiṇā* to the initiated *Vaiṣṇavas*.

This is the *Pūmsavana* rite according to the followers of the *Sāma Veda*.

@FOOTNOTE:

According to some texts the juice from crushed banyan leaf sprouts should be poured into her right nostril to give her strength at this time.

During the time of pregnancy she should avoid having sex, sleeping in the

daytime, staying awake at night, exerting herself physically, riding in vehicles, taking purgatives, experiencing all types of mental strain, and eating spicy, overly-salty, sour, or heavy foods.

END FOOTNOTE

Śimantonnayanam

(Parting the Wife's Hair)

In the fourth, sixth or eighth month of the first pregnancy, *Śimantonnayanam* should be performed. If the *Garbhādhāna* and *Pūmsavana* ceremonies have not been performed yet, they should be done on this day, followed by the *Śimantonnayanam* ceremony.

@footnote:

According to the *Āśvalāyana Smṛti*: “Evil demons, bent on sucking the blood, come to the pregnant woman to devour the fetus. In order to remove them, the husband should perform *śimantonnayanam*. From the fourth month of pregnancy the formation of the mind of the child begins, therefore the pregnant woman is required to take the utmost care to avoid any physical shock to the fetus.”

Markaṇḍeya Purāṇa says: “O *brāhmaṇa*, *Virūpa* and *Vikṛti* generally dwell in trees, trenches, ramparts and seas. They are always in search of pregnant women. Therefore, they should not visit these places.”

Padma Purāṇa says: “A pregnant woman should not bathe in a river, go to a deserted house, sit on an ant hill or scratch the earth with her nails. She should not be continually sleeping and dormant, she should avoid exercise, she should not touch husk, coal, ashes and skulls, she should avoid arguing with her family, she should not leave her hair dishevelled and never remain impure. While sleeping she should not have her head facing North, nor should she sleep naked or wet footed. She should not utter inauspicious words, nor laugh too much.”

Matsya Purāṇa says: “A pregnant woman should not take meals during twilight, should not stay under the shade of a tree, she should bathe with warm water mixed with medicinal herbs, give charity, worship *Viṣṇu*. She should avoid swift walking, climbing stairs and mountains, keeping awake at night, or eating saline, sour, hot, stale and heavy foods. The son of a woman who observes these rules becomes long-lived and talented; otherwise abortion takes place without a doubt.”

The husband should bathe, perform *Viṣṇu Pūjā* and *Sāttvika Vṛddhi Śrāddha*. He should prepare the *yajña* by performing *Kuśandikā*, calling in the fire called “*Maṅgala*”, and perform all the rites to the end of *Virupākṣa Japa*.

If he has not performed the *Garbhādhāna* or *Pūmsavana* rites he should perform them by chanting the *saṅkalpa* beginning with “*om viṣṇur-*” etc and then perform the *Śatyāyana Homa*.

He should then perform the *Garbhādhāna* and *Pūmsavana* rites according to the text.

He should then perform the *Śimantonnayanam saṁskāra* as follows:

After taking her bath, the wife should be seated facing East, on the West side of the fire on the right hand side of her husband upon *kuśa* with tips facing North.

The husband should throw ghee-soaked wood of *prādeśa* length into the fire silently.

He should perform *Vyasta Samasta Mahāvyāhṛti Homa*:

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī viṣṇuḥ devatā
vyasta samasta mahāvyāhṛti home viniyogaḥ*

om bhūr svāhā - idam viṣṇave idam na mama

*om prajāpatiḥ viṣṇu ṛṣiḥ
uṣṇik chandaḥ
śrī acyuto devatā
vyasta samasta mahāvyāhṛti home viniyogaḥ*

om bhuvaḥ svāhā - idam acyutāya idam na mama

*om prajāpatiḥ viṣṇu ṛṣiḥ
anuṣṭup chandaḥ
śrī nārāyaṇo devatā
vyasta samasta mahāvyāhṛti home viniyogaḥ*

om svaḥ svāhā - idam nārāyaṇāya idam na mama

*om prajāpatiḥ viṣṇu ṛṣiḥ
bṛhati chandaḥ
śrī ananto devatā
vyasta samasta mahāvyāhṛti home viniyogaḥ*

om bhūr bhuvaḥ svaḥ svāhā - idam anantāya idam na mama

Standing behind his wife and facing East the husband should, with silk string, tie two *udumbara* fruits (figs) with the stalks still attached, or barley sprouts, along with *nīma*, mustard and *bael*, around his wife's neck, saying:

*om prajāpatiḥ viṣṇu ṛṣiḥ
anuṣṭup chandaḥ
śrī viṣṇuḥ devatā
ūdumbara-phalayugala-bandane viniyogaḥ*

*om ayaṁ urjāvato vṛkṣa
urjīva phalinī bhava
parṇaṁ vanaspate nutvā
nutvā ca sūyatām rayiḥ*

“Like this strong tree, become fruitful and strong. King of trees, having brought forth abundant leaves may she bring forth fruit.”

Holding three *piñjalis*, he should draw them over the part in her hair from front to back and bind them at the side, saying:

@footnote:

A *piñjali* is two blades of *kuśa* grass of *prādeśa* length bound together by a third of the same length.

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī viṣṇuḥ devatā
darbha-piñjalībhiḥ sīmattonnayane viniyogaḥ*

om bhūr

Taking three more *piñjalis*, he should place it in her hair in the same manner, saying:

*om prajāpatiḥ viṣṇu ṛṣiḥ
uṣṇik chandaḥ
śrī viṣṇuḥ devatā
darbha-piñjalībhiḥ sīmattonnayane viniyogaḥ*

om bhuvah

Taking three more *piñjalis*, he should again place them in her hair in the same manner saying:

*om prajāpatiḥ viṣṇu ṛṣiḥ
anuṣṭup chandaḥ
śrī viṣṇuḥ devatā
darbha-piñjalībhiḥ sīmattonnayane viniyogaḥ*

om svah

Taking a porcupine quill, the husband should pass it over her part, and fix it in her hair, saying:

*om prajāpatiḥ viṣṇu ṛṣiḥ
triṣṭup chandaḥ
śrī viṣṇuḥ devatā
śareṇa sīmattonnayane viniyogaḥ*

*om yena aditeḥ sīmānaṁ nayati
prajāpatiḥ viṣṇuḥ mahate saubhagāya
tena ahaṁ asyai sīmānaṁ nayāmi
prajāṁ asyai jaradaṣṭim kṛnomi*

“I part her hair with the instrument with which Prajāpati Viṣṇu parts the hair of Aditi, for great fortune. In this way I create long living sons for her.”

Fastening the quill in her hair, he should draw a spindle full of thread over the part of his wife’s hair and fix in the hair saying:

*om prajāpatiḥ viṣṇu ṛṣiḥ
jagatī chandaḥ
śrī rāmo devatā
sūtra-pūrṇ-tarkuṇā sīmattonnayane viniyogaḥ*

*om rāmam ahaṁ sūhavāṁ suṣṭutī huve
kṛnotu naḥ subhagā bodhatu atmanā
sīvyatu apaḥ sūcyā acchidyamānayā
dadātu vīraṁ śatadāyamukhyam*

“I call the easily approachable Lord with words of praise. May the Lord understand our needs and fulfil our prayers. May the finger stitch with unbroken needle, and may she bestow brave, praiseworthy sons.”

*om prajāpatiḥ viṣṇu ṛṣiḥ
jagatī chandaḥ
śrī rāmo devatā
trīśvetāyā śalalyā(kāṣṭhakaskatikayā) sīmattonnayane viniyogaḥ*

*om yāste rāma sumatayah supeśaso
yābhiḥ dadasi dāsuṣe vasūni tābhiḥ
naḥ adya sumanā upāgahi
sahasra poṣaṁ subhaga rarāṇaḥ*

“Endowed with just mind and beauty, you give results to those who sacrifice. With that generous mind, come to us today to bestow a thousand progeny, oh giver of fortune.”

Sesame, *urad* and rice should be cooked together and *ghee* should be poured over it.

The husband should show this to the wife saying:

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī viṣṇuḥ devatā
vadhūpraśne viniyogaḥ*

om kim paśyasi

“What do you see?”

The wife should say:

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī viṣṇuḥ devatā
stālīpākāvokṣaṇe viniyogaḥ*

*om prajāṁ paśūn saubhāgyam
dṛdha kṛṣṇa bhaktitvam āvayoḥ
dīrghāyusṭvam patyuh*

“May there be offspring, animals good fortune, firm *Kṛṣṇa-bhakti* for the two of us. May there be long life for my husband.”

He should then perform *Vyasta Samasta Mahāvyaḥṛti Homa* and throw *ghee*-soaked wood of *prādeśa* length in the fire silently.

He should perform *Śātyāyana Homa*, *Vāmadevya Gānam* and the other rites of *Udicya Karma*. He should give *dakṣiṇā* to the initiated *Vaiṣṇavas* and *brāhmaṇas*.

Then married women who have living children should put the couple on a raised platform and sprinkle them with water from a pot saying:

*bhakta vīrasūs tvām bhava
jīvaśus tvām bhava
jīvāpatni tvām bhava*

“Bring forth strong devotees, bring forth life, be a long-living wife.”

The wife should then eat the cooked rice, sesame and *urad dahl*.

This is the *Sīmantonayanam* rite according to the followers of the *Sāma Veda*.

@FOOTNOTE:

She should remain silent until the stars appear in the sky. Then, touching a calf, she should break her silence by saying “*bhūḥ bhuvah svaḥ*”.

END FOOTNOTE

Śoṣyantī Homa

(Rite For the Woman About to Give Birth):

@FOOTNOTE

A few days before the birth of the child, amidst celebration and blowing of conch shells, the wife should be moved to the confinement room (*sutika grha*) which may be located in the South-West part of the house, facing East.

END FOOTNOTE

When the wife is about to bear the child, the husband should perform this rite for the safe delivery of the child and the wife's good health.

The husband should bathe, perform worship of Viṣṇu and *Vaiṣṇavas*, and *Sāttvika Vṛddhi Śrāddha* and then recite the *saṅkalpa*:

om viṣṇur

om tat sat

adya

_____ *māse* (lunar month)

_____ *pakṣe* (lunar fortnight)

_____ *tithau* (lunar day)

acyuta gotraḥ

_____ (name)

_____ (name of wife) *ābhidhānāya madiyapatnyāḥ*

sukha prasavārtham

śrī viṣṇu smaraṇa pūrvakam

śoṣyanti homam ahaṁ kurvīya

“On(date), for the safe delivery of child of my wife named, I perform this *Śoṣyanti Homa*.”

He should perform *Kuśandikā* and call the fire named “Maṅgala”, performing rites to the end of *Virupākṣa Japa*.

He should throw *ghee*-soaked wood into the fire silently.

He should perform *Vyasta Samasta Mahāvyaḥṛti Homa*:

om prajāpatiḥ viṣṇu ṛṣiḥ

gāyatrī chandaḥ

śrī viṣṇuḥ devatā

vyasta samasta mahāvyāhrti home viniyogaḥ

om bhūr svāhā - idam viṣṇave idam na mama

*om prajāpatiḥ viṣṇu ṛṣiḥ
uṣṇik chandaḥ
śrī acyuto devatā
vyasta samasta mahāvyāhrti home viniyogaḥ*

om bhuvah svāhā - idam acyutāya idam na mama

*om prajāpatiḥ viṣṇu ṛṣiḥ
anuṣṭup chandaḥ
śrī nārāyaṇo devatā
vyasta samasta mahāvyāhrti home viniyogaḥ*

om svaḥ svāhā - idam nārāyaṇāya idam na mama

*om prajāpatiḥ viṣṇu ṛṣiḥ
bṛhati chandaḥ
śrī ananto devatā
vyasta samasta mahāvyāhrti home viniyogaḥ*

om bhūr bhuvah svaḥ svāhā - idam anantāya idam na mama

He should offer ghee, Viṣṇu *caraṇāmṛta* and *prasādam* into the fire saying:

*om prajāpatiḥ viṣṇu ṛṣiḥ
pañktiḥ chandaḥ
śrī viṣṇuḥ devatā
śoṣyantī home viniyogaḥ*

*om viṣṇo
yā tiraścī nipadyate
aham vidharanī iti
tām ghṛtasya dhārayā
yaje samrādhanīm aham
samrādhanyai devyai deṣṭryai
idam tvat prasādāmṛtam svāhā*

“O Viṣṇu, I worship with streams of *ghee* the Lord’s consort, who is pleased by our worship and who brings forth the child. I offer this nectarean *prasādam* to the merciful consort of the Lord.”

*om prajāpatiḥ viṣṇu ṛṣiḥ
anuṣṭup chandaḥ
śrī vipaścīn-mahā-viṣṇuḥ devatā
śoṣyantī home viniyogaḥ*

*om vipāscit mahāviṣṇuḥ puccham abharat
tat dhātā punaḥ āharat
pare ehi tvam vipāscit mahāviṣṇuḥ
pumān ayaṁ janiṣyate (name of future child).dāsa śarma
nāma svāhā*

“Lord, perform this sacred rite in the future. My son, named....., will be born.”

@footnote: It is mentioned in *smṛti* that the name given at this time is a secret name only known to the parents, as a matter of protection for the child. The official name is given at the time of the *Nāma Kāraṇa saṁskāra*.

He should then perform *Vyasta Samasta Mahāvyaḥṛti Homa* and should throw wood into the fire without *mantra*.

He should perform *Śātyāyana Homa*, *Vāmadevya Gāṇam* and the other rites of *Udicya Karma*. He should give *dakṣiṇā* to the initiated *Vaiṣṇavas* and *brāhmaṇas*.

This is the *Śoṣyantī Homa* according to the followers of the *Sāma Veda*.

Jāta Karma

(Ceremony at Birth):

@footnote:

Jāta karma is performed immediately upon the birth of the child, within the *sutika grha*. This ceremony is also called *medha janana*, a ceremony to produce intelligence in the child.

When the child emerges from the womb the covering should be removed and the child should be cleaned. The father should say:

mā nābhiṃ kṛntata stanyaṅ ca mā datta

“Do not cut the umbilical cord. Do not give the breast milk.”

The father should bathe, and then recite prayers to *guru paramparā* and *viṣṇu smaraṇam*(see the *maṅgalācaraṇa* at the beginning of the book).

A *brahmacāri*, young girl, pregnant mother, *Vaiṣṇava* scholar or initiated *Vaiṣṇava* should, on a washed stone slab, grind rice and barely into a powder using an unused stone. The father should take the powder using the thumb and ring finger of his right hand, saying:

*om prajāpatiḥ viṣṇu ṛṣiḥ
anuṣṭup chandaḥ
śrī ananto devatā
brīhiyavacūrṇena jihvā-mārjjane viniyogaḥ*

om iyaṃ ājñā idam annam idam āyuh idam ghṛtam

“Here is the order. Here is rice (sustenance). Here is long life. Here is *ghee*.”

