



Pañcarātra Prayogaḥ

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03:10:2018

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Foreword

This prayoga is *based* on the Pañcarātra, it is not following the traditional format strictly but has been adapted for modern conditions.

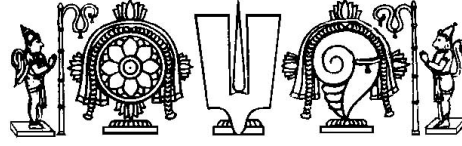
The Samskāras are briefly mentioned in the various Saṁhitas but details are not given – just the outlines, so I have taken the liberty of filling in the blanks. Whereas the Vedic Samskāras are meant only for dvijas the Pañcarātra Samskāras can be used for anyone.

It is assumed that the user will already have some experience of performing pūjā and so some basic things are just mentioned and not elaborated upon.

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Pandit Srirama Ramanuja Achari

Sydney 2018



śrimate rāmānujāya namaḥ

PAÑCARĀTRA PŪRVĀNGAM

General Preliminaries¹

❖ Salute the guru parampara and offer a flower —

lakṣmī-nātha samārambhām nātha yāmuna madhyamām |
asmat ācārya paryantām vande guru paramparām ||

Beginning from the Supreme Lord, through Nathamuni and Yamunacharya, down to our own acarya I salute the entire lineage of spiritual masters.

ajñāna gahanāloka sūrya somāgni mūrtaye |
duḥkha trayāgni saṁtāpa śāntaye gurave namaḥ ||

Salutation to my preceptor, who has the form of Surya, Soma and Agni, illuminating the deep darkness of ignorance and who quenches the fire of the three types of misery.

asmad gurubhyo namaḥ | asmat parama gurubhyo namaḥ | asmat sarva
gurubhyo namaḥ ||

Arambha mantra;

hariḥ om tat sat, kṛtaṁ ca kariṣyāmi bhagavan nityena, bhagavat kainkarya
rūpaṁ, mahā vibhūti cātur-ātmya bhagavad vāsudeva pādāravinda arcanena,
ījyayā, bhagavataḥ karmanā, bhagavantam arcayisyāmi ||

All those actions of worship which have been done and which I am about to do as eternal service to the Lord the Supreme Being who has a fourfold Hypostatic form — I offer the fruit of all those deeds at the feet of the Lord.

Sāttvika tyāgam

bhagavān eva sva-niyāmya sva-rūpa sthiti pravṛtti sva-śeṣataika rasena,
anena ātmanā kartrā svakiyaiś-copakaraṇaiḥ svārādhanaika prayojanāya,
parama-puruṣaḥ sarva śeṣī śrīyaḥ patiḥ svaśeṣa-bhūtam, idaṁ [ījya] ākhyam
karma svasmai, svapṛitaye svayam-eva kārayati ||

Bala mantra;

bhagavato balena, bhagavato vīryeṇa, bhagavatas tejasā, bhagavataḥ
karmanā, bhagavataḥ karma kariṣyāmi, bhagavato vāsudevasya ||

Dīpa Pūjā

bhaktyā dīpaṁ prayacchāmi devāya paramātmāne |
trāhi mām timirāt ghorāt divya jyoti namo'stute ||

¹ This preliminary is done before every Samskara or major ritual function.

om̐ ārdraṁ jvalāti jyotir aham̐ āsmi | jyotir jvalāti brahmāham̐ āsmi |
yo'ham̐ āsmi brahmāham̐ āsmi | aham̐ āsmi brahmāham̐-āsmi | aham̐
evāham̐ mām̐ juhomi svāha ||

That Supreme Light which projected itself as the universe like a soaked seed which sprouts — I am that Supreme Light. I am that Supreme Light of Brahman which shines in the inmost essence of all that exists. In reality I am the same infinite Brahman even when I am experiencing myself as a finite self owing to ignorance. Now with the onset of knowledge, I am really that Brahman which is my eternal nature. Therefore I realize this identity by making myself, the finite self, an oblation into the fire of the infinite Brahman which I am always, May this oblation be well made.

Viśvaksena Pūja

śuklām baradharam̐ viṣṇum̐ śaśi varṇam̐ caturbhujam̐ |
prasanna vadanam̐ dhyāyet sarva vighnopa śāntaye ||
yasya dviradha vaktrādyāḥ pāriṣadhya paraśatam̐ |
vighnam̐ nighnanti satatam̐ viśvaksena tamāśraye ||

I take refuge in Vishvaksena who always destroys all hindrances, he is the general of the elephant faced attendants and the numerous others.

prāṇāyāma

saṅkalpaḥ - hariḥ om̐ tatsat, govinda govinda govinda, bhagavad ājñayā
bhagavad kaiṅkarya rūpeṇa asmin ākhya karmaṇi nirvighnena
parisamāptyartham, ādau viśvaksena pūjām kariṣye ||

- ❖ Take water in the uddhariṇi add chandan, akṣata and a flower. Hold it in the left hand and cover it with the right hand raising it to the forehead, meditate upon Viśvaksena;

dhyānam

viśvaksena sakala vibhuda prauḍu-senādi nātham̐
mudra cakra kara-kamala yuge śaṅkha-daṇḍau dadhānam̐ |
megha-śyāmam̐ sumañi mukuṭam̐ pīta-vastram̐ śubhāṅgam,
dhyāyed devam̐ vijaya kāmam̐ sūtravatyai sametam̐ ||

O Vishvaksena, Stalwart Commander in chief of the Spiritual Forces; with cautioning gesture, brandishing the conch & discus in your lotus-like hands; the color of the rain-cloud, with bejewelled diadem, garbed in yellow silk, of comely limbs, I meditate upon you with your consort Sutravati, for the attainment of victory.

- ❖ Take the water and flower in the right hand and place it on top of the kūrca of viśvaksena;

om̐ bhuh̐ viśvaksenam̐ āvāhayāmi !
om̐ bhuvaḥ̐ viśvaksenam̐ āvāhayāmi !
om̐ suvaḥ̐ viśvaksenam̐ āvāhayāmi !
om̐ bhur-bhuvas-suvaḥ̐ viśvaksenam̐ āvāhayāmi !

om̐ viśvaksenāya namaḥ̐ āsanam̐ samarpayāmi | ārghyam̐ samarpayāmi |
pādyam̐ samarpayāmi | ācamaniyam̐ samarpayāmi | snānam̐ samarpayāmi |

vastraṁ samarpayāmi | uttarīyam samarpayāmi | upavītaṁ samarpayāmi |
alaṅkāra arthaṁ puṣpaṁ samarpayāmi | gandhaṁ dhārayāmi | puṣpaiḥ
pūjayāmi —

om śri viśvakṣenāya namaḥ | catur bāhave | śaṅkha-cakra-gadā-dharāya |
śrīmate | śrī sūtravati-nāthāya | gaja-aśva-mukha sevītāya | prasanna-
vadanāya | śāntāya | prabhākara-sama-prabhāya | vetra-pāṇaye | hṛīṣīkeśāya |
viśvā-rakṣa-parāyaṇāya | bhaktāntarāya | viddhvamsine | āryāya | amātyāya |
kṛpā-nidhaye | sakala vibudha-prauḍu-sainyādi-nāthāya | mudra-dharāya |
daṇḍa-dharāya | megha-śyāmāya | sumaṇī-makuṭāya | pīta-vastrāya |
śubhāṅgāya | devāya | dalita-danujāya | tarjani-hastāya | vighna-nāśakāya |
saparivārāya sūtravatyā sametāya śrīmate viśvakṣenāya namaḥ ||

dhūpam | dīpam | naivedyam | phalam | tāmbūlam | karpūra-nirājanam ||

om viśvakṣenāya vidmahe, vetra hastāya dhīmahi, tanno senāni pracodayāt ||

yasya dviradha vaktrādya pariśādyā paraśatam |
vighnaṁ nighnanti satataṁ viśvakṣenaṁ tamāśraye ||
divyākāraṁ sarojākṣaṁ śaṅkha-cakra gadā dharam |
sarva vighna vināśāya viśvakṣenam upāsmāhe ||

Viśvakṣena Stotram

viśvakṣena namaste'stu namo mṛtyu bhayāvaha |
namaḥ pārṣadeśāya dhuryāya jagatāṁ namaḥ || 1 ||

carācarānām ādis-tvaṁ janma nāśo na vidyate |
dhuram ādhāya lokānām tvayyeva puruṣottamaḥ || 2 ||

yoga nidrā sukha vaśaś-śete śeṣe manohare |
ekāntinām tapo bhakti prakarṣa kṣīṇa-karmanām || 3 ||

bhagavat prāptaye dvāra dṛṣṭayas tvāṁ prabhūtaye |
brahmāṇām āhuḥ kalpāḍau pālāne taṁ madhu-dviṣam || 4 ||

patiṁ paśūnām saṁhāre jagatas-stuṣām-api |
pādena meninīm viśvaṁ madhyena paramam-param || 5 ||

nākaṁ mūrdhnā tvaṁ ākramya tiṣṭhasy-eko jagan-mayaḥ |
tvaṁ bhūmis-tvam apām sthānaṁ tejasra tvaṁ samīraṇaḥ || 6 ||

ākāśas-tvaṁ tvāmīyante vibhūtir vyāpya tiṣṭhati |
tvam-eva bhāskaro bhūtvā viśvaṁ tapasi viṣṭapam || 7 ||

āhlādayasi tad bhūyaḥ somo bhūtvā kṛpā-nidhiḥ |
sattva-rūpasya te rūpe guṇāvanyo rajasa tamaḥ || 8 ||
viṣṇu-rūpe yathā-rūpe śukla rūpasya vastunaḥ

Ghaṇṭā pūjā

- ❖ Offer sandal-paste and flowers to the bell:—

om sarva vādyamayī ghaṇṭāyai namaḥ

In the bell

— om brahmaṇe namaḥ

In the body

— om cakra-rājāya namaḥ

In the threads

— om mahā-nāgebhyo namaḥ

In the clapper

— om sarasvatyai namaḥ

In the sound

— om prajāpataye namaḥ

- ❖ Ring the bell.

om kṣrīm jagad dhvani mantre māt্রে svāhā ||
āgamartantu devānām nirgamathan tu rākṣasām |
sarva bhūta hitārthāya ghaṇṭa nādam karmomyaham ||

In order to invoke the divine forces and to dispel the anti-divine, and for the welfare of all beings I now ring the bell.

Dhūpa-pātra pūjā

- ❖ Offer sandal-paste and flowers to the dhūpa-pātra:—

om hām anantāya kālāgni rūpāya jagad dhūma
sugandhine sarva-gandha-vahāya namaḥ svāhā |
om dhyūṃ dhūmod-girāya namaḥ
gandhākṣata puṣpāṇi samarpayāmi |

Āsana pūjā

- ❖ Touch the seat:—

om yogāsanāya namaḥ | om śirhāsanāya namaḥ |
om padmāsanāya namaḥ | om vimalāsanāya namaḥ |
om anantāsanāya namaḥ | om kūrmasāsanāya namaḥ |
pṛthivi tvayā dhṛtāloka devī tvam viṣṇunā dhṛtā |
tvam ca dhāraya mām devī pavitram kuru cāsanam ||

O Mother Prithivi the world is supported by you and you are supported by Vishnu, please support me and purify my seat.

Ātmā pūjā

- ❖ Place some sandalwood paste on the forehead and a flower on the head or behind the right ear—

aham ātmā na deho'smi viṣṇu-śeṣo-parigrahaḥ |
tam-eva śaraṇam prāptam tat-kaiṅkarya cikīrṣayā ||

I am the atman and not the body. I am dependant upon Lord Vishnu and exist solely for Him. I have no possession of my own. I have taken refuge in Him with the desire to render service to Him.



Vāsudeva Puṇyāha² Vācanam

❖ Take some akṣata assume brahma-āsana and repeat:—

saṅkalpaḥ — hariḥ om tat sat | govinda govinda govinda, asya śrī bhagavato mahā puruṣasya, śrī viṣṇoḥ ājñayā pravarta mānasya, ādya brahmaṇo dvitīya parārdhe, śrī śveta varāha kalpe, vaivasvata manvantare, aṣṭhāvimsatītame, kali yuge, kali-yugasya prathama pāde, śakābde meroḥ [āgnaye] dik bhāge, country deśe state rājye city mahā-nagatri antargate, asmin vartamānām vyavahārikānām prabhavādi ṣaṣṭi saṁvatsarānām madhye, _____ nāma saṁvatsare, _____ ayane, _____ ṛtau, māsottame _____ māse, _____ pakṣe, _____ tithau, _____ vāsare, _____ nakṣatra yuktāyām, śrī viṣṇu yoga, śrī viṣṇu karaṇe, śubha yoga śubha karaṇa evaṁ guṇa viśeṣaṇa viśiṣṭhāyām, asyām śubha tithau, bhagavad ājñayā bhagavad kaiṅkarya rūpeṇa saṁskāra karma kariṣye ||
tadaṅgatvena sthala, jala, yāgopakaraṇa śuddhyartham, śarīra śuddhyartham manaś śuddhyartham, vāsudeva puṇyāha vācana karma kariṣye || — apa upaspr̥ṣya

❖ drop the akṣata down and touch water.

❖ Upon a pile of rice in front place a kumbha filled with water add a coin, akṣata, parimala-dravyam a betel leaf and nut, place 5 mango or banyan leaves in the kumbha and a kurca of 7 blades of darbha grass- place a coconut on the top.

❖ Offer flowers to the deities of the pīṭha;—

om ādhāra saktaye namaḥ
om kurma kālāgnaye namaḥ
om anantāya nāga-rājāya namaḥ
om dharaṇyai namaḥ
om dharmāya namaḥ
om jñānāya namaḥ

² athātaḥ pravakṣyāmi puṇyāhasya vidhi kramam |

pukāraṁ pāpa nāśanaṁ syād ṇyakāraṁ deha śuddhidam ||

Now I shall declare the rite of sanctification (pu-nya-ha vacanam)

'Pu' indicates absolution of sins, 'nya' indicates physical purification

hakāraṁ sthāna-śuddhiḥ syāt puṇyāham tu vidhīyate |

sarva pāpaharaṁ caiva sarva siddhi pradāyakam ||

'ha' indicates sanctification of space, this is the meaning of punyaha,

It absolves one from all sins, and grants all success and prosperity.

nitye naimittike kāmye sthānabimbādi śuddhiṣu |

athavā maṅgale kārye puṇyāham tu samācāret ||

It should be performed at all obligatory, occasional and optional liturgies, Or else, on all auspicious occasions it should be properly done.

om vairāgyāya namaḥ
 om aiśvaryāya namaḥ
 om adharmāya namaḥ
 om ajñānāya namaḥ
 om avairāgyāya namaḥ
 om anaiśvaryāya namaḥ

In the centre

om sadā śivāya namaḥ
 om raṁ dharma-pradāya daśa-kalātmane agni-maṇḍalāya namaḥ
 om soṁ kāma-pradāya ṣoḍaśa-kalātmane soma- maṇḍalāya namaḥ
 om sām artha-pradāya dvādaśa-kalātmane sūrya- maṇḍalāya namaḥ
 om paṁ padmāya namaḥ
 om bhadraśanāya namaḥ

Invocation of sudarśana

śaṅkhaṁ cakram ca cāpaṁ paraśuṁ asimiśuṁ śūla pāśāṁ kuśāṁśca |
 bibhrānam vajra keṭaṁ hala musula gadā kuṅṭaṁ atyugra daṁṣṭraṁ ||
 jvālā keśaṁ trinetraṁ jvaladānala nibhaṁ hāra keyūra bhūṣaṁ |
 dhyāyet śaṅkhaṁ saṁsthaṁ sakala ripu-kula prāṇa saṁhāra cakram ||

I visualize Sudarshana the eliminator of all hostile forces, located within the six-cornered star, bearing the conch, discus, bow, axe, sword, trident, noose, goad, the diamond-shield, plough, cudgel, mace, spear, with awful sharp fangs, with blazing halo, three eyes, the intensity of a raging inferno, adorned with garlands and anklets.

om sahasrāra huṁ phaṭ

❖ Place flower and water on top of the kalaśa;

om namaḥ sudarśanāya āgaccha āgaccha [3 times]

❖ offer āsanam then do nyāsa on the kalaśa.

om ācakrāya svāhā jñānāya namaḥ	[heart]
om vicakrāya balāya svāhā	[head]
om sucakrāya vīryāya vaṣaṭ	[sikhā]
om sūrya cakrāya svāhā aiśvaryāya huṁ	[shoulders]
om jvāla-cakrāya svāhā tejase phaṭ	[eyes]
om mahā sudarśana cakrāya svāhā śaktyai vaṣaṭ.	

❖ snap fingers around the kalaśa and show cakra mudra, dhenu mudra and yoni mudra.

arghyam | pādyam | ācamaniyam | snānam | vastram | upavītam | ābharaṇam |
 gandham | puṣpa-mālikāṁ | puṣpaiḥ pūjayāmi — om śrī sudarśanāya namaḥ
 | cakra-rājāya | tejo-vyuhāya | mahā-dyutāya | sahasra-bāhave | dīptāṅgāya |
 aruṅākṣāya | pratāpavate | anekāditya-saṅkāśāya | prordhva-jvala-
 bhirañjitāya | saudāmaṇi-sahasrābhāya | maṇi-kuṇḍala-śobhitāya | pañca-
 bhūta-mano-rūpāya | ṣaṭ-koṅāntara-saṁsthitāya | harānta-kāraṇodbhuta-roṣa-
 bhīṣana-vigrahāya | hari-pāṇi-lasat-padma-vihāra-manoharāya ||

dhūpam | dīpam | naivedyam | tāmbūlam | phalam | karpūra nirājanam |

om sudarśanāya vidmahe | heti-rājāya dhīmahi | tannas cakra pracodayāt ||

sudarśanaṁ mahā cakra govindasya karāyudha |
tīkṣṇa dhāra mahāvega sūrya koṭi samaprabhā ||

O Sudarshana great discus held in the hand of Govinda, you are exceedingly, sharp, very swift and radiate like a million Suns.

- ❖ Invite four sādhakas to sit down in the four directions .
- ❖ Offer them respect and take their permission;

om bhavadbhir anujñātaḥ punyāhaṁ vācayiṣye | om vācayatām!

pavitra mantra.

om bhagavan pavitraṁ vāsudeva pavitraṁ, tat pādaḥ pavitraṁ, tat pādodakaṁ pavitraṁ, śata dhāraṁ, sahasra dhāraṁ, aparimita dhāraṁ, acchidraṁ anantam aparimita ariṣṭhaṁ, acyutan akṣayaṁ paramaṁ pavitraṁ, bhagavan vāsudevaḥ punātu ||

- ❖ recite gāyatrī mantra
- ❖ recite viṣṇu gāyatrī

om pavitraṁ bhagavān astu vāsudevaḥ paro guruḥ |
astu saṅkarṣaṇo devaḥ pavitraṁ paramo vibhuḥ || 1 ||
pradyumno'stu pavitraṁ vai sākṣī viśvasya sāmpratam |
pavitraṁ aniruddho 'stu viśvatrāta jagat-patiḥ || 2 ||
śuddhaye 'stu paro devo vāsudevo'stu śuddhaye |
sadā saṅkarṣaṇo devaḥ śuddhaye 'stu sadā malaḥ || 3 ||
pradyumnas śuddhaye cā'stu sarvatra mama sarvadā |
aniruddhas sadā devas śuddhaye'stu jagat-patiḥ || 4 ||
śuddhaye viṣṇur astvādya śuddhaye madhusūdanaḥ |
sarva loka hito devaḥ śuddhaye 'stu trivikramaḥ || 5 ||
vāmanas śuddhaye astvādyaḥ śrīdharo 'stvādya śuddhaye |
śuddhaye 'stu hr̥ṣīkeśaḥ padmanābho 'stu śuddhaye || 6 ||
sadā dāmodaro devaḥ śuddhaye'stu jagat-patiḥ |
śuddhaye'stu sadā devaḥ keśavaḥ keśi-sūdanaḥ || 7 ||
nārāyaṇo 'stu viśveśaś śuddhaye sarva karmasu |
śuddhaye mādhave 'stvatra sarva loka-hite rataḥ || 8 ||
śuddhaye cā'stu govindaḥ paramātma sanātanaḥ |
mīnātmā śuddhaye 'stvādya kūrmatmādyāstu śuddhaye || 9 ||
śuddhaye'stu varāhātmā nṛsimhātmā'stu śuddhaye |
śuddhaye vāmanātmā 'stu rāmātmādyā 'stu śuddhaye ||10 ||
tathā dāśarathī rāmaḥ śuddhaye 'stu sadā guruḥ |
vāsudevātmaḥ rāmaḥ śuddhaye 'stu sadā-malaḥ || 11 ||
kṛṣṇo'stu śuddhaye śauriḥ buddhātmā'stu viśuddhaye |

śuddhaye'stu mahā-māyaḥ kalkī viṣṇuḥ sanātanaḥ || 12 ||
 devyaś śāntyādayaḥ santu śuddhaye viṣṇu-vallabhāḥ |
 dvāra-pāla santu caṇḍādyāḥ prabhavāntāśca śuddhaye ||13 ||
 śuddhaye'stu gaṇādhyakṣo durgāstvadya viśuddhaye |
 śuddhaye vainateyo'stu pakṣi-rājo nāgāśanaḥ || 14 ||
 indrādyāḥ śaṅkarāntāśca śuddhaye santu lokapāḥ |
 viśvakseno'stu bhūteśaś śuddhaye'stu mahā-tapāḥ ||15 ||
 kumudādyāstu bhūteśāḥ śuddhaye santu sarvadā |
 śuddhaye santu sarveṣāṃ sarve sarvatra sarvadā ||16 ||
 ete sarve sadā devāś-śāntaye santu pūjitāḥ |
 śuddhaye puṣṭye santu siddhaye muktaye'pi ca || 17 ||
 śivāya muktaye santu siddhaye karmaṇām api |
 mantrāṇām deśikādīnām sthānānām api sarvadā || 18 ||
 putra mitra kalatrāṇām dāsādīnām gavām-api |
 veda śāstrāgamādīnām vratānām iṣṭa saṃpadām ||19 ||
 manorathānām sarveṣāṃ hitānām santu sarvadā |
 āyusyārogya medhānām dhana dhānyādi saṃpadām || 20 ||
 puṇyānām aṇimādīnām guṇānām śreyasām-api |
 rājño janapadasyāpi yajamānasya mantriṇām || 21 ||
 vaiṣṇavānām viśeṣeṇa paratra hitam icchatām |
 pañca-kāla vidhi-jñānām sattva-sthānām śubhārtinām || 22 ||
 svastir-astu śivañcāstu śāntir-astu punaḥ punaḥ |
 avighnam-aniśaṃ dīrgham āyusyam astu vai || 23 ||
 samāhita manā cāstu saṃpadaścottarottaram |
 vaiṣṇavāḥ bhagavad bhaktāḥ hṛt-samāhita cetasaḥ || 24 ||
 ekāntino mahātmānaḥ sarve bhāgavattotamāḥ |
 puṇyāhaṃ bhavanto bruvantu puṇyāhaṃ harisattamāḥ || 25 ||

om karmanaḥ puṇyāhaṃ bhavanto bruvantu	om puṇyāham-astu
om karmane svasti bhavanto bruvantu	om svastir-astu
om karmane ṛddhim bhavanto bruvantu	om ṛddhim-astu
om puṇyāhaṃ karmano'stu svasti karmano'stu karma	om tathāstu
ṛddhyetām	

❖ With the following declarations pour a little water on top of the kumbha.

ṛddhir-astu | samṛddhir-astu | puṇyāha-samṛddhir-astu | śāntir-astu | puṣṭir-
 astu | tuṣṭir-asti | vṛddhir-astu | avighnam-astu | āyusyam-astu | ārogyam-astu
 | om śivam astu | om śivaṃ karmāstu | om karma samṛddhir-astu | om
 dharma samṛddhir-astu | om veda samṛddhir-astu | om śāstra samṛddhir-astu
 | om dhana-dhānya samṛddhir-astu | om putra pautra saṃpad-astu | om iṣṭa-
 saṃpad-astu |

❖ pour a little water out in the nairi kona

om sakala ariṣṭa nirasanam-astu | om yat pāpaṁ rogam śokam akalyāṇaṁ tat
dūre pratihatam-astu |

❖ Pour on top of the kumbha

sarva śobhanaṁ bhavatu | sarva sampadās santu |
om śanno astu dvipade śaṁ catuṣpade || om śāntiḥ śāntiḥ śāntiḥ ||

May there be for you prosperity, advancement, sanctification, peace, nourishment, satisfaction, prosperity, absence of impediments, longevity, health. May all the world and the spiritual aspirants have auspiciousness. May all your difficulties be eliminated. May you be absolved of all your sins, may all glory be yours, may all prosperity be yours. Om Peace, Peace, Peace.

tacchaṁyo rāvṛṇīmahe | gātuṁ yajñāya | gātuṁ yajña-pātaye | daivī
svastir astu naḥ | svastir mānuṣebhyaḥ | ūrdhvaṁ jigātu bheṣajam |
śanno astu dvipadē | śaṁ catuṣpade ||

We worship the Supreme Person for the welfare of all. May all miseries and shortcomings leave us forever so that we may always chant in the sacrifices and for the Lord of Sacrifices. May the medicinal herbs grow in potency, so that diseases can be cured effectively. May the devas grant us peace. May all human beings be happy, may all the birds and the beasts also be happy. Om Peace Peace Peace.

❖ Take the darbhas from the hands of the sādhas place them on top of the kumbha and return the water from the arghya pātra to the kumbha with the following mantra;

om bhagavan pavitraṁ vāsudeva pavitraṁ, tat pādau pavitraṁ, tat
pādodakam pavitraṁ, śata dhāraṁ, sahasra dhāraṁ, aparimita dhāraṁ,
acchidraṁ anantam aparimita ariṣṭhaṁ acyutan akṣayaṁ paramaṁ pavitraṁ
bhagavan vāsudevaḥ punātu ||

❖ Valedict Sudarśana from the Kumbha.

❖ Sprinkle everything with the following mantra;

om sthānāni desāni sahasra-bāho vareṇya nāmā virajāṁsi nāmā |
tebhyo namaste madhusūdanāya tatrābhimānaṁ saha rakṣa santu om ||



PRATISARBANDHAM

- ❖ This is usually done prior to any ceremony lasting longer than one day.
- ❖ The rakṣa-sūtras are placed on the coconut used in the puṇyāha-vācana rite.
- ❖ Recite the following stotra while touching the sutras with a darbha-muṣṭi.

Sudarśana Kavacam

om asya śrī sudarśana kavaca stotra mahā-mantrasya ahirbudhnyo ṛṣiḥ |
 anuṣṭup chandaḥ | śrī sudarśana mahā śrī nṛsimho devatā | sahaśrām iti bījaṁ
 | sudarśanaṁ iti śaktiḥ | cakram iti kīlakaṁ || mama sarva rakṣārthe śrī
 sudarśana puruṣa śrī nṛsimha prītyārthe jape viniyogaḥ ||

Of this hymn of armour of Sudarsana, which is a great mantra, Ahirbudhnya is the seer, the metre is anuṣṭup, Sudarsana and Nrsimha are the two deities, the seed is sahasram, the power is sudarsana, the peg is cakram it is chanted for my [your] complete protection through the invocation of the grace of Sudarsana and Nrsimha.

Nyāsam

om saṁ ācakrāya svāhā	aṅguṣṭhābhyām namaḥ
om haṁ vicakrāya svāhā	tarjanībhyām namaḥ
om śrām sucakrāya svāhā	madhyamābhyām namaḥ
om raṁ sūrya cakrāya svāhā	anāmikābhyām namaḥ
om huṁ jvālācakrāya svāhā	kaniṣṭhikābhyām namaḥ
om sudarśana cakrāya svāhā	kara-tala kara- prṣṭhābhyām namaḥ
om saṁ ācakrāya svāhā	hrdayāya namaḥ
om haṁ vicakrāya svāhā	śirase svāhā
om śrām sucakrāya svāhā	śikhāyai vasat
om raṁ sūrya cakrāya svāhā	balāya kavacāya huṁ
om huṁ jvālācakrāya svāhā	netrābhyām vauṣaṭ
om phaṭ sudarśana cakrāya svāhā astrāya phaṭ	
om bhūr bhuvas svarom iti digbandhaḥ	

Dhyānam

śankhaṁ cakram ca cāpaṁ paraṣum iṣum-asim śūla pāsāṅkuśāms ca |
 bibhrānaṁ vajra-khetraṁ hala musala gadā kuntaṁ atyughra daṁṣṭraṁ |
 jvālā-keśaṁ tri-netraṁ jvalada nalanibhaṁ hāra keyūra- bhūṣaṁ |
 dhyāyet ṣaṭ-kona saṁsthaṁ sakala ripu kula prāṇa saṁhāra cakram |

om namo bhagavate sudarśanāya | bho bho sudarśana duṣṭaṁ dārāya dārāya |
 duritaṁ hana hana | pāpaṁ daha daha | rogaṁ mārdaya mārdaya | ārogyaṁ
 kuru kuru | om om hrām hrām hrīm hrīm hrūm hrūm phaṭ phaṭ daha daha
 hana hana bhīṣaya bhīṣaya svāhā ||

Stotram

mastakaṃ me sahaśrāraḥ phālaṃ pātu sudarśanaḥ |
 bhruvau me cakrarāt pātu netre dve'rkendu locanaḥ || 1 ||
 karṇau veda-stutaḥ pātu ghrāṇaṃ me suvibhīṣanaḥ |
 mahā-dīptaḥ kapālau me oṣṭhau rudra-vara-pradaḥ || 2 ||
 dantān pātu jagad-vandyo rasanām mama sarvadā |
 sarva-vidhyārṇavaḥ pātu girāṃ vāgīśvaro mama || 3 ||
 vīra-simho mukhaṃ pātu cubukaṃ bhakta-vatsalaḥ |
 sarvadā pātu kanṭhaṃ me megha-gambhīra niśvanaḥ || 4 ||
 mama skandha yugaṃ pātu dharā-bhār-āpahāraḥ |
 bānāsura bhujāraṇya-dāvāgnih pātu me bhujau || 5 ||
 kālanemi śiraśchettā pātu me kūrpara-dvayaṃ |
 karau divyāyudhaḥ pātu nakhān vajra-nakhopamaḥ || 6 ||
 kuṣim pātu mahā-sūrah stanau śatru-niṣūdanaḥ |
 pātu me hṛdayaṃ bhakta-janānandaś ca sarvadā || 7 ||
 sarva-śāstrārtha-ṣad-bhūti hetuh pātūdaraṃ mama |
 vakṣaḥ pātu mahā-dhāro divi dānava mardanaḥ || 8 ||
 pārśvau me pātu dīnārtaḥ śaranāgata-vatsala |
 sarvadā prṣṭha-deśaṃ medevānām abhaya-pradaḥ || 9 ||
 nābhim ṣaṭ-kona dhāmā me pātu ghantāraḥ kaṭim |
 ādi-mūlaḥ pumān pātu guhya-deśaṃ nirantaraṃ || 10 ||
 urū pātu mahāśūro jānunī bhīma-vikramaḥ |
 jaṅghe pātu mahā-vego gulphau pātu mahā-balaḥ || 11 ||
 pādaḥ pātu sadā śrīdo brahmādyair abhivanditaḥ |
 pātu pāda-tala dvandvaṃ viśva-bhāro nirantaram || 12 ||
 sudarśana nṛsimho me śarīraṃ pātu sarvadā |
 mama sarvāṅga-romāni jvāla-keśa sa rakṣatu || 13 ||
 antar-bahiśca me pātu viśvātmā viśvato-mukhaḥ |
 rakṣā-hīnaṃ yat sthānaṃ pracandas tatra rakṣatu || 14 ||
 sarvato dikṣu me pātu jvālā ṣaṭa parīvṛtaḥ |
 tri-nemiḥ pātu mat prānām bhrātrn pātvanala dhyutiḥ || 15 ||
 bhāryām lakṣmī sakhā pātu putrān pātu sudarśanaḥ |
 śrīkaro me śrīyaḥ pātu bandhūn pātu balādikaḥ || 16 ||
 gopāmiśca paśūn pātu sahaśrāra dharas sadā |
 kṣetraṃ viśvambharaḥ pātu mitraṃ pātvagha-nāśanaḥ || 17 ||

divā rātrau ca mām pātu ahirbudhnya vara-pradaḥ |
 ṣodaṣottuṅga bāhustu pātu me rāja sammukham || 18 ||

airi dveśa saṅghe tu saṅgrāme śatru-sūdanaḥ |
 avāntarā abādhaś ca trāsayet sārva kālikam || 19 ||

ādhi-vyādhi mahā-vyādhi madhye copadrave tathā |
 apamṛtyu mahā-mṛtyū nāśayet cakra-nāyakaḥ || 20 ||

para prayukta mantrāmś ca yantra tantra vibhañjanaḥ |
 sudarśano'yaṁ asmākaṁ durdaśā duḥkha-nāśanaḥ || 21 ||

sarva saṁpat pradātā mām cakra-rājo nirantaram |
 japaṁ pātu jagad-vandyo manasām-akṣaya-pradaḥ || 22 ||

pramādāmś ca astra-dhāmāsau jñānaṁ rakṣatu sarvadā |
 animādi mahaiśvaryaṁ pātu sāmrajya siddhidaḥ || 23 ||

tiryag jvālāgni rūpaśca naṣṭa rājyārthado mama |
 rājyaṁ pātu sahaśrāraḥ pādātīm pātu vā'cyutaḥ || 24 ||

caturaṅga balastomaṁ rakṣa mām cakra-bhāvana |
 jyotir-mayaś cakra-rāja sarvān varuṇa rakṣaka || 25 ||

akhaṇḍha maṇḍhitaḥ pātu para-cakra apahāraḥ |
 tri-vikramaś cakra rājaḥ pātu dhairyam sadā mama || 26 ||

namo daśa-diśa-vyāpti kīrtim pātu sudarśanaḥ |
 āyur balaṁ dhṛtim pātu loka-traya-bhayāpahaḥ || 27 ||

sudhāma maṇḍala saṁviṣṭo māyā pañca suṣītalaḥ |
 rāja dvāre sabhā-madhye pātu mām candha-vikramaḥ || 28 ||

pūrve sudarśanaḥ pātu āgneye pātu cakrarāṭ |
 yāmye rathāṅgakaḥ pātu trinemiḥ pātu naiṛṛte || 29 ||

loka-traya prabhākāra jvālo rakṣatu paścime |
 ṣat-konaḥ pātu vāyavye hyastra-rājottarām diśam || 30 ||

aiśānyām cakrarāṭ pātu madhye bhū-cakra cakriṇaḥ |
 anantāditya saṅkāśaḥ āntarikṣau ca pātu me || 31 ||

sarvato dikṣu me pātu jvālā sāhaśra samvṛtaḥ |
 evaṁ sarvatra saṁrakṣa sarvadā sarva-rūpavān || 32 ||

sa-kāraḥ pṛthivī jñeyo ha-kāraḥ apa ucyate |
 śrā-kāro vāyur uktaś ca ra-kāro'mbara ucyate || 33 ||

hum-kāraṁ agnir ityāhuḥ phaṭ-kāra sūrya rūpakam |
 svāhā-kāraṁ nyasen mūrdhni pīta rakta suvarṇakam || 34 ||

sa-kāraṃ nāsikāyāṃ tu ha-kāraṃ vadane nyaset |
śrā-kāraṃ hṛdaye caiva śrṣṭi-saṃhāra kāraṇaṃ || 35 ||

ra-kāraṃ vinyased guhye huṃ-kāraṃ jānu-deśike |
pha-kāraṃ gulpha-deśe tu ta-kāraṃ pādayor nyaset || 36 ||

sarvāni caiva varṇāni japyān yaṅguli parvasu |
kṣipraṃ saudaśanaṃ cakraṃ jvālā mālātibhīṣanaṃ || 37 ||

sarva daitya praśamaṇaṃ kuru deva varācyuta |
sudaśanaṃ mahā-jvāla chindhi chindhi suvedanaṃ || 38 ||

para-yantraṃ ca tantraṃ ca chindhi mantrośadhādikaṃ |
sudaśana mahā-cakra govinda te karāyudha || 39 ||

sūmādhāra mahā-vega chindhi chindhi su-bhairava |
chindhi pātaṃ ca lūtaṃ ca chindhi ghorāṃ mahā-dviṣaṃ || 40 ||

Phala śrutih

iti saudaśanaṃ divyaṃ kavacaṃ sarva-kāmadam |
sarva bādhā praśamaṇaṃ sarva vyādhi vināśanaṃ || 1 ||
sarva śatru kṣaya-karaṃ sarva maṅgala dāyakaṃ |
tri-sandhyaṃ paṭhatāṃ nṛṇāṃ sarvadā vijaya pradam || 2 ||
sarva pāpa praśamaṇaṃ bhoga mokṣeka sādhaṅgaṃ |
prātar utthāya yo bhaktyā paṭhed etat sadā naraḥ || 3 ||
ite sarveṣu kāleṣu vighnaḥ kvāpi na jāyate |
yakṣa rākṣasa vetāla bhairavāś ca vināyakaḥ || 4 ||
śākinī ḍākinī jyeṣṭhā nidrā bāla-grahādayaḥ |
bhūta preta piśācādyā anye duṣṭa grahān api || 5 ||
kavaca te japtāraṃ dṛṣṭa-mātreṇa te'khilāḥ |
palāyante yathā nāgāḥ pakṣi-rāja te darśanaṃ || 6 ||
asyāyutaṃ puraścaryaṃ daśāṃśaṃ tila-tarpaṇam |
havan tarpaṇaṃ caiva tarpaṇaṃ gandha-vāriṇā || 7 ||
puṣpāñjalir daśāṃśaṃ ca miṣṭāṇnaṃ saghṛta plutam |
catur-vimśad dvijā bhojā vaiṣṇavā veda-pāragāḥ |
pañca-saṃskāra saṃpannās tat tat karyāni sādhaṅgaḥ || 8 ||
vinyate aṅgeṣu idaṃ dhīro yuddhārthaṃ yo'bhigacchati |
raṇe jīva akhilān śatrūn vijayī bhavati dhruvam || 9 ||
mantrit-āmbu tri-vāraṃ vā pibet sapta dināvadhi |
vyādhayaḥ pra-vinaśyanti sakalāḥ kuṣṭhi-sambhavāḥ || 10 ||
mukha prakṣālane netra nāsikā roga nāśanaṃ |
bhītānām abhiśekaṃ ca mahā bhaya nivāraṇam || 11 ||
saptābhi mantritena tulasī mūla mṛttikā |
lepān naśyanti te rogāḥ sadyaḥ kuṣṭhādayo'khilāḥ || 12 ||
lalāte tilakaṃ strīnām mohanaṃ sarva vaśya-kṛt |
pareśāṃ mantra yantrāni tantrānyapi vināśa-kṛt || 13 ||

vyāla sarpādi sarveśām viṣa apaharaṇam param |
sauvarne rajate vāpi bhūrje tāmradike'pi vā || 14 ||
likhitvā tvarcayed bhaktyā sa śrīmān bhavati dhruvam |
bahunā kim ihoktena yad yad vānchitī yo naraḥ |
sakalaṁ prāpnuyāt te kavaca te praśadataḥ || 15 ||

iti vihagendra saṁhitāyām tantra rahasye sudarśana kavacaṁ samāptam

❖ As an alternative you can chant the aparājita mantra.

Aparājita mantra

om namo bhagavate anantāya | sahasra śīraśāya sugandha kṣīrārṇava śāyine |
śeṣa bhoga paryaṅkāya garuḍa-vāhanāya vāsudevāya namaḥ | pīta vāsase
saṅkarśaṇa | pradyumna aniruddha hayaśīrṣa, vārāha nārasimha vāmana,
trivikrama rāma rāma rāma kṛṣṇa para-brahma namos 'tu te ||

asura daitya yakṣa rākṣasa bhūta piśāca, siddhi yogini ḍākini brahma-rākṣasa
vināyaka, pūtanā revatī skanda pūrvogama graha nakṣatra grhāṇa grhāṇa |
mahā graha grhāṇa | haṇa haṇa | daha daha | paccha paccha | mada mada |
pātaya pātaya | akhyāta akhyāta | grhāṇa grhāṇa | āviśa āviśa | dhvaṁsi
dhvaṁsi | trāsaya trāsaya | drahya drahya cakreṇa gadāyā vakreṇa bhasma
kuru ||

sahasrāra sarvaṁ mukhya praharaṇāyudha, bāho jaya jaya vijaya vijaya,
ananta aparājita aparihata, sahasra netra prajvala prajvala, jvala jvala,
viśvarūpa madhusūdana mahāpuruṣa vaikunṭha nārāyaṇa, padmanābha
hr̥ṣīkeśa sarva bhūta vaśaṅkara | śaṅkha cakra gadā dhara | sarva bhūta
namaskṛta | sarva nāga pramardana, sarvāsuro utsādhana janārdana namos 'tu
te ||

❖ Tie the rakṣa-sūtra around the right wrists of the male participants and the left wrist of the females while they hold the coconut in their cupped palms.

jitan te puṇḍarīkākṣa namaste viśva-bhāvana |
namaste 'stu hr̥ṣīkeśa mahā-puruṣa pūrvaja ||

Victory to You O Lotus-eyed One, obeisance to the Universal object of meditation, Obeisance to You Master-of-the-senses, the Great Being that was first manifest.

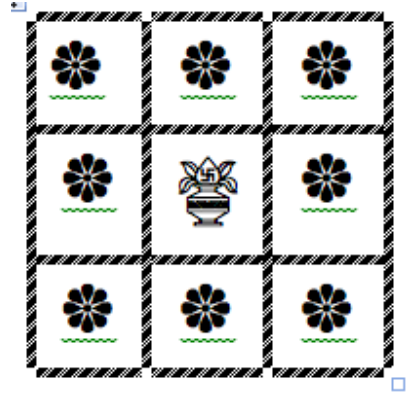


PĀLIKA VIDHĀNAM

- ❖ With the viṣṇu gāyatrī the 8 pālikās are sprinkled.
- ❖ Leaves of the dūrva, aśvattha, śirīṣa and bilva are tied around their necks with white thread.
- ❖ The earth and cow dung is placed into them.
- ❖ The añkūr arpaṇa vedi is prepared by scattering rice grains over it.
- ❖ Three lines are drawn with kuśa grass from west to east and from south to north.
- ❖ Salute the lines as follows;

om ṣaṁ namah parāya parameṣṭhyātmane |
 om yām namah parāya puruṣātmane |
 om rām namah parāya viśvātmane |

- ❖ The vedi is aspersed and eastward pointing kuśa grass is scattered upon it.
- ❖ The eight pālikas are then placed on the vedi with the Soma Kumbha in the middle.
- ❖ The Soma Kumbha is filled with scented water while chanting the vyāhṛtis.
- ❖ The five jewels, tulsi leaves, betel nut and five leaves are placed in the kumbha.
- ❖ A kūrca made of 21 blades of kuśa grass is added and a coconut is placed on the top.



AÑKŪRĀRPAṆAM³

- ❖ This is done in all major yāgas and especially those that last longer than one day.
- ❖ The acarya goes to añkūr-arpaṇa vedi and sits facing east, take the puṇyāha kumbha and sprinkle the 5 pālikas that have been arranged on the vedi.

Invocation of Deities.

Centre om bhūḥ brahmāṇam āvāhayāmi!
 om bhuvaḥ prajāpatim āvāhayāmi!
 oḡum suvaḥ hiraṇyagarbham āvāhayāmi!
 om bhūr bhuvā suvaḥ caturmukham āvāhayāmi!
 brahmaṇe idam āsanam!

East om bhūḥ indram āvāhayāmi!
 om bhuvaḥ vajriṇam āvāhayāmi!
 oḡum suvaḥ śatakratu āvāhayāmi!

³ amaṅgalāñkuro yāgo niṣphalaḥ syānna saṁśayaḥ | tasmādyatnena vai kuryānmaṅgalāñkūrarpaṇam || sanat Kumāre śi. rā. 9;33;

Without the sprouts the yāga is doubtlessly unproductive, therefore make every effort to do the añkūrarpaṇa rite.

om bhūr bhuvā suvaḥ śacipatim āvāhayāmi!
Indrāya idam āsanam!

South om bhūḥ yama āvāhayāmi!
om bhuvāḥ vaivasvatam āvāhayāmi!
ogum suvaḥ pitr-patim āvāhayāmi!
om bhūr bhuvāḥ suvaḥ dharmarājam āvāhayāmi!
yamāya idam āsanam!

West om bhūḥ varuṇam āvāhayāmi!
om bhuvāḥ pracetasam āvāhayāmi!
ogum suvaḥ surūpiṇam āvāhayāmi!
om bhūr bhuvāḥ suvaḥ apām patim āvāhayāmi!
varuṇāya idam āsanam!

North om bhūḥ somam āvāhayāmi!
om bhuvāḥ indum āvāhayāmi!
ogum suvaḥ niśākaram āvāhayāmi!
om bhūr bhuvāḥ suvaḥ ośadhīsam āvāhayāmi!
somāya idam āsanam!

Upacāra;

brahmādibhyo namaḥ || pādyaṁ | arghyaṁ | ācamaniyaṁ | samastopacārān
samarpayāmi || brahmaṇe namaḥ | indrāya | agnaye | yamāya | nirṛtaye |
varuṇāya | vāyave | somāya | īśānāya ||

- ❖ Take the vessel with the 5, 7 or 9 seeds & mix in some milk;

diśām patīn namasyāmi sarva kāma phala pradān |
kurvantu saphalaṁ karma satatam śubham ||

Soma Āvāhanam

- ❖ Invoke Soma in the kumbha

somō dhenugum somo arvantam āsum |
somo vīraṁ karmaṇyaṁ dadhātu |
sādhanyaṁ vidathyagum sabheyaṁ |
pituś śravaṇam yo dadāśadasmai ||

- ❖ Do aṅganyāsah using the bīja sām
- ❖ Offer 16 upacāras.
- ❖ Invite four brahmins to chant "ośadhi sūktam"

yā jātā ośadhayo devebhyas triyugum purā |
mandhāmi babhrūṇā mahāgum śatan dhāmāni sapta ca ||

*The plants born three generations before the gods; of the seven brown ones; I celebrate the
hundred & seven abodes.*

yāḥ phalinīr yā aphalā apuṣpā yāścā puṣpañīḥ |
brhaspati prasūtā stā no muñcatvugum hasaḥ ||

The fruitful, the fruitless, the flowering and the flowerless herbs; Impelled by Brihaspati, may they all free us from tribulation.

oṣādhayaḥ saṁ vādante somēna saha rājñā |
yasmai karoti brāhmaṇ staguṁ rājan pārayāmasi ||

The herbs hold converse with Soma their king saying; "The one for whom the brahmana prepares us, we, O King shall we liberate"

❖ Then with the following mantras married women place the seeds in the 5 palikas.

Centre

brahmā catur-mukhopetaḥ catur-dordaṇḍa maṇḍitaḥ |
srag daṇḍākṣa kuśopetaḥ kirīṭi haṁsa-vāhanaḥ ||
om brahmaṇe namaḥ | ayaṁ bīja avāpaḥ ||

East

daitya-darpa vināśāya sahasrākṣāya dhīmate |
kuliśavya grahastāya namaste'stu śatakrato || 1 ||
om indrāya namaḥ | ayaṁ bīja avāpaḥ ||

South

yena saṁhriyate sarvaṁ yena dharmasca rakṣyate |
yasmād bibheti loko'yaṁ preta-nātha namo'stu te || 3 ||
om yamāya namaḥ | ayaṁ bīja avāpaḥ ||

West

yena saṁrakṣyate sarvaṁ yasmin sarvaṁ pralīyate |
amogha-pāśa-hastāya tadapāṁ pataye namaḥ || 5 ||
om varuṇāya namaḥ | ayaṁ bīja avāpaḥ ||

North

yat prasādāj-jagat sarvaṁ dhanena paripūryate |
yakṣa-guhyaka-nātha ca dhana-nātha namo'stu te || 7 ||
om somāya namaḥ | ayaṁ bīja avāpaḥ ||

- ❖ Cover with sand and sprinkle water.
- ❖ Cover with darbha or cloth.
- ❖ On the fifth or seventh day they can be discarded.
- ❖ Every day during the yāga they should be offered pañcopacāra pūjā.



BHAGAVAD ĀRĀDHANAM

- ❖ Do ācamanam and prāṇāyāma
- ❖ Light the lamp —

om raṁ jagat jyoti rūpāya namaḥ
Salutations to the Supreme Light of the Universe

- ❖ Salute the Gurus

ajñāna gahanāloka sūrya somāgni mūrtaye |
duḥkha trayāgni saṁtāpa śāntaye gurave namaḥ ||

Salutation to my preceptor, who has the form of Surya, Soma and Agni, illuminating the deep darkness of ignorance and who quenches the fire of the three types of misery.

om asmat gurubhyo namaḥ ||

Salutations to all our Spiritual Masters.

