

Pratistha-Vidhi

Compiled By

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Cover: Their Lordships Śrī Śrī Rādhā Mādhava (Mayapur)

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Introduction

This book is primarily based on research by three disciples of His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda, namely Śrīpād Bhakti

Gaurava Vaikhānasa Mahārāja, Śrīpād Bhakti Bhūdeva Śrauti Mahārāja and Śrīpād Bhakti Pramoda Purī Mahārāja. All three of these devotees were erudite scholars from distinguished brāhmaṇa families. Śrīla Bhaktisiddhānta Sarasvatī selected them to compile a paddhati on Deity installations for the use of the Gauḍīya Maṭh. Their work was based upon three texts- “*Nārada Pañcarātra*“, the main Pañcarātrika text of the Gauḍīya Sampradāya, “*Hari Bhakti Vilāsa*“, compiled by Sanātana Gosvāmī using Gopāla Bhaṭṭa Gosvāmī’s notes, and “*Purohita Darpaṇa*“ a paddhati which has been in use by the brāhmaṇa community of Bengal for almost a century. After their research was completed, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gave his consent for its use in his institution. However, the paddhati was left unpublished and was only available in note-form or by word of mouth.

By the mercy of Śrīla Prabhupāda and Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, and with the invaluable help of the devotees of Śrī Gopināth Gauḍīya Maṭh, Mayapur, and Śrī Keśavaji Gauḍīya Maṭh, Mathurā, we have been able to present for the devotees this *pratiṣṭha-prayoga* for use in temple construction and Deity installations. The procedures laid down in this work are at present being used in Śrīdhām Mayapur by the Śrī Rūpānuga Pāramārthika Vidyāpīṭha. This book has been compiled for those devotees who are familiar with the procedures of Deity worship, therefore terms used in the *Pañcarātra Pradīpa* have not been elaborately explained. However, a glossary has been added in the appendices of this book containing technical words that are relevant for Deity installations.

Tridaṇḍi Bhikṣu

A.V. Bhaktividyā Pūrṇa Swāmī

(Principal-Śrī Rūpānuga Paramārthika Vidyāpīṭha)

Putradā Ekādaśī

Gaurābda 507

Śrī Rūpānuga Pāramārthika Vidyāpīṭha

Śrīdhām Mayapur

Preface to Second Edition

Since the first printing of “*Pratiṣṭha Vidhi*”, we have been able to add more explanations, details and translations to make this second printing more easily understandable and applicable. We hope that the Vaiṣṇava community will be pleased with this humble attempt.

Tridaṇḍi Bhikṣu

A.V. Bhaktividyā Pūrṇa Swāmī

Dvitiya Tithi,

Nārāyaṇa Māsa,

Gaurābda 510

Preface to Third Edition

In this third edition of “*Pratiṣṭha Vidhi*”, we have added the translations and svara markings to the *mantras*, for their proper chanting and understanding. All Vedic *mantras* have been marked with svaras, if no markings are found, then the *mantra* is pañcarātrika and can be chanted as other classical sanskrit śloka (i.e. Bhagavad Gītā, Śrīmad Bhāgavatam etc)

One will find the grammatical structure and vocabulary used in Vedic sanskrit to be quite different from the classical sanskrit of which we are most

accustomed. The Vedic term for vocabulary is ‘*nirukta*’, which is defined as ‘obscure meanings’. The Vedic literature, in describing the Lord and His energies, may use very indirect or esoteric phrases and terminology. The reason being that the Vedic literature and culture is meant for all grades of living entities, for the purpose of gradually elevating them from the misconception that various demigods are supreme.

Śrīla Baladeva Vidyābhūṣaṇa in his Govinda Bhāṣya commentary on Vedānta Sūtra (1.4.28) ‘*etena sarve vyākhyātā vyākhyātāḥ*’,¹ states that the Supreme Lord, while reserving His primary names for Himself, gives the usage of His secondary names (like Indra, Agni, Rudra, Mitra, etc.) to the position of the devas, as it is by the Lord’s potency and sanction only that the demigods receive their authority and influence in the material sphere. To substantiate this, he quotes Vaiśampāyana Ṛṣi in Skanda Purāṇa:

“Excepting the names of Nārāyaṇa and such like, Hari gave all his other names (like those of Rudra etc.) to different deities.”

Śrīla Baladeva Vidyābhūṣaṇa mentions that the guiding principle is that where there is no conflict of teachings, there the names like Hara, Rudra and the rest, denote the respective demigods that are popularly known by those names. But when there arises a conflict, there those names denote Lord Viṣṇu alone. Thus the name ‘Hara,’ when applied to the Lord, means the destroyer, who breaks all the elements into their primordial state at the time of annihilation. ‘Rudra’ means the destroyer of all pains (‘*rujam drāvayatīti rudraḥ*’); ‘Śiva’ means the auspicious one etc.

The materialists can thus be gradually elevated by indirectly worshipping the Lord through His potencies that have been invested in the demigods.

¹ “Thus are (to be) explained all words (like Hara, etc.)”

Whereas the devotees understand directly that only the Supreme Lord is to be worshipped as the creator, maintainer and destroyer, as all activities are carried out by Him alone.

Dāsa A.V. Bhaktividyā Pūrṇa Swāmī

Śrīla Jīva Goswāmī Tirobhava

Gaurabda 511

PART ONE

Ground Breaking

Pūrvāṅga Karma

Dravyā

Vāstu Pūjā

Rice 2 kg
Tumeric 500g
Mustard seeds 500 g
Sarvaśadhi 500 g
Pañcagavya (mixed in one pot) 2 kg
Paddy 2 kg
Wheat 2 kg
Sesame 1 kg
Barley 2 kg
Kidney beans 500 g
Khadira or tulasī wood 4 pcs
Paped rice (koi) 500 g

Yoghurt 500g
Fried chick-pea flour 500 g
Urad dahl powder 500 g
Red silk canopy 1.5 x 1.5 m
Rice powder 500 g
Five colours 500 g (each)
Four bamboos 2 m high (thin)
White thread 1 ball
Red thread 1 ball
Small copper pots 4 pcs
Large copper pots 2 pcs
Pallava or mango leaves 1 basket
Cloth for pots 3 harināma chaddars
Coconuts for pots 6 pcs
Flowers 1 basket (loose)
Milk 500g
Sweet rice (caru) 1 kg
Pañcaratna (if possible)
Ananta Śeṣa Śālagrāma or Deity
Silver simhāsana (pṛthivī)
Bathing conch
Vāstu Homa
Wood 40 kg
Ghee 2.5 kg
Five colours 200 g (each)
White rice 2 kg
Flowers 1 basket (loose)
Camphor 500 g
Cotton wool 1 roll
Bael fruit or bael seeds 5 pcs
Barley 200g (per head)

Sesame 100 g (per head)
Honey 1 kg
Caru 2 kg
Betel nuts 500 g
Fruit 1 basket (five types)
Thread 1 ball
Cloth
Camphor lamp
Matches
Foundation laying
Cowdung 1 bucket
Tumeric 1 kg
Rice 2 kg
Yoghurt 500g
Flowers 1 basket
Mango leaves 2 baskets
New bricks 9 pcs
Paddy 1 kg
Mung dahl 500 g
Wheat 1 kg
Mustard seeds 500 g
Sesame 500g
Barley 1 kg
Sandalwood paste
Conchshell for arghya
Pañcaratna
Ananta Śeṣa Śālagrāma or Deity
Silver simhāsana (pṛthivī)
Pañcagavya: milk, yoghurt, ghee, cow-dung, cow-urine

Mix the cow-urine with the cow-dung, then add the ghee to the mixture. When well mixed, add the yoghurt, when well mixed add the milk. Keep this mixture in a small container.

Sarvauşadhi water: make a mixture of powdered ginger, tumeric, nut-grass, sweet flag-roots, spieknard, dill and *campaka*, and soak in water.

Prepare water mixed with paddy, wheat, white mustard seeds, sesame, barley kidney beans.

Akşata: mix white rice with a small quantity of tumeric. When well mixed, sprinkle with a small quantity of water and mix again until the tumeric has evenly colored the rice.

Māśabhaktavali: Make 2 balls of tumeric, puffed rice, yoghurt, fried chick-pea powder and urad dahl powder.

Prepare Vāstu Maṇḍala:

One may, before beginning the ceremony, prepare the *vāstu-maṇḍala* and perform the preliminary *pūjās*. Once the *maṇḍala* is ready, call the sponsors and begin the ceremony with *svasti-vācana* and then perform *vāstu-pūjā*.

In the *iśāna-koṇa* (N.E. corner of the site), dig a hole 1 hand (18 inches) by 1 hand and 4 fingers (approx. 3 inches) deep and smear with cow-dung.

Prepare *yajña-kunḍa* and *cakrābja-maṇḍala* (see our book “Sat Kriyā Sāra Dīpikā”) within the *kunḍa*.????

Vāstu Pūjā

“*Vāstu*” in Sanskrit means “substance, in its primal potent state”, or “residence”. The Vedic literatures speak of *Vāstu* being controlled by the Vāstu Puruṣa. Some *śāstras* explain that he is an expansion of the Lord while

others classify him as a *jīvātmā*, who has been empowered by the Lord to be the proprietor of all residences. Philosophically we understand that because the Supreme Lord, as the Supersoul, resides in all things, in every atom and between every atom, He is the Supreme Vāstu. However, out of His mercy, He has ordained that His devotee, the Vāstu Puruṣa, be given the position as the lord of all buildings.

In the Gauḍīya Vaiṣṇava tradition the Vāstu Puruṣa is worshipped as a *mahābhāgavata*. However, according to some *pañcarātri*ka texts, his malific form is worshipped. Therefore one may see the members of Śrī-Vaiṣṇava *sampradāya* performing the *vāstu-homa* and *pūjā* as if they are dealing with ghosts; wearing black, burning all the utensils after the *vāstu-homa*, making a straw effigy of Vāstu, installing the demigods on the *vāstu-maṇḍala* and inviting Vāstu along with the ghosts into the effigy and after some simple worship, lighting him on fire, then dragging the effigy around, beating him with sticks to scare off the ghosts. The *Gauḍīya Vaiṣṇavas*, though not against this practice, prefer to respect the Vāstu Puruṣa's devotional manifestation and worship him along with the associates of the Lord.

According to the *Matsya Purāṇa*, at the time when Lord Śiva was fighting the demon Aṇḍhaka, a drop of sweat fell from his brow. From this sweat was born a ghostly figure who was huge in proportion. He begun to drink the blood of the dead Aṇḍhaka but was not satisfied with it. He began to practice terrible austerities to Lord Śiva in order to eat the whole material universe. After sometime, Śiva appeared to him and being pleased with his austerities asked him to name his boon. This devotee of Śiva said, "Allow me to eat the three planetary systems." Lord Śiva gave his blessings and that devotee began to harrass the three regions. The terrified demigods, *asuras* and *rākṣasas* surrounded and captured him. Thus imprisoned, he remained there and since then, owing to all the demigods surrounding him, he became known as the Vāstu Puruṣa. Seeing himself in this predicament, he said, "O demigods, you

have now made me motionless, how can I stay like this with my head downwards ?”

The demigods replied, “You will enjoy the sacrificial offerings given within any new dwelling. One who does not perform sacrifice will also be your food.” Hearing these words the Vāstu Puruṣa was highly satisfied.

The *Śilpa Śāstras* (Vedic manuals on construction) say there are 4 types of residences:

1. Bhūmi- the earth, the main support of everything.
2. Prāsāda- temples, palaces or homes.
3. Yāna- vehicles.
4. Śayana- a couch or furniture.

The *vāstu-maṇḍala*, which represents both the body of the Vāstu Puruṣa and the universe, is of 2 main types: the “*manduka-pāda*“ of 64 squares (8x8) represents the subtle spiritual order of the universe (“*śukṣma*“) and is used for temple construction. The “*paramaśayika-pāda*“ of 81 squares (9x9) represents the gross order (“*sthūla*“) and is used for civil or domestic structures. In the case of a temple, the *maṇḍala* will be established on the spot where the “*garbha-gṛha*“ (altar) is to be built, or it’s N.E. corner, or the N.E. corner of the temple-site or the N.E. corner of the *yajñasālā*. For domestic structures the *maṇḍala* will be established in the N.E. corner of the building.

Vāstu-pūjā and *vāstu-homa* are performed before the start of construction of a structure and then again after its completion. Vāstu thus is worshipped before beginning construction in order to gain his blessings that all will go well for the building of the structure. After construction is completed, Vāstu again is worshipped (with the exception of the foundation laying ceremony) in order to remove obstacles (i.e. ghosts, etc.) from the property.

Maṇḍala-Nirmāṇa (Building the maṇḍala)

Sprinkle *pañca-gavya* and *sarvaṣadhi* water on the area where the *vāstu-maṇḍala* is to be constructed, while chanting *brahmā-gāyatrī* silently.

Sprinkle the area again with water mixed with paddy, wheat, white mustard seeds, sesame, barley and kidney beans.

Make 4 holes in the ground where the corners of the *maṇḍala* will be and place 4 sticks of *khadira* wood (each 12 fingers long, approx. 9 inches. If *khadira* wood is not available, one may use four iron nails.) in the holes, starting clockwise from the *īsānakoṇa* (N.E) while chanting:

*om viśantu tē talē nāgā lokapālās ca kāmagaḥ /
asmīn prāsāde tiṣṭantū āyur-bāla-karāḥ sadā //*

“May the snakes, *Lokapālas* and *Kāmaga*s enter this piece of earth and stay in this building giving long life and strength.”

On the floor next to the *maṇḍala*, offer one of the ‘*maśabhaktavali*’ balls to the *āpādidevatās* (demigods in charge of the elements), in order to get their blessings to perform the ritual without hinderance. One should chant:

*om agnībhyo 'py ātha sārpebhyo yē cānyē tat-samāśritāḥ /
tebhyo balīn prayācchāmi puṇyam oḍanam ūttamam //*

eṣa māśabhaktavaliḥ- om āpādidevatābhyo namaḥ

“I give this excellent offering to the fire deities, to the snakes and to all others who take shelter of this building.”

In between the 4 holes draw the *maṇḍala* of 64 pādas with rice-powder and other colours (see Appendix I). Erect a red silk canopy over the *maṇḍala*.

Offer *puṣpāñjalī* to the spiritual master and beg his permission to assist him in his service to the Lord.

śrī-gūro pāramāṇandā-prēmānānda-phalā-prada /

vraĵānandā-pradānandā sēvāyām mām niyōjaya //

“My dear spiritual master, who gives the fruit of the highest bliss — the bliss of love of Godhead — please engage me in the blissful service of Śrī Kṛṣṇa, who bestows bliss upon the land of Vraja.”

Recite suitable prayers, such as Maṅgalācaraṇa (*vande 'ham ... etc.*)

Scatter mustard seeds around the area where the *yajña* will take place, chanting:

*om apāgacchāntu tē bhūtā yē bhūtā bhuvi-sāṁsthitāḥ /
ye bhūtā vīghna-kārtārās tē gacchānty ājñayā hareḥ //*

“May all inauspicious subtle beings that may obstruct our service be gone by the order of the Lord”.

One should then chant the *svasti-vācana*:

Svasti Vācana (invoking auspiciousness)

The *brāhmaṇas* chant together:

*om pūnantū mā devajānāḥ pūnantū manasā dhiyaḥ /
pūnantū visvā-bhūtāṅi jātavedaḥ punīhi mā //*

“May the devotees purify me, may they give intelligence to me, may they purify all living entities, may Jātaveda Agni purify me.” (Śukla-Yajurveda 19.39)

One *brāhmaṇa* chants:

om āsya karmaṇaḥ puṇyāhām bhavanto brūvantū //

“Dear *brāhmaṇas*, please bless this ceremony as a pious one.”

At least other three *brāhmaṇas* throw *akṣata* in the air three times, while chanting:

om puṇyāhām, om puṇyāhām, om puṇyāhām /

“May it be auspicious.”

The *brāhmaṇas* chant together:

om̐ ūdgāteva śakunē sāmā gāyasi brahma-pūtra ivā savaneṣu śamsasi /
vṛṣeva vājī śisumatīr apītyā sāvato naḥ śakune bhādrām ā vada /
viśvato naḥ śakunē puṇyam ā vada //

“O bird, you sing like the udgaṭṭ priest who chants the sāma. You chant like the *brahma* at the sacrifice, like a horse approaching a mare. Please loudly proclaim good fortune for us in every direction, proclaim prosperity for us in every direction.” (Ṛg-veda 2.43.2)

One *brāhmaṇa* chants:

om̐ āsya karmaṇaḥ svastī bhavanto brūvantu /
āyūṣmatē svastī //

“O dear *brāhmaṇas*, speak auspiciously of this activity. Let there be auspiciousness.”

The other *brāhmaṇas* throw *akṣata* in the air three times, while chanting:

om̐ svastī, om̐ svastī, om̐ svastī /

“Let there be auspiciousness.”

Together again:

om̐ svastī nā indro vṛddhaśravāḥ svastī naḥ pūṣā viśvavedāḥ /
svastī nā tārksyō ariṣṭanemiḥ svastī nō bṛhaspatīr dadhātu //

“May Indra, who hears much praise, give us auspiciousness; may the sun god, who knows all things, give us auspiciousness; may Garuḍa, with unblemished weapons, give us auspiciousness; may Bṛhaspati, give us auspiciousness.” (Ṛg-veda 1.89.6, Śukla-Yajurveda 25.19)

One *brāhmaṇa* chants:

om̐ āsya karmaṇo ṛddhiṃ bhavanto brūvantu //

“O dear brāhmaṇas, please let this activity be prosperous.”

The other *brāhmaṇas* throw *akṣata* in the air three times, while chanting:

om̐ ṛdhyātām / om̐ ṛdhyātām / om̐ ṛdhyātām /

“May you be prosperous.”

Together:

**om̐ṛdhyāmā stomaṁ sanūyāmā vājāṁ ā nō mantraṁ sārathēhopā yātam /
yaśō na pākvaṁ madhū-goṣv āntar ā bhūtāmśō āśvinōḥ kāmāṁ aprāḥ //**

“May we increase our fame, may we offer You food. Please come here in Your chariot for worship and accept the sweet food prepared from cow’s milk. Bhūtāmśa has fulfilled the desires of the learned.” (Ṛg-veda 10.106.11)

**om̐svāsti nō govīndaḥ / svāsti nō ‘cyutānantau /
svāsti nō vāsudevo viṣṇur dadhātu / svāsti nō nārāyaṇō naro vai /
svāsti nāḥ padmānābhāḥ puruṣottamō dadhātu /
svāsti nō viśvākseno viśveśvaraḥ / svāsti nō hr̥ṣīkeśo hārīr dadhātu /
svāsti nō vaināteyo hariḥ / svāsti nō anjanāsuto hānūr
bhāgāvato dadhātu /
svāsti svāsti sumāṅgalāikeśō mähān śrī kṛṣṇaḥ sac-čidānānda-ghānaḥ
sarveśvarēśvarō dadhātu //**

“May Lord Govinda, Acyuta, Ananta Śeṣa, Vāsudeva and Lord Viṣṇu bestow auspiciousness upon us. May Nara-Nārāyaṇa, Padmanābha and Puruṣottama bestow auspiciousness upon us. May Viśvaksena, the Lord of the universe, Hr̥ṣīkeśa and Lord Hari bestow auspiciousness upon us. May Garuḍa and the son of Añjanā, who is the great devotee of Lord Rāma, Hanumān, bestow auspiciousness upon us. May the great and only Lord of auspiciousness, Śrī Kṛṣṇa, who is like a transcendental cloud full of eternity, knowledge, and bliss and who is the Lord of all the demigods, bestow upon us all prosperity and auspiciousness.” (Kṛṣṇopaniṣad)

The *brāhmaṇas* throw the remainder of the *akṣata*.

Saṅkalpa (Taking the vow)

om̐ govinda govinda govinda

om̐ tat sat

_____ *māse* (month)

_____ *pakṣe* (lunar fortnight)

_____ *tithau* (lunar day)

śrī (name of function: *gṛhārambha* or *gṛhapraveśa*)

etad vāstu-sarva-doṣāpasamāna

kāmo vāstu yajñam ahaṁ kariṣye //

“In this month of _____, in the lunar fortnight of _____, on the lunar day of _____, I perform the *vāstu-pūjā* and *yajña* for the function of _____ in order to remove all obstacles.”

Ghaṭa sthāpana (Installing the pot)

In the corners of the *maṇḍala*, place 4 ghaṭas (pots), fill them with water and put paddy, *pañcaratna*, *sarvauṣadhi* and *sapta-mṛttikā* inside. In the middle of the *maṇḍala*, place a Brahmā *ghaṭa* (which should be shaped like a *kamaṇḍalu* and wrapped with red thread around the neck), and a Lakṣmī-Nārāyaṇa *ghaṭa*. In both pots put white rice, gold, silver, paddy and *sarvauṣadhi*, and fill them with water. All the ghaṭas should be standing on some paddy, with 5 leaves and a coconut on the top and decorated with cloth and garlands.

In the Brahmā *ghaṭa* install Caturmukha Brahmā:

om̐ caturmukha brahmā-

ihā 'gaccha (show *āvāhani-mudrā*)

ihā tiṣṭha (show *sthāpana-mudrā*)

ihā sannidehi (show *sannidhāpani-mudrā*)

ihā sannirudhyasva (show *sannirodhani-mudrā*)

ihā sarīmukho bhava (show *sarīmukhi-karaṇa-mudrā*)

Perform *nyāsa-mudrā* while chanting *Gopāla-mantra* and proceed to perform the *nyāsa-mudrās* on the pot:

klīm̐- hṛdayāya namaḥ

kṛṣṇāya- śīrase svāhā
govindāya- śikhāyai vaśat
gopījana- kavacāya hum
vallabhāya- netrabhyām vaṣat
svāhā- astrāya phaṭ
śrī brahmā ihāmṛti kuru
iha parame kuru

One should worship him with 5 upacāras:

eṣa gandhaḥ- om brahmaṇe namaḥ
etāni puṣpāni- om brahmaṇe namaḥ
eṣa dhūpaḥ- om brahmaṇe namaḥ
eṣa dīpaḥ- om brahmaṇe namaḥ
idam naivedyam- om brahmaṇe namaḥ

Decorate the four *maṅgala-ghaṭas* by sprinkling lightly with yoghurt and *akṣata*. In front of each *ghaṭa* place a new plate with white rice, flowers, and fruits, and cover them with cloth. Install Varuṇa in the pots and worship with 5 upacāras.

om varuṇa —

ihā 'gaccha (show āvāhani-mudrā)
iha tiṣṭha (show sthāpana-mudrā)
iha sannidehi (show sannidhāpani-mudrā)
iha sannirudhyasva (show sannirodhanī-mudrā)
iha saṁmukho bhava (show saṁmukhī-karaṇa-mudrā)

Perform *nyāsa-mudrā* while chanting *Gopāla-mantra* and proceed to perform the *nyāsa-mudrās* on the pot:

klīm- hṛdayāya namaḥ
kṛṣṇāya- śīrase svāhā
govindāya- śikhāyai vaśat
gopījana- kavacāya hum
vallabhāya- netrabhyām vaṣat
svāhā- astrāya phaṭ
śrī varuṇa ihāmṛti kuru
iha parame kuru

He should be worshipped with 5 upacāras:

eṣa gandhaḥ- om varuṇāya namaḥ

etāni puṣpāṇi- om̐ varuṇāya namaḥ
eṣa dhūpaḥ- om̐ varuṇāya namaḥ
eṣa dīpaḥ- om̐ varuṇāya namaḥ
idam naivedyam- om̐ varuṇāya namaḥ

Install Lakṣmī-Nārāyaṇa in the *ghaṭa* and worship with 5 *upacāras*:

om̐ lakṣmī-nārāyaṇau

ihā 'gaccha (show *āvāhani-mudrā*)
iha tiṣṭha (show *sthāpana-mudrā*)
iha sannidehi (show *sannidhāpani-mudrā*)
iha sannirudhyasva (show *sannirodhanī-mudrā*)
iha sarīṃmukho bhava (show *sarīṃmukhī-karaṇa-mudrā*)

Perform *nyāsa-mudrā* while chanting *Gopāla-mantra* and proceed to perform the *nyāsa-mudrās* on the pot:

klīm- hṛdayāya namaḥ
kṛṣṇāya- śīrase svāhā
govindāya- śikhāyai vaśat
gopījana- kavacāya hum
vallabhāya- netrabhyām vaṣat
svāhā- astrāya phaṭ
śrī śrī lakṣmī-nārāyaṇau ihāmṛti kuru
iha parame kuru

One should worship Them with 5 *upacāras*:

eṣa gandhaḥ- om̐ lakṣmī-nārāyaṇābhyām namaḥ
etāni puṣpāṇi- om̐ lakṣmī-nārāyaṇābhyām namaḥ
eṣa dhūpaḥ- om̐ lakṣmī-nārāyaṇābhyām namaḥ
eṣa dīpaḥ- om̐ lakṣmī-nārāyaṇābhyām namaḥ
idam naivedyam- om̐ lakṣmī-nārāyaṇābhyām namaḥ

Maśabhaktavali Pūjā (Offering to the ghosts)

On the floor next to the *maṇḍala*, offer the other *Maśabhaktavali* ball to the *bhūtas* (ghosts), while chanting:

om̐ bhūtāni rākṣasā vāpī ye 'pi tiṣṭanti kēcana /
te gṛhantū balīm sarvê vāstum gṛhṇāmy ahām punaḥ //

eṣa māśabhaktavaliḥ- om̐ sarva-bhūtebhyo namaḥ

“Those ghosts, rākṣasas and others who are here, please accept this offering.”