He should place the powder and some *ghee* on the tongue of the newborn child, using a golden spoon, saying:

@footnote:

Ghee is used because, according to *Āyurveda* it produces beauty, memory, intellect, talent, lustre, strong semen and long life.

*om prajāpatiḥ viṣṇu ṛṣiḥ
anuṣṭup chandaḥ
śrī mādharma-hari-vāmanācyutānantā devatāḥ
kumārasya sarpiḥ prāsane viniyogaḥ*

*om medhām te mādharma vāmanau
medhām hariḥ dadhātu*

*medhām te acyutānantau
ādhattām puṣkara srajau svāhā*

“May Mādhava, Vāmana, and Hari give you intelligence. May Acyuta and Ananta, wearing lotus garlands, bestow intelligence to you.”

He should give ghee again saying:

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī viṣṇuḥ devatā
kumārasya sarpiḥ prāsane viniyogaḥ*

om sadasi ati priyam kṛṣṇasya kāmyam sanim medhām ayāsiṣam svāhā

“At this place I have attained the most precious boon, intelligence for understanding Kṛṣṇa.”

He should give permission to cut the cord by saying:

nābhim kṛntata stanyaṁ ca datta

“Cut the cord, give milk.”

The cord should be tied and cut at the proper place and the child should be washed and fed breast-milk.

The father should again take bath.

This is the *Jāta Karma* rite according to the followers of the *Sāma Veda*,

2FOOTNOTE

Niṣkrāmaṇam

(Taking the Child Outside For the First Time):

@FOOTNOTE:

The mother and child should leave the room of confinement (*sutika gr̥ha*), at the end of period of impurity after bearing a child (*asauca*), which is ten days for the wife of a *brāhmaṇa*, twelve for the wife of a *kṣatriya*, fifteen for wife of a *vaiśya* and thirty for the wife of a *śūdra*.

END FOOTNOTE

The mother and child should remain indoors however until the third lunar day of the third waxing moon after the child's birth.

The child should be bathed in the morning, and at sundown the husband and wife should go with the child to the temple of the Lord. They should stand facing the Deity, the wife on the husband's left side. The child should be wrapped in a clean cloth.

The wife should give the child into her husband's hands, and then proceed behind the husband and stand on his right side facing the Deity.

The husband should say:

*om prajāpatiḥ viṣṇu ṛṣiḥ
anuṣṭup chandaḥ
śrī viṣṇuḥ sarvatomukho devatā
kumārasya śrī viṣṇu darśane viniyogaḥ*

*om ekaḥ purastāt ya idaṁ babhūva
yato babhūva bhuvanasya goptā
yaṁ apyeti bhuvanāṁ sāmparāye
namāmi tam ahaṁ sarvato mukham
tat prabho sarvato mukham
nāham pautraṁ aghaṁ nigāṁ*

“I pay respects to the all-pervading Lord who existed before the material creation, from whom emerged the protector of the worlds, and into whom the words merge at the time of destruction. O all-pervading Lord, may misfortune not come to my son.”

*om prajāpatiḥ viṣṇu ṛṣiḥ
anuṣṭup chandaḥ
śrī viṣṇuḥ mṛtyumṛtyuḥ devatā
kumārasya śrī viṣṇu darśane viniyogaḥ*

om ya ātmadā baladā yasay viśve

*upāsate praśiṣam yasya devāḥ
yasya chāyā amṛtaṁ yasya mṛtyuḥ
kasmai devāya haviṣā vidhema
tasmāt prabho mṛtyu mṛtyo
nāham pautraṁ aghaṁ ṛṣam*

“The Lord, who is the giver of consciousness, giver of strength, whose order all beings in the universe obey, whose very shadow is immortality, who is death to death personified, who we should worship with fine offerings. Therefore O Lord, death of death personified, may misfortune not come to my son.”

*om prajāpatiḥ viṣṇu ṛṣiḥ
anuṣṭup chandaḥ
śrī nara-nārāyaṇau devate
kumārasya śrī viṣṇu darśane viniyogaḥ*

*om nara-nārāyaṇau śarma yacchataṁ
prajāyai me prajāpatī
yathāyaṁ na pramiyate
putro janitryā adhi*

“May Nara Nārāyaṇa, the Lords of procreation, bestow to the child and to me, the good fortune that mother and son not be destroyed.”

Saying this he should point out the Deities to his son and offer *arghya* saying:

*om kṛṣṇa mādhave govinda pundarikākṣa vāmana
grhītārghyam hr̥ṣikeśa rāmāya sahito mama*

He should then give the child to the mother and sing *Vāmadevya Gānam* (see the *udicya karma* section).

They should then return home with the child.

After three more waxing moons, on the third lunar day, at the evening *sandhya*, the father should go to the Deity and offer flowers three times saying:

*om prajāpatiḥ viṣṇu ṛṣiḥ
anuṣṭup chandaḥ
śrī mahā-viṣṇuḥ devatāḥ
kumārasya bhagavan-mūrti darśane viniyogaḥ*

*yasmāt na jātaḥ paro anyo asti
ya aviveśa bhuvanāni viśva
prajāpatiḥ prajāyā samvidānaḥ
trīni jyotiṁṣi sacate sa ṣoḍasīm
etat vidvān mahāviṣṇo
nāham pautraṁ agahaṁ rudam*

“The Lord, to whom no living being is superior, who has entered the worlds as the living entities, is the Lord of the living entities, but is intimately united with them. The three luminaries with the sixteen phases of light, accompany the Lord. All knowing Viṣṇu, pervading all, may harm not come to our son.”

He should return home singing *Vāmadevya Gānam* (“*om kayā naḥ citra* etc). He may perform this rite without the son and wife being present.

This ends the *Niṣkrāmaṇam* ceremony.

Nāma Karaṇa

(Giving a Name to the Child):

The child should be named on the tenth, twelfth, hundred and first day, or one full year from his birth.

The father, having taken his morning bath, worshipped Viṣṇu and performed *Sāttvika Vṛddhi Śrāddha*, should perform *Kuśandikā* rites to the end of *Virupākṣa Japa*, calling the fire named “Pārthiva”.

He should offer *ghee*-soaked wood of *prādeśa* length into the fire silently.

He should perform *Vyasta Samasta Mahāvyāhṛti Homa*:

om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī viṣṇuḥ devatā
vyasta samasta mahāvyāhṛti home viniyogaḥ

om bhūr svāhā - idam viṣṇave idam na mama

om prajāpatiḥ viṣṇu ṛṣiḥ
uṣṇik chandaḥ
śrī acyuto devatā
vyasta samasta mahāvyāhṛti home viniyogaḥ

om bhuvah svāhā - idam acyutāya idam na mama

om prajāpatiḥ viṣṇu ṛṣiḥ
anuṣṭup chandaḥ
śrī nārāyaṇo devatā
vyasta samasta mahāvyāhṛti home viniyogaḥ

om svaḥ svāhā - idam nārāyaṇāya idam na mama

om prajāpatiḥ viṣṇu ṛṣiḥ
bṛhati chandaḥ
śrī ananto devatā
vyasta samasta mahāvyāhṛti home viniyogaḥ

om bhūr bhuvah svaḥ svāhā - idam anantāya idam na mama

The mother, holding the child covered in clean cloth, should be situated on the husband’s right side.

She should give the child to her husband and pass behind him and come to his left side. She should sit facing East on *kuśa* grass with tips facing North.

The husband should offer oblations saying:

*om tad viṣṇoḥ paramaṁ padaṁ
sadā paśyanti sūrayaḥ
divīva cakṣur ātatam*

om śrī viṣṇave svāhā - viṣṇave idam na mama

om(tithi, eg. Pratipade) svāhā

*om tad viṣṇoḥ paramaṁ padaṁ
sadā paśyanti sūrayaḥ
divīva cakṣur ātatam*

*om(eg. Pratipat) tithi devatāyai viṣṇave svāhā -
idam viṣṇave idam na mama*

*om tad viṣṇoḥ paramaṁ padaṁ
sadā paśyanti sūrayaḥ
divīva cakṣur ātatam*

om vaiṣṇavebhyo svāhā - idam sarva vaiṣṇavebhyo idam na mama

om.....(nakṣatra eg. Aśvinyai) svāhā

*om tad viṣṇoḥ paramaṁ padaṁ
sadā paśyanti sūrayaḥ
divīva cakṣur ātatam*

*om(eg Aśvinī) nakṣatra devatāyai viṣṇave svāhā -
idam viṣṇave idam na mama*

*om tad viṣṇoḥ paramaṁ padaṁ
sadā paśyanti sūrayaḥ
divīva cakṣur ātatam*

*om vaiṣṇavebhyo svāhā
idam sarva vaiṣṇavebhyo idam na mama*

The father should touch the mouth, nostrils, eyes, and ears of the child with his right hand and say:

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī viṣṇuḥ devatā
nāma karaṇe viniyogaḥ*

*om ko 'si katamo 'si eṣo 'si amṛto 'si' āhaspatyaṁ māsaṁ praviśa śrī (name of son)
dāsa*

“You are immortal like the Lord. Oh.....(name of son) enter in this solar month.”

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī mādhave devatā
nāma karaṇe viniyogaḥ*

*om sa tvā ahne paridadātu
ahaḥ tvā rātryai paridadātu
rātriḥ tvā aho rātrābhyam paridadātu
aho rātrau tvā ardha masebhyah paridattām
ardha māsaḥ tvā masebhyah paridadātu
māsaḥ tvā ṛtubhyah paridadātu
ṛtavaḥ tvā samvatsaraya paridadātu
samvatsaraḥ tvā āyuse jarāyai paridadātu
(name of son) dāsa*

“May the Lord consign you to the day. May the day consign you to the night. May the night consign you to the day and night. May day and night consign you to half months. May the half month consign you to the full months. May the months consign you to the seasons. May the seasons consign you to the year. May the years consign you to long life, oh.....(name of child).”

The husband should whisper the name in the left ear of his wife saying:

śrī (name of child) deva śarmā ayam te putra

“.....is your son.”

He should give the child back to his wife's hands.

He should offer wood silently into the fire.

He should perform *Vyasta Samasta Mahāvyaḥṛti Homa* and offer *ghee*-soaked wood of *pradeśa* length silently into the fire.

He should perform *Ṣātyāyana Homa*, *Vāmadevya Gāṇam* and the other rites of *Udīcya Karma*. He should give *dakṣiṇā* to the initiated *Vaiṣṇavas* and *brāhmaṇas*.

This is the *Nāma Kāraṇa* rite according to the followers of the *Sāma Veda*.

Pauṣṭika Karma

(Ceremony For Continuing Health of the Child):

This ceremony should be performed every month on the *tithi* and *pakṣa* (waxing or waning phase of the moon corresponding to the *tithi* and *pakṣa* on which the child was born.³

The father should take his morning bath, perform worship of Lord Viṣṇu and recite *Svasti Vācana* (*om svasti no govinda* etc). He should chant “*om tad viṣṇoḥ*” etc and “*om kṛṣṇo vai saccidānada ghana* etc.

He should perform *Kuṣāṅdikā* ending with *Virupākṣa Japa*, calling the fire named “Balada.”

Then he should offer *ghee*-soaked wood of *prādeśa* length into the fire silently and perform *Vyasta Samasta Mahāvyaḥṛti Homa*:

He should then offer oblations with the following three *mantras*:

om acyutānantabhyām svāhā -

acyutānantabhyām idam na mama

om dāmodara puruṣottamābhyām svāhā -

dāmodara puruṣottamābhyām idam na mama

om vāsudeva vāmana viṣṇu vaikuṅṭhādibhyaḥ svāhā -

vāsudeva vāmana viṣṇu vaikuṅṭhādibhyaḥ idam

na mama

He should then offer oblations to the *tithi* and *nakṣatra devatās* saying:

om tad viṣṇoḥ paramaṁ padaṁ

sadā paśyanti sūrayaḥ

divīva cakṣur ātatam

om viṣṇave.....(tithi name eg. dvitīya) tithi devatāyai svāhā -

idam viṣṇave idam na mama

om tad viṣṇoḥ paramaṁ padaṁ

sadā paśyanti sūrayaḥ

divīva cakṣur ātatam

om viṣṇave.....(nakṣatra eg. Aśvinī) devatāyai svaha -

idam viṣṇave idam na mama

*om tad viṣṇoḥ paramam padam
sadā paśyanti sūrayaḥ
divīva cakṣur ātatam*

om vaiṣṇavebhyo svāhā -

idam sarva vaiṣṇavebhyo idam na mama

The father should offer as many oblations as he can using the mantras “*om tad viṣṇoḥ -*” and “*om kṛṣṇo vai saccidānanda-*.”

He should then perform *Vyasta Samasta Mahāvyāhṛti Homa* and offer ghee-soaked wood of *pradeśa* length into the fire silently.

He should perform *Ṣātyāyana Homa*, *Vāmadevya Gāṇam* and the other rites of *Udīcya Karma*. He should give *dakṣiṇā* to the initiated *Vaiṣṇavas* and *brāhmaṇas*.

This is the child's *Pauṣṭik Karma* according to the followers of the *Sāma Veda*.

Anna Prāśana

(Feeding the First Grains):

In the case of a male child the rite should be performed in the sixth or eighth month, on an auspicious day. In the case of girl, it should be performed in the fifth or seventh month, on an auspicious day.

FOOTNOTE:

This ceremony should not be performed before the fourth month, and not later than a year, for the sake of the child's health. Signs of teeth are the indication that the child is ready for solid foods⁴.

END FOOTNOTE

The father, having taken his morning bath and performed *Viṣṇu* and *Vaiṣṇava arcana* and *SāttvikaVṛddhi Śrāddha*, should perform *Kuśandikā* to the end of *Virupākṣa Japa*, calling the fire named “*Śuci*.”

He should offer ghee-soaked wood of *pradeśa* length into the fire silently and perform *Vyasta Samasta Mahāvyāhṛti Homa*:

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī viṣṇuḥ devatā
vyasta samasta mahāvyāhṛti home viniyogaḥ*

om bhūr svāhā - idam viṣṇave idam na mama

*om prajāpatiḥ viṣṇu ṛṣiḥ
uṣṇik chandaḥ
śrī acyuto devatā
vyasta samasta mahāvyāhrti home viniyogaḥ*

om bhuvah svāhā - idam acyutāya idam na mama

*om prajāpatiḥ viṣṇu ṛṣiḥ
anuṣṭup chandaḥ
śrī nārāyaṇo devatā
vyasta samasta mahāvyāhrti home viniyogaḥ*

om svaḥ svāhā - idam nārāyaṇāya idam na mama

*om prajāpatiḥ viṣṇu ṛṣiḥ
bṛhati chandaḥ
śrī ananto devatā
vyasta samasta mahāvyāhrti home viniyogaḥ*

om bhūr bhuvah svaḥ svāhā - idam anantāya idam na mama

He should offer an oblation of *mahāprasādam* rice into the fire, saying:

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrīmad ananto devatā
puruṣādhi-patyārthasya catuspathe agnau anantābhimukhasya ājya home
viniyogaḥ*

*om mahāprasādannaṁ vai ekam chandasyaṁ
tat hi ekam bhūtebhyaḥ chandayati svāhā -*

idam sarva bhūtebhyaḥ idam na mama

“This *mahāprasāda* rice is an offering for the *bhūtas*.”