- ❖ Salute Viśvaksena

om yasya dviradha vaktrādyā pariśādyā paraśatam |
vighnaṁ nighnanti satataṁ viśvaksenaṁ tamāśraye ||
divyākāraṁ sarojākṣaṁ śaṅkha-cakra gadā dharam |
sarva vighna vināśāya viśvaksenam upāsmāhe ||

- ❖ Salute the dvārpālakas —

om caṇḍādi dvārapālebhyo namaḥ

kūrmādīn divya lokam tad-anu maṇi-mayaṁ maṇṭapaṁ tatra śeṣam | tasmin
dharmādi pīṭham tad upari-kamalam cāmara grāhinīs ca || viṣṇuṁ devīḥ
vibhūṣāyudha-gaṇa muraṅgam pādūke vainateyaṁ | seneśam dvāra-pālān
kumuda-mukha gaṇān viṣṇu bhaktān prapadye ||

In the spiritual world there is a divine pavillion supported by Sesham & Kurma. Therein is the divine Throne supported by dharma etc. and surrounded by the attendants. Upon the throne is seated the supreme Lord Vishnu along with His consorts and paraphernalia. I take refuge in the devotees and attendants of the Lord like Vishvaksena, Kumuda and Garuda.

- ❖ Ring the bell.
- ❖ Clap the hands thrice and then open the door of the shrine -

om yaṁ vāyave namaḥ

- ❖ Arouse the Lord from sleep —

kausalya suprajā rāma pūrvā sandhya pravartate |
uttiṣṭha nara-śārdūla kartavyaṁ daivaṁ āhnikam ||

O Rama, son of Kausalya full of grace! The dawn lights up the east, rise up O Tiger amongst men! The daily routine must be done.

Bala mantra — Empowerment

bhagavato balena bhagavato vīryeṇa bhagavatas tejasā bhagavataḥ karmanā
bhagavataḥ karma kariṣyāmi bhagavato vāsudevasya ||

By the power of the Lord, by the energy of the Lord, by the refulgence of the Lord, by the instigation of the Lord I now perform the work of the Supreme Lord Vasudeva.

LAGHU BHŪTA ŚUDDHI

Purification of the Elements of the Body

- ❖ Do prāṇāyāma 10 times with the āṣṭākṣāri.
- ❖ Show Agni-prākāra mudra —
om raṁ namaḥ pārāya kālānalātmane
- ❖ Show Cakra mudra above the head —
om namo bhagavate sudarśanāya
- ❖ Do 3 prāṇāyāmas.
- ❖ Recite the pañcopaniṣad mantras while touching the parts of the body indicated —

(*feet*) om lām namaḥ pārāya sarvātmane nārāyaṇāya namaḥ

(*navel*) om vām namaḥ pārāya niṣṭyātmane aniruddhāya namaḥ

(*heart*) om rām namaḥ pārāya viśvātmane pradyumnāya namaḥ

(*nose*) om yām namaḥ pārāya puruṣātmane saṅkarṣanāya namaḥ

(*head*) om ṣauriṁ namaḥ pārāya parameṣṭyātmane vāsudevāya namaḥ

- ❖ Visualise that the physical body is being burnt up and a new spiritual body is being generated; then repeat the process in the inverse order, touching from head to feet.

MĀNASIKA PŪJĀ

- ❖ Perform mental worship of the Lord show the appropriate mudras—

om lam pṛthivy-ātmane gandham parikalpayāmi | *I offer scent in the form of the earth.*

om ham ākāś-ātmane puṣpaṁ parikalpayāmi | *I offer flowers in the form of the element ether.*

om yaṁ vāyur-ātmane dhūpaṁ parikalpayāmi | *I offer incense in the form of the element wind.*

om raṁ tejātmane dīpaṁ parikalpayāmi | *I offer light in the form of the element fire.*

om vaṁ amṛtātmane neivedyaṁ parikalpayāmi | *I offer food in the form of the element water.*

om saṁ sarvātmane tāmbūlaṁ parikalpayāmi | *I offer betel in the form of the entire Universe.*

Preparation of the Holy Water

- ❖ Fill the Tiru-kāveri (pot) with water and add some parimala-dravya.
- ❖ Show surabhi mudra —

om surabhi mudrāyai namaḥ om vaṁ

Pavitra mantra — Purification

bhagavan pavitraṁ, vāsudeva pavitraṁ, tat pādau pavitraṁ, tat pādodakaṁ pavitraṁ, śata dhāraṁ, sahasra dhāraṁ, aparimita dhāraṁ, acchidraṁ, anantaṁ aparimita ariṣṭhaṁ, acyutaṁ, akṣayaṁ, paramaṁ pavitraṁ, bhagavan vāsudevaḥ punātu ||

The Supreme All pervading Lord is pure, His feet are pure, the water from His feet is pure, an hundred streams, a thousand streams, immeasurable streams, unbroken, imperishable, undiminishing, by these supremely purifying forces may the Supreme Godhead purify.

- ❖ Do avagunṭanam — om̐ vīryāya astrāya phaṭ |
- ❖ Take water from the tiru-kāveri with the uddharini in the left hand, raise it to the level of the face, covering it with the right hand, repeat the mūla mantra 4 times —

om̐ vim̐ virajāyai namaḥ |

- ❖ Return the water to the tiru-kāveri, and then fill the pañca-pātra with the sanctified water. Recite the mantra -

om̐ jñānāya hṛdayāya namaḥ |

- ❖ Touch each of the pātras in turn repeating —

om̐ namo nārāyaṇāya arghyaṁ parikalpayāmi | pādyam̐ parikalpayāmi |
ācamaniyam̐ parikalpayāmi | snānam̐ parikalpayāmi | śuddhodakam̐
parikalpayāmi ||

[if offering to Lord Kṛṣṇa then the mūla mantra throughout is the dvādaśākṣari]

Pīṭha Pūjā

- ❖ Offer a flower to the pīṭha —

om̐ sakala guṇātma śakti yuktāya yoga-pīṭha-ātmane namaḥ |

Salutations to the energetic Seat of Yoga, the repository of all positive qualities

om̐ ādhāra śaktyai namaḥ

om̐ mūla-prakṛtyai namaḥ

om̐ ādi-varāhāya namaḥ

om̐ ādi-kūrmāya namaḥ

om̐ anantāya namaḥ

om̐ pṛthivyai namaḥ

om̐ daśa kalātmane dharma-pradāya vahni-maṇḍalāya namaḥ |

Salutations to the 10 rayed mandala of fire bestower of Dharma.

om̐ ṣoḍaśa kalātmane kāma-pradāya soma-maṇḍalāya namaḥ |

Salutations to the 16 rayed mandala of Moon bestower of Kama.

om̐ dvādaśa kalātmane artha-pradāya sūrya-maṇḍalāya namaḥ |

Salutations to the 12 rayed mandala of Sun bestower of Artha.

Guru-parampara Dhyānam

- ❖ Salute the guru parampara and offer a flower —

lakṣmī-nātha samārambhām nātha yāmuna madhyamām |

asmat ācārya paryantām vande guru paramparām ||

Beginning from the Supreme Lord, through Nathamuni and Yamunacharya, down to our own acarya I salute the entire lineage of spiritual masters.

asmad gurubhyo namaḥ | asmat parama gurubhyo namaḥ | asmat sarva
gurubhyo namaḥ | śrīmate rāmānujāya namaḥ | śrīmate parāṅkuśa-dāsāya
namaḥ | śrīmad yāmuna-munaye namaḥ | śrīmate rāma-miśrāya
namaḥ | śrīmate punḍarīkākṣāya namaḥ | śrīman nātha-munaye namaḥ |

śrīmate śaṭhakopāya namaḥ | śrīmate | viśvaksenāya namaḥ | śrīyai namaḥ |
śrīdharāya namaḥ ||

❖ Salute the Lord, offer a flower and request permission to begin —

om samasta parivārāya śrīmate nārāyaṇāya namaḥ |
bhagavān tvad ārādhanāya mām anujānīhi ||

I pay my obeisance to the Lord Narayana along with His entire entourage. Lord! Grant me permission to worship You!

PAÑCĀSANA KRIYA

1. Mantra āsanam

❖ Take a flower and tulasi in the uddharini with the left hand and cover it with the right hand. Touch it to the forehead and meditate upon the refulgent form of the Lord within the heart and repeat –

Dhyānam

savyaṁ pādāṁ prasārya śrita durita haraṁ dakṣiṇaṁ kuñcayitvā |
jānunyādāya savyetaram itara bhujāṁ nāga bhoge nidhāya ||
paścād bāhu-dvayena prati-bhaṭa-śamane, dhārayan śaṅkha-cakre |
devī bhūṣādi juṣṭo janayatu, jagatāṁ śarma vaikuṅṭha-nāthaḥ ||

The Lord of Vaikunta is seated on the Serpent Throne, with His left leg hanging down, with His right which removes the distress of those who take refuge, bent and kept upon the throne, with His right arm hanging over His right knee, and the left hand braced upon the throne, He holds in His rear hands the conch and discus which are used for quelling enemies, He sits in the company of His consorts and is well adorned; May He grant peace to the entire world.

Āvāhanam — Invocation

om om om parama dhāma avasthita mad anugraha kāmīyodhyat āvatāra
ihābhīmata siddhida mantra śārīrom namo namaḥ ||

Lord seated in the Highest Realm, out of compassion for me please deign to be present here in the form of Your Sound Vibration, salutations again and again to You.

❖ Offer the flower and tulasi on the head of the Icon display the 5 invocatory mudras.

om āvāhito bhava | sthāpito bhava | sannidho bhava | sanniruddho bhava |
sannihito bhava | avagunṭhito bhava | suprīto bhava ||

he bhagavan vāsudeva sumukho bhava | summukho bhava | yāvad
ārādhanāṁ kariṣye tāvat-sānnidhyaṁ kuruṣva ||

Lord Vasudeva please be present here, please interface with me! Please be present here for the duration of the worship !

Svāgatam — Welcoming

svāgatāṁ deva deveśa sannidhiṁ bhava me'cyuta |
prabuddha tvam jagan-nātha lokānugraha kāmīyā |

Welcome O God of gods! Please be present for me O Acyuta! O Lord of the Universe out of compassion for the world manifest Yourself.

- ❖ Show the mudra of welcome then offer obeisance —

jitante puṇḍarīkākṣa namaste viśvabhāvana |
namaste'stu hr̥ṣīkeśa mahā-puruṣa pūrvaja ||

Victory to you O Lotus-eyed-one, salutations to you O Saviour of the World Obeisance to you O Lord-of-the-senses, Supreme Person, Primeval Being.

om̐ namo nārāyaṇāya mantrāsanam samarpayami |
om̐ namo nārāyaṇāya arghyam samarpayāmi | (x1)
om̐ namo nārāyaṇāya pādyam samarpayāmi | (x2)
om̐ namo nārāyaṇāya ācamaniyam samarpayāmi | (x3).

- ❖ Wipe the Lord's face and right hand with the plotā-vastra.

2. Snānāsanam

- ❖ Offer flower and tulsi —

om̐ snānāsanāya namaḥ
sphuṭi kṛtam mayā deva snānāsanam idam mahat |
āsādayāsu snānārtham lokānugraha kāmīyā ||

A separate seat have I prepared for your ablution, please be seated here for your bath, with a view to bestowing your compassion on the world.

- ❖ Take flower and tulsi & offer at feet of the Lord —

om̐ namo nārāyaṇāya — snānāsanam samarpayāmi |
om̐ namo nārāyaṇāya pādyam samarpayāmi | (x2)
om̐ namo nārāyaṇāya ācamaniyam samarpayāmi | (x3).

- ❖ Recite the puruṣa sūkta while bathing the Lord. If the puruṣa sūkta is not known then one can chant the mūla mantra 28 times.
- ❖ Dry the Lord with the plotā-vastra and place Him on a clean place.
- ❖ Empty the pañca-pātra into the phela.
- ❖ Repeat the pātra-kalpanam.

3. Alaṅkārasanam

- ❖ Offer flower and tulsi —

om̐ alaṅkārasanāya namaḥ
deva deva jagan-nātha bhūṣāsanam idam mahat |
ākalpa dhāraṇārthāya alaṅkuruṣva jagatpate ||

Lord of the Universe! Please accept this fabulous throne that I have (mentally) created in the shape of a lotus — for your adornment.

- ❖ Offer flower and tulsi —

om̐ namo nārāyaṇāya alaṅkārasanam samarpayāmi |
om̐ namo nārāyaṇāya arghyam samarpayāmi | (x1)
om̐ namo nārāyaṇāya pādyam samarpayāmi | (x2)
om̐ namo nārāyaṇāya ācamaniyam samarpayāmi | (x3).

- ❖ Dress and decorate the Lord, applying ūrdhva-puṇḍra—

om̐ namo nārāyaṇāya vastrārtham puṣpam samarpayāmi |

om̐ namo nārāyaṇāya uttarīya artham puṣpam o |
 om̐ namo nārāyaṇāya upavīta artham puṣpam o |
 om̐ namo nārāyaṇāya ābharaṇārtham puṣpam o |

❖ Offer sandal paste & kumkum—

paramānanda saurabhya paripūrṇa dig-antaram |
 gr̥hāṇa paramam gandham kṛpayā parameśvara ||

Lord out of compassion for me please accept this fine scent which fills the directions with its joyful fragrance.

om̐ namo nārāyaṇāya gandham dhārayāmi |
 gandhasyopari-kumkumam samarpayāmi

❖ Offer flowers —

turīya guṇa sampannam nānā guṇa manoharam |
 ānanda saurabham puṣpaṁ gr̥hyatām idam uttamam ||

Please O Lord accept this flower of various pleasing qualities with great pleasure.

om̐ namo nārāyaṇāya puṣpa-mālikām o | puṣpai pūjayāmi |

om̐ keśavāya namaḥ | nārāyaṇāya | madhavāya o | govindāya | viṣṇave |
 madhusūdanāya | trivikramāya | vāmaṇaya | śrīdharāya | hr̥ṣikeśāya |
 padmanabhāya | dāmodarāya | saṅkarṣaṇāya | vāsudevāya | pradyumnāya |
 aniruddhāya | puruṣottamāya | adhokṣajāya | nārasimhāya | acyutāya |
 janārdanāya | upendrāya | haraye | om̐ śrī kṛṣṇāya namaḥ ||

om̐ śrīyai namaḥ | amṛtodbhavāyai | kamalāyai | candrasodaryai | viṣṇu-
 priyāyai | vaiṣṇavyai | varārohāyai | hari-vallabhāyai | śārnginyai | deva-
 devikāyai | sura-sundaryai | sarva abhiṣṭa-phala-pradāyai namaḥ ||

om̐ bhūmyai namaḥ | mahīṣyai | devyai | vasundharāyai | vasudhāyai |
 vāsavyai | hiraṇyagarbhīnyai | samudravatyai | mahīdharānyai | viṣṇu-patnyai
 | vyāpinyai | dharāyai namaḥ ||

❖ Offer incense —

vanaspati rasotpanno gandhāḍyo gandha uttamaḥ |
 āghreyaḥ sarva devānām dhūpo'yam pratigr̥hyatām ||

Lord please accept this very sweet smelling incense appreciated by all the gods, endowed with fragrance from the sap of trees.

om̐ namo nārāyaṇāya dhūpaṁ āghrāpayāmi |

❖ Show a lamp —

bhaktiyā dīpaṁ prayacchāmi devāya paramātmāne |
 trāhi mām timirāt ghorāt divya jyoti namo'stu-te ||

With devotion I offer you this lamp O Supreme Godhead, protect me from the terrible darkness of ignorance, I salute the divine Light of Wisdom.

om̐ namo nārāyaṇāya pratyakṣa dīpaṁ darśayāmi |

❖ Offer ācamaniya —

om̐ namo nārāyaṇāya dhūpa dīpa anantaram̐ punar-ācamaniyam̐
 samarpayāmi

4. Bhojyāsanam

- ❖ Offer flower and tulsi —

om̐ bhojyāsanāya namaḥ

mṛṣṭa-medhya sthira-annāni, bhakṣya bhojāny-anekaśaḥ |
sampannāni jagan-nātha, bhojyāsanam upāśraye ||

O Lord of the Universe, please be enthroned here for partaking of these various preparations which we have arranged for your enjoyment.

- ❖ Offer flower and tulsi —

om̐ namo nārāyaṇāya bhojyāsanam samarpayāmi |

tvadīyam vastu govinda tubhyam eva samarpaye |
gṛhāṇa sumukho bhūtvā prasīda puruṣottama ||

The object which already belongs to you, O Govinda I am offering to you. Please deign to accept it, O Supreme Godhead, and have compassion upon me.

- ❖ Offer water

om̐ namo nārāyaṇāya pādyam samarpayāmi | (x2)

om̐ namo nārāyaṇāya ācamaniyam samarpayāmi | (x3).

- ❖ Sprinkle the food while reciting the gāyatri or the mūla mantra.

- ❖ Do rakṣa with — om̐ vīrya astrāya phaṭ |

- ❖ Ring the bell and recite —

om̐ namo nārāyaṇāya anna sūpa vyañjana rasādi bhakṣya vastūni dadhi takra
pāniyāni sarvaṃ naivedayāmi ||

Lord I offer you, grain, soups, victuals and other edibles like curds, butter-milk, and fruit juices.

- ❖ Pour water around the platter —

om̐ bhūr bhuvāḥ suvāḥ | satyam tvartena parisiñcāmi |

- ❖ Offer one spoon of water —

om̐ amṛto-pastaraṇam-asi

- ❖ Show the five prāna mudras —

prāṇāya svāhā | apānāya svāhā | vyānāya svāhā | udānāya svāhā | samānāya
svāhā | śrī govindāya svāhā ||

- ❖ Offer one spoon of water —

om̐ amṛtāpidhānam-asi | madhye madhye pāniyam samarpayāmi | hasta
prakṣālaṇam samarpayāmi | mukha prakṣālaṇam samarpayāmi ||

5. Punaḥ Mantrāsanam

- ❖ Offer flower and tulsi —

om̐ mantrāsanāya namaḥ |

mantrāsanam idam tubhyam mayā dattam anuttamam |
kūrcena śodhitam viṣṇoḥ punar-āsādaya prabho ||

O Lord Vishnu I offer you the second Throne of Sonic Power, an exceptional seat purified by the sacred grass, please be seated once again.

- ❖ Offer flower and tulsi —

om̐ namo nārāyaṇāya punar mantrāsanam̐ samarpayāmi |

- ❖ Offer water —

om̐ namo nārāyaṇāya arghyam samarpayāmi |

om̐ namo nārāyaṇāya pādyam samarpayāmi |

om̐ namo nārāyaṇāya ācamaniyam samarpayāmi |

- ❖ Offer fruit —

om̐ namo nārāyaṇāya nānā vidhāni phalāni samarpayāmi |

- ❖ Offer betel —

pūgi-phalaiśca karpūraiḥ nāgavalli-dalair-yutam |

muktācūrṇa samāyuktaṁ tām̐būlaṁ pratigr̥hyatām̐ |

Please accept this betel nut O Lord scented with camphor, together with betel leaves and powdered pearls.

om̐ namo nārāyaṇāya tām̐būlaṁ samarpayāmi |

- ❖ Offer karpūra hārati —

tad viṣṇoḥ paramam̐ padaguṁ sadā paśyanti sūrayaḥ |

divīva cakṣurātātam̐ || tad viprāso vipanyavo jāgr̥vāguṁ

śas samindhate | viṣṇor yat paramam̐ padam̐ ||

The nitya suris evermore behold that loftiest place where Vishnu is, established as it were, like an eye in heaven. Through all this world strode Vishnu; thrice His foot he planted, and the whole was gathered in His footstep's dust.

om̐ nārāyaṇāya vidmahe | vāsudevāya dhīmahi | tanno viṣṇu pracodayāt ||

om̐ mahādevyai ca vidmahe | viṣṇu patnīca dhīmahi | tanno lakṣmī

pracodayāt ||

om̐ dhanur-dharāya vidmahe | sarva siddhyai ca dhīmahi | tanno dharā

pracodayāt

om̐ namo nārāyaṇāya karpura nīrājanaṁ darśayāmi |

- ❖ Offer water —

om̐ namo nārāyaṇāya ācamaniyam samarpayāmi | (x3).

- ❖ Offer puṣpāñjali -

ahimsā prathamam̐ puṣpaṁ puṣpaṁ indriya-nigrahaḥ |

sarva-bhūta dayā puṣpaṁ kṣamā puṣpaṁ viśeṣataḥ ||

śānti puṣpaṁ tapaḥ puṣpaṁ jñāna puṣpaṁ tathaiva ca |

satyam̐ aṣṭha-vidham̐ puṣpaṁ viṣṇo prīti-karam̐ bhavet ||

The eight types of flowers that are pleasing to Vishnu are: non-injury in word deed or thought to any sentient being, self control, compassion to all sentient beings, and particularly forgiveness, cultivation of tranquility, restraint of speech, body and mind, and the cultivation of wisdom and truth.

om̐ namo nārāyaṇāya puṣpāñjalim̐ samarpayāmi |

6. Paryāṅkāsanam

- ❖ Offer flower and tulsi —

om̐ paryāṅkāsanāya namaḥ

deva svāmin jagannātha śriyā bhūmyā ca nīlayā |
jagad rakṣana jāgaryām yoga-nidrā upakuru ||

Lord of the Universe, together with Sri, Bhu and Nila, Please remain in your yogic trance contemplating the salvation of the Universe.

❖ Offer flower and tulasi —

om namo nārāyaṇāya paryāṅkāsanam samarpayāmi |

❖ Offer water —

om namo nārāyaṇāya pādyam samarpayāmi | (x2)

om namo nārāyaṇāya ācamaniyam samarpayāmi | (x3).

Visarjanam — Valediction

om bhagavan mantra mūrte svapadam āsādaya āsādaya kṣamasva om namo
namaḥ ||

❖ Lay the Lord to rest on a bed or return Him to the shrine box.

Prayer for Forgiveness and Refuge

mantra hīnam kriyā hīnam bhakti hīnam janārdana |
yat kṛtam tu mayā deva paripūrṇam tad-astu te ||

This liturgy, O Krishna is deficient in mantra and methodology, and lacking in devotion, Lord! let whatever little I have done be acceptable to you, as complete.

anyathā śaraṇam nāsti tvam-eva śaraṇam mama |
tasmāt kāruṇya bhāvena rakṣa rakṣa janārdana ||

I have no other recourse, you are my only refuge. Therefore out of your boundless compassion save me O Janardana!

saṁsāram duṣkaram ghoram dur-nirīkṣam durāsadam |
bhīto'ham dāruṇam drṣtvā trāhi mām bhava sāgarāt ||

This terrible ocean of Samsara, is full of ignorance, incomprehensible, and hard to cross. Having experienced its unbearable nature, I'm terrified O Lord! Liberate me from this Ocean of transmigration.

ajñānād athavā jñānād aśubham yan mayā kṛtam |
kṣantuṁ arhasi tat sarvaṁ dāsyena ca grahāṇa mām ||

Wittingly or unwittingly whatever offence I may have committed it behoves you to forgive them, regarding me as your servant.

jñānato 'jñānato vāpi vihitam yan mayā śubham |
tat sarvaṁ pūrṇam eva astu prīto bhava janārdana ||

Whatever virtue I have done or attempted to do knowingly or unknowingly, may it please you, O Janardana, accepting it as complete.

na dharma-niṣṭho'smi na cātma-vedhi, na bhaktimāms-tvac-caraṇāravinde |
akiñcino nānya gatiś-śaraṇye, tvāt-padā-mūle śaraṇam prapadye ||

I am not established in the practice of dharma, and I am not a Self-realised person, and I am devoid of devotion to your lotus feet, I am helpless with no other refuge but you, at your feet I surrender myself.

❖ Offer the nirmālya to Viśvaksena

om viśvaksenādibhyo namaḥ |

Relinquishment of Merit

yat kṛtam yat kariṣyāmi tat sarvam na mayā kṛtam |
tvayā kṛtam tu phala-bhuk tvam eva puruṣottama ||

Whatever I have done or whatever I shall do — not by me is it done, you alone are the doer and the reaper of rewards O Supreme Being!

kāyeṇa vācā manasendriyair vā buddhyātmanā va prakṛtair svabhāvāt |
karomi yadyat sakalam parasmai nārāyaṇāyeti samarpayāmi ||

Whatever I achieve through action or speech, by thought or sense organ, by intellect or Self or through my natural disposition, all that I dedicate to the Supreme Lord Sriman Narayana.

Universal Prayers

svasti prajābhyāḥ paripālayantām nyāyena margeṇa mahīm mahīśāḥ |
go brāhmaṇebhyaś śubham astu nityam lokāḥ samastā sukhino bhavantu ||

May all the citizens enjoy wellbeing, may the administrators protect them and walk in the path of justice, may the whole universe and all spiritual aspirants have perpetual auspiciousness, may all the worlds be happy.

sarve bhavantu sukhinaḥ sarve santu nirāmayāḥ |
sarve bhadraṇi paśyantu mā kaścid duḥkha bhāḥ bhavet ||

*May all beings be happy, may all be free from disease,
May all find what they seek, and may none experience sorrow.*

kāle varṣatu parjanyaḥ pṛthivī sasya śālīni |
deśo'yaṁ kṣobha rahito sajjanāḥ santu nirbhayāḥ ||

May the rains fall on time, and may the earth yield its produce in abundance, May this country be free from disturbances, and may the good be free from fear.

sarve taratu durgāṇi sarvo bhadraṇi paśyatu |
sarva kāmān avāpnotu sarva sarvatra nandatu ||

May all beings cross over their tribulations, and may all attain their respective goals. May all realize their desires and may all beings at all times and places be happy.

durjana sajjana bhūyāt sajjano śāntim āpnuyāt |
śānto mucyeta bandhebhya muktāścānya vimocayet ||

May the wicked become righteous, and may the righteous attain peace. May the peaceful attain Liberation, and may they help others to be liberated.

om śāntiḥ śāntiḥ śāntiḥ



VAIDIKA UPACĀRAḤ

1. dhyānam

ṛtaguṃ saṭyaṃ paṛaṃ brahma puruṣaṃ kṛṣṇa piṅgalaṃ |
 ūrdhvaretaṃ virūpākṣaṃ viśvarūpāya vai namo namaḥ ||
 padma-priye padmini padma-haste padmālaye padma-dalāyatākṣi |
 viśva-priye viṣṇu mano'nukūle tvat pāda padmam mayi
 sannidhatsva ||

2. āvāhanam

sahasra śīrṣā puruṣaḥ | sahasrākṣaḥ sahasra pāt |
 sa bhūmim viśvato vṛtvā | atyatiṣṭhad daśāṅgulam ||
 hiraṇyavarṇāṃ harīṇīm suvarṇa rajata-srajām |
 caṇḍrām hiraṇmayīm lakṣmīm jātavedo ma āvaha ||

3. āsanam

puruṣa evedaguṃ sarvaṃ | yad bhūtaṃ yac ca bhavyaṃ |
 utāmṛtatva syeśānaḥ | yad annenā tirohati ||
 tām ma āvaha jātavedo lakṣmīm anapagāminīm |
 yasyām hiraṇyaṃ vindeyaṃ gāmaśvaṃ puruṣān aham ||

5. pādyam

etāvān asya mahimā | ato jyāyāguś ca pūruṣaḥ |
 pādo'sya viśvā bhūtāni | tripād asyām ṛtam divi ||
 aśvapūrvām ratha-madhyām haṣṭināda prabodhinīm |
 śrīyam devīm upahvaye śrīrmā devī juṣatām ||

6. arghyaṃ

tripād ūrdhva udait puruṣaḥ | pādo'syehā'bhavāt punaḥ |
 tato viśvaṃ vyakrāmat | sāśanānaśane abhi ||
 kāṃ soṣmitām hiraṇya prakārām ardrām jvalantīm tṛptām
 tarpayantīm | padme sthitām padma-varṇām tām ihopahvaye śrīyam

7. ācamanam

tasmād virāḍ ajāyata | virājo adhi pūruṣaḥ |
 sa jāto atyaricyata | paścād bhūmim atho puraḥ ||
 caṇḍrām prabhāsām yaśasā jvalantīm śrīyam loke deva juṣtām
 udārām tām padminīm śaraṇam aham prapadye'lakṣmīr me
 naśyatām tvām vṛṇe ||

8. snānam

yat puruṣeṇa haṇviṣā | devā yajñam atānvata |
 vasanto asyāsīd ājyam | grīṣma idhmaś śarad-haviḥ ||
 āditya varṇe tapaso'dhijāto vanaspatiḥ tava vṛkṣo'tha bilvaḥ |
 tasya phalāni tapasā nudantu māyāntarā yāśca bāhyā ālakṣmīḥ ||

9. vastra yugmam

saptāsyāsan paridhāyaḥ | triḥ sapta samidhaḥ kṛtāḥ |
 devā yad yajñam tanvānāḥ | abadhnan puruṣam paśum ||
 upaitu mām deva-sakhaḥ kīrtiśca maṇinā saha |
 prādurbhūto'smi rāṣṭre'smin kīrtim ṛddhim dadātu me ||

10. upavītam

tam yajñam barhiṣi praukṣan | puruṣam jātam agrataḥ |
 tena devā ayajanta | sādhyā ṛṣayaś ca ye ||
 kṣut-pipāsām malām jyeṣṭhām alakṣmīm nāśayāmyaham |
 abhūtim asamṛddhim ca sarvān nirṇuda me grhāt ||

11. gandham

tasmād yajñāt sarva hutāḥ | sambhṛtam pṛṣad ājyam |
 paśūguṃs tāggaś cakre vāyavyān | āraṇyān grāmyāśca ye ||
 gandha-dvārām durādharṣām nitya puṣṭām karīṣiṇim |
 īśvariguṃ sarva bhūtānām tām ihopahvaye śriyam ||

12. puṣpam

tasmād yajñāt sarva hutāḥ | ṛcaḥ sāmāni jajñire |
 chandāguṃsi jajñire tasmāt | yajus tasmād ajāyata ||
 manasaḥ kāmam akūtim vācas satyam aśimahi |
 paśūnāguṃ rūpam-annasya mayi śriḥ śrayatām yaśaḥ ||

Viṣṇu nāmavalli — om keśavāya namaḥ | nārāyaṇāya | mādhavāya |
 govindāya | viṣṇave | madhusūdanāya | trivikramāya | vāmanāya | śrīdharāya
 | hrīkeśāya | padmanābhāya | dāmodarāya | saṅkarṣaṇāya | vāsudevāya |
 pradyumnāya | aniruddhāya | puruṣottamāya | adhokṣajāya | nārasimhāya |
 acyutāya | janārdanāya | upendrāya | harāya | kṛṣṇāya ||

Śrī devi nāmavalli — om śrīyai namaḥ | amṛtodbhavāyai | kamalāyai |
 candra-sodaryai | viṣṇu-priyāyai | vaiṣṇavyai | varārohāyai | hari-vallabhāyai
 | śārnginyai | deva-devikāyai | sura-sundaryai | sarva abhiṣṭa-phala-pradāyai
 namaḥ ||

Bhū Devī nāmavalli — om bhūmyai namaḥ | mahīṣyai | pṛthivyai |
 vasundharāyai | vasudhāyai | vāsavyai | hiraṇya-garbhiṇyai | samudravatyai |
 mahī- dharāyai | viṣṇu-patnyai | vyāpinyai | dharāyai namaḥ ||

13. dhūpam

tasmād asvā ayājanta | ye ke cobhayādātaḥ |
 gavo ha jajñire tasmāt | tasmāj jātā ajā vayah ||
 kardāmena prajābhūtā mayi sambhava kardāma |
 śriyam vāsaya me kule mātaram padma mālinim ||

14. dīpaṁ

yat puruṣaṁ vyādadhuḥ | kaṭidhā vyākālpaṇan |
 mukhaṁ kim asya kau bāhū | kā vūrū pādā vucyete ||
 āpaḥ sṛjantu snigdhanī ciklīta vasa me ḡrhe |
 nica devīm mātaraggaś śriyaṁ vāsaya me kule ||

15. naivedyaṁ

brāhmaṇo'sya mukhaṁ āsīt | bāhū rājanyaḥ kṛtaḥ |
 ūrū tad asya yad vaiśyaḥ | padbhyāguṁ śūdro ajāyata ||
 ārdraṁ puṣkariṇīm puṣṭim suvarṇām hema mālinīm |
 sūryām hiraṇmayīm lakṣmīm jātavedo ma āvaḥa ||

madhuvātā ṛtāyate madhu kṣaranti sindhavaḥ |
 mādhvīrnas-śantvoṣadhīḥ ||
 madhu naktam utoṣasi madhumat pārthivāguṁ rajāḥ |
 madhu dyaur astu nah pitā ||
 madhu māno vanaspatir madhumāguṁ astu sūryaḥ |
 mādhvīr gāvo bhavantu || RV.1.90.6 TS.4.2.9.7

ghṛta pakvaṁ haviṣyannaṁ pāyasaṁ ca saśarkaram |
 nāna vidhaṁ ca naivedyaṁ viṣṇo pratigr̥hyatām ||

16. tāmbūlam

pūgī-phalaṁ samāyuktam nāga-valli dalairyutam |
 elā-lavaṅga sanyuktam tāmbūlam pratigr̥hyatām ||

17. nirājanam

candramā maṇaso jātaḥ | cakṣos-sūryo ajāyata |
 mukhād indraś cāgniś ca | prāṇād vāyur ajāyata ||
 ārdraṁ yaḥ kariṇīm yaṣṭim piṅgalām padma mālinīm |
 candrām hiraṇmayīm lakṣmīm jātavedo ma āvaḥa ||

tad viṣṇoḥ paramaṁ padaguṁ sadā paśyanti sūrayaḥ | divīva
 cakṣurātataṁ || tad viprāso vipanyavo jāgr̥vāguṁ sas samindhate |
 viṣṇor yat paramam padam ||

18. namaskāran

nābhyā āsīd antarikṣam | śirṣṇo dyauḥ samāvartata |
 padbhyām bhūmir diśaś śrotrāt | tathā lokāguṁ akalpaṇan ||
 tāṁ ma āvaḥa jātavedo lakṣmīm anapagāmiṇīm | yasyām hiraṇyaṁ
 prabhūtaṁ gāvo dāśyo'śvān vindeyaṁ puruṣān aham ||
 vedāham etaṁ puruṣaṁ mahāntam | āditya varṇaṁ tamasaś tu pāre
 sarvaṇi rūpaṇi vicitya dhīraḥ | nāmāni kṛtvā bhivadaṁ yadāste ||

19. Mantra Puṣpam

yo'pām puṣpam vedā | puṣpavān prajāvān paśumān bhāvati |

candramā vā apām puṣpām | puṣpāvān prajāvān paśumān bhavati |
ya evam veda | yo'pām āyatanam veda | āyatanavān bhavati ||

The one who understands the blooming potency of the Supreme Being, is blessed with health, progeny and cattle. The Mind is certainly the blossom of that potency. One who realises the qualities of the Mind, which are nothing but the blooming divine Powers, is blessed with an unfolding of perfection, progeny and cattle. One who realises this principle and the Source from Whom all these powers have come, himself becomes the repository of those divine Powers.

agnirvā apām āyatanam | āyatanavān bhavati | yo'gner āyatanam
veda | āyatanavān bhavati | āpo vā agner-āyatanam | āyatanavān
bhavati | ya evam veda | yo'pām āyatanam veda | āyatanavān
bhavati ||

The Fire is certainly the blossom of that potency. One who realises the qualities of the Fire, which are nothing but the blooming divine Powers, is blessed with those powers. One who realises this principle and the Source from Whom all these powers have come, himself becomes the repository of those divine Powers.

vāyur vā apām āyatanam | āyatanavān bhavati | yo vāyur-āyatanam
veda | āyatanavān bhavati | āpo vai vāyor āyatanam | āyatanavān
bhavati | ya evam veda | yo'pām āyatanam veda | āyatanavān
bhavati ||

The Breath of Life is certainly the blossom of that potency. One who realises the qualities of the Breath of Life, which are nothing but the blooming divine Powers, is blessed with those powers. One who realises this principle and the Source from Whom all these powers have come, himself becomes the repository of those divine Powers.

asau vai tapānnapām āyatanam | āyatanavān bhavati | yo'muṣya
tapata āyatanam veda | āyatanavān bhavati | āpo vā amuṣya tapata
āyatanam | āyatanavān bhavati | ya evam veda | yo'pām āyatanam
veda | āyatanavān bhavati ||

The Life-giving force of the Sun is certainly the blossom of that potency. One who realises the qualities of the Sun, which are nothing but the blooming divine Powers, is blessed with those powers. One who realises this principle and the Source from Whom all these powers have come, himself becomes the repository of those divine Powers.

candramā vā apām āyatanam | āyatanavān bhavati | yaś-candramāsa
āyatanam veda | āyatanavān bhavati | āpo vai candramāsa āyatanam
| āyatanavān bhavati | ya evam veda | yo'pām āyatanam veda |
āyatanavān bhavati ||

The Nurturing Moon is certainly the blossom of that potency. One who realises the qualities of the Moon, which are nothing but the blooming divine Powers, is blessed with those powers. One who realises this principle and the Source from Whom all these powers have come, himself becomes the repository of those divine Powers.

nakṣatrāṇi vā apām āyatanam | āyatanavān bhavati | yo
nakṣatrāṇām āyatanam veda | āyatanavān bhavati | āpo vai
nakṣatrāṇām āyatanam | āyatanavān bhavati | ya evam veda |
yo'pām āyatanam veda | āyatanavān bhavati ||

The Constellations are certainly the blossom of that potency. One who realises the qualities of the Constellations, which are nothing but the blooming divine Powers, is blessed with those powers. One

who realises this principle and the Source from Whom all these powers have come, himself becomes the repository of those divine Powers.

parjanyaḥ vā apām āyatanam | āyatanavān bhavati | yaḥ
parjanyaśyāyatanam veda | āyatanavān bhavati | āpo vai
parjanyaśyāyatanam | āyatanavān bhavati | ya evaṁ veda | yo'pām
āyatanam veda | āyatanavān bhavati ||

The Life-giving rain is certainly the blossom of that potency. One who realises the qualities of the rain, which are nothing but the blooming divine Powers, is blessed with those powers. One who realises this principle and the Source from Whom all these powers have come, himself becomes the repository of those divine Powers.

saṁvatsaro vā apām āyatanam | āyatanavān bhavati | yas
saṁvatsarasyāyatanam veda | āyatanavān bhavati | āpo vai
saṁvatsarasyāyatanam | āyatanavān bhavati | ya evaṁ veda | yo'psu
nāvaṁ pratiṣṭhatām veda | pratyeva tiṣṭhati ||

The Force of Time is certainly the blossom of that potency. One who realises the qualities of the Time, which are nothing but the blooming divine Powers, is blessed with those powers. One who realises this principle and the fact that everything is guided by the Supreme Being attains Him. (Taittiriya Aranyaka.1.12.22)

om tad brahma | om tad vāyuh | om tad ātmā | om tat satyaṁ | om
tat sarvaṁ | om tat puror namaḥ | antaścaraṭi bhūteṣu guhāyām
viśva-mūrṭiṣu | tvam yajñas tvam vaṣaṭkāras tvam indras tvaguṁ
rudras tvam viṣṇus tvam brahma tvam prajāpatiḥ | tvam tad āpa āpo
jyotir raso-mṛtaṁ brahma bhūr bhuvaṣ suvar om ||

Om that is Brahman. Om that is Vayu. Om that is the Self. Om that is the Truth. Om that is everything. Om that is the multitude of receptacles (physical bodies of sentient beings). Salutation to That Supreme Being who moves inside the hearts of all created beings of manifold forms. O Supreme being! You are the sacrifice, You are the sacrificial chants, You are the Indra, You are the Rudra, You are the Brahma, You are the Lord of all beings, You are the That, You are the water in the rivers and the ocean, You are the Sun, You are the essence of life, You are the nectar of immortality, You are the Vedas, You are the triple universe You are the AUM.

rājādhirājāya prasahya sāhine | namo vāyaṁ vaiśravaṇāya kurmahe
| sa me kāmān kāmā kāmāya mahyam | kāmēśvaro vaiśravaṇo
dadhātu | kubērāya vaiśravaṇāya | mahārājāya namaḥ ||

20. pradakṣiṇa

yāni kāni ca pāpāni janmāntara kṛtāni ca |
tāni tāni vinaśyanti pradakṣina pade pade ||

21. saṣṭhāga namaskāram

anyathā śaraṇam nāsti tvam eva śaraṇam mama |
tasmāt kāruṇya bhāvena rakṣa mām ramā-pate ||
namaḥ sarva hitārthāya jagad ādhāra hetave |
saṣṭhāngoyam praṇāmaste prayatnena mayā kṛtaḥ ||

22. rājopacāra

grhāṇa paramēśāna saratne chatra- cāmare |
darpaṇam vyajanam caiva rāja-bhogāya yatnataḥ ||

chatra, cāmara vyajana, darpana, nṛtyam gītam vādyam samasta rājopacārān samarpayāmi

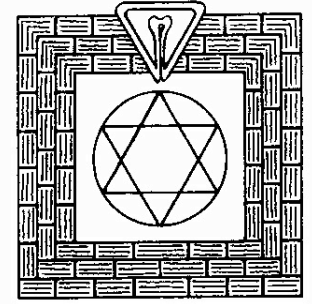
23. visarjanam

yajñena yajñam āyajanta devāḥ | tāni dharmāṇi prathamā-nyāsan |
te ha nākaṁ mahimānās sacante | yatra pūrve sādhyās santi devāḥ ||

yathā sthānam pratiṣṭhāpayāmi śobhanārthāya kṣemāya punarāgamanāya

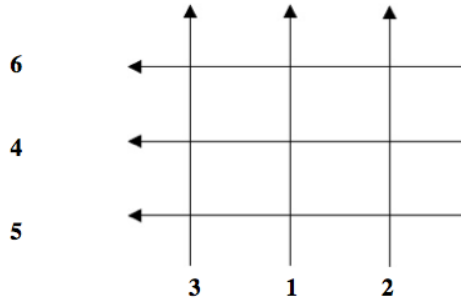
NITYA HOMAḤ VIDHĀNAM

- ❖ Sit in front of the kuṇḍa in the west.
- ❖ Place the puṣpa-bhājanam to your right and the other homa paraphernalia to the left.
- ❖ To the north of the fire place the prokṣaṇi pātra, praṇīta pātra, śruk, śruva, ājya-pātra, samidha, kuśa, caru-pātra upside down in pairs.
- ❖ Recite the saṅkalpam to perform the daily homa



saṅkalpaḥ - hariḥ om tat sat bhagavad ājñayā bhagavad kainkarya rūpam nityāgni karma kariṣye ||

- ❖ On the base of the kuṇḍa draw three horizontal lines and bisect them by three perpendicular lines while reciting the mūla- mantra. Sprinkle water on them.



- ❖ Bring fire in a copper vessel and place it in front of you.
- ❖ sprinkle it with ghee while reciting

om namo bhagavate vāsudevāya

- ❖ place it in the kuṇḍa while reciting:—

candramā manaso jātaḥ | cakṣos-sūryo ajāyata |
mukhād indraś cāgniś ca | prāṇād vāyur ajāyata ||

viṣṇu mukhāt agnim utpannam dhyātvā

om bhūr bhuvā suvā vaiṣṇava nāma agnaye namaḥ |

āvāhayāmi sthāpayāmi gandhākṣata puṣpāṇi samarpayāmi ||

- ❖ Place kūrcas of 5, 7, 9, 11, 15 or 25 blades on each side of the kuṇḍa. Visualise

and worship the four vyūhas while placing them.

East	oṃ namo bhagavate vāsudevāya
South	oṃ namo bhagavate saṅkarṣaṇāya
West	oṃ namo bhagavate pradyumnāya
North	oṃ namo bhagavate aniruddhāya

- ❖ To the South of the kuṇḍa invoke & worship Brahmā in a flower.

oṃ khaṃ brahmaṇe - sakala arādhanai svarcitam

- ❖ Fill the prokṣaṇī pātra praṇītā-pātra with water holding a pavitri with the ring finger and thumb of both hands pass it through the water three times.
- ❖ Sprinkle all the homa dravya with that water.
- ❖ Turn the vessels right side up.
- ❖ Pour the prokṣaṇī water around the kuṇḍa and then refill it.
- ❖ Fill the praṇīta pātra with water place a flower and some akṣata in it and place it to the north-east of the fire.
- ❖ Invoke vāsudeva in it.

oṃ vaṃ vāsudevāya namaḥ - sakala arādhanai svarcitam

- ❖ Fill the ājyasthāli with melted ghee.
- ❖ Place 2 darbha tips in it while reciting.

oṃ namo nārāyaṇāya

- ❖ Place the ājyasthāli on the burning ember.
- ❖ Light a blade of darbha wave it clockwise around the ghee and cast it into the fire.
- ❖ Take a pavitri and holding it with both ring-fingers and thumbs pass it through the ghee three times and then open the knot and throw it into the fire.
- ❖ Show the dhenu mudra while reciting vaṃ.
- ❖ Indra and the other dikpālakas are then worshipped around the circumference of the kuṇḍa

East	oṃ indrāya namaḥ
South-east	oṃ agnaye namaḥ
South	oṃ yamāya namaḥ
South-west	oṃ nirṛtaye namaḥ
West	oṃ varuṇāya namaḥ
North-west	oṃ vāyave namaḥ
North	oṃ somāya namaḥ
North-east	oṃ īśānāya namaḥ

- ❖ With warm water wash the śruk-śruva, stroke them with darbha grass, heat them on the fire and place them to the right.
- ❖ Sprinkle a little ghee on the homa-dravya with the śruk.
- ❖ place three paridhis to the west, south and north.
- ❖ place 2 samidha upright in the agnikona and īśāna kona.
- ❖ take a bunch of 15 samits in your right hand and place them on the fire while reciting

om̐ prajāpataye svāhā

- ❖ Offer one stream of ghee from vāyavya to agneya

om̐ prajāpataye svāhā |

- ❖ Offer one stream of ghee from naiṛiti to aiśānya

om̐ indrāya svāhā |

- ❖ in the middle offer 2 oblations

om̐ agnaye svāhā | om̐ somāya svāhā |

- ❖ with the vyāhṛtis.

To the South; om̐ bhūs-svāhā | agnaye idam na mama ||

To the North; om̐ bhuvās-svāhā | vāyave ida na mama ||

Centre; om̐ suvas-svāhā | sūryāya idam na mama ||

- ❖ prāyaścitta homam

saṅkalpa prabhṛti etat kṣaṇa paryantam madhye sambhāvita samasta doṣa
prāyaścittārtham sarva prāyaścittam hoṣyāmi:-

om̐ bhūr bhuvās suvā svāhā | prajāpataye idam na mama ||

- ❖ In the centre meditate upon Agni after doing nyāsa with the bīja mantra RAM

Heart	om̐ raṁ hṛdayāya namaḥ
Head	om̐ rīm śīrase svāhā
Crown	om̐ rūm śikhāyai vaṣaṭ
Shoulders	om̐ raiṁ kavacāya huṁ
Eyes	om̐ rauṁ netra-trayāya vauṣaṭ
Clap hands	om̐ raḥ astrāya phaṭ
Snap fingers & encircle the head	om̐ bhūr bhuvās svarom̐ iti dig-bandhaḥ!

meṣārūḍam ca vakrāṅgam jātaveda samañvitam |
dvi-śīrṣakam̐ sapta-hastam̐ tri-pādam̐ sapta-jihvakam̐ ||
varadam̐ śakti-pāṇim̐ ca bibhrāṇam̐ śruk-śruvau tathā |
abhītidaṁ carma-dharam̐ vāme cājya-dharam̐ kare ||

Agni rides upon a ram, with twisted limbs, having full knowledge of all created beings, with two heads, seven hands, three legs & seven tongues. He blesses, holds the sakti weapon, and the sacrificial ladles. He bestows freedom from fear, a shield & ghee he holds in his left hand.