The *Maśabhaktavali* ball that has been offered to the ghosts should then be taken and thrown outside of the new building compound. The place where the ball was kept should be sprinkled with *pañcagavya*.

Śālāgrāma-Pūjā

In front of the Lakṣmī-Nārayaṇa and Brahmā-*ghaṭas* place an Ananta-Śeṣa Śālāgrāma on a silver *piṭha* (seat).

Note: If an Ananta Śālāgrāma is not possible, any Śālāgrāma will do. If one does not have a Śālāgrāma, a Deity of Ananta-Śeṣa can be used.

If it is a Deity and not a Śālāgrāma, then one will perform the *avāhana* (installation), while chanting:

om ananta-

ihā 'gaccha (show *āvāhani-mudrā*)

iha tiṣṭha (show *sthāpana-mudrā*)

iha sannidehi (show *sannidhāpani-mudrā*)

iha sannirudhyasva (show *sannirodhani-mudrā*)

iha saṁmukho bhava (show *saṁmukhi-karaṇa-mudrā*)

Perform *nyāsa-mudrā* while chanting *Gopāla-mantra* and proceed to perform the *nyāsa-mudrās* on the pot:

klīm- hṛdayāya namaḥ

kṛṣṇāya- śīrase svāhā

govindāya- śikhāyai vaśat

gopījana- kavacāya hum

vallabhāya- netrabhyām vaṣat

svāhā- astrāya phaṭ

śrī ananta- ihāmṛti kuru

iha parame kuru

Offer Ananta *puṣpāñjali* while chanting:

om namas te bahu-rūpāya viṣṇave paramātmane svāhā

“Obeisances to Viṣṇu, the Supersoul of many forms.”

Then offer the Lord sweet rice:

idam naivedyam- om̐ namo bhagavate vāsudevāya
idam ācamaniyam- om̐ namo bhagavate vāsudevāya

Vāstu Maṇḍala Pūjā

Beginning from the N.E. corner of the *vāstu-maṇḍala*, proceeding towards the right, install and worship (one associate per square) the Lord’s associates:

Note: In the 9x9 *maṇḍala* the 67 associates will each get one square. In the 8x8 *maṇḍala*, the *pañca-mahā-bhāgavatas* may all be installed in the first square.

Pañca-Mahābhāgavata-Pūjā:

om̐ viśvakṣenādi-pañca-mahā-bhāgavatā-
ihā ‘gaccha (show āvāhani-mudrā)
ihā tiṣṭha (show sthāpana-mudrā)
ihā sannidehi (show sannidhāpani-mudrā)
ihā sannirudhyasva (show sannirodhanī-mudrā)
ihā sarīmukho bhava (show sarīmukhi-karaṇa-mudrā)

Perform *nyāsa-mudrā* while chanting *Gopāla-mantra* and proceed to perform the *nyāsa-mudrās* on the pot:

klīm- hṛdayāya namaḥ
kṛṣṇāya- śīrase svāhā
govindāya- śikhāyai vaśat
gopījana- kavacāya hum
vallabhāya- netrabyām vaṣat
svāhā- astrāya phaṭ
śrī viśvakṣenādi-pañca-mahā-bhāgavatā- ihāmṛti kuru
ihā parame kuru

Then worship them with *gandha-puṣpa* —

om̐ ete gandha puṣpe-
om̐ viśvakṣenāya namaḥ

om sanakāya namaḥ
om sanātanāya namaḥ
om sanandanāya namaḥ
om sanat-kumārāya namaḥ

Navayogendra-Pūjā:

om kavyādi navayogendrā-
ihā 'gaccha (show āvāhani-mudrā)
iha tiṣṭha (show sthāpana-mudrā)
iha sannidehi (show sannidhāpani-mudrā)
iha sannirudhyasva (show sannirodhanī-mudrā)
iha sarīmukho bhava (show sarīmukhi-karaṇa-mudrā)

Perform *nyāsa-mudrā* while chanting *Gopāla-mantra* and proceed to perform the *nyāsa-mudrās* on the pot:

klīm- hṛdayāya namaḥ
kṛṣṇāya- śīrase svāhā
govindāya- śikhāyai vaśat
gopījana- kavacāya hum
vallabhāya- netrabhyām vaṣat
svāhā- astrāya phat
śrī kavyādi-navayogendrā ihāmṛti kuru
iha parame kuru

Then worship them with *gandha-puṣpe* —

om ete gandha-puṣpe -
om kavaye namaḥ
om havaye namaḥ
om antarīkṣāya namaḥ
om prabuddhāya namaḥ
om pippalāyanāya namaḥ
om āvihotrāya namaḥ
om drumilāya namaḥ
om camasāya namaḥ
om karabhājanāya namaḥ

Mahābhāgavata-Pūjā:

om sadāsivādi-mahā-bhāgavatā-
ihā 'gaccha (show āvāhani-mudrā)

iha tiṣṭha (show *sthāpana-mudrā*)
iha sannidehi (show *sannidhāpanī-mudrā*)
iha sannirudhyasva (show *sannirodhanī-mudrā*)
iha saṁmukho bhava (show *saṁmukhī-karaṇa-mudrā*)

Perform *nyāsa-mudrā* while chanting *Gopāla-mantra* and proceed to perform the *nyāsa-mudrās* on the pot:

klīṁ- hṛdayāya namaḥ
kṛṣṇāya- śīrase svāhā
govindāya- śikhāyai vaśat
gopījana- kavacāya huṁ
vallabhāya- netrabhyām vaṣat
svāhā- astrāya phaṭ
śrī sadāśivādi-mahā-bhāgavatā ihāmṛti kuru
iha parame kuru

Then worship them with *gandha-puṣpe* —

om ete gandha-puṣpe-
om sadāśivāya namaḥ
om garudāya namaḥ
om nāradāya namaḥ
om kapilāya namaḥ
om balirājāya namaḥ
om bhīṣmadevāya namaḥ
om prahlādāya namaḥ
om hanumate namaḥ
om ambarīṣāya namaḥ
om janakāya namaḥ
om yamabhāgavatāya namaḥ
om svāyambhuvāya namaḥ
om vyāsadevāya namaḥ

Bhakti-śakti-Pūjā:

om paurṇamāsyādi-bhakti-śaktya-
ihā 'gaccha (show *āvāhanī-mudrā*)
iha tiṣṭha (show *sthāpana-mudrā*)
iha sannidehi (show *sannidhāpanī-mudrā*)
iha sannirudhyasva (show *sannirodhanī-mudrā*)

iha sarīnmukho bhava (show *sarīnmukhī-karaṇa-mudrā*)

Perform *nyāsa-mudrā* while chanting *Gopāla-mantra* and proceed to perform the *nyāsa-mudrās* on the pot:

klīm- hṛdayāya namaḥ
kṛṣṇāya- śīrase svāhā
govindāya- śikhāyai vaśat
gopijana- kavacāya hum
vallabhāya- netrabyām vauśat
svāhā- astrāya phaṭ
śrī paurṇamāsyādi-bhakti-śaktya ihāmṛti kuru
iha parame kuru

Then worship them with *gandha-puṣpe* —

om ete gandha puṣpe-
om paurṇamasyai namaḥ
om padmāyai namaḥ
om antarāṅgāyai namaḥ
om gaṅgāyai namaḥ
om yamunāyai namaḥ
om candrāvalyai namaḥ
om gāyatrai namaḥ
om tulasyai namaḥ
om sarasvatyai namaḥ
om pṛthiviyai namaḥ
om vaiṣṇavyai namaḥ
om gave namaḥ
om yaśodāyai namaḥ
om devahūtyai namaḥ
om devakyai namaḥ
om rohinyai namaḥ
om sitāyai namaḥ
om draupadyai namaḥ
om kuntyai namaḥ
om rukmiṇiyai namaḥ

Śrīdāmādi-Pūjā:

om śrīdāmādi-sarva-gopāla-gaṇā-
ihā 'gaccha (show *āvāhanī-mudrā*)

iha tiṣṭha (show *sthāpana-mudrā*)
iha sannidehi (show *sannidhāpanī-mudrā*)
iha sannirudhyasva (show *sannirodhanī-mudrā*)
iha saṁmukho bhava (show *saṁmukhī-karaṇa-mudrā*)

Perform *nyāsa-mudrā* while chanting *Gopāla-mantra* and proceed to perform the *nyāsa-mudrās* on the pot:

klīm- hṛdayāya namaḥ
kṛṣṇāya- śīrase svāhā
govindāya- śikhāyai vaśat
gopījana- kavacāya hum
vallabhāya- netrabhyām vaṣat
svāhā- astrāya phaṭ
śrī śrīdāmādi-sarva-gopāla-gaṇā
ihāmṛti kuru
iha parame kuru

Then worship them with *gandha-puṣpe* —

om ete gandha puṣpe-
om śrīdāmne namaḥ
om sudāmne namaḥ
om stoka-kṛṣṇāya namaḥ
om lavaṅgāya namaḥ
om arjunāya namaḥ
om vasudāmne namaḥ
om viśālāya namaḥ
om subalāya namaḥ
om śrī rāmāya namaḥ
om śrī kṛṣṇāya namaḥ

Aṣṭa-sakhī Pūjā:

om lalitādi sarva-sakhya-
ihā 'gaccha (show *āvāhanī-mudrā*)
iha tiṣṭha (show *sthāpana-mudrā*)
iha sannidehi (show *sannidhāpanī-mudrā*)
iha sannirudhyasva (show *sannirodhanī-mudrā*)
iha saṁmukho bhava (show *saṁmukhī-karaṇa-mudrā*)

Perform *nyāsa-mudrā* while chanting *Gopāla-mantra* and proceed to perform the *nyāsa-mudrās* on the pot:

klīṁ- hṛdayāya namaḥ
kṛṣṇāya- śīrase svāhā
govindāya- śikhāyai vaśat
gopījana- kavacāya hum
vallabhāya- netrabyām vaṣat
svāhā- astrāya phaṭ
śrī lalitādi-sarva-sakhya ihāmṛti kuru
iha parame kuru

Then worship them with *gandha-puṣpe* —

om ete gandha-puṣpe-
om lalitāyai namaḥ
om syāmalāyai namaḥ
om viśakhāyai namaḥ
om caṁpakalātāyai namaḥ
om sucitrāyai namaḥ
om tuṅgavidyāyai namaḥ
om indulekhāyai namaḥ
om raṅgadevyai namaḥ
om sudevyai namaḥ

Offer *arghya* to the Lakṣmī-Nārāyaṇa *ghaṭa*, while chanting:

om ādhāra-śakti-rūpam tvam kūrma-rūpi janārdanaḥ /
grhāṅgarghyam mayā dattam ācandrārka sthīro bhava //

“You are the support in the form of Kūrma. O Janārdana, please accept this *arghya* offered by me and remain as steady as the sun and the moon.”

Pour the *arghya* into the *visarjana-patra*.

Ṙṥthivī-Pūjā (Worshipping the Earth)

Meditating on the earth, Ṙṥthivī Devī, the Lord’s consort, as the support of the *vāstu-maṅḍala*, worship her by chanting the *ṣṥthivī-dhyānam*:

om svarūpām ṣṥamadā rūpām dīvyābhāraṇa-bhūṣitām /
ṣṥthivīm ārcchayē devīm sārva-lōka-dharām dharām //

“I worship the earth goddess, who has the form of a beautiful woman, decorated with transcendental ornaments and who maintains the living entities with grains.”

Worship Pṛthivī with 5 *upacāras*:

eṣa gandhaḥ- om̐ pṛthiviyai namaḥ
etāni puṣpāṇi- om̐ pṛthiviyai namaḥ
eṣa dhūpaḥ- om̐ pṛthiviyai namaḥ
eṣa dīpaḥ- om̐ pṛthiviyai namaḥ
idam naivedyam- om̐ pṛthiviyai namaḥ

Offer Pṛthivī *arghya* with a conch filled with milk, while chanting:

om̐ atrā tiṣṭānti ye nāgā bhūmiṣṭhā bhūmi-pālakāḥ /
apāsarpāntu te sarvê gṛhānārghyaṁ dharītri me //
hirāṇyagārbhe vāsudhê śeṣasyā pariśāyinī /
vasāmy ahām tava pṛsthê gṛhānārghyaṁ dharītri me //

“May all the snakes leave this place. O Earth, please accept this *ārghya* resting on Śeṣa, O Hiranyagarbha, I reside upon Your back. O Earth, please accept this *arghya*.”

Pour the *arghya* into the *visarjana-pātra*.

Offer prayers to Pṛthivī:

om̐ śubhê ca śobhanê devī caturās te mahītale /
subhāge pūtradê devī gṛhe kāmasyapi rāmyatām //
tulyām kṛtā mayā pūjā sāmvrddhīm gṛhiṇāḥ kuru /
vasūndarê varê rohê sthānam mē diyatām śubhe //
bhavātyāḥ kṛpayā devī kāryam mē siddhyatām drutam //

“O beautiful and nicely decorated goddess of the earth, O fortunate one, giver of progeny, I have worshiped you properly, please provide us with enough spiritual wealth; O splendid earth, please give us some place here and by your grace may our work be completed very soon.”

Vāstu-ārādhana (Worship of the Vāstu-Puruṣa)

Meditate upon Vāstu-*Puruṣa*, as a devotee of Lord Viṣṇu, in the *maṇḍala* while chanting:

om̐ śāśadhara-samā-varṇam ratnāhārojvalāṅgam̐ /
kānaka-mūkutā-cūḍam̐ suvarṇa-yajñopāvītām //

*ābhaya-varadā-hastaṁ sarva-lokaikānātham /
tam iha bhūvana-rūpam vāsturājām bhajāmi //*

“I worship Lord Vāstu, who has the complexion of the moon, who wears jewel-necklaces, golden crown and golden sacred-thread. His hand is in the *abhaya-mudrā* giving fearlessness. He is the master of all planets.” .ⁱ

Perform *mānasa-pūjā* of Vāstu Puruṣa while chanting:

*om devēṣa bhākti-sūlabhā pārivāra-samānvita /
yāvāt tvam pūjayiṣyāmi tāvat tvam susthirā bhava //*

“O Lord of Lords, who is attained easily by devotion, kindly be present here as long as I worship you.”

Then install Vāstu in the *maṇḍala* and worship him with *sāmānya-arghya*.

om vāsturāja-

*ihā ‘gaccha (show āvāhani-mudrā)
iha tiṣṭha (show sthāpana-mudrā)
iha sannidehi (show sannidhāpani-mudrā)
iha sannirudhyasva (show sannirodhanī-mudrā)
iha saṁmukho bhava (show saṁmukhi-karaṇa-mudrā)*

Perform *nyāsa-mudrā* while chanting *Gopāla-mantra* and proceed to perform the *nyāsa-mudrās* on the *maṇḍala*:

*klīm- hṛdayāya namaḥ
kṛṣṇāya- śīrase svāhā
govindāya- śikhāyai vaśat
gopijana- kavacāya hum
vallabhāya- netrabyām vaṣat
svāhā- astrāya phaṭ
śrī vāsturāja ihāmṛti kuru
iha parame kuru*

Then worship him with *gandha-puṣpe-*

*eṣa gandhaḥ- om vāstu rājāya namaḥ
etāni puṣpāṇi - om vāstu rājāya namaḥ
eṣa dhūpaḥ- om vāstu rājāya namaḥ
eṣa dīpaḥ- om vāstu rājāya namaḥ
idam naivedyam- om vāstu rājāya namaḥ*

Then chant:

*om vāstūrājā mahābhāgā lokānūgraha-kāraka /
pūjām grhāṇa dēveśā ācandrārkaṁ sukhi bhava //*

“Please accept this worship, Lord of Lords, Lord Vāstu, most fortunate one, the cause of all mercy to all people. Please be fixed in happiness all the time, like the sun and moon.”

Offer to Vāstu the *mahāprasāda* sweet rice, which was offered to the Ananta Śālagrāma, while chanting:

*om vāstūrājā namāś tubhyaṁ pāramā-sthāna dāyaka /
sarvā-bhūta-jita-stvaṁ cā vāstūrāja namō 'stu te //*
om vāsturājasyābharāṇa-devebhyo namaḥ

“I offer my obeisances to the Lord Vāstu, who gives the best of places. I offer respects to Vāstu along with his associates.”

Then worship Lord Nṛsiṁhadeva with 5 items by *mānasa-pūjā* asking Him for protection.

*eṣa gandhaḥ- kṣraum narasiṁhāya namaḥ
etāni puṣpāni- kṣraum narasiṁhāya namaḥ
eṣa dhūpaḥ- kṣraum narasiṁhāya namaḥ
eṣa dīpaḥ- kṣraum narasiṁhāya namaḥ
idam naivedyam- kṣraum narasiṁhāya namaḥ*

One should then address Vāstu:

*om ehy ēhi bhāgavān vāstō eṣa yājñāḥ prāvartate /
imāṁ bhogā-balim dadyād grha-tiṣṭa namō 'stu te //*

“O Lord Vāstu, I offer my obeisances unto you. Please come. The sacrifice is going on. I offer this sacrifice unto you. Please stay here in this building.”

Vāstu-Homa

Outline:

What follows is an abridged version of the *Kuśandikā* and *Udicya-karma*. For more information on *yajñas*, one should refer to our book “*Sat-Kriyā-Sāra-Dīpikā*”

Kuśandikā

Abhyukṣa-Patra-Sthāpana: establishing the pot of water.

Pañca-Rekha-Sthāpana: drawing the *maṇḍala* in the *kuṇḍa*.

Utkara-Nirāsana: taking out earth from the *kuṇḍa*.

Rekhābhyukṣaṇa: purifying the *maṇḍala* with water.

Agni-Saṁskāra: purifying the fire.

Agni-Sthāpana: establishing the fire.

Agni-Āvāhana: calling the fire named “Vaiṣṇava-Agni”.

Agni-Pūjā: worshiping the fire.

Ājya-Saṁskāra: purifying the ghee.

Sruva-Saṁskāra: purifying the spoons.

Uakāñjaliseka: taking blessings for performing the sacrifice.

Agni-Paryukṣaṇa: pouring water around the fire.

Homa

Vyasta-Samasta-Mahāvyaḥṛti-Homa: offering ghee with *vyāhṛti-mantras*.

Puruṣa-Sūkta-Homa: offering oblations to Kṛṣṇa.

Vyasta-Samasta-Mahāvyaḥṛti-Homa: offering ghee with *vyāhṛti-mantras*.

Bhū-Sūkta (or Śrī-Sūkta) Homa: offering oblations to the Lord’s consort.

Vyasta-Samasta-Mahāvyāhṛti-Homa: offering ghee with *vyāhṛti-mantras*.

Agni-Āvāhana: calling the fire named “Prajāpati-Agni”.

Agni-Pūjā: worshipping the fire.

Vyasta-Samasta-Mahāvyāhṛti-Homa: offering ghee with *vyāhṛti-mantras*.

Vāstu-Sūkta-Homa: worship of the Vāstu-Puruṣa with *vāstu-sūkta*.

Vyasta-Samasta-Mahāvyāhṛti-Homa: offering ghee with *vyāhṛti-mantras*.

Agni-Sviṣṭi-Āhuti: offering wood to Acyuta.

Aṣṭākṣara-Āhuti: offering oblations to Nārāyaṇa with the 8-syllable *mantra*.

Viṣṇu-Āhuti: offering oblations to Viṣṇu.

Nṛsimha-Āhuti: offering oblations to Nṛsimha.

Vāstu-Mahābhāgavata-Caru-Āhuti: offering oblations of *caru* to Vāstu.

Vyasta-Samasta-Mahāvyāhṛti-Homa: offering ghee with *vyāhṛti-mantras*.

Udicya-karma

Agni-Āvāhana: calling the fire named “Vidhu-Agni”.

Agni-Pūjā: worshipping the fire.

Vyasta-Samasta-Mahāvyāhṛti-Homa: offering ghee with *vyāhṛti-mantras*.

Prāyaścitta-Homa: offerings of ghee to Viṣṇu to allay faults.

Vyasta-Samasta-Mahāvyāhṛti-Homa: offering ghee with *vyāhṛti-mantras*.

Vaiṣṇava-Homa: offerings of caru to the Lord and His associates.

Vyasta-Samasta-Mahāvyāhṛti-Homa: offering ghee with *vyāhṛti-mantras*.

Agni-Paryukṣaṇa: pouring water around the fire.

Udakāñjaliseka: taking blessings for performing the sacrifice.

Pūrṇa-Āhuti: final offering.

Śānti-Dāna: sprinkling prokṣaṇa water over the fire.

Yajamāna-Abhyukṣana: sprinkling water on the *yajamāna*

Tilaka-Dhāraṇa: making and applying *tilaka* from the ashes.

Brāhmaṇa-Dakṣiṇā: giving charity to the *brāhmaṇas*.

Acchidra-Vācana: absolving deficiencies.

KUŚANDIKĀ

Abhyukṣaṇa-Pātra-Sthāpana (establishing the pot of water)

A copper waterpot should be filled with water, *gandha*, flowers, *tulasī*, barley, betel, *haritaki*, *dūrva*, white rice, tumeric and mustard seeds and placed on the North side of the fire. This will be used for purifying items by sprinkling (*abhyukṣaṇa*).

Pañca Rekhā Sthāpana (drawing the lines in the kuṇḍa)

The performer of the ritual (*hotṛ*) should face East, on the West side of the fire pit (*yajña-kuṇḍa*). Placing the right knee on the ground, and placing the left hand on the ground with palm up, one should hold a *kuśa* blade of one *prādeśa* length in it. Taking a *kuśa* blade in the right hand, draw in the *kuṇḍa* a line twelve finger long (one *prādeśa*, 9 inches) and pointing East (see Appendix I), while meditating on the personality of earth. One should say:

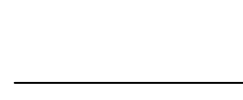
om̐ rēkhe tvam̐ pṛthivī-rūpa pītā-varṇāsi //

“Oh line, you are earth, yellow in colour”.

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

om rēkhe tvaṁ go-rūpa lohita-varṇāsi //

“Oh line, you are the cow, reddish in colour”.



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

om rēkhe tvaṁ kālindi-rūpa kṛṣṇā-varṇāsi //

“Oh line, you are Yamunā, black in color.”



Parallel to the third line at a distance of seven fingers he should draw a fourth line starting from the second line, in the Eastern direction, one *prādeśa* in length, while meditating on Lakṣmī:

om rēkhe tvaṁ śrī-rūpa suvarṇā-varṇāsi //

“Oh line, your are Śrī, golden in colour”.



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

om rēkhe tvaṁ sarasvatī-rūpa śuklā-varṇāsi //

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

Alternatively one can draw a *maṇḍala* in the *kuṇḍa* (see appendix 1) and perform *pīṭha-pūjā* with flowers and *candana* as follows:

Left side of the *maṇḍala*:

om ete gandha-puṣpe

aiṁ gurave namaḥ
oṁ parama-gurave namaḥ
oṁ parā-para-gurave namaḥ
oṁ mahā gurave namaḥ
oṁ parameṣṭhi gurave namaḥ
oṁ sarva-vaiṣṇavebhyo namaḥ

Middle of the *maṇḍala* :

oṁ ete gandha-puṣpe-
oṁ ādhāra-śaktaye namaḥ
oṁ anantāya namaḥ
oṁ kūrṁāya namaḥ
oṁ śvetadvīpāya namaḥ

Utkara-Nirāsana (taking out earth from the *kuṇḍa*)

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

oṁ nīrastāḥ parāvāsuh //

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

Rekhābhyukṣaṇa (purifying the lines with water)

Taking water from the abhyukṣaṇa-pātra he should sprinkle it on the lines (or *maṇḍala*)

Agni-Saṁskāra (purifying the fire)

From the fire, which is kindled but not yet placed in the pit, he should take one burning stick and cast it in the South Western direction to expel the inauspicious elements of the fire:

oṁkrāvya¹dā¹m āgni¹m prahī¹nomi dūrā¹m /
yāmārājya¹m gacchatu ripravā¹haḥ //

“I cast the inauspicious fire in charge of burning corpses far away. May those who oppose this rite go to the kingdom of death.”(Śukla-Yajurveda 35.19)

Agni-Sthāpana (establishing the fire)

One should take a burning stick from the fire and place it on the third line while chanting:

om bhūr bhuvaḥ svaḥ om //

Agni-Āvāhana (calling the fire named “Vaiṣṇava-Agni”)

One should install the fire:

om vaiṣṇava-nāmāgne-

ihā 'gaccha (show āvāhani-mudrā)

ihā tiṣṭha (show sthāpana-mudrā)

ihā sannidehi (show sannidhāpani-mudrā)

ihā sannirudhyasva (show sannirodhani-mudrā)

ihā saīmukho bhava (show saīmukhi-karaṇa-mudrā)

Perform *nyāsa-mudrā* while chanting *Gopāla-mantra* and proceed to perform the *nyāsa-mudrās* on the fire:

klīm- hṛdayāya namaḥ

kṛṣṇāya- śīrase svāhā

govindāya- śikhāyai vaśat

gopījana- kavacāya hum

vallabhāya- netrabhyām vaṣat

svāhā- astrāya phaṭ

śrī vaiṣṇava nāmāgne ihāmṛti kuru

ihā parame kuru

Agni-Pūjā (worshipping the fire)

Meditating on the fire as Viṣṇu he should worship the fire with a lamp and flowers.