The father should offer oblations of *ghee* with the following *mantras*:

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrīmad ananto devatā
puruṣādhi-patyārthasya catuspathe agnau anantābhimukhasya ājya home
viniyogaḥ*

*om śrīḥ vai eṣā yat sattvano virocana
saṅkarṣaṇo mayi sattvaṁ avadhātu svāhā -*

idam saṅkarṣaṇāya idam na mama

“This offering is for prosperity. May Virocana, Sattvana, Saṅkarṣaṇa bestow truth in me.”

*oṃ prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrīmad ananto devatā
puruṣādhi-patyārthasya catuspathe agnau anantābhimukhasya ājya home
viniyogaḥ*

*oṃ annasya gḥṛtam-eva rasaḥ-tejaḥ
sampadārtha tad anantāya juhomi svāhā -*

idam anantāya idam na mama

“Among food ghee is happiness, beauty, strength and nobility. I offer it to Ananta for all success.”

*oṃ prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrīmad ananto devatā
mahāprasāda-sevana vṛttyavicchattyarthasya sāyam prātaḥ kṣuddhame viniyogaḥ*

oṃ viṣṇave kṣudhe svāhā - idam viṣṇave idam na mama

“To Viṣṇu for hunger.”

*oṃ prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrīmad ananto devatā
mahāprasāda-sevana vṛttyavicchattyarthasya sāyam prātaḥ kṣuddhame viniyogaḥ*

oṃ śrī viṣṇave kṣuta pipāsābhyāṃ svāhā - idam viṣṇave idam na mama

“To Viṣṇu for hunger and thirst.”

He should offer oblations to the five life airs, saying:

*oṃ prāṇāya svāhā - idam prāṇāya idam na mama
oṃ apānāya svāhā - idam apānāya idam na mama
oṃ samānāya svāhā - idam samānāya idam na mama
oṃ udānāya svāhā - idam udānāya idam na mama*

om vyānāya svāhā - idam vyānāya idam na mama

He should then perform *Vyasta Samasta Mahāvyaḥṛti Homa* and throw *ghee*-soaked wood of *prādeśa* length into the fire silently.

He should perform *Ṣāṭyāyana Homa*, *Vāmadevya Gānam* and the other rites of *Udicya Karma*. He should give *dakṣiṇā* to the initiated *Vaiṣṇavas* and *brāhmaṇas*.

He should then feed the child grains saying:

*om prajāpatiḥ viṣṇu ṛṣiḥ
bṛhatī chandaḥ
śrī acyuto devatā
kumārasya mahāprasādānna-prāśane viniyogaḥ*

*om acyuta
annapate annasya no dhehy-anamīvasya śuśminah
pradātāraṁ tāriṣaḥ urjam no dhehi dvipade catuṣpade svāhā
om prānāya svāhā*

“Oh Acyuta master of food, bestow food which gives strength and which is free from disease. You should lead the performer of sacrifice onwards. Give strength to us and the animals. I make this sacrifice to the *prāṇa*.”

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī janārdano devatā
kumārasya mahāprasādānna-prāśane viniyogaḥ*

*om janārdana
annapate kṛnuta annaṁ no dhehi pīyuṣa
asāktam te ‘nnaṁ yad yad yuge no dhehi dvipade catuṣpade svāhā
om apānāya svāhā*

“Oh Janārdana, Lord of sustenance and food, provide our sustenance, bestow Your food of bliss and immortality. At all times bestow upon us, both human and beast. I make this sacrifice to the *apāna*.”

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī lakṣmī-nārāyaṇau devate
kumārasya mahāprasādānna-prāśane viniyogaḥ*

*om lakṣmī nārāyaṇau
annapati annaṁ amṛtaṁ no dhehi kamalā saṁskṛtaṁ
te bhukta śeṣaṁ no dhehi dvipade catuṣpade svāhā
om samānāya svāhā*

“Oh Lakṣmī-Nārāyaṇa, rulers of sustenance, give us the food of immortality, prepared by Lakṣmī herself. Bestow upon us Your remnants, to the humans and the animals alike. I make this sacrifice to the *samāna*.”

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī yajño devatā
kumārasya mahāprasādānna-prāśane viniyogaḥ*

*om annapate yajña annam adhiyajñam tvadīyam
no dhehi sarva durlabham mānuṣyam vai sudhāyutam
no dhehi dvipade catuṣpade svāhā
om udānāya svāhā*

“Oh Lord of sustenance, give us Your principal sacrifice, the food of that sacrifice. Bestow to us the human form and nature so hard to attain, made eternal. Bestow that to us, humans and animals alike. I make this sacrifice to the *udāna*.”

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī janārdano devatā
kumārasya mahāprasādānna-prāśane viniyogaḥ*

*om annapate janārdana ṣaḍ rasam amṛta siktam
niveditam te sad annam no dhehi kilbiśāpam
no dhehi dvipade catuṣpade svāhā
om vyānāya svāhā*

“Oh Janārdana, give to us, both man and beast, Your eternal food, that which has been offered to You, soaked with the nectar of the six flavors, and capable of destroying all sins. I make this sacrifice to the *vyāna*.”

After the *Anna Prāśana* ceremony, he should give as much *dakṣiṇā* that he possibly can to all the initiated *Vaiṣṇavas* and to all the *vaiṣṇava-brāhmaṇas*. He should serve (*prasāda*) to all the devotees, guests and other living entities.

After the *Anna Prāśana* the next *samskāra* is *Pūtra Mūrdhābhighrāṇam*

This ends the *Anna Prāśana* rites.

Putra Mūrdhābhighrāṇam

(Smelling the Son's Head):

This may be performed after the *Anna Prāśana* ceremony, while giving blessings, when the father returns from a long journey.

The father should wash his feet, perform *ācamana* and facing East hold the child's head (or the eldest son's head first, if there are more than one son), saying:

*om prajāpatiḥ viṣṇu ṛṣiḥ
anuṣṭup chandaḥ
śrī padmanābho devatā
pūtrasya mūrdhānam upasaṅgrhya jape viniyogaḥ*

*om aṅgāt aṅgāt saṁsravasi
hṛdayāt adhijāyase
prāṇam te prāṇeṇa saṁdadhāmi
jīva me yāvad āyuṣam*

“Breath of life, from limb to limb you flow. From the heart you conquer. Oh son, to you by my breathing I give life. Live a long life for me.”

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī viṣṇuḥ devatā
pūtrasya mūrdhānam upasaṅgrhya jape viniyogaḥ*

*om aṅgāt aṅgāt sambhavasi
hṛdayāt adhijāyase
vedo vai putranāmāsi
saṁjīva śaradaḥ śatam*

“From limb to limb you flow. From the heart you conquer. Your name is the Veda, eternal knowledge. Live a hundred autumns, a hundred harvests.”

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī nārāyaṇo devatā*

pūtrasya mūrdhanam upasaṅgrhya jape viniyogaḥ

*om asmā bhava paraśuḥ bhava
hiraṇyām amṛtam bhava
ātmāsi putra mā mṛthāḥ
saṁjīva śaradaḥ śatam*

“Be like a stone, be like a thunderbolt, be immortal wealth. Oh son, you are my very self. Do not die. Live a hundred autumns.”

He should smell the child’s head, saying:

*om prajāpatiḥ viṣṇu ṛṣiḥ
anuṣṭup chandaḥ
śrī puruṣottamo devatā
pūtra mūrdhābhighrāṇe viniyogaḥ*

*om paśūnām tvā himkāreṇa
abhijighrāmi (name of son)dāsa*

“Oh(name of son), making a sound like the breathing of the cows, I smell your head.”

He should then apologize for any faults in the ceremony (*acchidra vācanam*):

If the father has not gone on a long journey, the ceremony can be performed when the child can recognize the father. Otherwise it is performed after the *Upanayanam* ceremony

This ends the *Pūtra Mūrdhābhighrāṇam*.

Cūḍā Karaṇam

(Hair Cutting Ceremony):

This should be performed during the third or fifth year⁵.

Having performed early morning bath, worship of Viṣṇu and *Sāttvika Vṛddhi Śrāddha*, the father should perform *Kuśandikā* rites, calling the fire called “Satya”.

After completing *Virupākṣa Japa*, on the South side of the fire he should place twenty one *piñjalis* (A *piñjal* is composed of two blades of *kuśa* grass of *prādeśa* length tied together by a third blade. These are divided into three groups of seven each). He should also place there a bell metal vessel with warm water, a copper razor or mirror. A barber with an regular razor should be situated there also.

On the North side of the fire he should place bull dung and a pot of *kitchuri* made

of sesame, rice and *urad-dhal* cooked together.

On the East side of the fire he should place three cups of raw rice and barley, and three cups of uncooked sesame, rice and *urad-dhal*.

The mother, with the cleanly dressed child in her lap, should sit on *kuśa* grass on the West side of the fire on the left side of her husband, facing East.

The father should offer *ghee* soaked wood in the fire silently, then perform *Vyasta Samasta Mahāvyaḥṛti Homa*:

*oṃ prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī viṣṇuḥ devatā
vyasta samasta mahāvyaḥṛti home viniyogaḥ*

oṃ bhūr svāhā - idam viṣṇave idam na mama

*oṃ prajāpatiḥ viṣṇu ṛṣiḥ
uṣṇik chandaḥ
śrī acyuto devatā
vyasta samasta mahāvyaḥṛti home viniyogaḥ*

oṃ bhuvah svāhā - idam acyutāya idam na mama

*oṃ prajāpatiḥ viṣṇu ṛṣiḥ
anuṣṭup chandaḥ
śrī nārāyaṇo devatā
vyasta samasta mahāvyaḥṛti home viniyogaḥ*

oṃ svaḥ svāhā - idam nārāyaṇāya idam na mama

*oṃ prajāpatiḥ viṣṇu ṛṣiḥ
bṛhati chandaḥ
śrī ananto devatā
vyasta samasta mahāvyaḥṛti home viniyogaḥ*

oṃ bhūr bhuvah svaḥ svāhā - idam anantāya idam na mama

Following this the husband should rise, and facing East, stand behind his wife. Looking towards the barber he should meditate on Viṣṇu, saying:

*oṃ prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
sarveśvaraḥ śrī bhagavān devatā
cuḍā karaṇe viniyogaḥ*

*oṃ ā ayam agāt sarveśvaraḥ śrī bhagavān kuru kumāraṃ
enaṃ avatu vai muṇḍanaṃ mantrāvaśayinā kṣurena*

“May the Lord come here and cut the hair of this child with this blade made potent by *mantra*.”

Looking at the warm water he should say:

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī viṣṇuḥ devatā
cuḍā karaṇe viniyogaḥ*

*om ā ayam āgat śrī viṣṇuḥ, kuru kumāraṁ
enaṁ avatu vai muṇḍanaṁ uṣnodakena*

“May Viṣṇu come here and cut the hair of the child using this warm water.”

He should take the warm water in his right hand and apply above the right ear of the child saying:

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī acyuto devatā
cuḍā karaṇe viniyogaḥ*

om āpa undantu jīvase

“May these waters moisten his hair so that he may live long.”

Looking at the copper razor or mirror he should say:

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī viṣṇuḥ devatā
cuḍā karaṇe viniyogaḥ*

*om viṣṇoḥ daṁstro ‘si kuru kumāraṁ
enaṁ avatu vai viṣṇuḥ sāksāt muṇḍanaṁ kṣura*

“You are the teeth of Viṣṇu. May Viṣṇu Himself cut the hair of this child.”

He should place a bundle of the *kuśas*, root side up, over the right ear of the child, saying:

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī acyutānanta nārāyaṇā devatāḥ
cuḍā karaṇe viniyogaḥ*

om acyutānanta nārāyaṇaḥ kurvantu kumāraṁ

enam cirajīvinam auśadhe tryāśva enam

“May Acyuta, Ananta and Nārāyaṇa give this child long life. Oh herbs, protect this child.”

Holding the *kuśa* with his left hand, he should place the copper razor or mirror over the right ear of the child saying:

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī saṅkarṣaṇo devatā
cuḍā karaṇe viniyogaḥ*

*om saṅkarṣaṇaḥ kuru kumāraṁ
enam avatu vai muṇḍanam svadhite mā enam himsīḥ*

“May Saṅkarṣaṇa cut the hair of the child without harming him.”

Moving the copper blade without cutting the hair he should say:

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī puruṣottamo devatā
cuḍā karaṇe viniyogaḥ*

*om yena puruṣottamaḥ vāsudeva viṣṇvoracyutasya cāvapat
tena te vapāmi vaikunṭhena jīvātave jivanāya dīrghāyṣṭāya balāya varcase*

“For continued life, long life, for strength, for beauty, I shave you with this harmless blade by which the Supreme Lord cuts hair.”

Silently he should repeat this two more times.

Using the regular blade, hair should be shaved above the right ear and placed on the bull-dung held by a friend of the boy.

The previous seven *mantras* should be said while shaving the area below the *śikhā*, and again while shaving the hair over the left ear. The cut hair should be placed on the bull-dung.

Holding the child’s head the father should say:

*om prajāpatiḥ viṣṇu ṛṣiḥ
uṣṇik chandaḥ
śrī jamadagni kaśyapāgastyādyo devatā
cuḍā karaṇe viniyogaḥ*

*om jamadagnes tryāyuṣam
om kaśyapasya tryāyuṣam*

om̐ agastyasya tryāyuṣam
om̐ yad devānām tryāyuṣam om̐ tat te 'stu tryāyuṣam

“May there be three lifespans for Jamadagni, for Kaśyapa, for Agastya, for the *devatās* and for the child.”

The father should take the child to the North side of the fire. The barber should be garlanded. The barber should face the child East or North and shave him, leaving a *śikhā*. The hair should be placed on the dung. This should be placed in a forest or amongst bamboo stalks.

Karṇa Vedha (piercing the ears) may be performed at this time (see **Appendix III**).

The father should perform *Vyasta Samasta Mahāvyaḥṛti Homa*, throw *ghee* soaked wood of one *prādeśa* length into the fire silently.

He should perform *Śatyāyana Homa*, *Vāmadevya Gāṇam* and the other rites of *Udīcya Karma*. He should give *dakṣiṇā* to the initiated *Vaiṣṇavas* and *brāhmaṇas*.

He should feed the *Vaiṣṇavas* and guests and give the *kitchuri* and grains around the fire to the barber.

This ends the *Cuḍā Karaṇam* rites.

Upanayanam

(Taking the Child Back to Godhead):

This ceremony should be conducted counting eight years from conception or eight years from the birth of the son, for *brāhmaṇas*, on an auspicious day.

Otherwise, the ceremony should take place at least before the sixteenth year of the child has passed. According to the original rules, if there is more delay, the child is not entitled to undergo the ceremony and receive the sacred thread.