- ❖ Offer gandha & akṣata -

om̐ raṁ agnaye namaḥ | nāmāgnaye namaḥ

- ❖ In the centre of the fire worship the śaktis of the pīṭha from ādhārā to padma.

om̐ prūm̐ ḍraṁ ādhāra-śaktyai

om̐ hrūm̐ kūrma-kālāgnaye namaḥ

om̐ hām̐ anantāya nāga-rājāya namaḥ

om̐ dham̐ dharaṇyai namaḥ

om̐ dham̐ dharmāya namaḥ

om̐ jñām̐ jñānāya namaḥ
 om̐ vaiṃ vairāgyāya namaḥ
 om̐ aiṃ aiśvaryāya namaḥ
 om̐ am̐ adharmāya namaḥ
 om̐ am̐ ajñānāya namaḥ
 om̐ am̐ avairāgyāya namaḥ
 om̐ am̐ anaiśvaryāya namaḥ

om̐ mahī-toya tejo māruta vyomātmane hum̐ phaḥ namaḥ
 om̐ maṃ jīvātmane namaḥ
 om̐ rām̐ daśa-kalātmane dharma-pradāya agni-maṇḍalāya namaḥ
 om̐ som̐ ṣoḍaśa kalātmane kāma-pradāya soma-maṇḍalāya namaḥ
 om̐ sām̐ dvādaśa-kalātmane artha-pradāya sūrya maṇḍalāya namaḥ
 om̐ paṃ padmāya namaḥ

Pradhāna Homam

- ❖ On that agni- pīṭham invoke Lord Vāsudeva and offer all the upacāras from arghyā to naivedyām by oblations of ghee.

om̐ namo bhagavate vāsudevāya, āsanam̐ samarpayāmi svāhā | ārghyam̐
 samarpayāmi svāhā | pādyam̐ samarpayāmi svāhā | ācamaniyam̐
 samarpayāmi svāhā | snānam̐ samarpayāmi svāhā | vastram̐ samarpayāmi
 svāhā | uttarīyam̐ samarpayāmi svāhā | upavītam̐ samarpayāmi svāhā |
 alaṅkāram̐ samarpayāmi svāhā | gandham̐ dhārayāmi svāhā | puspaṃ
 samarpayāmi svāhā | dhūpam̐ samarpayāmi svāhā | dīpam̐ samarpayāmi
 svāhā | naivedyam̐ samarpayāmi svāhā |

- ❖ Offer 8 oblations of ghee with the mūla-mantram,
- ❖ Offer 16 oblations of caru with the pūruṣa sūktam,

1. om̐ sahasra śīrṣā puruṣaḥ | sahasrākṣaḥ sahasra pāt |
 sa bhūmim̐ viśvato vṛtvā | atya-tiṣṭhad daśāṅgulam̐ svāhā ||
2. om̐ puruṣa evedaguṃ sarvaṃ | yad bhūtam̐ yac ca bhavyam̐ |
 utāmṛtatva syeśānaḥ | yad annenā-tirohati svāhā ||
3. om̐ etāvān asya mahimā | ato jyāyāguṃś ca pūruṣaḥ |
 pādo'sya viśvā bhūtāni | tripād asyāmṛtam̐ divi svāhā ||
4. om̐ tripād ūrdhva udait puruṣaḥ | pādo'syehābhavāt punaḥ |
 tato viśvaṃ vyakrāmat | sāśanānaśane abhi svāhā ||
5. om̐ tasmād virāḍ ajāyata | virājo adhi puruṣaḥ |
 sa jāto atyaricyata | paścād bhūmim̐ atho puras svāhā ||
6. om̐ yat puruṣeṇa haviṣā | devā yajñam̐ atanvata |
 vasanto asyāsīd ājyam̐ | grīṣma idhmaḥ śarad havis svāhā ||
7. om̐ saptāsyāsan paridhayaḥ | triḥ sapta samidhaḥ kṛtāḥ |
 devā yad yajñam̐ tanvānāḥ | abadhnan puruṣam̐ paśum̐ svāhā ||
8. om̐ tam̐ yajñam̐ barhiṣi praukṣan | puruṣam̐ jātam̐ agrataḥ |

tena devā ayajanta | sādhyā ṛṣayaś ca ye svāhā ||

9. om tasmād yajñāt sarva hutaḥ | sambhṛtam pṛṣad ājyam |

paṣūguṃs tāguṃś cakre vāyavyān | āraṇyān grāmyāśca ye svāhā ||

10. om tasmād yajñāt sarva hutaḥ | ṛcaḥ sāmāni jajñire |

chandāguṃsi jajñire tasmāt | yajus tasmād ajāyata svāhā ||

11. om tasmād aśva ajāyanta | ye ke cobhayādataḥ |

gavo ha jajñire tasmāt | tasmāj jātā ajā vayas svāhā ||

12. om yat puruṣam vyadadhuh | katidhā vyakalpayan |

mukham kim asya kau bāhū | kā vūrū pādāv ucyete svāhā ||

13. om brāhmaṇo'sya mukham āsīt | bāhū rājanyaḥ kṛtaḥ |

ūrū tad asya yad vaiśyaḥ | padbhyāguṃ śūdro ajāyata svāhā ||

14. om candramā manaso jātāḥ | cakṣoḥ sūryo ajāyata |

mukhād indraś cāgniś ca | prāṇād vāyur ajāyata svāhā ||

15. om vedāham etaṃ puruṣam mahāntam | āditya varṇam tamasas tu pāre |

sarvāṇi rūpāṇi vicinitya dhīraḥ | nāmāni kṛtvā'bhivadan yadāste svāhā ||

16. om dhātā puras tād yam udājahāra | śakraḥ pravidvān pradiśaś-catasraḥ |

tam evaṃ vidvān amṛta iha bhavati | nānyaḥ panthā ayanāya vidyate svāhā ||

17. om yajñena yajñam ayajanta devāḥ | tāni dharmāṇi prathamā-nyāsan

te ha nākaṃ mahimānas sacante | yatra pūrve sādhyās santi devās svāhā

❖ followed by 8 oblations of ghee with the mūla-mantram.

❖ Taking the sruk fill the cavity with a ball of caru the size of a chicken's egg, add kindling, darbha, flower & with the sruva filled with ghee recite the mūla mantra and offers it to agni-sviṣṭakṛte;

om agnaye sviṣṭakṛte svāhā

❖ Offer the following prāyaścitta oblations;

1. om ṣaumī namaḥ parāya parameṣṭhyātmane vāsudevāya svāhā |
parameṣṭhyātmane vāsudevāyedaṃ na mama ||

2. om yāmī namaḥ parāya puruṣātmane saṅkarṣaṇāya svāhā |
puruṣātmane saṅkarṣaṇāyedaṃ na mama ||

3. om rāmī namaḥ parāya viśvātmane pradyumnāya svāhā |
viśvātmane pradyumnāyedaṃ na mama ||

4. om vāmī namaḥ parāya nivṛtṭyātmane aniruddhāya svāhā |
nivṛtṭyātmane aniruddhāyedaṃ na mama ||

5. om lāmī namaḥ parāya sarvātmane nārāyaṇāya svāhā |
sarvātmane nārāyaṇāyedaṃ na mama ||

❖ Fill the sruk with ghee, samit and darbha and holding the sruva also filled with ghee stand and raise them to the level of the nose, offer the pūrṇahuti with the mūla-mantra and

pūrṇam adaḥ pūrṇam idaṁ pūrṇāt pūrṇam udācyate |
pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate ||

That is perfect, this is perfect. The perfect arises from the perfect. Taking the perfect from the perfect, the perfect alone remains.

idaṁ viṣṇur vicākrame tredhā nidādhe paḍam |
samūḍham asya pāgm sure svāhā ||

Through all this world strode Vishnu; thrice His foot he planted, and the whole was gathered in His footstep's dust.

- ❖ Fill the sruk with water from the prokṣani-pātra and pour it out around the kuṇḍa in a pradakṣiṇa manner the remaining water is scattered on the head.
- ❖ Worship agni with gandha and flowers and take ash to make tilaka.

bhaktyā yadagnau vihitam yathā śakti yathā vidhi |
ārādhnam tavaivedam grhāṇa parameśvara ||

SUDARŚANA HOMA

- ❖ Perform Viśvaksena Pūjā and other preliminaries.
- ❖ Establish the pradhāna kumbha
- ❖ Offer flowers to the deities of the pīṭha.

om sakala guṇātma śakti yuktāya yoga-pīṭha-ātmane namaḥ |
Salutations to the energetic Seat of Yoga, the repository of all positive qualities
 om ādhāra śaktyai namaḥ
 om mūla-prakṛtyai namaḥ
 om ādi-varāhāya namaḥ
 om ādi-kūrmāya namaḥ
 om anantāya namaḥ
 om pṛthivyai namaḥ
 om daśa kalātmane dharmā-pradāya vahni-maṇḍalāya namaḥ |
Salutations to the 10 rayed mandala of fire bestower of Dharma.
 om ṣoḍaśa kalātmane kāma-pradāya soma-maṇḍalāya namaḥ |
Salutations to the 16 rayed mandala of Moon bestower of Kama.
 om dvādaśa kalātmane arthā-pradāya sūrya-maṇḍalāya namaḥ |
Salutations to the 12 rayed mandala of Sun bestower of Artha.

Dhyānam

śaṅkhaṁ cakram ca cāpaṁ paraśuṁ asimiśuṁ śūla pāsāṁ kuśāṁśca |
 bibhrānam vajra keṭaṁ hala musula gadā kuṇṭhaṁ atyugra daṁṣṭraṁ ||
 jvālā keśaṁ trinetrāṁ jvaladānala nibhaṁ hāra keyūra bhūṣaṁ |
 dhyāyet śaṅkhaṁ saṁsthaṁ sakala ripu-kula prāṇa saṁhāra cakram ||

om sahasrāra huṁ phaṭ

- ❖ Place flower and water on top of the kalaśa;

om namaḥ sudarśanāya āgaccha āgaccha [3 times]

- ❖ offer āsanam then do nyāsa on the kalaśa.

om ācakrāya svāhā jñānāya namaḥ	[heart]
om vicakrāya balāya svāhā	[head]
om sucakrāya vīryāya vaṣaṭ	[sikhā]
om sūrya cakrāya svāhā aiśvaryāya huṁ	[shoulders]
om jvāla-cakrāya svāhā tejase phaṭ	[eyes]
om mahā sudarśana cakrāya svāhā śaktyai vaṣaṭ.	

- ❖ snap fingers around the kalaśa and show cakra mudra, dhenu mudra and yoni mudra.

arghyam | pādyam | ācamaniyam | snānam | vastram | upavītam | gandham |
 puṣpa-mālikāṁ | **puṣpaiḥ pūjayāmi** — om śrī sudarśanāya namaḥ | cakra-
 rājāya | tejo-vyuhāya | mahā-dyutāya | sahasra-bāhave | dīptāṅgāya |
 aruṇākṣāya | pratāpavate | anekāditya-saṅkāśāya | prordhva-jvala-
 bhirañjitāya | saudāmaṇi-sahasrābhāya | maṇi-kuṇḍala-śobhitāya | pañca-

bhūta-mano-rūpāya | ṣaṭ-koṅāntara-saṁsthitāya | harānta-kāraṇodbhuta-roṣa-
bhīṣana-vigrahāya | hari-pāṇi-lasat-padma-vihāra-manoharāya ||

dhūpam | dīpam | naivedyam | tāmbūlam | phalam | karpūra nirājanam |

om sudarśanāya vidmahe | heti-rājāya dhīmahi | tannas cakra pracodayāt ||

sudarśanam mahā cakra govindasya karāyudha |

tīkṣṇa dhāra mahāvega sūrya koṭi samaprabhā ||

- ❖ Perform all the rites of agni mukhaṁ up to āghāram and ājyabhāgam as per Vadika vidhi or Pañcarātrika Nitya Homa vidhi and then perform pradhāna homa with the following mantras adding svāhā to the end. One may use all the mantras according to time and place, or one may just use the mūla mantra and māla mantra. Homa may also be performed with the Sudarśana Kavacam - adding svāhā to the end of each verse.

1. mūla mantra

om sahasrāra huṁ phaṭ svāhā ||

2. māla mantra

om klim kṛṣṇāya govindāya gopijanavallabhāya parāya parama puruṣāya
paramātmāne, para-karma mantra yantra tantra auṣadhayaḥ astra śāstrāṇi
saṁhara saṁhara, mṛtyor mokṣaya mokṣaya, om namo bhagavate mahā-
sudarśanāya dīptre jvāla parītāya, sarva-dik kṣobhaṇa-karāya, huṁ phaṭ
brahmaṇe parama jyotiṣe svāhā ||

3. gāyatri 1

om sudarśanāya vidmahe | hetirājāya dhīmahi | tannas cakra pracodayāt ||

4. gāyatri 2.

vām suṁ cakrāya ca svāhā |

om haṁ namaḥ | om haṁ svāhā |

om hiṁ vaṣaṭ haṁsāya namaḥ | hṛaṁ mahā-sudarśanāya cakrāya svāhā |

om huṁ om vauṣaṭ om phaṭ namas cakrāya vidmahe | sahasra jvālāya
dhīmahi | tannas cakra pracodayāt svāhā

5. śakti grāsa mantra

om praṁ mahā-sudarśana cakrarāja mahā-dhvaga astagata, sarva duṣṭa
bhayaṅkara chindhi chindhi, bhindhi bhindhi, vidāraya vidāraya, para-
mantrān grāsa grāsa, bhakṣaya bhakṣaya, bhūtāni trāsaya trāsaya, huṁ phaṭ
svāhā ||

6. sudarśana aṣṭottara śata nāmavalli

7. narasimha gāyatri

om vajra-nakhāya vidmahe | tīkṣṇadagaṣṭrāya dhīmahi | tanno narasiguṁha
pracodayāt ||

8. abhaya narasimha mantra

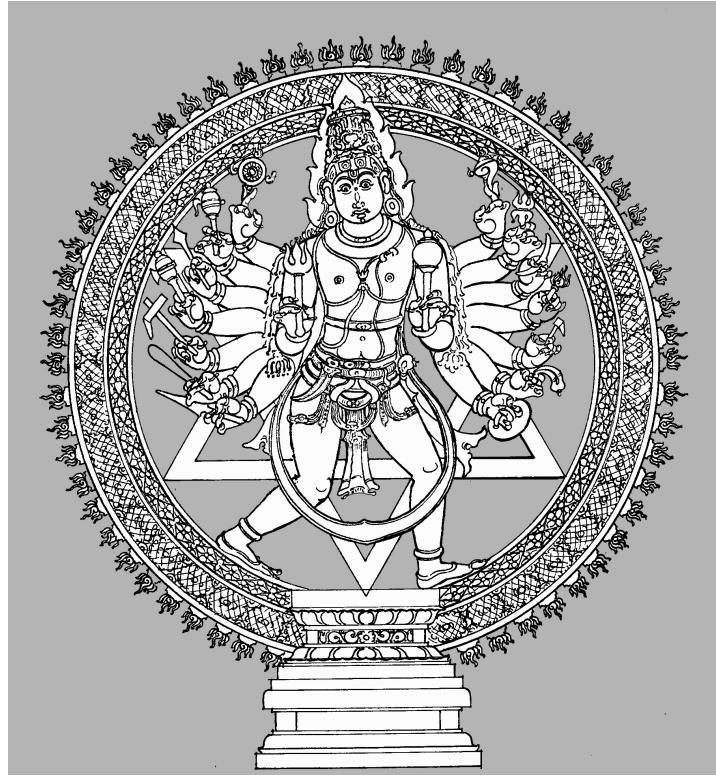
om namo bhagavate narasimhāya, namas tejas tejase, āvir āvir bhava, vajra
nakha vajra daṁṣṭra, karmāśayān randhaya randhaya, tamo grasa grasa
svāhā, abhayam ātmani bhūyiṣṭhā om kṣraum - svāhā ||

9. Narasimha mūla mantra

om namo bhagavate narasimhāya svāhā ||

10. Mantrarāja

ugraṁ vīraṁ mahā-viṣṇuṁ jvalantaṁ sarvato mukham |
nṛsimhaṁ bhīṣaṇaṁ bhadraṁ mṛtyu mṛtyuṁ namāmyaham ||



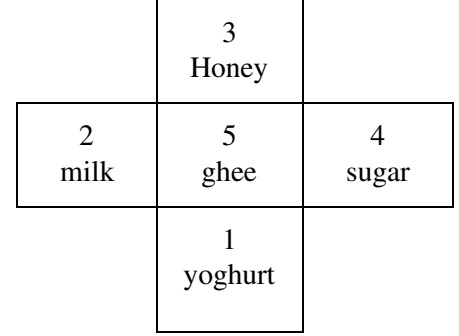
ABHIṢEKA PRAYOGAḤ

- ❖ This term refers to the ritual bath that is given to the Lord who is invoked into an icon especially reserved for this purpose in a Pañcaratrika temple. This icon is called the 'Snapana Bera'. The Abhisekam can range from the most simple which is with 5 jars [panca-kalasa] to the thousand jar ritual [sahasra kalaśa abhiṣekam]. It can be used for the household icons — the basic format is the same.

Pañcāmṛta abhiṣeka kramaḥ

Preparation

- ❖ On a table or other surface spread paddy rice - cover with a new cloth; over this spread a layer of black sesame seed and cover with another cloth; over this spread a layer of white rice.
- ❖ Arrange the kalasas on this āsana in the manner shown in the diagram to the right.



Prayogaḥ

1. Viśvaksena pūjā
2. Saṅkalpam — Statement of intent.
3. Vāsudeva Puṅyāha vācanam.
4. Kumbhe āvāhaṇam

- ❖ Invoke the following deities into the kalaśas;

1. **Yoghurt** om̐ namo bhagavate viṣṇave āgacchāgaccha
2. **Milk** om̐ namo bhagavate madhusūdanāya āgacchāgaccha
3. **Honey** om̐ namo bhagavate trivikramāya āgacchāgaccha
4. **Sugar** om̐ namo bhagavate vāmanāya āgacchāgaccha
5. **Ghee** om̐ namo bhagavate vāsudevāya āgacchāgaccha

- ❖ Offer upacaras

om̐ āvāhitābhyo sarvābhyo devatābhyo namo namāḥ ||
 āsanaṁ samarpayāmi | ārghyaṁ samarpayāmi | pādyaṁ samarpayāmi |
 ācamaniyaṁ samarpayāmi | snānaṁ samarpayāmi | vastraṁ samarpayāmi |
 uttarīyaṁ samarpayāmi | upavītaṁ samarpayāmi | alaṅkāra arthaṁ puṣpaṁ
 samarpayāmi | gandhaṁ dhārayāmi | puspaiḥ pūjayāmi —

om̐ keśavāya namaḥ | nārāyaṇāya | madhavāya | govindāya | viṣṇave |
 madhusūdanāya | trivikramāya | vāmaṇaya | śrīdhārāya | ṛṣṭikeśāya |
 padmanabhāya | dāmodarāya | saṅkarṣaṇāya | vāsudevāya | pradyumnāya |
 aniruddhāya | puruṣottamāya | adhokṣajāya | nārasimhāya | acyutāya |
 janārdanāya | upendrāya | haraye | om̐ śrī kṛṣṇāya namaḥ ||

dhūpam | dīpam | naivedyam | phalam | tāmbūlam | karpūra-nirājanam ||

6. Homa with Puruṣa sūkta etc.

7. Invocation of the main deity

- ❖ Take a flower and tulasi in the uddharini with the left hand and cover it with the right hand. Touch it to the forehead and meditate upon the refulgent form of the Lord within the heart and repeat –

Dhyānam

savyaṁ pādaṁ prasārya śrita durita haraṁ dakṣiṇaṁ kuñcayitvā |
jānunyādāya savyetaram itara bhujāṁ nāga bhoge nidhāya ||
paścād bāhu-dvayena prati-bhaṭa-śamane, dhārayan śaṅkha-cakre |
devī bhūṣādi juṣṭo janayatu, jagatāṁ śarma vaikuṅṭha-nāthaḥ ||

Āvāhanam — Invocation

om om om parama dhāma avasthita mad anugraha kāmīyodhyat āvatāra
ihābhīmata siddhida mantra śārīrom namo namaḥ ||

- ❖ Offer the flower and tulasi on the head of the Icon display the 5 invocatory mudras.

om āvāhito bhava | sthāpito bhava | sannidho bhava | sanniruddho bhava |
sannihito bhava | avaguṅṭhito bhava |

he bhagavan vāsudeva sumukho bhava | summukho bhava | yāvad
ārādhanam kariṣye tāvat-sānnidhyam kuruṣva ||

Svāgatam — Welcoming

svāgatam deva deveśa sannidhim bhava me'cyuta |
prabuddha tvaṁ jagan-nātha lokānugraha kāmīyā |

- ❖ Show the mudra of welcome then offer obeisance —

jitante puṇḍarīkākṣa namaste viśvabhāvana |
namaste'stu hr̥ṣīkeśa mahā-puruṣa pūrvaja ||
om namo nārāyaṇāya mantrāsanam samarpayami |
om namo nārāyaṇāya arghyam samarpayāmi | (x1)
om namo nārāyaṇāya pādyam samarpayāmi | (x2)
om namo nārāyaṇāya ācamaniyam samarpayāmi | (x3).

- ❖ Wipe the Lord's face and right hand with the plotā-vastra.

2. Snānāsanam

om snānāsanāya namaḥ

sphuṭi kṛtam mayā deva snānāsanam idam mahat |
āsādayāsu snānārtham lokānugraha kāmīyā ||

A separate seat have I prepared for your ablution, please be seated here for your bath, with a view to bestowing your compassion on the world.

- ❖ Take flower and tulsi & offer at feet of the Lord —

om namo nārāyaṇāya — snānāsanam samarpayāmi |
om namo nārāyaṇāya pādyam samarpayāmi | (x2)
om namo nārāyaṇāya ācamaniyam samarpayāmi | (x3).

- ❖ Recite the puruṣa sūkta while bathing the Lord. If the puruṣa sūkta is not known then one can chant the mūla mantra 28 times.
- ❖ Dry the Lord with the plotā-vastra and place Him on a clean place.
- ❖ Empty the pañca-pātra into the phela.
- ❖ Repeat the pātra-kalpanam.
- ❖ Recite —

om bhagavān pavitraṁ vāsudevaḥ pavitraṁ tat pādaḥ pavitraṁ tat
pādodakaṁ pavitraṁ śatadhāraṁ sahasradhāraṁ aparimita dhāraṁ
acchidraṁ ariṣṭam akṣayyam anantam aparimitaṁ paramaṁ pavitraṁ
bhagavān vāsudevaḥ punātu ||

- ❖ Do raksanam with cakra mudra and proceed to bathe the Lord while reciting the following mantras.

Milk	āpyāyasva sametu te viśvatās-soma vṛṣṇīyam bhavā vājasya saṅgathe
Yoghurt	dadhi krāviṇṇo ākārīṣam jiṣṇor aśvāsya vājinaḥ surabhi no mukhā karaṭ praṇa āyūguṁṣi tāriṣat
Ghee	śukram asi jyotir asi tejosī devo vās-savitot- punātvacchidreṇa pavitreṇa vaso sūryasya rāsmibhiḥ
Honey	madhuvātā rtāyate madhu kṣaranti sindhavaḥ mādhvīnas-śantvoṣadhīḥ madhu naktam utoṣasi madhumat pārthivaguṁ rajah madhu dyaur astu nah pitā madhu mānno vanaspatir madhumāguṁ astu sūryaḥ mādhvīr gāvō bhavantu
Sugar	tās-śarkarā abhavan taccharkarāṅguṁ śarkara-tvam vrijavai śarkarāḥ paśur-agniḥ yaccharkarābhir-agniṁ parimiṇoti vajreṇai vā smai paśūn parigrhṇāti

- ❖ Continue with the actual bathing ceremony with the pots after each substance pour 2 pots of plain water

8. alaṅkāram — decoration, incense, lamps flower offerings

9. naivedyam — food offering

10. nirājanam — offering of various ārati lamps.

11. Puṣpāñjali — final flower offering.

Kṣamā yācana śloka

prāyaścitta anya śeṣāni tapaḥ karmātma kāni vai |
yāni teṣām aśeṣāṅām kṛṣṇa anusmaraṇam param ||
pramādāt kurvatām karma pracyavetādhvareṣu yat |
smaraṇād eva tad viṣṇoḥ sampūraṇam syād iti śrutiḥ ||
yasya smrtyā ca nāmoktyā tapo yajña kriyādiṣu |
nyūnam sampūrṇatām yāti sado vande tam acyutam ||

Preparation for Nava-kalaśa-snapanam

7	4	8	1. ghee	vāsudeva	ghṛta snāne
			2. pādyam	viṣṇu	viṣṇu gayatri
			3. arghyam	madhusūdana	tad viṣṇo
3	1	5	4. ācamanam	trivikrama	na te viṣṇu
			5 pañca-gavya	vāmanah	viṣṇo karmāni
			6. yoghurt	viṣṇu	dadhi krāvino
6	2	9	7. milk	madhusudana	āpyāyasva
			8. honey	trivikrama	madhu vāta
			9. fruit juice	vāmana	gandha dvārā etc

AṢṬHA-DAŚA KALAŚA SNAPANAM

- ❖ Clean the bimbās and establish 18 kalasas in front of them, prepare tailabhyanjana, amalakodaka, masa-mudga-haridra-curna uddhartana. usnavari, dugdam, dadhna, sarpisa, madhu, sarkara, phalodaka, puspodaka, lohodaka, aksatambuna, yavodaka, gandhodaka, haridra, ratnodaka, narikelodaka.
- ❖ Bathe the Bimbās with the following mantras;

1. Tailabhyjanam (Oil Bath)

vāmadevyam abhigāyate ughriyamāṇe |
 antarikṣam vai vāmadevyam |
 antarikṣam evainam pratitiṣṭham ādhatte ||
 atho kṣāntirvai vāmadevyah ||

2. Amalakodaka (Amalaka water)

yajñā yajñiyam puccham cchandāguṃ syāṅgāni dhiṣṇiyāś-śaphalā
 yajugumṣi nāma | suparṇosi garutmān divam gaccha suvaḥ putā ||

3. Māṣa-mudga-haridra-cūrṇa uddhartanam (powder of urad, mung and turmeric)

kayā naścitra ābhūva dūtī sadā vṛdhaś-sakhā || kayā śaciṣṭhayā vṛtā

4. Uṣnavāri (Warm water)

māno higumṣij jātavedo gām-aśvam puruṣam jagat |
 abibhradagna āgahi śriyā mā paripātaya ||

5. Paya-snānam (Milk)

āpyāyasva sametu te viśvatās-soma vṛṣṇiyam |
 bhavā vājasya saṅgathe ||

6. Dadhi-snānam (yoghurt)

dadhi krāvino ākāriṣam jiṣnor aśvasya vājinah |

surabhi no mukhā karat praṇa āyūguṃṣi tāriṣat ॥

7. Sarpiṣa-snānam (*Ghee*)

śukramāsi jyotirasi tejosi devo vas-savitot-punātvacchidreṇa
pavitreṇa vaso sūryasya rāsmibhiḥ ॥

8. Madhu-snānam (*Honey*)

madhuvātā ṛtāyate madhu kṣaranti sindhavaḥ |
mādhvīrnas-santvoṣadhīḥ ॥

madhu naktam utoṣasi madhumat pārthivagum rajah |
madhu dyaur astu nah pitā ॥

madhu māno vanaspatir madhumāgum astu sūryaḥ |
mādhvīr gāvo bhavantu ॥ RV.1.90.6 TS.4.2.9.7

9. Sarkara-snānam (*Sugar-water*)

tās-śarkarā abhavan | taccharkarāṇāgum śarkara-tvam | vrjovai
śarkarāḥ | paśur-agniḥ | yaccharkarābhir-agnim parimiṇoti | vajreṇai
vā smai paśūn parigrhṇāti ॥

10. Phalodaka-snānam (*Fruit-juice*)

yāḥ phalinīr yā aphalā apuṣpā yāścā puṣpaṇiḥ |
brhaspati prasūtā stā no muñcatvagum hasaḥ ॥

11. Puspodaka-snānam (*Rose-water*)

puṣpāvatiḥ praśūvatīḥ phalinīr aphalā uta |
aśvā iva sa jītvārīr virudhaḥ pārayiṣṇavaḥ ॥

12. Lohodaka-snānam (*Iron-water*)

hiraṇya-garbhāsamāvartatāgre bhūtasya jātaḥ patirekā āsīt |
sa dādharma prthivīm dyām utemām kasmai devāya haviṣā vidhema ॥

13. Akṣatāmbu-snānam (*Aksata-water*)

trātāram indram avitāram indragum have have suhavaḥ sūram
indram | huve nu śakram puruhūtam indragum svasti no maghavā
dhātvindrah ॥

14. Yavodaka-snānam (*Barley-water*)

idaṃ viṣṇur vicakrame tredhā nidādhe paḍam |
samūḍham asya pāgm sure ॥

15. Gandhodaka-snānam (*Scented-water*)

gandha-dvārām durādharṣām nitya puṣtām karīṣiṇim |
īśvarīgum sarva bhūtānām tām ihopahvaye śriyam ॥

16. Haridra-snānam (*Turmeric-water*)

hirāṇyavarṇāṁ harīṇīm suvarṇa rājata-srājām |
candrām hiraṇmayīm lakṣmīm jātavedo ma āvaha ||

17. Ratnodaka-snānam (*Jewel-water*)

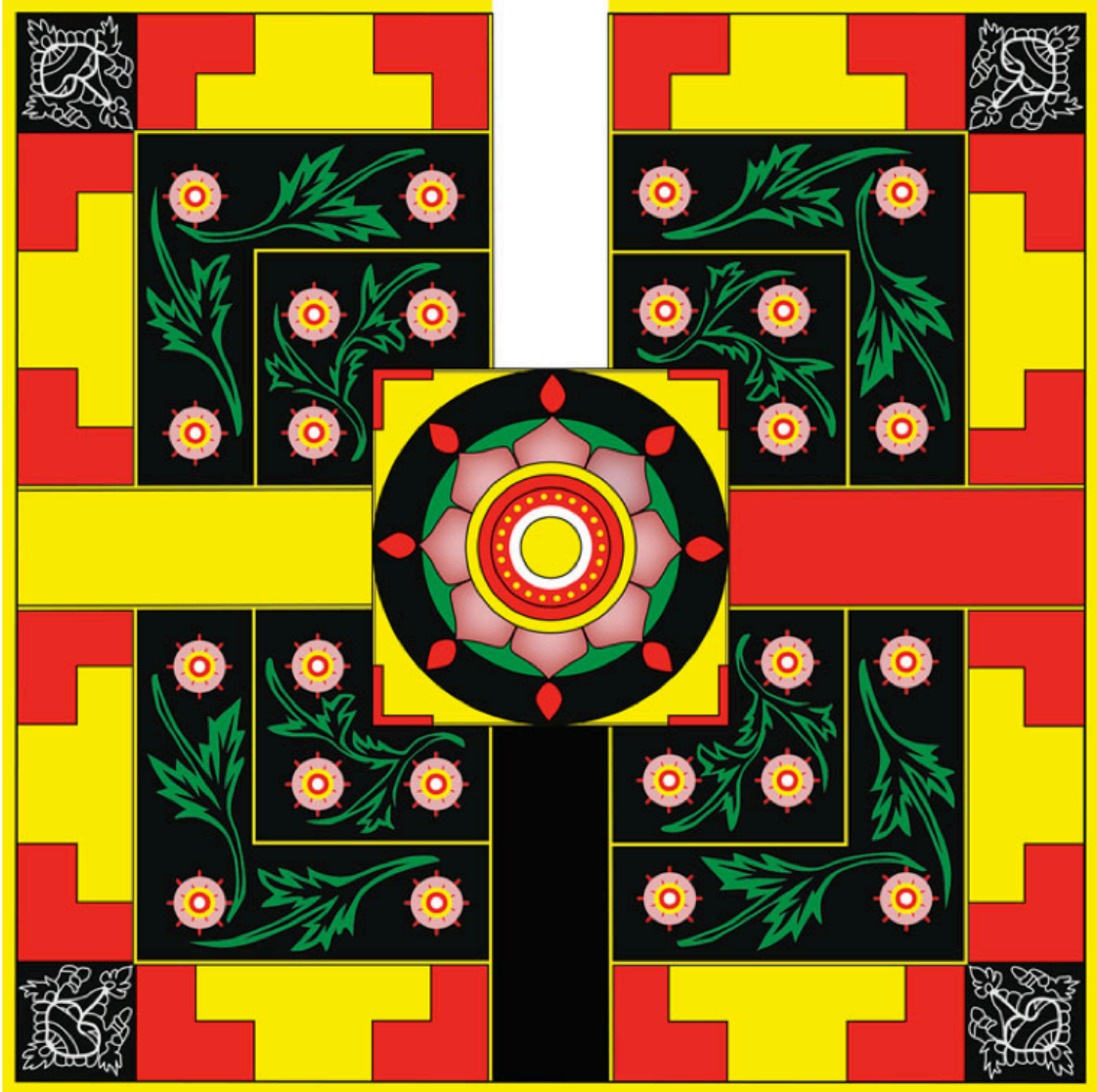
vaṣaṭ te viṣṇavāsa ākrṇomi tanme juṣasva śipiviṣṭa havya ||

18. Narikelodaka-snanam (*Coconut-water*)

devasya tvā savituh prasave 'śvinor bāhubhyām pūṣṇo hastābhyām
ādade ||

Water containing the substance		Devata	Mantra
Ghrtam	Ghee	vāsudeva	Ghṛtasnāte
Uṣṇodakam	Hot-water	Puruṣaḥ	Viṣṇur
Phalodakam	Fruit-juice	Satyaḥ	Yāḥ phalini
Mārjanodakam	sprinkle	Acyutaḥ	śanno devī
Akṣatodakam	Raw-rice grains	Anantaḥ	Sāvitrī
Ratnodakam	Gems (a pearl)	Keśava	Trātāham
Loha-toyam	Iron	Nārāyaṇa	Aṣṭākṣari
Gandhodakam	Sandal paste	Mādhava	Gandhadvāra
Yavodakam	Barley	Govinda	śatadhāreti
Pādyam		Viṣṇu	Viṣṇu-gāyatri
Arghyam		Madhusūdana	Praviṣṇu
Upasparśanam	Plota vastra	Trivikrama	Na te viṣṇu
Pañca-gavyam	5 cow products	Vāmana	Viṣṇo karmāṇi
Dadhi	yoghurt	śrīdhara	Dadhi krāvīṇṇo
Kṣīram	Milk	Hṛṣikeśa	Āpyāyasveti
Madhu	Honey	Padmanabha	Madhuvāta
Kaṣāyam	Saffron	Dāmodara	Oṣadhya
Gūḍodakam	Jaggery	Varaha	madhuvāta
Ikṣusāram	Sugar-cane juice	narasimha	Madhu-naktam
Nālikera-jalam	Coconut water	śrīdhara	madhumāno
śānti-dravyam		Hayagrīva	vedāhametam
Maṅgalodakam		Vāsudeva	Viṣṇornukam
Sarvaūśadhī	vettiveru	Saṅkarṣaṇa	oṣadhya
Sarva-gandham		Pradyumna	Nārāyaṇanuvakam
Sarva-mūlam	Lemon grass	aniruddha	oṣadhya

CAKRĀBJA MAṄḌALA ĀVĀHANAM



- ❖ Draw the maṅḍala in coloured rice or coloured grains.
- ❖ Sprinkle the maṅḍala with puṇyāha jalam

om pavitraṁ bhagavān astu vāsudevaḥ paro guruḥ |
 astu saṅkarṣaṇo devaḥ pavitraṁ paramo vibhuḥ || 1 ||
 pradyumno'stu pavitraṁ vai sākṣī viśvasya sāmpratam |
 pavitraṁ aniruddho 'stu viśvatrāta jagat-patiḥ || 2 ||

- ❖ Use the following mantras to offer akṣata and flowers.

om namo bhagavate vāsudevāya
 om namo nārāyaṇāya
 om namo viṣṇave

om nārāyaṇāya vidmahe vāsudevāya dhīmahi tanno viṣṇu pracodayāt ||
 om namo bhagavate sudarśanāya cakra-rājāya jvālā-māline huṁ phaṭ svāhā ||
 om vāsudevāya namaḥ | om saṅkarṣaṇāya namaḥ |
 om namo pradyumnāya namaḥ | aniruddhāya namaḥ ||

om jrām jraum̐ jvalanāyatu dīptaye nṛsimhāya svāhā |
 om rām rāmāya namaḥ ||
 om klīm kṛṣṇāya govindāya gopījana vallabhāya namaḥ |
 om hum̐ vārāhāya namaḥ | ityabhyarcya ||

1. kesareṣu

om jīva tatvātmane namaḥ | om prāṇa tatvātmane namaḥ |
 om buddhi tatvātmane namaḥ | om ahaṅkāra tatvātmane namaḥ |
 om śabda tanmātrātmane namaḥ | om sparśa tanmātrātmane namaḥ |
 om rūpa tanmātrātmane namaḥ | om rasa tanmātrātmane namaḥ |
 om gandha tanmātrātmane namaḥ | om śrotrendriyātmane namaḥ |
 om tvag-indriyātmane namaḥ | om cakṣur-indriyātmane namaḥ |
 om jihvendriyātmane namaḥ | om ghrāṇendriyātmane namaḥ |
 om vāg-indriyātmane namaḥ | om pāṇīndriyātmane namaḥ |
 om pādendriyātmane namaḥ | om pāyvindriyātmane namaḥ |
 om upasthendriyātmane namaḥ | om pṛthvī tatvātmane namaḥ |
 om ap tatvātmane namaḥ | om teja tatvātmane namaḥ |
 om vāyu tatvātmane namaḥ | om ākāśa tatvātmane namaḥ |
 om aryamne namaḥ | om dhātre namaḥ | om bhagāya namaḥ | om vaivasvate
 namaḥ | om tūṣṇe namaḥ | savitre | ravaye | tvaṣṭre | viṣṇave | vīra-bhadrāya |
 sambhave | girīśāya | śarvāya umā-pataye | īśāya | haraye | sthāṇave |
 bhavāya | śivāya | śulāya |

2. Daḷeṣu — varṇādhva pūjanam

om kaṁ namaḥ parāya namaḥ | om khaṁ namaḥ parāya namaḥ | om gaṁ om̐
 ghaṁ namaḥ parāya namaḥ | om ṅaṁ namaḥ parāya namaḥ |
 om caṁ namaḥ parāya namaḥ | om chaṁ namaḥ parāya namaḥ | om jaṁ
 namaḥ parāya namaḥ | om jhaṁ namaḥ parāya namaḥ | om ṅaṁ namaḥ
 parāya namaḥ |
 om ṭaṁ namaḥ parāya namaḥ | om ṭhaṁ namaḥ parāya namaḥ | om ḍaṁ
 namaḥ parāya namaḥ | om ḍhaṁ namaḥ parāya namaḥ | om ṇaṁ namaḥ
 parāya namaḥ |
 om taṁ namaḥ parāya namaḥ | om thaṁ namaḥ parāya namaḥ | om daṁ
 namaḥ parāya namaḥ | om dhaṁ namaḥ parāya namaḥ | om naṁ namaḥ
 parāya namaḥ |
 om paṁ namaḥ parāya namaḥ | om phaṁ namaḥ parāya namaḥ | om baṁ
 namaḥ parāya namaḥ | om bhaṁ namaḥ parāya namaḥ | om maṁ namaḥ
 parāya namaḥ |
 om raṁ namaḥ parāya namaḥ | om yaṁ namaḥ parāya namaḥ | om laṁ

namaḥ parāya namaḥ | om vaṁ namaḥ parāya namaḥ | om śaṁ namaḥ
parāya namaḥ |

om ṣaṁ namaḥ parāya namaḥ | om saṁ namaḥ parāya namaḥ |

om haṁ namaḥ parāya namaḥ | om ḷaṁ namaḥ parāya namaḥ | om kṣaṁ
namaḥ parāya namaḥ |

3. nābhi bāgepadhvāṇam

om keśavāya namaḥ | om nārāyaṇāya | om mādhavāya | om govindāya | om
viṣṇave | om madhusūdanāya | om trivikramāya | om vāmanāya | om
śrīdharāya | om hr̥ṣīkeśāya | om padmanābhāya | om damodharāya ||

om atreya namaḥ | bhṛgave | kutsāya | vasiṣṭhāya | āṅgirasāya | viśvāmitrāya |
kāśyapāya ||

prācyām diśi om varāhāya namaḥ | dakṣiṇe om nārasimhāya namaḥ |
pāścime om śrīdharāya namaḥ | uttare om hayagrīvāya namaḥ ||

om bhārgavāya namaḥ | om rāghavāya namaḥ | om vāmanāya namaḥ | om
vāsudevāya | kumudāya | kumudākṣāya | puṇḍarīkāya | vāmanāya |
śaṅkukarṇāya | sarva-netrāya | sumukhāya | supratīṣṭhāya ||

om jayāya namaḥ | vijayāya | caṇḍāya | pracāṇḍāya | bhadrāya | subhadrāya |
dhātṛe | vidhātṛe | sūryāya | candrāya | kāmāya | brahmaṇe | vināyakāya |
ṣaṅmukhāya | durgāyai | kuberāya | śaṅkarāya ||

om vimalāyai namaḥ | utkarṣiṇyai | jñānāyai | kriyātmikāyai | yoginyai |
prahviyai | ādityāya | somāya | maṅgalāya | budhāya | bṛhaspataye | śukrāya |
śaṅśāya | rāhave | ketave ||

METHOD 2.

karṇika

om keśavāya namaḥ | om nārāyaṇāya | om mādhavāya | om govindāya | om
viṣṇave | om madhusūdanāya | om trivikramāya | om vāmanāya | om
śrīdharāya | om hr̥ṣīkeśāya | om padmanābhāya | om damodharāya ||

keśara

om om-kārāya namaḥ | om naṁ-kārāya | om moṁ-kārāya | om naṁ-kārāya |
om raṁ-kārāya | om yaṁ-kārāya | om naṁ-kārāya | om yaṁ-kārāya ||

ḍaleṣu

om śrīyai namaḥ | om bhuvai | om sarasvatyai | om prītyai | om kīrtyai | om
satyai | om tuṣṭyai | om puṣṭyai ||

nābhi

om viṣṇave namaḥ | om brahmaṇe | om śivāya ||

arakṣetre

om keśavāya namaḥ | om nārāyaṇāya | om mādhavāya | om govindāya | om viṣṇave | om madhusūdanāya | om trivikramāya | om vāmanāya | om śrīdharāya | om hr̥ṣīkeśāya | om padmanābhāya | om damodharāya arantavalli

om mīnāya | om kurmāya | om nṛṣimhāya | om vāmanāya | om paraśurāmāya | om rāmacandrāya | om kṛṣṇāya | om buddhāya | om kalkyai |

nemibhūmi

om śaṅkhāya | om cakrāya | om padmāyai | om gadāyai |

pītha koṇeṣu

agni	om varāhāya naiṛṛti	om nṛṣimhāya
vāyu	om anantāya īśāna	om hayagrīvāya

vīthika

om indrāya | om agnaye | om yamāya | om naiṛrtaye | om varuṇāya | om vāyave | om kuberāya | om īśānāya | om brahmaṇe | om anantāya |

dvārasthāne

East om dhātāya | — om vidhātāya |
 South om bhadrāya | — om subhadrāya |
 West om jayāya | — om vijayāya |
 North om caṇḍāya | — om pracāṇḍāya |

SAMSKĀRA-BHĀGAḤ



Every Samskāra is preceded by the usual preliminaries which consist of:—

1. Saṅkalpa — statement of intent mentioning time, place and reason for the samskāra.
2. Viśvaksena pūjā for the removal of obstacles
3. Puṇyāha vācana for purification and
4. Nāndimukha śrāddha — offerings of raw food to a brahmana for the pleasing of the ancestors.

NĀNDIMUKHA ŚRĀDDHA (Laghu)

- ❖ Prepare an offering of raw rice, lentils, vegetables, jaggery, betel and some dakshina.
- ❖ Sit facing east and do ācamanam then recite:—

namo brahmaṇya devāya go-brāhmaṇa hitāya ca |
jagad-hitāya kṛṣṇāya govindāya namo namah ||
namo namaste govinda purāṇa puruṣottama |
idaṃ śrāddhaṃ hr̥ṣīkeśa rakṣa tvam sarvadā ||

bhagavad ājñayā bhagavad kair̥karyarūpaṃ _____ saṃskāra aṅgatvena
varga dvaya pitṛṇām nāndīmukhānām prītyarthaṃ hiraṇya-rūpeṇa
nāndimukha śrāddha adya kariṣye ||

Āma-dānam

hiraṇyagarbha garbhasthaṃ hema bīja vibhāvasoḥ |
ananta puṇya phaladam ataḥ śāntiṃ prayaccha me ||

asmin nāndimukha śrāddhe satyavasusamjñakānām viśveṣām devānām
nāndīmukhānām ca, mama mātuḥ, sapatiko mātā-mahi pra-māta-mahī
nāndīmukhānām pitrunām ca, mama pituḥ, sapatnīko pitāmaha prapitāmaha
pitṛṇām nāndīmukhānām trītyarthaṃ idaṃ hiraṇyaṃ [āmam] sadakṣiṇākam
satāmbūlam _____ gotrāya _____ nāma brahmaṇāya sampradade na
mama ||

Prārthana

dātāro no 'bhivardhantām vedās santatir eva na |
śrāddhā ca no mā vyapagāt bahu deyaṃ ca no astu ||
annaṃ ca no bahu bhaved atithiḡṃś ca labhemahi |
yācitāraś ca nas santu mā ca yāciṣma kancana ||

May our clan expand may our wellwishers increase. May our learning expand and our faith be not diminished. May we have many objects fit to be given, and much foodstuffs. May we receive many guests and may we have many petitioners. May we never need to petition any one, may this blessing be ours.

pramādāt kurvataṃ karma pracyavetādhvareṣu yat |
smaraṇād eva tad viṣṇoḥ sampūrṇam syād iti śrutiḥ ||
yasya smr̥tyā ca nāmoktyā tapo yajña kriyādiṣu |
nyūnam sampūrṇatām yāti sadyo vande tam acyutam ||
anena mayā hiraṇyena kṛtaṃ abhyudayikaṃ saṃpannam | [susampannam]

DAKṢINA DĀNAM

❖ Every samskāra comes to an end with the dakṣina-dānam and then the āśirvādam

govinda pratigrhṇāti govindāya dadāti ca |
govinda dhārikā dvābhyāṃ govindāya namo namaḥ ||

Govinda is the giver and the receiver, Govinda is the supporter of both donor and receiver therefore I pay my obeisance to Govinda.

hiraṇya garbha garbhastham hema bīja vibhāvasoḥ |
ananta puṇya phaladam atha śāntiṃ prayaccha me ||

Yajamāna:— etat karma pratiṣṭhārtham, śrī lakṣmī-nārāyaṇa prītyartham, sampūrṇa phala siddhyartham pūrva pūjita brahmaṇāya tubyam idam dakṣina sampradade ||

In order to confirm this ritual, to please Lakshmi-Narayana and to obtain the fruit of this rite I give this honorarium to the duly honoured priest.

ĀŚIRVĀDAM

svasti mantrārthāḥ satyās saphalās santu iti bhavanto mahānto anugrṇantu
||1|| (prativacanam) tathāstu !

May the benediction pronounced be true and may there be success.

asya muhūrtaḥ sumuhūrto bhūyād iti bhavanto mahānto anugrṇantu || 2 ||
tathāstu !

May this hour be an auspicious one.

anayor dampatyoḥ purāṇoktaṃ dīrghaṃ āyusyaṃ bhūyād iti bhavanto
mahānto anugrṇantu || 3 || tathāstu !

May this couple obtain the longevity that is mentioned in the Puranas.

anayor dampatyoḥ gr̥he vasatām dvipadām catuṣpadām nīroga śatāyusam
bhūyāditi bhavanto mahānto anugrṇantu || 4 || tathāstu !

May all those who dwell in the house of this couple; both human and animal be free from disease and have long life.

anayor dampatyoḥ āyur balam yaśo varcaḥ paśavaḥ sthairyam siddhir
lakṣmīḥ kṣamā kāntis sadguṇā ānando nityotsavo nitya-śrī nitya-maṅgalam
ityeṣāṃ sarvadā abhivṛddhir bhūyād iti bhavanto mahānto anugrṇantu || 5 ||

May this couple always enjoy health, strength, fame, prosperity, success, forgiveness, popularity, happiness, festivities, and auspiciousness. May these blessing always increase.

sarve janāḥ nīrogāḥ nir-upadravāḥ sad-ācāra-sampannā āḍhyā nirmatsara
dayālavaśca bhūyāsuri bhavanto mahānto anugrṇantu || 6 || tathāstu !

May all people be free from disease and suffering, may they all be of good character and prosperous, may all people be compassionate and free from jealousy.

deśo ayam nir-upadravo astu | sarve janāḥ sukhino bhavantu || 7 || tathāstu !

May this country be free of troubles and may everyone attain happiness.

samasta sanmaṅgalāni santu | uttarottara abhivṛddhir astu ||8 || tathāstu !

May there always be auspiciousness, always increasing.