Ājya-Samskāra (purifying the ghee)

Taking two blades of *kuśa* grass with tips intact he should bind them with a third *kuśa* and cut them to the length of one *prādeśa* without using the finger nails, while chanting:

om̐pāvitṛē̎ stho vaiṣṇavyāu //

“O pavitras, you are devotees of Viṣṇu.” (Śukla-Yajurveda 1.12)

Sprinkling them with water he should say:

om̐viṣṇor manasā̎ pūtē̎ sthaḥ //

“You are pure through the desire of Viṣṇu.” (Gobila-Gṛhya-Sūtra 1.7,23), (Maitrāyaṇi-Sūtra 4.1.5)

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

**om̐dēvo vāḥ savitotpūnātv acchīdreṇa pāvitrēṇā /
vasōḥ sūryāsya rāsmibhīḥ svāhā̎ //**

“May Savitā purify you with this faultless *kuśa* , with these rays from the sun.” (Gobila-Gṛhya-Sūtra 1.7,25), (Taitareya Samhitā 1.1.5.1)

One should then offer two more oblations of ghee into the fire in the same way without *mantra*.

Holding the *kuśa* s in his left hand, he should sprinkle water on them and then using the right hand, throw them into the fire.

One should sprinkle the vessel of ghee with water and then lower it into the North part of the fire three times, and then lay it on strewn *kuśa* grass.

Sruva-Saṁskāra (purifying the *sruva* spoon)

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

Udakāñjaliseka (taking blessings for performing the sacrifice)

Placing his right knee on the earth and his left knee raised, he should pour water from his cupped hands from West to East on the South side of the fire, while chanting:

om ānanta anūmanyāsva //

“Please allow this rite, Ananta.”

One should pour on the Western-side from South to North, while chanting:

om ācyuta anūmanyāsva //

“Please allow this rite, Acyuta.”

One should pour on the North side from West to East while chanting:

om sārāsvate nūmanyāsva //

“Please allow this rite, Sarasvatī.”

Agni-paryukṣaṇa (Sprinkling water around the fire)

One should sprinkle water around the fire in clockwise direction:

*om prabhō aniruddha pra sūva yājñam pra sūva yājña-pātīm bhagāya /
pātā sarva bhūta sthaḥ ketāpūḥ ketām naḥ punātu
vāg-īso vācaḥ naḥ svadatū svāhā //*

“Oh Aniruddha, bring forth the sacrifice, bring forth the Lord of the sacrifice for good fortune. You are situated everywhere. Purifier of desires, purify our desires. May the Lord of words relish our prayers.” (Śukla-yajurveda 9.1)

HOMA

Vyasta-Samasta-Mahāvvyāhṛti-Homa (offering ghee with *vyāhṛti-mantras*)

One should offer ghee with the *vyāhṛti-mantras*:

oṃbhūr svāhā̎ idam viṣṇave idam na māma

“I offer oblations to the *bhūr-maṇḍala*.”

oṃbhuvaḥ svāhā̎ idam acyutāya idam na māma

“I offer oblations to the space between the heavens and the earth.”

oṃsvaḥ svāhā̎ idam nārāyaṇāya idam na māma

“I offer oblations to the upper planetary systems.”

oṃbhūr bhuvaḥ svaḥ svāhā̎ idam anantāya idam na māma

“I offer oblations to the manifested universe.”

One should then offer a piece of wood soaked in ghee, of *pradeśa* length into the fire, without *mantra*.

Puruṣa-Sūkta-Homa (offering oblations to Kṛṣṇa)

One should worship Kṛṣṇa as the Lord of Vāstu (Vāstunātha) with the *Puruṣa-Sūkta* prayers:

***sāhasrā̎ sīrṣā̎ puruṣaḥ / sāhasrākṣaḥ sāhasrā̎-pāte /
sa bhūmim̎ viśvatō̎ vṛtvā / atyātiṣṭhad dasāṅgūlam // 1 //***

svāhā̎ idam vāstunāthāya idam na māma

puruṣa ēvedagm̃ sarvaṃ / yad bhūtaṃ yac ca bhavyaṃ /
ūtāmṛtatvasyeśānaḥ / yad annēnātirohāti // 2 //

svāhā idam vāstunāthāya idam na māma

ētāvān asya mahimā / ato jyāyāgmiś ca pūruṣaḥ /
pādo 'syā viśvā bhūtāni / triṣṭāpād āsyāmṛtaṃ dīvi // 3 //

svāhā idam vāstunāthāya idam na māma

triṣṭāpād ūrdhva udaīt puruṣaḥ / pādo 'syēhā bhāvāt punāḥ /
tato viṣvān vyākṛmat / sāśānā nāśāne ābhi // 4 //

svāhā idam vāstunāthāya idam na māma

tasmād vīrāḍ ajāyata / vīrājō adhi pūruṣaḥ /
sa jāto atyaricyata / pāścād bhūmim atho pūraḥ // 5 //

svāhā idam vāstunāthāya idam na māma

yat puruṣeṇa haviṣā / devā yajñam atānvata /
vasānto āsyāsīd ājyam / grīṣma idhmaḥ śarad dhāvih // 6 //

svāhā idam vāstunāthāya idam na māma

saptāsyāsan paridhayaḥ / triḥ sapta-samidhaḥ kṛtāḥ /
devā yad yajñam tānvānāḥ / abādhnān puruṣam pāsum // 7 //

svāhā idam vāstunāthāya idam na māma

taṃ yajñam bārhiṣi praukṣan / puruṣam jātam āgrātaḥ /
tenā devā ayājanta / sādhyā ṛṣāyaś ca ye // 8 //

svāhā idam vāstunāthāya idam na māma

tasmād yajñāt sārva-hutaḥ / sambhṛtaṃ pṛsad-ājyam /
pāsūgmiś tāgmiś cakre vāyavyān / āraṇyān grāmyāś ca ye // 9 //

svāhā idam vāstunāthāya idam na māma

tasmâd yajñât sârva-hutaḥ / ṛcaḥ sāmāni jajñire /
chandāgmsi jajñire tasmât / yajus tasmâd ajāyata // 10 //

svāhā idam vāstunāthāya idam na māma

tasmâd asvā ajāyanta / ye ke cōbhayā dataḥ /
gāvō ha jajñire tasmât / tasmāj jātā ajā vayāḥ // 11 //

svāhā idam vāstunāthāya idam na māma

yat-puruṣām vyādadhuh / katidhā vyākālpayan /
mukhām kim āsyā kau bāhū / kāv ūrū pādāv ucyete // 12 //

svāhā idam vāstunāthāya idam na māma

brāhmaṇō 'syā mukhām āsit / bāhū rājanyaḥ kṛtaḥ /
ūrū tad āsyā yad vaiśyaḥ / pādbyāgm sūdro ajāyata // 13 //

svāhā idam vāstunāthāya idam na māma

cāndramā manāso jātaḥ / cakṣōḥ sūryo ajāyata /
mukhād indrās cāgniś cā / prāṇād vāyur ajāyata // 14 //

svāhā idam vāstunāthāya idam na māma

nābhyā āsīd āntarīkṣam / śiṛṣṇo dyauḥ samāvartata /
pādbyām bhūmīr diśāḥ śrotrāt / tathā lōkāgm ākālpayan // 15 //

svāhā idam vāstunāthāya idam na māma

vedāham ētam puruṣām mahāntam / āditya-varṇām tamāsas tu pāre /
sarvāni rūpāni vicityā dhīraḥ / nāmāni kṛtvā bhivadān yad āste // 16 //

svāhā idam vāstunāthāya idam na māma

dhātā pūrastād yam ūdājāhārā / śakraḥ pravīdvān prādisās catāśraḥ /
tam ēvam vidvān āmrta īha bhāvati / nānyaḥ panthā ayānāya vidyate // 17 //

svāhā idam vāstunāthāya idam na māma

*yājñenā yājñam āyajanta dēvāḥ / tāni dharmāṇi prathāmāny āsan@ /
te hā nākāṁ mahimānāḥ sacante / yatrā pūrvē sādhyāḥ santi dēvāḥ // 18 //*

svāhā idam vāstunāthāya idam na māma

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

2) The universes, past, present and future, are but manifestations of the Supreme Lord who expands Himself as the *Puruṣa*. He is the Lord of immortality but has manifest Himself as the *Puruṣa* in the universe so that the *jīvas* may enjoy material fruits.

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

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

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

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

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

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

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

- 10) From that ultimate sacrifice or 'sarva-huṭ', the *R̥g* (hymns), *Sāma* (musical) and *Yajur* (prose) portions of the *Vedas*, and the seven Vedic meters, were born.
- 11) From the sacrifice were born horses and animals with two sets of teeth such as donkeys and mules. From the sacrifice, cows were born, and likewise goats and sheep.
- 12) In the mental sacrifice, when they divided up the Virāṭ-Puruṣa, how many parts did they divide? What is stated about His face, His arms, His thighs and feet?
- 13) From the face came the *brāhmaṇas*. From the two arms the *kṣatriyas* came into being. From the thighs of the Virāṭ-Puruṣa came the *vaiśyas* and from His feet the *sūdras* were born.
- 14) The moon was born from His mind, the sun was born from His two eyes. From His mouth were born Indra and Agni, and from His breath Vāyu was born.
- 15) From His navel came the *antarikṣa* (space between earth and heaven). From His head the heavens arose. From His feet the earth arose and from His ears arose the directions. In this way the worlds were created.
- 16) I know that great Virāṭ-Puruṣa, effulgent as the sun, who stands beyond the darkness of the material creation. Having given all the living entities their forms and names, He directs their affairs.
- 17) Brahmā explained his realization to Indra. Indra, who knows all the living entities in all four directions, explained it to all others. One who knows the nature of the Virāṭ-Puruṣa becomes immortal even in his life on earth. There is no other path to reach the goal of immortality.
- 18) In this way the devas conducted the mental sacrifice using the Virāṭ-Puruṣa to manifest variety in the world. By that sacrifice, both the physical laws of nature and the first spiritual codes of conduct arose. The great souls by similar mental worship attain the place of immortality where the *sādhyas* and *devas*, the first worshipers, now dwell.”

Vyasta-Samasta-Mahāvvyāhṛti-Homa (offering ghee with *vyāhṛti-*
mantras)

One should offer ghee with the *vyāhṛti-mantras*:

om bhūr svāhā idam viṣṇave idam na māma

“I offer oblations to the *bhūr-maṇḍala*.”

om bhuvaḥ svāhā idam acyutāya idam na māma

“I offer oblations to the space between the heavens and the earth.”

om svaḥ svāhā idam nārāyaṇāya idam na māma

“I offer oblations to the upper planetary systems.”

om bhūr bhuvaḥ svaḥ svāhā idam anantāya idam na māma

“I offer oblations to the manifested universe.”

One should then offer a piece of wood soaked in ghee, of *pradeśa* length into the fire, without *mantra*.

Bhū Sūkta or Śrī Sūkta Homa (offering oblations to the Lord's consort)

Note: If the *vāstu-homa* is being performed for the foundation laying of a new temple, one will offer oblations with the *bhū-sūkta* (offered to Pṛthivī). For the opening ceremony of the temple one will use *śrī-sūkta* (offered to Lakṣmī Devī).

*om bhūmîr bhūmnā dyaur vāriṇā 'ntarīkṣam mahītvā /
ūpasthē te devyaditē 'gnim ānnādam ānnādyāyā 'dādhe //*

svāhā idam pṛthivyai idam na māma

*om ā 'yam gauḥ pṛśnîr akramîd asānan mātaram punaḥ /
pitarām ca prāyant suvāḥ //*

svāhā idam pṛthivyai idam na māma

om trīgṃśad dhāmā virājati vāk pātāṅgāyā śísriye /
pratyāsya vahā dyubhīḥ //

svāhā idam pṛthivyai idam na māma

om āsya pṛṇād āpānātyantaś cāрати rocānā /
vyākhyān mahīṣaḥ suvāḥ //

svāhā idam pṛthivyai idam na māma

om yattvā krūddhaḥ pārōvapā mānyunā yad avārtiyā /
sūkalpām agnē tat tavā punās tvod-dīpayāmasi //

svāhā idam pṛthivyai idam na māma

om yat tē mānyu pārōptasya pṛthivīm anū dadhvāse /
ādityā viśvē tad dēvā vasāvaś ca sāmābhāranam //

svāhā idam pṛthivyai idam na māma

om mēdinī dēvī vāsundhārā syād, vasūdhā dēvī vāsavī /
brāhmā-vārcāsaḥ pītṛṇāgṃ, śrotrām cakṣūr manāḥ //

svāhā idam pṛthivyai idam na māma

om dēvī hirāṇya-gārbhiṇī dēvī prāsūvarī /
sādāne sātyāyāne sīda //

svāhā idam pṛthivyai idam na māma

om sãmũdrãvãtĩ sãvĩtrĩ ha nô dẽvĩ mãhyãngĩ /
mãhĩ dharãñĩ mãho 'vyãtĩsthãh /
šr̥nge šr̥nge yãjñe yãjñe vibhĩšĩñĩ //

svãhã idam pṛthivyai idam na mãma

om indrãpatnĩ vyãpinĩ surã sarĩd ĩha /
vãyũmatĩ jalãsayãñĩ śriyãñ dhãrãjã sãtyandhõ parĩmedinĩ /
švõ parĩdhatyãngãya //

svãhã idam pṛthivyai idam na mãma

om vĩšũpãtnĩm mãhĩm dẽvĩm mãdhãvĩm mãdhavã-priyãm /
lakšmĩ-priyãsakhĩm dẽvĩm mãmãmy acyũta-vãllabhãm //

svãhã idam pṛthivyai idam na mãma

om dhãñũr-dhãrãyãĩ vĩdmahẽ sarva-sĩddhyai cã dhĩmahĩ /
tan nô dharã pracõdayãt(ẽ) //

svãhã idam pṛthivyai idam na mãma

“May the earth be abundant with life, and the sky and space be abundant with water. O Goddess Bhū, O refuge of the universe, O mother of the demigods, I offer to you fire and food for nourishment. (1)

Bhū has taken the auspicious form of the cow. She is the blood of the mother, creator of the father. (2)

She extends through thirty realms. She is called ‘*vāk*’, good speech, and gives shelter to the sun whom she leads through the sky. (3)

Shining brilliantly, she circulates from the in-going breath (*prāṇa*), to the out-going breath (*apāna*) within. She is the great creator. (4)

O Goddess, you are transcendental to anger. By it’s absence, and by your equal vision, in all sacred rituals you shine forth. (5)

Having dispelled anger, you support the earth. You are the *Ādityas*, the *Viśvadevas*, the *Vasus* and the producer of all things in this universe. (6)

O Goddess, you are intelligence, the holder of treasure and of wealth, born of the *Vasus*, you are the energy of Brahmā and the *pitrs*. You reside in the ear, the eye and the mind. (7)

You are the golden womb, the first born. You dwell in that house, which is the abode of truth. (8)

You uphold the oceans, you are the consort of the Lord within the sun, you wear the earth as your limbs. The splendid earth of fearful appearance is the supervisor of all sacrifices. (9)

You are the wife of the Lord who is all pervading, the mother of Vāyu, the dweller in the water, born of the earth. (11)

O consort of Viṣṇu, you who are dear to Mādhava, and a dear friend of Goddess Lakṣmī, I offer my obeisances to you, the dearmost of Lord Acyuta. (12)

May I know that goddess who holds the bow, may I meditate upon she who possesses all powers. May the earth instill within us the supreme goal. (13)”

Śrī Sūkta

om hirāṇya-varṇām harīṇīm suvarṇa-rājatā-srajām /
cāndrām hiraṇmayīm lākṣmīm jātāvedo mā āvāha //1//

svāhā idam śriyai idam na māma

om tām mā āvāhā jātāvedo lākṣmīm anāpa-gāminīm /
yasyām hirāṇyam vindeyām gām aśvam puruṣān āham //2//

svāhā idam śriyai idam na māma

om āśvā-pūrvām rātha-mādhyām hāstināda-prābodhīnīm /
śriyām devīm upāhvayē śrīr mā devīr juṣatām //3//

svāhā idam śriyai idam na māma

om kām sōsmītām hirāṇya-prākārām ārdram jvalāntīm tṛptām tārpayāntīm /
pādmē sthītām pādma-varṇām tvām ihopāhvayē śriyam //4//

svāhā idam śriyai idam na māma

om cāndrām prābhāsām yaśāsā jvalāntīm śriyām lōke dēva-juṣtām udārām /
tām pādmīnīm śarāṇam āham prapādye ‘lākṣmīr mē naśyatām tvām
vṛṇe //5//

svāhā idam śriyai idam na māma

om ādītya-varṇē tapāso ‘dhijāto vanāspatīs tavā vṛkṣo ‘thā bilvaḥ /

tasyā phalāñī tapasā nūdantu māyāntārāyaś cā bāhyā alākṣmīḥ //6//

svāhā idam śriyai idam na māma

om upaitū mām devasākhaḥ kīrtiś cā mañinā sāha /
prādūrbhūto 'smī rāṣṭre 'smīn kīrtim ṛddhim dādātū me //7//

svāhā idam śriyai idam na māma

om kṣut pīpāsā-mālām jyēṣṭhām alākṣmīm nāsayāmy aham /
abhūtīm asamṛddhim cā sarvān nirṇūda me gṛhāt //8//

svāhā idam śriyai idam na māma

om gāndhā-dvārām dūrādharsām nitya-puṣṭām kariṣiṇīm /
īśvarīgṃ sarva-bhūtānām tām ihopāhvayē śriyam //9//

svāhā idam śriyai idam na māma

om manāsāḥ kāmām ākūtim vācaḥ satyam āśimahi /
pāśūnāgṃ rūpam annāsyā mayī śriḥ śrayatām yaśāḥ //10//

svāhā idam śriyai idam na māma

om kārdamēna prajā-bhūtā mayī sambhāva kārdama /
śriyām vāsayā me kūle mātaram pādma-mālinīm //11//

svāhā idam śriyai idam na māma

om āpāḥ sṛjantū snigdhanī ciklītā vasā me gṛhe /
ni cā devīm mātaraḡṃ śriyām vāsayā me kūle //12//

svāhā idam śriyai idam na māma

om ārdrām yaḥ karīṇīm yaṣṭīm piṅgalām pādma-mālinīm /
cāndrām hiraṇmāyīm lākṣmīm jātāvedo mā āvāha //13//

svāhā idam śriyai idam na māma

om ārdrām puṣkarīṇīm puṣṭīm suvārṇām hēma-mālinīm /
sūryām hiraṇmāyīm lākṣmīm jātāvedo mā āvāha //14//

svāhā idam śriyai idam na māma

om tām mā āvāhā jātāvedo lākṣmīm anāpa-gāminīm /
yasyām hiraṇyām prabhūtam gāvō dāsyo 'śvānē vīndeyām puruṣān āham
//15//

svāhā idam śriyai idam na māma

om mähādevyai cā vidmahē viṣṇupātnai cā dhīmahī /
tan nō lakṣmīḥ pracōdayāt ॥16//

svāhā idam śriyai idam na māma

“O Agni! O Jāta Veda! O knower of all living entities Invite, for my sake, the Goddess of fortune, the golden-hued Goddess, the doe-like, moon-like maiden wreathed in gold and silver. (1)

O Agni! Please invite the Goddess of fortune – who will always stay with me. May I obtain gold, cows, horses, and men from her (for the Lord’s service). May I be blessed with all necessary facilities, such as wealth, cattle, conveyance, friends, servants and progeny. (2)

I invoke Goddess Lakṣmī to approach me with horses ahead and chariots in the middle and the tumultuous sounds of elephants. (3)

I invoke the smiling Goddess of prosperity, lotus-like in colour, beaming, content, satisfying, seated on a lotus, in a rampart of gold. She is beyond all sense perceptions. She is the Absolute. (4)

I seek refuge in the brilliant Goddess who is generous and delightful. This Goddess of prosperity is assiduously sought by the demigods. May Her opposite, Alakṣmī, denoted by material desire, anger, greed, penury, unhappiness and misfortune be utterly destroyed. (5)

O Deity dazzling like the Sun’s orb! The *Bilva* tree which comes to fruition without flowering has sprung from Your austerity. Its fruits are the result of Your penance. May the *Bilva* fruit dispel any ignorance and impediments, inner and outer. May they destroy my misfortune. (6)

May the friend of the blessed demigods approach me with fame and precious stones. May I be born with prosperity in this land. May Kuvera bless me with prosperity and celebrity. (7)

I shall drive away from me impurities, such as hunger and thirst. O Goddess! Banish from my abode all ill-luck, calamities and poverty. (8)

I invoke here in this world the Goddess of prosperity, the Mother Earth, who is inviolable. She is of inexhaustible nourishment, representing wealth of kine and cattle. She lords over all creatures. (9)

May all my wishes be fulfilled. May all my intentions come true and my utterances truthful. May the Goddess be with me for ever in the form of abundant food, increased fame and fine form and all kinds of cattle. (10)

O Kardama! Due to your advent, Goddess Lakṣmī became a Mother. Please reside with me. Establish your Mother, the Goddess of prosperity, wreathed in a garland of lotuses, in my habitation. (11)

Let waters produce friendly effects. O Chiklita! Come and stay with me. Make your Mother, the Goddess of plenty, abide in my abode. (12)

O Jātaveda, Divine Fire! Bring me the golden Lakṣmī, moist with compassion. Endowed with tawny color. She nourishes the worlds. She is attended by elephants. She wears a garland of flowers and is bedecked in gold. (13)

O Jātaveda, the Divine Fire! Bring me the anointed Lakṣmī of golden hue. Bring the mother who holds the club in her hand. Lead the Deity of prosperity to my dwelling. (14)

O Mystic Fire! Bring me Lakṣmī who will always stay with me. May I be endowed by Her grace, wealth in plenty, horses and cattle, maids, servitors, friends, companions, etc. (15)

May we know the great Goddess. For that may we meditate on the consort of Viṣṇu. May Lakṣmī impell us towards that. (16)”

Note: The materialists are always searching for Goddess of fortune, who gives material facilities. However, in this vedic sūkta it is the transcendental consort of Lord Viṣṇu that is being glorified; therefore we must understand that when the devotee prays for facilities it is only to serve the Lord in His mission, not for his own sense enjoyment.

Vyasta-Samasta-Mahāvyaḥṛti-Homa (offering ghee with *vyāhṛti-*
mantras)

oṃbhūr svāhā̎ idam viṣṇave idam̐ na māma

“I offer oblations to the *bhūr-maṇḍala*.”

oṃbhuvaḥ svāhā̎ idam acyutāya idam̐ na māma

“I offer oblations to the space between the heavens and the earth.”

oṃsvaḥ svāhā̎ idam nārāyaṇāya idam̐ na māma

“I offer oblations to the upper planetary systems.”

oṃbhūr bhuvaḥ svaḥ svāhā̂ idam anantāya idam na māma

“I offer oblations to the manifested universe.”

One should then offer a piece of wood soaked in ghee, of *pradeśa* length into the fire, without *mantra*.