(According to some authorities, the *brāhmaṇa* child should take the thread between the ages of five and sixteen; the *kṣatriya* child should take the thread between the ages of six and twenty two; the *vaiśya* should take the thread between the ages of eight and twenty four).

The ceremony should be performed by an authorised *ācārya*.

On the morning of the *Upanayanam* ceremony, the *ācārya* should take bath,

perform worship of the Supreme Lord and the *Vaiṣṇavas* and then perform *Sāttvika Vṛddhi Śrāddha*.

He should then perform *Kuśandikā* rites ending with *Virupākṣa Japa*, calling the fire named “*Samūdbhava*”.

The child should be fed a little *prasādam*; he should be clean-shaved (with *śikha*), bathed, decorated, and dressed in one piece of clean silk or cotton cloth.

Passing by the North side of the fire, the child should sit on the right hand side of the *ācārya*, facing East.

The *ācārya* should start by throwing *ghee*-soaked wood of *prādeśa* length into the fire silently.

He should perform *Vyasta Samasta Mahāvyāhṛti Homa*:

om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī viṣṇuḥ devatā
vyasta samasta mahāvyāhṛti home viniyogaḥ

om bhūr svāhā - idam viṣṇave idam na mama

om prajāpatiḥ viṣṇu ṛṣiḥ
uṣṇik chandaḥ
śrī acyuto devatā
vyasta samasta mahāvyāhṛti home viniyogaḥ

om bhuvah svāhā - idam acyutāya idam na mama

om prajāpatiḥ viṣṇu ṛṣiḥ
anuṣṭup chandaḥ
śrī nārāyaṇo devatā
vyasta samasta mahāvyāhṛti home viniyogaḥ

om svah svāhā - idam nārāyaṇāya idam na mama

om prajāpatiḥ viṣṇu ṛṣiḥ
bṛhati chandaḥ
śrī ananto devatā
vyasta samasta mahāvyāhṛti home viniyogaḥ

om bhūr bhuvah svah svāhā - idam anantāya idam na mama

The *ācārya* or *hotṛ* should offer five oblations of *ghee* saying:

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī viṣṇuḥ devatā
upanayana home viniyogaḥ*

*om viṣṇo vratapate vrataṁ carīṣyāmi
tat te prabravāmi
tat śakeyaṁ tenardhyāsaṁ
idam ahaṁ anṛtāt satyaṁ upaimi svāhā -*

idam viṣṇave idam na mama

“Oh Viṣṇu, Lord of scriptural rules. I request that You give mercy so I can perform this *Upanayanam* rite. By this, may I attain success. To remove illusion I undertake this act of absolute truth.”

*om prajāpatiḥ viṣṇu ṛṣiḥ
uṣṇik chandaḥ
śrī acyuto devatā
upanayana home viniyogaḥ*

*om acyuta vratapate vrataṁ carīṣyāmi
tat te prabravāmi
tat śakeyaṁ tenardhyāsaṁ
idam ahaṁ anṛtāt satyaṁ upaimi svāhā -*

idam acyutāya idam na mama

“Oh Acyuta, Lord of scriptural rules. I request that You give mercy so I can perform this *Upanayanam* rite. By this, may I attain success. To remove illusion I undertake this act of absolute truth.”

*om prajāpatiḥ viṣṇu ṛṣiḥ
anuṣṭup chandaḥ
śrī nārāyaṇo devatā
upanayana home viniyogaḥ*

*om nārāyaṇa vratapate vrataṁ carīṣyāmi
tat te prabravāmi
tat śakeyaṁ tenardhyāsaṁ
idam ahaṁ anṛtat satyaṁ upaimi svāhā -*

idam nārāyaṇāya idam na mama

“Oh Nārāyaṇa, Lord of scriptural rules. I request that You give mercy so I can perform this *Upanayanam* rite. By this, may I attain success. To remove illusion I undertake this act of absolute truth.”

*om prajāpatiḥ viṣṇu ṛṣiḥ
bṛhatī chandaḥ
śrī ananto devatā
upanayana home viniyogaḥ*

*om ananta vratapate vratam carisyāmi
tat te prabravīmi
tat śakeyam tenardhyāsam
idam aham anṛtāt satyam upaimi svāhā -*

idam anantāya idam na mama

“Oh Ananta, Lord of scriptural rules. I request that You give mercy so I can perform this *Upanayanam* rite. By this, may I attain success. To remove illusion I undertake this act of absolute truth.”

*om prajāpatiḥ viṣṇu ṛṣiḥ
pañktiḥ chandaḥ
śrī saṅkarṣaṇo devatā
upanayana home viniyogaḥ*

*om saṅkarṣaṇa vratānām vratapate vratam carisyāmi
tat te prabravīmi
tat śakeyam tenardhyāsam
idam aham anṛtāt satyam upaimi svāhā -*

idam saṅkarṣaṇāya idam na mama

“Oh Saṅkarṣaṇa, Lord of scriptural rules. I request that You give mercy so I can perform this *Upanayanam* rite. By this, may I attain success. To remove illusion I undertake this act of absolute truth.”

The *ācārya* should then stand facing East on the West side of the fire with his hands folded in prayer, upon a *kuśāsana* with tips facing North.

The child should stand facing the *ācārya* between the fire and the *ācārya*, upon a *kuśāsana* with tips facing North.

A *brāhmaṇa* should stand on the child’s right hand side and give first to the child,

then to the *ācārya*, handfuls of water.

The *ācārya* should look at the child and say:

*om prajāpatiḥ viṣṇu ṛṣiḥ
anuṣṭup chandaḥ
śrī viṣṇu nārāyaṇa vāsudeva saṅkarṣaṇo devatāḥ
upanayane ācāryasya māṇavakaṁ prekṣamānasya jape viniyogaḥ*

*āgantrā sam aganmahi
pra sumartyaṁ yuyotana
ariṣṭāḥ saṅcaremahi
svasti saṅcaratāt ayam*

“Oh Lord, we have met with this boy who has come for *Upanayanam* and testify to his character. Please bestow Your company to this splendid youth. Let us go without obstacles to the supreme goal of life. May the boy attain the ultimate goal.”

He should have the child say:

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī viṣṇuḥ devatā
upanayane ācārayasya māṇavaka pāṭane viniyogaḥ*

*om brahmacāryaṁ āgām
upa mā nayasva*

“I have come to accept the vow of *brahmacāryam*. Please initiate me.”

The *ācārya* asks:

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī viṣṇuḥ devatā
upanayane ācārayasya māṇavaka nāma-prāśane viniyogaḥ*

om ko nāma asi

“What is your name?”

The child should say:

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī viṣṇuḥ devatā
upanayane ācārayasya māṇavaka kathane viniyogaḥ*

om.....deva śarmā nāma asmi

“My name is.....”

The child and the *ācārya* should pour the water from their hands.

The *ācārya* should hold the right hand and thumb of the child in his right hand and say:

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī viṣṇu nārāyaṇa vāsudeva saṅkarṣaṇa devatāḥ
upanayane ācārayasya mānavaka hasta-grahaṇe viniyogaḥ*

*om devasya te viṣṇoh prasave
nārāyaṇa vāsudevayoḥ bāhubhyām
saṅkarṣanasya hastābhyām
hastam grhnāmi.....(name of child)*

“In this activity of Viṣṇu, I grasp your hand with the arms of Nārāyaṇa and Vāsudeva, with the hands of Saṅkarṣaṇa.”

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī viṣṇuḥ devatā
upanayane grhītata mānavaka hastasya ācārayasya jape viniyogaḥ*

*om viṣṇuḥ te hastam-agrahīt
nārāyaṇo mahāviṣṇuḥ hastam agrahīt
mukundo prabhaviṣṇuḥ hastam agrahīt
mitraḥ tvam asi karmaṇā
viṣṇuḥ ācāryaḥ tava*

“May Viṣṇu take your hand. May Nārāyaṇa and Mahāviṣṇu take your hand. May Mukunda and Prabhaviṣṇu take your hand. By this action, you are a friend. Viṣṇu is your teacher.”

The *ācārya* should then circumambulate the child and then face East while saying:

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī viṣṇuḥ devatā
mānavakasya āvarttane viniyogaḥ*

om viṣṇoh vikramaṇam anvāvartasva śrī (name of child) deva śarmān

“Turn the child following the strides of Viṣṇu.”

The *ācārya* should then touch the right shoulder of the child with his right hand and then lower the hand to the child's navel (uncovered) saying:

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī acyuto devatā
upanayane brahmacāri nābhideśasparśane viniyogaḥ*

*om prāṇānām granthiḥ asi
mā viśrasaḥ acyuta
tubhyaṁ idaṁ paridadāmi śrī (name of child) deva śarmān*

“You are the knot of the life airs. Do not become loosened. Acyuta, to You I give this child.”

Touching above the navel the *ācārya* should say:

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī nārāyaṇo devatā
upanayane brahmacāri nābhideśasparśane viniyogaḥ*

om nārāyaṇa, tubhyaṁ idaṁ paridadāmi śrī (name of child) deva śarmān

“Oh Nārāyaṇa, to You I give this child.”

Touching the child's heart he should say:

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī janārdano devatā
upanayane brahmacāri nābhideśasparśane viniyogaḥ*

om janārdana tubhyaṁ idaṁ paridadāmi śrī (name of child) deva śarmān

“Oh Janārdana, to You I give this child.”

Touching the child's right shoulder with his right hand he should say:

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī viṣṇuḥ devatā
upanayane brahmacāri dakṣiṇa skandha śasparśane viniyogaḥ*

om viṣṇave prajāpataye tvā paridadāmi śrī (name of child) deva śarmān

“To Viṣṇu, Prajāpati I give You this child”

Touching the child’s left shoulder with his left hand he should say:

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī viṣṇuḥ devatā
upanayane brahmacāri vāma skandha sparśane viniyogaḥ*

om viṣṇave dāmodarāya tvā paridadāmi śrī(childs’ name) deva śarmān

“To Viṣṇu, to Dāmodara I give You this child.”

He should address the child saying:

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī viṣṇuḥ devatā
upanayane brahmacāri sasvodhane viniyogaḥ*

om brahmacāri asi śrī (name of child) deva śarmān

“You are a *brahmacāri*.....”

The ācārya should order the *brahmacāri*:

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī viṣṇuḥ devatā
upanayane brahmacāri preṣaṇe viniyogaḥ*

om samidham ādhehi

“Put wood on the fire.”

The child should reply :

om vātam

“I will”

The ācārya orders:

om āpaḥ asāna

“Drink water for purification (*ācamana*).”

He child should reply :

om vātam

“I will”

The *ācārya* orders:

om karma kuru

“Do your work.”

He child should reply:

om vātam

“I will”

The *ācārya* orders :

om mā divā svāpsih

“Refrain from sleeping in the daytime.”

The child should reply :

om vātam

“I will”

The *ācārya* should go and sit on the North side of the fire facing East upon *kuśa* with tips facing North.

The child should face the *ācārya*, and kneel with right knee touching the ground, upon *kuśa* with tips facing North.

The *ācārya* should wrap the child’s waist three times with a belt of three strands of *kuśa*, by walking around him three times in a clockwise direction.

@footnote:

Varāha Gṛha Sūtras say: “The triple belt symbolises that the *brahmacārī* is always surrounded by the three *Vedas*.”

He should make the child say:

om prajāpatiḥ viṣṇu ṛṣiḥ

gāyatrī chandah

śrī viṣṇuḥ devatā

upanayane brahmacāri mekhala paridhāpane viniyogaḥ

*om iyam dur uktāt pari vādhamānā
varṇam pavitraṁ punatī me āgāt
prānāpānābhyām balaṁ avahantī
svasā devī subhagā mekhalā iyam*

“This belt is the consort of the Lord, pure and auspicious. Like a sister, freeing and protecting one from bad words and acts. It preserves the purity of ones *varṇa*, bringing strength for inhaling and exhaling breath. I have obtained this belt.”

*om ṛtasya goptrī tapasaḥ parasvī
ghnatī rakṣaḥ sahamānā arātīḥ
sā mā samantaṁ abhiparyehi bhadre
dhartāraḥ te mekhale mā riṣāma*

“This belt is the protector of truth, the greatest wealth of austerity, which prevents injury, and causes victory over enemies. O secret belt of fortune, please surround me completely. As your wearers may we not bring harm to you.”

The *ācārya* should take the sacred thread saying:

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī viṣṇuḥ devatā
upanayane yajñopavīta dāne viniyogaḥ*

om yajñopavītaṁ asi yajñasya tvā yajñopavītena upanahyāmi

“You are the sacred thread for sacrifice. I tie you with this thread for the purpose of performing sacrifices.”

He should place the thread on the child’s left shoulder and under the right arm saying:

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī viṣṇuḥ devatā
upanayane māṇavakasya yajñopavītaṁ paridhāpane viniyogaḥ*

*om yaMjñoMpaMvīMtam paMraMmam paMvitram /
praMjāpaAteMr yat saAhaMjam puraMstāAt //
āMyuMśyaAM agryaMm pratiAMuñca suMbhrām /
yaAjñopavīMtam balaAM astu tejaAḥ //*

“The sacred thread is most pure, born at the time of the appearance of the Lord, long before. Put on this shining white thread bestowing long life. Let there be strength and energy.”

The *ācārya* should place the deer skin in the child's hands and make him say:

@footnote:

The deer skin was of practical use in forest life. It was used by the *brahmacārī* as an upper garment to keep the rain off, and as an *āsana* to sit and meditate, as snakes would not disturb him as they dislike the subtle smell of the skin, and the hairs of the skin hurt their scales.

Brāhmaṇas would wear the skin of the black buck (which is non-different from *Brahman*), *kṣatriyas* would wear the skin of a spotted antelope, and *vaiśyas* would wear the skin of a goat. However, some texts substitute the animal skin for a new cloth.

om prajāpatiḥ viṣṇu ṛṣiḥ

triṣṭup chandaḥ

śrī viṣṇuḥ devatā

upanayane māṇavakasya ajina paridhāpane viniyogaḥ

om mitrasya cakṣuḥ dharuṇam baliyaḥ

tejo yaśasvi sthaviraṁ samidham

anāhanasyaṁ vasaṇam jariṣṇu pari

idaṁ vāji ajinaṁ dadhe aham

“I am giving you this deer skin, which is the light of the sun, the presiding Lord, strength, energy and fame, eternal and effulgent, chaste, giving valor, giving long life.”

The child should put on the deer skin.

The child, folding his hands, should stand in front of the *ācārya* and say:

om prajāpatiḥ viṣṇu ṛṣiḥ

gāyatrī chandaḥ

śrī viṣṇuḥ devatā

ācārya mantrāṇe viniyogaḥ

om adhihi bhoḥ sāvitṛm me bhavān anubravītu

“Teach me, sir. Please recite to me the *Gāyatrī mantra*.”