Paurāṇika śloka āśirvādam

bhadrām astu śivam cā'stu mahā-lakṣmī prasīdatu |
rakṣantu tvāṃ surā sarve sampadaḥ santu susthira || 1 ||

*May well-being be yours, and auspiciousness too, may Fortune shower her grace upon you,
May all the gods protect you, and grant you prosperity and security in abundance.*

ruṇa rogādi dāridyaṃ pāpa kṣut apamṛtyavaḥ |
bhaya śoka manas tāpa naśyantu tava sarvadā || 2 ||

*May you forever be free from debts, poverty, hunger and untimely death, fear, mental torment and
anxiety.*

ārogyaṃ dṛḍha-gātratvaṃ anṛṇyaṃ agha mocanam |
apāra vaśyaṃ niścintyaṃ āstikyam praptir astu te || 3 ||

*May you obtain health, firm body, freedom from debts, and freedom from sin.
May you always be independent, free from anxiety and firm in your Vedic faith.*

mantrārthāḥ saphalāḥ santu pūrṇā santu manorathāḥ |
śatrūṇāṃ buddhi nāśo'stu mitrāṇāṃ udayas tathā || 4 ||

*May you receive all the benefit of the mantras, may all your goals be fulfilled, may all your enemies
obtain intelligence and your friends ever increase.*

avyādhinā śarīreṇa manasā ca nirādhinā |
pūrayann arthinām āśāṃ jīva-tvaṃ śaradaś-śatan || 5 ||

*May your body be free from diseases and your mind free from worry, may you achieve your aspirations
and may your live for an hundred autumns.*

sarve devāḥ sagandharvā brahmā viṣṇu śivādayaḥ |
rakṣantu tvāṃ sadā yāntaṃ tiṣṭhantaṃ nidrayā-yutam || 6 ||

*May all the devas and gandharvas along with Brahma, Vishnu and Siva protect you wherever you go,
wherever you stay and wherever you sleep.*

āyur ārogyam aiśvaryaṃ yaśas-tejo jvalāmatiḥ |
brahma-putra bhavas-tejas-tilakena kṛtena te || 7 ||

*With the application of the tilak, O Noble son may you be blessed with long life, health, prosperity, fame,
vigour, and a brilliant mind.*

sapatnyā durgrahāḥ pāpā duṣṭa sattvādyupadravāḥ |
tamāla patram ālokya sadā saumya bhavantu te || 4 ||



1. GARBHADĀNA SAṂSKĀRA

- ❖ Seat the wife to the right of the husband.
- ❖ Take some akṣata assume brahma-āsana and repeat:—

saṅkalpaḥ

hariḥ om tat sat | govinda govinda govinda, asya śrī bhagavato mahā puruṣasya, śrī viṣṇoḥ ājñayā pravarta mānasya, ādya brahmaṇo dvitīya parārdhe, śrī śveta varāha kalpe, vaivasvata manvantare, aṣṭhāvimsātītame, kali yuge, kali-yugasya prathama pāde, śakābde meroḥ [*āgnaye*] dik bhāge, ___country___ deśe ___state___ rājye ___city___ mahā-nagatri antargate, asmin vartamānām vyavahārikānām prabhavādi ṣaṣṭi saṁvatsarānām madhye, _____ nāma saṁvatsare, _____ ayane, _____ ṛtau, māsottame _____ māse, _____ pakṣe, _____ tithau, _____ vāsare, _____ nakṣatra yuktāyām, śrī viṣṇu yoga, śrī viṣṇu karaṇe, śubha yoga śubha karaṇa evaṁ guṇa viśeṣaṇa viśiṣṭhāyām, asyām śubha tithau, bhagavad ājñayā bhagavad kairikarya rūpeṇa — - _____ gotrotpanno _____ dāso'ham _____ nakṣatre _____ nāmnīm asyā patnyāḥ saṁskāra atisāya dvārā asyām janiṣyamāṇa sarva garbhāṇām bīja garbha samudbhava duritānām parihāra dvārā śrī lakṣmī-nārāyaṇa prītyartham - tad aṅgatvena ādau śrī viśvaksena devatā pūjana purasparam sukha śānti pūrvakam garbhadaṇa saṁskāraṇca kariṣye ||

- ❖ Viśvaksena pūja, Invoke and worship Lakṣmī-nārāyaṇa.

Agni-mukham

om bhūr-bhuvas-suvaḥ marutaḥ nāma agnim āvāhayāmi sthāpayāmi |
om marutaḥ nāma agnaye namaḥ | supraṭiṣṭho varado bhava ||

- ❖ Offer 16 āhutis of ājyam and caru (boiled rice) with puruṣa sūkta.
- ❖ Offer 108 ājyahutis with mūla mantra —

om namo nārāyaṇāya & om namo bhagavate vāsudevāyā.

- ❖ Give the huta-śeṣa to the wife to eat with the recitation of the Viṣṇu gāyatrī.
- ❖ After she has performed ācamana touch her with the yoni mudra on the eyes, heart, navel.
- ❖ Recite *jitan te stotram* (pg 100) to her.

Phala Dānam

- ❖ The wife sits on the husband's lap and both of them hold a bowel with fruit, betel, dakshina.

viṣṇur yonim kalpayatu, tvaṣṭā rūpāṇi pīmśatu |
āsiṅcatu prajāpatiḥ, dhātā garbham dadhātu te ||
garbham dehi sinīvāli; garbham dhehi sarasvatī |
garbham te aśvinau devau ādhattām puṣkara-srajau ||
hiraṇmayī araṇī yābhyām nirmanthatām aśvinau |
tam te garbham havāmahe daśame māsi sūtaye ||

Let Viṣṇu prepare the womb, let Tvasta shape the various forms. May Prajapati – the lord of progeny squirt forth, May Dhata the supporter of the universe place the seed within you. May Sinivali (“the deity delightful to see”) give the seed, give the seed O Sarasvati. Let the two Ashvins crowned with lotuses place the seed. The two Ashvins twirl forth a flame with two attrition sticks of gold. It is in such a germ that we beg of you to be brought forth in the 10th month. (Rig Veda 10:184)

❖ The husband recites

yathāgnī garbhā pṛthivī yathā dyaur indreṇa garbhinī |
vāyur diśām yathā garbhaḥ evaṁ garbham dadhāmi te ||

As the earth contains the germ of fire, as the heaven is pregnant with a storm, as the air is the germ of space, even so do I place a germ in thee. (Br. Up. 6:4:22)

❖ The bowl is given to the brahmin.

phalam manoratha phalam phaladādi sadā ṛṇām |
putra pautrābhivṛddhyartham athas śāntim prayaccha me ||

❖ The couple retire to perform coitus while calling to mind the Lord and His divine qualities.



2. PUMSAVANA SAMSKĀRA

Performed in the 3rd month or together with the sīmantam rite.

Saṅkalpa — hari om tat sat govinda x 3 evaṁ śubha tithau bhagavad ājñayā bhagavad kainkarya rupeṇa _____ gotrodbhavasya _____ nāmadheya aham/ yajamānasya, asyām mama bhāryāyām janīṣyamāna garbhasya sakala guṇa sampanna su-tanaya prāpti-artham, garbhastha piṇḍa śuddhy-artham, pumsavana ākhyam karma kariṣyamānaḥ tathā ādau nirvighnena pari-samāptyartham viśvaksena pujām kariṣye | tadagatvena antaḥ-karaṇa śuddhyartham, śarīra śuddhyartham, sakala upakarana śuddhyartham saha svasti-puṇyāha vācanaṁ kariṣye ||

Hari om Tat Sat..... with the sanction of the Supreme Lord and as service to Him, (in order to redress all my wrong doings and to please the Supreme Lord) on this auspicious day, in order to improve my life, I perform the Pumsava Sacrament on my wife by the name of in order to sanctify the foetus and to pray for the birth of a child endowed with superb qualities. In order to remove all obstacles I shall offer worship to Vishvaksena and for purification of mind, body and accesories I shall perform the punyahavachana rite.

- ❖ Viśvaksena pūjā & Puṇyāha (if done in conjunction with pumsavana there is no need to repeat these.)
- ❖ Invoke lakṣmī nārāyaṇa in kumbha

nīla varṇa svarūpantu eka vaktrañ caturbhujam |
śaṅkha-cakrāvātārañcā hemāṅgulyādibhūṣaṇam ||
vakṣasthalena-kañcaiva lakṣmīn divya svarūpakam |
āliṅganena hastāñca abhayan-dakṣiṇe kare ||
pītāmbropavītañca svarṇa-ratna kirīṭakam |
lakṣmī-nārāyaṇaṅcaivā kumbhe'smin sannidhim kuru ||

om namo bhagavate mahā-puruṣāya mahānubhāvāya mahā-vibhūti-
pataye saha mahā-vibhūtibhir balim upaharāmi ||

- ❖ Offer 16 upacāras

Viṣṇu nāmavalli

om keśavāya namaḥ | nārāyaṇāya | mādhavāya | govindāya | viṣṇave |
madhusūdanāya | trivikramāya | vāmanāya | śrīdharāya | hṛṣikeśāya |
padmanābhāya | dāmodarāya | saṅkarṣaṇāya | vāsudevāya | pradyumnāya |
aniruddhāya | puruṣottamāya | adhokṣajāya | nārasimhāya | acyutāya |
janārdanāya | upendrāya | haraye | kṛṣṇāya ||

Lakṣmī nāmavalli

om śrīyai namaḥ | amṛtodbhavāyai | kamalāyai | candra-sodaryai | viṣṇu-
priyāyai | vaiṣṇavyai | varārohāyai | hari-vallabhāyai | śārnginyai | deva-
devikāyai | sura-sundaryai | sarva abhiṣṭa-phala-pradāyai namaḥ ||

Agni-mukham

om bhūrbhuvas-suvaḥ pavamāna nāma agnim āvāhayāmi sthāpayāmi |
om pavamāna nāma agnaye namaḥ | supraṭiṣṭho varado bhava ||

- ❖ Offer puruṣa sūkta homa 16 ahutis and with the mūla mantra⁴ 108 times, both with ājyam.
- ❖ Offer 12 ahutis with the following mantra:—
om namo bhagavate mahā-puruṣāya mahāvibhūti-pataye svāhā ||
bhagavata idam na mama ||
- ❖ Have a shoot of the banyan tree⁵ ground by two young girls and insert the juice into the wife's right nostril while reciting the dvadasākṣari.
- ❖ OR
- ❖ Place two grains of urad dahl and one barley grain in curd and give to the wife to drink; and asks her three times;-

bhadre kiṁ tvaṁ pibasī ?

She answers;—

hrīm puṁ-savanam

- ❖ She then sits to his right for the caru (boiled rice) homa
- ❖ offer 12 oblations of caru with the following mantra:—

om hrīm huṁ ye garbha vighna-kartāro ye ca garbha vināśakāḥ | bhūtāḥ
pretāḥ piśācāśca vetālā bāla-ghātakāḥ || tān sarvān nāśaya nāśaya garbha
rakṣām kuru svāhā || rudra prajāpataye idam na mama ||

- ❖ Offer 5 oblations of ghee; —

hrīm candramase svāhā || candramase idam na mama ||

- ❖ Touch the wife's heart and recite 100 times — om hrīm śrīm
- ❖ ācārya sambhāvanam
- ❖ visarjanam and āśirvādam

⁴om namo bhagavate vāsudevāya svāhā ||

⁵ *Ficus benghalensis*

3. SĪMANTAM

Performed in the 6th month or together with the pumsavana rite.

Saṅkalpa — hari oṃ tat sat govinda x 3 _____ nakṣatre
_____ rāśau jātām _____ nāmnīm asyāṃ bhāryāyāṃ
garbha'bhivṛddhi paripanthi śītapriyā lakṣmī sakala saubhāgya nidāna bhūta
lakṣmī samāveśana dvārā prati garbha bīja garbha samudbhavaino
nirbarhaṇa purassaraṃ śrī lakṣmī-nārāyaṇa prītyarthaṃ strī saṃskāra rūpaṃ
sīmantonayana ākhyam karmaṇā saṃskariṣyāmi ||

On this auspicious day, characterized by the afore mentioned Astrological parameters, with the sanction of the Supreme Person to please Lakshmi- Narayana and to invoke lakshmi into our lives, I now perform the sacrament of Simantam for unproblematic birth for my wife born in the rashi of and the asterism of.....

- ❖ Viśvaksena pūjā & Puṇyāha (if done in conjunction with pumsavana there is no need to repeat these.)

Agni-mukham

oṃ bhūr-bhuvas-suvaḥ maṅgala nāma agnim āvāhayāmi sthāpayāmi |
oṃ maṅgala nāma agnaye namaḥ | supraṭiṣṭho varado bhava ||

- ❖ Offer 100 ājya (ghee) ahutis with the praṇava.
- ❖ Offer 8 kṛsāra⁶ ahutis with the aṣṭākṣara mantra.
- ❖ Offer three āhutis with the vyāhrtis.
- ❖ With the following mantra take the porcupine quill (with three white dots on it) in a bunch of mango leaves and trace a line from the wife's navel over her head three times and then discard it behind her.

oṃ bhūr bhuvas suvaḥ |
hrīm bhārye kalyāṇi subhage daśame māsi suvrate |
suprasūtā bhava prīti prasādād viśvakarmaṇaḥ |
āyusmatī kaṅkatikā varccasvīte śubhaṃ kuru ||

- ❖ Touch water and then command the musicians to play the vina (or use recorded music).
- ❖ ācārya sambhāvanam
- ❖ visarjanam & āśīrvādam



⁶ kṛsārannam : equal parts of milk, ghee, rice and sesame.

4. VIṢṆU BALI SAṂSKĀRA

Performed in the 7th or 8th month of pregnancy.

Saṅkalpa — hari om tat sat govinda x 3 evaṁ śubha tithau bhagavad ājñayā bhagavad kainkarya rupeṇa, mama bhāryāyāṁ garbha rakṣanārtham jīvā samāveśana dvārā sakala bādha praśamana artham, ucitta kāle nir-upadrava prasūti siddhyartham, śrī lakṣmī-nārāyaṇa prītyartham viṣṇu-bali ākhyam karma kariṣye ||

❖ Viśvaksena pūjā & Puṇyāha

❖ To the east of the fire in a Kumbha placed on darbha invoke Viṣṇu:—

om bhūh puruṣam āvāhayāmi | om bhuvāḥ puruṣam āvāhayāmi | om suvaḥ puruṣam āvāhayāmi om bhūrbhuvas suvaḥ puruṣam āvāhayāmi || keśavam āvāhayāmi | nārāyaṇam 0 | mādhamam 0 | govindam 0 | viṣṇum 0 | madhusūdanam 0 | trivikramam 0 | vāmanam 0 | śrīdharam 0 | hrīkeśam 0 | padmanābham 0 | dāmodaram āvāhyāmi, sthāpayāmi pūjayāmi ||

❖ Offer 16 upacāras

puspārcana — keśavāya namaḥ | nārāyanāya 0 | mādhamāya 0 | govindāya 0 | viṣṇave 0 | madhusūdanāya 0 | trivikramāya 0 | vāmanāya 0 | śrīdharāya 0 | hrīkeśāya 0 | padmanābhāya 0 | dāmodarāya namaḥ ||

Agni-mukham

om bhūr-bhuvas-suvaḥ maṅgala nāma agnim āvāhayāmi sthāpayāmi |
om maṅgala nāma agnaye namaḥ | supraṭiṣṭho varado bhava ||

❖ Viṣṇu sūkta homa or Viṣṇu Stotra with pāyasam⁷ or caru.

namāmi sarvam sarveśam anantam ajam avyayam |
loka dhāma dharādhāram aprakāśam abhedīnam || 1 ||
om viṣṇave svāhā || viṣṇave idam na mama ||

"We glorify him who is all things; the lord supreme over all; unborn, imperishable; the protector of the mighty ones of creation; the unperceived,

nārāyaṇam aṇīyāmsam aśeṣaṇām aṇīyasām |
samastānām gariṣṭham ca bhūtādīnām garīyasām || 2 ||

Indivisible is Nārāyaṇa; the smallest of the smallest, the largest of the largest of all the elements;

yatra sarvam yataḥ sarvam utpannam mat puraḥ-saram |
sarva bhūtaś ca yo devaḥ parāṇām api yaḥ paraḥ || 3 ||

In whom are all things, from whom all things arise; who was there before existence; the god who is all beings;

⁷payasānam (pāyasam): 3 parts of milk to 1 part of rice.

paraḥ paramāt puruṣāt paramātma svarūpa-dhṛk |
yogibhiś-cintyate yo 'sau mukti hetor mumukṣubhiḥ || 4 ||

He who is the end of ultimate objects; who is beyond all and is identified with the Cosmic consciousness; who is contemplated as the cause of final liberation by Yogis anxious to be free.

sattādayo na santīṣe yatra ca prākṛtā guṇāḥ |
sa śuddhaḥ sarva śuddhebhyaḥ pumān ādyaḥ prasīdatu || 5 ||

He is beyond all the three guṇas that belong to undeveloped nature. May that purest of all pure spirits this day be bestow his compassion on us.

kalā kāṣṭhā nimeṣādi kāla sūtrasya gocare |
yasya śaktir na śuddhasya prasīdat sa no hariḥ || 6 ||

May that Hari be propitious to us, whose inherent might is not an object of the progressive chain of moments or of days that make up time.

procyate parameśo hi yaḥ śuddho 'pyupacārataḥ |
prasīdatu sa no viṣṇurātmā yaḥ sarva dehinām || 7 ||

May he who is called the supreme God Vishnu, who is not in need of any assistance, Hari, the over-self of all embodied substance, be favourable unto us.

yaḥ kāraṇam ca kāryaś ca kāraṇasyāpi kāraṇam |
kārya syāpi ca yaḥ kāryam prasīdatu sa no hariḥ || 8 ||

May that Hari, who is both cause and effect; who is the cause of cause, the effect of effect; he who is the effect of successive effect;

kārya kāryasya yat kāryam tat kāryasyāpi yaḥ svayam |
tat kārya kāryabhūto yas tataś ca praṇatā sma tam || 9 ||

He who is the effect of the effect of the effect himself; the product of the effect of the effect of the effect, or elemental substance; to him I bow.

kāraṇam kāraṇasyāpi tasya kāraṇa-kāraṇam |
tat kāraṇānām hetuṃ tvam praṇatā sma sureśvaram || 10 ||

The cause of the cause; the cause of the cause of the cause; the cause of them all; to him the God of all gods I bow.

bhoktāram bhojya bhūtam ca sraṣṭāram sṛjyam eva ca |
kārya karma svarūpaṃ tam praṇatā sma paraṃ padam || 11 ||

To him who is the enjoyer and thing to be enjoyed; the creator and thing to be created; who is the agent and the effect; to that Supreme Being I bow.

viśuddham bodhanam nityam ajam akṣayam avyayam |
avyaktam avikāram yat tad viṣṇoḥ paramam padam || 12 ||

That is the highest state of Viṣṇu which is pure, intelligent, perpetual, unborn, undecayable, inexhaustible, inscrutable, immutable;

na sthulam na ca sūkṣmam yanna viśeṣaṇa gocaram |
tat padam paramam viṣṇoḥ praṇamāma sadāmalam || 13 ||

It is neither gross nor subtle, nor capable of being defined devoid of all particularities: to that ever immaculate state of Viṣṇu I bow.

yasyā yutāyutāmsāmśe viśva śaktir iyaṃ sthitā |
para-brahma svarūpaṃ yat praṇamāmas tam avyayam || 14 ||

To him whose faculty to create the universe abides in but a tiny part of the ten-millionth part of him; to him who is one with the inexhaustible Supreme Being, I bow.

viṣṇor nukam̐ vīryāṇi pravocaṁ yaḥ pārthivāni vimame rajāgṁ si yo
askabhāyad uttaragṁ sadhastham̐ vicakramānas tredho rugāyo viṣṇo rarātamasi
viṣṇoḥ pṛsthāmasi viṣṇoḥ śnaptrestho viṣṇos yūrasī viṣṇo dhruvam asi
vaiṣṇavam asi viṣṇave tvā svāhā || 1 ||

tad asya priyam abhipātho aśyām | narō yatra devayavo madanti |
urukram asya sa hi bandhur itthā viṣṇoḥ pado pārame madhva uthsaḥ svāhā || 2
pratad viṣṇus tavate vīryāya | mṛgo na bhīmaḥ kūcaro giriṣṭhāḥ | yosyorusu
triṣu vikramaṇeṣu | adhikṣiyanti bhuvanāni viśvā svāhā || 3 ||

paro mātrayā tanuvā vṛdhāna | na te mahitvam anvaśnuvanti |
ubhe te vidma rajasi pṛthivyā | viṣṇo devatvam paramasya vitse svāhā || 4

vicakrame pṛthivīm eṣa etām | kṣetrāya viṣṇur manuṣe daśasyan |
dhruvāso asya kīrayo janāsaḥ | urukṣitagṁ sujanīm ācakāra svāhā || 5 ||

trir devaḥ pṛthivīm eṣa etām | vicakrame śartācasam mahitvā | pra-viṣṇur astu
tavasastaviyān | tveṣagṁ hyasya sthavirasya nāma svāhā || 6 ||

❖ With the 12 names offer ājyāhutis

om keśavāya svāhā | nārāyanāya 0 | mādhavāya 0 | govindāya 0 | viṣṇave 0 |
madhusūdanāya 0 | trivikramāya 0 | vāmanāya 0 | śrīdharāya 0 |
hrīkeśāya 0 | padmanābhāya 0 | dāmodarāya svāhā ||

❖ Uttaraṅgam

❖ Offer 8 balis of handfuls of puffed rice around the kuṇḍa

om viṣṇave namaḥ idaṁ te balim

❖ Recite *jitan te stotra* (pg 96) while touching the abdomen of the wife.

❖ ācārya sambhāvanam

❖ visarjanam

❖ āśīrvādam



5. JĀTAKARMA SAṂSKĀRA

Usually done on the 10th day after the birth or together with the nāmakaraṇa on an auspicious day.

- ❖ The mother bathes wears a new cloth and sits in front of the fire-pit facing east with the child on her lap. The husband sits to her left.

Saṅkalpa — hari om tat sat govinda x 3 bhagavad ājñayā bhagavad kaiṅkarya rūpeṇa, _____ dāsa nāmaham _____ dāsī nāmnīm mama dharma-patnī sameta mama jātasya kumaryāh/kumārasya garbha-amba-pāna janita samasta doṣa parihārārthaṃ āyur medhā abhivṛddhyarthaṃ bīja garbha samudbhavaino nirbarhaṇa dvārā lakṣmī-nārāyaṇa prītyarthaṃ jāta-karma ākhyam saṅskaraṇca kariṣye ||

On this auspicious day in order to purify my baby from impurities consumed during birth and for the propagation of longevity and health and the generation of intelligence and in order to please lakshmi-Narayana I will perform this birth sacrament.

- ❖ Viśvaksena pūjā & Vāsudeva puṇyāha vācanam
- ❖ The father strokes the child from head to foot while the following stotra is recited.

indriyāṇi hr̥ṣīkeśaḥ prāṇān nārāyaṇo'vatu |
 śveta-dvīpa-patiś-cittaṃ mano yogeśvaro'vatu || 1 ||
 pṛṣṇigarbhas tu te buddhim ātmānaṃ bhagavān paraḥ |
 krīḍantaṃ pātu govindaḥ śayānaṃ pātu mādhaveḥ || 2 ||
 vrajantaṃ avyād vaikuṇṭha āsīnaṃ tvāṃ śriyaḥ-patiḥ |
 bhuñjanaṃ yajña-bhuk pātu sarva graha bhayaṅkaraḥ || 3 ||
 ḍākinyo yātudhānyaśca kūṣmāṇḍā ye'rbhaka grahāḥ |
 bhūta preta piśācāśca yakṣa rakṣo vināyakāḥ || 4 ||
 koṭarā revatī jyeṣṭhā pūtanā mātrkādayaḥ |
 unmādā ye hyapasmārā deha prāṇendriya druhaḥ || 5 ||
 svapna dṛṣṭā mahot-pātā vṛddha bāla grahāśca ye |
 sarve naśyantu te viṣṇor nāma grahaṇa bhīravaḥ || 6 ||

- ❖ The father smells the baby's head.

aṅgād aṅgāt sambhūto rūpād rupāśca sambhaveḥ |
 dirghāyusmān bhavo dhārā putra vamśa hitaṅkaraḥ |

- ❖ The father mixes the *madhu-parka* — ghee, honey and yoghurt and then with a golden ring wrapped with darbha give the child to taste while reciting the Viṣṇu-gāyatri.

om viśvarūpāyā vidmahe | viśvātītāya dhimahi | tanno viṣṇu pracodayāt ||

āyur ārogyam aiśvaryaṃ yaśas-tejo jvalāmatih |
 brahma-putra bhavas-tejas-trimadhu prāśanena te ||

- ❖ He touches the baby's heart and then smells the head while reciting the dvādasākṣari.

- ❖ Place the baby in the mother's lap

devāya savitre namaḥ | sarasvatyai namaḥ | aśvibhyam namaḥ | kumārī
devatāpeyam bhūmā jātāya vṛddhidā āyusmantam yaśasvantam tejasvinam
apikriyāt ||

- ❖ Give him/her the right breast

ayaṃ kumāram jarāṃ dhayatu dirgham āyuh ||

- ❖ father touches the ground

samudra mekhale devī parvataḥ sthana maṇḍale |
viṣṇu patni namastubhyam bhūmi devī namo'stu te || 1 ||
rakṣainam vasudhā devi sadā sarva-gate śubhe |
āyuspramāṇam nikhilam nikṣipasva hari priye || 2 ||
acirād āyusas tasya ye kecit paripanthinaḥ |
jīvitārogya vitteṣu nirdahaśvācirena tām || 3 ||
dhāriṇya śeṣa bhūtānām mātā tvam adhikāhyasi |
ajarā cāprameyā ca sarva bhūta namaskṛte || 4 ||
tvam evāśeṣa jagatām pratiṣṭhā cāśrayohyasi |
kumāram pāhi mātā tvam brahmā tad anumanyatām || 5 ||

- ❖ father places the baby on the ground

- ❖ Place pot of water near head

pānīyam pāvanam śreṣṭham gaṅgādi sarid udbhavam |
sarva pāpa praśamanam kumbhodaka namo'stu te ||

Agni-mukham

om bhūr-bhuvas-suvaḥ sūtika nāma agnim āvāhayāmi sthāpayāmi |
om sūtika nāma agnaye namaḥ | supратиष्ठो varado bhava ||

Saṅkalpam — evam guna viśeṣeṇa, viśiṣṭāyām asyām śubha tithau
bhagavad ājñāyā bhagavad kainkarya rūpeṇa, mama kumarasya āyusya
abhivṛddhyartham bala sūtikayoḥ caṇḍālādi piśācebhya samrakṣanārtham
phali-karaṇa homam kariṣye ||

- ❖ Offer rice-husk with the following stotra.

prācyām rakṣasva bālakam govindam śaraṇam gataḥ |
gadām kaumodakīm gr̥hṇa padmanābha namo'stu te || svāhā x 3

prag gr̥hya rakṣa govindam āgnyeyyām rakṣa sūkara |
candra sūryam samā gr̥hya khaḍgam cāndramasam tathā || svāhā x 3

yāmyām rakṣasva bālakam govindam śaraṇam gataḥ |
halam ādāya saunande namaste puruṣottama || svāhā x 3

nairṛtyām putram rakṣasva divya mūrte nṛkesarin |
namo namaste govinda śrīvatsam kaṇṭha-bhūṣaṇam || svāhā x 3

pratīcyām rakṣasva bālakam govindam śaraṇam gataḥ |
musalam śātanam gṛhya padmanābha namo'stu te || svāhā x 3

vāyavyām rakṣa bālakaṃ hayagrīva namo'stu te |
vainateyam samāruhya tvantarikṣe janārdana || svāhā x 3

uttarasyām jagannātha bhavantam śaraṇam gataḥ |
khaḍgam ādāya carmātha astra śāstrādīkam hare || svāhā x 3

namaste rakṣa rakṣoghna aiśānyām śaraṇam gataḥ |
pāñcajanyaṃ mahā śaṅkham anuhoṣyam ca pañkajam || svāhā x 3

❖ Offer 108 ājya ahutis with the dvādaśākṣari mantra.

om namo bhagavate vāsudevāya svāhā ||

- ❖ Uttarāṅgam.
- ❖ Śānti pāṭhaḥ
- ❖ Ācārya sambhāvana
- ❖ Āśīrvādan



6. NĀMAKARAṆA

Usually done in conjunction with jātakarma.

Saṅkalpam — mama kumaryāh/kumārasya āyuṣya abhivṛddhyartham sabhāyām sakala satpuruṣa (śrī vaiṣṇava sangha) madhye nāma prakāṭana siddhyartham nāma karaṇam kariṣye ||

❖ copper plate keep rice, write the name of the child and offer upacāras.

om nāma-karaṇa devatābhyo namaḥ | 16 sampūjya ||

❖ The father recites the name of the child into his right ear three times and then announces it to the assembled devotees.

putra

anṅādaṅgāt sambhavasi hṛdayād adhijāyase |
 ātmā vai putranāmāsi sa jīva śaradaḥ śatam ||
 aśmā bhava paraśur bhava hiraṇyam aśṛtaṁ bhava |
 tejo vai putranāmāsi sa jīva śaradaḥ śatam ||
 _____ devatā bhakto'si ||

Out of my limbs your birth, from my heart your origin, you are truly myself O son. Be as firm as a stone, as sharp as an axe as compact as gold, truly O son you are my splendour. So live long for an hundred autumns.

putri

angād angād ca sambhūtā rupād rupāśca sambhavā |
 dīrgha jīvit cudārāca putri vamsa hitā bhavaḥ |
 _____ devatā bhakto'si ||

agniriva śuci bhava | adityaiva tejo bhava | visnur iva śrīmān bhava |
 lakṣmī-iva dayālū bhava | āyuṣmān bhava | brahmāyur āyur bhava ||

- ❖ The father now announces the name to the assembly
- ❖ ācārya sambhāvanam
- ❖ visarjanam and āśirvādam



7. UPANIṢKRAMAṆAM

Done in the 4th month.

❖ The child is taken out for the first time to be presented to the Lord in the temple.

Saṅkalpa — hari om tat sat govinda x 3 adya samasta jātasyātma-jātasya samasta rogādi nirbarhaṇa pūrvakam āyur medhā 'bhivṛddhyartham śrī lakṣmī- nārāyaṇa prītyarthaṅca gṛhād bālakasya niṣkramaṇam aham kariṣye ||

❖ Perform pūrvāṅgam

Sanatkumāra samhita diśa prārthana

jagan nirmāna samhāra sthityanugraha kārīne |
 devānām pataye tasmai puruṣāya namo namaḥ || 1 ||
 yena taptam tapaścogam yena namrī kṛto hariḥ |
 dharma prabhava deveśa namastasmai namo namaḥ || 2 ||
 brahmā yasya prasādena sṛṣṭi vahati śāsvatīm |
 muktikāmo namaste'stu satyāyāmita tejase || 3 ||
 yena taptam tapo ghoram ciram badarikāśrame |
 yad adhīnam jagat tasmai namo nārāyaṇāya te || 4 ||
 yena bimbam idam prāptam yasmin viśvam idam vrajet |
 tasmai nyasta samastāya acyutāya namo namaḥ || 5 ||
 kṛtā dhairya sthitiḥ yena daitya viprakṛtāya vai |
 purā padmodbhavāyātha tasmai te haraye namaḥ || 6 ||
 ānandam paramam yogī pauruṣam yena nīyate |
 bīja bhūtāya jagatām aniruddha namo'stu te || 7 ||
 yat prasādaj jagat sarvam sadā ca parivardhitam |
 dharma sthitiḥ kṛtā yena tasmai kṛṣṇāya te namaḥ || 8 ||

❖ Take the baby outside and the sun is shown with the following mantra;

tac-caḥṣur deva-hītam purastāc-chukram-uccarāt || paśyēma
 śaradaś-śatam, jīvēma śaradaś-śatam, nandāma śaradaś-śatam,
 modāma śaradaś-śatam, bhavāma śaradaś-śatam, śṛṇvāma
 śaradaś-śatam, prabravāma śaradaś-śatam, ajitāsyāma śaradaś-
 śatam jyok cā sūryam dṛṣe ||

Through an hundred autumns may we see that bright Eye of the universe, the God-appointed One arise. A hundred autumns may we live, through hundred autumns may we rejoice, through hundred autumns may we be happy, through hundred autumns may we discover life, through hundred autumns may we listen to what is beneficial, through hundred autumns may we communicate well, through hundred autumns may we remain undefeated pursuing the path to enlightenment.

dhyeya sadā savitra maṇḍale madhya vartī
 nārāyaṇas sarasijāsana sanniviṣṭaḥ |
 keyuravān makara kuṇḍalavān kirītī hāri
 hiraṇya vapuḥ dhr̥ta śaṅkha cakraḥ ||

Nārāyaṇa is worthy of being mediated upon in the centre of the Solar orb. Seated in the lotus posture, adorned with bracelets, earrings, crown and necklace; of golden hued body and holding the Conch and Discus.

namo namaste'stu sadā vibhāvaso sarvātmane sapta hayāya bhānave |
 ananta śaktir maṇi bhūṣaṇena dadaśva bhūktiṃ mama muktiṃ avyayam ||

- ❖ take the child to the temple and present him to the local deity.
- ❖ In the evening show him the moon.

someśvarāya somāya tathā somodbhavāya ca |
 somasya pataye nityam tubhyam somāya vai namaḥ ||
 atri-netra samudbhūta kṣīrodāraṇava sambhava |
 rohiṇīśa namastubhyam ramābhrātar manaḥ pate ||

O Lord of Soma, emerged from Soma and eternal lord of Soma salutations to you. You were born from the eye of Atri and arose during the churning of the ocean, Salutations to you husband of Rohini and brother of Lakshmi, the master of the mind.



8. ANNAPRĀŚANA SAMSKĀRA

Done in the sixth month after birth.

Saṅkalpa — hari om tat sat govinda x 3 mama _____ naksatrasya _____ nāma bālakasya mala prāśana śuddhyannādyā brahmavarcasa teja indiya āyur lakṣaṇa phala siddhyartha bījagarbha samudbhavaino nirbarhaṇa dvārā śrī lakṣmī- nārāyaṇa prītyartham anna prāśanākhyā karma kariṣye ||

❖ Viśvaksena pūjā & Puṇyāha vācānam

Agni-mukham

om bhūr-bhuvas-suvaḥ śuciḥ nāma agnim āvāhayāmi sthāpayāmi |
om śuciḥ nāma agnaye namaḥ | supraṭiṣṭho varado bhava ||

❖ Puruṣa sūkta homa with caru.

om nama āvyādhibhyaḥ

❖ In a golden, silver or bell metal vessel mix pāyasam, curd, honey, ghee & water. Offer to the Lord. Place the baby in the mother's lap and feed it while reciting the 5 prāṇahuti mantras

om prānāya svāhā | om apānāya svāhā | om vyānāya svāhā | om udānāya svāhā | om samānāya svāhā || om nārāyaṇāya vidmahe | vāsudevāya dhīmahi | tanno viṣṇu pracodayāt ||

❖ ācārya sambhāvanam

❖ visarjanam & āśīrvādam



9. CAULA SAMSKĀRA

Performed in the second or third year.

hariḥ om tatsat | govinda 3 asyām śubha tithau — kaśyapa
gotrodbhavasya _____ dāsa aham, _____ nakṣatre _____ rāśau
jātaṁ _____ nāma mama kumāraṁ cauḷa karmaṇā saṁskariṣyāmi ||

*Harih om tatsat. Govinda, Govinda, Govinda, on this auspicious day I of the clan of
..... sanctify my son born in the sign of through the sacrament of
Tonsure.*

❖ Viśvaksena pūjā & Punyāha vācanam

Agni-mukham

om bhūr-bhuvas-suvaḥ sabhya nāma agnim āvāhayāmi sthāpayāmi |
om sabhya nāma agnaye namaḥ | supraṭiṣṭho varado bhava ||

- ❖ Perform all the preliminary rites of the fire sacrifice.
- ❖ Perform the aghara & ajyabhaga.
- ❖ Offer 108 ahutis with Visnu gāyatri & puruṣa sūktam.
- ❖ Perform caru homa with the dvādasākṣari - 12 ahutis.
- ❖ Sviṣṭākṛt homa and pūrṇahuti

Digvapanam

- ❖ Sit the boy to the west of the fire facing east. His mother stands holding a lump of cow-dung or a lump of dough into which the hair will be folded.
- ❖ The father combs the hair silently with a porcupine's quill that has three white spots, with three Darbha blades, and with a bunch of unripe Udumbara fruits.
- ❖ Mix hot and cold water with the dvādasākṣari.
- ❖ Lay 3 blades of darbha grass on the head and cut with the pranava.
- ❖ Have the tonsure done by the barber with the cut hair being placed on a ball of cow-dung.
- ❖ Recite svasti-vācanam.

svastaye'stu sadā-viṣṇuḥ svastaye'stu catur-mukhaḥ |
svastaye'stu sadā vahniḥ svastaye'stu yamas sadā || 1 ||

svastaye'stu nirṛtyākhyāḥ svastaye varuṇo'stu naḥ |
svastaye'stu sadā vāyuḥ svastaye'stu dhaneśvaraḥ || 2 ||

svastaye'stu sadeśānaḥ svastaye'stu marud-gaṇaḥ |
svastaye santu vasavo rudrāśca svastaye tathā || 3 ||

ādityās svastaye santu munayas-svastaye tathā |
gandharvās svastaye santu svastaye santu kinnaraḥ || 4 ||

svastaye santu nāgāśca svastaye santu pannagāḥ |
svastaye santu viśveśāḥ svastaye'psarasas sadā || 5 ||

svastaye santu nadyaśca svastaye santu sāgarāḥ |
svastaye santu śailaśca vedāśca svastaye tathā || 6 ||

svastaye mātaras santu pitaras svastaye tathā |
deva-pāriṣadās sarve svastaye santu nas- sadā || 7 ||

svasti bhāgavatānām tu svasti cāpyagra-janmanām |
svasti vaiṣṇavānām tu svasti caiva gavāmapi || 8 ||

svasti vai sthāvarāṇām tu jaṅgamānām tathaiva ca |
svasti caivātha mantrāṇām svasti vai karmaṇām api || 9 ||

- ❖ ācārya sambhāvanam
- ❖ visarjanam
- ❖ āśirvādam
- ❖ Enfold the hair in the dough and bury somewhere safe.



PŪJĀ BHĀGAḤ



LAKṢMĪ PŪJĀ VIDHIḤ

Saṅkalpam

hariḥ om̐ tat sat | govinda govinda govinda | bhagavad ājñayā bhagavad kainkarya rūpeṇa | śrī mahā-lakṣmī prītyartham, yathā śaktyā yathā milita upacāra dravyaiḥ, vaidika tathā purāṇokta mantraiśca dhyāna āvāhanādi ṣoḍaśa upacāraiḥ mahālakṣmī pūjanam kariṣye ||

Dhyānam

yā sā padmāsanasthā vipula kaṭi taṭi padma patrāyatākṣī |
gambhīrā vartanābhiḥ stana-bhara namitā śubhra vastrottariya ||
lakṣmīr-divyair-gajendrait-maṇi-gaṇa khacitais-snāpitā hema-
kumbhaiḥ |
nityam̐ sā padma-hastā mama vasatu gr̥he sarva māṅgalya yuktā ||

padmāsanasthām padma-karām padma mālā-vibhūṣitām |
kṣīra-sāgara sambhūtām kṣīra-varṇa sama-prabhām ||
kṣīra-varṇa samam̐ vastram dadhānām hari-vallabhām |
bhāvaye bhakti-yogena kalāśe-smin manohare ||

I meditate upon you in this vessel, through the Yoga of devotion, O beloved of Hari. Seated upon a lotus, holding two lotuses in your hands and wearing a lotus garland. Born from the Milky-ocean, as brilliant in radiance as milk, wearing milk-white raiment.

om̐ śrīm̐ hrīm̐ śrīm̐, kamale kamalālaye, prasīda prasīda, sakala saubhāgyam dehi dehi, om̐ śrīm̐ hrīm̐ śrīm̐, mahālakṣmyai namaḥ ||

1. āvāhanam - Invocation

hiraṇya-varṇām hariṇīm̐ suvarṇa rajata-srajām |
candrām̐ hiraṇmayīm̐ lakṣmīm̐ jātavedo ma āvaha || 1 ||
sarva māṅgala-māṅgalye viṣṇu-vakṣaḥ-sthalālaye |
āvāhayāmi devī tvām̐ abhiṣṭha phaladā bhava ||

O Most auspicious of auspicious things, dwelling upon the chest of Vishnu, I invoke you O Goddess, the one who grants all desires.

2. āsanam - Enthronement

tām̐ ma āvaha jātavedo lakṣmīm̐ anapagāminīm̐ |
yasyām̐ hiraṇyam̐ vindeyam̐ gāmaśvam̐ puruṣān aham || 2 ||
aneka ratna khacitam̐ kṣīra-sāgara sambhave |
suvarṇa simhāsanam̐ devī svīkuruṣva hari-priye ||

O Goddess born of the Milky ocean, please accept this golden lion throne, made of embossed

gold and embedded with various gems.

3. **pādyam** - Washing of the feet.

aśva-pūrvām ratha-madhyām hasti-nāda prabodhinīm |
śrīyam devīm upahvaye śrīrmā devī juṣatām || 3 ||
gaṅgā-sarid-ānītam gandha-puṣpa samanvitam |
pādyam dadāmi te devī prasīda parameśvarī ||

I offer you this water for washing your feet O Goddess, brought from the Ganges and scented with sandal paste and flowers. Have mercy O Supreme Goddess.

4. **arghyam** - Libation for the hands

kām sosmitām hiraṇya prākārām ārdhrām jvalantīm tṛptām tarpayantīm |
padme sthitām padma-varṇām tām ihopahvaye śrīyam || 4 ||

gaṅgā-nadī-samānītam suvarṇa kalaśa-sthitam |
gṛhāṇ-ārghyam mayā dattam putra-pautra-phala-prade ||

I offer you this water for a libation - brought from the Ganges in golden pots, O Goddess the giver of progeny.

5. **ācamaniyam** - Water for Sipping

candrām prabhāsām yaśasā jvalantīm śrīyam loke deva juṣtām udārām |
tām padminīmīṃ śaraṇam-aham prapadye'lakṣmīr me naśyatām tvām vṛṇe ||
5 ||

prasannaṃ śītalaṃ toyam prasanna mukha paṅkaje |
gṛhāṇācamanārthāya garuḍa-dhvaja-vallabhe ||

Please accept this cool and pleasing water for sipping, O You of a pleasing lotus-like countenance, beloved of the One with the Garuda ensign.

6. **madhuparkam** - honey mixture

mahā-lakṣmī mahā-devī madhvājya dadhi-saṃyuktam |
madhu-parkam gṛhāṇemaṃ madhusūdana-vallabhe ||

O Great Lakshmi, Great Goddess, please accept this sweet mixture composed of honey, ghee and yoghurt, O Beloved of Vishnu.

7. **pañcāmṛta snānam** - Bathing with the Five Nectres.

payo-dadhi ghṛtair yuktam śarkarā madhu-saṃyuktam |
pañcāmṛtam gṛhāṇedaṃ mahā-lakṣmī namostute ||

O Great Lakshmi please accept this mixture comprised of milk, yoghurt, ghee, sugar and honey, salutations to you.

8. **śuddhodaka snānam** - Bathing with fresh water.

āditya varāṇe tapaso'dhijāto vanaspatīs tava vṛkṣo'tha bilvaḥ |
tasya phalāni tapasā nudantu māyāntarā yāśca bāhyā alakṣmīḥ || 6 ||

hema-kumbha-sthitam svaccham gaṅgādi-sarid-āhṛtam |
snānārthe salilam devi gr̥hyatām sāgarātmaje ||

Please accept this pure water for bathing, O Goddess, brought in golden pots from the Ganges and other rivers.

9. **Vastram** - raiment

upaitu mām deva-sakhaḥ kīrtiśca maṇinā saha |
prādur-bhūto'smi rāṣṭre'smin kīrtim-ṛddhiṁ dadātu me ||
divyāmbara-yugam sūkṣmam kañcukam ca manoharam |
mahā-lakṣmī mahā-devi gr̥hāṇedam mayārpitam ||

O Great Lakshmi, Great Goddess, please accept this set of clothing, that I offer to you, subtle, divine and pleasing, a sari together with a bodice.

10. **Maṅgala sūtram** - Marriage Token

māṅgalya maṇi saṁyuktam mukta-vidruma samyuktam |
dattam maṅgala sūtram ca gr̥hāṇa hari-vallabhe ||

O Beloved of Hari, please accept this marriage token that is offered, with golden ornament and decorated with pearls and gems.

11. **bhūṣaṇam** - Adornments

kṣut-pipāsāmalām jyeṣṭhām alakṣmīm nāśayāmyaham |
abhūtim asamṛddhiṁ ca sarvām nirṇuda me gr̥hāt || 8 ||
ratna tāṭaṅka keyūra hāra-kañkaṇa bhūṣite |
bhūṣaṇāni mahā-rāṇi gr̥hāṇa karuṇā-nidhe ||

O Great Queen, the repository of compassion, please accept these various ornaments for your head, arms and feet.

12. **candanam** - Sandal Paste

gandha-dvārām durādharṣām nitya puṣṭām kariṣiṇīm |
īśvarīguṁ sarva bhūtānām tām ihopahvaye śriyam || 9 ||
karpūra candanopetaṁ kastūrī-kuṅkumānvitam |
sarva gandham gr̥hāṇedam sarva maṅgala dāyini ||

O Giver of all auspiciousness, please accept this sandal wood paste mixed with fragrant camphor and musk and vermilion.