Agni Āvāhana (calling the fire named “Prajāpati Agni”)

One should install the fire:

oṃ prajāpati-nāmāgne-

ihā 'gaccha (show *āvāhani-mudrā*)

iha tiṣṭha (show *sthāpana-mudrā*)

iha sannidehi (show *sannidhāpani-mudrā*)

iha sannirudhyasva (show *sannirodhani-mudrā*)

iha saṃmukho bhava (show *saṃmukhi-karaṇa-mudrā*)

Perform *nyāsa-mudrā* while chanting *Gopāla-mantra* and proceed to perform the *nyāsa-mudrās* on the fire:

klīm- hṛdayāya namaḥ

kṛṣṇāya- śīrase svāhā

govindāya- śikhāyai vaśat

gopījana- kavacāya hum

vallabhāya- netrabhyām vaṣat

svāhā- astrāya phaṭ

śrī prajāpati-nāmāgne ihāmṛti kuru

iha parame kuru

Agni Pūjā (worshipping the fire)

Meditating on the fire as Viṣṇu he should worship the fire with a lamp and flowers.

Vyasta-Samasta-Mahāvyaḥṛti-Homa (offering ghee with *vyāhṛti-*
mantras)

oṃbhūr svāhā̎ idam viṣṇave idam na māma

“I offer oblations to the *bhūr-maṇḍala*.”

oṃbhuvah svāhā̎ idam acyutāya idam na māma

“I offer oblations to the space between the heavens and the earth.”

oṃsvah svāhā̎ idam nārāyaṇāya idam na māma

“I offer oblations to the upper planetary systems.”

oṃbhūr bhuvah svah svāhā̎ idam anantāya idam na māma

“I offer oblations to the manifested universe.”

One should then offer a piece of wood soaked in ghee, of *pradeśa* length into the fire, without *mantra*.

Vāstu-Sūkta-Homa (worship of the Vāstu-Puruṣa with Vāstu-Sūkta)

One should take 5 ripe peeled bael fruit or 5 bael seeds, mixed with ghee, honey, sesame and barley. Offer one fruit / seed after each śloka:

Vāstu-Sūkta

oṃ vāstoṣpatē prati¹jānīhy āsmān tsv āveśo anamīvo bhavā naḥ /
yat tvemāhe prati tan nō juṣasvā śam nō
bhava dvīpadē śam catuṣpade // 1//

svāhā̎ idam vāstoṣpataye idam na māma

oṃ vāstoṣpate prātarāṇo na edhi gayāṣphānō gobhīr āsvēbhir indo /
ājarāśas te sākhye syāma pīteva pūtrān prati no juṣasva //2//

svāhā̎ idam vāstoṣpataye idam na māma

oṃ vāstoṣpate śāgmayā sāmsadā te sakṣīmahi raṇvayā gātumatyā /
pāhi kṣemā ūta yogē varam no yūyam pāta svastibhiḥ sadā naḥ //3//

svāhā idam vāstoṣpataye idaṁ na māma

*om āmīvahā vāstoṣpatē viśvā rūpāny ā viśan /
sakhā sūsevā edhi naḥ // 1//*

svāhā idam vāstoṣpataye idaṁ na māma

*om vāstoṣpate dhrūvā sthūnā īmsātram sōmyanām /
drāpso bhētā pūrām śāśvatīnām indrō munīnām sakhā //14//*

svāhā idam vāstoṣpataye idaṁ na māma

“O Lord Vāstu, please recognize us; make an excellent abode for us, the non-inflicter of disease; whatever we ask of you please give us. Be the bestower of happiness on all those entities who reside here, both two-legged and four-legged. (1)

O Lord Vāstu, be our preserver and giver of spiritual wealth; possessed of cattle and horses, may we through your friendship be exempt from decay; be favourable to us like a father to his sons. (2)

O Lord Vāstu, may we have a comfortable, happy and spiritually opulent abode given by you. Protect our spiritual wealth, whether in possession or expectation; may the demigods always bestow the blessings. (3)

Remover of diseases, assuming all kinds forms, be a friend to us, granter of happiness. (4)

O Lord Vāstu, may the roof be strong, may those who offer oblations be full of strength; may Indra, who destroys the cities of the demons, always remain the friend of the *munis*. (5)” (Rg-veda 7.54.1-3,55.1,8.17.14)

Vyasta-Samasta-Mahāvyaḥṛti-Homa (offering ghee with *vyāhṛti-*
mantras)

ombhūr svāhā idam viṣṇave idaṁ na māma

“I offer oblations to the *bhūr-maṇḍala*.”

oṃbhuvaḥ svāhā̂ idam acyutāya idam na māma

“I offer oblations to the space between the heavens and the earth.”

oṃsvaḥ svāhā̂ idam nārāyaṇāya idam na māma

“I offer oblations to the upper planetary systems.”

oṃbhūr bhuvaḥ svaḥ svāhā̂ idam anantāya idam na māma

“I offer oblations to the manifested universe.”

One should then offer a piece of wood soaked in ghee, of *pradeśa* length into the fire, without *mantra*.

Agni-Sviṣṭa-Āhuti (offering wood to Acyuta)

Place a ghee soaked piece of wood of one *pradeśa* length into the fire chanting:

oṃ agnaye sviṣṭa-kṛte svāhā̂ idam acyutāya idam na mama

Aṣṭākṣara-Āhuti (offering oblations to Lord Nārāyaṇa)

Offer 8 *Āhuti*s chanting:

oṃ namo nārāyaṇāya svāhā̂ idam nārāyaṇāya idam na mama

Viṣṇu-Āhuti (offering oblations to Viṣṇu)

Offer 10 *Āhuti*s chanting:

**oṃ tad viṣṇoḥ̂ parāmaṃ̂ pādagaṃ̂ sadā̂ paśyanti sūrayāḥ̂
dīvīvā̂ cakṣūr̂ ātātam /
tad viprāso vipānyavō̂ jāgrvāgṃsāḥ̂ samīndhate
viṣṇōr̂ yat pāramāṃ̂ pādamaṃ̂ //**

svāhā̎ idam viṣṇave idam na māma
(Ṛg-veda 1.22.20)

Nṛsimha-Āhuti (offering oblations to Nṛsimha)

Offer 108 or 10 *Āhutis* to Nṛsimhadeva chanting *Nṛsimha-Mahāmantra*:

om hrīm kṣraum̐ ugrām̐ vīrām̐ mahāviṣṇūm̐ jvālantām̐ sarvatō-mukham /
nṛśimham̐ bhīṣanām̐ bhadram̐ mṛtyor mṛtyum̐ namāmy aham //
svāhā̎ idam narasimhāya idam na māma

Vāstu-Mahābhāgavata-Caru-Āhuti (offering oblations of caru to
Vāstu)

Offer 53 *Āhutis* of *Caru* to Vāstu-Puruṣa chanting:

om mākābhāgavatāya vāstu-puruṣāyā
svāhā̎ idam vāstu-puruṣāya idam na māma

Vyasta-Samasta-Mahāvyaḥṛti-Homa (offering ghee with *vyāhṛti-*
mantras)

ombhūr svāhā̎ idam viṣṇave idam na māma

“I offer oblations to the *bhūr-maṇḍala*.”

ombhuvaḥ svāhā̎ idam acyutāya idam na māma

“I offer oblations to the space between the heavens and the earth.”

omsvaḥ svāhā̎ idam nārāyaṇāya idam na māma

“I offer oblations to the upper planetary systems.”

ombhūr bhuvaḥ svaḥ svāhā̎ idam anantāya idam na māma

“I offer oblations to the manifested universe.”

One should then offer a piece of wood soaked in ghee, of *pradeśa* length into the fire, without *mantra*.

UDĪCYA-KARMA

Agni-Avāhana (calling the fire named “Vidhu-Agni”)

One should install the fire:

om vidhu-nāmāgnaye-

ihā 'gaccha (show *āvāhani-mudrā*)

iha tiṣṭha (show *sthāpana-mudrā*)

iha sannidehi (show *sannidhāpani-mudrā*)

iha sannirudhyasva (show *sannirodhani-mudrā*)

iha saimukho bhava (show *saimukhi-karaṇa-mudrā*)

Perform *nyāsa-mudrā* while chanting *Gopāla-mantra* and proceed to perform the *nyāsa-mudrās* on the fire:

klīm- hṛdayāya namaḥ

kṛṣṇāya- śīrase svāhā

govindāya- śikhāyai vaśat

gopījana- kavacāya huṁ

vallabhāya- netrabhyām vaṣat

svāhā- astrāya phaṭ

śrī vidhu-nāmāgne ihāmṛti kuru

iha parame kuru

Agni-Pūjā (worshipping the fire)

Meditating on the fire as Viṣṇu he should worship the fire with lamp and flowers.

Vyasta-Samasta-Mahāvvyāhṛti-Homa (offering ghee with *vyāhṛti-mantras*)

ombhūr svāhā idam viṣṇave idam na māma

“I offer oblations to the *bhūr-maṇḍala*.”

oṃbhuvaḥ svāhā̂ idam acyutāya idam na māma

“I offer oblations to the space between the heavens and the earth.”

oṃsvaḥ svāhā̂ idam nārāyaṇāya idam na māma

“I offer oblations to the upper planetary systems.”

oṃbhūr bhuvaḥ svaḥ svāhā̂ idam anantāya idam na māma

“I offer oblations to the manifested universe.”

One should then offer a piece of wood soaked in ghee, of *pradeśa* length into the fire, without *mantra*.

Prāyaścitta-Homa (begging for protection)

He should then perform the *prāyaścitta homa*:

oṃpāhi no acyuta eṅāse svāhā̂ // 1 //

idam viṣṇave idam na māma

“O Acyuta, give us protection from our sins.” (Taitareya-Āraṇyaka 10.5.1), (Mahā-Nārāyaṇa-Upaniṣad 6)

oṃ pāhi no viśva vedāse svāhā̂

idam viṣṇave idam na māma

“O Lord, give us protection for the benefit of the universe.” (Taitareya-Āraṇyaka 10.5.1), (Mahā-Nārāyaṇa-Upaniṣad 6)

oṃyajñam pāhi hare vībho- svāhā̂ // 3 //

idam viṣṇave idam na māma

“O Lord of all opulences, protect this yajña.” (Taitareya-Āraṇyaka 10.5.1), (Mahā-Nārāyaṇa-Upaniṣad 6)

oṃsarvam pāhi śriyaḥ-pāte- svāhā̂ // 4 //

idam viṣṇave idam na māma

“O Lord of Lakṣmī, protect everything here.” (Taitareya-Āraṇyaka 10.5.1), (Mahā-Nārāyaṇa-Upaniṣad 6)

om̐pāhi nō ‘nantā ekāyā / pāhy ūta dvitīyāyā /
pāhy ūrjāṃ tṛtīyāyā / pāhi gīrbhiś cātasṛbhīr viṣṇō svāhā //5//
idam viṣṇave idam na māma

“O Ananta, by this first oblation protect us, and by the second also, preserve our strength by the third; by the four prayer, protect us.” (Taitareya-Āraṇyaka 10.5.1), (Mahā-Nārāyaṇa-Upaniṣad 6), (Śukla-Yajurveda 27.43)

om̐punār ūrjā nivartasvā punār viṣṇo iṣā ‘yusā /
punār naḥ pāhy agm̐hasaḥ // 6 //
svāhā idam viṣṇave idam na māma

“Strength, come forth, Viṣṇu come forth with food and long life. Protect us from sin.” (Śukla-Yajurveda 12.9)

om̐śaha rāyā nivartasvā viṣṇō pinvasvā dhārayā /
viśvapsnyā viśvataḥ pari // 7 //
svāhā idam viṣṇave idam na māma

“Come forth with everything good. O Viṣṇu, increase like streams of milk from a cow, O Viṣṇu, throughout the universe.” (Śukla-Yajurveda 12.10)

om̐anājñātam yad ajñātam yajñasyā kriyate mithū /
viṣṇō tad āsya kalpaya tvagm̐ hi vetthā yathā tatham // 8 //
svāhā idam viṣṇave idam na māma

“O Viṣṇu, rectify whatever was performed wrongly, consciously or unconsciously, in this sacrifice. Understand our sincere intention.” (Sāma-mantra-brahmaṇa 1.6.19), (Taitareya-Brāhmaṇa 3.7.11.5)

om̐prajāpatē viṣṇō na tvad ṛtāny ānyo viśvā jātāni pari tā bābhūva /
yat kāmā te juhūmas tan nō astu vāyagm̐ syāmā patayo rayiṇām // 9 //
svāhā idam viṣṇave idam na māma

“O Viṣṇu, master of all creatures, there is no one besides You. The Lord has encompassed everything. With desire for You, we have sacrificed unto You. May those desires be fulfilled. May we become the masters of spiritual wealth.”(Sāma-mantra-brāhmaṇa 2.5.8), (Rg-veda 10.121.10 Hiranyagarbha-Sūktam), (Śukla-Yajurveda10.20)

Vyasta-Samasta-Mahāvyaḥṛti-Homa (offering ghee with *vyāhṛti-*
mantras)

oṃbhūr svāhā̎ idam viṣṇave idam na māma

“I offer oblations to the *bhūr-maṇḍala*.”

oṃbhuvaḥ svāhā̎ idam acyutāya idam na māma

“I offer oblations to the space between the heavens and the earth.”

oṃsvaḥ svāhā̎ idam nārāyaṇāya idam na māma

“I offer oblations to the upper planetary systems.”

oṃbhūr bhuvaḥ svaḥ svāhā̎ idam anantāya idam na māma

“I offer oblations to the manifested universe.”

One should then offer a piece of wood soaked in ghee, of *pradeśa* length into the fire, without *mantra*.

Vaiṣṇava-Homa (offering of *caru* to the Lord and His associates)

The *hotṛ* should offer *caru* into the fire with the following *mantras*:

oṃ ajñāna-timirāndhasyā̎ jñānāñjana-salākayā /
cakṣūr unmīlitām yenā̎ tasmai śrī guravē namaḥ //
svāhā̎ idam gurave idam na māma

Pañca-Mahābhāgavata-Āhuti:

oṃ viśvakṣenāyā̎
svāhā̎ idam viśvakṣenāya idam na māma
oṃ sanakāyā̎
svāhā̎ idam sanakāya idam na māma

om sanātanāyā
svāhā idam sanātanāya idam na māma
om sanandanāyā
svāhā idam sanandanāya idam na māma
om sanat-kumārāyā
svāhā idam sanat-kumārāya idam na māma

Nava-yogendra-Āhuti:

om kavayē
svāhā idam kavaye idam na māma
om havayē
svāhā idam havaye idam na māma
om antarīkṣāyā
svāhā idam antarīkṣāya idam na māma
om prabuddhāyā
svāhā idam prabuddhāya idam na māma
om pippalāyanāyā
svāhā idam pippalāyanāya idam na māma
om āvihotrāyā
svāhā idam āvihotrāya idam na māma
om drumilāyā
svāhā idam drumilāya idam na māma
om camasāyā
svāhā idam camasāya idam na māma
om karabhājanāyā
svāhā idam karabhājanāya idam na māma

Daśa-Mahābhāgavata-Āhuti:

om nāradāyā
svāhā idam nāradāya idam na māma
om kapilāyā
svāhā idam kapilāya idam na māma
om yama-bhāgavatāyā
svāhā idam yama-bhāgavatāya
idam na māma
om bhīṣmadevāyā
svāhā idam bhīṣmadevāya idam na māma
om śukadevāyā
svāhā idam śukadevāya idam na māma
om janakāyā

svāhā idam janakāya idam na māmā
 om sadāsivāyā
 svāhā idam sadāsivāya idam na māmā
 om prahlādāyā
 svāhā idam prahlādāya idam na māmā
 om brahmaṇe
 svāhā idam brahmaṇe idam na māmā
 om balirājāyā
 svāhā idam balirājāya idam na māmā
 om svāyam-bhuvāyā
 svāhā idam svāyam-bhuvāya idam na māmā
 om garuḍāyā
 svāhā idam garuḍāya idam na māmā
 om hanumate
 svāhā idam hanumate idam na māmā
 om ambarīśāyā
 svāhā idam ambarīśāya idam na māmā
 om vyāsadevāyā
 svāhā idam vyāsadevāya idam na māmā
 om uddhavāyā
 svāhā idam uddhavāya idam na māmā
 om yudhiṣṭhirāyā
 svāhā idam yudhiṣṭhirāya idam na māmā
 om bhīmāyā
 svāhā idam bhīmāya idam na māmā
 om arjunāyā
 svāhā idam arjunāya idam na māmā
 om nakulāyā
 svāhā idam nakulāya idam na māmā
 om sahadēvāyā
 svāhā idam sahadēvāya idam na māmā
 om vidurāyā
 svāhā idam vidurāya idam na māmā
 om viṣṇurātāyā
 svāhā idam viṣṇurātāya idam na māmā
 om vibhiṣaṇāyā
 svāhā idam vibhiṣaṇāya idam na māmā

Pañca-tattva-Āhuti:

om śrī kṛṣṇa-caitanya

svāhā[^] idam gaurāya idam na māma
 om śrī nityānandāya
 svāhā[^] idam nityānandāya idam na māma
 om śrī advaitāya
 svāhā[^] idam advaitāya idam na māma
 om paṇḍita-gadādharaḍibhyaḥ
 svāhā[^] idam gadādharaḍibhyaḥ
 idam na māma
 om śrīvāsāḍibhyaḥ
 svāhā[^] idam śrīvāsāḍibhyaḥ idam na māma
 om śrī rūpāya
 svāhā[^] idam rūpāya idam na māma
 om śrī sanātanāya
 svāhā[^] idam sanātanāya idam na māma
 om bhaṭṭa-raghunāthāya
 svāhā[^] idam bhaṭṭa-raghunāthāya idam na māma
 om śrī jīvāya
 svāhā[^] idam jīvāya idam na māma
 om gopāla-bhaṭṭāya
 svāhā[^] idam gopāla-bhaṭṭāya idam na māma
 om dāsa-raghunāthāya
 svāhā[^] idam dāsa-raghunāthāya idam na māma
 om ISKCON-saṁsthāpakācāryāya
 svāhā[^] idam saṁsthāpakācāryāya idam na māma
 om dikṣā-gurave
 svāhā[^] idam dikṣā-gurave idam na māma
 om śikṣā-gurubhyaḥ
 svāhā[^] idam śikṣā-gurubhyaḥ idam na māma
 om śrī navadvīpa-dhāmne
 svāhā[^] idam navadvīpa-dhāmne idam na māma
 om māyāpura-yogapīṭhāya
 svāhā[^] idam māyāpura-yogapīṭhāya idam na māma

Śrī Kṛṣṇa-Preyasī-Āhuti:

om antaraṅgāyai
 svāhā[^] idam antaraṅgāyai idam na māma
 om paurṇamāsyai
 svāhā[^] idam paurṇamāsyai idam na māma
 om padmāyai
 svāhā[^] idam padmāyai idam na māma

om̐ mahālakṣmyai
 svāhā idam mahālakṣmyai idam̐ na māma
 om̐ gaṅgāyai
 svāhā idam gaṅgāyai idam̐ na māma
 om̐ yamunāyai
 svāhā idam yamunāyai idam̐ na māma
 om̐ sarasvatyai
 svāhā idam sarasvatyai idam̐ na māma
 om̐ gopyai
 svāhā idam gopyai idam̐ na māma
 om̐ vṛndāyai
 svāhā idam vṛndāyai idam̐ na māma
 om̐ gāyatriyai
 svāhā idam gāyatriyai idam̐ na māma
 om̐ tulasyai
 svāhā idam tulasyai idam̐ na māma
 om̐ pṛthivyai
 svāhā idam pṛthivyai idam̐ na māma
 om̐ gavē
 svāhā idam gave idam̐ na māma
 om̐ yaśodāyai
 svāhā idam yaśodāyai idam̐ na māma
 om̐ devahūtyai
 svāhā idam devahūtyai idam̐ na māma
 om̐ devakyai
 svāhā idam devakyai idam̐ na māma
 om̐ rohiṇyai
 svāhā idam rohiṇyai idam̐ na māma
 om̐ sītāyai
 svāhā idam sītāyai idam̐ na māma
 om̐ draupadyai
 svāhā idam draupadyai idam̐ na māma
 om̐ kuntyai
 svāhā idam kuntyai idam̐ na māma
 om̐ rukmiṇyai
 svāhā idam rukmiṇyai idam̐ na māma
 om̐ satyabhāmāyai
 svāhā idam satyabhāmāyai idam̐ na māma
 om̐ jāmbavatyai
 svāhā idam jāmbavatyai idam̐ na māma

om̐ nāgnajityai̐
svāhā̐ idam̐ nāgnajityai̐ idam̐ na māmā
om̐ lakṣmaṇāyai̐
svāhā̐ idam̐ lakṣmaṇāyai̐ idam̐ na māmā
om̐ kālindyai̐
svāhā̐ idam̐ kālindyai̐ idam̐ na māmā
om̐ bhadrāyai̐
svāhā̐ idam̐ bhadrāyai̐ idam̐ na māmā
om̐ mitravindāyai̐
svāhā̐ idam̐ mitravindāyai̐ idam̐ na māmā

Śrīdāmādi-Homa:

om̐ śrīdāmne̐
svāhā̐ idam̐ śrīdāmne̐ idam̐ na māmā
om̐ sudāmne̐
svāhā̐ idam̐ sudāmne̐ idam̐ na māmā
om̐ stoka-kṛṣṇāyā̐
svāhā̐ idam̐ stoka-kṛṣṇāyā̐ idam̐ na māmā
om̐ lavaṅgāyā̐
svāhā̐ idam̐ lavaṅgāyā̐ idam̐ na māmā
om̐ arjunāyā̐
svāhā̐ idam̐ arjunāyā̐ idam̐ na māmā
om̐ vasudāmne̐
svāhā̐ idam̐ vasudāmne̐ idam̐ na māmā
om̐ viśālāyā̐
svāhā̐ idam̐ viśālāyā̐ idam̐ na māmā
om̐ subalāyā̐
svāhā̐ idam̐ subalāyā̐ idam̐ na māmā
om̐ śrī rāmāyā̐
svāhā̐ idam̐ śrī rāmāyā̐ idam̐ na māmā
om̐ śrī kṛṣṇāyā̐
svāhā̐ idam̐ śrī kṛṣṇāyā̐ idam̐ na māmā
om̐ narma-sakhibhyaḥ̐
svāhā̐ idam̐ narma-sakhibhyaḥ̐ idam̐ na māmā
om̐ priya-narma-sakhibhyaḥ̐
svāhā̐ idam̐ priya-narma-sakhibhyaḥ̐
idam̐ na māmā
om̐ saharebhyaḥ̐
svāhā̐ idam̐ saharebhyaḥ̐ idam̐ na māmā
om̐ sarva-gopālebhyaḥ̐

svāhā idam sarva-gopālebhyaḥ idam na māmā
 om nandāyā
 svāhā idam nandāya idam na māmā
 om upanandāyā
 svāhā idam upanandāya idam na māmā
 om sunandāyā
 svāhā idam sunandāya idam na māmā
 om mahānandāyā
 svāhā idam mahānandāya idam na māmā
 om śubhānandāyā
 svāhā idam śubhānandāya idam na māmā
 om prāṇānandāyā
 svāhā idam prāṇānandāya idam na māmā
 om sadānandāyā
 svāhā idam sadānandāya idam na māmā