The *ācārya* should make the child recite each phrase three times:

om prajāpatiḥ viṣṇu ṛṣiḥ

gāyatrī chandaḥ

śrī viṣṇuḥ devatā

upanayane japopanayane viniyogaḥ

om tat savituh varenyam (3x)

om bhargo devasya dhīmahi (3x)

om̐ dhiyo yo naḥ pracodayāt(e) (3x)

The *ācārya* should make the child repeat the following two phrases three times each:

om̐ tat savituḥ vareṇyam bhargo devasya dhīmahi (3x)

om̐ dhiyo yo naḥ pracodayāt (3x)

The *ācārya* should make the child recite the full *mantra* three times:

*om̐ tat savituḥ vareṇyam
bhargo devasya dhīmahi
dhiyo yo naḥ pracodayāt (3x)*

The *ācārya* should make the child recite each of the *Mahāvyaḥrtis* as follows:

*om̐ prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī viṣṇuḥ devatā
mahā-vyāhrti pāṭe viniyogaḥ*

om̐ bhūr om̐

*om̐ prajāpatiḥ viṣṇu ṛṣiḥ
uṣṇik chandaḥ
śrī viṣṇuḥ devatā
mahā-vyāhrti pāṭe viniyogaḥ*

om̐ bhuvaḥ om̐

*om̐ prajāpatiḥ viṣṇu ṛṣiḥ
anuṣṭup chandaḥ
śrī viṣṇuḥ devatā
mahā-vyāhrti pāṭe viniyogaḥ*

om̐ svaḥ om̐

The *ācārya* should make the child recite the *Gāyatrī mantra* with the *Mahāvyaḥrtis* three times:

*om̐ prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī viṣṇuḥ devatā
japopanayane viniyogaḥ*

*om bhūr bhuvah svaḥ
tat savitur varenyam
bhargo devasy dhīmahi
dhiyo yo naḥ pracodayāt om (3x)*

Then the *ācārya* should hand the child a stick of *bilva* or *palāśa* wood and make him address the stick, saying:

@footnote:

The *daṇḍa* is given for protection and for tending the spiritual master's cattle. Symbolically it represents the symbol of a traveller, in other words, the *brahmacāri* is a traveller on the road of spiritual life.

The *brāhmaṇa*'s *daṇḍa* should measure up to his hairline, the *kṣatriya*'s up to the place between eyebrows, and the *vaiśya*'s up to the tip of his nose.

The *daṇḍa* should be unbroken, unscratched and with bark. It should be straight, fine looking and not burnt by fire.

*om prajāpatiḥ viṣṇu ṛṣiḥ
pañktī chandaḥ
śrī viṣṇuḥ devatā
upanayane māṇavaka daṇḍārpaṇe viniyogaḥ*

*om suśravaḥ suśravasam
mā kuru yathā tvaṁ suśravaḥ
suśravā deveṣu evam
ahaṁ suśravaḥ suśravā
brāhmaṇeṣu bhūyāsam*

“You, being glorious with knowledge, make me glorious with the same knowledge. O glorious one, as you are glorious among the *devas*, may I be glorious among the *brāhmaṇas*.”

Taking the *daṇḍa* the *brahmacāri* should begin begging, by first going to his mother and saying:

om bhavati bhikṣām dehi

“Oh good woman, please give alms.”

@footnote:

In the Dharma śāstra it explains that a *brāhmaṇa* will exclaim “*bhavati bhikṣām dehi*”, a *kṣatriya*, “*bhikṣām dehi bhavati*”, and a *vaiśya*, “*dehi bhavati bhikṣām*”.

Receiving alms he should say:

om svasti

“May there be auspiciousness”

In the same manner he should approach women friends of his mother and then thank them on receiving the alms.

He should then go to his father and say:

om bhavān bhikṣām dehi

“Oh sir, please give alms.”

@footnote:

The same manner of address will apply as said to the mother.

Receiving alms he should say:

om svasti

“May there be auspiciousness”

He should approach friends of his father in the same way.

He should give all that he receives to the *ācārya*.

The *ācārya* should perform *Vyasta Samasta Mahāvyaḥṛti Homa* and should offer *ghee*-soaked wood of *prādeśa* length into the fire silently.

He should perform *Ṣāṭyāyana Homa*, *Vāmadevya Gāṇam* and the other rites of *Udīcyā Karma*. The father of the child should give *dakṣiṇā* to the initiated *Vaiṣṇavas* and *brāhmaṇas*. He should serve *prasāda* to all the devotees and guests.

The *brahmacāri* should remain at the place of the *homa* silently until sunset. He should then perform *Kuśandikā* rites, drawing the lines and purifying then, establishing the fire and calling the fire called “*Samūdbhava*.” He should fold his hands and say:

om ihaivāyaṁ itaro jātavedā

devebhyo havyaṁ vahatu prajānan

“May this fire, all knowing *Jātaveda*, carry the offering to the *devatās*.”

He should perform *Udakañjali Seka* and *Agni-Paryukṣana* (see the section on *Kuśandikā*)

Taking three sticks of *ghee*-soaked wood of *prādeśa* length, he should offer the first without *mantra*.

The second he should offer saying:

*om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī viṣṇuḥ devatā
agnau samidādhāne viniyogaḥ*

*om viṣṇo agnaye samidham āhāryam
vrhate jātavedase
yathā agniḥ samidhā samidhyati
evam aham āyusā medhayā varcasā
prajayā paśubhiḥ brahmavacasena
dhanena annādyena samedhiṣīya svāhā - idam viṣṇave idam na mama*

“I have brought the wood of the great fire, the knower of all living entities. Just as the fire shines brightly by means of the fuel, may I shine with long life, wisdom, vitality, good offspring, many cows, knowledge of the Vedas, necessary wealth and sustenance.”

He should offer the third stick silently.

He should perform *Agni Paryukṣana* and *Udakañjali Seka* again.

Identifying himself by *gotra* he should salute the fire, saying:

om gotraḥ śrī (his own name) deva sarmāham bho bhivādaye

“I of *gotra* salute you, oh fire.”

He should dismiss the fire saying:

om kṣamsva

“Please forgive my offenses.”

After the sun has set, the child should eat the grains that he has begged with *ghee* but without salt. Before eating he should sprinkle the grains with water, then sip water saying:

om amṛtopastaraṇam asi svāhā

“You are the sitting place of nectar.”

He should take small particles of food in his ring, middle finger and thumb of his right hand and saying the following five *mantras* offer the grains five times to the life airs by swallowing them without chewing. Each time some grains should remain in his hand, which he should discard on the earth. The left hand should be touching the plate.

@footnote:

If the rice is *prasādam*, then the discarded rice should be kept in a corner of the plate. This process of *parisešana* (sipping water and an offering of cooked rice to the life airs) is to respect Kṛṣṇa's potencies as His manifestation as Vaiśvānara, the fire of digestion and the five life airs.

*ahaṁ vaiśvānaro bhūtvā
prāṇinām deham āśritaḥ
prāṇāpāna-samāyuktaḥ
pacāmy annam catur-vidham*

"I am the fire of digestion in the bodies of all living entities, and I join with the air of life, outgoing and incoming, to digest the four kinds of foodstuff." (Bg 15.14)

*om prāṇāya svāhā
om apānāya svāhā
om samānāya svāhā
om udānāya svāhā
om vyānāya svāhā*

After finishing his meal he should again sip water saying:

om amṛtapidhānam asi svāhā

"You are the water to cover the nectar."

As long as he lives as a *brahmacāri*, that is up until the *Samāvartana saṁskāra*, the boy should perform the *Samidadhānam Homa* every morning and evening.

For the rest of his life he should take his meals in this manner.

This is the *Upanayanam* ceremony.

Savitṛi Caru Homa

This *homa* is performed on the fourth day after the *Upanayanam* rites by the *ācārya*.

After having bathed, he should perform *Agni Sthāpana* calling the fire "Samūdbhava". He should do the rites upto the *Brahma Sthāpana*. Then facing East he should sit down and cook *caru* in the same fire.

The process (of making *caru*) is as follows:

On the Western side of the fire he should place *kuśa* with their tips facing East and on top of that he should place a mortar and pestle made of wood. He should also place a bamboo winnowing basket there and a bell-metal bowl with barley grains in it. He should purify all the items with water from a wooden spoon (*prokṣaṇi*).

He should chant the following *mantra*:

om savitre tvā yuṣṭam nirvapāmi

Then he should take a portion of the barley from the bell-metal bowl and place it in the mortar without *mantra*. The rest of the barley should be divided into two portions. Then holding the pestle in his right hand, he should crush the grains in the mortar and then thresh them with the winnowing basket. Similarly, crush and thresh the other two portions of barley. After doing this thrice, he should wash the grains three times.

Keeping two pieces of *kuśa* on the *carusthāli* (the place where the pot of *caru* will be kept) with their tips facing North, he should put the washed grains in a pot and slowly add milk and water, a little at a time. Stirring it with a spoon in a clockwise direction, he should cook it on the fire (that he has installed) making sure that it doesn't become burned or that the water evaporates completely. The spoon he uses for stirring should be made from *khadir*, *palaśa* or *udūmbara* wood with a flat face on both sides, half an inch thick and of a square shape.

When the *caru* is ready, he should add two spoons of *ghee* and keep it on the North side of the fire on top of the *kuśa*. He should then add one more spoon of *ghee*.

He should then continue with *Bhūmi Japa* and end with the *Sruva Saṁskāra*. He should keep the *ghee* on top of *kuśa* on the Western side of the fire, and then perform *Udakañjali Seka* and finish the *Kuśandikā* rites with the *Virupākṣa Japa*.

He should begin the *homa* by offering *ghee*-soaked wood of *prādeśa* length into the fire silently.

At the start of the *Caru Homa*, the *Mahāvyaḥrti Homa* should not be chanted, but it should be done afterwards.

If the performer of the *Caru Homa* wishes to make the *homa* shorter, due to lack of grains, then he can put only one spoon of *ghee* into the *caru* and take one spoonful of *caru* from the *carustāli* and offer it into the fire chanting:

om viṣṇave savitre svāhā

According to *Pravara Saṅkhyānusāra*, one should make three or five *mekhalas*. If one wants to get more benefit and there is enough barley grains, then those *brāhmaṇas* who belong to *Bhṛgu gotra* should put five spoons of *ghee* and others should put four into the North side of the fire pouring towards the east chanting:

om viṣṇave svāhā

Then they should offer to the Southern side of the fire chanting.

om anantāya svāhā

If the *brahmacāri* belongs to the *Bhṛgu gotra* then one should put one spoon of *ghee* in the barley grains and one spoon in the *caru*. Then one should take one spoon of *caru* and put it in with the barley, then put one spoon of *ghee* in the Eastern side of the *carustāli*. Take another spoonful of *caru* and put it with the barley, then again put one spoon of *ghee* in the *carustāli* on the Western side. Once again take some *caru* and put it with the barley then offer another spoon of *ghee* in the *caru*. Pour a spoonful of *ghee* onto the barley and offer to the fire chanting:

om viṣṇave savitre svāhā

However, if the *brahmacāri* belongs to another *gotra*, then one should not pour any *ghee* in the Western side of the *carustāli*. Pour one spoon of *ghee* in the *caru* as explained before, and pour one spoon of *ghee* on the barley and offer to the fire with the same *mantra*.

Then the *brahmacāri* from the *Bhṛgu gotra* should pour two spoons of *ghee* on the barley and one spoon of *ghee* in the North side of the *carustāli* and put some *caru* onto the barley. He should put two spoons of *ghee* on top of the barley and offer it in the North East side of the fire, chanting:

om svasti kṛte acyutāya svāhā

Others from different *gotras* should put only one spoon of *ghee* on the barley. The rest of the ritual is the same.

After that, whatever ingredients are left should be offered in the fire without *mantra*. Then he should perform *Mahāvyaḥrti Homa* and offer wood into the fire silently.

He should perform *Ṣāṭyāyana Homa*, *Vāmadevya Gāṇam* and the other rites of *Udīcyā Karma*. The *brahmacāri* should give *dakṣiṇā* to the *ācārya* and to the initiated *Vaiṣṇava* who officiated as the *brahma* who arranged the ceremony.

This ends the *Sāvitrī Caru Homa*.

Samāvartana

(Leaving the *Gurukula*):

This ceremony is performed when the student finishes his Vedic studies.

@FOOTNOTE

The *Samāvartana saṁskāra* is performed for those students (*upakurvaṇa brahmacārīs*) who, after completing their studies, have decided to eventually live as a *gṛhastha* or married man, rather than accept the vow of *naiṣṭhika* (permanent *brahmacārya*). Because the graduate student is sprinkled with water in this ceremony he is called “*snātaka*”. A *snātaka* is considered ready to teach and he may attend seminars given by others to further his knowledge.

END FOOTNOTE

On the day of the *Samāvartana*, the *ācārya* should perform *Viṣṇu Pūjā* and *Sāttvika Vṛddhi Śrāddha*.

He should perform *Kuśandikā* rites, calling the fire named “*Tejaḥ*”, and finishing with *Virupākṣa Japa*.

The *brahmacārī* should sit on his right hand side.

The *ācārya* should throw *ghee*-soaked wood of *prādeśa* length into the fire without *mantra* and perform *Vyasta Samasta Mahāvyaḥṛti Homa*.

Then he should offer *ghee* into the fire five times saying each of the following *mantras*:

om prajāpatiḥ viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī ananto devatā
samāvartana home viniyogaḥ

om ananta vratapate vratam acāriṣam
tat te prabravāmi
tat aśakam tena arātsam
idam aham anṛtāt satyam upāgām svāhā -

idam anantāya idam na mama

“Oh Ananta, Lord of *vratas*, I have undertaken this *vrata*. I announce to you that I have accomplished the vow and have satisfied You. Overcoming illusion I have arrived at truth.”

*om̐ parameśvara ṛṣiḥ
gāyatrī chandaḥ
śrī vāsudevo devatā
samāvartana home viniyogaḥ*

*om̐ vāsudeva vratapate vrataṁ acāriṣaṁ
tat te prabravīmi
tat aśakaṁ tena arātsaṁ
idam ahaṁ anṛtāt satyaṁ upāgāṁ svāhā -*

idam vāsudevāya idam na mama

“Oh Vāsudeva, Lord of *vratas*, I have undertaken this *vrata*. I announce to you that I have accomplished the vow and have satisfied You. Overcoming illusion I have arrived at truth.”

*om̐ sanaka ṛṣiḥ
gāyatrī chandaḥ
śrī catur-bhūjo devatā
samāvartana home viniyogaḥ*

*om̐ catur-bhūja vratapate vrataṁ acāriṣaṁ
tat te prabravīmi
tat aśakaṁ tena arātsaṁ
idam ahaṁ anṛtāt satyaṁ upāgāṁ svāhā -*

idam catur-bhūjāya idam na mama

“Oh Catur-bhūja, Lord of *vratas*, I have undertaken this *vrata*. I announce to you that I have accomplished the vow and have satisfied You. Overcoming illusion I have arrived at truth.”