13. **puṣpam** - Flowers

mandāra pārijātābjaiḥ ketaky-utpala-pāṭalaiḥ |
mallikā-jāti-vakulaiḥ puṣpais-tvām pūjayāmy-aham ||

Aṅga Pūjā

vara-lakṣmyai namaḥ
mahā-lakṣmyai namaḥ
indirāyai namaḥ

pādaḥ pūjayāmi
gulphau pūjayāmi
jaṅghe pūjayāmi

caṇḍikāyai namaḥ
 kṣīrābdhi-tanayāyai namaḥ
 pītāmbara-dhāriṇyai namaḥ
 sāgara-sambhavāyai namaḥ
 nārāyaṇa-priyāyai namaḥ
 jagat-kuṣyāyai namaḥ
 viśva-jananyai namaḥ
 sustanyai namaḥ
 kambu-kaṇṭhyai namaḥ
 sundaryai namaḥ
 padma-hastāyai namaḥ
 bahu-pradāyai namaḥ
 candra-vadanāyai namaḥ
 cañcalāyai namaḥ
 bimboṣṭhyai namaḥ
 anaghāyai namaḥ
 sukapolāyai namaḥ
 phala-pradāyai namaḥ
 nīlālakāyai namaḥ
 śivāyai namaḥ
 sarva-maṅgalāyai namaḥ

jānunī pūjayāmi
 ūrū pūjayāmi
 kaṭim pūjayāmi
 guhyaṁ pūjayāmi
 nābhim pūjayāmi
 kuṣim pūjayāmi
 vakṣaḥ pūjayāmi
 stanau pūjayāmi
 kaṇṭhaṁ pūjayāmi
 skandhau pūjayāmi
 hastān pūjayāmi
 bāhūn pūjayāmi
 vaktram pūjayāmi
 cubukaṁ pūjayāmi
 oṣṭhaṁ pūjayāmi
 adharam pūjayāmi
 kapolau pūjayāmi
 phālam pūjayāmi
 alakān pūjayāmi
 śiraḥ pūjayāmi
 sarvaṅyāṅgāni pūjayāmi

Śrī Lakṣmī aṣṭhottara śata-nānavallīḥ

om prakṛtyai namaḥ | vikṛtyai | vidyāyai | sarva-bhūta-hita-pradāyai |
 śraddhāyai | vibhūtyai | surabhyai | param-ātmikāyai | vāce | padmālayāyai || 10 ||

padmāyai | śucaye | svāhāyai | svadhāyai | sudhāyai | dhanyāyai |
 hiraṇmayyai | lakṣmyai | nitya-puṣṭāyai | vibhāvaryai || 20 ||

adityai | dityai | dīptāyai | vasudhāyai | vasu-dhāriṇyai | kamalāyai | kāntyai |
 kāmākṣyai | kṣīroda-sambhavāyai | anugraha-parāyai || 30 ||

ṛddhyai | anaghāyai | hari-vallabhāyai | aśokāyai | amṛtāyai | dīptāyai | loka-
 śoka-vināśinyai | dharma-nilayāyai | karuṇāyai | loka-mātre || 40 ||

padma-priyāyai | padma-hastāyai | padmākṣyai | padma-sundaryai |
 padmodbhavāyai | padma-mukhyai | padma-nābha-priyāyai | ramāyai |
 padma-mālā-dharāyai | devyai || 50 ||

padma-gandhinyai | padminyai | puṇya-gandhāyai | su-prasannāyai | prasād-
 ābhi-mukhyai | prabhāyai | candra-vadanāyai | candrāyai | candra-sahodaryai
 | catur-bhujāyai || 60 ||

candra-rūpāyai | indirāyai | indu-śītalāyai | āhlāda-jananyai | puṣṭyai | śivāyai
 | śivañ-karyai | satyai | vimalāyai | viśva-jananyai || 70 ||

tuṣṭyai | dāridrya-nāśinyai | prīti-puṣkariṇyai | śāntāyai | śukla-
mālyāmbarāyai | śriyai | bhāskaryai | bilva-nilayāyai | varārohāyai |
yaśasvinyai || 80 ||

vasundharāyai | udārāṅgāyai | hariṇyai | hema-mālīnyai | dhana-dhānya-
karyai | siddhyai | strainā-saumyāyai | śubha-pradāyai | nṛpa-veśma
gatānandāyai | vara-lakṣmyai || 90 ||

vasu-pradāyai | śubhāyai | hiraṇya-prākārāyai | samudra-tanayāyai | jayāyai |
maṅgalā-devyai | viṣṇu-vakṣas-sthala-sthitāyai | viṣṇu-patnyai | prasann-
ākṣyai | nārāyaṇa-samāśritāyai | dāridrya-dhvaṁsinyai | devyai | sarvo-
padrava vāriṇyai | nava-durgāyai | mahā-kālyai | brahma-viṣṇu-śivātmikāyai |
trikāla-jñāna-saṁpannāyai | bhuvan-eśvaryai || 108 ||

14. **dhūpam** - Incense

manasaḥ kāmam ākūtiṁ vācaḥ satyam aśīmahi |
paśūnām rūpam-annasya mayi śrīḥ śrayatām yaśaḥ || 10 ||

vanaspati-rasod bhūtaṁ gandhādyo gandha uttamaḥ |
āghrehya sarva devānām dhupo'yaṁ pratigṛhyatām |

15. **dīpam** - Lamp

kardamena prajā-bhūtā mayi sambhava kardama |
śriyaṁ vāsaya me kule mātaraṁ padma mālinīm || 11 ||

bhaktyā dīpaṁ prayacchāmi mahālaṣmī parameśvarī |
trāhi mām timirāt ghorāt divya jyoti namo'stute ||

16. **Naivedyam** - food

āpaḥ sṛjantu snigdhanī ciklīta vasa me gṛhe |
nica devīm mātaraḥ śriyaṁ vāsaya me kule || 12 ||

rambha-phalaṁ gṛtaṁ kṣīraṁ godhūmasya ca cūrṇakam |
śarkarā yukta neivedyaṁ saṁpādaṁ bhakṣyam uttamam ||

madhya pānīyaṁ | uttarapoṣanaṁ | hasta-prakṣālan ārtham | mukha-
prakṣālan ārtham ||

17. **Tāmbūlam** - Betel

pūgi phalaṁ mahad divyaṁ nāgavalli dalair yutaṁ |
elā lavanga saṁyuktaṁ tāmbūlaṁ pratigṛhyatām ||

18. **Nirājanam** - Waving of camphor flame

ārdrām yaḥ kariṇīm yaṣṭim suvarṇām hema mālinīm |
sūryām hiraṇmayīm lakṣmīm jātavedo ma āvaha ||

om mahā-devyai ca vidmahe, viṣṇu-patnyai ca dhīmahi,

tanno lakṣmīḥ pracodayāt ॥

om dhanur-dharāyai vidmahe, sarva-siddhyai ca dhīmahi,
tanno dharāḥ pracodayāt ॥

19. **Puṣpāñjali** - Offering flowers

tām ma āvaha jātavedo lakṣmīm anapagāminīm ।

yasyām hiraṇyam prabhūtaḥ gāvo dāsyo'śvān vindeyam puruṣān aham ॥

ahimsā prathamam puṣpam puṣpam indriya-nigrahaḥ ।

sarva-bhūta dayā puṣpam kṣamā puṣpam viśeṣataḥ ॥

śānti puṣpam tapaḥ puṣpam jñāna puṣpam tathaiva ca ।

satyam aṣṭavidham puṣpam devī prītikaram bhavet ॥



HAYAGRĪVA PŪJĀ VIDHIḤ

(Hayagrīva mūla mantra [navākṣara mantra];
om̐ hauṁ kṣraum̐ śīrase namo hauṁ)

- ❖ Perform all the preliminaries - Viśvaksena Pūjā, kalaśa pūjā etc.
- ❖ pīṭha pūjā

dvāpara-pālas;	dhātṛ and vidhātṛ
center	acyuta saprivāra
East	ganga, yamuna, sankhanidhi, padmanidhi & garuḍa
centre	ādhāra sakti, ananta nāgarāja

Dhyānam - Visualisations

- ❖ Perform sosana, dahana, plavana.
- ❖ Perform nyāsa on oneself with mūla mantra

om̐ kṣraum̐ hr̥dyāya namah
om̐ hṛīm̐ śīrase svāhā
om̐ kṣrūm̐ śikhāyai vaṣaṭ
om̐ kṣraim̐ kavacāya hum̐
om̐ kṣraum̐ netrabyām̐ vausat
om̐ hah astrāya phaṭ.

- ❖ Create a mental egg with the bija mantras;
yaṁ kṣaum̐ raṁ laṁ
- ❖ Split it with the om̐kāra.
- ❖ Visualize hayagriva seated upon a throne inside the egg

vande pūrita candra maṇḍala-gataṁ śvetāravindāsanam |
mandākinyamṛtām̐śuk kunda kumudaṣīrendu hāsānanam ||
mudrā pustaka śaṅkha cakra vidhṛta śrīmad bhujā maṇḍalam |
niryan-nirmala bhāratī parimalam viśveśam aśvānanam ||

vande turaṅga vadanam̐ śaśi-bimba sam̐stam,
candra vadātam̐ amṛtātma karais samantāt |
aṇḍāntaram̐ bahir api pratibhāsa yutam,
śakhākṣa pustaka subodha yutābja bāhum ||

vande lakṣmī-patim devam̐ śaṅkha cakra gadā-dharam |
vidyā mūrtim̐ hayagrīvam̐ śabdārtha jñāna labdhaye ||
amṛtādhmāta meghābham̐ amṛtā-haraṇam̐ vibhum |
pāñca-rātrāgamārcāya vande vaikuṅṭha bhūpatim ||

jñānānanda-mayam̐ devam̐ nirmalam̐ sphaṭhikākṛtim |
ādhāram̐ sarva vidyānām̐ hayagrīvam̐ upāsmāhe ||

- ❖ Show sankha, padma, gadā & cakra mudras.
- ❖ Offer upacāras using mūla mantra, hayagrīva gāyatri, puruṣa-sūktam etc.

om vāgīśvarāya vidmahe | hayagrīvāya dhīmahi tanno haṁsa pracodayāt ||

āvāhanam

yasya darśanam icchanti devāḥ svābhīṣṭa siddhaye ||
 kṛpayā deva-deveśa mad agre sannidho bhava ||
 yasya te parameśāna svāgatam svāgatam prabho ||
 kṛtārtho'nugṛhīto'smi saphalañ-jīvanam mama ||
 yad āgato'si deveśa cidānanda-mayāvvyaya ||
 ajñānādvā pramādādvā vaikalpāt sādhakasya ca |
 yad apūrṇam bhavet kṛtyan tathāpy abhimukho bhava ||

pādyam

yad bhakti leśa samparkāt paramānanda sambhavaḥ ||
 tasmai te parameśāna pādyam śuddhāya kalpaye ||

ācamanam

devānām api devāya devānān daivatāya ca |
 ācamañ kalpayām īśa svadhayā śuddhi-hetave ||

ārghyam

tāpa traya haran divyam paramānanda lakṣaṇam ||
 tāpa traya vimokṣāya tavārghyañ kalpayāmyaham ||

madhu-parkam

sarva kālūṣya hīnāya pari pūrṇa sudhātmakam |
 madhu-parkam iman deva kalpayāmi prasīda me ||

atha punarācamanīyam

ucchiṣṭopya śucir vāpi yasya smarāṇa mātrataḥ |
 śuddhim āpnoti tasmai te punar ācamanantvidam ||

abhyaṅgam

snehañ gṛhāṇa snehena loka-nātha mahāśaya |
 sarva lokeṣu śuddhātman dadāmi sneham uttamam ||

snānam

paramānanda bodhābdhi nimagna nija mūrtaye |
 sāṅgopāṅgam idaṃ snānam kalpayāmyaham īśa te ||

sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahasra-pāt |
 sa bhūmim sarvatas-sṛtvātyatiṣṭhad daśāṅgulam || 1 ||
 puruṣa evedaṃ sarvam yad bhūtaṃ yacca bhāvyam |
 utāmṛtattvasyeśāno yadannenā-tirohati || 2 ||
 etāvānasya mahimāto jyāyāgumśca pūruṣaḥ |
 pādosya viśvā bhūtāni tripādasyāmṛtandivi || 3 ||
 tripādūrddhva '-udait puruṣaḥ pādo'syehābhavatpunaḥ |
 tato viṣvañ vyakrāmat sāśanānaśane'-abhi || 4 ||
 tato virāḍ ajāyata virājo '-adhi pūruṣaḥ |
 sa jāto atyaricyata paścād bhūmimatho puraḥ || 5 ||
 tasmād yajñāt sarva hutaḥ sambhṛtam pṛṣadājyam |
 paśūm stām ścakre vāyavyānāraṇyā ggrāmyāśca ye || 6 ||

tasmād yajñāt sarva huta '-ṛcaḥ sāmāni jajñire |
 chandāmsi jajñire tasmād yajus tasmād ajāyata || 7 ||
 tasmādaśvā '-ajāyanta ye ke cobhayādataḥ |
 gāvo ha jajñire tasmāt tasmāj jātā '-ajāvayaḥ || 8 ||
 taṁ yajñam barhiṣi praukṣan puruṣañjātamagrataḥ |
 tena devā '-ayajanta sādhyā '-ṛṣayaśca ye || 9 ||
 yatpuruṣaṁ vyadadhuḥ katidhā vyakalpayan |
 mukhaṁ kimasyāsītkimbāhū kimūrū pādā '-ucyete || 10 ||
 brāhmaṇo'sya mukhamāsīd bāhū rājanyaḥ kṛtaḥ |
 ūrū tadasya yadvaiśyaḥ padbhyām śūdro '-ajāyata || 11 ||
 candramā manaso jātaścakṣoḥ sūryo '-ajāyata |
 śrotrādvāyuśca prāṇaśca mukhādagnirajāyata || 12 ||
 nābbhya '-āsīdantarikṣam śīrṣṇo dyauḥ samavarttata |
 padbhyām bhūmir ddiśaḥ śrotrāttathā lokā'akalpayan || 13 ||
 yat puruṣeṇa haviṣā devā yajñamatanvata |
 vasanto'syāsīdājyaṅgrīṣma '-idhmaḥ śaraddhaviḥ || 14 ||
 saptāsyāsanparidhayastriḥ sapta samidhaḥ kṛtāḥ |
 devā yadyajñantanvānā '-abadhnanpuruṣampaśum || 15 ||
 yajñena yajñamayajanta devāstāni dharmāṇi prathamānyāsan |
 te ha nākam mahimānaḥ sacanta yatra pūrve sādhyāḥ santi devāḥ ||
 16 ||

vāsah

māyā vinā na te janma nija gūhoru tejase |
 nirāvaraṇa vijñāya vāsaste kalpayāmyaham ||
 yam āśritya mahā māyā jagat saṁmohinī tu sā |
 tasmai te parameśāna kalpayāmy uttarīyakam ||

yajñasūtram

yasya śakti trayeṇedaṁ samproktam akhilañ jagat ||
 yajña-sūtrāya tasmai te yajña-sūtram prakalpayet ||

bhūṣaṇam

svabhāva sundar-āṅgāya satyāsatyāśrayāya te ||
 bhūṣaṇāni vicitrāṇi kalpayāmi surārcita ||

jalam

samasta deva deveśa sarva tṛpti karam param ||
 akhaṇḍānanda sampūrṇaṁ grhāṇa jalam uttamam ||

gandham

paramānanda saurabhya pari-pūrṇa digantaram |
 grhāṇa paramaṁ gandham kṛpayā parameśvara ||

puṣpam

turīya-guṇa sampanna-nānāguṇa manoharam |
 ānanda saurabham puṣpaṁ grhyatām idam uttamam ||

Hayagrīva aṣṭhottara śata-nāmavalliḥ

om haya-grīvāya namaḥ | mahā-viṣṇave o | keśavāya | madhusūdanāya | govindāya | puṇḍarīkākṣāya | viṣṇave | viśvambharāya | haraye || 10 ||

ādityāya | sarva vāgīśāya | sarvā dharāya | sanātanāya | nirādhārāya | nirākārāya | nirīśāya | nir-upadravyāya | nirañjanāya | niśkalaṅkāya || 20

nitya tṛptāya | nirāmayāya | cidānandāya | sākṣine | śaraṇyāya | sarva-dāyakāya | śrīmate | loka-trayā dīśāya | śivāya | sārasvat-pradāya || 30 ||

vedoddhartre | veda-nidhaye | veda-vedhyāya | purātanāya | pūrṇāya | pūrayitre | puṇyāya | puṇya-kīrtaye | parāt-parasmai | paramātmaṇe || 40

parasmai-jyotiṣe | pareśāya | pārakāya | parasmai | sakalopaniṣad vedhyāya | niṣkalāya | sarva-śāstra-kṛte | akṣamālā-jñāna-mudrā-yukta-hastāya | vara-pradāya | purāṇa-puruṣāya || 50 ||

śreṣṭhāya | dharaṇyāya | parameśvarāya | śāntāya | dāntāya | jita-krodhāya | jita-amitrāya | jagan-mayāya | jarā-mṛtyu-harāya | jīvāya || 60 ||

jayadāya | jādyā-nāśanāya | japa-priyāya | japa-stuthyāya | japa-kṛte | priya-kṛte | prabhava | vimalāya | visva-rūpāya | viśva-goptre || 70 ||

vidhi-stuthāya | vidaye | viṣṇave | śiva-stuthāya | śāntidāya | kṣānti-pārakāya | śreya-pradāya | śruti-mayāya | śreyasām-pathaye | isvarāya || 80 ||

acyutāya | ananta-rūpāya | prāṇa-dāya | pṛthivī-pataye | avyaktāya | vyakta-rūpāya | sarva-sākṣine | tamo-harāya | ajñāna-nāśakāya | jñānine || 90 ||

pūrṇa-candra-samaprabhāya | jñāna-dāya | vāg-pataye | yogine | yogīśāya | sarva-kāma-dāya | mahā-maunine | mahā-yogine | maunīśāya | śreyasām-nidhaye || 100 ||

hamsāya | parama-hamsāya | viśva-goptre | virāje | svarāje | śudha-sphaṭika-saṅkāsāya | jaṭā-maṇḍala-samyuttāya | ādi-madhyānta-rahitāya ||108|| sarva-vāgīśvareśvarāya namaḥ

Uttara Pūjā

dhūpaḥ

vanas-pati rasotpanno gandhādhyo gandha uttamah | āghreyaḥ sarva devānān dhūpo'yam pratigṛhyatām ||

dīpaḥ

suprakāśo mahā-dīpaḥ sarvatas timirāpahaḥ | sabāhyābhyantara jyotir dīpo'yam pratigṛhyatām ||

naivedyam

satpātra siddham sa havir vividhān eka-bhakṣaṇam | nivedayāmi deveśa sānugāya gr̥hāṇa tat ||

ācamanam

samasta deva-deveśa sarvajñaptikaram param |
akhaṇḍānanda sampūrṇaṃ gr̥hāṇa jalam uttamam ||

tāmbūlam

tāmbūlañca varan divyaṅ karpūrādi suvāsitam |
mayā niveditam bhaktyā gr̥hāṇa parameśvara ||

Hayagrīva Stotram

om namo haya-śīrase vidyādhyakṣāya vai namaḥ |
namo vidyā-svarūpāya vidyā-dātre namo namaḥ |
namaḥ śāntāya devāya triguṇāyātmane namaḥ || 1 ||

surāsurā nihantre ca sarva duṣṭa-vināśīne |
sarva-lokādhipataye brahma-rūpāya vai namaḥ || 2 ||

namaśceśvara-vandyāya śaṅkha-cakra-dharāya ca |
nama ādyāya dāntāya sarva sattva-hitāya ca || 3 ||

triguṇāyāguṇāyaiva brahma viṣṇu svarūpiṇe |
kartre hartre sureśāya sarvagāya namo namaḥ || 4 ||

Śrī Hayagrīva Stuti

lasad hāsya hayagrīva lasad oṣṭha-dvayāruṇa |
lasad dantāvalli śobha hayagrīva lasat smita || 1 ||

lasat phāla hayagrīva lasat kuntala mastaka |
lasat karṇa hayagrīva lasan nayana paṅkajam || 2 ||

lasad vīkṣa hayagrīva lasad bhū-maṇḍala dvaya |
lasad grīva hayagrīva lasad hasta-tala ṣaḍbhujā || 3 ||

lasat pārśva lasat prṣṭa kakṣāṁsa yuga sundara |
hayagrīva lasad vakṣaḥ stana madhya vali-traya || 4 ||

hayagrīva lasat kukṣe lasad roma latāñcita |
hayagrīva lasan nābhe lasat kaṭi yugāntara || 5 ||

lasad uro hayagrīva lasaj jānu yuga prabhā |
hayagrīva lasaj jānghā yugma pādāmbuja dvaya || 6 ||

hayagrīva lasat pādatala rekhāruṇa dhyute |
lasan nakhāṅguli śobha hayagrīva ati sundara || 7 ||

lasat kirīṭa keyūra kaṅkanāṅgada kuṇḍala |
hayagrīva lasad ratna hāra kaustubha maṇḍana || 8 ||

hayagrīva lasan madhya lasac candana cārcita |
lasad ratna mayā kalpa śrīvatsa kṛta bhūṣana || 9 ||

hayagrīva lasat kāñci ratna kiñkiṇi mekhalā |
hayagrīva lasad vastra maṇi nūpura maṇḍita || 10 ||

hayagrīvendu bimbastha lasac chamkākṣa pustaka |
lasan mudra hayagrīva lasad indu samadyute || 11 ||

hayagrīva ramā hasta ratna kumbha śrutāmṛta |
hayagrīva samāna śrī catūrūpopa sevita || 12 ||

hayagrīva sura śreṣṭha hayagrīva sura priya |
hayagrīva sura arādhya jaya śiṣṭha jayeṣṭhada || 13 ||

hayagrīva mahā vīrya hayagrīva maha bala |
hayagrīva mahā dhairya jaya duṣṭa vinaṣṭi da || 14 ||

bhayam mṛtyum kṣayam vyartha vyayam nānā mayam ca me |
hare saṁhare daityāre hare nara-hare yathā || 15 ||

bhaktim śaktim viraktim ca bhuktim yuktim ca yukti da |
hare me dehi daityāre hare nara-hare yathā || 16 ||

sadā sarveṣṭa lābhā ca sarvāniṣṭa nivṛttaye |
hayagrīva stutibhiḥ pātyā vādirāja yatīr ithā || 17 ||

cintāmaṇī hayagrīvo vaśyetya niśevitaḥ |
so 'pi sarvārtha do nṛṇām kiṁ uta sau hayānana || 18 ||



NṚSIMHA PŪJĀ/HOMA VIDHIḤ

aṅga nyāsam

kṣrām hṛdayāya namaḥ	<i>touch the heart with the fist</i>
kṣrīm śirase svāhā	<i>touch the head</i>
kṣrūm śikhāyai vaṣaṭ	<i>touch the śikha with the thumb</i>
kṣraim kavacāya hum	<i>touch both shoulders with the fist</i>
kṣraum netrābhyām vaṣaṭ	<i>touch both eyes</i>
kṣraḥ astrāya phaṭ	<i>clap the hands and snap the fingers</i>
om bhūrbhuvassuvaḥ iti dig bandhaḥ	

Lakṣmī-nṛsimha Dhyānam

satya jñāna sukha svarūpam amalaṁ kṣīrābdhi madhya-sthitaṁ
 yogārūḍam ati-prasanna vadanam bhūṣā sahasrojvalam |
 tryakṣam cakra-pināka-sābhaya-karam bibhrāṇam arkac-chaviṁ
 chatrī-bhūta phaṇīndram indu-dhavalam lakṣmī-nṛsimham bhaje ||

yoga-nṛsimha dhyānam

śaṅkha-cakra dharam caiva sarvābharāṇa bhūṣitam |
 sarvā vayava saṁpūrṇas sarva siddha karaś śubhaḥ ||
 cakram ca dakṣiṇa-haste śaṅkham vāme nyasad budhaḥ |
 yogapaṭṭa samāyuktam asīnam samyag āsane ||
 hastayoḥ kūrparam nyasya pādajānū tu saṁsthitaḥ |
 śrī bhūmibhyām samopetaṁ brahma-śaṅkara saṁyutam ||

❖ Pour the water and flower into the right hand and place it on top of the kalasa.

om hoṁ namo bhagavate nārasimhāya namaḥ āgaccha āgaccha | x 3

om kṣraum narasimhāya namaḥ - āvāhayāmi sthāpayāmi āsanam
 samarpayāmi | arghyam | pādyam | ācamaniyam | snānam | vastram |
 upavītam | gandham | puṣpamālikām | puṣpai pūjayāmi —

om śrī narasimhāya | mahāsimhāya | divyasimhāya | mahābalāya |
 ugrasimhāya | mahādevāya | upendrāya | āgnilocanāya | raudrāya | śauraye |
 mahāvīrāya | suvikramāya | parākramāya | haraye | kolāhalāya | cakraye |
 vijayāya | jayāya | vyayāya | śrī lakṣmī-nṛsimhāya namaḥ ||

Narasimha aṣṭhottara śata nāmavalli

narasimhāya | mahāsimhāya | divyasimhāya | mahābalāya | ugrasimhāya |
 mahādevāya | upendrāya | āgnilocanāya | raudrāya | śauraye || 10 ||

mahāvīrāya | suvikrama parākramāya | hari-kolāhalāya | cakriṇe | vijayāya |
 jayāya | avyayāya | daityāntakāya | para-brahmaṇe | aghorāya || 20 ||

ghora-vikramāya | jvāla-mukhāya | jvāla-māline | mahā-jvālāya | mahā-

prabhave | niṭilākṣāya | sahasrākṣāya | dur-nirīkṣayāya | pratāpanāya | mahā-
damṣṭrāyudāya || 30 ||

prājñāya | hiraṇyaka-niṣūdanāya | caṇḍakopine | surārighnāya | sadārthi-
ghnāya | sadāśivāya | guṇabhadrāya | mahā-bhadrāya | bala-bhadrāya |
subhadrakāya || 40 ||

karālāya | vikarālāya | gatāyuṣāya | sarva kartṛkāya | bhairavā-ḍambharāya |
divyāya | agamyāya | sarva śatrujite | amoghāstrāya | śāstra-dharāya || 50 ||

savyacūḍāya | sureśvarāya | sahasra-bāhave | vajra-nakhāya | sarva-siddhaye
| janāradanāya | anantāya | bhagavate | sthūlāya | agamyāya || 60 ||

parāvarāya | sarva mantraika rūpāya | sarva yantra vidhāranāya | avyayāya |
paramānandāya | kālajite | khaga-vāhanāya | bhaktāti-vatsalāya | avyaktāya |
suvyaktāya || 70 ||

sulabhāya | śucaye | lokaika-nāyakāya | sarvāya | śaraṇāgata- vatsalāya |
dhīrāya | dharāya | sarvajñāya | bhīmāya | bhīma-parākramāya || 80 ||

veda-priyāya | nutāya | pūjyāya | bhava-hṛte | parameśvarāya | śrīvatsa-
vakṣase | śrīvāsāya | vibhave | saṅkarṣaṇāya | prabhave || 90 ||

tri-vikramāya | tri-lokātmāya | kālāya | sarveśvar-eśvarāya | viśvambharāya |
sthirābhāya | ācyutāya | puruṣottamāya | adhokṣajāya | akṣayāya || 100 ||

sevyāya | vanamāline | prakampanāya | gurave | loka-gurave | sṛṣṭhre | param-
jyotiṣe | parāyaṇāya || 108 ||

dhūpam | dīpam | naivedyam | tāmbūlam | phalam | karpūra nirājanam |

om vajra-nakhāya vidmahe, tīkṣna-damṣṭrāya dhīmahi, tanno nārasimha
pracodayāt ||

sarvābharāṇabhūṣāṅgaṁ tri-netraṁ saumya vīgraham |
śrī-bhū-nīlādhipaṁ devaṁ nārasimham upāsmāhe ||

Homage Mantrāḥ

1. nṛsimha mūla mantra

om kṣraum namo bhagavate nārasimhāya svāhā ||

2. abhaya narasimha mantra

om namo bhagavate narasimhāya, namas tejas-tejase, āvir āvir bhava, vajra
nakha vajra damṣṭra, karmāśayān randhaya randhaya, tamo grasa grasa
svāhā, abhayam ātmani bhūyiṣṭhā om kṣraum svāhā ||

Ahobila Narasimha Stotra

lakṣmī kaṭākṣa sarasī ruha rāja haṁsam
pakṣīndra śaila bhavanam bhava nāśam īśam |
gokṣīra sāra ghaṇa sāra patīra varṇam

vande kṛpā nidhim ahobala nārasimham || 1 ||

ādyānta śūnyam ajam avyayam aprameyam
āditya candra śikhi locanam ādi devam |
abjā mukhābja mada lolupa matta bhṛṅga
vande kṛpā nidhim ahobala nārasimham || 2 ||

koṭīra koṭi ghaṭitojjvala kānti kāntam
keyūra hāra maṇi kuṇḍala manditāṅgam |
cūdāgra rañjita sudhākara pūrṇa bimbam
vande kṛpā nidhim ahobala nārasimham || 3 ||

vārāha vāmana nṛsimha subhāgyam īśam
krīḍā vilola hṛdyam vibudhendra vandyam |
hamsātmakam paramahamsa mano vihāram
vande kṛpā nidhim ahobala nārasimham || 4 ||

maṇḍākinī janana hetu padāravindam
vṛndāra kālaya vinodanam ujjalāṅgam |
mandāra puṣpa tulasī racitāṅghri padmam
vande kṛpā nidhim ahobala nārasimham || 5 ||

tāruṇya kṛṣṇa tulasī dala dhāmarabhyam
dhātrī ramābhi ramaṇam mahanīya rūpam |
mantrādhi rāja matha dānava māna bhaṅgam
vande kṛpā nidhim ahobala nārasimham || 6 ||

|| iti ahobala nārasimha stotram sampūrṇam ||

Mantrarāja Pada Stotram

vṛtotphulla viśālākṣam vipakṣa kṣaya dīkṣitam |
nināda trasta viśvāṇḍam viṣṇum ugram namāmy-aham || 1 ||

sarvair-avadhyatām prāptam sabalaugham dites-sutam |
nakhāgrais- sakalī cakre yas-tam vīram namāmy-aham || 2 ||

pādavaṣṭabadha pātālam mūrdhā viṣṭa tri-viṣṭapam |
bhujā praviṣṭa aṣṭa-diśam mahā-viṣṇum namāmy-aham || 3 ||

jyotīmś yarkendu nakṣatra jvala nādīny-anukramāt |
jvalanti tejasā yasya tam jvalantam namāmy-aham || 4 ||

sarvendriyair-api vinā sarvam sarvatra sarvadā |
jānāti yo namāmyādyaṁ tam aham sarvato-mukham || 5 ||

nara-vat simha-vac caiva rūpam yasya mahātmanaḥ |
mahā-satam mahā-damṣṭram tam nṛsimham namāmy-aham || 6 ||

yan-nāma smaraṇād bhītā bhūta vetāla rākṣāsāḥ |
rogādyāśca pranaśyanti bhīṣaṇam tam namāmy-aham || 7 ||

sarvo'pi yaṁ samāśritya sakalaṁ bhadrāṁ aśnute |
śrīyā ca bhadrāyā juṣṭo yaśtaṁ bhadrāṁ namāmy-aham || 8 ||

sākṣāt svakāṣe samprāptaṁ mṛtyuṁ śatrugaṇān api |
bhaktānāṁ nāśayaid yastu mṛtyu mṛtyuṁ namāmy-aham || 9 ||

namaskār-ātmakāṁ yasmai vidhyāyā ātma-nivedanam |
tyaktu duḥkha akhilān kāmān aśnute taṁ namāmy-aham || 10 ||

dāsa bhūtāḥ svataḥ sarve hyātmanaḥ paramātmanaḥ |
ato'ham api te dāsa iti matvā namāmy-aham || 11 ||

śaṅkareṇādarāt proktaṁ padānāṁ tattvam uttamam |
tri sandhyāṁ yo japet tasya vidya āyus- śrīśca vardhate || 12 ||

Lakṣmi Nṛsimha Karuṇa Rasa Stotram

śrīmat payo nidhi nīketana cakrapāṇe
bhogīndra bhoga maṇirājita puṇya mūrte |
yogīśa śāśvata śaraṇya bhavābdhi pota
lakṣmī nṛsimha mama dehi karāvalambam || 1 ||

brahmendra rudra marudarka kirīṭa koṭi
saghaṭṭit āṅghri kamalāmala kānti kānta |
lakṣmī lasat kuca saroruha rāja haṁsa
lakṣmī nṛsimha mama dehi karāvalambam || 2 ||

saṁsāra dāva dahanākula bhīkaroru
jvālā valībhir atidagdha tanūra hasya |
tvat pāda padma sarasīm śaraṇāgatasya
lakṣmī nṛsimha mama dehi karāvalambam || 3 ||

saṁsāra jvāla patitasya jagannivāsa
sarvendri yārtha vadhisāgra jhaṣopamasya |
prot kampita pracura tāluka mastakasya
lakṣmī nṛsimha mama dehi karāvalambam || 4 ||

saṁsāra kūpam ati ghoram agādha mūlaṁ
saṁprāpya duḥkha śata sarpa samākulasya |
dīnasya deva kṛpayā padam āgatasya
lakṣmī nṛsimha mama dehi karāvalambam || 5 ||

saṁsāra bhīkara karīndra karābhigāta
niṣpīdyamāna vapuṣaḥ sakalārti nāśa |
prāṇa prayāna bhava bhīti samākulasya
lakṣmī nṛsimha mama dehi karāvalambam || 6 ||

saṁsāra sarpa viṣa digdha mahogra tīvra
daṁṣṭrāgra koṭi paridaṣṭa vinaṣṭa mūrteḥ |
nāgāri vāhana sudhābdhi nivāsa saure

lakṣmī nṛsimha mama dehi karāvalambam || 7 ||
 saṁsāra vṛkṣam agha bījam ananta karma
 sākḥāyutaṁ karana patram anaṅga puṣpam |
 āruhya duḥkha palinaṁ patato dayālo
 lakṣmī nṛsimha mama dehi karāvalambam || 8 ||

saṁsāra sāgara viśāla karāla kāla
 nakragraha grasita nigraha vighrahasya |
 vyagrasya rāga nicayormini pīḍitasya
 lakṣmī nṛsimha mama dehi karāvalambam || 9 ||

saṁsāra sāgara nimajjanam uhyamānam
 dīnam vilokaya vibho karuṇā nidhe mām |
 prahlāda kheda parihāra kṛtāvatāra
 lakṣmī nṛsimha mama dehi karāvalambam || 10 ||

saṁsāra ghora gahane carato murāre |
 mārogra bhīkara mṛga pracurārditasya |
 ārtasya matsara nidāghasu duḥkhitasya
 lakṣmī nṛsimha mama dehi karāvalambam || 11 ||

baddhvā gale yamabhaṭā bahu tarjayantaḥ
 karśanti yatra bhava pāśa śatair yutaṁ mām |
 ekākinaṁ paravaśaṁ cakitaṁ dayālo
 lakṣmī nṛsimha mama dehi karāvalambam || 12 ||

lakṣmī pate kamalanābha sureśa viṣṇo
 yajñeśa yajña madhusūdana viśvarūpa |
 brahmaṇya keśava janārdana vāsudeva
 lakṣmī nṛsimha mama dehi karāvalambam || 13 ||

ekeṇa cakram apareṇa kareṇa śaṅkham
 anyena sindhu tanayām avalambya tiṣṭhan |
 vāmetareṇa varadābhaya padma cihnam
 lakṣmī nṛsimha mama dehi karāvalambam || 14 ||

andhasya me hṛt viveka mahādhanasya
 corair mahābalibhir indriya nāmadheyaiḥ |
 mohāndhakāra kuhare vinipātitasya
 lakṣmī nṛsimha mama dehi karāvalambam || 15 ||

prahlāda nārada parāśara puṇḍarīka
 vyāsādi bhāgavata puṅgava ḥṛnnivāsa |
 bhaktānurakta paripālana pārijāta
 lakṣmī nṛsimha mama dehi karāvalambam || 16 ||

lakṣmī nṛsimha caraṇābja madhu vratena
 stotraṁ kṛtaṁ śubhakaraṁ bhuvi śankareṇa |

ye tat paṭhanti manujā hari bhakti yuktāḥ
te yānti tat pada sarojaṁ akhaṇḍa rūpam || 17 ||

ṛṇa vimocana nṛsimha stotram

devatā kārya siddhyartham sabhā stambha samudbhavam |
śrī nṛsimhaṁ mahāvīraṁ namāmi ṛṇa muktaye || 1 ||

In order to achieve the purpose of the gods, you were manifest from the pillar in the council hall. Sri Nrsimha, mighty hero, I salute you for the liberation from all my debts.

lakṣmyāliṅgita vāmāṅgam bhaktānām varadāyakam |
śrī nṛsimhaṁ mahāvīraṁ namāmi ṛṇa muktaye || 2 ||

On the left side you embrace Lakshmi, you are the benefactor of the devotees. Sri Nrsimha, mighty hero, I salute you for the liberation from all my debts.

āntramālādharmaṁ śaṅkha-cakrābjāyudha dhāriṇam |
śrī nṛsimhaṁ mahāvīraṁ namāmi ṛṇa muktaye || 3 ||

Wearing a garland of intestines, bearing the conch, discus and lotus as weapons, Sri Nrsimha, mighty hero, I salute you for the liberation from all my debts.

smaṇāt sarva pāpaghnam kadrūja viṣa-nāśanam |
śrī nṛsimhaṁ mahāvīraṁ namāmi ṛṇa muktaye || 4 ||

From reflection upon you all sins are absolved, the venom of serpents is destroyed, Sri Nrsimha, mighty hero, I salute you for the liberation from all my debts.

simha-nādena mahatā digdanti bhaya-nāśanam |
śrī nṛsimhaṁ mahāvīraṁ namāmi ṛṇa muktaye || 5 ||

By your great lion roar, even the anxiety of the elephants of the quarters is removed, Sri Nrsimha, mighty hero, I salute you for the liberation from all my debts.

prahlāda varadam śrīśam daityeśvara vidāraṇam |
śrī nṛsimhaṁ mahāvīraṁ namāmi ṛṇa muktaye || 6 ||

O benefactor of Prahlada, the lord of Sri, the destroyer of the Lord of the Daityas, Sri Nrsimha, mighty hero, I salute you for the liberation from all my debts.

krūra grahaiḥ pīḍitānām bhaktānām abhaya-pradam |
śrī nṛsimhaṁ mahāvīraṁ namāmi ṛṇa muktaye || 7 ||

You grant freedom from anxiety to those devotees who are troubled by negative planetary influences, Sri Nrsimha, mighty hero, I salute you for the liberation from all my debts.

veda-vedānta yajñeśam brahma rudrādi vanditam |
śrī nṛsimhaṁ mahāvīraṁ namāmi ṛṇa muktaye || 8 ||

You are the Veda and the essence of the Vedas, the lord of sacrifice, revered by Brahma, Rudra and others, Sri Nrsimha, mighty hero, I salute you for the liberation from all my debts.

ya idaṁ paṭhate nityam ṛṇamocana samjñitam |
anṛṇī jāyate sadyo dhanam śīghram avāpnuyāt || 9 ||

Whoever chants this hymn of liberation from debts on a daily basis, will quickly be freed from debts and will obtain the wealth sought.

RĀMA PŪJĀ VIDHIḤ

Rāma Dhyānam

vāme bhūmisutā puraśca hanumān paścāt sumitrā-sutaḥ |
 śatrughno bharataśca pārśva-dalāyor vāyavyādi koṇeṣu ca ||
 sugrīvaśca vibhīṣaṇaśca yuvarāṭ tārā-suto jāmbhavān |
 madhye nīla saroja komala ruciṁ rāmaṁ bhaje śyāmaḥ ||

śyāmaṁ vārija patra-netram amalāṁ prajñāna-mūrtiṁ harim |
 vidyut dīpta piśaṅga ramya vasanaṁ bhāsvat kirītojjvalam ||
 karṇā lambita hema kuṇḍala lasad brūvallim atyadbhutam |
 śrīmantam bhagavantam indu sahitaṁ śrī jānakīśam smaret ||

vaidehī sahitaṁ sura druma-tale haime mahā maṅṭape |
 madhye puṣpakam āsane maṇi-maye vīrāsane susthitam ||

agre vāchayati prabhāñjanasute tattvaṁ munibhyaḥ param |
 vyākhyāntam bharatādibhiḥ parivṛtam rāmaṁ bhaje śyāmalam ||

śrīmad divya munindra citta nilayaṁ sītā mano nāyakam |
 valmīkodbhava vāk payodhī śaśinaṁ smerānanaṁ cinmayam ||

nitya nīrada nīla-kāyam amalāṁ nirvāṇa saṁdāyakam |
 śāntam nityam anāmayaṁ śubhakaraṁ śrī rāma candraṁ bhaje ||

om daśarathāya vidmahe, sīta-vallabhāya dhīmahi, tanno rāmaḥ
 pracodayāt ||

om janaka-nandinyai vidmahe, bhūmi-jāyai dhīmahi, tanno sītā
 pracodayāt ||

om āñjaneyāya vidmahe, mahābalāya dhīmahi, tanno hanumān
 pracodayāt ||

ādau rāma tapovandādi gamanaṁ hatvā mṛgaṁ kāñcanaṁ |
 vaidehi haraṇam jāṭāyu maraṇam sugrīva sambhāṣaṇam |
 vāli nigrahanam samudra taraṇam laṅkāpūri dāhanam |
 paścāt rāvaṇa kumbhakarāṇa hananaṁ tvetaddhi rāmāyaṇam ||

Śrīrāma aṣṭottara śata-nāmavalliḥ

om śrī rāmāya namaḥ | rāma-bhadrāya | rāma-candrāya | śāśvatāya | rājīva-
 locanāya | śrīmate | rājendrāya | raghu-puṅgavāya | jānakī-vallabhāya |
 jaitrāya ||10 ||

jitā-mitrāya | janārdanāya | viśvamitra-priyāya | dāntāya | śaraṇa-trāṇa-tat-
 parāya | vāli-pramathanāya | vāgmīne | satya-vāce | satya-vikramāya | satya-
 vratāya || 20 ||

vrata-dharāya | hanumad-āśritāya | kausaleyāya | khara-dhvaṁsine | virādhavada-panḍitāya | vibhīṣaṇa-paritrātre | hara-kodaṇḍa-khaṇḍanāya | sapta-tāla-prabhetre | daśa-grīva-śiro-harāya | jāmadagnya- mahā-darpa-dalanāya || 30 ||

tātakāntakāya | vedānta-sārāya | vedātmane | bhava-rogasya-bheṣajāya | dūṣaṇa-tri-śiro-hantre | tri-mūrtaye | tri-guṇātmakāya | tri-vikramāya | trilokātmane | puṇya-cāritra-kīrtanāya || 40 ||

tri-loka-rakṣakāya | dhanvine | daṇḍakāraṇya-puṇya-kṛte | ahalyā-śāpa-śamanāya | piṭṛ-bhaktāya | vara-pradāya | jitendriyāya | jita-krodhāya | jita-mitrāya | jagad-gurave || 50 ||

ṛkṣa-vānara-saṅghātine | citra-kūṭa-samāśrayāya | jayanta-trāṇa-varadāya | sumitrā-putra-sevitāya | sarva-devādi-devāya | mṛta-vānara-jīvanāya | māyā-mārīca-hantre | mahā-devāya | mahā-bhujāya | sarva-deva-stutāya || 60 ||

saraṇyāya | brahmaṇyāya | muni-saṁstutāya | mahā-yogine | mahodarāya | sugrīv-epsita-rājya-dāya | sarva-puṇyādhika-phalāya | smṛta-sarvāgha-nāśāya | ādi-puruṣāya | parama-puruṣāya || 70 ||

mahā-puruṣāya | puṇyodayāya | dayā-sārāya | purāṇa-puruṣottamāya | smitavaktrāya | mita-bhāṣiṇe | pūrva-bhāṣiṇe | rāghavāya | ananta-guṇa-gambhīrāya | dhīrodātta-guṇottamāya || 80 ||

māyā-mānuṣa-cāritrāya | mahā-devādi-pūjitāya | setu-kṛte | jita-vārāśaye | sarva-tīrthamayāya | haraye | śyāmāṅgāya | sundarāya | sūrāya | pīta-vāsase || 90 ||

dhanur-dharāya | sarva-yajñādhipāya | yajvane | jarā-marāṇa-varjitāya | vibhīṣaṇa-pratiṣṭhātre | sarvāpa-guṇa-varjitāya | paramātmane | parabrahmaṇe | sac-cid-ānanda-vigrahāya | parasmai-jyotiṣe || 100 ||

parasmai dhāmne | parākāśāya | parātparāya pareśāya pāragāya pārāya sarva-devātmakāya om parasmai brahmaṇe namaḥ || 108 ||



VĀMANA PŪJĀ VIDHIḤ

sankalpam — om adya bhādrapada māse śukla pakṣe dvādasyām śubha tithau _____ gotrasya, _____ dhana dhāṇya sutān vitā'tula vibhūti dharma artha kāma mokṣa — catur varga phala prāpti pūrvakam, viṣṇu loka prāptiḥ kāmanah sānga sāyudha saparivāra śrī viṣṇu pūjanam tat kathā śravaṇam ca aham kariṣye.

Dhyānam

hṛasva pādam hrasva kāyam mahā śira samarbhakam |
 pāni pādodara kṛṣam hṛasva jaṅgoru kesaram ||
 maunjya mekhalayā vītaṁ upavita jinottaram |
 jaṭilam vāmaṇam vipram māyā māṇavakam harim ||
 atasi puṣpa saṁkāsam tila kṛṣṇājinopari |
 kurukṣetre pratiṣṭhāpya vāmaṇam sthāpayāmyaham ||
 brahmāṇḍam udare yasya mahad bhūtair adhiṣṭhitam |
 māyāvī vāmaṇah śrīso samāyātu jagat-patiḥ ||

om mano jūtir juṣatām ājyasva brahmaṇaspatir yajñam iman tano tvariṣṭham
 yajña gum saṁ imam dadhātu visvedevās ihā mādayantam om pratiṣṭha ||

om sāgam sāyudham saparivāram bhagavan śrī vāmaṇa iha gaccha iha
 tiṣṭha supraṭiṣṭho bhava ||

idaṁ dhyāna puṣpam śrivāmanāya namaḥ |

❖ offer 16 upacāras.

Aṅga pūjā

matsyāya namaḥ	pādaḥ pūjyāmi!
kurumāya namaḥ	kaṭim pūjyāmi!
vārāhāya namaḥ	janghe pūjyāmi!
nṛsimhāya namaḥ	urū pūjyāmi!
vāmanāya namaḥ	kaṇṭham pūjyāmi!
rāma-dvayāya namaḥ	bhujau pūjyāmi!
kṛṣṇāya namaḥ	mukham pūjyāmi!
baudhāya namaḥ	śirā pūjyāmi!
kalkine namaḥ	keśān pūjyāmi!
vāmanāya namaḥ	sarvāṅgam pūjyāmi!

yajñeśāya | yajña-puruṣāya | acyutāya | tīrtha-pādāya | tīrtha-śravāya |
 śravaṇa maṅgala nāmadheyāya | kṛdhīśāya | bhagavate | dīna-nāthāya |
 viśvāya | viśvabhavanāya | sthiti-saṁyamāya | puruṣāya | śakti-guṇāya |
 bhūmne | svasthāya | śāśvad-upabṛmhitāya | pūrṇa-bodha-vyāpāditātmane |
 tamase | haraye | deva-deveśāya | sarva-vyāpine | janārdanāya | sattvādi-
 guṇa-bhedena loka-vyāpārakāriṇe | bahu-rūpāya | arūpāya | sarvaikādbhuta-
 rūpāya | nirguṇāya | guṇātmane | loka-nāthāya | parama-jñāna-rūpiṇe | sad

bhakta jana vātsalyaśīline | maṅgalātmane | yasyāvatāra-rūpāṇi hyarjayanti
 munīśvarāya | ādi-puruṣāya | devāya | iṣṭārtha-siddhaye | jagaddhetave |
 māyine | jagad-rūpāya | jagat-pālāya | padma-jādhavāya | śāntāya |
 karuṇārṇavāya | saṅga-varjitāya | sarva-vanditāya | yajñeśvarāya | yajña-
 bhujāya | yajña-karmasu niṣṭhitāya | yajña-phaladāya | yajña-karma-
 prabodhakāya | prāptavān-paramaṁ dhāmāya | loka-sākṣiṇe | sarva-nāyakāya
 | hṛt-padma-nilayāya | jñāna-sākṣiṇe ||

❖ dhūpa + dīpa + naivedyam.

Puṣpāñjali

om̐ namo vāmana rūpāya namaste'stu trivikrama |
 namaste bali bandhanāya vāsudeva namo'stu te ||

HOMA

❖ homa is performed using the following Vedic mantra;

om̐ iḍam̐ viṣṇur̐ vicakrame tredha nidādhe paḍam |
 samūḍham̐ asya pāgm̐ sure svāhā ||

*Through all this world strode Vishnu; thrice His foot he planted, and the whole was gathered
 in His footstep's dust.*

- ❖ Visarjanam
- ❖ The following morning take bath
- ❖ perform 5 upacara puja
- ❖ offer puṣpāñjali with the following mantra;

namo namaste govinda budha śravaṇa saṁjñakaḥ |
 aghaughā saṁkṣayaṁ kṛtvā sarva saukhya karo bhava ||

yāntu devaganāh sarve pūjām̐ ādāya māmakim |
 iṣṭa kāma prasidhyartham̐ punar āgamanāya ca ||

om̐ bhūr̐ bhuvāḥ suvaḥ sāngam̐ sāyudham̐ sapaṛivāram̐ bhagavan̐ śrī vāmana
 pujito'si prasīda kṣamasva svasthānam̐ gaccha !