Śrī Kṛṣṇāvarṇa-Homa:

om guravē
 svāhā idam gurave idam na māmā
 om sarvebhyo mahānta-gurubhyaḥ
 svāhā idam sarvebhyo mahānta-gurubhyaḥ
 idam na māmā
 om caitya-guravē
 svāhā idam caitya-gurave idam na māmā
 om śrī-caitanya-manō bhiṣṭām sthāpitām yena bhū-tale /
 svayām rūpāḥ kadā mahyām dadāti sva-padāntikam //
 svāhā idam rāsācāryāya idam na māmā
 om vānde hām śrī-gūroḥ śrī-yūtā-pādā-kāmālām śrī-gūrūn vaiṣṇāvāmś ca
 śrī-rūpām sāgrājātām saha-gaṇa-raghunāthānvitām tām sa-jīvam /
 sādvaitām sāvadhūtām parijana-sāhitām kṛṣṇa-caitanya-dēvaṁ
 śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāmś ca //
 svāhā idam guru-gaurāṅga-rādhā-kṛṣṇa-
 sarva-vaiṣṇava-tattvebhyaḥ
 idam na māmā
 om namā om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale /
 śrīmatē bhaktivedānta-svāmīn itī nāminē //
 svāhā idam samsthāpakācāryāyā
 idam na māmā
 om namās te sārāsvāte dēve gaurā-vāṇī-prācāriṇe /
 nīrviśeṣa-sūnyavādī-pāścātya-deśā-tāriṇe //

svāhā idam saṁsthāpakācāryāya
idam na māma

om namā om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tāle /
śrīmatē bhaktisiddhānta-sārāsvatīti nāmīne //
svāhā idam parama-gurave idam na māma

om śrī-vārṣabhānavī-devī-dayitāya kṛpābdhaye /
kṛṣṇa-sambāndha-vijñāna-dāyīne prabhavē namaḥ //
svāhā idam parama-gurave idam na māma

om mādhyojjvala-premādhyā-śrī-rūpānuga-bhāktida /
śrī-gaurā-kāruṇā-śakti-vigrahāya namō 'stu te //
svāhā idam parama-gurave idam na māma

om namaḥ te gaurā-vāṇī-śrī-mūrtaye dīna-tāriṇe /
rūpānuga-virūddhāpā-siddhāntā-dhvanta-hāriṇe //
svāhā idam parama-gurave idam na māma

om namō gaurā-kiṣorāya-sākṣād-vairāgya-mūrtaye /
viprālambā-rasāmbhodē pādāmbujāya tē namaḥ //
svāhā idam parāpara-gurave idam na māma

om namō bhaktivinōdāya śac-cid-ānanda-nāmīne /
gaurā-śakti-svarūpāya rūpānuga-varāya te //
svāhā idam mahā-gurave idam na māma

om gaurāvirbhāva-bhūmes tvam nirdēṣṭā saj-janā-priyaḥ /
vaiṣṇāva-sārvabhaūma-śrī-jāgannāthāya tē namaḥ //
svāhā idam parameṣṭhi-gurave
idam na māma

om vāñchā-kalpā-tarūbhyaś cā kṛpā-sindhubhya ēva ca /
patitānām pāvānebhyō vaiṣṇavebhyo namō namaḥ //
svāhā idam sarva-vaiṣṇavebhyaḥ
idam na māma

om namō mahā-vadānyāya kṛṣṇa-prema-pradāya te /
kṛṣṇāya kṛṣṇa-caītānyā-nāmne gaurā-tviṣē namaḥ //
svāhā idam gaurāya idam na māma

om pañcā-tattvātmakāṁ kṛṣṇāṁ bhākta-rūpa-svarūpakam /
bhaktāvatāraṁ bhaktākhyāṁ nāmāmi bhakta-śāktikam //
svāhā idam pañca-tattvāya idam na māma

om he kṛṣṇa kārṇā-sindho dīnā-bandhō jagat-pāte /
gopeśā gopikā-kānta rādhā-kāntā namo 'stū te //
svāhā idam kṛṣṇāya idam na māma

om jayātām sūrataū paṅgōr māma mānda-matēr gatī /
mat-sārvasvā-padāmbhojaū rādhā-mādana-mōhanau //
svāhā idam sambandhā 'dhideva

madana-mohanāya idam na māma
om dīvyad-vṛndārāṇyā-kalpā-drūmādhāḥ
śrīmad-rātnāgāra-simhāsāna-sthau /
śrīmad-rādhā-śrīlā-govindā-dēvaū
preṣṭhālībhiḥ sevyāmānau smarāmi //
svāhā idam abhideyā 'dhideva govindāyā
idam na māma

om śrīmān rāsā-rasārambhī vāṁsī-vaṭa-taṭa-sthitaḥ /
karṣān veṇū-svanair gopīr gōpīnāthaḥ śrīye 'stu naḥ //
svāhā idam prayojanā 'dhideva gopīnāthāyā
idam na māma

om taptā-kāñcāna-gaurāṅgī rādhē vṛndāvanēśvari /
vṛṣābhānū-sute devī praṇamāmi harī-priye //
svāhā idam rādhikāyai idam na māma

om lalitāyai
svāhā idam lalitāyai idam na māma

om syāmalāyai
svāhā idam syāmalāyai idam na māma

om viśakhāyai
svāhā idam viśakhāyai idam na māma

om campakalātayai
svāhā idam campakalātayai idam na māma

om sucitrāyai
svāhā idam sucitrāyai idam na māma

om tuṅgavidyāyai
svāhā idam tuṅgavidyāyai idam na māma

om indulekhāyai
 svāhā idam indulekhāyai idam na māma
 om raṅgadevyai
 svāhā idam raṅgadevyai idam na māma
 om sudevyai
 svāhā idam sudevyai idam na māma
 om kundalatāyai
 svāhā idam kundalatāyai idam na māma
 om dhanyāyai
 svāhā idam dhanyāyai idam na māma
 om maṅgalāyai
 svāhā idam maṅgalāyai idam na māma
 om padmāyai
 svāhā idam padmāyai idam na māma
 om śaiibyāyai
 svāhā idam śaiibyāyai idam na māma
 om bhadrāyai
 svāhā idam bhadrāyai idam na māma
 om tārāyai
 svāhā idam tārāyai idam na māma
 om dhaniṣṭhāyai
 svāhā idam dhaniṣṭhāyai idam na māma
 om tulasyai
 svāhā idam tulasyai idam na māma
 om rūpa-mañjaryai
 svāhā idam rūpa-mañjaryai idam na māma
 om anaṅga-mañjaryai
 svāhā idam anaṅga-mañjaryai
 idam na māma
 om rati-mañjaryai
 svāhā idam rati-mañjaryai idam na māma
 om guṇa-mañjaryai
 svāhā idam guṇa-mañjaryai idam na māma
 om lavaṅga-mañjaryai
 svāhā idam lavaṅga-mañjaryai
 idam na māma
 om vilāsa-mañjaryai
 svāhā idam vilāsa-mañjaryai o
 idam na māma
 om rasa-mañjaryai

svāhā[^] idam rasa-mañjaryai idam na māma
 om mañjulālī-mañjaryai
 svāhā[^] idam mañjulālī-mañjaryai
 idam na māma
 om kāsturi-mañjaryai
 svāhā[^] idam kāsturi-mañjaryai
 idam na māma
 om sarva-sakhībhyaḥ
 svāhā[^] idam sarva-sakhībhyaḥ
 idam na māma
 om sarva-sahacarībhyaḥ
 svāhā[^] idam sarva-sahacarībhyaḥ
 idam na māma
 om sarva-saṅginībhyaḥ
 svāhā[^] idam sarva-saṅginībhyaḥ
 idam na māma
 om sarva-raṅginībhyaḥ
 svāhā[^] idam sarva-raṅginībhyaḥ
 idam na māma
 om vṛṣabhānubhyaḥ
 svāhā[^] idam vṛṣabhānubhyaḥ
 idam na māma
 om vṛṣabhānu-gaṇebhyaḥ
 svāhā[^] idam vṛṣabhānu-gaṇebhyaḥ
 idam na māma
 om kīrtidāyai
 svāhā[^] idam kīrtidāyai
 idam na māma
 om sarva-kārṣṇebhyaḥ
 svāhā[^] idam sarva-kārṣṇebhyaḥ
 idam na māma
 om sarva-vaiṣṇavebhyaḥ
 svāhā[^] idam sarva-vaiṣṇavebhyaḥ
 idam na māma
 om sarva-vaiṣṇavībhyaḥ
 svāhā[^] idam sarva-vaiṣṇavībhyaḥ
 idam na māma
 om nārāyaṇāya
 svāhā[^] idam nārāyaṇāya idam na māma
 om kāraṇābdhi-śāyine

svāhā idam kāraṇābdhi-śāyine
 idam na māma
 om garbhoda-śāyine
 svāhā idam garbhoda-śāyine idam na māma
 om kṣirābdhi-śāyine
 svāhā idam kṣirābdhi-śāyine idam na māma
 om vaikunṭha-dhāmne
 svāhā idam vaikunṭha-dhāmne
 idam na māma
 om vāsudevāya
 svāhā idam vāsudevāya idam na māma
 om saṅkarṣaṇāya
 svāhā idam saṅkarṣaṇāya idam na māma
 om pradyumnāya
 svāhā idam pradyumnāya idam na māma
 om aniruddhāya
 svāhā idam aniruddhāya idam na māma
 om goloka-dhāmne
 svāhā idam goloka-dhāmne idam na māma
 om mathurā-dhāmne
 svāhā idam mathurā-dhāmne
 idam na māma
 om dvārakā-dhāmne
 svāhā idam dvārakā-dhāmne
 idam na māma
 om matsyāya
 svāhā idam matsyāya idam na māma
 om kūrmāya
 svāhā idam kūrmāya idam na māma
 om varāhāya
 svāhā idam varāhāya idam na māma
 om ṅṣimhāya
 svāhā idam ṅṣimhāya idam na māma
 om vāmanāya
 svāhā idam vāmanāya idam na māma
 om saṅkarṣaṇa-rāmāya
 svāhā idam saṅkarṣaṇa-rāmāya
 idam na māma
 om raghunātha-rāmāya
 svāhā idam raghunātha-rāmāya

idam na māmā
om jāmadagnya-rāmāyā
svāhā idam jāmadagnya-rāmāyā
idam na māmā
om buddhāyā
svāhā idam buddhāya idam na māmā
om kalkine
svāhā idam kalkine idam na māmā
om sarvebhyo guṇāvatārebhyaḥ
svāhā idam sarvebhyo guṇāvatārebhyaḥ
idam na māmā
om sarvebhyo manvantārā 'vatārebhyaḥ
svāhā idam sarvebhyo
manvantārā 'vatārebhyaḥ
idam na māmā
om sarvebhyo yugāvatārebhyaḥ
svāhā idam sarvebhyo yugāvatārebhyaḥ
idam na māmā
om śrī vṛndāvana-dhāmne
svāhā idam vṛndāvana-dhāmne
idam na māmā
om vṛndāvanāyā
svāhā idam vṛndāvanāya idam na māmā
om jayā śrī-kṛṣṇa-caitanyaḥ prābhū nityānandā /
śrī advaitā gadādharaḥ śrīvāsādi gaūra-bhaktā-vṛnda //
svāhā idam pañca-tattvāya idam na māmā
om hareḥ kṛṣṇā hareḥ kṛṣṇā kṛṣṇā kṛṣṇā hareḥ hare /
hareḥ rāmā hareḥ rāmā rāma rāma hareḥ hare //
svāhā idam rādhā-kṛṣṇābhyām
idam na māmā

Vyasta-Samasta-Mahāvyaḥṛti-Homa (offering ghee with *vyāhṛti-*
mantras)

ombhūr svāhā idam viṣṇave idam na māmā

“I offer oblations to the *bhūr-maṇḍala*.”

ombhuvanā svāhā idam acyutāya idam na māmā

“I offer oblations to the space between the heavens and the earth.”

oṃsvaḥ svāhā̂ idam nārāyaṇāya idam na māma

“I offer oblations to the upper planetary systems.”

oṃbhūr bhuvaḥ svaḥ svāhā̂ idam anantāya idam na māma

“I offer oblations to the manifested universe.”

One should then offer a piece of wood soaked in ghee, of *pradeśa* length into the fire, without *mantra*.

Agni-Paryukṣaṇa (pouring water around the fire)

One should then sprinkle water around the fire in clockwise direction with his cupped hands while chanting *Gopāla-mantra*.

Udakāñjaliseka: (taking blessings for the performing the sacrifice)

One should sprinkle water on the South side from West to East, while chanting:

oṃ ānanta anvāmaṃsthāḥ

“Ananta, please sanction this.”

One should sprinkle water on the West side from South to North, while chanting:

oṃ ācyuta anvāmaṃsthāḥ

“Acyuta, please sanction this.”

One should sprinkle water on the North side from West to East while chanting:

oṃ sārāsvate ‘nvāmaṃsthāḥ

“Sarasvatī, please sanction this.”

Pūrṇa-Āhuti (final offering)

Standing up the hotṛ should make the final offering of mahāprasādam, cloth, thread, gandha, garland, sandalwood, flowers, fruit, and betel, into the fire while chanting:

*om namô brahmāṇya dēvāyā gō-brāhmaṇa-hitāya ca /
jagād-dhitāya kṛṣṇāyā govindāya namô namaḥ //*

svāhā idam kṛṣṇāya idam na māma

" I offer my obeisances again and again to Lord Kṛṣṇa, Who is always worshiped by the qualified *brāhmaṇas* and is very dear to them. He is always concerned with the welfare of the cows, the *brāhmaṇas*, and the whole universe, and He gives pleasure to the cows, land, and the senses."

Śānti-dāna (sprinkling *prokṣana* water over the fire)

The hotṛ should sprinkle water from the *abhyukṣana pātra* on the North-East part of the fire chanting the *Vāmadevya-Gānam*:

*om bhūr bhuvah svah /
kayā nās citra ābhūvad ūti sādā-vṛdhāḥ sakhā /
kayā śaciṣṭhayā vṛtā //*

*om bhūr bhuvah svah
kas tvā sātyo madānām magmhiṣṭho matsād andhasaḥ /
dṛdhā cid ārujē vasu //*

*om bhūr bhuvah svah
ābhī ṣu ṇāḥ sakhinām avitā jaritṛṇām /
śātarā bhavāsy ūtayē //
sāntiḥ sāntiḥ sāntiḥ*

“The Lord is worshipable. He is our helper, constantly expanding. He is our eternal friend. He displays this through His wonderful activities.

You are the worshipable absolute truth and the source of all pleasurable experience. Being strong, You break the opposition of the foes.

You are the protector of those who sing Your praises. You are affectionate to those who accept You as a friend. Be with us a hundred times, to give us protection.” (Śukla-Yajurveda 27.39-41*), (Ṛg.veda 4.31.1.3)

*om svāsti nō govīndaḥ / svāsti nō cyutānanta /
svāsti nō vāsudevo viṣṇur dadhātu / svāsti nō nārāyaṇō nara vai /
svāsti naḥ padmānābhāḥ puruṣottamō dadhātu /
svāsti nō viśvakseno viśveśvaraḥ / svāsti nō hr̥ṣīkeśo hariḥ dadhātu /
svāsti nō vaināteyō hariḥ / svāsti nō anjanāsuto hanūr
bhāgavato dadhātu /
svāsti svāsti sumāṅgalaikēśō mähān śrī kṛṣṇaḥ sac-cidānānda-ghānaḥ
sarveśvareśvarō dadhātu //*

“May Lord Govinda, Acyuta, Ananta Śeṣa, Vāsudeva and Lord Viṣṇu bestow auspiciousness upon us. May Nara-Nārāyaṇa, Padmanābha and Puruṣottama bestow auspiciousness upon us. May Viśvaksena, the Lord of the universe, Hr̥ṣīkeśa and Lord Hari bestow auspiciousness upon us. May Garuḍa and the son of Añjanā, who is the great devotee of Lord Rāma, Hanumān, bestow auspiciousness upon us. May the great and only Lord of auspiciousness, Śrī Kṛṣṇa, who is like a transcendental cloud full of eternity, knowledge, and bliss and who is the Lord of all the demigods, bestow upon us all prosperity and auspiciousness.” (Kṛṣṇopaniṣad)

*om dyaūḥ śāntir antarīkṣāḡm śāntiḥ
pr̥thivī śāntir āpāḥ śāntiḥ /
vāyuh śāntis tejah śāntir
oṣādhayaḥ śāntir lokāḥ śāntiḥ /
brāhmaṇāḥ śāntir vaiṣṇavāḥ śāntiḥ
śāntir āstu dhṛtīr astu //
om śāntiḥ śāntiḥ śāntiḥ //*

“May there be peace in the heavenly planets, in the ether, on the earth, in the water, in the air, in the light, in the herbs, in all the planetary systems, with the *brāhmaṇas*, with the *Vaiṣṇavas*. Let there be peace, let there be satisfaction.”* (Śukla-Yajurveda 36.16)

Yajamāna-abhyukṣana (sprinkling water on the *yajamāna*)

The *hotṛ* should take one of the *maṅgala-ghaṭas* and sprinkle the *yajamāna*, his family members and the priests with the water.

Tilaka-dhāraṇa (making and applying *tilaka* from the ashes)

The *hotṛ* should take ash from the north east corner of the fire during the *śānti-dāna* using the *sruk* and *sruva* spoons, mix it with ghee and apply as *tilaka* to himself and the *yajamāna*.

Brāhmaṇa-Dakṣiṇā (giving charity to the *brāhmaṇas*)

The *yajamāna* should give *dakṣiṇā* to the *hotṛ*, *Vaiṣṇavas* and *brāhmaṇas* present.

Acchidra-Vācana (absolving deficiencies)

The *yajamāna* or *hotṛ* should say:

*om aṅgā-hīnām kriyā-hīnām vīdhi-hīnām ca yād bhavet ॥
astū tat sārvaṃ acchidrām kṛṣṇa-kārṣṇa-prasādataḥ ॥
yat kiñcid vaigūṇyām jātam tad doṣa-prasamānaya ॥
śrī-kṛṣṇa-smāraṇām karomi ॥*

“May all deficiencies in rules and activities of this ceremony be absolved by the mercy of Kṛṣṇa and his devotees. I now remember Kṛṣṇa in order to nullify whatever faults there may be.”

The *hotṛ* addresses the fire:

om āgne tvam samudrām gaccha ॥

“O Agni, please go to the ocean.”

@ Footnote: If one needs to extinguish the fire, one should pour milk mixed with water over the fire at this time.

Then one addresses the earth:

om tvam sītā bhāva //

“O Earth, please become cold.”

Kīrtana should follow. The *yajamāna* should pay *daṇḍavatas* to all and satisfy everyone with *prasādam*.

FOUNDATION LAYING

In the *Isānakoṇa* (N.E. corner of the site), dig a hole 1 hand (18 inches) by 1 hand and 4 fingers (approx. 3 inches) deep* and smear with cow-dung. Then partially fill the hole with water mixed with sandalwood-paste and *akṣata*, pouring in the *Agnikoṇa* (S.E) first.

Note: The *Agni-Purāṇa* describes that one may dig a pit to a depth that a man can stand in it and with upraised arms touch the top of the pit, “*ud-bāhuna-nara-mātram tu khātva*”; (approx. 9 feet) or the pit may be dug until one reaches rock or strikes water, “*jalāntam ārkarāntam ca khanayet*”. The width and breadth of the pit will be the measurement of the unstretched arms (approx. 6 feet). In the bottom of this pit one would make the 18x18in wide 3in deep as mentioned above, the foundation ceremony is then performed in the small pit at the bottom of the large pit.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura after finishing the worship of Ananta-Śeṣa would remove the Deity from the pit, as it is the Lord’s energy [*ādhāra-śakti*] that is being requested to remain in that place. Śrīla Prabhupāda in a letter to Kīrtanānanda, 73-02-18, Sydney (see Appendix VI), describes the worship of Ananta-Śeṣa in a deep pit and leaves the Deity there after covering nicely with bricks. H.H. Jayapatāka Swāmī – who was present when Śrīla Prabhupāda performed the foundation laying ceremony for the big temple in Mayapur – makes the point that digging a deep pit and burying Anantadeva in the pit, is for the foundation of a project, rather than just a single building.

Offer an *arghya* in a conch filled with water, yoghurt, white rice, flower petals and mango leaves, while chanting:

om idam ārghyam- om vāstoṣpataye namaḥ

Take nine new bricks and install the Lord’s energies personified in them, starting from the East and going clockwise:

East

om vimale

ihā 'gaccha (show āvāhani-mudrā)

iha tiṣṭha (show sthāpana-mudrā)

iha sannidehi (show sannidhāpani-mudrā)

iha sannirudhyasva (show sannirodhanī-mudrā)

iha saṁmukho bhava (show saṁmukhī-karaṇa-mudrā)

Perform *nyāsa-mudrā* while chanting *Gopāla-mantra* and proceed to perform the *nyāsa-mudrās* on the brick:

klīm- hṛdayāya namaḥ

kṛṣṇāya- śīrase svāhā

govindāya- śikhāyai vaśat

gopījana- kavacāya hum

vallabhāya- netrabhyām vaṣat

svāhā- astrāya phaṭ

śrī vimale ihāmṛti kuru

iha parame kuru

South-East

om jñāne

ihā 'gaccha (show āvāhani-mudrā)

iha tiṣṭha (show sthāpana-mudrā)

iha sannidehi (show sannidhāpani-mudrā)

iha sannirudhyasva (show sannirodhanī-mudrā)

iha saṁmukho bhava (show saṁmukhī-karaṇa-mudrā)

Perform *nyāsa-mudrā* while chanting *Gopāla-mantra* and proceed to perform the *nyāsa-mudrās* on the brick:

klīm- hṛdayāya namaḥ

kṛṣṇāya- śīrase svāhā

govindāya- śikhāyai vaśat

gopījana- kavacāya hum

vallabhāya- netrabhyām vaṣat

svāhā- astrāya phaṭ

śrī jñāne ihāmṛti kuru

iha parame kuru

South

om̐ yoge

ihā 'gaccha (show āvāhani-mudrā)

ihā tiṣṭha (show sthāpana-mudrā)

ihā sannidehi (show sannidhāpani-mudrā)

ihā sannirudhyasva (show sannirodhanī-mudrā)

ihā sarīmukho bhava (show sarīmukhī-karaṇa-mudrā)

Perform *nyāsa-mudrā* while chanting *Gopāla-mantra* and proceed to perform the *nyāsa-mudrās* on the brick:

klīm̐- hṛdayāya namaḥ

kṛṣṇāya- śīrase svāhā

govindāya- śikhāyai vaśat

gopījana- kavacāya hum̐

vallabhāya- netrabhyām vaṣat

svāhā- astrāya phaṭ

śrī yoge ihāmṛti kuru

ihā parame kuru

South-West

om̐ kṛtye

ihā 'gaccha (show āvāhani-mudrā)

ihā tiṣṭha (show sthāpana-mudrā)

ihā sannidehi (show sannidhāpani-mudrā)

ihā sannirudhyasva (show sannirodhanī-mudrā)

ihā sarīmukho bhava (show sarīmukhī-karaṇa-mudrā)

Perform *nyāsa-mudrā* while chanting *Gopāla-mantra* and proceed to perform the *nyāsa-mudrās* on the brick:

klīm̐- hṛdayāya namaḥ

kṛṣṇāya- śīrase svāhā

govindāya- śikhāyai vaśat

gopījana- kavacāya hum̐

vallabhāya- netrabhyām vaṣat

svāhā- astrāya phaṭ

śrī kṛtye ihāmṛti kuru

ihā parame kuru

West

om utkarṣiṇe

ihā 'gaccha (show āvāhani-mudrā)

iha tiṣṭha (show sthāpana-mudrā)

iha sannidehi (show sannidhāpani-mudrā)

iha sannirudhyasva (show sannirodhanī-mudrā)

iha sarīmukho bhava (show sarīmukhī-karaṇa-mudrā)

Perform *nyāsa-mudrā* while chanting *Gopāla-mantra* and proceed to perform the *nyāsa-mudrās* on the brick:

klīm- hṛdayāya namaḥ

kṛṣṇāya- śīrase svāhā

govindāya- śikhāyai vaśat

gopījana- kavacāya hum

vallabhāya- netrabhyām vaṣat

svāhā- astrāya phaṭ

śrī utkarṣiṇe ihāmṛti kuru

iha parame kuru

North-West

om kriye

ihā 'gaccha (show āvāhani-mudrā)

iha tiṣṭha (show sthāpana-mudrā)

iha sannidehi (show sannidhāpani-mudrā)

iha sannirudhyasva (show sannirodhanī-mudrā)

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govindāya- śikhāyai vaśat

gopījana- kavacāya hum

vallabhāya- netrabhyām vaṣat

svāhā- astrāya phaṭ

śrī kriye ihāmṛti kuru

iha parame kuru

North

om prabhe

ihā 'gaccha (show āvāhani-mudrā)

iha tiṣṭha (show sthāpana-mudrā)

iha sannidehi (show sannidhāpani-mudrā)

iha sannirudhyasva (show sannirodhanī-mudrā)

iha saṁmukho bhava (show saṁmukhī-karaṇa-mudrā)

Perform *nyāsa-mudrā* while chanting *Gopāla-mantra* and proceed to perform the *nyāsa-mudrās* on the brick:

klīm- hṛdayāya namaḥ

kṛṣṇāya- śīrase svāhā

govindāya- śikhāyai vaśat

gopījana- kavacāya hum

vallabhāya- netrabhyām vaṣat

svāhā- astrāya phaṭ

śrī prabhe ihāmṛti kuru

iha parame kuru

North-East

om īśāne

ihā 'gaccha (show āvāhani-mudrā)

iha tiṣṭha (show sthāpana-mudrā)

iha sannidehi (show sannidhāpani-mudrā)

iha sannirudhyasva (show sannirodhanī-mudrā)

iha saṁmukho bhava (show saṁmukhī-karaṇa-mudrā)

Perform *nyāsa-mudrā* while chanting *Gopāla-mantra* and proceed to perform the *nyāsa-mudrās* on the brick:

klīm- hṛdayāya namaḥ

kṛṣṇāya- śīrase svāhā

govindāya- śikhāyai vaśat

gopījana- kavacāya hum

vallabhāya- netrabhyām vaṣat

svāhā- astrāya phaṭ

śrī īśāne ihāmṛti kuru

iha parame kuru

Put one brick on top of the others and install as follows:

om sattve

ihā 'gaccha (show āvāhanī-mudrā)

iha tiṣṭha (show sthāpana-mudrā)

iha sannidehi (show sannidhāpanī-mudrā)

iha sannirudhyasva (show sannirodhanī-mudrā)

iha sarīnmukho bhava (show sarīnmukhī-karaṇa-mudrā)

Perform *nyāsa-mudrā* while chanting *Gopāla-mantra* and proceed to perform the *nyāsa-mudrās* on the brick:

klīm- hṛdayāya namaḥ

kṛṣṇāya- śīrase svāhā

govindāya- śikhāyai vaśat

gopījana- kavacāya hum

vallabhāya- netrabhyām vaṣat

svāhā- astrāya phaṭ

śrī sattve ihāmṛti kuru

iha parame kuru

Bathe the bricks in *Pañcagavya* chanting the following *mantras*:

Milk:

om āpyāyasvā sametu te viśvataḥ somā vṛṣṇyam
bhavā vājāsya saṅgathe //

“O Soma, please increase! May strength come to you from every side; be dilligent in the supply of food for us.” (Ṛg-veda 1.91.16), (Śukla-yajurveda 12.112)

Yoghurt:

om dādhi-krāvṇo akāriṣam jīṣṇor aśvāsya vājinaḥ /
sūrābhino mukhā karat pra ṇā āyūgṃṣi tāriṣat //

“I offer myself unto the Lord who gave Himself to the gopīs of Vraja in exchange for yoghurt; the killer of the horse-demon, who is swift, who gives fragrance to the face, let Him increase our life span.” (Ṛg-veda 4.39.6), (Śukla-yajurveda 23.32)

Ghee:

om tejo 'si śūkrām āsy amṛtam asi dhāmā nāmāsi
priyān devānām anādhṛṣṭam devā yajanam asi //

“You are light; you are splended; you are nectar; you are truli the dear restng plase of the demigods; you are the means of the sacrificise.”(Śukla-yajurveda 1.31)

Cow urine:

*om gāndhā-dvārām dūrādharsām nitya-puṣṭām kariṣiṇīm /
īśvarigṃ sarvā-bhūtānām tām ihopāhvayē śriyam //9//*

“By gandha you become protected, continually nourished, and abound in purity, wealth, beauty and prosperity. I call you here.” (Mahā-Nārāyaṇa-Upaniṣad 4.8)

Cow dung:

om bhūr bhuvaḥ svaḥ /

*tat sāvītūr vareṇyām bhargō dēvasyā dhimahi /
dhiyō yo nāḥ pracōdayāt //*

“Let us meditate on the worshipable effulgence of the divine sun who enthuses our meditation.”