*om̐ sanat kumāra ṛṣiḥ
gāyatrī chandaḥ
śrī sarveśvaro devatā
samāvartana home viniyogaḥ*

*om̐ sarveśvara vratapate vrataṁ acāriṣaṁ
tat te prabravīmi
tat aśakaṁ tena arātsaṁ
idam ahaṁ anṛtāt satyaṁ upāgāṁ svāhā -*

idam sarveśvarāya idam na mama

“Oh Sarveśvara, Lord of *vratas*, I have undertaken this *vrata*. I announce to you that I have accomplished the vow and have satisfied You. Overcoming illusion I have arrived at truth.”

*om āyusmān ṛṣiḥ
gāyatrī chandah
śrī acyuto devatā
samāvartana home viniyogah*

*om acyuta vratapate vratam acāriṣam
tat te prabravāmi
tat aśakam tena arātsam
idam aham anṛtāt satyam upāgām svāhā -*

idam acyutāya idam na mama

“Oh Acyuta, Lord of *vratas*, I have undertaken this *vrata*. I announce to you that I have accomplished the vow and have satisfied You. Overcoming illusion I have arrived at truth.”

The *ācārya* should sit facing North on *kuśa* with tips facing North.
The *brahmacāri* should sit in the North West, facing East, on *kuśa* with tips facing North.

The *brahmacāri* should take a pot of hot and cold water mixed together which also contains rice, barley, *urad-dhal*, *mung-dhal*, *sarvauśadhi*, herbs and *candana*.

The student should fill his hands with this mixture and pour it on the ground saying:

*om śaunaka ṛṣiḥ
gāyatrī chandah
śrī nārāyaṇānantādayo devatā
samāvartane brahmacārayudakañjali tyāge viniyogah*

*om apsu antaḥ nārāyaṇānantādayaḥ praviṣṭaḥ
gohya upagohya mayukho manohāḥ
khala virajāḥ tanūdūṣiḥ indriya hā
ati tānat agnīn sṛjāmi*

“In this water Nārāyaṇa, Ananta and others have entered. I reject the inauspicious fires which cover, which conceal, which contaminate, which cause pain, and bring destruction to the mind, body and senses.”

The student should take water again and pour on the ground saying:

*om yad apām ghoram yad apām krūram yad apām aśāntam
ati tat sṛjāmi*

“I abandon what is terrible, cruel and violent in this water.”

Directed by the *ācārya*, the student should sprinkle some of the water on himself saying:

*om sanātana ṛṣiḥ
gāyatrī chandaḥ
śrī varāho devatā
samāvartane brahmacāryudakañjali seke viniyogaḥ*

*om varāha tvām iha bhava
tenāham ātmānam abhiṣāncāmi*

“Be present here, Varāha. I sprinkle myself with this water.”

Directed by the *ācārya*, the student should fill his hands with water and sprinkle himself again saying:

*om śrī nārada ṛṣiḥ
bṛhatī chandaḥ
śrīmad ananto devatā
samāvartane brahmacāryudakañjali seke viniyogaḥ*

*om yaśase tejase brahma varcasāya balāya
indriyāya vīryāya annādyāya rāyas
pośāya tviṣṭyai apacittai*

“This is for fame, for energy, for knowledge, for strength, for the senses, for courage, for sustenance, for wealth and prosperity, for brilliance and respect.”

He should sprinkle himself with water again saying:

*om parameśvara ṛṣiḥ
gāyatrī chandaḥ
śrī ananto devatā
samāvartane brahmacāryudakañjali seke viniyogaḥ*

*om yena kṛṣṇa yaśogānam
yena śayyā yena āsanam
yena upānat yena chatram
vyajanam sūtram vasanam
yat yat sevā yaśaḥ te sarvam*

tena mām abhiṣiñca tvam

“Bathe me with those things which attain fame by serving you - songs of praise, your bed, seat, shoes, umbrella, fan, sacred thread and cloth.”

The student should sprinkle himself with water once more without *mantra*.

While standing, facing East, looking at the Deity of Viṣṇu, he should praise the Deity saying:

*om veda vyāsa ṛṣiḥ
virāṭ chandah
śrī viṣṇuḥ devatā
śrī nārāyaṇopastāne viniyogaḥ*

*nārāyaṇah virājan bhrājabhṛṣṇuḥ indro marudbhiḥ asthāt
prātaḥ yāvabhiḥ pārśadaiḥ
daśasaniḥ asi dasasanim
mā kuru ā tvā viśāmy ā mā visa*

“Nārāyaṇa, shining with all pervading light, the King of all forces of nature, stands with the months - His associates - in the morning. You are the bestower of ten gifts. Make me the giver of ten gifts. I go towards You. Please come towards me.”

*om vaiśampāyana ṛṣiḥ
anuṣṭup chandah
śrī sahasra-śīrśā puruṣo devatā
śrī nārāyaṇopastāne viniyogaḥ*

*nārāyaṇah virājan bhrājabhṛṣṇuḥ indro marudbhiḥ asthāt
divā yāvabhiḥ āvaraṇaiḥ
śatasaniḥ asi śatasanim
mā kuru ā tvā viśāmy ā mā visa*

“Nārāyaṇa, shining with all pervading light, the King of all forces of nature, stands with the months - His followers - in the daytime. You are the bestower of a hundred gifts. Make me the giver of a hundred gifts. I go towards You. Please come towards me.”

*om sanandana ṛṣiḥ
anuṣṭup chandah
śrī hṛṣikeśo devatā
śrī nārāyaṇopastāne viniyogaḥ*

om nārāyaṇo virājan brājabhṛṣṇuḥ indro marudbhiḥ asthāt

*sayam yāvabhiḥ śakhibhiḥ
sahasraṇiḥ aśi sahasra ṣaṇiṁ
mā kuru ā tvā viśāmy ā mā visa*

“Nārāyaṇa, the Supreme Lord, shining with all pervading light, stands with the forces of nature, stands with the months - His friends - in the evening. You are the bestower of a thousand gifts. Make such a bestower of me. I am attempting to approach You. Please come towards me.”

*om sanātana ṛṣiḥ
triṣṭup chandaḥ
śrī viśvambharo devatā
śrī nārāyaṇopastāne viniyogaḥ*

*om eko devaḥ sarvabhūteṣu gūḍha
sarvavyāpī sarva bhūtāntarātmā
karmādhyakṣaḥ sarvabhūtādhivāsaḥ
sākṣi cetā kevalo nirguṇaś ca*

“You are the Supreme Lord, in the heart of all living entities. You are the all pervading guide of all souls, the controller of all activities, the Lord of all living entities. You are the witness, the destroyer, the complete whole, transcendental to material nature.”

*om nityo nityanām cetanaś cetanānām
eko bahūnām yo vidadhāti kāmān
taṁ pīṭhagaṁ ye anubhajanti dhīraḥ
teṣām sukhaṁ śāśvataṁ netareṣām*

om namo namas tubhyaṁ nārāyaṇāya

“Only the wise men who surrender unto the Eternal of all eternal, the Consciousness of all consciousnesses, the Lord who fulfills the desires of all living entities, who is situated in His own abode, attain eternal bliss. I pay obeisances again and again to Nārāyaṇa.”

The student should take off his *kuśa* belt by lowering it to his feet, while saying:

*om hariḥ ṛṣiḥ
anuṣṭup chandaḥ
śrī vāsudevātmaḥ devatā
mekhalā mocane viniyogaḥ*

*om ud uttamaṁ varuṇa pāśam
asmat ava adhamam
vi madhyamaṁ srathāya
athaḥ viṣṇo vrata vyaṁ*

tava anāgasah śriyai syāma

“Slip the noose of Varuṇa, the impediments in life, from the upper part of my body, from the lower part of my body and from the middle. Then let us, free from sin, be fixed in performing service to You, for the welfare of all.”

The *ācārya* should throw the student’s *daṇḍa* into the fire.

The *ācārya* should perform *Vyasta Samasta Mahāvyaḥṛti Homa* and should throw *ghee*-soaked wood of *prādeśa* length into the fire silently.

He should perform *Ṣātyāyana Homa*, *Vāmadevya Gāṇam* and the other rites of *Udīcyā Karma*

The *brahmacārī* should feed the assembled *vaiṣṇavas*, then he should take a meal himself.

Shaving his head and face, cutting his nails, he should then bathe, put on two pieces of new cloth and ornaments.

He should put on two *yajñopavītas*, saying:

*oṃ sanandana ṛṣiḥ
gāyatrī chandaḥ
śrī hariḥ devatā
samāvartane yajñopavīta-dharaṇe viniyogaḥ*

oṃ yajñopavītam asi yajñasya tvā yajñopavītena upanahyāmi

“You are the thread for *yajña*. I bind you with this thread for performing *yajña*.”

He should put on a garland saying;

*oṃ karabhājana ṛṣiḥ
gāyatrī chandaḥ
śrī bhāgavatī devatā
srag bandhane viniyogaḥ*

oṃ śrīḥ asi mayi bhāgavatī ramaṣva

“You are prosperity. Establish that in me.”

He should put on shoes, saying:

*oṃ jamadagni ṛṣi
virāḍ gāyatrī chandaḥ
śrī upendrācyutau devate*

upānata-paridhāne viniyogaḥ

om netrau stho nayata mām

“You are my eyes. Please lead me to the Supreme Lord.”

He should receive a bamboo *daṇḍa* of his own height saying:

*om parameśvara ṛṣiḥ
gāyatrī chandaḥ
śrī keśavo devatā
daṇḍa-grahaṇe viniyogaḥ*

nārāyaṇasyas tvam vihito gandharvo’si upamā ava

“You are made by Nārāyaṇa. You are the revealer of truth. Please be favorable to me.”

He should place (tie) his deerskin and old *yajñopavīta* on the *daṇḍa*.

He should go and look at the *ācārya*, saying:

*om sanandana ṛṣiḥ
triṣṭup chandaḥ
śrī īśvarācārya devatā
ācāryapariṣad bīkṣaṇe viniyogaḥ*

om yakṣam iva cakṣusaḥ priyo vo bhūyāsam

“Let me be graced by you, by your glance upon me.”

He should sit beside the *ācārya* and place the fingers of his right hand in front of his mouth, so that the breath touches his hand. He should say:

*om karabhājana ṛṣiḥ
sāvitṛī chandaḥ
sanātano devatā
mukhya-prāṇa-sparśane viniyogaḥ*

*om oṣṭhāpidhānā nakulī danta parimitaḥ pariḥ
jihve mā vihvalo vācam cāruṁ ādyeha vādaya*

“Oh tongue, covered by fickle lips and surrounded by teeth, do not stray, speak sweet words for me here today.”

The *ācārya* should worship the graduate by washing his feet etc.

The graduate should approach a cart yoked with two cows. He should touch the

two poles which fix the yoke to the cart and mount the car, saying the three lines of the verse:

*om nārada ṛṣiḥ
anuṣṭup chandaḥ
śrī viṣṇuḥ devatā
rathābhimarṣaṇe viniyogaḥ*

*om vanaspate vīdvaṅgo hi bhūyāḥ
asmatsakhā pratarāṇaḥ suvīraḥ
gobhiḥ sannadho'si vīdayasva*

“Oh Lord of the forest, be steady. Oh friend to us, yoked to the cows, full of strength, you lead us to the Lord. Impart strength to us.”

He should sit on the cart saying the last line of the verse:

*om parameśvara ṛṣiḥ
gāyatrī chandaḥ
śrī viṣṇuḥ devatā
rathābhimarṣaṇe viniyogaḥ*

om āsthātā te jayatu jetvāni

“May he who has mounted you (the cart) conquer the enemies.”

Driving the cart to the East or North he should go some distance, then turn to the right and return towards the *ācārya*.

The *ācārya* should worship him again with footwash etc.

The father (of the graduate) should offer the *ācārya* and *vaiṣṇava brāhmaṇas dakṣiṇā*. Everyone should be fed. To allay any offenses, the participants should perform *Kṛṣṇa Nāma Japa* and pay obeisances to Kṛṣṇa and the *Vaiṣṇavas*.

This is the *Samāvartana* rite.

Thus ends the book “Sat Kriyā Sāra Dipikā”.

GLOSSARY:

Agnikona - the South-East corner.

Ahuti - the oblation offered in the sacrificial fire.

Akṣata - unbroken rice grains mixed with tumeric, used in the *svasti vācana*.

Caru - oppulent, thick sweet-rice cooked with rice, milk, *ghee*, raisins, cashews, sugar, etc.; used as oblations in the *yajña*. Before offering, plenty of warm *ghee* should be poured on the top.

Dakṣiṇā - the donation offered by the *yajamāna* to the priests who perform the sacrifice.

Dūrva - a type of grass that is considered sacred and is praised throughout the *Vedas* and *Purāṇas*.

Īśānakona - the North-East corner.

Khadīra - jackfruit wood.

Kuśa - a sacred grass used in Vedic ceremonies. The *Purāṇas* mention that *kuśa* is the bodily hair of *Yajña-Varāha*.

Kuśandikā - the opening rituals of a *yajña*.

Pradeśa - a measurement of twelve fingers (aprox.nine inches) measured from the tip of the small finger to the tip of the thumb of the out-stretched palm.

Prokṣana - *pañcarātrika* method of purifying objects by sprinkling with sanctified water.

Saṅkalpa - a vow or determination to please the Lord by the performance of a ceremony, in which the reciter promises to complete on a certain month, *tithi*, day, etc.

Udicya karma - the closing rites of a *yajña*.

Viniyoga - when uttering any vedic *mantra*, as a rule one should first identify it by the *ṛṣi* who preserved it, by the *chandaḥ* (metre), by the Deity being invoked in the *mantra*, and by the present application of the *mantra*. The purpose of this system is to guarantee that one understands the meaning, function, heritage and correct intonation of the *mantra*. This use of the *viniyoga* is optionally chanted during a ceremony, however, it will not be recited during performance of a *yajña* according to the *Nārāda Saṁhitā*.

APPENDIX I

Yajña And Its Origins

“*Yajña*” is the Vedic method of worshipping Viṣṇu by offerings of *ghee*, grains, spices, fruit, etc. into the sacred fire accompanied by the chanting of *mantras*. According to the *Amar-kośa*, the word “*yajña*” is derived from the Sanskrit root “*yaja*” - to worship. In the *Puruṣa Sūkta* (*R̥g Veda* 10.19.16), we read

that when the demigods, after being created by the Lord, desired to worship Him through the system of *yajña*. By their will and contemplation, they offered the Lord Himself as the first oblation for the creation of the universe; this was the first *yajña* (“*yat puruṣena haviṣā devā yajñam atanvata*”) and from it emerged the first elements of life (“*tāni dharmāni prathamān yā san*”). Furthermore, the *Purāṇas* describe how all *yajñas* have their basis in the Supreme Lord; “*yajña varāhasya śarīram yajñatam āgat*”, all varieties of *yajñas* emerged from the body of Yajña-Varāha.

The Fire

Yajña involves the installation and worship of the fire-god, Agni. The first *mantra* of the *Ṛg Veda* addresses him as “*Hota*” or “the chief sacrificial priest”. It is his service to act as the mouth of Viṣṇu, the consuming agent, who carries the offerings to the Lord. It is thus described, that the wood of the fire is Agnideva’s ears, the smoke his nostrils, the small flames his eyes, the coals his head and the fully blazing flames his tongue. Thus, the best offering is to Agni’s tongue.