Dakṣiṇa dānam

adya kṛtat etat śrī vāmana pūjanam̐ tat kathā śravaṇa karma pratiṣṭa artham̐
 etāvad dravya mūlyaka hiraṇyam̐ agni daivataṁ yathā _____gotrāya,
 _____ nāma brahmaṇāya dakṣiṇam̐ aham̐ saṁpradade ||



DHANVANTARI PŪJĀ VIDHIḤ

Saṅkalpa — om govinda govinda govinda, śrīmad bhagavato
asyām śubha tithau:—

Institutional

asmin vidyālaye sthitānām sakala janānām adhyāpakānām, vidyārthinām, asmākaṁ sasuhṛadām, sakuṭumbānām asmin loke sthitānām sakala bhūtānām kṣema sthairyā vijaya āyur ārogya aiśvarya sahayoga saṅgathana abhivṛdhyertham samasta roga parihāra dvārā, manaś-śānti prāptyartham, śarīra-dhṛḍa-gātratā siddhyartham, dharma artha kāma mokṣa catur vidha phala puruṣa artha siddhyartham śrīmad dhanvantarim uddiṣya śrī dhanvantari prītyartham purāṅokta prakāreṇa śrī dhanvantari pūjām [vṛata homādikaṁ] aham kariṣye ||

Personal

pūrva ukta guṇa viśeṣaṇa viśiṣṭāyām asyām śubha tithau _____ nakṣatre jātāyāḥ (f) jātasya (m) _____ nāmadheya apa-mṛtyu doṣa parihārartham sarva ariṣṭha śāntyartham sarva abhiṣṭha siddhyartham sarva roga parihāra dvāra śrī dhanvantari prasāda siddhyartham śrī dhanvantari pūjām kariṣye ||

Dhyāna śloka

śaṅkham cakram jalaukam dadhad amṛta ghaṭam cāru dorbhis chaturbhiḥ |
sūkṣma svachhan hṛdayaṁśuka parivilasan maulim ambhoja netram ||
kālam bhodoj-jvalāṅgam kaṭi taṭa vilasac cāru pitāambarāḍyam |
vande dhanvantarim tam nikhila gada vana prauḍa dāvāgni nīlām

Salutations to Dhanvantari, who holds with his four arms a conch (success), a wheel or disk of energy (freedom), a leech (purity) and a pot celestial ambrosia (happy, long and fulfilled life), in whose heart shines a very subtle, clear, gentle and pleasing blaze of light, this light also shines all around his head and lotus eyes, who by his mere play destroys all diseases like a mighty forest fire.

catur bhujam pīta vastram sarvālaṅkāra śobhitam |
dhyāyed dhanvantarim devam surā-sura namas-kṛtam ||
om dharm dhanvantaraye namaḥ - dhyāyāmi

āvāhanam

sarva loka paritrāṇa dīkṣā-dīkṣitam avyayam |
āvāhayāmi lokeṣāṁ pīyūṣāñcita hastakam ||
om dharm dhanvantaraye namaḥ - āvāhayāmi

āsana

vividha ratna khacitam kārta svāra vinirmitam |
gṛahāṇedaṁ mahā svāmin āsanam mṛḍulam śubham ||
om dharm dhanvantaraye namaḥ - āsanam samarpayāmi

pādyam

gaṅgādi sarva tīrthebhyo mayānītaṁ śubhodakam |
toyam etat sukha sparśam pādyārtham pratigr̥hyatām ||
om dham dhanvantaraye namaḥ - pādyam samarpayāmi

arghyam

arghyam ca phala saṁyuktaṁ gandha puṣpākṣatair yutam |
anātha nātha sarvajña gṛahāṇa karuṇā nidhe ||
om dham dhanvantaraye namaḥ - arghyam samarpayāmi

ācamaniyam

mandākinyāḥ samānītaṁ suvarṇa kalaśe sthitam |
ācamyatām mahādeva sugandhi vimalam jalam ||
om dham dhanvantaraye namaḥ - ācamaniyam |

snānam

gaṅgā sarasvatīr evā kāverībhyaḥ samāhṛtam |
toyam etat sukha sparśam snānārtham pratigr̥hyetām ||
om dham dhanvantaraye namaḥ - snānam samarpayāmi

vastram

vastram ca soma devatyam lajja yāstu nivāraṇam |
deha alaṅkāraṇam deva gṛahāṇa pītāmbaram ||
om dham dhanvantaraye namaḥ - vastra samarpayāmi

alaṅkāram

kirīṭa hāra keyūra kuṇḍalam kavacam tathā |
bhūṣaṇāni gṛahāṇeśa mayā bhaktyā samarpitam ||
om dham dhanvantaraye namaḥ - alaṅkāram o |

gandham

kastūrī kuṁkumair yuktaṁ ghaṇa sāra vimiśritam |
malayācala sambhūtaṁ candanam pratigr̥hyetām ||
om dham dhanvantaraye namaḥ - gandham samarpayāmi

akṣatām

śāleyān candra varṇābhān haridrā rāga rañjitān |
akṣatāmś ca gṛhāṇeśa akṣata phalado bhava ||
om dham dhanvantaraye namaḥ - akṣatām samarpayāmi

puṣpam

mālādini sugandhīni māladyādini vai prabho |
mayā hṛtāni pūjārtham puṣpāni pratigr̥hyetām ||
om dham dhanvantaraye namaḥ - puṣpam samarpayāmi

aṅga pūjā

keśavāya namaḥ	- pādau pūjayāmi
nārāyaṇāya namaḥ	- jānuni pujayāmi
mādhavāya namaḥ	- jaṅghe pujayāmi
govindāya namaḥ	- urū pujayāmi
viṣṇave namaḥ	- kaṭim pujayāmi
madhusūdanāya namaḥ	- nābhim pujayāmi
trivikramāya namaḥ	- pṛṣṭham pujayāmi

vāmanāya namaḥ	- udaraṁ pujayāmi
śrīdharāya namaḥ	- kaṇṭhaṁ pujayāmi
hṛṣikeśāya namaḥ	- hastān pujayāmi
padmanābhāya namaḥ	- mukhaṁ pujayāmi
dāmodarāya namaḥ	- netre pujayāmi
dhanvantaraye namaḥ	- śrotre pujayāmi
pīyūṣa kalaśa hastāya	- lalāṭam pujayāmi
āyurveda svarūpāya	- siraśe pujayāmi
sarva roga harāya namaḥ	- sarvāngāṇi pujayāmi

patra pūjā

anantāya namaḥ	- tulasi patram
samudra mathanodbhavāya	- sumanā patram
mandarodharāya	- mandāra patram
vībhatsyāya namaḥ	- bilva patram
viṣṇave namaḥ	- viṣṇu kṛānta patram
jiṣṇave namaḥ	- jājī patram
devadevāya namaḥ	- devadārū patram
maṅgalāya namaḥ	- marug patram
daitya damanāya namaḥ	- damana patram
vaṭave namaḥ	- vaṭa patram
aśvatthāya namaḥ	- aśvattha patram
rambhā nartana lālasāya	- rambhā patram
bhīmāya namaḥ	- bhūrja patram
avyayāya namaḥ	- apamārga patram
sakala munīdhyāya	- sakala patrāni samarpayāmi.

puṣpa pūjā

padmanābhāya namaḥ	- padma puṣpam
yajña puruṣāya namaḥ	- yūthikā puṣpam
vedāgamana pāragāya	- pātālī puṣpam
kamanīyāya namaḥ	- karavīra puṣpam
mahanīyāya namaḥ	- mallikā puṣpam
candrāditya nayanāya	- campaka puṣpam
jāḍhyā-pahārakāya	- jājī puṣpam
ketave namaḥ	- keṭakī puṣpam
pārijāta mṛḍu padāya	- pārijāta puṣpam
mandārādri nīketanāya	- mandāra puṣpam.
puṇya puruṣāya namaḥ	- punnāga puṣpam
sakalāgama stutāya	- sakala puṣpāṇi samarpayāmi.

Dhanvantari aṣṭhottara śata-nānavalliḥ

om dhanvantaraye namaḥ | dharma-dhvajāya | dharā-vallabhāya | dhīrāya |
dhiṣaṇa-vandyāya | dharmikāya | dharma niyāmakāya | dharma rūpāya |
dhīrodātta guṇojvalāya || 10 ||

dharma-vidē | dharā-dhāriṇe | dhātre | dhātr̥ garva-bhīde | dhātre-ḍitāya |
dharādhara-rūpāya | dhārmika priyāya | dhārmika vandyāya | dhārmika jana-
dhyātāya | dhanadādi samarcitāya || 20 ||

dhanañjaya rūpāya | dhanañjaya vandyāya | dhanañjaya sārathaye | dhiṣaṇa
rūpāya | dhiṣaṇa pūjyāya | dhiṣaṇāgraja sevyāya | dhiṣaṇādhipāya | dhiṣaṇ-
ādāyakāya | dhārmika śikhāmaṇaye | dhī-pradāya || 30 ||

dhī-rupāya | dhyāna gamyāya | dhyāna dhyātre | dhyātr̥-dhyeya padāmbujāya
| dhī-svarūpiṇe | dhīra sampūjyāya | dhīra samarcitāya | dhīra śikhāmaṇaye |
dhuraṁ dharāya | dhūpa dhūpita vigrahāya || 40 ||

dhūpa dīpādi pūjā priyāya | dhūmādi mārga darśakāya | dhṛṣṭa
saṁmardanāya | dhṛṣṭadyumnāya | dhṛṣṭhadyumna stutāya | dhenukāsura
sūdanāya | dhenu vraja rakṣakāya | dhenukāsura vara-pradāya | dhairyāya |
dhairya-vatām agrāṇaye || 50 ||

dhairya-vatām dhairya-dāya | dhairya-sthirakāya | dhīyām-pataye |
dhaumyāya | dhaumyeḍita padāya | dhaumyādi munistutāya | dharma marga
vighna sūdanāya || 60 ||

dharma rājñai | dharma mārga paraika vandyāya | dhāma traya mandirāya |
dhanur-vātādi rogaghnāya | dhūta sarvādyā vṛndāya | dhāraṇā rūpāya |
dhāraṇā mārga darśakāya | dhyāna mārga tatparāya | dhyāna mārgaika
labhyāya | dhyāna mātra sulabhāya || 70 ||

dhyātr̥-pāpa-harāya | dhyātr̥ tāpa traya harāya | dhana dhānya pradāya | dhana
dhānya matta sūdanāya | dhūma-ketu vara pradāya | dharmādhyā-kṣāya |
dhenu rakṣādhuṛiṇāya | dharaṇī rakṣaṇa dhurīṇāya | dhṛta mohinī rūpāya |
dhīra samarcitāya || 80 ||

dhṛtāśvinī vodā sarūpāya | dharmābhivṛddhi kartre | dharma goptre dharma
bāndhavāya | dharma hetave | dhārmika vraja rakṣā dhurīṇāya | dhanañjayādi
vara pradāya | dhanañjaya sevā tuṣṭāya | dhanañjaya sahāyya kṛte |
dhanañjaya stotra pātrāya || 90 ||

dhanañjaya garva hartre | dhanañjaya stuti harṣitāya | dhanañjaya viyoga
khinnāya | dhanañjaya gītopadeśa kṛte | dharmādharma vicāra parāyaṇāya |
dharma sākṣiṇe | dharma niyāmakāya | dharma dhurandharāya | dhana dr̥pta
jana dūragāya | dharma pālakāya || 100 ||

dharma mārgopadeśa kṛdvandyāya | dharma tanaya vandyāya | dharma rūpa
vidura vandyāya | dharma-tanaya stutyāya | dhī dhṛti smṛti pradāya | dharma-
tanaya saṁsevyāya | dhikkṛta mahārogārṇavāya | dhārā mṛta hastāya || 108 ||

dhṛtāmṛta kalaśa karāya śrīmad dhanvantaraye namaḥ ||

dhūpam

dhūpaṁ sugandhaṁ udbhūtaṁ deva dāru vimiśrītam |
kapilājyena saṁyuktaṁ āghṛeyaṁ pratigr̥hyatām ||
om̐ dhaṁ dhanvantaraye namaḥ - dhūpam āghṛāpayāmi

dīpam

sājyaṁ ca varti saṁyuktaṁ vahninā yojitaṁ mayā |
dīpaṁ gr̥hāna deveśa lakṣmī bandhnamostute ||
om̐ dhaṁ dhanvantaraye namaḥ - dīpaṁ darśayāmi

naivedyam

annaṁ catur vidhaṁ svādu rasaiḥ ṣaḍbhiḥ samanvitam |
bhakṣya bhojyādi saṁyuktaṁ naivedyaṁ pratigr̥hyatām
om̐ dhaṁ dhanvantaraye namaḥ - naivedya naivedayāmi
madhye pāniyaṁ samarpayāmi | uttara poṣanaṁ samarpayāmi |
hasta prakṣālanam̐, pāda prakṣālanam̐ samarpayāmi | punar
ācamanam̐ samarpayāmi ||

tāmbūlam

elā lavaṅga karpūra kramukādi samanvitam |
tāmbūla dala saṁuktaṁ tāmbūlam̐ pratigr̥hyatām ||
om̐ dhaṁ dhanvantaraye namaḥ - tāmbūlam̐ samarpayāmi ||
om̐ dhaṁ dhanvantaraye namaḥ - suvarṇa puṣpaṁ samarpayāmi

prārthana

buddhim śaktim tathotsāhaṁ āyur ārogyaṁ eva ca |
dehānte tava sāyujyaṁ dehi dhanvantare mama ||
namaste bhagavan bhūyo namaste dharaṇī-dhara |
namaste deva-deveśa namaste bhakta-vatsala ||

om̐ dhaṁ dhanvantaraye namaḥ - iti mānasā abhiṣṭa prārthanām̐ karomi

mantra puṣpam

devaṁ sahasra-śīrśaṁ ca viśva saṁbhavam |
viśva śānti pradātāraṁ mantra puṣpaṁ gr̥hāṇa bho ||
om̐ dhaṁ dhanvantaraye namaḥ - iti mantra puṣpaṁ samarpayāmi

pradakṣiṇam

yāni kāni ca pāpāni janmāntara kṛtāni ca |
tāni tāni pranaśyanti pradakṣiṇa pade pade ||
āvāhanam̐ na jānāmi na jānāmi tava arcanam̐ |
visarjanam̐ na jānāmi kṣamyatām̐ parameśvara ||
aparādha sahasrāṇi kṛiyate 'har-niṣam̐ mayā |
dāso'ham̐ iti mām̐ matvā kṣamasva parameśvara ||
rūpaṁ dehi jayaṁ dehi yaśo dehi dviṣo jahi |
putrān dehi dhanam̐ dehi svāsthyaṁ ca dehi me sadā ||

upāyanadānam̐ chatraṁ cāmaram̐ nṛtya gītaṁ samasta rājopacārān
samarpayāmi ||

Dhanvantari stotram

kṣīroda mathanodbhūtaṁ divya gandhānulepitam |
 sudhā kalaśa-hastaṁ taṁ vande dhanvantariṁ harim || 1 ||
 namo loka-trayādhyakṣa tejasā jita-bhāskara |
 namo viṣṇo namo jiṣṇo namaste kaiṭabhārdana || 2 ||
 namo sarga kriyā kartre jagat-pālaye namaḥ |
 namas smṛtārṭti nāśāya namaḥ puṣkara-māline || 3 ||
 divyauśadhi svarūpāya sudhā kalaśa-pāṇaye |
 śaṅkha-cakra-gadā padma dhāriṇe vanamāline || 4 ||
 devendrādi sureḍyāya namaḥ kṣīrābdhi janmane |
 nir-guṇāya viśeṣāya haraye brahma-rūpiṇe || 5 ||
 jagat-pratiṣṭhitaṁ yatra jagatām yo na dṛśyate |
 namaḥ sthūlāti-sūkṣmāya tasmai devāya śaṅkhine || 6 ||
 yanna paśyanti paśyantaṁ jagad-apyakhilam narāḥ |
 apaśyadbhir jagad adyatra dṛśyate hṛdi samsthiṭaḥ || 7 ||
 yasminn annaṁ payascaiva nadyascaivākhilam jagat |
 tasmai namostu jagatām-ādhārāya namo namaḥ || 8 ||
 ādyaḥ prajāpatir yaśca yaḥ pitṛṇām paraḥ patiḥ |
 patiḥ surāṇām yas-tasmai namaḥ kṛṣṇāya vedhase || 9 ||
 ye pravṛttau nivṛttau ca iyyate karmabhiḥ svakaiḥ |
 svargāpavarga phalado namas-tasmai gadā bhr̥te || 10 ||
 yaścintyamāno manasā sadyaḥ pāpaṁ vyapohati |
 namas tasmai viśuddhāya varāya hari-medhase || 11 ||
 yaṁ buddhvā sarva bhūtāni deva deveśam avyayam |
 na punar janma maraṇe prāpnuvanti namāmi tam || 12 ||
 yo yajñe yajña-paramaiḥ iyyate yajña samjñitaḥ |
 taṁ yajña-puruṣaṁ viṣṇuṁ namāmi prabhum īśvaram ||13 ||
 gīyate sarva vedeṣu veda-vidbhistvaṣāṁ patiḥ |
 yas-tasmai veda-vedyāya viṣṇave jiṣṇave namaḥ || 14 ||
 yato viśvaṁ samutpannaṁ yasmimśca layam-eṣyati |
 viśvodbhava pratiṣṭhāya namas-tasmai mahātmane ||15 ||
 brahmādi staṁba paryantaṁ yena viśvam idaṁ tatam |
 māyā jālaṁ samuttarttuṁ tam upendraṁ namāmyaham ||
 viśāda toṣa roṣādyaiḥ yo'jasraṁ sukha duḥkhajaiḥ |
 nṛtyatyakhila bhūtasthaḥ tam upendraṁ namāmyaham ||17 ||
 yaṁ ārādhya viśuddhena karmaṇā manasā girā |
 tarantya vidyām akhilān ādi-vaidyam namāmyaham || 18 ||
 yaḥ sthito viśva-rūpeṇa vibharti nikhilauśadhīḥ |
 taṁ ratna kalaśodbhāsi hastaṁ dhanvantariṁ namaḥ || 19 ||
 viśvaṁ viśva-patiṁ viṣṇuṁ taṁ namāmi prajāpatiṁ |
 mūrtyā cāsura mayyā tu tad-vidhāni nihanti yaḥ || 20 ||
 rātri rūpaḥ sūrya rūpaḥ bhajettaṁ sāmya rūpiṇam |

hanti vidyā pradānena yastu hyajñānajaṃ tamaḥ || 21 ||
 yaśca bheṣaja rūpeṇa jagadāpyāyate sadā |
 yasyākṣiṇī candra sūryau sarva loka śubhaṃ karau || 22 ||
 paśyataḥ karma satataṃ taṃ ca dhanvantariṃ namaḥ |
 yasmin sarveśvare viśvaṃ jagatsthāva jaraṅgamam || 23 ||
 ābhāti tamajaṃ viṣṇuṃ namāmi prabhūmavyayam |
 evaṃ stuto'tha bhagavān devo dhanvantari sadā || 24 ||

iti śrī matsya purāṇāntargata dhanvantari stotraṃ sampūrṇam ||

anena yathā labdhopacāra pūjā vidhānena dhanvantarih supṛītaḥ suprasanno
 varado bhavatu ||

Śrī Dhanvantari japa kalpa

om aṣya śrī dhanvantari mālā mahāmantra bharadvāja risiḥ | gāyatri chandaḥ
 | dhanvantari devatā | dhanvantari prasāda siddhyarthe jape viniyogaḥ ||

nyāsa om hr̥m̐ anguṣṭhābhyāṃ namaḥ
 om hr̥m̐ tarjanibhyāṃ namaḥ
 om hr̥m̐ madhyamābhyāṃ namaḥ
 om hr̥m̐ anāmikābhyāṃ namaḥ
 om hr̥m̐ kaniṣṭhikābhyāṃ namaḥ
 om dham̐ dhanvantare namaḥ karatala kara pr̥ṣṭhābhyāṃ namaḥ

 om hr̥m̐ hr̥dayāya namaḥ
 om hr̥m̐ śīrase svāhā
 om hr̥m̐ śīkhāyai vasat
 om hr̥m̐ kavacāya huṃ
 om hr̥m̐ netra trayāya vaṣaṭ
 om dham̐ dhanvantare namaḥ aṣṭrāya phaṭ, iti dig bandhaḥ.

dhyānam

namāmi dhanvantariṃ ādidevaṃ surāsuraṃ vandita pāda padmam |
 loke jarā roga bhaya mṛtyu nāśaṃ dātāraṃ īsaṃ vividhausadhīnām ||

mālā mantra

1. om hr̥m̐ hr̥m̐ hr̥m̐ dham̐ dhanvantaraye namaḥ svāhā

2. bhūmau skhalita pādānām bhūmir eva avalambanaṃ |

tvayi jātāparādhānām tvam̐ eva śaraṇam̐ mama ||

om namo bhagavan vāsudeva dhanvantare, mahā-viṣṇu nārāyaṇa vaikuṇṭha,
 ārogyam̐ dehi dehi, dirghāyusyaṃ dehi dehi, śrī mūrtaye namas-svāhā

3. vāsudevāya dhanvantraye amṛta kalaśa hastāya sarva āmaya nāśanāya
 trailokya nāthāya śrī mahā viṣṇave namaḥ

HANUMĀN PŪJĀ VIDHĀNAM

saṅkalpaḥ — hariḥ om tat sat śrīman nārāyaṇa prīty-artham | śrī āñjaneya svāmi uddīśya, śrī āñjaneya svāmi pūrṇa kṛpā kaṭākṣa siddhyartham, śrī āñjaneya svāmi prasāda siddhyartham, śrī sītā-rāma-bhakta śrī-hanumat pūjanam kariṣye ||

dhyānam

bālārkāyuta tejasam tribhuvan prakṣobhakam sundaram |
sugrīvādi samasta vānara-gaṇaiḥ samsevya pādāmbujam ||
nādenaiva samasta rākṣasa gaṇān santrāsayantam prabhu |
śrīmad rāma padāmbuja smṛti-ratam dhyāyāmi vātātmajam ||

om haum haṇumate namaḥ
om namo bhagavate āñjaneyāya mahābalāya svāhā |
om hanumate rudrātmakāya hum phat |

upacāram

āsanam | pādyam | arghyam | ācamaṇīyam | snānam | snānānantaram punar
ācamaṇīyam | vastram yajñopavītam uttarīya ābharaṇārthe ime akṣatāḥ |
gandhān | haridrā cūrṇam | gandhasyopari akṣatān | puṣpāṇi samarpayāmi —

om śrī āñjaneyāya namaḥ | vāyu-putrāya | brahmacāriṇe | sarvāriṣṭa
nivārakāya | śubha-karāya | piṅgalākṣāya | akṣāpahāya | sītān-veṣaṇa
tatparāya | kapi-varāya | koṭīndu sūrya prabhāya | laṅkā-dvīpa bhayaṅkarāya |
sakala-dāya | sugrīva sammānitāya | devendrādi samasta-deva vinutāya |
kākutastha dūtāya | om hanumate namaḥ ||

Hanumad Aṣṭottara-śatam

om āñjaneyāya namaḥ | mahāvīrāya | hanumate | mārutātmaajāya | tattva-
jñāna-pradāya | sītā-devī-mudrā-pradāyakāya | aśoka-vanikā-cchettre |
sarva-māyā-vibhañjanāya | sarva-bandha-vimoktre | rakṣo-vidhvamsakāya ||
10 ||

para-vidyā-parī-haraya | para-śaurya-vināśanāya | para-mantra-nirā-kartre |
para-yantra-prabhedakāya | sarva-graha-vināśīne | bhīmasena-sahāya-kṛte |
sarva-duḥkha-harāya | sarva-loka-cāriṇe | manojavāya | pariḷātadru-
mūlasthāya || 20 ||

sarva-mantra-svarūpavate | sarva-tantra-svarūpiṇe | sarva-yantrātmakāya |
kapīśvarāya | mahā-kāyāya | sarva-roga-harāya | prabhate | bala-siddhi-
karāya | sarva-vidyā-sāmpat pradāyakāya | kapi-senā-nāyakāya || 30 ||

bhaviṣyac-caturānanāya | kumāra-brahmacāriṇe | rakta-kuṇḍala-dīptimate |
cañcaladvāla-sannaddha-lamba-māna-śikhojvalāya | gandharva-vidyā
tattva-jñāya | mahā-bala-parākramāya | kārā-gṛha-vimoktre | śṛṅgalā-
bandha-mocakāya | sāgarottarakāya | prājñāya || 40 ||

rāma-dūtāya | pratāpavate | vānarāya | kesari-sutāya | sītā-śoka-nivāraṇāya |
añjana-garbha-sambhūtāya | bālārka-sadṛśānanāya | vibhīṣaṇa-priyakarāya |
daśa-grīva-kulāntakāya | lakṣmaṇa-prāṇa-dātre || 50 ||

vajra-kāya | mahā-dyutaye | cirañjīvine | rāma-bhaktāya | daitya-kārya-
vighātakāya | akṣa-hantre | kāñca-nābhāya | pañca-vaktrāya | maha-tapase |
lañkiṇī-bhañjanāya || 60 ||

śrīmate | simhikā-prāṇa-bhañjanāya | gandha-mādana-śailasthāya | lañkā-
pura-vidāhakāya | sugrīva-sacivāya | dhīrāya | sūrāya | daitya-kulāntakāya |
surārcitaya | mahātejase || 70 ||

rāma-cūḍāmaṇi-pradāya | kāma-rūpiṇe | piṅgalākṣāya | vārdhi-maināka-
pūjitāya | kabalī-kṛta-mārtāṇḍa-maṇḍalāya | vijitendriyāya | rama-sugrīva-
sandhātre | mahā-rāvaṇa-mardanāya | sphaṭikābhāya | vāg-adhīśāya || 80 ||

nava-vyākṛti-piṇḍitāya | catur-bāhave | dīna-bandhave | mahātmane |
bhakta-vatsalāya | sañjīvana-nagā-hantre | śucaye | vāgmīne | dṛḍa-vratāya |
kāla-nemi-pramathanāya || 90 ||

hari-markaṭa-markaṭāya | dāntāya | śāntāya | prasannātmane | śata-kaṇṭha-
madāpahrte | yogīne | rāma-kathā-lolāya | sītān-veṣaṇa-paṇḍitāya | vajra-
daṁṣṭrāya | vajra-nakhāya || 100 ||

rudra-vīrya-samudbhavāya | indrajit-prahitā-mogha-brahmāstra-
vinivārakāya | pārtha-dhvajāgra-saṁvāsīne | śara-pañjara-bhedakāya | daśa-
bāhave | loka-pūjyāya | jāmbavat-priti-varadhanāya | sītā-sameta-śrī-rāma-
pāda-sevā-dhurandharāya || 108 ||

dhūpārtham, dīpārtham akṣatān samarpayāmi | śrī añjaneyāya namaḥ —
etat sarvam nivedayāmi | tāmbūlaṁ samarpayāmi ||

hārati

nīrājanam sumāṅgalyam koṭi-sūrya samaprabham |
aham bhaktyā pradāsyāmi svīkuruṣva dayā-nidhe ||
om śrī añjaneyāya namaḥ samastāparādha kṣamārtham sarva maṅgala
prāptyartham karpūra nīrājane darśayāmi || rakṣām dhārayāmi | mantra-
puṣpam samarpayāmi |

namaskāram

mahāśailam samutpādya dhāvantaṁ rāvaṇam prati |
tiṣṭha tiṣṭha raṇe duṣṭa ghora rāvaṁ samut-srjana |
lākṣāra sārūṇam raudram kālāntaka yamopamam ||
jvalad agni lasan netram sūrya koṭi sama-prabham |
aṅgadādyair mahāvīrair veṣṭitam rudra-rūpiṇam ||
vajra-dehāya kālāgni rudrāyāmita tejase |
brahmāstra stambhanā yāsmāi namaste rudra mūrtaye ||
markaṭeśa mahotsāha sarva-śoka vināśaka |
śatrūn saṁhara mām rakṣa śrīyam dāsāya dehi me ||

Prārthana

manojavam māruta tulya-vegam jitendriyam buddhimatām variṣṭham |
vātātmajam vānara yūtha mukhyaṁ śrīrāma-dūtaṁ śirasā namāmi ||

ullaṅghyaḥ sindhoḥ salilaṁ salīlaṁ yaḥ śoka-vahniṁ janakātmajāyāḥ |
ādāya tenaiva dadāha laṅkāṁ namāmi taṁ prāñjalir-añjaneyam ||

añjaneyam ati-pāṭalānanam kāñcanādri kamañya vigraham |
pārijāta-taru-mūlam vāsinam bhāvayāmi pavamānandanam ||

yatra yatra raghunātha kīrtanam tatra tatra kṛta-mastakāñjalim |
vāṣpavāri-paripūrṇa-locanam mārutiṁ namata rākṣasāntakam ||

śrī rāma arpaṇam astu



TIRU KALYĀṆA MAHOTSAVA

❖ Take permission from the Lord.

1. Prārthana

mahānto deva devasya samārādho mahotsavaḥ |
nirvighnena samāpyarthaṁ yāvāt tīrthāvasānakam ||
karma kālaye mayā yūyam jihvā yāga atandritāḥ |
gantum arhati sarvajñāḥ gṛṇṇīta prārthana mama ||

❖ Offer 16 upacaras to the Lord.

❖ Take Utsava-bera to the maṇḍapam and place on table with the devis opposite the Lord.

2. Sabha anujñā

namas sadase sadasas pataye etc.

saṅkalpaḥ; – hariḥ om tatsat, śubhe śobhane muhūrteasyām śubha tithau deva devasya śrīnivāsa svāmināḥ tat adya kriyamānam, eka ahnikam yukta kalyāṇa mahotsavāṅga akṣatāropanam kariṣyamānaḥ karmaṇaḥ nirvighnena parisamāptyartham ādau viśvaksena ārādhanam kariṣye ||

3. Viśvaksena ārādhanam.

divyākāraṁ sarojākṣaṁ śaṅkha-cakra gadā-dharam |
sarva vighna vināśāya viśvaksenam upāsmāhe ||
om bhūḥ viśvaksenam āvāhayāmi |
om bhuvaḥ senāpatim āvāhayāmi |
om suvah sūtravatī-nātham āvāhayāmi |
om bhūr bhuvā suvaḥ vighnopaśamanam āvāhayāmi |
om viśvaksenāya namaḥ dhyāyāmi, āvāhayāmi | āsanam | arghyam | etc.

Prārthana;

deva sūtravati-natha sarva deva namaskṛta |
upakrānto mayā heḍya vāsudeva mahotsava ||
nirvighna siddhaye tasya vāsudeva 'bhyahyanujñayā |
śrīnātha bhavā nadya utsāngara na karmaṇaḥ ||

āgacchantu harer dhāma mahya anujñārtham jagat prabhoḥ ||

❖ Offer arghyam

4. Pradhāna Saṅkalpaḥ

hariḥ om tat sat. govinda govinda govinda, asya śrī bhagavato mahā puruṣasya, śrī viṣṇoḥ ājñayā pravarta mānasya, ādya brahmaṇo dvitīya parārdhe, śrī śveta varāha kalpe, vaivasvata manvantare, kali yuge, prathama pāde, jāmudvīpe meroh āgneya dik bhāge, _____ deśe _____

mahānagari antargate asmin vartamānām vyavahārikānām prabhavādi ṣaṣṭi saṁvatsarānām madhye, _____ nāma saṁvatsare, _____ ayane, _____ ṛtau, _____ māse, _____ pakṣe, _____ tithau, _____ vāsare, _____ nakṣatra yuktāyām, śrī viṣṇu yoga, śrī viṣṇu karaṇe, śubha yoga śubha karaṇa evaṁ guṇa viśeṣaṇa viśiṣṭhāyām, asyām śubha tithau; bhagavad ājñayā bhagavad kaiṅkarya rūpeṇa devadevottamasya akhilāṇḍa koṭi brahmāṇḍanāyaka śrī vaikuṅṭha-nātha kṛpā kaṭākṣa sidhyartham _____ nakṣatra _____ nāmadheyasya yajamāna, bhakti jñāna vairāgya siddhyartham, prabhūta bhagavad kaiṅkarya prāptartham, bhagavad pade nirantara anusmaraṇa siddhyartham, asmin nagare sthitānām sarveṣām mahājanānām saha kuṭumbānām sa-parivārāṇām prajānām kṣema sthairyā dhairyā vijaya āyur ārogya aiśvarya siddhyartham etc. sarva bhūta hitārthāya, samasta sanmaṅgalāni uttarottara abhivṛddhyartham kalyāṇa mahotsavaṁ kariṣye
tat karmāṅgam ācārya, ritvik, bhūmi, yāga, maṅṭapa, kuṇḍa, kumbha, aṅkūra bīja, snapana dravya śuddhyartham ṛddhyartham, śāntyartham, abhyudayāṛtham ca mahājane saha svasti vāsudeva puṅyāha vācanam kariṣye ||

5. Vasudeva Puṅyāha vācanam

❖ Perform puṅyāha vācanam;

om śantir astu | tuṣṭir astu | ṛddhir astu | avighnam astu | āyuṣyam astu | ārogyam astu | dhana dhānya samṛddhir astu | go brāhmaṇebhyo śubham bhavatu | īśānyām ariṣṭa nirasanam astu | āgneyām yat pāpam tat pratihatam astu | uttare karmaṇyavighnam astu | uttarottarābhivṛddhir astu | sarva śobhanam astu | sarvās saṁpadas santu | om śubhāni vardhatām | om śāntiḥ śāntiḥ śāntiḥ ||

❖ Return the water from the arghya pātra to the kumbha with the following ;

om śatadhāram sahasradhāram, aparimita dhāram acchidram anantam aparimita ariṣṭam acyutam akṣayan paramam pavitram bhagavān vāsudevaḥ punātu ||

❖ Sprinkle everything with the following mantra;

sthānāni desāni sahasra-bāho vareṇya nāmā virajāmsi nāmā |
tebhyo namaste madhusūdanāya tatrābhimānam saha rakṣasantu om ||

❖ Asperse congregation with the vāstu mantras

❖ Asperse dravya with

tejolkāya svāhā śakte śikhāya vaṣaṭ

6. Rakṣā Bandhana Vidhiḥ

- ❖ Prepare a cord of 5 or 7 silken or cotton strands place it on the coconut
- ❖ Recite mūla mantra 7 times.

śrīmato vāsudevasya bhavat so'pyavat utsava vayanai nitya nirdoṣa nisīma
kalyāṇa guṇa śālini sutreṣu prārthayāmi tvām sannidhatsva jagat-hitah ||

- ❖ Recite aparājita mantra;

om namo bhagavate anantāya | sahasra śīraṣāya sugandha kṣīrārṇava
śāyine | śeṣa bhoga paryānkāya, garuḍa-vāhanāya, vāsudevāya namaḥ | pīta
vāsase saṅkarśaṇa | pradyumna aniruddha hayaśīrṣa vārāha nārasimha,
vāmana trivikrama rāma rāma rāma, kṛṣṇa para-brahma namos 'tu te ||

asura daitya yakṣa rākṣasa bhūta piśāca, siddhi yogini ḍākinī brahma-
rākṣasa vināyaka pūtanā, revatī skanda pūrvogama graha nakṣatra gṛhāṇa
gṛhāṇa | mahā graha gṛhāṇa | haṇa haṇa | daha daha | paccha paccha | mada
mada | pātaya pātaya | akhyāta akhyāta | gṛhāṇa gṛhāṇa | āviśa āviśa |
dhvaṁsi dhvaṁsi | trāsaya trāsaya | drahya drahya cakreṇa gadāyā vakreṇa
bhasma kuru |

sahasrāra sarvaṁ mukhya praharaṇāyudha bāho, jaya jaya vijaya
vijaya, ananta aparājita aparihata, sahasra netra prajvala prajvala, jvala jvala,
viśvarūpa madhusūdana mahāpuruṣa vaikuṇṭha nārāyaṇa padmanābha
hr̥ṣīkeśa sarva bhūta vaśaṅkara | śaṅkha cakra gadā dhara | sarva bhūta
namaskṛta | sarva nāga pramardana sarvāsuro utsādhana janārdana namos 'tu
te ||

- ❖ Take thread between the thumb and the ring finger and recite trayambakam.
- ❖ Tie the kaṅkana to the right hand of the lord:—

jītaṁ te dakṣiṇāto vṛṣabha ēdhi havyaḥ |
indro jayāti na parā jayātā adhirāje rājasu rājayāti ||

- ❖ To the left hand of the devis with

br̥hat sāmā kṣatra-bhr̥d vṛddha vṛṣṇiyaṁ triṣṭubh aujaś
śubhitam ugra vīram | indrastomena pañca-daśena
madhyam idaṁ vātena sagareṇa rakṣa ||

rakṣa bandhana muhurto sumuhurto astu !

- ❖ Garland the devis and then circumambulate the Lord with them three times.
- ❖ Place them opposite each other.

7. Aṅkūrarpaṇa (optional)

8. Samīkṣaṇam

svastaye'stu sadāviṣṇuḥ svastaye'stu caturmukhaḥ |
svastaye'stu sadā vahniḥ svastaye'stu yamas sadā ||
svastaye'stu nirṛtyākhyah svastaye varuṇo'stu nah |
svastaye'stu sadā vāyuh svastaye'stu dhaneśvaraḥ ||

svastaye'stu sadeśānaḥ svastaye'stu marudgaṇaḥ |
 svastaye santu vasavo rudrāśca svastaye tathā ||
 ādityās svastaye santu munayas-svastaye tathā |
 gandharvās svastaye santu svastaye santu kimnaraḥ ||
 svastaye santu nāgāśca svastaye santu pannagāḥ |
 svastaye santu viśveśāḥ svastaye'psarasas sadā ||
 svastaye santu nadyaśca svastaye santu sāgarāḥ |
 svastaye santu śailaśca vedāśca svastaye tathā ||
 svastaye mātaraśca svastaye santu pitaras svastaye tathā |
 deva-pāriṣadās sarve svastaye santu nas- sadā ||
 svasti bhāgavatānām tu svasti cāpyagra-janmanām |
 svasti vaiṣṇavānām tu svasti caiva gavāmapi ||
 svasti vai sthāvarāṇām tu jaṅgamānām tathaiva ca |
 svasti caivātha mantrāṇām svasti vai karmanām api ||

9. Vara Puja and Madhuparkam

saṅkalpaṁ — purvokta guṇa viśeṣaṇa viśiṣṭhāyām asyām śubha tithau bhagavad ājñayā bhagavat kainkarya rupam kalyāṇa mahotsava karmāṅgam, asya deva-devottamasya madhuparkeṇa saṁpūjayāmi ||

- ❖ Offer ācamaniyam & madhuparkam to the Lord. Recite:-

madhu_vātā₁ ṛtāyate₂ madhu₁ kṣaranti₂ sindhavaḥ₁ | mādhvīr₁nas-
 santvośadhīḥ₁ || madhu₁ naktam₁ utośasi₁ madhumat₁
 pārthiva₁guṁ₁ rajaḥ₁ | madhu₁ dyaur₁ astu₁ naḥ₁ pitā₁ || madhu₁
 mānno₁ vanaśpatir₁ madhumāguṁ₁ astu₁ sūryaḥ₁ | mādhvīr₁ gāvo
 bhavantu ||

- ❖ Recite mūla mantra
- ❖ Offer padyam
- ❖ Sprinkle water on feet of lord with kurca.

prastad₁ viṣṇuś₁ tavate₁ vīryāya₁ | mṛgo₁ na bhīmaḥ₁ kūcāro₁
 giriṣṭhāḥ₁ |
 yosy₁oruśu₁ triśu₁ vikramāṇeṣu₁ | adhikṣiyanti₁ bhuvanāni₁ viśvā₁ ||
*For this His mighty deed is Vishnu praised, who like some wild lion, dread, prowling,
 roams the mountains. He within whose three wide-extending paces all living creatures
 have their existence.*

paro₁ mātrāyā₁ tanuvā₁ vṛdhāna₁ | na te₁ mahitvam₁ anvāśnuvanti₁ |
 ubhe₁ te₁ vidma₁ rajasi₁ pṛthivyā₁ | viṣṇo₁ devātvam₁ paramasyā₁
 vithse ||

*Humans cannot comprehend your greatness, Who expands beyond all bound and
 measure with your body. Both your two regions of the earth, O Vishnu we know; you O
 God knows the highest.*

- ❖ Offer puṣpāñjali at feet of lord.

arcāta prārcāta priyam-edhaso arcāta |
arcantu putrakā uta puram na dhṛṣṇavarcata ||

10. Kanya Dāna Saṅkalpam

hariḥ om tat sat. govinda govinda govinda, asyām śubha tithau
_____ gotrasya _____ nāmadheya asya yajamanaḥ sva-
dharma patni sameta, śrī pañcarātra śāstroka kalpaka sampūrṇa phala avāpti
artham yathā śaktya sālaṅkrta kanya-dāna akhyaṁ mahādānam kariṣye ||

- ❖ The yajamana takes a coconut and tāmbūlam & gold coin in his hand and his wife holds a giṇḍi with water.

GOTRA PRAVARA UCCHĀRAṆA

Śrīnivāsa pravara

bhārgava cyavana āpnuvāna aurava jāmadagni pañcārṣaya pravārānvita
śrīvatsa gotrodbhavāya vāsudeva saṅkarṣaṇa pradyumna aniruddhātmakāya
śrī śrī nivāsākhyā parabrahmaṇe varāya ||

Lakṣmi pravara

ātreya, varcanāvasa, śrāvasya traya ṛṣayaḥ pravārānvitā | ātreya
gotrodbhavām varāha-uddhrtām kṣīrasāgarotpannām lakṣmīm imām kanyām
||

Godā pravara

prakṛti eka ṛṣayaḥ pravārānvitaḥ | prakṛti gotrodbhavasya | avidya śarmano
naptrim | māya śarmanaḥ pautrīm | viṣṇucitta śarmanaḥ putrīm | godā
nāmnīm ayonijām tulsī kanātbhavām bhū devīm ca sambhavām imām
kanyām ||

sakala brahmāṇḍā hitārthāya dharma sthāpanārthāya tubhyam dāsyāmi,
dāsyāmi dāsyāmi ||

- ❖ The wife of the yajamana pours water over the coconut which is then placed at the feet of the Lord.
- ❖ Then offer puṣpāñjali at feet of lord.

lakṣmīm kṣīrābdhi tanayām mānimīm janakātmajām |
dāsyāmi lokanāthāya āravindālayām imām ||
viśvāmbharām vasumatīm balām sarvasahām imām |
aprimeyāya dāsyāmi bhūmīm bhadra-guṇānvitām ||
kanyām kaṅka sampannām sarvābharaṇa bhūṣitām |
dāsyāmi viṣṇave tubhyaṁ loka sangraha jigīśayā ||
ayam deva devasya kalyāṇa mahotsava muhūrto sumuhurto astu.

- ❖ Sprinkle akṣata on the deities

11. Maṅgala Sūtra Dhāraṇam

- ❖ Place māṅgalyam on a coconut on a tray of rice
- ❖ Invoke lakshmi in maṅgala sūtra and offer worship
- ❖ Chant Sri Suktam and then show to all to receive their blessings
- ❖ Touch the māṅgalyam to the right hand of the Lord and then tie around the necks of the Devis;

māṅgalyam̐ tantunānena jagajjanana hetuna |
kaṅthe badhnāmi subhage bhaktānām maṅgalaṁ kuru ||

12. Mala Dhāraṇam

- ❖ Exchange garlands while chant the following sūkta:—

ā tvā'harṣam antaredhi dhruvās tiṣṭhā vicācaliḥ |
viśastvā sarvā vāñchantu mā tvad rāṣṭramadhi bhraśata || 1 ||

*BE with us; I have chosen you: stand steadfast and immovable.
Let all the people wish for you let not your kingship fall away.*

ihaivaidhi māpa cyoṣṭhāḥ parvata ivā vicācaliḥ |
indra iveha dhruvas tiṣṭheha rāṣṭraṁ u dhāraya || 2 ||

*Be even here; fall not away be like a mountain unremoved.
Stand steadfast here like Indra's self, and hold the kingship in the grasp.*

imam indro adīdharat dhruvaṁ dhruveṇa haviṣā |
tasmai somo adhi bravat tasmā u brahmaṇaspatiḥ || 3 ||

*This man has Indra established, made secure by strong oblation's power.
May Soma and Brahmanaspati pronounce a benediction on him.*

dhruvā dyaur dhruvā pṛthivī dhruvāsaḥ parvatā ime |
dhruvaṁ viśvam idaṁ jagad dhruvo rājā viśāmayam || 4 ||

*Firm is the sky and firm the earth, and steadfast also are these hills.
Steadfast is all this living world, and steadfast is this King of men.*

dhruvaṁ te rājā varuṇo dhruvaṁ devo bṛhaspatiḥ |
dhruvaṁ ta indraścāgniśca rāṣṭraṁ dhārayatām dhruvam || 5 ||

*Steadfast, may Varuna the King, steadfast, the God Brhaspati,
Steadfast, may Indra, steadfast too, may Agni keep your steadfast reign.*

13. Akṣatāroṇam

Saṅkalpaḥ — pūrvokta guṇa viśeṣaṇa viśiṣṭhāyām asyām śubha tithau asya
devi devayoḥ akṣatāroṇa maṅgalam kariṣye ||

- ❖ Pour akṣata from your cupped hands three times in front of each of the icons.

śrīkāntā kuca-kumbha maṅgala-parirambho guṇānām nidhi
pūrvācārya kadamba sevita-padaś śrī pāñcarātrāgamah |
viṣvaksena vibhīṣaṇa prabhṛtibhir bhaktais sadā sevitaḥ
pāyanno bhagavān purāṇa puruṣaḥ kuryāt sadā maṅgalam || 1 ||

lakṣmīr yasya pari-graha kamalabhūṣ sūnu garutmān rathaḥ
pau-tras-candra vibhīṣaṇa sura-guruś śeṣaśca śayyāsaṇaḥ |
brahmāṇḍa varamendiram sura-gaṇā yasya prabho sevakāḥ
sa trailokya kuṭumba pālana-paraḥ kuryāt sadā maṅgalam || 2 ||

śrī lakṣmī kamalālayā vasumatī rāmā jagad-rakṣiṇī
kalyāṇī sakaleśvarī sarasijā bhāgyānusandhāyini |
śobhāṅgī vimalekṣaṇī vimalinī nārāyaṇī śrīkarī
pāyānna sakaleṣṭadā bhagavatī kuryāt sadā maṅgalam || 3 ||

prāsāda dhvaja daṇḍa maṅṭapa mahā sauvarṇa pīṭhollasat
prākārāntara hema-ratna rucibhir jvalayamāno hariḥ |
nityam nitya-mahotsavam bahu-vidham māsotsavam pālayan
pāyanno bhagavān purāṇa puruṣa kuryāt sadā maṅgalam || 4 ||

śrī-raṅge garuḍācale'ñjana-girau simhācale mandire
vaikuṅṭhe kanakācale yadu-girau nārāyaṇākhyācale |
lokāloka mahācale ca niṣadhau puṇyācaleṣvāśrita
pāyānno bhagavān purāṇa puruṣa kuryāt sadā maṅgalam || 5 ||

mīna kacchapa sūkarau nara-mṛga kubjo mahābhārgava
rāmo yādava-nāyako hala-dharaḥ kṛṣṇaśca kalkyāhvayaḥ |
lokānām pari-pālanāya janito devo jagad-rakṣakaḥ
pāyānno bhagavān purāṇa puruṣa kuryāt sadā maṅgalam || 6 ||

veda-vyāsa parāśarau śuka-muniḥ prahlāda rukmāṅgatau
viṣvaksena vibhīṣaṇaśca hanumān śrī vainateyādayaḥ |
etair bhagavatottamair anudinaṁ samsevya-māno hariḥ
pāyānno bhagavān purāṇa puruṣa kuryāt sadā maṅgalam || 7 ||

śrī rāmānuja bhāṭṭavarya śaṭakopānanta saṅkarṣaṇaiḥ
śrī śāstrośa supāñcajanya bharaṭācāryair mahā-vaiṣṇavaiḥ |
vedaiśśāstra purāṇa vaiṣṇava kathālāpaiḥ samā sevitaḥ
pāyānno bhagavān purāṇa puruṣa kuryāt sadā maṅgalam || 8 ||

❖ Offer neivedyam and nirājanam

14. Pradhāna Homa

1. Offer ghee oblations with the puruṣa sukta — 16
2. Offer lājā homa with śrī & bhū suktas — 18
- 3 Offer the lāja śeṣa with om

- ❖ Take the śaṭhari and do pradakṣiṇa of the fire five times.
- ❖ Offer ghee with the following mantras:-
 4. pañcopaniṣat mantraiḥ

om lam namaḥ parāya sarvātmane nārāyaṇāya namaḥ svāhā ||
om vām namaḥ parāya nivṛtṭyātmane aniruddhāya namaḥ svāhā ||

om rām namaḥ parāya viśvātmāne pradyumnāya namaḥ svāhā ||
 om yām namaḥ parāya puruṣātmāne saṅkarṣanāya namaḥ svāhā ||
 om ṣaṁ namaḥ parāya parameṣṭyātmāne vāsudevāya namaḥ svāhā ||

5. sviṣṭakṛt, prāyaścitta and pūrṇāhuti

15. Maṅgalam

❖ Roll coconuts while chanting vāraṇam āyiram or the Maṅgala Stotram

Vāraṇam āyiram

vāraṇam āyiram, sūzha valaṅ śeydu, nāraṇan nambi, naḍakiṅṛān enṇedir,
 pūraṇa porkuḍam, vaittup puṛam eṅgum, tōraṇam nāṭṭak-kanā kaṇḍēn tōzhī nān. 1.

nālai vaduvai, maṇam enṇu nāḷ iṭṭu, pāḷaik kamuga, pariśuḍaip pandal kīzh,
 kōḷari māḍavan, govindan enpān ōr, kāḷai pugudak-kanā kaṇḍēn tōzhī nān 2.

indiran ulliṭṭa, dēvar-kuzhām ellām vandirundennai, magaṭ pēśi mandirittu,
 mandira kōḍiyuḍutti, maṇa-mālai, andari sūṭṭak-kanā kaṇḍēn tōzhī nān 3.

nāḷ diśai tīrttaṅkoṇarndu, nani nalhi, pārppana śiṭṭarkaḷ, pallār eḍuttētti
 pū-punai kaṇṇi, punidanōḍen tannai, kāppu nān kaṭṭak-kanā kaṇḍēn tōzhī nān 4.

kadir oḷi dīpam, kalaśam uḍanēndi, śadiriḷa maṅgaiyar tām vandedir koḷḷa,
 maduraiyār mannan, aḍi nilai toṭṭeṅgum, adira pugudak-kanā kaṇḍēn tōzhī nān 5.

maḍalam koṭṭa, vari śaṅgam ninṛūda muttuḍait tāmam, nirai tāzhnda pandal kīzh,
 maittunan nambi, madusūdan vandennay kaittalām paṛṛak-kanā kaṇḍēn tōzhī nān 6.

vāy nallār, nalla maṛay odi mandirattāl, pāśilai nāṅal paḍuttu, paridi vaittu,
 kāy śina māgaḷiṛu annān, en kaipaṛṛi, tī valaṅ śeyya, kanā kaṇḍēn tōzhī nān 7.

immaikkum, ēzh ēzh piṛavikkum paṛṛāvān, nammai uḍaiyavan, nārāyaṇan nambi,
 śemmai uḍaiyā, tirukkaiyāl tāḷ paṛṛi ammi midikka, kanā kaṇḍēn tōzhī nān 8.

variśilai vāḷ mugattu, ennaimār tām vanditṭu, erimugam pārittu, ennai munnē niṛutti,
 arimugan acyutan, kaimēl en kai vaittu, pori mugandaṭṭa, kanā kaṇḍēn tōzhī nān 9.

kuṅkumam appi, kuḷir śāntam maṭṭittu, maṅgala vīdi, valaṅ śeydu mā maṇa nīr,
 aṅgu avanōḍum, uḍanṅ śeṅṇu aṅgu ānai mēl, maṅjanam āṭṭak, kanā kaṇḍēn tōzhī nān.