Kuśa Water:

*om dēvasyā tvā savītuh prasāvēḥ śvinōr
bāhubhyām pūṣṇo hastābhyām /
sarāsvatyai vāco yāntur yāntriyē dadhāmī
bṛhaspateṣṭvā sāmrajyenā bhi-ṣiñcāmy asau //*

“I sprinkle you with sacred water by the desire of Savitar, with the arms of the *Aīvinis*, with the hands of Pūṣan, I put you under the guidance of Brahmā, the lord of Sarasvatī and the control of Bṛhaspati” (Śukla-yajurveda 9.30)

The bricks should be wiped, wrapped in fresh cloth and tied with *dūrva* grass. They should be placed in the hole while chanting *Brahma-Gāyatrī* and the following verses:

*om iṣṭāke tvām prayāccheṣṭām prātiṣṭhām kārayāmy aham /
deśāsvāmī purāsvāmī gṛhasvāmī pariḡrhe //
om manūṣya-dhāna-hāsty-aśvā-pāśu-vṛddhi-karī bhava /*

*yathā 'calō giri-merū hīmavāṁś ca yathā 'calah //
tathā tvam ācalō bhūtvā tiṣṭha cātra śubhālaye //*

“O stones, may you give a proper situation as I lay the foundation. The leaders of the country, city and the house are here as witnesses.”

“O stones, may you increase men, wealth and animals such as elephants, horses and cows. Just as Mount Meru and the Himalayas are fixed, so you also remain in this auspicious place.”

The *hotṛ* should bring from the *vāstu-maṇḍala* the *Lakṣmī-Nārāyaṇa-ghaṭa*, placing the *ghaṭa* on top of the bricks and chant:

*om uttiṣṭha brahmaṇaspate / devā yantās tvemahe /
upā prayāntu mārutaḥ / sūdānavā indrā praśūr bhavā sacā //*

“O Brahmaṇaspati, awake! God-fearing devotees, we pray to you; may the *Marutas*, who give blessings, come to us. Indra, please be swift to bring them.” (Ṛg-veda 1.40.1), (Śukla-yajurveda 34.56)

One should offer *arghyam* to the *ghaṭa* while chanting:

*om āyāhi bhāgavān devā tōyamūrte jalēśvara /
grhānārghyāṁ mayā dattāṁ pāritōṣāya tē namaḥ //*

“O Lord of water, I offer my obeisances unto you. Having the form of water, please come and accept this *arghya* offered by me for your satisfaction.”

Pour the *arghya* into a *visarjana-pātra*.

Remove the coconut from the *Lakṣmī-Nārāyaṇa-ghaṭa*. Bring the Ananta Śalagrāma and place Him with the silver *Prṭhivi* (stand) on top of the *ghaṭa* then welcome Him with prayer.

Welcome Anantadeva saying:

*om svagātāṁ devādēveśā viśvarūpa namō 'stu te /
śuddhē 'pi tāvādhiṣṭhānē śuddhim kūrma kṣamāśva mām //*

“O controller of the demigods, O Viśvarūpa, You are most welcome here. I offer my obeisances unto you. Though Your residence is always pure, still we purify it. Please forgive us.”

One should worship Ananta with 5 *upacāras*, while chanting:

eṣa gandhaḥ- om̐ anantāya namaḥ
etāni puṣpāṇi- om̐ anantāya namaḥ
eṣa dhūpaḥ- om̐ anantāya namaḥ
eṣa dīpaḥ- om̐ anantāya namaḥ
idam naivedyam- om̐ anantāya namaḥ

One should meditate upon Him while chanting:

om̐ phaṇā-samānvitām devām̐ cātur-bāhunā bhūṣitam /
navābja-pāllavākārām̐ piṅgalā-smaśru-lōcanām̐ //
pitāmbarā-dharām̐ devām̐ śāṅkha-cakra-gadādharam̐ /
karāgre dākṣiṇē padmām̐ śāṅkham̐ tasyāpy adhaḥ kare //
dhanādām̐ sārva-lōkeśām̐ sārva-bhāraṇa-bhūṣitam̐ /
kṣirābdhi-mādhye śrīmantām̐ ānantām̐ cintayēd dharim̐ //

“One should meditate upon Lord Hari, Ananta, Who has many expanded hoods and four hands, a crown and many ornaments. Who has a brown moustache and eyes like fully bloomed lotus petals, Who wears a yellow garment and holds the conch, disc, club and lotus in His hands. The lotus is in His right upper hand, and the conch is in His lower right hand. He is the Lord of all planets, the giver of wealth and is decorated with various ornaments as He lies in the milk ocean with Lakṣmī.”

After worship, offer the following *stava*:

namās te devādevāyā viśvarūpa-dharāya ca /
sṛṣṭhi-sthity-ānta-hētavē viśvarūpa namō 'stu te //

“O Lord of the demigods, I offer my obeisances unto You, Who appears as the universal form and Who is the cause of creation, maintenance and dissolution.”

Worship the silver Pṛthivi with 5 *upacāras*:

eṣa gandhaḥ- om̐ pṛthivyai namaḥ
etāni puṣpāṇi- om̐ pṛthivyai namaḥ
eṣa dhūpaḥ- om̐ pṛthivyai namaḥ
eṣa dīpaḥ- om̐ pṛthivyai namaḥ

idam naivedyam- om̐ pṛthivyai namaḥ

Offer the following prayer:

***om̐ svarūpam̐ prāmadā-rūpam̐ divyābhāraṇa bhūṣitām /
pṛthivīm ārcchayēd devīm sārva-lōkā dharām dharām //***

“I worship the earth goddess, who has the form of a beautiful woman, decorated with transcendental ornaments and who maintains the living entities with grains.”

Bring the *Brahmā-ghaṭa* from the *vāstu-maṇḍala* and pour the water from the *Brahmā-ghaṭa* into the pit.

Worship the different energies of the Lord in the pit with white flowers and candana:

***om̐ ete gandha-puṣpe- om̐ vimalāyai namaḥ
om̐ ete gandha-puṣpe- om̐ jñānāyai namaḥ
om̐ ete gandha-puṣpe- om̐ yogāyai namaḥ
om̐ ete gandha-puṣpe- om̐ kṛtyāyai namaḥ
om̐ ete gandha-puṣpe- om̐ utkarṣiṇāyai namaḥ
om̐ ete gandha-puṣpe- om̐ kriyāyai namaḥ
om̐ ete gandha-puṣpe- om̐ prabhyāyai namaḥ
om̐ ete gandha-puṣpe- om̐ īśānāyai namaḥ
om̐ ete gandha-puṣpe- om̐ sattvāyai namaḥ
om̐ namo bhagavate vāsudevāya /
sarvārtha saṁyoga-piṭhāya namaḥ //***

“I offer my obeisances to Lord Vāsudeva and to that great place that bestows all opulences.”

The priests, *yajamānas*, and senior devotees should pray to Ananta-Śeṣa to apply His energy at the building site and that she (His *Ādhāra-Śakti*) may reside there eternally. Remove the Deity or *Śālagrāma* and offer *puṣpāñjali* 3 times to the *Lakṣmī-Nārayaṇa-ghaṭa*. If the flowers fall to the right side it is considered auspicious, it is considered inauspicious if they fall to the left.

Place *pañcaratna*, white rice, paddy, mung-dahl, wheat, white mustard seeds, sesame, barley and clean earth in the pit and fill it in earth.

The *hotṛ* should worship the *Mahābhāgavatas* again in the *vāstu-maṇḍala*:

om̐ ete gandha-puṣpe-

om̐ viśvaksenāya namaḥ
om̐ sanakāya namaḥ
om̐ sanātanāya namaḥ
om̐ sanandanāya namaḥ
om̐ sanat-kumārāya namaḥ
om̐ kavaye namaḥ
om̐ havaye namaḥ
om̐ antarīkṣāya namaḥ
om̐ prabuddhāya namaḥ
om̐ pippalāyanāya namaḥ
om̐ āvihotrāya namaḥ
om̐ drumilāya namaḥ
om̐ camasāya namaḥ
om̐ karabhājanāya namaḥ
om̐ sadāsivāya namaḥ
om̐ garudāya namaḥ
om̐ nāradāya namaḥ
om̐ kapilāya namaḥ
om̐ balirājāya namaḥ
om̐ bhīṣmadevāya namaḥ
om̐ prahlādāya namaḥ
om̐ hanumate namaḥ
om̐ ambarīṣāya namaḥ
om̐ janakāya namaḥ
om̐ yamabhāgavatāya namaḥ
om̐ svayambhuvāya namaḥ
om̐ vyāsadevāya namaḥ
om̐ paurṇamasyai namaḥ
om̐ padmāyai namaḥ
om̐ antarāṅgāyai namaḥ
om̐ gaṅgāyai namaḥ
om̐ yamunāyai namaḥ
om̐ candrāvālyai namaḥ
om̐ gāyatrai namaḥ
om̐ tulasyai namaḥ
om̐ sarasvatyai namaḥ
om̐ pṛthivyai namaḥ

om̐ vaiṣṇavyai namaḥ
om̐ gave namaḥ
om̐ yaśodāyai namaḥ
om̐ devahūtyai namaḥ
om̐ devakyaḥ namaḥ
om̐ rohiṇyai namaḥ
om̐ sītāyai namaḥ
om̐ draupadyai namaḥ
om̐ kuntyai namaḥ
om̐ rukmiṇyai namaḥ
om̐ śrīdāmne namaḥ
om̐ sudāmne namaḥ
om̐ stoka-kṛṣṇāya namaḥ
om̐ lavaṅgāya namaḥ
om̐ arjunāya namaḥ
om̐ vasudāmne namaḥ
om̐ viśālāya namaḥ
om̐ subalāya namaḥ
om̐ śrī rāmāya namaḥ
om̐ śrī kṛṣṇāya namaḥ
om̐ lalitāyai namaḥ
om̐ syāmalāyai namaḥ
om̐ viśakhāyai namaḥ
om̐ caṁpakalātayai namaḥ
om̐ sucitrāyai namaḥ
om̐ tuṅgavidyāyai namaḥ
om̐ indulekhāyai namaḥ
om̐ raṅgadevyai namaḥ
om̐ sudevyai namaḥ

Then one should chant:

om̐ yantū devāgaṇāḥ sarvê pūjām ādāya yājñikāḥ /
iṣṭā-kāmā-prasīdhy-arthāṁ pūnar-āgamanāya ca //
om̐ kṣamadhvaṁ //

“May all the demigods and priests leave this place now, after accepting this worship and be pleased to return again at our request. Please overlook our faults.”

Everyone should perform *pradakṣiṇā* three times of the *vāstu-maṇḍala* and the pit.

Dakṣiṇā is given to the *hotṛ* and priests.

The *yajamāna* and his family are sprinkled with the water from one of the *maṅgala-ghaṭas*.

PART TWO

Deity Installation

(Day One)

Pūrvāᅅga-Karma

Dravyā

For both days the following number of pots will be needed:

Pots (fixed no.)- 137 pcs

- mahā-kumbha-upa-kumbha 15 pcs
- Svastika-maᅇᅇala 8 pcs
- Paᅇcagavya-maᅇᅇala 7 pcs (for silpi doᅇa-snānam)
- 81 pot maᅇᅇala 81 pcs
- Miscellaneous 13 pcs

Pots (variable)-

- Varuᅇa- 1 per kuᅇᅇa
- Nidrā-Kumbhas- 1 per Deity
- Abhiᅇeka- aprox. 31+ pcs per set of Deities
(i.e. Rādhā-Kᅇᅇᅇa, Gaura-Nitāi etc.) aprox. 1 each per
bathing item — depending on size of Deities)
- Paᅇcagavya- 6 pcs
- Paᅇcāmᅇᅇa- 5 pcs
- Fruit juices- 5 pcs
- Flower water- 5 pcs

Misc- 10+ pcs

Large kalaśas- (holding aprox. 12 lt water each)- 4-6 pcs (per set of

Deities- depending on size)

Śilpi-Doṣa-Snānam

Milk

Yoghurt

Ghee

Cow-urine

Cow-dung

Kuśa tips

Cloth for drying the Deity

Vandapānam

Gaṅgā mud 250 g

Paddy 500 g

Flowers 1 basket

Fruit 1 kg

Yoghurt 500g

Tumeric 100g

White mustard seeds 250 g

Sandalwood paste

Dūrva grass

Silver svastika

Kum.kum

Conch-shell

Kajjal

Rocana

Ghee

Silver

Copper

Ghee lamp

Mirror

Fragrant oil

Cloth

Cāmara

Sandalwood

Netromilinam

Gold or tulasī stick

Milk

Kuśa tips

Ghee

White mustard seeds

White flowers

Honey

Kajjal

Rice

Yoghurt

Dūrva tips

Kautuka Bandanam

Woollen thread

Neem leaves

Dūrva grass

Śayanādhivāsa

Kuśa grass

A bed for the Deities

Paddy

White rice

Black sesame

Mosquito net (if required)

Sheets (white and multi-coloured)

Tiger skin (or a woollen blanket)

Pillows

Scent

Flowers

Peacock fan

Umbrella

Jewels

Herbs

Dry fruit

Koi (popped rice)

Boiled barley gruel

Standing oil lamps

Note: Until the completion of *netronmilinam* the eyes of the Deities should be covered before the public.

GHATA-STHĀPANA (INSTALLING THE POT)

Install Varuṇa in a *maṅgala-ghaṭa* and place in front of the Deity.

oṃ varuṇa-

ihāgaccha (show *āvāhani-mudrā*)

iha tiṣṭha (show *sthāpana-mudrā*)

iha sannidehi (show *sannidhāpani-mudrā*)

iha sannirudhyasva (show *sannirodhani-mudrā*)

iha sarṁmukho bhava (show *sarṁmukhi-karaṇa-mudrā*)

Perform *nyāsa-mudrā* while chanting *Gopāla-mantra* and proceed to perform the *nyāsa-mudrās* on the pot:

klīm- hṛdayāya namaḥ

kṛṣṇāya- śīrase svāhā
govindāya- śikhāyai vaśat
gopijana- kavacāya hum
vallabhāya- netrabhyām vauśat
svāhā- astrāya phaṭ
śrī varuṇa ihāmṛti kuru
iha parame kuru

Worship Varuṇa with flowers and sandalwood paste, while chanting:

om ete gandha-puṣpe- om varuṇāya namaḥ

ŚILPI-DOṢA-SNĀNAM (PURIFICATORY BATH)

In a private ceremony-in order to cleanse the Deity of any impurities, both subtle and gross, from the “*śilpi*” (carver) or the touch of other people- a special bath is given called “*Śilpi-Doṣa-Snānam*”.

Śodita-Pañcagavya

Place individual pots of *pañcagavya* (milk, yoghurt, ghee, cowdung and cow-urine*) and *kuśa* water (without using the nails, break the tips of *kuśa* grass and place in a pot of pure water) in order on a ‘*cakrābja-maṇḍala*’ of 6 petals (see Appendix I). Place an empty vessel in the centre of the *maṇḍala*.

@footnote * The pots should be filled with pure water, a small amount of cow-urine will be mixed in one pot and a small amount of cowdung in the other.

In reverse order (going from *kuśa* to milk) take small portions from the pots on the petals of the *maṇḍala* and pour into the middle pot.

Purify the ingredients of the middle pot with *sāmānya-arghya* and chant the Deity’s *mūla-mantra* over it.

PROKṢANA

Wipe the Deity's body with a damp cloth

Then sprinkle* the Deities with the 'śodita-pañcagavya', while chanting the *pañcagavya-prokṣana-mantra*:

@ Footnote: Alternatively, one can perform a full *pañcagavya* bath.

om tat tvā yāmi brahmaṇā vandamānās tadā śāstē yajamāno hāvīrbhiḥ /
ahēḍamāno varuṇeha bōdhy uruśagmsā mā nā āyūḥ pra moṣiḥ //

“Worshipping You by prayers I approach You for this mercy. The person who worships You by offerings into the fire desires only this- O omniscient One, understand my heart, though I have been neglectful of You in this world, most praiseworthy Lord, do not let me perish.” (Ṛg-veda 1.24.11), (Śukla-yajurveda 18.49,21.2)

om varuṇaḥ prāvītā bhūvan mītro viśvābhir ūtibhiḥ /
karātām naḥ sūrādhasaḥ //

“May Varuṇa be our special protector; may Mitra defend us with all defences; may they make us spiritually opulent.” (Ṛg-veda 1.23.6), (Śukla-yajurveda 33.46)

Wipe the Deity with a damp cloth again (if bathed, then wipe Them with a clean dry cloth).

The Deity is then worshipped with 5 *upacāras*.

eṣa gandhaḥ- (Deity's mūla-mantra)
etāni puṣpāni- (Deity's mūla-mantra)
eṣa dhūpaḥ- (Deity's mūla-mantra)
eṣa dīpaḥ- (Deity's mūla-mantra)
idam naivedyam- (Deity's mūla-mantra)

Then chant:

om namā te 'rcchē sureśāni prāṇitē viśvakārmaṇā /
prabhāvitā śeṣā jagād-dhātā tūbhyam namō namaḥ //
om tvayī sampūjayām īśām nārāyaṇa manāmayam /
rahitā śilpi-dōṣais tvām ṛddhi-yūktā sadā bhava //

“O Lord Nārāyaṇa, I worship You and offer my obeisances unto You. Now this place is free from all faults. You influence the whole world, O Lord, Whose body is supremely perfect, by this worship may Your Deity become free from all the faults made by the carver.”

NETRONMILINAM (OPENING OF THE EYES)

According to tradition there are two parts to *Netronmilinam* namely: ‘*Jyotir-prakaraṇam*’ and ‘*Śubha-dṛṣṭi*’. In the *Jyotir-prakaraṇam* the *śilpi* carves or paints the eyes on the Deity and a ritual is performed before the *Śilpi-doṣa-snānam* and after this he is given *dakṣiṇā*. However, since in ISKCON most of the Deities come already painted and carved then we shall only concentrate on the second aspect, namely ‘*Śubhadṛṣṭi*’. In a private ceremony, the priest waves ghee, *kuśa* tips, *dūrva* tips, mustard seeds and white flowers above the head of the Deity for His protection, and then requests the Deity to open His eyes for the first time.

Offer on a plate ghee, *kuśa* tips, white flowers, *dūrva* tips, yoghurt and white mustard seeds above the head of the Deity, while chanting the *rakṣohanam-mantra*:

om̐ rakṣōhanaṁ valagāhanaṁ vaiṣṇāvīm̐ idam
āham̐ tam̐ bālāgam utkirāmi /
yam̐ mē niṣṭyō yamāmātyō nicākhānedam
āham̐ tam̐ bālāgam utkirāmi //
yam̐ mē samāno yamasamāno nicākhānedam
āham̐ tam̐ bālāgam utkirāmi /
yam̐ mē sabaṅdhūr yamasabandhur̐ nicākhānedam
āham̐ tam̐ bālāgam utkirāmi //
yam̐ mē saṅjāto yamasāṅjāto nicākhānotkr̥tyām̐ kirāmi //

“O killer of demons, O voice of Viṣṇu that destroys evil spells, I now destroy any evil magic that any stranger or near-one has buried to do me harm; I now destroy any evil magic buried for me by anyone equal to me or unequal to me; I now destroy any evil charm that has been buried for me by any relative or non-relative; I cast out that magic spell.”(Śukla-yajurveda 5.23)

Next, *Netronmilinam*, is performed using a gold stick (or *tulasī* twig) with ghee, honey and collyrium, together on a silver plate.

Right eye:

Touching the Deity’s right eye with the stick dipped in honey, chant:

om cĭtram dēvānām udagād anĭkām cakṣūr mĭtrasyā varuṇasyā ‘gneḥ /
ā prā dyāv-āpṛthīvī āntarikṣagm sūryā ātmā jagātas tāsthuṣās cā svāhā //

“The Supreme Personality of Godhead, who protects the demigods with an army that manifests from His body, is very dear to them. Sūrya, Varuṇa and Agni are like His eyes. He is the Supersoul, dwelling in all things and beings, both animate and inanimate in the universe. He pervades the higher planets, the Earth and space.”(Ṛg-veda 1.115.1), (Śukla-yajurveda 7.42*)

Left eye:

Touch the Deity’s left eye with the stick dipped in ghee, while chanting:

om tac cakṣūr dēvahitam pūrastāc chūkram uccarat /
paśyēma śāradāḥ śātam jivēma śāradāḥ śātagm
śṛṇuyāma śāradāḥ śātam prabrāvāma śāradāḥ śātam
adīnāḥ syāma śāradāḥ śātam bhūyās ca śāradāḥ śātāt //

“The Lord, the eye of knowledge, the primeval cause, the well-wisher of the devotees, is eternally situated in the supreme position. May we see the Lord for a hundred autumns. May we live with the Lord for a hundred autumns. May we rejoice in the Lord for a hundred autumns. May we enjoy with the Lord for a hundred autumns. May we exist with the Lord for a hundred autumns. May we hear of the Lord for a hundred autumns. May we praise the Lord for a hundred autumns. May we be undefeated by demoniac elements for a hundred autumns. So that we may see the effulgent Lord eternally.” (Śukla-yajurveda 36.24*), (Ṛg-veda 7.66.16)

Apply collyrium on the edge of the lower eyelids of both eyes, while chanting:

om hīrāṇyā-gārbhaḥ samāvartatāgrē bhūtasya jātaḥ patir eka āsīt /
sa dādihāra pṛthivīm dyām ūtemām kasmāi dēvāya haviṣā vidhema //

“To which Lord should we offer oblations in sacrifice To He that in the beginning created the golden womb, who from the beginning was Supreme Lord of all creation and held the earth and the heavenly planets firmly.” (Ṛg.veda10.121.1)

Offer an *arghya* consisting of yoghurt, rice, honey, milk, *kuśa*-tips, white mustard seeds and *dūrva* grass, by showing it above the Lord’s head, chanting:

om yā āpō dīvyāḥ payasā madantya antarikṣa ūta vā pṛthivyām /
tasām tvā sarvāsām āpām ābhi-ṣiñcāmī varcasā //

“The waters of heaven that mix with milk in space and on the earth, with the splendour of those waters, I pour you.” (Atharva-Veda-Samhita 4.8.5)

Touch the Deity’s eyes with a golden stick and chant:

om namō bhagāvatē tubhyaīm śivāyā harayē namaḥ /
hiraṇya-rētase viṣṇō viṣṇu-rūpāya tē namaḥ //

“I offer my obeisances to the most auspicious, Lord Hari. I offer my respects unto Viṣṇu, the golden-womb who is in the form of Lord Viṣṇu.”