The fire for the *yajña*, may come from a *brāhmaṇa*’s house (meaning from his daily household *yajña*), from the lamp in the Deity-room, produced by the chanting of *mantra*, churned from the *araṇi* sticks or by placing camphor on a pure bell-metal plate and igniting it by the use of a magnifying glass directing light from the sun.

During the *kuśandikā* rites, for various ceremonies and *samskāras*, different forms of Agni are called to carry the oblations to the Lord -

Vivāha (marriage) - Yojaka Agni

Cathurthī Homa (establishing household *yajña*) - Śikhi Agni

Dhṛti Homa (conclusion of marriage)- Dhṛti Agni

Puṁsavana (rites to beget a male child) - Candra Agni

Sīmantonnyanam (parting the wife’s hair) - Maṅgala Agni

Śoṣyantī Homa (rites before childbirth) - Maṅgala Agni

Nāma Karaṇa (name-giving ceremony) - Pārthiva Agni

Pauṣṭika Karma (ceremony for the child’s health) - Balada Agni

Anna Prāśana (first grains) - Suci Agni

Cudā Karaṇa (hair cutting) - Satya Agni

Upanayanam (sacred thread)- Samūdbhava Agni

Samāvartana (graduation from the *gurukula* before marriage)- Tejaḥ Agni

Udicya Karma (concluding rites of the *yajña*)- Vidhu Agni

Vāstu Homa (entering or building a new residence)- Prajāpati Agni

Dikṣā Homa (initiation)- Vaiṣṇavāgni

Nitya Homa (daily Deity worship *yajña*) - Vaiṣṇavāgni

The Maṅḍapa

The *maṅḍapa* is the place where the *yajña-kunḍa* is situated and the ceremony will be performed. The *maṅḍapa* should be sprinkled with pure water, cleaned with a mixture of cow-dung and water and decorated with designs on the floor, banana trees, leaves, garlands, flags and “*maṅgala-ghaṭas*” (auspicious pots

that have been installed by *mantra*) in the eight directions, and the four *Vedas* installed in pots in the four cardinal directions.

The Kuṇḍa

In the *maṇḍapa* a square pit is built measuring one “*hasta*” (the distance from the elbow to the tip of the middle finger, approx. 18 inches) with a one “*muṣṭi*” (the width of the fist, approx. 3 inches) step on each side. The size of the *kuṇḍa*, according to convenience, may be larger depending upon the area available, the ceremony, number of guests, etc. The pit may be surrounded by one or three step walls. If a *kuṇḍa* cannot be constructed, one can perform the *yajña* on a bed of sand of the same dimensions (this is known as a “*sthandila*”). In the *Kṛṣṇa Yajur Veda Saṁhita* it is stated:

vedīś ca samamārjanoddananādibhiḥ saṁskāraiḥ saṁskṛta bhūmiḥ

“When a *yajña-kuṇḍa* is built, everything becomes well established - wealth, welfare, energy, health, and spiritual knowledge.”

The Wood

The wood should be cut to the size of the *kuṇḍa* and some should be cut to one “*prādeśa*” length (aprox. 9 inches). One should avoid using any type of second-hand wood (i.e. orange-crates and old chairs etc), wet wood, wood from a dirty place, wood contaminated by impure items, wood eaten by worms, wood with thorns, or wood with bitter, milky or sour sap (such as *nīm*, banyan, or pine-wood).

The Oblations

Normally, the oblations offered into the fire consist of *ghee*, barley and sesame seeds, although one can also add other ingredients such *gur*, dry fruit, *dūrva*-grass, camphor, lotus-seeds, etc. In some *yajñas* it is perscribed that one should offer *caru*. This is made in two ways, one can either make sweet *caru* which is basically the same as sweet-rice with raisins, cardamon pods etc. or one can make the *caru* as one makes *khichari*. In both cases one should add extra *ghee* so that the offerings burn easily in the fire.

In the final offering (*Pūrṇa Ahuti*) one may offer fruits, new cloth, *haritaki*, *pān*, betel nuts, flowers, *navaratna*, etc. The remnants from the *ūrṇa Ahuti* may be accepted as *prasādam* after the *yajña* - as this final oblation is an offering to the Lord for His satisfaction. One’s *karma* does not contaminate the final offering. It is understood that the spiritual master takes on the reactions of his dependents, as explained in the ‘*Hari Bhakti Vilāsa*’ quoting the ‘*Niti Śāstra*’ -

rājānam rāstrakṛtam pāpam
rāja pāpam purohitam
bharatānam strīkṛtam pāpam
śiṣya pāpam gurum vrajet

“The sins of the citizens are suffered by the king; the king’s sins by the *rāja-guru*; the wife’s sins by the husband and the disciple’s sins by the *guru*.”

The Priests

A *yajña* may involve the following four priests (*ṛtviks*) -

Hotṛ: The priest who invokes and worships the Lord, through the medium of the fire.

Udgāṭṛ: The priest who is in charge of chanting the *mantras*.

Advaryu: The priest who prepares and installs the paraphernalia, and ignites the sacred fire. He sees to the smooth running of the ceremony.

Brahma: The master of ceremonies. He sees that all the *mantras* are recited properly, corrects any errors that occur during the proceedings and sees to the proper stoking of the fire.

If there are only three priests, there will be the *adhvaryu*, *udgāṭṛ* and the *ṛtvik* (the *hotṛ*). If only two, the *udgāṭṛ* and *hotṛ*, and one, the *hotṛ*.

Yajña Paraphernalia

The implements used in the *yajña* are known as “*yajñāyudha*” or “the weapons of the *yajña*”. The reason for this name is given in the *Aitareya Brāhmaṇa* (34.1) of the *Ṛg Veda* –

“At the time when the Lord created *Yajña*, the *brāhmaṇas* and *kṣatriyas* also came into being. *Yajña* began running away and the *brāhmaṇas* and *kṣatriyas* chased it armed with their own weapons. The weapons of the *kṣatriyas* were horses, chariots, swords, bows, etc., and the weapons of the *brāhmaṇas* were the utensils used in the *yajña*. When the *kṣatriyas* persued the *Yajña*, *Yajña*, being scared, ran faster and the *kṣatriyas* returned in defeat. However, the *brāhmaṇas* were successful - by showing *Yajña* their weapons, it recognized them as its’ own weapons, and thus consented to stay with the *brāhmaṇas*.”

There are innumerable items used in different *yajñas*, but we will only list the ones that are of major importance:

Sphya: This is a small wooden sword which is used for making the lines during the *pañca-rekhā-sthāpana*. It is also used for cutting *dūrva*-grass and for stirring the *caru*. Generally, the *sphya* is one “*aratni*” long (distance from elbow to tip of little finger = 24 *angulas* - widths of a finger = aprox. 18 inches) and is sharpened before use with *kuśa* grass.

Sruk: The *sruk* is a long ladle which has a bowl on top of it at one end with a beak shaped like an elephant's lips for *ghee* to be poured out. It may also have a cow’s or lion’s face. The *sruk* may be a *bāhu* (36 *angulas* - 27 inches), an *aratni* (24 *angulas* - 18 inches), or a *prādeśa* (12 *angulas* - 9 inches) in length. It originally manifest

from the snout of Yajña Varāha. The *sruk* is generally used for offering the *pūrṇa-ahuti* (final oblation).

Sruva: This is a spoon used for offering the main oblations of *ghee* during the *yajña*. It is an *aratni* in length. The depression of the bowl is the width of the first joint of the thumb and is split into two parts, representing the sun and the moon, *iḍā* (the breath through the left nostril, controlled by the moon) and *pingala* (the breath through the right nostril, controlled by the sun); as the *sruva* originally manifest from the nostrils of Yajña Varāha.

Prokṣani: The *prokṣani* is 12 *angulas* long (9 inches) with a depression shaped like a lotus leaf or lotus bud. This vessel holds purified water, for sprinkling on the various paraphenalia in order to purify them, and for pouring water around the fire during *Kuśandika*. Blades of *dūrva*-grass are placed in the water for sanctification.

Upaveśa: The fire is stoked by a wooden stick known as an “*upaveśa*”, the head of which is shaped like a hand. It is of a length of 12 *angulas* (9 inches) or one *aratni* (18 inches). It is also used for moving burning wood when it falls out of place.

The Yajamāna

The *yajamāna* is the person who sponsors and/or is the benefactor of a particular ceremony: i.e. in the case of the wedding it is the groom; in case of *samskāras* concerning the wife, it is the husband; and in case of those concerning the child, it is the father. In the case of a *brāhmaṇa*, he may perform his own ceremonies. However, if he is unable to do this, he may invite a *Vaiṣṇava brāhmaṇa* to perform or guide the rites on his behalf (act as *ṛtvik*).

Dakṣiṇā or Dāna

According to Vedic custom, on the completion of the ceremony, the *yajamāna* should satisfy the priests and *Vaiṣṇavas* with gifts and *prasādam*. It is said that without pleasing the *brāhmaṇas* the ceremony has no value. As Śrī Kṛṣṇa says in *Bhagavad Gītā* 17.14:

vidhi-hīnam asṛṣṭānnam
mantra-hīnam adakṣiṇam
śraddhā-viraitam yajñam
tāmasam paricakṣate

And that sacrifice performed in defiance of the scriptural injunctions, in which no spiritual food is distributed, no hymns are chanted and no remunerations are made to the priests, and which is faithless - that sacrifice is of the nature of ignorance.

APPENDIX II

Add Viṣṇu smaranam and details on saṅkalpa (names of the years, nakṣatras etc.)

The Common Rites

The night before the *samskāra* proper, one begins with the establishment of the *ghaṭa*, Viṣṇu *pūjā*, and *adhivāsa*. The next morning, one should recite the *Svasti Vācana*, *Saṅkalpa*, establish the *ghaṭa*, worship Lord Viṣṇu, worship the *paramparā ācāryas* (*Sāttvika Vṛddhi Śrāddha*), and perform *Cedirāja Pūjā* (*Vasudhārā*).

- **Svasti Vācana**

@ TRANS from Pratistha Vidhi book

Three *brāhmaṇas* should chant:

*om punantu mām devajanāḥ
punantu manasā dhiyaḥ
punantu viśva bhūtānī
jātavedaḥ punihi mām*

One *brāhmaṇa* chants:

om asya karmanaḥ punyāham bhavanto bhruvantu

At least three *brāhmaṇas* throw *akṣata* in the air three times, while chanting:

om punyāham om punyāham om punyāham

Together they chant:

*om udgat eva śakune sāma gāyasi
brahma putra iva savaneṣu samśasi
vṛṣeva vāji śiśumatirapītyā
sarvato naḥ śakune bhadramā vada
viśvato naḥ śakune punyamā vada*

One *brāhmaṇa* chants:

om asya karmanaḥ svasti bhavanto bhruvantu ayuśmate svasti

The *brāhmaṇas* throw *akṣata* in the air three times, while chanting:

om svasti om svasti om svasti

Together:

*om svasti na indro vṛddhaśravaḥ
svasti naḥ pūṣā viśvavedāḥ
svasti naḥ tārksyo ariṣṭanemiḥ
svasti no bṛhaspatiḥ dadhātu*

One *brāhmaṇa* chants:

om asya karmana ṛddhim bhavanto bhruvantu

The *brāhmaṇas* throw *akṣata* in the air three times, while chanting:

om ṛdhyatam om ṛdhyatam om ṛdhyatam

Together:

*om ṛdhyāma stomam sanuyāma vāja mā no
mantram sara thehopa yātam
yaśo na pakvam madhu gośvanta rā
bhūtāmsō aśvinoḥ kāmamaṇḍalāḥ*

*om svasti no govindaḥ
svasti no 'cyutānantau
svasti no vāsudevo viṣṇur dadhātu
svasti no nārāyaṇa nara vai
svasti naḥ padmanābhaḥ puruṣottamo dadhātu
svasti no viśvakseno viśveśvaraḥ
svasti no hṛṣikeśo harir dadhātu
svasti no vainateyo hariḥ
svasti no 'njanāsuto hanur bhāgavato dadhātu
svasti svasti sumāṅgalaikeśo mahān
śrī kṛṣṇaḥ saccidānanda ghānaḥ sarveśvareśvaro dadhātu*

The *brāhmaṇas* should throw the remainder of the *akṣata*.

The *maṅgalācaraṇa* prayers may be recited at this point.

Saṅkalpa

Saṅkalpa should be performed using a small copper vessel. Silver, stone, clay, conch or bell metal should not be used, nor should *saṅkalpa* be performed using only the hands. One should fill the pot with water, and add sesame, three blades of *kuśa* (with root and tip intact), flowers, and *haritaki* or banana.

One should chant the *saṅkalpa*:

*om viṣṇur
om tat sat
adya*

_____ *māse* (lunar month)

_____ *pakṣe* (lunar fortnight)

_____ *tithau* (lunar day)

acyuta gotraḥ

(name of sponsor) *dāsa*

(name of function) *karmābhuyadayārtham*

śrī kṛṣṇa prityārtham

śrī bhāgavatārcana vasudhārā sampātanāyusa sūkta japābhuyadaika śrāddha

karmāmyaham kariṣye

@translation:

One should then throw some of the water in the North-East direction, pour the balance water on the ground (or into a *visarjana pātra* placed on the floor) turn the vessel upside down and place *gandha* and *puṣpa* on it.

Then recite *Sāma Vēdiya Saṅkalpa Sūkta*

om devo vo draviṇodāḥ pūrṇām vivaṣṭvāsīcam

udhvā siṅcadhva mūpa vā pṛṇadhva deva uhate

om saṅkalpitarthasya siddhirastu

@translation:

GHATA STHĀPANA

The *ghata* or water pot, by assembling with the proper *mantras* and calling in the Lord, becomes a form of the Lord which can be worshipped with *upacāras* (articles such as foot wash, *arghya*, lamps etc.) in the manner that one worships a *mūrti*.

The *ghata* (pot) may be made of gold, silver, copper, bell metal, stone or clay. Those made of clay are suitable for all purposes, but should be unbroken, clean and should only be used once.

One should place either *nava-ratna* (pearl, cat's eye, gomed, diamond, coral, yellow sapphire, emerald, blue sapphire, ruby), *pañca-ratna* (pearl, cat's seye, diamond, sapphire, ruby), or a piece of gold in the water within the pot.

The leaves used may be *banyan*, *pippal*, mango, or *udumbara*. Mango leaves are the most commonly used.

The fruit is usually coconut (green, with stem; or ripened with tuft), but banana may also be used.

The *ghaṭa* should be established in the North-East part of the *maṇḍapa*, or East of the fire pit. one may draw an eight petalled lotus on the ground using five colored dyes (white, red, yellow, black and green) with paddy in the centre and place the *ghaṭa* on top of the grains.

Āvāhana (calling the Deity into the pot):

One may call Śrī Caitanya Mahāprabhu first and worship with 16 *upacāras*, and then call Śrī Śrī Rādhā and Kṛṣṇa and worship them with appropriate *upacāras* and *mantras*.