āyanukkāha, tān kaṇḍa kanāvinai. vēyar pugazh, villiputtūrkkōn godai śolu.
 tūya tamizh mālai, īraindum vallavar, vāyunan makkaḷai peṛṛu, magizhvarē. 11.

Āśīrvādaḥ

Om mahadbhyo namaḥ svāmināḥ bhavantas sarve śṛṅvantu ॥
svasti mantrārthāḥ satyās saphalās santu iti bhavanto mahānto anugṛhṇantu

asya deva-devasya akhilāṇḍa koṭi brahmāṇḍa-nāyakasya deva-devottamasya,
devatā sārva-bhaumasya, sakala-niṣkala svarūpasya, sarvajñatva,
sarveśvaratva, sarvāntaryāmitva, sarva rāṣṭṛtva, sarva bhokṛtva, sarva
samhāarakatva, sarva vyāpakatva, sarva śaktimattvādi-guṇa gaṇa
vibhūṣitasya, vedānta vedyasya, bhaktavatsalasya, munijana-sevitasya,
lokānugraha kārakasya, bhaktānugraha varadasya, bhagavataḥ śrī raṅga-
nātha svāmināḥ, nitya pūjā abhiṣeka, alaṅkāra, naivedya, dīpārādhana
karmaṇi madhye yat kiñcit mantra-lope, tantra-lope, kriyā-lope, śakti-lope,
śraddhā-lope, kāla-lope, niyama-lope, naivedyādi vihita-lope ca satyam
sarvaṁ yathā-proktaṁ yathā śāstrānuṣṭhitaṁ bhagavat prītikaraṁ bhūyād iti
bhavanto mahānto anugṛhṇantu ॥

॥ asya dharmasya uttarottara abhivṛddhir astu ॥



APPENDICES



STOTRAS

JITANTE STOTRAM

jitan te puṇḍarīkākṣa namaste viśva-bhāvana |
namaste 'stu hr̥ṣīkeśa mahā-puruṣa pūrvaja || 1 ||

*Victory to You O Lotus-eyed One, obeisance to the Universal object of meditation,
Obeisance to You Master-of-the-senses, the Great Being that was first manifest.*

namaste vāsudevāya śāntānānta cid-ātmane |
ajitāya namas-tubhyaṃ ṣaḍ-guṇyā-nidhaye namaḥ || 2 ||

*Salutations to the All-pervading One, Peaceful, Eternal, the Form of Consciousness.
O Invincible One salutations to You, the substratum of the six qualities.*

mahā-vibhūti saṃsthāya namaste puruṣottama |
sahasra-śīrase nityaṃ sahasra-caraṇāya te || 3 ||

*O source of the Great Energy, the Best Person, to You salutations.
To You of a Thousand-heads and a thousand feet, eternal homage be.*

sahasra-bāhave tubhyaṃ sahasra-nayanāya te |
amṛtāya namas-tubhyaṃ eka mūrtaye te namaḥ || 4 ||

*To You of countless arms, to You of countless eyes,
To You who are immortal, to You who are One only, salutations be.*

aneka mūrtaye tubhyaṃ akṣarāya ca te namaḥ |
vyāpine veda-vedyāya namaste paramātmane || 5 ||

*Salutations to You of innumerable forms, who are imperishable,
All-pervading the source of revelation, salutations to the Supreme Soul.*

cin-mātra rūpiṇe tubhyaṃ namaste mantra-mūrtaye |
aṇiṣṭhāya sthaviṣṭhāya mahiṣṭhāya ca te namaḥ || 6 ||

*Homage to You who are the form of Pure Consciousness, and manifest in the mantra.
Salutations to You of Minute Form, of Expansive Form, and of Mighty Form.*

nediṣṭhāya daviṣṭhāya kṣepiṣṭhāya namo namaḥ |
varṣiṣṭhāya yaviṣṭhāya kaniṣṭhāya namo namaḥ || 7 ||

*To You who are the closest, the Farthest, Swiftest salutations again & again.
To You who are the best, the Smallest, the Youngest, salutations again & again.*

pañcātmane namas-tubhyaṃ sarvāntaryāmiṇe namaḥ |
kalpanā-kroḍa-rūpāya sṛṣṭi-sthityanta hetave || 8 ||

Homage to You who manifests in five forms, who is the Indweller of all beings. Manifest as a Boar in the beginning of time, the Cause of creation, preservation and dissolution.

namaste guṇa-rūpāya guṇa-rūpāti vartine |
ādi-madhyānta śūnyāya tattva-devā namo namaḥ || 9 ||

Salutations to You who are the form of the Gunas, and the force behind them, to You who are the First, the Middle and the Last, the Void and the Lord of the elements.

praṇava pratipādyāya namaḥ praṇava-rūpiṇe |
vyastāya ca samastāya samasta vyasta-rūpiṇe || 10 ||

You are the source of the primordial sonar vibration, salutations to You as such. You are the parts as well as the whole, Your forms are all the divisions.

loka-yātrā prasiddhyartham sṛṣṭa brahmādi rūpiṇe |
namas-tubhyaṃ nṛsiṃhādi mūrti-bhedāya viṣṇave || 11 ||

In order to create the universe You manifested Yourself as Brahma and the others. Salutations to You O Vishnu who took the form of Narasimha and others.

vipākaiḥ karmabhiḥ kleśair asṛṣṭa vapuṣe namaḥ |
namo brahmaṇya-rūpāya tejasām nidhaye namaḥ || 12 ||

Salutations to You who are not affected by the sorrowful results of actions, Obeisance to the Lord of the Brahmins, to the Source of all Glory salutations.

nitya sādharmaṇeka loka rakṣāparicchadā |
sac-cid-ānanda-rūpāya vareṇyāya namo namaḥ || 13 ||

You are the eternal determined protector of the innumerable galaxies. Obeisance to You the most Venerable, having the form of Truth, Consciousness & Bliss absolute.

yajamānāya yajñāya yaṣṭavyāya namo namaḥ |
ijyā-phalātmane tubhyaṃ namaḥ svārthāya śāline || 14 ||

Obeisance again & again to the Initiator of sacrifice, to Sacrifice itself and to the Objects of Sacrifice, You are the Fruit of Sacrifice, salutations to You who are Your own determiner.

namaḥ parama-haṃsāya namaḥ sattva-guṇāya te |
sthitāya parama vyomni bhūyo bhūyo namo namaḥ || 15 ||

Salutations to the Supreme Swan, obeisance to You who are the embodiment of Goodness, Salutations again and again to You who are situated in the Transcendental Realm.

namaste nistaraṅgāya namaste sarva-sākṣiṇe |
saṃsāra sāgarottāra kāraṇāya ca te namaḥ || 16 ||

Salutations to the Redeemer, obeisance to the Universal Witness Salutations to You who are the Saviour from the ocean of rebirth.

sarva loka śaraṇyāya lakṣmīsāya ca te namaḥ |
niyantre śeṣiṇe tubhyaṃ namaste mantra mūrtaye || 17 ||

Salutations to You O Lord of Lakshmi, the suitable refuge of the entire universe, To You, O Controller and Substantive salutations, obeisance to the externalization of Sonic Vibration.

samsāra sāgare ghore viṣayā varta-saṅkule |
apāre dustare 'gādhe patitaṃ karmabhiḥ svakaiḥ || 18 ||

We have fallen by the results of our own actions, being confused by material involvements, into into this awful ocean of transmigration, which is deep, shoreless, unfathomable, hard to cross.

anātham agatiṃ bhīruṃ dayayā parayā hare |
mām uddhara dayā-sindho sindhor asmāt sudustarāt || 19 ||

O Lord save me, out of compassion, from this dreadful ocean, hard to transcend, which I greatly fear. I am helpless and have no other refuge but You who are an Ocean of Compassion.

mantra hāniṃ kriyā hāniṃ hāniṃ vā 'nyāṃ tvad arcane |
kṣamasva mama deva tvam aparādha saho hyasi || 20 ||

I am devoid of knowledge of the sacred formulae, of ritual methodology, & devoid of means to worship You. Forgive my dereliction O my Lord! Have patience with me!

bhūmau skhalita pādānāṃ bhūmir evāvalambanam |
tvayi jātāparādhānāṃ tvam eva śaraṇam mama || 21 ||

*I have fallen into materialism and taken it as my support,
I have neglected my duty to You, who alone are my Refuge.*

so 'hante deva deveśa nārcaṇādau stutena ca |
sāmartyavān kṛpā mātram anovṛtti prasīda me || 22 ||

*I have not worshipped You or hymned Your praises,
You have the capacity and the disposition to forgive me.*

apacārāpadeśena kṛtān aharahar mayā |
apacārānimān sarvān kṣamasva puruṣottama || 23 ||

*The misdeeds which I have done daily on various pretexts,
I beg You to forgive them all, O Supreme Person.*

jñānato 'jñānato vā'pi yathoktaṃ na kṛtaṃ mayā |
tat sarvaṃ pūrṇam evāstu su-ṛpto bhava sarvadā || 24 ||

Whatever I may have done knowingly or unknowingly, or actions not done which I promised to do, may all that be fulfilled by You, and may You be satisfied thereby.

om acyuta jagan-nātha mantra-mūrte janārdana |
rakṣa mām puṇḍarīkākṣa kṣamasvāja prasīda om || 25 ||

O Inviolable Lord of the Universe, the Externalization of Sonic Vibration, Lord of Beings, Save me. O Lotus-eyed Lord! Forgive me! Have compassion upon me!



SVASTI-VĀCANAM

(sanatkumāre ṛṣirātre 6;40-49)

svastaye'stu sadā-viṣṇuḥ svastaye'stu catur-mukhaḥ |
 svastaye'stu sadā vahniḥ svastaye'stu yamas sadā || 1 ||

svastaye'stu nirṛtyākhyāḥ svastaye varuṇo'stu naḥ |
 svastaye'stu sadā vāyuḥ svastaye'stu dhaneśvaraḥ || 2 ||

svastaye'stu sadeśānaḥ svastaye'stu marud-gaṇaḥ |
 svastaye santu vasavo rudrāśca svastaye tathā || 3 ||

ādityās svastaye santu munayas-svastaye tathā |
 gandharvās svastaye santu svastaye santu kinnaraḥ || 4 ||

svastaye santu nāgāśca svastaye santu pannagāḥ |
 svastaye santu viśveśāḥ svastaye'psarasas sadā || 5 ||

svastaye santu nadyaśca svastaye santu sāgarāḥ |
 svastaye santu śailaśca vedāśca svastaye tathā || 6 ||

svastaye mātaraśca svastaye santu pitaras svastaye tathā |
 deva-pāriṣadās sarve svastaye santu nas- sadā || 7 ||

svasti bhāgavatānām tu svasti cāpyagra-janmanām |
 svasti vaiṣṇavānām tu svasti caiva gavāmapi || 8 ||

svasti vai sthāvarāṇām tu jaṅgamānām tathaiva ca |
 svasti caivātha mantrāṇām svasti vai karmaṇām api || 9 ||

MANGALA STOTRAM

(Viṣṇu Samhita)

jagan-nirmāṇa saṁhāra sthityanugraha hetavaḥ |
 devānām īśvarā devām maṅgalam pradiśantu naḥ || 1 ||

viṣṇur brahmā ca rudraśca pracaṇḍaścaṇḍa eva ca |
 garutmān ṛṣabhaścaite maṅgalam pradiśantu naḥ || 2 ||

indraścāgni yamaścaiva nirṛtir varuṇas tathā |
 vāyur vaiśravaṇeśānau maṅgalam pradiśantu naḥ || 3 ||

varāha narasiṁhau ca rāma śrīdhara vāmanāḥ |
 hayāsya vāsudevau ca maṅgalam pradiśantu naḥ || 4 ||

pūruśca nirṛtiścaiva siṁho nārāyaṇācyutau |
 aniruddho hariḥ kṛṣṇo maṅgalam pradiśantu naḥ || 5 ||

aṣṭottara sahasraṁ tu viṣṇu-pārṣadāśca ye |
 anupāriṣadāścānye maṅgalam pradiśantu naḥ || 6 ||

bhūrloka bhavarlokādyāḥ sapta lokāḥ prakīrtitāḥ |
sāgarāśca tathā sarve maṅgalam pradiśantu naḥ || 7 ||

tathā pātāla lokāśca rudralokās sukhoṣitāḥ |
dikṣu sarvāsu tiṣṭhanto maṅgalam pradiśantu naḥ || 8 ||

gaṅgāca yamunā caiva tathā godā sarasvatī |
narmadā caiva kāverī maṅgalam pradiśantu naḥ || 9 ||

sūryādayo grahāścātha meṣādyāha rāśayas tathā |
māsāścāpi sa-viṣṇavādyā maṅgalam pradiśantu naḥ || 10 ||

sarve vidyeśvarāścāpi ye divyā ye ca mānavāḥ |
divyantarikṣa bhūmis ca maṅgalam pradiśantu naḥ || 11 ||

ahirbudhniḥ pinākī ca bhavano'theśvaras tathā |
sthānu bhavacca pāpāri maṅgalam pradiśantu naḥ || 12 ||

evam maṅgala vādāt tās siddhim yacchanti devatāḥ |
sarva karma samārambhe kartavyam ca sumaṅgalam || 13 ||

GARUḌA STOTRAM

vāhanāya mahā-viṣṇu tārksyāya amita tejase |
garuḍāya namas-tubhyam sarva sarvendra mṛtsave || 1 ||

namo namaste pakṣindra svādhyāya vapuṣe namaḥ |
vihagendra namaste 'stu samuttpātika kalpaka || 2 ||

āhṛtāmṛta kumbhāya janani dāsya yocate |
surā surendra jayane nāgendra ābharaṇāya te || 3 ||

yadādhāram idam sarvaṃ tadā ādhāraṃ te namaḥ |
pakṣo yasya bṛhat-sāma rathantaram api dvayam || 4 ||

akṣiṇī cā 'pi gāyatrī trī bṛhat-sāma śīras-kṛtam |
somā 'tma namas tasmai vāma devyaṅga sampade || 5 ||

nama prāṇādi vāyunām īśāya garuḍātmane |
doṣān nayan ākhaṇḍān guṇāṇava sarvataḥ |
vighnān jahi sarvāṇi asmat sātкуру mām api || 6 ||

Garuḍa Gati Tala

śrīmad garuḍaṃ khacita kirīṭābharaṇaṃ, padma nūpura kiṅkiṇī ghoṣaṃ,
 sāma gāyata pakṣa yugmaṃ, vyāhṛti ṛkṣaṃ, sakala yugala patim, sakala sṛṣṭi
 patim, śatru mardan-āntakaṃ, brahma bhava vanditaṃ, kanakāca locanaṃ,
 paṅkaja puñjānaṃ, tat tac carana gatiṃ abhaṣa kiṅkiṇī jujhḥata aśura
 rava sakala vibhava saṃhāraṃ, saṃbhava tridiva gaṃitaṃ gaṃitaṃ āmrātā
 bharaṇaṃ, ambā bandha vimocanaṃ, khaga vādyam sakala loka vairi nāga
 vairi jvālā jvālaṃ, vāhana vaikuṅṭha nāthaṃ, sakala bhūta hr̥daya geḥaṃ, tat
 tat sakala bhūta hr̥daya geḥaṃ tad īṣa śata-kṛtya saha bāna kula koṭim ||

mada madya kara pakṣa kara pāda yugalaṃ, tat tat trir maddala tāla kāhala
 sarva vādyā ravaṃ vinatā-nandaṃ vinatā-nandaṃ ||

indrādi-bhis-saha kumudādi-bhis-saha viśva guṇa vāhanaṃ, tat tat viśva
 guṇa vāhanaṃ | tat tat mṛda gamana pakṣa rabhaṣaṃ, sugandhita paṭṭū
 kapaṭukā sura kula niśśeṣaṃ, jhana jhana mahottuṅga śākinī dākinī sahitaṃ,
 suhr̥daya jhana jhana jaghṛni kiṅkiṇī haṇa haṇa vikṛta kaṅkaṇaṃ | bhujaga
 kula bhūṣanaṃ, vihaga vibhīṣanaṃ, bṛhat pakṣaṃ vipakṣa-ghanaṃ, hari-
 vāhana hari-keṭanaṃ, garuṭmantam namasye'haṃ namasye'haṃ | alika lālita
 tanu su-komala malina sadṛṣa gatiṃ, bhṛukuṭi-bhīṣana nīla nāśika piṅgala
 locanaṃ, kaṇaka kalpita khacita ratna karaṇḍa makuṭa dharaṃ, vihaga
 parivṛdhaṃ, ahi vibhīṣanaṃ, aśura vairi-dharaṃ tat śad aśura vairi dharaṃ ||



AṢṬHOTTARA ŚATA-NĀMAVALLI SAṄGRAHA



1. Śrī Viṣṇu aṣṭhottara śata-nāmavalliḥ

om viṣṇave namaḥ | lakṣmī-pataye | gopālāya | vaikunṭhāya | garuḍa-
dhvajāya | para-brahmaṇe | jagan-nāthāya | vāsudevāya | tri-vikramāya |
daityāntakāya || 10 ||

madhu-ripave | tārksya-vāhāya | sanātanāya | nārāyaṇāya | padma-nābhāya |
hṛṣikeśāya | sudhā-pradāya | mādhavāya | puṇḍarikākṣāya | sthiti-kartre || 20
||

parātparāya | vanamāline | yajña-rūpāya | cakrapāṇaye | gadā-dharāya |
upendrāya | keśavāya | hamsāya | samudra-mathanāya | haraye || 30 ||

govindāya | brahma-janakāya | kaitabhāsura- mardanāya | śrīdharāya | kāma-
janakāya | śeṣa-śāyine | catur-bhujāya | pāñcajanya-dharāya | śrīmate |
śārṅga-pāṇaye || 40 ||

janārdanāya | pitāmbara-dharāya | devāya | sūrya-candra-vilocanāya |
matsya-rūpāya | kūrma-rūpāya | kroḍha-rūpāya | nṛkeśarini | vāmanāya |
bhārgavāya || 50 ||

rāmāya | haline | kṛṣṇāya | hayānanāya | viśvambarāya | simsumārāya |
śrīdharāya | kapilāya | dhruvāya | dattātreya || 60 ||

acyutāya | anantāya | mukundāya | dadhi-vāmanāya | dhanvantaraye | śrī-
nivāsāya | pradyumnāya | puruṣottamāya | śrīvatsa-kaustubhoraskāya |
murārātāye || 70 ||

adhokṣajāya | vṛṣabhāya | mohini-rūpa-dhāriṇe | saṅkarṣanāya | pṛthave |
kṣīrābdhi-śāyine | bhūtātmane | bhagavate | bhakta-vatsalāya | aniruddhāya
||80

aprameyātmane | tri-dhāmne | bhūta-bhāvanāya | śveta-dvīpe-nivāstavyāya |
sūrya-maṇḍala-madhya -gāya | sanakādi-samsevitāya | gajendra-varadāya |
nārāyaṇāya | nīla-kāntāya | dharā-kāntāya || 90 ||

vedātmane | bādrāyanāya | bhāgirathi-janma-bhūmi-pāda-padmāya | satām-
prabhaye | svabhūve | vibhaye | ganaśyāmāya | jagat-kāraṇāya | avyayāya |
buddhāvātārāya ||100 ||

śāntātmane | lilādhṛta-varākṛtaye | damodarāya | virāṭ-rūpāya | bhūta-bhavat-
prabhaye | ādi-devāya | deva-devāya | prahlāda-paripālakāya || 108

2. Śrī Kṛṣṇa aṣṭhottara śata-nāmavalliḥ

om śrī kṛṣṇāya namaḥ | kamala-nāthāya | vāsudevāya | sanātanāya |

vāsudevātma-jāya | puṇyāya | līla-mānuṣa-vigrahāya | śrīvatsa-kaustubha-dharāya | yaśodā-vatsalāya | haraye || 10 ||

catur-bhujātta-cakrāsi-gadā-śankhād-yudā-yudhāya | devakī-nandanāya | śrīśāya | nanda-gopa-priyātma-jāya | yamunā-vega-saṁhāriṇe | bala-bhadra-priyānujāya | pūtana-jīvita-harāya | śakaṭāsura-bhañjanāya | nanda-vraja-janānandine | saccid-ānanda-vigrahāya || 20 ||

navanīta-vilīptāṅgāya | navanīta-naṭāya | anaghāya | navanīta-navā-hārāya | mucukunda-prasādakāya | ṣoḍaśa-strī-sahasreśāya | tri-bhaṅgine | lalitākṛtaye | śuka-vāg-amṛtābdhīndave | govindāya || 30 ||

yoginām-pataye | vatsa-vāṭa-carāya | anantāya | dhenukāśura-mardanāya | ṭṭṇī-kṛta-ṭṭṇāvartāya | yamaḷārjuna-bhañjanāya | uttāla-tāla-bhetre | tamāla-śyāmal-ākṛtaye | gopa-gopīśvarāya | yogine || 40 ||

koṭi-sūrya-sama-prabhāya | ilāpataye | parasmai-jyotiṣe | yādavendrāya | yadu-dvahāya | vanamāline | pītavāsase | pārijāta-apahārakāya | govardhana-acaloddhartre | gopālāya || 50 ||

sarva-pālakāya | ajāya nirañjanāya | kāma-janakāya | kañja-locanāya | madhughe | mathurā-nāthāya | dvārakā-nāyakāya | baline | vṛndāvan-āntara-saṁcāriṇe | tulasī-dāma-bhūṣaṇāya || 60 ||

syāmantaka-maṇer-hartre | nara-nārāyaṇa-ātmakāya | kubja-ākṛṣṭāmbara-dharāya | māyine | parama-pūruṣāya | muṣṭikāśura-cāñūra-mallayudh-viśāradhāya | saṁsāra-vairiṇe | kaṁsāraye | murāraye | narakāntakāya || 70 ||

anādi-brahma-cāriṇe | kṛṣṇā-vyaśana-karśakāya | śiṣupāla-śiras-chetre | duryodhana-kulāntakāya | vidurākrūra-varadāya | viśva-rūpa-pradarśakāya | satya-saṅkalpāya | satya-vāce | satyabhāmā-rataye | jayine || 80 ||

subhadrā-pūrvajāya | viṣṇave | bhīṣma-mukti-pradāyakāya | jagad-gurave | jagan-nāthāya | veṇu-nāda-viśārādāya | vṛṣabhāsura-vidhvamsine | bāṇāsura-karāntakāya | yudhiṣṭhira-pratiṣṭhātre | barhi-barhāvata-amsakaya || 90 ||

pārtha-sārathaye | avyaktāya | gītāmṛta-mahodadhaye | kāliya-phaṇi-māṇikyā-rañjita-śrī-padāmbujāya | dāmodarāya | yajña-bhoktre | dānavendra-vināśakāya | nārāyaṇāya | para-brahmaṇe | pannagāśana-vāhanāya || 100 ||

jala-kṛīḍā-samāsakta-gopī-vastrāpahārakāya | puṇya-ślokāya | tīrthapādāya | veda-vedyāya | dayānidhaye | sarva-bhūtātmakāya | sarva-graha-rūpiṇe | parātparāya || 108 ||

4. Sudarśana aṣṭhottara śata-nāmavallih

om śrī sudarśanāya namah | cakra-rājāya | tejo-vyuhāya | mahā-dyutāya | sahasrabahave | dīptāṅgāya | aruṇākṣāya | pratāpavate | anekāditya-saṁkāśāya | prordhva-jvala-bhirañjitāya || 10 ||

saudāmaṇi-sahasrabhāya | maṇi-kuṇḍala-śobhitāya | pañca-bhūta-mano-

rūpāya | ṣaṭkoṇantara-saṁsthitāya | harānta-karaṇodbhuta-roṣa-bhīṣana-
vighrahāya | hari-pāṇi-lasat-padma-vihāra-ramaṇoharāya | śrīkāra-rūpāya |
sarva-jñānāya | sarva-loka-arcita-prabhava | catur-daśa-sahasrārāya || 20 ||

catur-veda-mayāya | analāya | bhakta-candramasa-jyotiṣe | bhava-roga-
vināśakāya | rephātmakāya | makārātmane | rakṣo-sṛug-bhuṣitāṅgakāya |
sarva-daitya-grīvanārūa-vibhedana-mahāgajāya | jvalakarāya || 30 ||

bhīma-karmaṇe | trilocanāya | nīla-vartmane | nitya-sukhāya | nirmala-śrīyai |
nirañjanāya | rakta-mālyāambaradharāya | rakta-candana-bhūṣitāya | rajo-
guṇa-kṛte | sūrāya || 40 ||

rākṣasa-kula mohanāya | nitya-kṣema-karāya | prajñāya | pāṣaṇḍa-jana-
khaṇḍanāya | nārāyaṇa-jñānuvarthine | naigamānta-prakāśakāya | bali-
mandana-dordanda-khaṇḍanāya | vijayākṛtaye | mitra-bhāvine | sarva-
mayāya || 50 ||

tamo-vidhvaṁśanāya | rajas-sattva-tamodhvirtine | tri-guṇātmane | triloka-
dhrte | harimāya-guṇopethāya | avyayāya | akṣara-rūpa-bhāje | paramātmane |
parama-jyotiṣe | pañca-kṛtya-parāyaṇāya || 60 ||

jñāna-śakta-bal-aiśvarya-vīrya | teja-prabhāmayāya | sadāsat-paramāya |
pūrṇāya | vāmayāya | vardhāya | acyutāya | jīvāya | haraye | haṁsa-rūpāya |
pañcaṣaṭ-pīṭa-rūpakāya || 70 ||

mātrka-maṇḍal-ādhyakṣāya | madhu-dhvaṁsine | manomayāya | buddhi-
rūpāya | citta-sākṣine | sārāya | haṁsākṣara-dvayāya | mantra-yantra-
prabhavāya | mantra-yantramayāya | vibhave || 80 ||

sraṣṭre | kriyās-pataye | śuddhāya | mantre | bhoktre | trivikramāya |
nirāyudhāya | asaṁrambhāya | sarva-yudha-samanvitāya | omkāra-rūpāya ||
90 ||

pūrṇātmane | omkārāt-sādhya-bhañjanāya | aimkārāya | vāg-pradāya |
vāgmīne | śrīmkār-aiśvarya-varadhanāya | klīmkār-mohan-ākārāya | hum-
phaṭ-kṣobhanākṛtaye | indrārcita-mano-vegāya | dharāṇi-bhāra-nāśakāya |
vīrārādhyāya || 100 ||

viśvarūpāya | vaiṣṇavāya | viṣṇu-bhakti-dāyakāya | satya-vratāya | satya-
parāya | satya-dharmānuṣaṅgakāya | nārāyaṇa-kṛpa-vyūha-teja-cakrāya | śrī
sudarśanāya ||

5. Śrīraṅganātha aṣṭhottara śata-nāmavallih

śrī-raṅga-nāthāya namaḥ | deveśāya | śrī-raṅga-brahma-saṁjñakāya | śeṣa-
paryaṅka-śayanāya | śrī-nivāsa-bhujāntarāya | indra-nīlopala-śyāmāya |
puṇḍarīka-nibhekṣaṇāya | śrī-vatsa-lāñcitāya | hāriṇe | vana-māline || 10 ||

halā-yudhāya | pītāmbara-dharāya | devāya | narāya | nārāyaṇāya | haraye |

śrībhū- sahitāya | puruṣāya | mahā-viṣṇave | sanātanāya || 20 ||

siṃhāsanasthāya | bhagavate | vāsudevāya | prabhāvṛtāya | kandarpa
koṭilāvaṇyāya | kastūri-tilakāya | acyutāya | śaṅkha - cakra - gadā-padma -
sulakṣita-caturbhujāya | śrīmatsundarajāmātre | nāthāya || 30 ||

deva-śikhāmaṇaye | śrī-raṅga-nāyakāya | lakṣmi-vallabhāya | tejasām-
nidhaye | sarva-śarma-pradāya | ahiśāya | sāma-gāna-priyotsavāya | amṛtatva-
pradāya | nityāya | sarva-prabhave || 40 ||

arindamāya | śrī-bhadra-kuṅkum-āliptāya | śrīmūrtaye | citta-rañjitāya |
sarva-lakṣaṇ-sampannāya | śāntātmane | tīrthanāyakāya | śrīraṅganāyakīśāya |
yajñamūrtaye | hiraṇmayāya || 50 ||

praṇavākāra-sadanāya | praṇatārtha-pradāyakāya | godā-prāṇeśvarāya |
kṛṣṇāya | jagan-nāthāya | jayadrathāya | niculāpura-vallīśāya | nitya-maṅgala-
dāyakāya | gandha-stambha-dvayo-llāsa-gāyatrī-rūp-amaṇḍapāya | bhṛtya-
varga-śaraṇyāya || 60 ||

bala-bhadra-prasādakāya | veda-śṛṅga-vimāna-sthāya | vyāghrāsura
niṣūdakāya | garudānanta-seneśa-gaja-vaktrādi-sevitāya | śaṅkara-priya-
māhātmyāya | śyāmāya | śantanu-vanditāya | pāñcarātrārcitāya | netre |
bhakta-netrotsava-pradāya || 70 ||

kalaśāmbhodhi-nilayāya | kamalāsana-pūjitāya | sananda-nanda -sanaka-
sutrāmāmara-sevitāya | satya-loka-purāvāsāya | cakṣuṣe | aṣṭākṣarāya |
avyayāya | ikṣvāku-pūjitāya | vasiṣṭhādi-stutāya | anaghāya || 80 ||

rāghavārādhitāya | svāmine | rāmāya | rājendra-vanditāya | vibhīṣaṇ-
ārcitapadāya | laṅkā-rājya-vara-pradāya | kāverī-madhyā-nilayāya | kalyāṇa-
pura-vāstukāya | dharma-varmādi-colendra-pūjitāya | puṇya-kīrtanāya || 90 ||

puruṣottama-kṛta-sthānāya | bhū-loka-jana-bhāgyadāya | ajñāna-damana-
jyotiṣe | arjuna-priya-sārathaye | candra-puṣkariṇī-nāthāya | caṇḍādi-
dvārapālakāya | kumudādi-parivārāya | pāṇḍya-sārūpya-dāyakāya |
saptāvaraṇa-saṁvīta-sadanāya | sura-poṣakāya || 100 ||

navanīta-śubhāhārāya | vihāriṇe | nārada-stutāya | rohiṇī-janmatārāya |
kārtikeya-vara-pradāya | śrīraṅgādhipataye | śrīmate | śrīmad-raṅga-mahā-
nidhaye ||108|| śrī-raṅga-nāthāya | śrīraṅga-parabrahmaṇe ||

6. Śrī Lakṣmī aṣṭhottara śata-nāmavalliḥ

oṃ prakṛtyai namaḥ | vikṛtyai | vidyāyai | sarva-bhūta-hita-pradāyai |
śraddhāyai | vibhūtyai | surabhyai | param-ātmikāyai | vāce | padmālayāyai ||
10 ||

padmāyai | śucaye | svāhāyai | svadhāyai | sudhāyai | dhanyāyai |
hiraṇmayyai | lakṣmyai | nitya-puṣṭāyai | vibhāvāyai || 20 ||

adityai | dityai | dīptāyai | vasudhāyai | vasu-dhāriṇyai | kamalāyai | kāntyai |
kāmākṣyai | kṣīroda-sambhavāyai | anugraha-parāyai || 30 ||

ṛddhyai | anaghāyai | hari-vallabhāyai | aśokāyai | amṛtāyai | dīptāyai | loka-
śoka-vināśīnyai | dharma-nilayāyai | karuṇāyai | loka-mātre || 40 ||

padma-priyāyai | padma-hastāyai | padmākṣyai | padma-sundaryai |
padmodbhavāyai | padma-mukhyai | padma-nābha-priyāyai | ramāyai |
padma-mālā-dharāyai | devyai || 50 ||

padma-gandhinyai | padminyai | puṇya-gandhāyai | su-prasannāyai | prasād-
ābhi-mukhyai | prabhāyai | candra-vadanāyai | candrāyai | candra-sahodaryai
| catur-bhujāyai || 60 ||

candra-rūpāyai | indirāyai | indu-śītalāyai | āhlāda-jananyai | puṣṭyai | śivāyai
| śivañ-karyai | satyai | vimalāyai | viśva-jananyai || 70 ||

tuṣṭyai | dāridrya-nāśīnyai | prīti-puṣkariṇyai | śāntāyai | śukla-
mālyāmbarāyai | śriyai | bhāskaryai | bilva-nilayāyai | varārohāyai |
yaśasvinyai || 80 ||

vasundharāyai | udārāṅgāyai | hariṇyai | hema-mālīnyai | dhana-dhānya-
karyai | siddhyai | straiṇa-saumyāyai | śubha-pradāyai | nṛpa-veśma
gatānandāyai | vara-lakṣmyai || 90 ||

vasu-pradāyai | śubhāyai | hiraṇya-prākārāyai | samudra-tanayāyai | jayāyai |
maṅgalā-devyai | viṣṇu-vakṣas-sthala-sthitāyai | viṣṇu-patnyai | prasann-
ākṣyai | nārāyaṇa-samāśritāyai | dāridrya-dhvaṃsinyai | devyai | sarvo-
padrava vāriṇyai | nava-durgāyai | mahā-kālyai | brahma-viṣṇu-śivātmikāyai |
trikāla-jñāna-saṃpannāyai | bhuvan-eśvaryai || 108 ||

Puṣpāñjali

vande viśvāsanam devam viśvākhyam viśvato mukham |
viśvataḥ śruti mūlyam ca viśva-rūpam namāmyaham || 1 ||
nārāyaṇa namaste'stu lakṣmī nārāyaṇa prabho |
viṣṇu nārāyaṇaḥ sāksāt rudro nārāyaṇaḥ svayam || 2 ||
brahmādityaśca vāyuśca hari nārāyaṇas tathā |
nārāyaṇaśca bhūtāni vahnir nārāyaṇaḥ paraḥ || 3 ||
sarvam nārāyaṇo devo nārāyaṇa namo 'stu te |
nārāyaṇas tvam evaikaḥ sarvam vyāpya vyavasthitaḥ || 4 ||
antar-bahiśca bhūtānām nityo gamyo na kenacit |
sarveṣām kāraṇam pūrvam vāgbhir vācyo na kasyacit || 5 ||
bhūta bhavya bhavad yacca viśvam sarvam tvayi sthitam |
udbodhakaśca śaktinām tathāpi tvam na gamyase || 6 ||
svarūpam naiva cākāro nālānkāras tvayi prabho |
evam cedapi bhaktānām kāryārtham rūpam uddhṛtam || 7 ||

rūpeṇānena deveśa mām uddhara bhavārṇavāt |
 yoginām siddha rūpo'si jñāninām jñam prakāśase || 8 ||
 yathā ye cintayante'nghri tat tad bhavati niścitam |
 jñātvaivaṁ cintyate bhumaṁs tat kuruṣva dayā-nidhe || 9 ||
 kāmāye tava pādābjaṁ sarva kāma prapūrakam || 10 ||

jñātvainam tvām namas-karomi - vatsāya namo vatsa-rūpāya namo vatsa
 bhūpāya namo vatsa pālāya namo vatsa kālāya namo vatsa-harāya namo
 vatsa carāya namo vatsa dharāya namo vatsa parāya namo namaḥ || 1 ||

garuḍāya namo garuḍa rūpāya namo garuḍa bhūpāya namo garuḍa priyāya
 namo garuḍa aṅkāya namo garuḍa vāhanāya namo garuḍa poṣakāya namo
 namaḥ || 2 ||

viśvāya namo viśva pālāya namo viśva kālāya namaḥ kālāya namaḥ kāla-
 kālāya namaḥ sarvāya namaḥ sarva rūpāya namaḥ sarva bhūpāya namaḥ
 sarva harāyaḥ namaḥ sarva karāya namaḥ sarva dharāya namo namaḥ || 3 ||

viśvebhyo viśvarūpebhyo namaste'stu sarva rūpebhyaḥ ||

bālāya namo bāla-kṛṣṇāya namaḥ sarva bhūta kāmanāya namaḥ ||

om namo bhagavate vāsudevāya kṛṣṇaśca prasīdatām | sarvataḥ pāṇi-
 pādāntam sarvato'kṣīsiro mukham | sarvataḥ śrutiman loke sarvam āvṛtya
 tiṣṭhati ||

Agnir-nāmāni Names of the fires.

Kriya	Agni		Kriya	Agni
vivāha	yojaka		śānti kriya	mṛḍā
caturthi	śikhi		puṣṭi kriya	varadā baladā
garbhadāna	marutaḥ		abhicāra	krodha
puṁsavana	candra pavamāna		vaśi kriya	kāmadā
sīmanta	maṅgala		koṭi homa	mahāśanaḥ
jātakarma	pragalbha prabalaḥ		vara-dāna	kāmadā
nāmakaraṇa	pārthiva		lakṣa homa	abhiṣṭāda
annaprāśana	śuciḥ		laukika kriya	pāvakaḥ
cauḷa	sabhya		dīkṣa	samudbhava
godāna	sūrya		vaiśvadeva	pāvaka
visarga	vaiśvānara		prāyaścitte	viṭ
samavartana	kṣaya		devānām	havya-vāhana
pākayajña	pāvakaḥ		pitṛnām	kavya-vāhana
vṛṣotsarga	adhvaro			

DHYĀNA ŚLOKAS

Vaikuntha natha

savyaṃ pādaṃ prasārya śrita durita haram dakṣiṇaṃ kuñcayitvā |
jānunyādāya savyetaram itara bhujam nāga-bhoge nidhāya ||
paścād bāhu-dvayena prati-bhaṭa-śamane dhārayan śaṅkha cakre |
devī bhūṣādi juṣṭo janayatu jagatāṃ śarma vaikuṅṭha-nāthaḥ ||

The Lord of Vaikunta is seated on the Serpent Throne, with His left leg hanging down, with His right which removes the distress of those who take refuge in it, bent and kept upon the throne, with His right arm hanging over His right knee, and the left hand braced upon the throne, He holds in His back hands the conch and discus which are used for quelling the enemies, He sits in the company of His consorts and is well adorned; May He give happiness to the entire world.

Narasimha dhyāna śloka

bibhrāṇaṃ śakti khaḍgaṃ jvalana-matha sṛṇī kunta-dantau
kuṭhāraṃ
cakraṃ śaṅkhābja-pāśān hala-musala-gadā-kheṭa-śūlāñśca dorbhiḥ |
pratyālīḍhaṃ tamīṣe trinayana-lasitaṃ piṅgakeśaṃ sudamṣṭram
devaṃ pañcārdha yogāsana-lasita catuścakra-bhāsyam nṛsimham ||

Lakṣmī narasimha dhyāna

sarascandra nibhaṃ devaṃ śaṅkha-cakra varābhayān |
bibhrānam puṇḍarikākṣaṃ lakṣmyāliṅgita vigraham ||
simha vaktraṃ mahākāyaṃ nṛsimham hṛdībhāvayet |

I contemplate in my heart upon the Lord Narasimha having a Lion face, with a huge body, with eyes like lotuses, the colour of the moon, holding the Conch and Discus, embracing mother Lakshmi.

Lakṣmī narasimha

śrīman nṛkeśari tano jagad eka bandho, śrī nīla-kaṅṭha karuṇārṇava sāmārāja
vahnīdūtīvra kara netra pināka paṇe śītāṃśu śekara rameśvara pāhi viṣṇo ||

Protect every one O Vishnu, the glorious one, O lord of the Man-lion form, the sole benefactor of the universe, the blue-necked one, the ocean of compassion, the Lord who manifest through the sama mantras, the one who has the sun and the moon for eyes and is armed with the pinaki bow, O lord of Lakshmi, with the moon as a crest ornament.

Mukunda

kṣīrodanvat pradeśe śucimaṇi vilasatsaikate mauktikānāṃ
mālākrapṭāsanasthaḥ sphaṭikamaṇi nibhair mauktikair maṇḍitāṅgaḥ |
śubhraitrabhrait upari viracitair mukti pīyūṣa varṣaiḥ
ānandī naḥ punīyādari nalina gadā śaṅkhapāṇir mukundaḥ ||

May Mukunda, with the discus, mace, conch and lotus in His hands purify us — Mukunda seated on a seat decorated with garlands and pearls, in the region of the milky ocean with the sand shining by the light from pure gems; who is adorned by pearls which are transparent like crystals; who is enjoying ecstatic bliss on account of the pure white clouds overhead showering down a torrent of ambrosia.

bhūḥ pādaḥ yasya nābhir viyadasur anilāś candra sūryoca netre
karṇāvāśār śīro dyaur mukham api dahano yasya vāsteyamabdhiḥ |
antastham yasya viśvaṃ suranara khaga go bhogi gandharva daityaiḥ
citram ram ram yate taṃ tribhuvana vapuṣaṃ viṣṇum īśaṃ namāmi ||

I bow to lord Vishnu who contains the three worlds within His body. The earth is His feet, the sky His navel. Wind His breath, the sun and the moon are His eyes, The directions are His ears, and space is His head. Fire His face and the ocean His abdomen. In Him is the entire universe situated, with the diverse kinds of gods, humans, birds, animals, serpents, Gandharvas and demi-gods — all sporting in a charming way.

[oṃ namo bhagavate vāsudevāya]

śāntākāraṃ bhujagaśayanaṃ padmanābhaṃ sureśaṃ
viśvādhāraṃ gaganasadrśaṃ meghavarṇaṃ śubhāṃgam |
laksmīkāntaṃ kamalanayanaṃ yogibhir-dhyānagamyam
vande viṣṇuṃ bhava-bhaya-haraṃ sarva-lokaikanātham ||

I offer my obeisance to Vishnu, who is the embodiment of peace, resting upon the serpent of Tine (Anantasesha). From His navel sprouts the lotus of cosmic manifestation. He is the Lord of the celestial beings. His form is the universe. He is like the sky and of the colour of clouds, auspicious of limbs. He is the Lord of the Goddess of Prosperity, His eyes are like lotuses, and He is realized by yogis through deep meditation. He is the remover of the fear of rebirth, He is the one Lord of the entire Universe.

meghaśyāmaṃ pītakaśeyavāsaṃ śrīvatsāṅkaṃ kaustubhod bhāsitāṅgam
puṇyopetaṃ puṇḍarīkāyatākṣaṃ viṣṇuṃ vande sarva-lokaika nātham ||

I prostrate to Vishnu, the one Lord of the Universe, blue as the clouds clothed in yellow silk. His chest is marked by the Srivatsa emblem. His body is resplendant with the gem known as kaustubha. He is surrounded by holy sages, and His eyes are as beautiful as lotuses.

saśāṅkha-cakraṃ sakirīṭa-kuṇḍalaṃ sapīta-vastraṃ sarasīruhekṣaṇam |
sahāravakṣarsthala kaustubha-śriyaṃ namāmi viṣṇuṃ śirasā caturbhujam ||

I bow with my head to the ground before Vishnu, the four-armed Lord holding the conch and discus, adorned with a crown and earrings, clad in yellow silk, with eyes like lotuses, whose chest is adorned with necklaces and the kaustubha gem.

Kṛṣṇa dhyānam

chāyāyāṃ pārijātasya hema-siṃhāsanopari |
āsīnam ambudaśyāmaṃ āyatākṣam alaṅkṛtam ||
candrānamaṃ caturbāhuṃ śrīvatsāṅkita vakṣasam |
rukmiṇī satyabhāmābhyāṃ sahitaṃ kṛṣṇam āśraye ||

Upon a golden throne under the shade of the heavenly Parijata tree, is seated the adorned cloud-hued one, with wide eyes and a moon like countenance, four-armed, with the mark of Srivatsa upon his chest, I take refuge in Krishna, along with Rukmini and Satyabhama.

kastūri tilakam lalāṭa paṭale vakṣasthale kaustubham |
 nāsāgre nava mauktikam karatale veṇum kare kaṅkaṇam |
 sarvāṅge haricandanam sulalitam kaṅṭe ca muktāvalim |
 gopāstrī pariveṣṭhito vijaya te gopāla-cūḍāmaṇi ||

Raṅga nātha

ārtāpāśrayam arthi-kalpakaṁ asahyāgaska rakṣmāṭalam
 sadyas saṁśrita kāmadhenum abhiyat sarvasvam asmad dhanam |
 śrī raṅgeśa ramāśrayam kamalāca kṣurmahi jīvitam |
 śrī raṅgeśa sukhā karotu suciraṁ dāsyam ca dhattām mayi |
 caitre revati sañjātaṁ saumya jāmātaraṁ prabhum |
 vande vātsalya nilayaṁ kalyāṇa-guṇa sāgaram |
 lakṣmī kalpalatottus tanyāstabhaka cañcala |
 śrī raṅga-rāja bhr̥ṅgo me ramatām manasaṁ bhaje ||
 śrī raṅga-nāyakī tāyār dhyānam
 caturbhujām mahālakṣmīm dvinetraṁ cār kuṇḍalām |
 śveta mālyām baradharām hārakeyūra bhūṣitām |
 sarva lakṣaṇa saṁpannām pīnonnata payodharām |
 praphullotpala vistīrṇa locanām susmitānanām |
 lasal-lalāṭa tilakām vidṛumādhara pallavām |
 kṛṣṇa kuñcita keśāntām vaṁśa muktāphala dviṣām |
 padma garbhod bhavam ākārām sumukhīm bhāvayet sadā ||

yā sā padmāsanasthā vipula kaṭi taṭī padma patrāyatākṣī |
 gambhīrā vartanābhir stana-bhara namitā śubhra vastrottarīya ||
 lakṣmīr-divyair-gajendrait-maṇi-gaṇa khacitais-snāpitā hema-
 kumbhaiḥ |
 nityam sā padma-hastā mama vasatu gr̥he sarva māṅgalya yuktā ||

May Lakshmi who is seated upon the lotus, with broad hips and lotus leaf like eyes, with a deep and twisting navel and pendulous breasts, garbed in white raiment, bathed by divine elephants holding gem studded golden pots, may she who is the holder of the lotus always reside in my house together with all auspiciousness.