At this stage the curtain or door may be opened to give *darśana* of the Deity. Along with *kīrtana* and the blowing of conch-shells, auspicious items should be shown to the Lord such as a cow (the backside should be seen by the Deity), young virgin girl(s), *tulasī* tree, *Śrīmad Bhāgavatam*, etc.

The priest should offer the following *upacāras* or a *dhūpa-ārotika* consisting of incense, lamp, flowers and *cāmara*:

eṣa gandhaḥ. (Deity’s mūla-mantra)
etāni puṣpāṇi. (Deity’s mūla-mantra)
eṣa dhūpaḥ. (Deity’s mūla-mantra)
eṣa dipaḥ. (Deity’s mūla-mantra)

Vandāpana (Showing Auspicious items)

Now that the Deity has opened His eyes, the head priest presents auspicious articles with *mantras* before the Lord and the participants in a ceremony to invoke auspiciousness.

Earth:

om̐bhūr̐ aśī bhūmīr̐ āsy aditir̐ asi vīśvadhāyā vīśvāsyā bhuvānasya dhārtrī /
pṛthivīm̐ yāccha pṛthivīm̐ dṛgṃha pṛthivī mā hīgṃsīḥ //

“You are the earth, the supporter of the worlds, the supporter of the universe, sustaining everything. Control the earth, make the earth firm. Do not harm the earth.” (Śukla-yajurveda,13.18)

Gandha:

om̐ tvām̐ gāndhārvā akhanāgṃs tvām̐ indrās tvām̐ bṛhaspatiḥ /
tvām̐ ośadhē somō-rājā vīdvān yakṣmādam̐ ucyata //

“O herbs, the *Gandharvas*, Indra and Bṛhaspati dug you from the ground. The lord of Soma was freed from his consumption through knowledge of you.” (Śukla-yajurveda 12.98)

Stone:

om̐ pra-parvatasya vṛṣabhasya pṛṣṭhān nāvās-caranti svāsi cā iyānāḥ /
tā āvavṛtann adhārāg udāktā ahiṃ būdhnyāḥ anū rīyāmānāḥ //
viṣṇōr̐ vīkramānam̐ aśī viṣṇōr̐ vikrāntam̐ aśī viṣṇōḥ krāntam̐ asi //

“The streams of water pour spontaneously from the mountain-like hump of the bull. They stream downwards flowing onwards, after Ahibudhnya. You are the lifting of Viṣṇu’s foot, you are the movement of Viṣṇu’s foot, you are Viṣṇu’s step. (Śukla-yajurveda 10.19)

Rice paddy:

om̐dhānyām̐ aśī dhinūhi dēvān

dhinūhi yājñam
dhinūhi yājñapatim
dhinūhi mām yajñaniyam //

“You are grain. Please the Lord, please the sacrifice and the performer of sacrifice. Bring happiness to me as I conduct this sacrifice.” (Śukla-yajurveda (kāṇva) 1.7.3)

Dūrva Grass:

omkāṇḍāt kāṇḍāt prārohaṅtī puruṣaḥ puruṣaspari /
ēvā nō dūrve pratanu sāhasreṇa śātena ca //

“Piece by piece, joint by joint, dūrva grass, you manifest offspring. Give us offspring, a hundred, a thousand.” (Śukla-yajurveda 13.20)

Flowers:

om śrīs cā te lākṣmīs cā patnyau / aho-rātre pārśve /
nakṣātrāṇi rūpam / āśvinau vyāttam /
iṣṭam māniṣāṇa / āmuṁ māniṣāṇa / sarvām māniṣāṇa //

“Piety and prosperity are you consorts. Day and night are your sides. The stars are your form. the heaven and earth are your open mouth. Bestow what we desire. Bestow the goal in this world. Bestow the highest goal. “ (Puruṣa-Sukta)

Fruit:

om yāḥ phālinīr yā aphālā apuṣpā yās ca puṣpinīḥ /
brhāspati-prasūtās tā nō muñcāntv agmhasaḥ //

“May that power that produces the fruit, that makes the flower bloom, which arises through the *mantras* and through the Lord of *mantra*, free us from all difficulties.” (Ṛg-veda 10.67.15), (Śukla-yajurveda 12.89)

Yoghurt:

om dadhī krāvno akāriṣam jīṣnor aśvāsya vājinaḥ /

śurābhi nō mukhā karāt pra ṇa āyūgṃṣi tāriṣat@//

“I offer myself unto the Lord who gave Himself to the gopis of Vraja in exchange for yoghurt; the killer of the horse-demon, who is swift, who gives fragrance to the face, let Him increase our life span.” (Ṛg-veda 4.39.6), (Śukla-yajurveda 23.32)

Ghee:

omghṛtavatī bhūvanānām abhī śriyōrvī pṛthvī mādhdughē sūpeśāsā /
dyāv-āpṛthivī varuṇasyā dharmaṇā viśkabhite ājarē bhūri retasā //

“The broad earth flows with ghee, which is sweet smelling, beautiful and brings prosperity to the worlds. The heavens and earth, through the law of the just Lord are abounding in unlimited seed in all places.” (Ṛg-veda 6.70.1), (Śukla-yajurveda 34.45)

Svastika:

omsvāsti nā indrō vṛddhaśravāḥ svāsti nāḥ pūśā viśvavedāḥ /
svāsti nās tārkṣyō ariṣṭanemiḥ svāsti nō bṛhaspatīr dadhātu //

“May Indra, who hears much praise, give us auspiciousness; may the sun god, who knows all things, give us auspiciousness; may Garuḍa, with unblemished weapons, give us auspiciousness; may Bṛhaspati, give us auspiciousness.” (Ṛg-veda 1.89.6), (Śukla-yajurveda 25.19)

Sindhur (kum-kum):

omsindhōr iva prādhvāne śūghānāsō vātāpramiyaḥ patayanti yāhvāḥ /
ghṛtasyā dhārā aruṣo na vāji kāṣṭhā bhīndann ūrmibhīḥ pinvāmānaḥ //

“Flashing like the sun, like streams of rushing water, strong and full of life the streams of ghee fall upon the fire. Like fast steeds carrying the offering, breaking through all obstacles, the ghee swells in waves, dissolving the wood.” (Ṛg-veda 4.58.7), (Śukla-yajurveda 17.95)

Conch:

om āgnir ṛṣiḥ pavamānaḥ pāñcājanyaḥ pūrohiṭaḥ /
tamīmahe mahāgayam //

“We pray to Agni, of mighty wealth, who is Pavamāna, who is a great sage, who is Pañcajanya, who is the sacrificial priest.” (Ṛg-veda 9.66.20), (Śukla-yajurveda26.9)

Kajjala (collyrium):

om̐samīddho añjan kṛdaram matīnām ghṛtam āgnē madhumāt pinvamānaḥ
/
vāji vahan vājinam jātavedo devānām vakṣi priyam ā sādhasam //

“This *añjana*, offering of ghee, flaming, a storehouse of intelligence and guidance, sweet and fragrant, is swelling in the fire. As a horse carries a rider, the fire carries our offering to the place of eternal pleasure.” (Śukla-yajurveda 29.1)

Rocana:

omyñjanti brādhnam aruṣam carantām pari tāsthuṣaḥ /
rocante rocānā divi //

“Those who link themselves to the Supreme Lord, strong as a horse, bright like the sun travelling through the sky, shine in the same manner in the eternal sky.” (Ṛg-veda 1.6.1), (Śukla-yajurveda 23.5)

Boiled Rice:

om̐ annāt parīsrutō rasam brahmaṇā vyāpibat kṣatram /
payāḥ somaḥ prajāpatiḥ /
ṛtenā sātyam indriyam vipānāgm śukram andhasā /
indrāsyaendriyam idam payō ‘mṛtam madhu //

“Lord Brahmā through the *brahma* priest drank the essence from the foaming food, the royal power of milk, *soma* juice. By law came truth and kingly power, the pure bright draining of the juice. The power of Indra was this sweet immortal milk.” (Śukla-yajurveda 19.75)

Gold:

om̐ hiranya rūpaḥ sa hiranya samdṛg apām napāt sedū hiranya-varṇaḥ /
hīraṇyayāt pari yonēr niśadhyā hiraṇyādā dādāty annam asmai //

“The grandson of the waters is of a golden form, of a golden aspect, of a golden hue and shines seated upon a golden throne; the givers of gold at sacrifices present to him sacrificial food.” (Rg-veda 2.35.10)

Silver:

omrūpeṇā¹ vo rūpam ābhyāgāṁ² tūtho³ vō⁴ viśvavedā⁵ vibhājatu /
ṛtasya⁶ pāthā⁷ prēta-cāndra-dākṣiṇā⁸ vi svāḥ paśyā⁹ vya¹⁰ntarīkṣāṁ¹¹ yatāsva
sadāsyaiḥ¹² //

“Through your beauty I have become beautiful; may the *tuthā*, Viśvaveda, distribute you. Go forth, giving light, on the path of truth. Look favorably upon the heavenly planets and space. Unite with the priests who keep the *yajña-sālā*.” (Śukla-yajurveda 7.45)

Copper:

omāsau yas tāṁro¹ arūṇa² ūta³ bābhruḥ⁴ sumāṅgalāḥ⁵ /
ye cāinagṁ⁶ rūdrā⁷ ābhitō⁸ dīkṣu⁹ śrītāḥ¹⁰ sahasraśo¹¹ vaiṣāgṁ¹² heḍa¹³ imahe //

“The Lord bright like the sun, copper-red, all-auspicious, also called Rudra, resides in all directions, and expands a thousand-fold like the rays of the sun. We approach you to remove our impurities.” (Śukla-yajurveda 16.6)

White mustard seed:

om rākṣōhaṇāṁ¹ valaḡāhanāṁ² vaiṣṇavīm³ idam
āham⁴ taṁ bāḡagam⁵ utkirāmi⁶ /
yam⁷ mē niṣṭyō⁸ yamāmātyō⁹ nicākhāṇēdam
āham¹⁰ taṁ bāḡagam¹¹ utkirāmi¹² //
yam¹³ mē samāno¹⁴ yamasāmāno¹⁵ nicākhāṇēdam
āham¹⁶ taṁ bāḡagam¹⁷ utkirāmi¹⁸ /
yam¹⁹ mē sabāndhūr²⁰ yamasābandhur²¹ nicākhāṇēdam
āham²² taṁ bāḡagam²³ utkirāmi²⁴ //
yam²⁵ mē saḡjāto²⁶ yamasāḡjāto²⁷ nicākhānotkṛtyām²⁸ kirāmi²⁹ //

“O killer of demons, O voice of Viṣṇu that destroys evil spells, I now destroy any evil magic that any stranger or near-one has buried to do me harm; I now destroy any evil magic buried for me by anyone equal to me or unequal to me; I now destroy any evil charm that has been buried for me by any relative or non-relative; I cast out that magic spell.” (Śukla.yajurveda 5.23)

Mirror:

ompratiṣpad¹ asi pratiṣpadê² tvānūpad³ āsy anūpadê⁴ tvā /
sāmpad¹ asi sāmpadê² tvā tejo³ ‘sī tejase⁴ tvā //

“You are the beginning. I approach You to commence this rite. You are the activity in progress. For continuing the activity I approach You. You are the completion of the activity. For success I approach You.” (Śukla.yajurveda 15.8)

Lamp:

om śriye jātaḥ śriya ā niriya¹ śriyam² vayo³ jaritṛbhyo⁴ dadhāti /
śriyam¹ vasānā² amṛtatvam³ āyan⁴ bhavanti sātyā⁵ samīthā⁶ mītradra⁷ //

“He is created for prosperity; for prosperity he comes forth; he gives prosperity and sustenance to those who praise him; clothing themselves in his prosperity they obtain immortality; their conflicts are successful through the aid of Soma who moves with measured tread.” (Ṛg-veda 9.94.4)

One should then place all the items on a beautiful plate, and holding the plate with ones two hands one should offer three times to the Lord, saying:

omsvāsti nā indro¹ vṛddhaśravāḥ² svāsti nāḥ pūṣā³ vīśvavedāḥ /
svāsti nās tārkṣyo⁴ ariṣṭanemiḥ⁵ svāsti nō bṛhaspatī⁶ dadhātu //

“May Indra, who hears much praise, give us auspiciousness; may the sun god, who knows all things, give us auspiciousness; may Garuḍa, with unblemished weapons, give us auspiciousness; may Bṛhaspati, give us auspiciousness.” (Ṛg-veda 1.89.6), (Śukla.yajurveda 25.19)

om mahī¹ gandhāḥ² śilā³ dhānyām⁴ dūrvā⁵ puṣpām⁶ phalām⁷ dadhi /
ghṛtām⁸ svastika⁹ sindūrām¹⁰ śaṅkha-kājjala-rōcanāḥ /
siddhānam¹¹ kañcanām¹² raupya¹³ tāmram¹⁴ śiddhārtha-dārpanau /

dīpāḥ praśāstapātraṅ cā vandanīyāḥ śubhē dine //

“I worship that great personality on this auspicious day with earth, candana, stone, paddy, *dūrva*, flowers, fruit, yoghurt, ghee, *svastika*, *sindhura*, conch, *kajjala*, cooked rice, gold, silver, copper, white mustard seeds, mirror and lamp.”

Kautuka Bandhanam (Tying of Auspicious Threads)

Next, the chief priest ties a woollen thread with *neem*-leaves and *dūrva* grass attached to it (*kautuka*) on the right wrist of the Deity (left wrist of His consort) and on the right wrists of the *yajamāna* and priests. This invokes auspiciousness and keeps away malific influences while the Deity is being installed.

One should tie the *kautuka* on the Deity, while chanting:

om śīpi-^ṽṣṭa-^ṽurāvāsannō viṣṇu[!] nār[!]andhiṣaḥ /
prōhyamā^ṅṅāḥ somā āngatō varuṇa ā s^ṅandhyām āsa^ṅ nō'gnir agnīś cā indrō^ṅ
havīrdhāne 'thārvo pāvahriyamā^ṅṅāḥ //

“Viṣṇu, invested with rays of light, rests upon the thighs of the man who offers sacrifice; Viṣṇu the protector of men, the One who destroys all the worlds, presents the soma chariot. Soma has come, Varuṇa is seated on the throne, Agni is in the kuṇḍa, Indra sits upon the chariot, the athārva priest is ready to crush the soma .” (Śukla-yajurveda 8.55b.6)

om bhādraṁ karṇebhiḥ śṛṇuyāma deva / bhādraṁ pāśyamākṣibhīr yajatrāḥ /
sthīrair āngāis tuṣṭūvāgmsās tānūbhīr / vyaśema dēvahitām yad āyuh[!] //

“O self realized souls, let us hear with our ears that which is beneficial, let us see with our eyes that which is great. Let use our God-given life properly with firm limbs and healthy body and full satisfied mind in the service of the Supreme Lord” (Ṛg.veda 1.89.8), (Śukla-yajurveda 25.21)

One should tie *kautukas* on the wrists of the others priests and the *yajamānas*.

Śayanādhivāsa (Placing the Deities in an Auspicious Bed)

The Pañcarātrika texts describe nine purificatory ceremonies (*Adhivāsas*) that may be performed for the Deities, for purifying the eight gross and subtle material elements. The Deities may be placed for some time in rice paddy, which purifies the earth element; water for purifying the water element; flowers, the element of mind; jewels, the intelligence, etc.

Another explanation is the *Jalādhivāsa* (immersing the Deity in water) is for purification of the limbs of the Lord.

Kūśrādhivāsa (immersion in milk) is for eliminating the heat and stress in the major and minor parts and joints of the body of the Lord, caused by the implements used by the sculptor and exposure to the sun during the preparation of the Deity. *Dhānādhivāsa* (immersion in grains) is for securing strength and firmness in all the major and minor limbs of the Deity.

Śayanādhivāsa (resting in the bed) invokes the spirit of sleep into the Deity for invoking presence of the Lord as well as the ability to bestow auspiciousness on the devotees.

In the *Śayanādhivāsa* ceremony the Deity is put to rest the day prior to the installation.

Note: *Jalādhivāsa* (water)- for securing power of the Deity by accomplishing the element of water.

Chayādhivāsa-If the Deities are made of wood or perishable material or are too large, a mirror reflecting the image of the Deity should be placed in water instead. The rest of the procedure should be the same.

Kūśrādhivāsa (milk) - for securing increased brilliance by gaining the element of skin.

Dhānyādhivāsa (rice paddy)- for securing luster by gaining the element of muscle.

Vastrādhivāsa (silken cloth) - for securing brilliance by gaining the element of fat.

Citrapaṭhādhivāsa (multicolored woolen garments) - for securing brilliance by gaining the element of bone marrow.

Ratnādhivāsa (nine precious gems) - for securing abundant brilliance by gaining the element of bone.

Puṣpādhivāsa (flowers)- for securing vitality, the element of semen.

Śayanādhivāsa (resting in a nice bed)- for securing proper and clear proportions in the Lords form, diamond like brilliance, grace and charm like that of an eternal youth of 16 years of age and the ability to bestow blessings on the devotees.

An area should be cordoned off and beds should be made for the Deities to lie in (*Śayana-maṇḍapa*), complete with new bedding and mosquito net or lace curtains. Sprinkle the beds with pure water, chanting:

om̐ namo bhagavate vāsudevāya //

First, spread *kuśa*-grass with their tips pointing East. On top of that, spread 4 *bhāras* of paddy. Over that, spread 2 *bhāras* of white rice. Over that, spread 1 *bhāra* of black sesame. On top of that place a white cloth. On top of the cloth spread *kuśa* again and a tiger-skin or soft woollen blanket. Some nicely coloured cloths should be put on top of the blanket and covered with another white cloth. Place pillows as head-rests for the Deities, put some scent on the bed and decorate it with flowers.

@footnote:

Śrīla Śrīdhara Svāmī gives the following śāstric reference concerning the *bhāra*:

catūrbhir vrīhibhīr guñjām guñjāḥ pañca paṇām paṇān /

aṣṭau dhārāṇam aṣṭau cā kārṣam tāmś caturāḥ palam /
tulām palā-śatām prāhūr bhārah syād vimśatis tulāḥ //

“Four rice grains are called one *guñjā*; five *guñjās*, one *pana*; eight *panas*, one *karṣa*; four *karṣas*, one *pala*; and one hundred *palas*, one *tulā*. Twenty *tulās* make up one *bhāra*.” Since there are about 3,700 grains of rice in an *ounce*, the Syamantaka jewel was producing approximately 170 pounds of gold every day.” (SB 10.56.11 Purport)

“A quantity of gold is counted by a measurement called a *bhāra*. According to Vedic formulas, one *bhāra* is equal to about twenty-one pounds, ...” (Kṛṣṇa Book, ch. 56)

Bring the Deities on a palanquin to the *Śayana-maṇḍapa* (the area where the beds are). They should be placed in the beds with Their heads pointing East and Their faces pointing South. The following *mantras* should be chanted while placing the Deities in the bed:

om īdam viṣṇūr vicākrame trēdhā nidādhe pādām / samūḍham asya pāgṁ
sūre //

“Lord Viṣṇu stode forth; three times His foot was planted on the ground, and the whole universe was gathered in the dust of His lotus feet.” (Ṛg-veda 1.22.17), (Śukla-yajurveda 5.15)

om viśvataś cakṣur ūta viśavto-mukho viśvato bāhur ūta viśvatās pātē /
sam bāhubhyām dhamatī sam patātrair dyāv-ābhūmī jānayan dēva ekaḥ //

“He that has eyes on all sides around him, a mouth on all sides, arms and feet on all sides. That person is the Supreme Lord, who has created the heavens and the earth and brings them together with as His arms as wings are brought together.” (Ṛg-veda 10.81.3), (Śukla-yajurveda 17.19)

omatō dēvā āvantu nō yatō viṣṇūr vicakrāme /
pṛthivyāḥ sapta dhāmābhiḥ //

“May the demigods bless us with that portion of land that Lord Viṣṇu stepped upon, aided by the seven metres.” (Ṛg-veda 1.22.16)

One should lightly smear candana on the body of the Deity with a flower.

Place a bowl containing honey, ghee and white mustard seeds mixed together on the right side of the Deity chanting:

om̐ ā pyāy^āsva madintam̐ ā somā viśvābhir̐ ūtibhīḥ /
bhavā^ā naḥ sāprathās̐ tamaḥ //

“Grow O wonderful Soma, you who spreads beautiful light, be a friend by giving us fame so we may prosper.” (Taittiriya-Samhitā 1.4.32.1)

Tie a white thread around the Deity’s wrist (left wrist for His consort) chanting:

om̐ bṛhat sāmā^ā kṣatrā^ā bhṛd dṛddha vṛṣṇiyam̐ triṣṭubhaujāḥ śubhītam̐
ūgravīram /
indrā^ā stomēna pañca-dāśenā^ā madhyām̐ īdam vātēnā^ā sagāreṇa rakṣa //

“Protect this wrist of great strength and ferocity, by the fifteen hymns of Indra, by the ocean and the wind.” (Taitareya-Samhita 4.4.12.2)

Cover the Deities with cloth according to the season, chanting:

om̐ yuvā^ā sūvāsāḥ^ā parivīṭā^ā āgāt sa ū śreyān^ā bhavati^ā jāyāmānaḥ /
tam̐ dhīrāsāḥ^ā kāvayā^ā unnayanti svādhyō^ā manāsā^ā devāyantaḥ //

“He comes well clothed and youthful with sacred thread. Being twice born he is the best and most attractive. The wise men, desiring the Lord, meditating on him with their minds, are raised up to knowledge.” (Ṛg-veda 3.8.4)

There should be lamps lit around the outside of the bed in the four directions

A *cāmara*, fan, umbrella, mirror, jewels, and herbs, should be offered to the Lord and placed next to the bed, chanting:

om̐ ābhi tvā^ā śura nonūmo ‘dūgdhā iva dhēnavāḥ /
īśānam̐ āsya jagataḥ^ā svārḍṣam̐ īśānam̐ indra tāsthuṣāḥ //

“Like un milked cows, we call out loud to you. O heroic one, Lord Indra, bringer of transcendental light, lord of animate and inanimate beings.” (Ṛg-veda 7.32.22), (Śukla-yajurveda 27.35), (Rathantara-Sāmagānam)

One should offer six types of eatables, six types of juices, and sweet-rice, milk, honey, ghee, fruit, cooked rice and other items, placing them around the bed while chanting:

om̐ triyāmbakaṁ yajāmahe sūgandhiṁ puṣṭi-vardhanaṁ /
ūrvā-rūkaṁ iṁva bandhanān mṛtyor mūkṣiyā māmṛtāt //

“ O three-eyed Lord, we worship you, sweet giver of prosperity. Just as a plant is freed from its stem, may I be freed from the bonds of death, and not bereft of eternal life.” (Ṛg-veda 7.59.12), (Śukla-yajurveda 3.60)

At this point the head priest should worship the Deities with the following items:

om̐ eṣa puṣpāñjali (mūla-mantra)
etat pādyam (mūla-mantra)
idam arghyam (mūla-mantra)
idam ācamaniyam (mūla-mantra)
eṣa madhuparkaḥ (mūla-mantra)
idam punar-ācamaniyam (mūla-mantra)
eṣa gandhaḥ (mūla-mantra)
etāni puṣpāni (mūla-mantra)
eṣa dhūpaḥ (mūla-mantra)
eṣa dīpaḥ (mūla-mantra)
idam naivedyam (mūla-mantra)
idam nirājanaḥ (camphor lamp) (mūla-mantra)

At the head of each Deity one should install Nidrā Devī, the goddess of sleep, in a pot:

om̐ śrī nidre-
ihāgaccha (show āvāhani-mudrā)
iha tiṣṭha (show sthāpana-mudrā)
iha sannidehi (show sannidhāpani-mudrā)
iha sannirudhyasva (show sannirodhani-mudrā)

iha sarīnmukho bhava (show *sarīnmukhī-karaṇa-mudrā*)

Perform *nyāsa-mudrā* while chanting *Gopāla-mantra* and proceed to perform the *nyāsa-mudrās* on the pot:

klīm- hṛdayāya namaḥ
kṛṣṇāya- śīrase svāhā
govindāya- śikhāyai vaśat
gopijana- kavacāya hum
vallabhāya- netrabyām vauṣat
svāhā- astrāya phaṭ
śrī nidre ihāmṛti kuru
iha parame kuru

Show *cakra-mūdra* over the pots chanting:

om astrāya phaṭ

“O Sudarśana, destroy!”