śrī kṛṣṇa -
ihā vāha ihā vāha (āvahani mūdrā)
iha tiṣṭha iha tiṣṭha (sthāpani mūdrā)
iha sannidehi iha sannidehi (sannidhāpani mūdrā)
iha sannirudhyasva iha sannirudhyasva (sannirodhani mūdrā)
iha saṅmukho bhava iha saṅmukho bhava (saṅmukhīkaraṇa mudrā)

@ PUT REST OF INSTALLATION MANTRAS FROM DEITY BOOK

Ghaṭa Pūjā

Worship the Deity(s) in the pot with five, ten or sixteen items (*upacāras*) using the Deity *mūla mantras*. Instead of offering the worship to the Lord in the pot, one may worship a *śālagrāma* or a *mūrti* directly.

eṣa puṣpañjali + deity mūla mantra

idam āsanam + deity mūla mantra
svāgataṁ su svāgataṁ + deity mūla mantra
etat pādyam + deity mūla mantra
idam arghyam + deity mūla mantra
idam ācamaniyam + deity mūla mantra
eṣa madhuparkaḥ + deity mūla mantra
idam ācamaniyam + deity mūla mantra
idam snāniyam + deity mūla mantra
idam vastram + deity mūla mantra
imāṇi abharanāṇi + deity mūla mantra
eṣa gandhaḥ + deity mūla mantra
idam sūgandha puṣpaṁ + deity mūla mantra
eṣa dhūpaḥ + deity mūla mantra
eṣa dīpaḥ + deity mūla mantra
idam naivedyam + deity mūla mantra

Deity *stuti* and *Praṇāmas* (optional)

(chant *stūtis* and *praṇāmas* for Śrī Caitanya and Rādhā-Kṛṣṇa)

Sāttvika Vṛddhi Śrāddha (Ābhyudayika Śrāddha)

Worship of the Ācāryas and Mahā Bhāgavatas

One should install the *ācārya paramparā* in the same pot as used in the *ghaṭa sthāpana*:

om sarva sampradāyācārye-

ihā vāha (show *āvāhanī mudrā*)
iha tiṣṭa (show *sthāpana mudrā*)
iha sannidehi (show *sannidhāpanī mudrā*)
iha sannirudhyasva (show *sannirodhanī mudrā*)
iha saṁmukho bhava (show *saṁmukhīkaraṇa mudrā*)

@put nyāsa

Then one should worship them with *candana* and flowers:

om ete gandha-puspe-

om gurave namaḥ
om ISKCON pratiṣṭacāryaya namaḥ
om parama gurave namaḥ
om parapara gurave namaḥ
om mahā gurave namaḥ
om parameṣṭhi gurave namaḥ
om sarvebhyo mahanta-gurubhyoḥ namaḥ
om sarva-vaiṣṇavebhyoḥ namaḥ

One should then install the five *Mahā Bhāgavatas* in the pot:

om viśvaksenādi pañca mahā-bhāgavate

ihā vāha (show *āvāhanī mudrā*)
iha tiṣṭa (show *sthāpana mudrā*)
iha sannidehi (show *sannidhāpanī mudrā*)
iha sannirudhyasva (show *sannirodhanī mudrā*)
iha saṁmukho bhava (show *saṁmukhīkaraṇa mudrā*)

@put nyasa

Then one should worship them with *candana* and flowers:

om ete gandha-puspe -

om viśvaksenāya namaḥ
om sanakāya namaḥ
om sanātanāya namaḥ

om sanandanāya namaḥ
om sanat kumārāya namaḥ

One should then install the *dikpālas* in the pot

om nāradādi sarva dikpāle-

ihā vāha (show *āvāhanī mudrā*)
iha tiṣṭa (show *sthāpana mudrā*)
iha sannidehi (show *sannidhāpanī mudrā*)
iha sannirudhyasva (show *sannirodhanī mudrā*)
iha saṁmukho bhava (show *saṁmukhīkaraṇa mudrā*)

@nyasa

Then one should worship them with *candana* and flowers:

om ete gandha-puṣpe -

om nāradāya namaḥ
om kapilāya namaḥ
om yamabhāgavatāya namaḥ
om bhīṣmadevāya namaḥ
om śukadevāya namaḥ
om janakāya namaḥ
om sadāśivāya namaḥ
om prahlādāya namaḥ
om brahmane namaḥ
om balirājāya namaḥ
om svayam bhuvāya namaḥ

One should then install the *Navayogendras* in the pot:

om kavayādi navayogendrāḥ -

ihā vāha (show *āvāhanī mudrā*)
iha tiṣṭa (show *sthāpana mudrā*)
iha sannidehi (show *sannidhāpanī mudrā*)
iha sannirudhyasva (show *sannirodhanī mudrā*)
iha saṁmukho bhava (show *saṁmukhīkaraṇa mudrā*)

@nyasa

Then one should worship them with *candana* and flowers:

om ete gandha puṣpe -

om kavaye namaḥ
om havaye namaḥ
om antarīkṣāya namaḥ
om prabuddhāya namaḥ
om pippalāyanāya namaḥ

om āvihotrāya namaḥ
om drumilāya namaḥ
om camasāya namaḥ
om karabhājanāya namaḥ

One should then install the *Bhakti Śaktis* in the pot:

om paurṇamāsyādi bhakti-śaktāyaḥ -

ihā vāha (show *āvāhanī mudrā*)
iha tiṣṭa (show *sthāpana mudrā*)
iha sannidehi (show *sannidhāpanī mudrā*)
iha sannirudhyasva (show *sannirodhanī mudrā*)
iha saṁmukho bhava (show *saṁmukhīkaraṇa mudrā*)

@nyasa

Then one should worship them with *candana* and flowers:

om ete gandha puṣpe -

om paurṇamasyai namaḥ
om padmāyai namaḥ
om antarāṅgāyai namaḥ
om gaṅgāyai namaḥ
om yamunāyai namaḥ
om candrāvalyai namaḥ
om gāyatrai namaḥ
om tulasyai namaḥ
om sarasvatyai namaḥ
om pṛthivyai namaḥ
om vaiṣṇavyai namaḥ
om gāve namaḥ
om yaśodāyai namaḥ
om devahūtyai namaḥ
om devakyai namaḥ
om rohinyai namaḥ
om sītāyai namaḥ
om draupadyai namaḥ
om kuntyai namaḥ
om rukminyai namaḥ

One should then install Kṛṣṇa's *Sakhas* in the pot:

om śrīdāmādi sarva-gopāl-gaṇāḥ

ihā vāha (show *āvāhanī mudrā*)
iha tiṣṭa (show *sthāpana mudrā*)
iha sannidehi (show *sannidhāpanī mudrā*)

iha sannirudhyasva (show sannirodhanī mudrā)
iha saṁmukho bhava (show saṁmukhīkaraṇa mudrā)

@nyasa

Then one should worship them with *candana* and flowers:

om ete gandha puṣpe

om śrīdāmne namaḥ
om sudāmne namaḥ
om stoka-kṛṣṇāya namaḥ
om lavaṅgāya namaḥ
om arjunāya namaḥ
om vasudāmne namaḥ
om viśālāya namaḥ
om subalāya namaḥ
om śrī rāmāya namaḥ
om śrī kṛṣṇāya namaḥ

One should then install Kṛṣṇa's *Sakhīs* in the pot:

om lalitādi sarva-sakhyah
ihā vāha (show āvāhanī mudrā)
iha tiṣṭa (show sthāpana mudrā)
iha sannidehi (show sannidhāpanī mudrā)
iha sannirudhyasva (show sannirodhanī mudrā)
iha saṁmukho bhava (show saṁmukhīkaraṇa mudrā)

Then one should worship them with *candana* and flowers:

om ete gandha-puṣpe -

om lalitāyai namaḥ
om syāmalāyai namaḥ
om viśakhāyai namaḥ
om campakalatāyai namaḥ
om sucitrāyai namaḥ
om tuṅgavidyāyai namaḥ
om indulekhāyai namaḥ
om raṅgadevyai namaḥ
om sudevyai namaḥ

One should then take *viṣṇu prasādam* and offer to the *guru*, *ācāryas* and *mahābhāgavatas*.

idaṁ mahāprasādam nirmalyādikam-
om gurave namaḥ

om sarvebhyo mahānta-gurubhyoḥ namaḥ
om sarvebhyo mahābhāgavatebhyoḥ namaḥ

Vasudhārā

One should draw with *sindhūra* on the East or North wall (in the room in which the *pūjā* is being performed) of the building a half moon, a triangle (with the point at the top), and a *svastika*. Under these drawings make seven dots with the *sindhūra* starting from left to right. The drawings should be on the same level as one's navel. Taking a piece of *kuśa* grass with the tip dipped in *ghee*, touch each dot so that the *ghee* runs down the wall towards the floor. While touching the dots with *ghee* one should chant:

om yad varccho hiraṇyasya
yadvā vārccho gavāmuta
satyasya brahmaṇo varcchas-
tena mā saṁ sṛjāmasi

@translation

One should then install *Cedirāja* in the pot:

om cedirāja vasave-

ihā vāha (show *āvāhanī mudrā*)
iha tiṣṭa (show *sthāpana mudrā*)
iha sannidehi (show *sannidhāpanī mudrā*)
iha sannirudhyasva (show *sannirodhanī mudrā*)
iha saṁmukho bhava (show *saṁmukhīkaraṇa mudrā*)

@nyasa

Offer five *upacāras* that have all been offered to Kṛṣṇa first:

eṣa gandhaḥ - om cedirāja vasave namaḥ
etāni puṣpāni - om cedirāja vasave namaḥ
eṣa dhūpaḥ - om cedirāja vasave namaḥ
eṣa dīpaḥ - om cedirāja vasave namaḥ
idam naivedyam - om cedirāja vasave namaḥ

Chant the following *praṇāma mantra*:

om cedirāja namastubhyaṁ
śāpagrasta mahāmate
kṣuta-pipāsāndade dānta
cedirāja namo'stu te

@translation

om cedirāja vaso kṣamasva

@translation

One should chant the *Āyusya Sūkta*:

*om āyurviśvāyurvaśvaṁ viśvamāyurasīmahi
prajāstvaṣṭaradhiniḍhe hyasmai śataṁ jīvema śarado vayante*

*om āyuso me pavasva varcaso me pavasva vidhuḥ pṛthivyā divo janitrayāḥ
śṛṅvstvāpohadāḥ kṣaranti somo hodagāya mamāyuse
mama brahmavarcaśāya yajamānasyardhhyā śrī*(name of sponsor) (name of
function)
karmaṇo rājāya

@translation

bhojapātra Utsarga

One should prepare a large plate with uncooked rice, *dahl*, *ghee*, salt, uncut fruits and vegetables, betal nuts, sweets and cloth.

The *yajamāna* should put his right hand turned upwards on the plate and with his left hand take some water from the *ācamana* cup and sprinkle the items after reciting each of the following *mantras*:

om etasmai sopakarṇa āmāna bhojāya namaḥ (sprinkle with water)

om idam adhipate - śrī viṣṇave namaḥ (sprinkle with water)

om etat sampradānāya - sāttvata brāhmaṇāya namaḥ (sprinkle with water)

@translation

Then taking water again in the left hand he should chant:

om viṣṇur

om tat sat

adya

_____ *māse* (lunar month)

_____ *pakṣe* (lunar fortnight)

_____ *tithau* (lunar day)

śrī kṛṣṇa pṛīti kāma

(name of *yajamānas*’ gotra) *gotrasya*

śrī (name of *yajamāna*)

śubhe (name of function) *karmābhuyadayārtham*

(name of forefathers’ gotra) *gotrānām nandī-mukhānām pitṛnām*

parama-pṛitāye idam śopakarṇa āmāna bhojyamārcitam śrī viṣṇu daivatam

yathā

nāma gotrasya śrī (name of forefather) *sāttvika brāhmaṇāyāham dadāni*

@translation

Dakṣiṇā (in the form of money) should be offered to the *Vaiṣṇava brāhmaṇa* on a plate. Before offering, the *yajamāna* should offer *gandha-puṣpa* to the *dakṣiṇā* saying:

om ete gandha-puṣpe - etasmai kañcana mūlyāya namaḥ

om etat adhipataye - om bhagavate śrī viṣṇave namaḥ

@translation

He should chant the following *saṅkalpa*:

om viṣṇur

om tat sat

adya

_____ *māse* (lunar month)

_____ *pakṣe* (lunar fortnight)

_____ *tithau* (lunar day)

śrī kṛṣṇa prīti kāma

(name of *yajamānas'* gotra) *gotrasya*

śrī (name of *yajamāna*)

śubhe (name of function) *karmābhuyadayārtham*

sopakarṇa āmānna bhojya-dān karmanah sāngatārtham dakṣiṇāmidam

kañcana mūlyam śrī viṣṇu daivatam yathā nāma gotrāya sāttvata

brāhmaṇāyāham

dadāni

@translation

He should now offer the *dakṣiṇā* to the *Vaiṣṇava brāhmaṇa*.

APPENDIX III

Karṇa Vedha

(Boring the Ears):

According to *Suśruta*, this ceremony should be performed in the sixth or seventh month after birth, though it may be performed along with the *Cūḍā Karṇa* ceremony or at *Upanayanam*.

@footnote:

Suśruta says: “The ears of a child should be pierced for protection from diseases and for decoration.”

Other *Āyur-vedic* texts describe how when the nerves in the ear are pierced at this time in the child's life, lust is decreased in later years.

It should be performed during the waxing phase of the moon on an auspicious day, before noon.

The child should be held on the lap of the mother.

Using a gold, silver or iron needle, the surgeon should take the right ear of the boy or left ear of a girl first, and pierce the ears with a single stroke.

@footnote:

The *Vīramitrodaya Saṁskāra Prakāśa* says: “A gold needle gives elegance, but one can use silver or even iron needles according to his means.”

Other texts say that a *brāhmaṇa* and a *vaiśya* should use silver needles, a *kṣatriya*, gold, and a *śudra*, iron.

Gifts should be given to the *vaiṣṇavas*, and surgeon.

Vidyārambha

(Learning the Alphabet):

This is performed when the child is five, or at the same time as the hair cutting ceremony, but before *Upanayanam*. An auspicious day should be chosen when the sun is in the Northern course.

The child should be bathed, dressed in fresh cloth and decorated. The parents should perform *Viṣṇu Ārcana*. The teacher should face East, and the child should face him.

On a silver plate *kum-kum* should be sprinkled and with a gold pen the words “*om namo bhagavate vāsudevāya*” or “*hare kṛṣṇa*” should be written and read three times by the child, with the help of the teacher. If silver and gold are not available other materials may be used, such as *kuśa* grass or *tulasī*.

The child should pay his obeisances to the teacher, present the teacher with cloth and ornaments and circumambulate the Deities. *Brāhmaṇas* should give blessings. Women who have husbands and children alive should wave lamps in front of the child. *Dakṣiṇā* should be presented to the *brāhmaṇas* and *prasādam* should be distributed.