Bhū-devī dhyānam

#1.

nīla ṣaṭpada puñjābha kuṭilālaka komāḷe |
 kalhāra dakṣiṇa-kare bhoga-śakti svarūpiṇī |
 samasta cid-acid bheda mantra yantra vidhāyini |
 bhūdevī tvām prārthayāmi sannidhyaṁ kartum arhasi ||

#2.

vāma-pārśva mahīm devīm dvi-hastām śyāmaḷa prabhām |
 stana bandha vihīnāṅgīm sarvābharaṇa bhūṣitām |

tri-bhaṅgīm komalām kāntām lakṣmīvan makuṭojjvalām
 vahantīm dakṣiṇe haste lasat kalhāra kuṇḍalām |
 prasāritetara karām prasannendu nibhānanām |
 bhaktābhiṣṭa-pradām devīm sumukhīm bhāvayet sadā ||

Nīlā devī

śrīmat tuḷasī-rūpām viṣṇu-patnīm hari-pryām |
 sarvābharaṇa saṁyuktām nīlādevīm aham bhaje ||

GĀYATRĪ MANTRAS

Gaṇeśa

om ekadantāya vidmahe | vakratuṇḍāya dhīmahi | tanno danti pracodayāt ||

Brahma Gāyatri

om vedātmanāya vidmahe | hiraṇya-garbhāya dhīmahi | tanno brahma prac ||

Viṣṇu Gāyatri

om nārāyaṇāya vidmahe | vāsudevāya dhīmahi | tanno viṣṇu pracodayāt ||

Śiva

om tat puruṣāya vidmahe | mahā-devāya dhīmahi | tanno rudra pracodayāt |

Lakṣmī

om mahādevyai ca vidmahe | viṣṇu patnyai ca dhīmahi | tanno lakṣmī prac. ||

Bhū Devī

Om dhanur-dharāya vidmahe | sarva siddhyai ca dhīmahi | tanno dharā pra ||

Sarasvati

om vāgdevyai ca vidmahe | brahma-patnyai ca dhīmahi | tanno vāṇī
pracodayāt ||

Kṛṣṇa

om govindāya vidmahe | vāsudevāya dhīmahi | tannaḥ kṛṣṇaḥ pracodayāt ||

Hayagrīva

om vāgīśvarāya vidmahe | hayagrīvāya dhīmahi | tanno hamsaḥ pracodayāt |

Paraśurāma

om jamadagnyāya vidmahe | mahāvīrāya dhīmahi | tannaḥ paraśurāmaḥ pra ||

Rāma

om dāśarathaye vidmahe | sīta-vallabhāya dhīmahi | tanno rāmaḥ pracod ||

Lakṣmaṇa

om dāśarathaye vidmahe | alabelāya dhīmahi | tanno lakṣmaṇaḥ pracodayāt ||

Sītā

om janakātmajāyai vidmahe | rāma-priyāyai dhīmahi | tannaḥ sītā pracod ||

Hanumān

om āñjaneyāya vidmahe | vāyu-putrāya dhīmahi | tanno hanumān pracod ||

Vāstu

om vāstu puruṣāya vidmahe | bhūmī-putrāya dhīmahi | tanno vāstu
pracodayāt ||

Avatāra Gāyatrīs

1. Matsya avatāra

om tīkṣṇa-daṁṣṭrāya vidmahe | jvāla-cakrāya dhīmahi | tanno matsya prac. ||

2. Kūrma

om dīrgha-kaṅṭhāya vidmahe | mahī-dharāya dhīmahi | tannaḥ kūrma prac. ||

om kacchapeśāya vidmahe | mahābalāya dhīmahi | tannaḥ kūrmaḥ
pracodayāt ||

om lokādhyakṣāya vidmahe | dhārādhyakṣāya dhīmahi | tanna kūrmaḥ prac. ||

3. Varāha

om bhūvarāhāya vidmahe | kroḍha rūpāya dhīmahi | tannaḥ śrīśaḥ
pracodayāt ||

om bhūvarāhāya vidmahe | hiraṇya garbhāya dhīmahi | tanno kroṣaḥ
pracodayāt ||

4. Narasiṃha

om nārasimhāya vidmahe | vajra-nakhāya dhīmahi | tannas siṃha pracod ||

om vajra-nakhāya vidmahe | tūkṣna-damṣṭrāya dhīmahi | tanno nrsimha pr ||

om ugra-simhāya vidmahe | vajra-nakhāya dhīmahi | tanno narasiṃha prac. ||

om narasiṃhāya vidmahe | vajra-nakhāya dhīmahi | tanno viṣṇuḥ pracod ||

5. Vāmana

om para-brahmaṇe vidmahe | vāmanāya dhīmahi | tannaḥ brahman
pracodayāt ||

om traivikramāya vidmahe | viśva-rūpāya dhīmahi | tannaḥ viśvaṃ
pracodayāt ||

6. paraśurāma

om jamadagnyāya vidmahe | mahāvīrāya dhīmahi | tannaḥ paraśuramaḥ
prac. ||

7. Rāma

om dāśarathāya vidmahe | rāmacandrāya dhīmahi | tanno rāma pracodayāt ||

8. kṛṣṇa

om gopījanāya vidmahe | jagan-mohanāya dhīmahi | tannaḥ kṛṣṇa
pracodayāt ||

9. bala-rāma

om śveta-varṇāya vidmahe | bala-rāmāya dhīmahi | tannas śeṣaṃ pracod ||

Navagraha Gāyatrīs

1. om bhāskarāya vidmahe | mahā-dyuti-karāya dhīmahi | tanno āditya pra ||
2. om niśā-karāya vidmahe | kalā-nāthāya dhīmahi | tannaś-candra prac. ||
3. om aṅgārakāya vidmahe | bhūmi-putrāya dhīmahi | tanna kuja
pracodayāt ||
4. om saumya-karāya vidmahe | soma-sutāya dhīmahi | tanno budha prac. ||
5. om surācāryāya vidmahe | sura-śreṣṭhāya dhīmahi | tanno guru
pracodayāt ||
6. om bhārgavāya vidmahe | bhṛgu-sutāya dhīmahi | tannaś-śukra
pracodayāt ||
7. om paṅgu-pādāya vidmahe | kāka-dhvajāya dhīmahi | tannaś-śanaīścara
pra. ||
8. om nāga-rūpāya vidmahe | siṃhi-putrāya dhīmahi | tanno rāhu
pracodayāt ||
9. om citra-varṇāya vidmahe | citra-guptāya dhīmahi | tanno ketu

pracodayāt ||

Aṣṭa-dīkṣāpālaka Gāyatrīs

1. om̐ tat puruṣāya vidmahe | sahasrākṣāya dhīmahi | tanna indraḥ
pracodayāt ||
2. om̐ mahā jvālāya vidmahe | agnim-aghnyāya dhīmahi | tannogniḥ prac. ||
3. om̐ tat-puruṣāya vidmahe | dharma-rājāya dhīmahi | tanno yamaḥ prac. ||
4. om̐ tat-puruṣāya vidmahe | preta-rājāya dhīmahi | tannaḥ niṛṛti
pracodayāt ||
5. om̐ jala-bimbāya vidmahe | nīla-puruṣāya dhīmahi | tanno varuṇa prac. ||
6. om̐ pavana puruṣāya vidmahe | sahasra mūrtaye ca dhīmahi | tanno
vāyuḥ pra.
7. om̐ tat-puruṣāya vidmahe | dhana-rājāya dhīmahi | tanno kubera
pracodayāt ||
8. om̐ tat-puruṣāya vidmahe | mahādevāya dhīmahi | tanno īśānaḥ
pracodayāt ||



THE FINAL SACRAMENT FOR A ŚRĪVAIṢṆAVA

(From Pañcarātra Āgama)

Preparation of the corpse

- ❖ Devotees should attend to the preparation as far as possible.
- ❖ The body is either bathed with jugs of water or at least given a sponge bath.
- ❖ Sprinkle with a mixture of cow-dung, water and earth while reciting the Astra mantra.

om phat

- ❖ Anoint the corpse with rose water or perfume.
- ❖ Apply sandal-wood paste to the whole body and tilak to the forehead.
- ❖ Dress with yellow robes if a brahmachari or white clothes if a grhastha
- ❖ Put on a new sacred thread and uttariya.
- ❖ Place a pavitri on each hand, and a garland of flowers around the neck.
- ❖ In the right hand place the japa-mālā.
- ❖ At home the coffin is placed with the head to the south.
- ❖ Place all the articles for use in the Isana Kona.

PURIFICATION OF CORPSE

- ❖ Establish clay pot on a bed of rice and invoke Sudarśana.

Mūla Mantra Nyāsa

asya śrī sudarśana mahā-mantrasya ahirbudhnyo bhagavān ṛṣiḥ [head] |
 anuṣṭup chandaḥ [mouth] |
 śrī sudarśana cakra-rājo bhagavān devatā [heart] |
 kṣauṃ mahā-jvālāya bījaṃ [navel] |
 klīm śatru-mardanāya śaktiḥ [genital region] |
 klīm sarva bhava nivāraṇāya kīlakam [feet] |
 śrī bhagavat kaiṅkarye bādhā nivṛtti pūrvakam avicchinna śāśvata kaiṅkarya
 prāptyartham śaṭ-kona madhyasthita viṣṇu cakra antyeṣṭi saṃskāre āvāhane
 viniyogaḥ ||

Aṅganyāsa

om saṃ mūrdhna	touch head with R. Thumb & index finger
om haṃ bhrū-madhya	touch forehead with R. thumb.
om srām mukhe	with all fingers touch mouth
om raṃ hṛdi	touch the heart with fist
om huṃ nābhau	with little finger touch navel
om phaṭ jānvoḥ	with both hands touch knees
om ācakrāya svāhā jñānāya namaḥ [heart]	
om vicakrāya balāya svāhā [head]	
om sucakrāya vīryāya vaṣaṭ [sikhā]	

om sūrya cakrāya svāhā aiśvaryāya huṃ [shoulders]

om jvāla-cakrāya svāhā tejase phaṭ [eyes]

om mahā sudarśana cakrāya svāhā śaktyai vauşaṭ.

[snap fingers around the kalaśa and show cakra, dhenu and yoni mudra.]

- ❖ Take the uddhariṇi fill with water, add akṣata and a flower, hold it in the left hand and cover it with the right hand.
- ❖ Raise it to the forehead and recite the dhyāna śloka and visualize sudarśana in the ajña cakra.

śankhaṃ cakraṃ ca cāpaṃ paraśuṃ asimiśuṃ śūla pāśāṃ kuśāṃśca |
bibhrānam vajra keṭaṃ hala musula gadā kuṇṭaṃ atyugram
daṃṣṭraṃ ||

jvālā keśaṃ trinetraṃ jvaladānala nibhaṃ hāra keyūra bhūṣam |

dhyāyet śaṭkona saṃsthaṃ sakala ripu-kula prāṇa saṃhāra cakram ||

I visualize Sudarshana the eliminator of all hostile forces, located within the six-cornered star, bearing the conch, discus, bow, axe, sword, trident, noose, goad, the diamond-shield, plough, cudgel, mace, spear, with awful sharp fangs, with blazing halo, three eyes, the intensity of a raging inferno, adorned with garlands and anklets.

om sahasrāra huṃ phaṭ sudarśanam dhyāyāmi |

- ❖ Pour the water and flower into the right hand and place it on top of the kalaśa.

om namo bhagavate sudarśanaya āgaccha āgaccha | x 3

om śrī sudarśanāya namaḥ āvāhayāmi sthāpayāmi āsanam samarpayāmi |
arghyam | pādyam | ācamaniyam | snānam | vastram | upavītam | gandham |
puṣpa-mālikāṃ |

puṣpaiḥ pūjayāmi — om śrī sudarśanāya namaḥ | cakra-rājāya | tejo-vyuhāya
| mahā-dyutāya | sahasra-bāhave | dīptāṅgāya | aruṇākṣāya | pratāpavate |
anekāditya-saṅkāśāya | prordhva-jvala-bhirañjitāya | saudāmaṇi-
sahasrābhāya | maṇi-kuṇḍala-śobhitāya | pañca-bhūta-mano-rūpāya | ṣaṭ-
koṇāntara-saṃsthitāya | harānta-kāraṇodbhuta-roṣa-bhīṣana-vigrahāya | hari-
pāṇi-lasat-padma-vihāra-manoharāya ||

dhūpam | dīpam | naivedyam | tāmbūlam | phalam | karpūra nirājanam |

om sudarśanāya vidmahe | heti-rājāya dhīmahi | tannas cakra pracodayāt ||

- ❖ recite viṣṇu gāyatrī

om pavitraṃ bhagavān astu vāsudevaḥ paro guruḥ |
astu saṅkarṣaṇo devaḥ pavitraṃ paramo vibhuḥ || 1 ||

pradyumno'stu pavitraṃ vai sāksī viśvasya sāmpratam |
pavitraṃ aniruddho 'stu viśvatrāta jagat-patiḥ || 2 ||

śuddhaye 'stu paro devo vāsudevo'stu śuddhaye |
sadā saṅkarṣaṇo devaḥ śuddhaye 'stu sadā malaḥ || 3 ||

śuddhaye viṣṇur astvādya śuddhaye madhusūdanaḥ |
sarva loka hito devaḥ śuddhaye 'stu trivikramaḥ || 4 ||

vāmanas śuddhaye astvādyaḥ śrīdharo 'stvādya śuddhaye |
śuddhaye 'stu hr̥ṣīkeśaḥ padmanābho 'stu śuddhaye || 5 ||

sadā dāmodaro devaś śuddhaye'stu jagat-patiḥ |
śuddhaye'stu sadā devaḥ keśavaḥ keśi-sūdanaḥ || 6 ||

nārāyaṇo 'stu viśveśaś śuddhaye sarva karmasu |
śuddhaye mādhave 'stvatra sarva loka-hite rataḥ || 7 ||

śuddhaye cā'stu govindaḥ paramātma sanātanaḥ |
mīnātmā śuddhaye 'stvādya kūrmatmādyāstu śuddhaye || 8 ||

śuddhaye'stu varāhātmā nṛsiṃhātmā'stu śuddhaye |
śuddhaye vāmanātmā 'stu rāmātmādyā 'stu śuddhaye || 9 ||

tathā dāśarathī rāmaś śuddhaye 'stu sadā guruḥ |
vāsudevātmajo rāmaś śuddhaye 'stu sadā-malaḥ || 10 ||

kṛṣṇo'stu śuddhaye śauriḥ buddhātmā'stu viśuddhaye |
śuddhaye'stu mahā-māyaḥ kalkī viṣṇuḥ sanātanaḥ || 11 ||

devyaś śāntyādayaḥ santu śuddhaye viṣṇu-vallabhāḥ |
dvāra-pāla santu caṇḍādyāḥ prabhavāntāśca śuddhaye || 12 ||

śuddhaye'stu gaṇādhyakṣo durgāstvādya viśuddhaye |
śuddhaye vainateyo'stu pakṣi-rājo nāgāśanaḥ || 13 ||

indrādyāḥ śaṅkarāntāśca śuddhaye santu lokapāḥ |
viśvakseno'stu bhūteśaś śuddhaye'stu mahā-tapāḥ || 14 ||

kumudādyāstu bhūteśāḥ śuddhaye santu sarvadā |
śuddhaye santu sarveṣāṃ sarve sarvatra sarvadā || 15 ||

ete sarve sadā devāś-śāntaye santu pūjitāḥ |
śuddhaye puṣṭye santu siddhaye muktaye'pi ca || 16 ||

❖ Valedict Sudarśana and then sprinkle the corpse with the water.

pavitra mantra.

om bhagavan pavitraṃ vāsudeva pavitraṃ, tat pādaḥ pavitraṃ, tat
pādodakaṃ pavitraṃ, śata dhāraṃ, sahasra dhāraṃ, aparimita dhāraṃ,
acchidraṃ ariṣṭhaṃ akṣayaṃ paramaṃ pavitraṃ bhagavan vāsudevaḥ
punātu ||

Āṅga-Nyāsaḥ

❖ Using the mūla mantra — om namo bhagavate narasimhāya — perform
ṣaḍāṅga-nyāsa on the śava with a kurca of darbha grass.

om̐ hṛdayāya namaḥ — touch the heart
 namaḥ śirase svāha — touch the head
 bhagavate śikhāyai vaṣaṭ — touch the crown of the head
 narasiṃhāya kavacāya huṃ — touch the shoulders
 om̐ netra-trayāya vaṣaṭ — touch the forehead
 namaḥ astrāya phaṭ — clap the hands
 bhagavate narasiṃhāya iti dig bandhaḥ — snap the fingers in eight
 directions around the corpse

HOMAM

- ❖ Prepare the sthaṇḍila and perform the usual consecratory rites without any mantras.
- ❖ Offer 108, 54 or 27 oblations of sesame seeds & unconsecrated Ghee using the Narasimha mula mantra — om̐ namo bhagavate narasiṃhāya.
- ❖ Offer ghee with the saṃhāra krama while taking sampāt ājyam.

Samhāra Kramam

om̐ lāṃ namaḥ parāya sarvātmane nārāyaṇāya namaḥ |
 pṛthivī gandha tanmātre vilāpayāmi - gandha tanmātram apsu vilāpayāmi |
 om̐ namo nārāyaṇāya svāhā || nārāyaṇāyedaṃ || 1 ||

om̐ vāṃ namaḥ parāya nivṛtṭyātmane aniruddhāya namaḥ |
 apo rasa tanmātre vilāpayāmi - rasa tanmātram tejasi vilāpayāmi |
 om̐ namo nārāyaṇāya svāhā || nārāyaṇāyedaṃ || 2 ||

om̐ rāṃ namaḥ parāya viśvātmane pradyumnāya namaḥ |
 tejo rūpa tanmātre vilāpayāmi - rūpa tanmātram vāyau vilāpayāmi |
 om̐ namo nārāyaṇāya svāhā || nārāyaṇāyedaṃ || 3 ||

om̐ yāṃ namaḥ parāya puruṣātmane sankarṣaṇāya namaḥ |
 vāyu sparśa tanmātre vilāpayāmi - sparśa tanmātram ākāṣe vilāpayāmi |
 om̐ namo nārāyaṇāya svāhā || nārāyaṇāyedaṃ || 4 ||

om̐ ṣāṃ namaḥ parāya parameṣṭhyātmane vāsudevāya namaḥ |
 ākāṣe śabda tanmātre vilāpayāmi - śabda tanmātram ahaṃkāre vilāpayāmi |
 om̐ namo nārāyaṇāya svāhā || nārāyaṇāyedaṃ || 5 ||

ghrāṇa rasana cakṣus tvak śrotrāṇi jñānendriyāni, pāyūpastha pāda pāṇi vāg
 rūpaṃ ca karmendriyāṇi, manaś ca ahaṃkāre vilāpayāmi - ahaṃkāram
 mahati vilāpayāmi - mahāntaṃ prakṛtau vilāpayāmi - tama pare deve
 ekībhāvayāmi |

om̐ namo nārāyaṇāya svāhā || nārāyaṇāyedaṃ || 6 ||

om̐ yaṃ vāyave namaḥ |
 etan mantrodbhūta caṇḍha vāyvāpyāyita nābhi-deśastha vāyunā tat tat
 samaṣṭi pralīnaṃ sarva kilbiṣa sarvājñāna tad vāsana sahitaṃ śarīram antar

bahiśca tattva krameṇa śoṣayāmi |

om namo nārāyaṇāya svāhā || nārāyaṇāyedaṃ || 7 ||

om raṃ agnaye namaḥ |

etan mantrodbhūta cakrāgni jvālopa-br̥mhita jāṭharāgninā tat tat samaṣṭi
pralīnaṃ sarva kilbiṣa sarvājñāna tad vāsana sahitam śarīram antar bahiśca
tattva krameṇa dāhayāmi ||

om namo nārāyaṇāya svāhā || nārāyaṇāyedaṃ || 8 ||

om vaṃ amṛtāya namaḥ |

etan mantrodbhūta bhagavad vāma pādāṃguṣṭha nakha śītāṃśu maṇḍala
galad divyāmṛta dhārayā ātmānaṃ sāttvika bhasma ca abhiṣecayāmi |

om namo nārāyaṇāya svāhā || nārāyaṇāyedaṃ || 9 ||

paramātma prasādena tenāmṛta jalena tad anaghaṃ

ghanatāṃ gatvā vapur asyopajayate ||

om namo nārāyaṇāya svāhā || nārāyaṇāyedaṃ || 10 ||

- ❖ Offer pūrnāhuti with mūla mantra and idaṃ viṣṇor vicakrame
- ❖ Go to the head of the corpse.
- ❖ Invoke the preta;

boṃ vaṣaṭ āgaccha _____ nāma dāsa

- ❖ Sprinkle the corpse with the sampāt ājyam
- ❖ Offer arghyam and flowers at the head of the corpse.

boṃ _____ nāma dāsāya idam arghyam idaṃ puṣpam

- ❖ Perform saṃhāra nyāsaṃ to the corpse using sampāt ājyam and a kūrca.

Samhāra Nyāsam

- ❖ Stroke the corpse from the feet to the knees

om lāṃ namaḥ parāya sarvātmane nārāyaṇāya namaḥ |

om namo nārāyaṇāya ||

ṛṭhivī gandha tanmātre vilāpayāmi - gandha tanmātram apsu vilāpayāmi |

- ❖ Stroke from the knees to the navel

om vāṃ namaḥ parāya nivṛtṭyātmane aniruddhāya namaḥ |

om namo nārāyaṇāya ||

apo rasa tanmātre vilāpayāmi - rasa tanmātram tejasi vilāpayāmi |

- ❖ Stroke from the navel to the throat

om rāṃ namaḥ parāya viśvātmane pradyumnāya namaḥ |

om namo nārāyaṇāya ||

tejo rūpa tanmātre vilāpayāmi - rūpa tanmātram vāyau vilāpayāmi |

- ❖ Touch the nose

om yāṃ namaḥ parāya puruṣātmane sankarṣaṇāya namaḥ |

om̐ namo nārāyaṇāya ||

vāyu sparśa tanmātre vilāpayāmi - sparśa tanmātram ākāṣe vilāpayāmi |

❖ Touch the crown of the head

om̐ śaṃ namaḥ parāya parameṣṭhyātmane vāsudevāya namaḥ |

om̐ namo nārāyaṇāya ||

ākāṣe śabda tanmātre vilāpayāmi - śabda tanmātram ahaṅkāre vilāpayāmi |

ghrāṇa rasana cakṣus tvak śrotrāṇi jñānendriyāni, pāyūpastha pāda pāṇi vāg rūpaṃ ca karmendriyāṇi, manaś ca ahaṅkāre vilāpayāmi - ahaṅkāram mahati vilāpayāmi - mahāntaṃ prakṛtau vilāpayāmi - tama pare deve ekībhāvayāmi |

❖ Touch the nose

om̐ yaṃ vāyave namaḥ | om̐ namo nārāyaṇāya ||

etan mantrodbhūta caṇḍha vāyvāpyāyita nābhi-deśastha vāyunā tat tat samaṣṭi pralīnaṃ sarva kilbiṣa sarvājñāna tad vāsana sahitaṃ, śarīram antar bahiśca tattva krameṇa śoṣayāmi |

❖ Touch the abdomen

om̐ raṃ agnaye namaḥ | om̐ namo nārāyaṇāya ||

etan mantrodbhūta cakrāgni jvālopabhṛṃhita jāṭharāgninā tat tat samaṣṭi pralīnaṃ sarva kilbiṣa sarvājñāna tad vāsana sahitaṃ śarīram, antar bahiśca tattva krameṇa dāhayāmi |

❖ Touch the genitals

om̐ vaṃ amṛtāya namaḥ | om̐ namo nārāyaṇāya ||

etan mantrodbhūta bhagavad vāma pādāṅguṣṭha nakha śītāṃśu maṇḍala galad divyāmṛta dhārayā ātmānaṃ sātṭvika bhasma ca abhiṣecayāmi |

paramātma prasādena tenāmṛta jalena tad anaghaṃ ghanatāṃ gatvā vapur asyopajāyate

❖ Cover the corpse with a new piece of white cloth.

vāsāṃsi jīrṇāni yathā vihāya navāni gṛhṇāti naro'parāṇi |

tathā śarīrāṇi vihāya jīrṇāny-anyāni saṃyāti navāni dehī ||

As a person casts off worn-out garments and puts on others that are new, so does the embodied Self cast off its worn-out bodies and enter into others that are new.

❖ The coffin is conveyed to the crematorium.

❖ The Karta carries the clay pot with the fire and the wife carries the pot with the water.

CITTA SAMSKĀRA

- ❖ Upon arrival at the crematorium sprinkle mustard seeds for the banishment of elementals where the coffin is to be placed.

apasarpantu te bhūta ye bhūta bhuvi samsthitāḥ |
ye bhūta vighnakāras te gacchantvājñayā hareḥ ||

- ❖ Position the coffin with the feet to the south.
- ❖ Read from the Second Chapter of the Gītā or Garuḍa Purāṇa (see appendix)

Śraddhāñjali

- ❖ All the mourners now circumambulate the coffin in an anti-clockwise direction 3 times if possible or just once and offer handful of flowers.
- ❖ The celebrant can chant one of the stotras.

Mrtyvaṣṭakam

Gāruḍa purāṇā 1.233.

dāmodaram prapanno'smi kinno mṛtyuḥ kariṣyati || 1 ||
śankha cakra dharaṃ devaṃ vyaktarūpiṇamavyayam |
adhokṣajam prapanno'smi kinno mṛtyuḥ kariṣyati || 2 ||

I surrender myself to the Lord, who contains who entire universe in His belly, what can Death do unto me? I take refuge in the Wielder of the Conch and Discus, the manifest immutable Lord, the One who is never diminished; what can Death do unto me?

varāham vāmanam viṣṇum nārasimham janārdanam |
mādhavam ca prapanno'smi kinno mṛtyuḥ kariṣyati || 3 ||

I take refuge in the All-pervading Lord who incarnates as Varaha, Vamana and Narasimha, He is the Destroyer of evil, the Consort of Lakshmi; what can Death do unto me?

puruṣam puṣkara-kṣetrabījam puṇyam jagat-patim |
lokanātham prapanno'smi kinno mṛtyuḥ kariṣyati || 4 ||

*I take refuge in the Supreme Being who is the Creator of the Cosmos.
The Holy Lord of the universe, the Master of all; what can Death do unto me?*

sahasra-śirasam devaṃ vyaktāvyaktam sanātanam |
mahā-yogam prapanno'smi kinno mṛtyuḥ kariṣyati || 5 ||

*I take refuge in the un-limitable Lord, who is both manifest and unmanifest,
the Eternal One and the Great Yogi; what can Death do unto me?*

bhūtātmānam mahātmānam yajña-yoniṃ ayonijam |
viśva-rūpam prapanno'smi kinno mṛtyuḥ kariṣyati || 6 ||

I take refuge in the Lord who is the Inner Soul of all living beings, the Supreme Soul, the source of all sacrifices, the unborn Lord who has the universe as His body; what can Death do unto me.?

mṛtyavaṣṭakam idaṃ puṇyam mṛtyu-praśamanam śubham |
mārkaṇḍeya hitārthāya svayaṃ viṣṇur uvāca ha || 7 ||

This auspicious hymn which removes the fear of death was taught to Markandeya for his own benefit by Vishnu himself.

Jñānāmṛta Stotram

(A hymn of Lord Siva — Garuda Purana 1.232)

yasya viśvam anādyantaṃ aḥam ātmani saṃsthitam |
sarvajñaṃ acalaṃ viṣṇuṃ sadā dhyāyet sa mucyate || 1 ||

1. One attains liberation through constant contemplation upon the All-pervading Lord; who is without beginning or end, who has the cosmos as His body, The Self Sufficient, unborn & omniscient lord.

devaṃ garbhocitaṃ viṣṇuṃ sadā dhyāyan vimucyate |
āśarīraṃ vidhātāraṃ sarva jñāna manoritam |
acalaṃ sarva-gaṃ viṣṇuṃ sadā dhyāyan vimucyate || 2 ||

One attains liberation through constant contemplation upon the All-pervading Lord; of whom all the Devas are various emanations. One who meditates upon the Supreme Lord without form, the Creator, Omniscient, the Immovable and All-pervading becomes liberated.

nirvikalpaṃ nirābhāsaṃ niṣprapañcaṃ nirāmayam |
vāsudevaṃ guruṃ viṣṇuṃ sadā dhyāyan vimucyate || 3 ||

One attains liberation through constant contemplation upon the All-pervading Lord; who is free from doubts and contradictions, having limitless manifestations, transcending the creation, free from afflictions and imperfections; Vasudeva the Preceptor of the Universe.

sarvātmakañca vai yāvad ātma caitanya rūpakam |
śubham ekākṣaram viṣṇuṃ sadā dhyāyan vimucyate || 4 ||

One attains liberation through constant contemplation upon the All-pervading Lord; on Vishnu, the Most Auspicious, the One Imperishable Supreme Being, having countless manifestations.

vākyātītaṃ tri-kārajñaṃ viśveśaṃ loka-sākṣiṇam |
sarvasmād uttam viṣṇuṃ sadā dhyāyan vimucyate || 5 ||

One attains liberation through constant contemplation upon the All-pervading Lord; who transcends all mundane description, the All-knowing One, the Lord of the Universe, the Supreme witness of all actions, the Most Excellent.

brahmādi deva gandharvair munibhiḥ siddha cāraṇaiḥ |
yogibhiḥ sevitaṃ viṣṇuṃ sadā dhyāyan vimucyate || 6 ||

One attains liberation through constant contemplation upon the All-pervading Lord; who is served by the heavenly host led by Brahma and the other Devas, as well as by the sages and yogis.

saṃsāra bandhanān muktim icchaṃlloko hyeṣataḥ |
stutvaivaṃ varadaṃ viṣṇuṃ sadā dhyāyan vimucyate || 7 ||

One attains liberation through constant contemplation upon the All-pervading Lord; All those who desire to be liberated from the bondage of worldly existence and rebirth, become free by chanting this hymn to the Supreme Lord, the Saviour.

saṃsāra bandhanāt ko'pi muktim icchan samāhitaḥ |
anantam avyayaṃ devaṃ viṣṇuṃ viśva pratiṣṭitam |
viśveśvaram aḥam viṣṇuṃ sadā dhyāyan vimucyate || 8 ||

Whoever desires liberation from the travails of transmigration should with concentration meditate upon the All-pervading Lord. One who contemplates upon the Endless Imperishable Lord Vishnu, established in the Universe, the Unborn Lord of all the Worlds, attains liberation.

Ghaṭa Kriya

- ❖ Taking the clay pot with water, the karta or the wife carrying it on the left shoulder walks three times around the coffin anticlockwise allowing the water to escape through a hole that has been made in the side of the pot.

āpas sumitriyās santu bhavantvoṣadhayo tava |
āpo rakṣantu tvām nityam-āpo nārāyaṇas svayam || 1 ||

May these waters be friendly to you and may they be a healing balm for your grief, may they protect you always, the waters are Narayana.

imā āpo madhumatyō asmins te loka upapadyantām |

May sweet water reach you in this (earthly) world

pūtā brahma pavitreṇa pūta sūryasya raśmibhiḥ |
sarva tīrtha jalam puṇyam pāvanam sarva kāraṇam || 2 ||

May Lord Brahma purify you with his purity and the Sun with his rays, all the waters of the fords are sacred, they are the cause of all purification.

imā āpo madhumatyō antarikṣe te loka upapadyantām |

May sweet water reach you in the intermediary realm

svapnendra-jāla sadṛśaḥ khalo 'sya jīva-lokaḥ |
prati-kṣaṇam kṣraty-etaḍ āyurāratta-ghaṭāmbuvat || 3 ||

The mortal world is like a dream and a magical show. The days of our lives are like water kept in an cracked pot — ebbing away each moment.

imā āpo madhumatyō svargo te loka upapadyantām |

May sweet water reach you in the higher realm.

- ❖ Exit the chapel, the pot is then cast backwards to the South without turning around.

Insertion

- ❖ Empty the ashes from the fire on top of the coffin.
- ❖ Some places allow a small fire to be lit on top of the coffin prior to incineration.
- ❖ Light some camphor and wood on top of the coffin and invoke Kravya Agni.

om kravyāda nāma agnaye namaḥ ||
kravyāda nāma agniṁ āvāhayāmi, sthāpayāmi ||
āgaccha bhagavan agne śmaśānau sannidho bhava ||

Pūjā — eṣa gandhaḥ kravyādāgnaye namaḥ | ete akṣatāḥ kravyādāgnaye namaḥ | imāni puṣpāṇi kravyādāgnaye namaḥ | eṣa dhūpa kravyādāgnaye namaḥ | eṣa dīpa kravyādāgnaye namaḥ ||

- ❖ Offer a pūrṇa huti onto the top of the coffin.

pūrṇam adaḥ pūrṇam idaṃ pūrṇāt pūrṇam udacyate |

pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate ॥

❖ Insertion occurs.

Sudarśana Stotram

namaḥ sudarśanāyaiva sahasrāditya varcase |
jvālā-mālā pradīptāya sahasrārāya cakṣuṣe ॥ 1 ॥

Obeisance unto Sudarshana as brilliant as a thousand suns. A Radiant flaming garland with a thousand spokes and eyes.

sarva duṣṭa vināśāya sarva pātaka mardine |
sucakrāya vicakrāya sarva mantra vibhedine ॥ 2 ॥

Obeisance unto him who destroys evil and removes sins. Obeisance unto Suchakra and Vichakra the piercer of all mantras.

prasavitre jagad-dhātre jagad vidhvamsine namaḥ |
pālanārthāya lokānām duṣṭāsura vināśine ॥ 3 ॥

Obeisance unto the Protector & Destroyer of the universe. In order to protect the worlds He destroys the demonic forces.

ugrāya caiva saumyāya caṇḍāya ca namo namaḥ |
namaś cakṣuḥ svarūpāya saṃsāra bhaya bhedine ॥ 4 ॥

Obeisance again and again to the awesome one having a ferocious form as well as a gentle one. Obeisance to the eye of the universe who removes the fear of reincarnation.

māyā pañjara bhetre ca śivāya ca namo namaḥ |
grahātigraha rūpāya grahāṇām pataye namaḥ ॥ 5 ॥

Obeisance unto him who breaks asunder the cage of Maya, obeisance to our benefactor. Obeisance unto him in the form of a planet surpassing all other planets, obeisance to the Lord of planets.

kālāya mṛtyave caiva bhīmāya ca namo namaḥ |
bhaktānugraha dātre ca bhakta gopre namo namaḥ ॥ 6 ॥

Obeisance again and again to the personification of Time and Death, to the Ferocious, Obeisance to the benefactor of the devotees, obeisance to the protector of the devotees.

viṣṇu-rūpāya śāntāya cāyudhānām dharāya ca |
viṣṇu śāstrāya cakrāya namo bhūyo namo namaḥ ॥ 7 ॥

Obeisance to the form of Vishnu, the tranquil bearer of all weapons. Obeisance again and again to the Supreme Weapon of the Lord - to the Chakra I offer my repeated obeisance.

TARPAṆAM

❖ The mourners then facing south offer 3 libations of water and sesame seeds to the deceased from the pitṛi tīrtha of the right hand.

boṃ _____ nāma dāsāya tarpayāmi ॥

anādi nidhano deva śāṅkha cakra gadā dharah |
avyayaḥ puṇḍarīkākṣaḥ dāsa mokṣa prado bhava ॥

atasi puṣpa-saṃkāśaṃ pītavāsa samacyutaṃ |
ye namasyanti govindaṃ na teṣaṃ vidyate bhayaṃ ॥

kṛṣṇa kṛṣṇa kṛpālostvaṃ agatināṃ gatir bhava |
 saṃsāra āṛṇava magnānāṃ prasīda puruṣottamaḥ ||
 nārāyaṇa suraśreṣṭha lakṣmīkānta janārdana |
 anena tarpanena nātha preta mokṣa prado bhava ||

- ❖ All the mourners then sit facing south and do japa of the mūla mantra.
- ❖ Thereafter worship Keśava for the well-being of the jiva and proceed home.
- ❖ During the following ten days offer three tilodakas each day and no piṇḍas.
- ❖ On the tenth day perform the vāsudeva puṇyāha, śānti and ānanda homas.
- ❖ On the 11th day offer homa with 32 oblations with the vaiṣṇava sūktas.
- ❖ On the 12th day offer the śrāddha as for an ascetic.
- ❖ On the 13th day perform the nārāyaṇa bali ceremony.

ASTHI SAÑCAYANA/NIRVAPANA VIDHIḤ

(Done on the 3rd, 7th, or 9th day after the cremation.)

- ❖ Return to the crematorium and collect the ashes in the box.
- ❖ Go to a maṇḍapa or shade of a tree and scatter some mustard or sesame seeds.

apasarpantu te bhūtā ye bhūtā bhuvi samsthitāḥ |
 ye bhūtā vighna-kartāras te naśyantu ājñayā hareḥ || 1 ||

May all those elementals who live here in this place slink away, may those who are wont to cause obstruction be frustrated by the order of Yama.

apakrāmantu bhūtāni piśācāḥ sarvato diśam |
 sarveṣāṃ avirodhena brahma karma samārabhe || 2 ||

I am about to begin a sacred duty so may all the elementals and ghosts please depart to all directions so that the work may be done unobstructed.

Bali Dānam

- ❖ Spread a banana leaf and offer 3 piṇḍas as bali

Saṅkalpaḥ — hariḥ om tatsat govinda x3bhagavad ājñayā
 bhagavata kainkarya rūpeṇa _____gotrasya _____ pretasya mama
 pituḥ [pretāyā mama mātuḥ] asthi sañcayana samaye śmaśane vāsinām
 bhūtānām bali-dānam kariṣye ||

ye'smin śmaśane devāḥ syur bhagavantaḥ sanātanāḥ |
 te'smat sakāśād gṛhṇīyu balim aṣṭāṅgam akṣayam ||
 pretasyāsyā śubhān-lokān prayacchantu ca śāśvatān |
 asmākam āyur ārogyaṃ sukhaṃ ca dadatām ciram ||

iti śmaśāna vāsibhyo [pretāya, preta-sakhābhyo] balim sadīpaṃ dadāmi ||

(Offer 3 balis:— 1 for śmaśāna vāsis, 1 for Preta and 1 for his friends)

Rakṣa dīpa prajvalanam

om raṃ jāgraj jyoti rūpāya namaḥ tejolkāya svāhā tejase phaḥ ||

Preparation of the Ashes

- ❖ Open the box containing the ashes and mix with milk and sandal-paste and pour them into a clay pot placed on some darbha grass in the south.
- ❖ Wrap the pot in red cloth.

saṅkalpaḥ — hariḥ om tatsat | govinda x 3 asyām puṇya
tithau

_____ gotrasya _____ pretasya mama pituḥ [_____ gotrāyā
_____ pretāyā mama mātuḥ] dahana paścāt tritīye, saptame, navame
'hani asthi sañcayanam (tathā jale nirvapanam) kariṣye ||

Karma-pātra sādhanam

- ❖ Fill the Tiru-kāveri (pot) with water and add some parimala-dravya.
- ❖ Show surabhi mudra —

om surabhi mudrāyai namaḥ om vaṃ

Pavitra mantra

bhagavan pavitraṃ, vāsudeva pavitraṃ, tat pādau pavitraṃ, tat pādodakam
pavitraṃ, śata dhāraṃ, sahasra dhāraṃ, aparimita dhāraṃ, acchidraṃ,
anantaṃ aparimita ariṣṭhaṃ, acyutaṃ, akṣayaṃ, paramaṃ pavitraṃ,
bhagavan vāsudevaḥ punātu ||

The Supreme All pervading Lord is pure, His feet are pure, the water from His feet is pure, an hundred streams, a thousand streams, immeasurable streams, unbroken, imperishable, undiminishing, by these supremely purifying forces may the Supreme Godhead purify.

- ❖ Do avagunṭanam — om vīryāya astrāya phaḥ |
- ❖ Take water from the kalaśa with the uddharini in the left hand, raise it to the level of the face, covering it with the right hand, repeat the mūla mantra 4 times —

om viṃ virajāyai namaḥ |

- ❖ Recite the following mantra and sprinkle the water over everything:—

Aspersion

apavitraḥ pavitro vā sarvāvasthaṃ-gatopi vā |
yas-smaret puṇḍarikākṣaṃ sa bāhyābhyantaraś-śuciḥ ||

adbhyaḥ prokṣyāmi śucaye deveśānaḥ prayaścittaḥ |
pavitraṃ kurutādyaṃ sarvāni pṛita cetasaḥ ||

ayodhya mathura māyā kāśi kāñci avantika |
puri dvāravati caiva saptate mokṣa dayakaḥ ||

CONSIGNMENT OF ASHES

❖ Go to the place where the ashes are to be consigned or buried.

Saṅkalpaḥ hariḥ om tatsat govinda x3 asyām puṇya tithau
_____ gotrasya _____ dāsa pretasya mama pituḥ [dāsi pretāyā mātuḥ]
adya dvitiye/tritiye'hani sāgare/ puṇya nadyām bhasma nirvapanam kariṣye ||

❖ and then empty the ashes into the sea.

śivam yātu param yātu sukṛtam yātu tapo yātu |

May you reach well-being, the highest state, religious merit and the highest austerity.

trāhi mām deva-deveśa hare saṁsāra sāgarāt |

trāhi mām sarva pāpaghna duḥkha śokārṇavāt prabho || 1 ||

O Lord of lords, Hari save me from the ocean of existence. O redeemer of sins, save me from the ocean of misery and sorrows, O Lord !

devakī-nandana śrīśa hare saṁsāra sāgarāt |

dur-ṛttāms-trāyase viṣṇoḥ ye smaranti sakṛt sakṛt || 2 ||

O Son of Devaki! O Lord of Sri! Save me from the ocean of transmigration! Thou art reputed to be the Saviour of sinners who remember Thee but once.

so'ham devāti-dur-ṛttaḥ trāhi mām śoka sāgarāt |

puṣkarākṣa nimagno'ham mahaty-ajñāna sāgare || 3 ||

O Lord, I am the most wicked of all sinners, save me from the ocean of sorrow. O Pushkaraksha, I am deeply emersed in the sea of ignorance.

trāhi mām deva-deveśa tvāmṛte'nyo na rakṣitā |

svajanma vāsudevāya go brahmaṇa hitāya ca || 4 ||

O God of gods, save me. Apart from Thee there is no other refuge. Obeisance to the Self-born vasudeva, the benefactor of the whole universe & devotees.

jagadd-hitāya kṛṣṇāya govindāya namo namaḥ |

śantir astu śivam cāstu dhanavikhyāti rājyabhāk || 5 ||

Obeisance to Krishna, Govinda. Let there be peace, let there be welfare. Let me be the possessor of sacred wealth, fame and a vast spiritual realm.

Prārthana

anādi nidhano devaś śaṅkha cakra gadā dharaḥ |

avyayaḥ puṇḍarikākṣaḥ preta mokṣa prado bhava || 1 ||

O Imperishable Lotus-eyed Lord, wielding the conch, discus and mace, may it please you to grant liberation to this departed one.

atasi puṣpa saṅkāśam pīta-vāsa samacyutam |

ye namasyanti govindam na teṣam vidyate bhayam || 2 ||

Those who worship the Lord Govinda of dark hue; garbed in yellow silk, for them there is no fear of death.

kṛṣṇa kṛṣṇa kṛpālo tvam agatīnām gatir bhava |

saṁsāra āṛṇava magnānām prasīda puruṣottama || 3 ||

O Most merciful Lord Kṛṣṇa who art the saviour of the helpless, have mercy upon those who are drowning in this ocean of repeated birth & death.

nārāyaṇa sura śreṣṭha lakṣmi kānta janārdhana |
asya pretasya mokṣārthaṁ supṛīto bhava sarvadā || 5 ||

O Lord Narayana foremost of divinities, Consort of Lakshmi, Lord of humankind! Please show compassion and grant liberation to the departed one.

- ❖ Sprinkle the mourners with water from the karma-pātra and extinguish the rakṣa-dīpa
- ❖ The kartā prostrates to the South
- ❖ The mourners return home and the kartā takes a bath.

Readings from the Gita

śrī bhagavān uvāca

aśocyān anvaśocas tvam prajñāvādāmśca bhāṣase |
gatāsūn agatāsūmśca nānuśocanti paṇḍitāḥ || 11 ||

The blessed Lord said [to Arjuna];

you are grieving for that which is not worthy of grief. The wise lament neither for the physical body, nor for the departed Self.

na tvevāham jātu nāsam na tvam neme janādhipāḥ |
na caiva na bhaviṣyāmaḥ sarve vayamataḥ param || 12 ||

Never was there a time when I did not exist, nor you, nor any of these people; nor in the future shall any of us cease to exist [in essence; in the form of consciousness we are all eternal.]

dehino'smin yathā dehe kaumāram yauvanam jarā |
tathā dehāntara prāptir dhīras tatra na muhyati || 13 ||

As the embodied Self continually passes, in this physical body, through various stages of transformation; like childhood to youth, to maturity and old age, at death it passes on into another body. The wise person is not bewildered by such change.

mātrā sparśās tu kaunteya śītoṣṇa sukha-duḥkhadāḥ |
āgamāpāyino'nityās tāms titikṣasva bhārata || 14 ||

Contact with material nature invariably produces experiences of joy and sorrow — like the summer and winter seasons - they are impermanent and transitory, one must learn to tolerate them without becoming disturbed.

yaṁ hi na vyathayantyete puruṣam puruṣarṣabha |
sama duḥkha sukham dhīram so'mṛtatvāya kalpate || 15 ||

That person who remains steady and calm and is not mentally disturbed by either pleasure or pain, and remains balanced and harmonious, is fit for attaining liberation from the material world.

nāsato vidyate bhāvo nābhāvo vidyate sataḥ |
ubhayaor api drṣṭo'ntas tvanayos tattva darśibhiḥ || 16 ||

The wise sages have understood the determined fact, that the material world and all in it, is not eternal - it is impermanent and subject to perpetual change. But the spirit is indeed eternal - it has always existed and will continue existing for all eternity.

avināśī tu tad viddhi yena sarvam idaṁ tatam |
vināśam avyayasyāsyā na kaścit kartum arhati || 17 ||

Know that consciousness to be imperishable, by which this entire body is pervaded. [Only the body dies – the conscious Self continues its journey through rebirth, And nothing is able to destroy it.

antavanta ime dehā nityasy-oktāḥ śarīriṇaḥ |
anāśīno'prameyasya tasmāt yuddhyasva bhārata || 18 ||

These bodies which we perceive, are [merely] the vehicles of the eternal, indestructible, immeasurable conscious Self [— which is a ray of the Divine]; and they are subjected to having a beginning and an end - therefore rise up and perform your duties — continue with your lives undisturbed.

ya enam veti hantāram yaścainam manyate hatam |
ubhau tau na vijānīto nāyam hanti na hanyate || 19 ||

One who thinks that the Self can cause death, or dies, does not understand the reality - the Self neither causes death nor dies — it is only the physical body which undergoes change and transformation [known as birth and death].

na jāyate mriyate vā kadācin
nāyaṁ bhūtvā bhavitā vā na bhūyaḥ |
ajo nityaḥ śāśvato'yaṁ purāṇo
na hanyate hanyamāne śarīre || 20 ||

The Self in actual fact pre-exists the body and is not born along with the body, nor does it die when the body dies. It is unborn, eternal, ever-existing, undying and primeval, it does not die when the body dies.

vāsāṁsi jīrṇāni yathā vihāya navāni gr̥hṇāti naro'parāṇi |
tathā śarīrāṇi vihāya jīrṇāny-anyāni saṁyāti navāni dehī || 22 ||

As a person discards worn out clothes, and puts on others that are new, similarly the Self which is the occupant of the body, discarding worn-out bodies accepts others that are new.

nainam chindanti śastrāṇi nainam dahati pāvakaḥ |
na cainam kledayanty-āpo na śoṣayati mārutaḥ || 23 ||
acchedyo'yam adāhyo'yaṁ akledyo'śoṣya eva ca |
nityaḥ sarva-gataḥ sthāṇur acalo'yam sanātanaḥ || 24 ||

The Self cannot be cut into pieces by weapons, nor can it be burnt by fire, nor moistened by water, nor dried by the wind. This individual Self is unbreakable and insoluble, and cannot be consumed nor dried, It is everlasting, all pervading, unchangeable, immovable and eternally the same.

avyakto'yam acintyo'yam avikāryo'yam ucyate |
tasmād evaṁ viditvainam nānuśocitum arhasi || 25 ||

Having realized that this Self is non-manifest, inconceivable and unchangeable, it does not become you to grieve over the physical body.

avyaktādīni bhūtāni vyakta-madhyāni bhārata |
avyakta nidhanānyeva tatra kā parivedana || 28 ||

All beings in this universe, have an unknown beginning, a known middle and certainly an unknown end, therefore what cause is there for sorrow in relation to them and their flow of change and transformation

dehī nityam avadhyo'yam dehe sarvasya bhārata |
tasmāt sarvāṇi bhūtāni na tvaṁ śocitum arhasi || 30 ||

That which dwells within the bodies of all sentient beings is the spiritual conscious Self, it is indestructible, therefore it is not proper for you to grieve over the death of any being.

Aṅga-Nyāsa

1. om̐ jñānāya hṛdayāya namaḥ



4. om̐ balāya kavacāya huṁ



2. om̐ aiśvaryāya śirase svāhā



5. om̐ tejase netrābhyāṁ vauṣaṭ



3. om̐ śaktyai śikhāyai vauṣaṭ



6. om̐ vīryāya astrāya phaṭ

*snap fingers around the head*