Chant the following *mantra* over the pot:

om yā āpō dīvyāḥ payasā madantya āntarīkṣa ūta vā pṛthivyām /
tāsām tvā sarvāsām āpām ābhi śiñcāmī varcasā //

“The waters of heaven that mix with milk in space and on the earth, with the splendour of those waters, I pour you.” (Atharva-Veda-Samhita 4.8.5)

Chant the following *mantra* for the protection of the Deities:

om rākṣōhaṇam valagāhanam vaiṣṇavīm idam
āham tam bālāgam utkirāmi /
yam me niṣṭyō yamāmātyō nicākhānedam
āham tam bālāgam utkirāmi //
yam me samāno yamasāmāno nicākhānedam
āham tam bālāgam utkirāmi /
yam me sabañdhūr yamasābandhur nicākhānedam
āham tam bālāgam utkirāmi //
yam me saajāto yamasājāto nicākhānotkrītyām kirāmi //

“O killer of demons, O voice of Viṣṇu that destroys evil spells, I now destroy any evil magic that any stranger or near-one has buried to do me harm; I now destroy any evil magic buried for me by anyone equal to me or unequal to me; I now destroy any evil charm that has been buried for me by any relative or non-relative; I cast out that magic spell.”(Śukla-yajurveda 5.23)

Establish eight pots on rice paddy in the eight directions of the *Śayana-maṇḍapa* and install the Lord’s doorkeepers as follows:

East

om canda-pracandau-

ihāgaccha (show *āvāhani-mudrā*)

iha tiṣṭha (show *sthāpana-mudrā*)

iha sannidehi (show *sannidhāpani-mudrā*)

iha sannirudhyasva (show *sannirodhanī-mudrā*)

iha saṁmukho bhava (show *saṁmukhi-karaṇa-mudrā*)

Perform *nyāsa-mudrā* while chanting *Gopāla-mantra* and proceed to perform the *nyāsa-mudrās* on the pot:

klīm- hṛdayāya namaḥ

kṛṣṇāya- śīrase svāhā

govindāya- śikhāyai vaśat

gopījana- kavacāya hum

vallabhāya- netrabhyām vaṣat

svāhā- astrāya phaṭ

śrī śrī canda-pracandau ihāmṛti kuru

iha parame kuru

om kumuda-kumudākṣau-

ihāgaccha (show *āvāhani-mudrā*)

iha tiṣṭha (show *sthāpana-mudrā*)

iha sannidehi (show *sannidhāpani-mudrā*)

iha sannirudhyasva (show *sannirodhanī-mudrā*)

iha saṁmukho bhava (show *saṁmukhi-karaṇa-mudrā*)

Perform *nyāsa-mudrā* while chanting *Gopāla-mantra* and proceed to perform the *nyāsa-mudrās* on the pot:

klīm- hṛdayāya namaḥ

kṛṣṇāya- śīrase svāhā

govindāya- śikhāyai vaśat
gopījana- kavacāya hum
vallabhāya- netrabhyām vaṣat
svāhā- astrāya phaṭ
śrī śrī kumuda-kumudākṣau ihāmṛti kuru
iha parame kuru

oṃ vimale-

ihāgaccha (show *āvāhani-mudrā*)
iha tiṣṭha (show *sthāpana-mudrā*)
iha sannidehi (show *sannidhāpani-mudrā*)
iha sannirudhyasva (show *sannirodhani-mudrā*)
iha sarīmukho bhava (show *sarīmukhi-karaṇa-mudrā*)

Perform *nyāsa-mudrā* while chanting *Gopāla-mantra* and proceed to perform the *nyāsa-mudrās* on the pot:

kṛṣṇāya- śīrase svāhā
govindāya- śikhāyai vaśat
gopījana- kavacāya hum
vallabhāya-netrabhyām vaṣat
svāhā- astrāya phaṭ
śrī vimale ihāmṛti kuru
iha parame kuru

oṃ ananta-nāgarāja-

ihāgaccha (show *āvāhani-mudrā*)
iha tiṣṭha (show *sthāpana-mudrā*)
iha sannidehi (show *sannidhāpani-mudrā*)
iha sannirudhyasva (show *sannirodhani-mudrā*)
iha sarīmukho bhava (show *sarīmukhi-karaṇa-mudrā*)

Perform *nyāsa-mudrā* while chanting *Gopāla-mantra* and proceed to perform the *nyāsa-mudrās* on the pot:

klīm-hṛdayāya namaḥ
kṛṣṇāya- śīrase svāhā
govindāya- śikhāyai vaśat
gopījana- kavacāya hum
vallabhāya-netrabhyām vaṣat
svāhā- astrāya phaṭ

śrī ananta ihāmṛti kuru
iha parame kuru

South

om bhadra-subhabhadrau-

ihāgaccha (show *āvāhani-mudrā*)
iha tiṣṭha (show *sthāpana-mudrā*)
iha sannidehi (show *sannidhāpani-mudrā*)
iha sannirudhyasva (show *sannirodhanī-mudrā*)
iha saṁmukho bhava (show *saṁmukhī-karaṇa-mudrā*)

Perform *nyāsa-mudrā* while chanting *Gopāla-mantra* and proceed to perform the *nyāsa-mudrās* on the pot:

klīm-hṛdayāya namaḥ
kṛṣṇāya- śīrase svāhā
govindāya- śikhāyai vaśat
gopījana- kavacāya hum
vallabhāya-netrabhyām vaṣat
svāhā- astrāya phaṭ
śrī śrī bhadra-subhadrau ihāmṛti kuru
iha parame kuru

om puṇḍarikākṣa-vāmanau-

ihāgaccha (show *āvāhani-mudrā*)
iha tiṣṭha (show *sthāpana-mudrā*)
iha sannidehi (show *sannidhāpani-mudrā*)
iha sannirudhyasva (show *sannirodhanī-mudrā*)
iha saṁmukho bhava (show *saṁmukhī-karaṇa-mudrā*)

Perform *nyāsa-mudrā* while chanting *Gopāla-mantra* and proceed to perform the *nyāsa-mudrās* on the pot:

klīm-hṛdayāya namaḥ
kṛṣṇāya- śīrase svāhā
govindāya- śikhāyai vaśat
gopījana- kavacāya hum
vallabhāya-netrabhyām vaṣat
svāhā- astrāya phaṭ
śrī śrī puṇḍarikākṣa-vāmanau ihāmṛti kuru
iha parame kuru

om̐ jñāne-

ihāgaccha (show *āvāhani-mudrā*)

iha tiṣṭha (show *sthāpana-mudrā*)

iha sannidehi (show *sannidhāpani-mudrā*)

iha sannirudhyasva (show *sannirodhani-mudrā*)

iha saṁmukho bhava (show *saṁmukhi-karaṇa-mudrā*)

Perform *nyāsa-mudrā* while chanting *Gopāla-mantra* and proceed to perform the *nyāsa-mudrās* on the pot:

klīm-hṛdayāya namaḥ

kṛṣṇāya- śīrase svāhā

govindāya- śikhāyai vaśat

gopījana- kavacāya hum

vallabhāya-netrabhyām vaṣat

svāhā- astrāya phaṭ

śrī jñāne ihāmṛti kuru

iha parame kuru

om̐ viśvaksena-

ihāgaccha (show *āvāhani-mudrā*)

iha tiṣṭha (show *sthāpana-mudrā*)

iha sannidehi (show *sannidhāpani-mudrā*)

iha sannirudhyasva (show *sannirodhani-mudrā*)

iha saṁmukho bhava (show *saṁmukhi-karaṇa-mudrā*)

Perform *nyāsa-mudrā* while chanting *Gopāla-mantra* and proceed to perform the *nyāsa-mudrās* on the pot:

klīm-hṛdayāya namaḥ

kṛṣṇāya- śīrase svāhā

govindāya- śikhāyai vaśat

gopījana- kavacāya hum

vallabhāya-netrabhyām vaṣat

svāhā- astrāya phaṭ

śrī viśvaksena ihāmṛti kuru

iha parame kuru

West

om̐ jaya-vijayau-

ihāgaccha (show *āvāhani-mudrā*)
iha tiṣṭha (show *sthāpana-mudrā*)
iha sannidehi (show *sannidhāpani-mudrā*)
iha sannirudhyasva (show *sannirodhanī-mudrā*)
iha saṁmukho bhava (show *saṁmukhī-karaṇa-mudrā*)

Perform *nyāsa-mudrā* while chanting *Gopāla-mantra* and proceed to perform the *nyāsa-mudrās* on the pot:

klīm-hṛdayāya namaḥ
kṛṣṇāya- śīrase svāhā
govindāya- śikhāyai vaśat
gopījana- kavacāya hum
vallabhāya-netrabhyām vaṣat
svāhā- astrāya phaṭ
śrī śrī jaya-vijayau ihāmṛti kuru
iha parame kuru

om śankhakarṇa-sarvanetrau-

ihāgaccha (show *āvāhani-mudrā*)
iha tiṣṭha (show *sthāpana-mudrā*)
iha sannidehi (show *sannidhāpani-mudrā*)
iha sannirudhyasva (show *sannirodhanī-mudrā*)
iha saṁmukho bhava (show *saṁmukhī-karaṇa-mudrā*)

Perform *nyāsa-mudrā* while chanting *Gopāla-mantra* and proceed to perform the *nyāsa-mudrās* on the pot:

klīm-hṛdayāya namaḥ
kṛṣṇāya- śīrase svāhā
govindāya- śikhāyai vaśat
gopījana- kavacāya hum
vallabhāya-netrabhyām vaṣat
svāhā- astrāya phaṭ
śrī śrī śankhakarṇa-sarvanetrau ihāmṛti kuru
iha parame kuru

om prabhāye-

ihāgaccha (show *āvāhani-mudrā*)
iha tiṣṭha (show *sthāpana-mudrā*)
iha sannidehi (show *sannidhāpani-mudrā*)

iha sannirudhyasva (show *sannirodhanī-mudrā*)
iha saṁmukho bhava (show *saṁmukhī-karaṇa-mudrā*)

Perform *nyāsa-mudrā* while chanting *Gopāla-mantra* and proceed to perform the *nyāsa-mudrās* on the pot:

klīm-hṛdayāya namaḥ
kṛṣṇāya-śīrase svāhā
govindāya-śikhāyai vaśat
gopījana-kavacāya hum
vallabhāya-netrabhyām vaṣat
svāhā- astrāya phaṭ
śrī prabhe ihāmṛti kuru
iha parame kuru

om pañcajanya śankhādhipate-
ihāgaccha (show *āvāhanī-mudrā*)
iha tiṣṭha (show *sthāpana-mudrā*)
iha sannidehi (show *sannidhāpanī-mudrā*)
iha sannirudhyasva (show *sannirodhanī-mudrā*)
iha saṁmukho bhava (show *saṁmukhī-karaṇa-mudrā*)

Perform *nyāsa-mudrā* while chanting *Gopāla-mantra* and proceed to perform the *nyāsa-mudrās* on the pot:

klīm-hṛdayāya namaḥ
kṛṣṇāya-śīrase svāhā
govindāya-śikhāyai vaśat
gopījana-kavacāya hum
vallabhāya-netrabhyām vaṣat
svāhā- astrāya phaṭ
śrī pañcajanya ihāmṛti kuru
iha parame kuru

North

om dhātṛ-vidhātārau-
ihāgaccha (show *āvāhanī-mudrā*)
iha tiṣṭha (show *sthāpana-mudrā*)
iha sannidehi (show *sannidhāpanī-mudrā*)
iha sannirudhyasva (show *sannirodhanī-mudrā*)
iha saṁmukho bhava (show *saṁmukhī-karaṇa-mudrā*)

Perform *nyāsa-mudrā* while chanting *Gopāla-mantra* and proceed to perform the *nyāsa-mudrās* on the pot:

klīm-hṛdayāya namaḥ
kṛṣṇāya- śīrase svāhā
govindāya- śikhāyai vaśat
gopījana- kavacāya hum
vallabhāya-netrabhyām vaṣat
svāhā- astrāya phaṭ
śrī śrī dhātṛ-vidhātārau ihāmṛti kuru
iha parame kuru

om sumukha-supraṭiṣṭhau-

ihāgaccha (show *āvāhanī-mudrā*)
iha tiṣṭha (show *sthāpana-mudrā*)
iha sannidehi (show *sannidhāpanī-mudrā*)
iha sannirudhyasva (show *sannirodhanī-mudrā*)
iha saṁmukho bhava (show *saṁmukhī-karaṇa-mudrā*)

Perform *nyāsa-mudrā* while chanting *Gopāla-mantra* and proceed to perform the *nyāsa-mudrās* on the pot:

klīm-hṛdayāya namaḥ
kṛṣṇāya- śīrase svāhā
govindāya- śikhāyai vaśat
gopījana- kavacāya hum
vallabhāya-netrabhyām vaṣat
svāhā- astrāya phaṭ
śrī śrī sumukha-supraṭiṣṭhau ihāmṛti kuru
iha parame kuru

om isānye-

ihāgaccha (show *āvāhanī-mudrā*)
iha tiṣṭha (show *sthāpana-mudrā*)
iha sannidehi (show *sannidhāpanī-mudrā*)
iha sannirudhyasva (show *sannirodhanī-mudrā*)
iha saṁmukho bhava (show *saṁmukhī-karaṇa-mudrā*)

Perform *nyāsa-mudrā* while chanting *Gopāla-mantra* and proceed to perform the *nyāsa-mudrās* on the pot:

klīṁ-hṛdayāya namaḥ
kṛṣṇāya- śīrase svāhā
govindāya- śikhāyai vaśat
gopijana- kavacāya hum
vallabhāya-netrabhyām vauṣat
svāhā- astrāya phaṭ
śrī īśānye ihāmṛti kuru
iha parame kuru

om nandaka-khaḍgādhipate-
ihāgaccha (show āvāhani-mudrā)
iha tiṣṭha (show sthāpana-mudrā)
iha sannidehi (show sannidhāpani-mudrā)
iha sannirudhyasva (show sannirodhani-mudrā)
iha saṁmukho bhava (show saṁmukhi-karaṇa-mudrā)

Perform *nyāsa-mudrā* while chanting *Gopāla-mantra* and proceed to perform the *nyāsa-mudrās* on the pot:

klīṁ-hṛdayāya namaḥ
kṛṣṇāya- śīrase svāhā
govindāya- śikhāyai vaśat
gopijana- kavacāya hum
vallabhāya-netrabhyām vauṣat
svāhā- astrāya phaṭ
śrī nandaka ihāmṛti kuru
iha parame kuru

Install five more pots in the following directions:

South-East

om utkāṛṣiṇe-
ihāgaccha (show āvāhani-mudrā)
iha tiṣṭha (show sthāpana-mudrā)
iha sannidehi (show sannidhāpani-mudrā)
iha sannirudhyasva (show sannirodhani-mudrā)
iha saṁmukho bhava (show saṁmukhi-karaṇa-mudrā)

Perform *nyāsa-mudrā* while chanting *Gopāla-mantra* and proceed to perform the *nyāsa-mudrās* on the pot:

klīṁ-hṛdayāya namaḥ
kṛṣṇāya- śīrase svāhā
govindāya- śikhāyai vaśat
gopījana- kavacāya hum
vallabhāya-netrabhyām vaṣat
svāhā- astrāya phaṭ
śrī utkāṛṣiṇe ihāmṛti kuru
iha parame kuru

om vihāgeśa-

ihāgaccha (show *āvāhani-mudrā*)
iha tiṣṭha (show *sthāpana-mudrā*)
iha sannidehi (show *sannidhāpani-mudrā*)
iha sannirudhyasva (show *sannirodhanī-mudrā*)
iha saṁmukho bhava (show *saṁmukhī-karaṇa-mudrā*)

Perform *nyāsa-mudrā* while chanting *Gopāla-mantra* and proceed to perform the *nyāsa-mudrās* on the pot:

klīṁ-hṛdayāya namaḥ
kṛṣṇāya- śīrase svāhā
govindāya- śikhāyai vaśat
gopījana- kavacāya hum
vallabhāya-netrabhyām vaṣat
svāhā - astrāya phaṭ
śrī vihāgeśa ihāmṛti kuru
iha parame kuru

South-West

om kīrtye-

ihāgaccha (show *āvāhani-mudrā*)
iha tiṣṭha (show *sthāpana-mudrā*)
iha sannidehi (show *sannidhāpani-mudrā*)
iha sannirudhyasva (show *sannirodhanī-mudrā*)
iha saṁmukho bhava (show *saṁmukhī-karaṇa-mudrā*)

Perform *nyāsa-mudrā* while chanting *Gopāla-mantra* and proceed to perform the *nyāsa-mudrās* on the pot:

klīṁ-hṛdayāya namaḥ
kṛṣṇāya- śīrase svāhā

govindāya- śikhāyai vaśat
gopījana- kavacāya hum
vallabhāya-netrabhyām vauṣat
svāhā- astrāya phaṭ
śrī kīrtye ihāmṛti kuru
iha parame kuru

om̐ sudarśana-

ihāgaccha (show āvāhani-mudrā)
iha tiṣṭha (show sthāpana-mudrā)
iha sannidehi (show sannidhāpani-mudrā)
iha sannirudhyasva (show sannirodhani-mudrā)
iha saṁmukho bhava (show saṁmukhi-karaṇa-mudrā)

Perform *nyāsa-mudrā* while chanting *Gopāla-mantra* and proceed to perform the *nyāsa-mudrās* on the pot:

klīm-hṛdayāya namaḥ
kṛṣṇāya- śīrase svāhā
govindāya- śikhāyai vaśat
gopījana- kavacāya hum
vallabhāya-netrabhyām vauṣat
svāhā- astrāya phaṭ
śrī sudarśana ihāmṛti kuru
iha parame kuru

North-West

om̐ satye-

ihāgaccha (show āvāhani-mudrā)
iha tiṣṭha (show sthāpana-mudrā)
iha sannidehi (show sannidhāpani-mudrā)
iha sannirudhyasva (show sannirodhani-mudrā)
iha saṁmukho bhava (show saṁmukhi-karaṇa-mudrā)

Perform *nyāsa-mudrā* while chanting *Gopāla-mantra* and proceed to perform the *nyāsa-mudrās* on the pot:

klīm-hṛdayāya namaḥ
kṛṣṇāya- śīrase svāhā
govindāya- śikhāyai vaśat
gopījana- kavacāya hum

vallabhāya-netrabhyām vaṣat
svāhā- astrāya phaṭ
śrī satye ihāmṛti kuru
iha parame kuru

om̐ kaumodaki gadādhīpate
ihāgaccha (show āvāhani-mudrā)
iha tiṣṭha (show sthāpana-mudrā)
iha sannidehi (show sannidhāpani-mudrā)
iha sannirudhyasva (show sannirodhani-mudrā)
iha sarīmukho bhava (show sarīmukhi-karaṇa-mudrā)

Perform *nyāsa-mudrā* while chanting *Gopāla-mantra* and proceed to perform the *nyāsa-mudrās* on the pot:

klīm-hṛdayāya namaḥ
kṛṣṇāya- śīrase svāhā
govindāya- śikhāyai vaśat
gopījana- kavacāya hum̐
vallabhāya-netrabhyām vaṣat
svāhā- astrāya phaṭ
śrī kaumodaki ihāmṛti kuru
iha parame kuru

North-East

om̐ yoge-
ihāgaccha (show āvāhani-mudrā)
iha tiṣṭha (show sthāpana-mudrā)
iha sannidehi (show sannidhāpani-mudrā)
iha sannirudhyasva (show sannirodhani-mudrā)
iha sarīmukho bhava (show sarīmukhi-karaṇa-mudrā)

Perform *nyāsa-mudrā* while chanting *Gopāla-mantra* and proceed to perform the *nyāsa-mudrās* on the pot:

klīm-hṛdayāya namaḥ
kṛṣṇāya- śīrase svāhā
govindāya- śikhāyai vaśat
gopījana- kavacāya hum̐
vallabhāya-netrabhyām vaṣat
svāhā- astrāya phaṭ

śrī yoge ihāmṛti kuru
iha parame kuru

om śāraṅga cāpādhipate-

ihāgaccha (show *āvāhani-mudrā*)
iha tiṣṭha (show *sthāpana-mudrā*)
iha sannidehi (show *sannidhāpani-mudrā*)
iha sannirudhyasva (show *sannirodhanī-mudrā*)
iha saṁmukho bhava (show *saṁmukhī-karaṇa-mudrā*)

Perform *nyāsa-mudrā* while chanting *Gopāla-mantra* and proceed to perform the *nyāsa-mudrās* on the pot:

klīm-hṛdayāya namaḥ
kṛṣṇāya- śīrase svāhā
govindāya- śikhāyai vaśat
gopījana- kavacāya hum
vallabhāya-netrabhyām vaṣat
svāhā- astrāya phaṭ
śrī śāraṅga ihāmṛti kuru
iha parame kuru

In Front of the Deity

om anugrahe-

ihāgaccha (show *āvāhani-mudrā*)
iha tiṣṭha (show *sthāpana-mudrā*)
iha sannidehi (show *sannidhāpani-mudrā*)
iha sannirudhyasva (show *sannirodhanī-mudrā*)
iha saṁmukho bhava (show *saṁmukhī-karaṇa-mudrā*)

Perform *nyāsa-mudrā* while chanting *Gopāla-mantra* and proceed to perform the *nyāsa-mudrās* on the pot:

klīm-hṛdayāya namaḥ
kṛṣṇāya- śīrase svāhā
govindāya- śikhāyai vaśat
gopījana- kavacāya hum
vallabhāya-netrabhyām vaṣat
svāhā- astrāya phaṭ
śrī anugrahe ihāmṛti kuru
iha parame kuru

Bali Dāna

Make balls of dry fruit, popped rice (*koi*) yoghurt and boiled barley gruel and offer to the entities in the four directions, chanting:

East

*om ādyāś ca kārma-jaś caivā yē bhūtāḥ prāg-diśi sthitāḥ /
prasānnāḥ pārituṣṭās tē gṛhṇantū bali-kāṅkṣinaḥ //
eṣa māṣabhaktavaliḥ- om ādyas-svakarmaja-dig-avadik-sthita-bhūtebhyo namaḥ*

“ May the entities situated in the Eastern direction, at the beginning and during the ceremony, being pleased and satisfied with us, receive this offering.”

South

*om vṛkṣeṣu pārvatāgreṣu yē vidikṣu ca sāmsthitāḥ /
bhūmau vyomni sthitā ye cā bālim gṛhṇantu tēpi ca //
eṣa māṣabhaktavaliḥ- om vṛkṣādi-sthita-bhūtebhyo namaḥ*

“Those present in the trees, the tops of mountains or in the corners, those on the earth or in the sky, please accept this offering.”

West

*om vināyakāḥ kṣetrā-pālāḥ yē cānyē bali-kāṅkṣinaḥ /
puṣādyah pārsadaś caivā prāti-gṛhṇantu mē balim //
eṣa māṣabhaktavaliḥ-
om vināyaka-kṣetrapāla-pisāca-kaṭapūtanādibhyo namaḥ*

“O liberated ones, O protectors of this place, and others who desire this offering, O *Puṣa*, may you and your associates please accept this offering.”

North

*om candāyāḥ kumudādyas cā yē bhūtāḥ sarvatrā sthitāḥ /
āgācchantū ca tē sarvē gṛhṇantū tam imām balim //
eṣa māṣabhaktavaliḥ-
om canda-kumuda-digpālādibhyo namaḥ*

“O *Canda, Kumuda* and other doorkeepers and living entities, please come and accept this offering.”

All the officiating priests should chant Śrī Sūkta in a low voice while circumambulating the Deities.

om hiraṇya-varṇām iti pañca-daśasya śrī-sūktāsyā /
śrī ānanda-kardama-ciklītendirasutā mähā-rṣāyaḥ /
śrīr-agnīr devāte /
ādyās tistro’nuṣṭubhāḥ, caturthī bṛhātī, pañcami-ṣaṣṭhyaū triṣṭubhau,
tato ṣṭāv ānuṣṭubho ‘ntyā prastāra paṅktiḥ gāyatrī ca /
hiraṇya-varṇām itī bījam /
tām ma āhavaḥ jātaveda itī śaktīḥ /
kīrtim-ṛddhim dadhātu me itī kilākaṁ /
śrī mahā-lakṣmī prasāda-siddhyarthe jape viniyogāḥ //

“Of this prayer of fifteen verses beginning with ‘hiraṇyavarṇam’, the sons of Indra namely Ānanda, Kardama and Ciklīta are the seers, Śrī and Agni are the deities, the first three verses are anuṣṭup metre, the fourth is bṛhātī, the fifth and sixth is triṣṭup, the following eight are anuṣṭup and the last is in prastāra paṅkti. ‘Hiraṇya varṇam’ is the seed *mantra*, ‘tam ahavaḥ jātaveda’ is the energy, ‘kīrtim ṛddhim’ is the foundation, the application of this sūkta is to attain the mercy of Lakṣmī.”

hariḥ om

om hiraṇya-varṇām hariṇīm suvārṇa-rājata-srajām /
cāndrām hiraṇmāyīm lākṣmīm jātāvedo mā āvāha // 1 //
om tām mā āvāhā jātāvedo lākṣmīm anāpa-gāminīm /
yasyām hiraṇyam vīndeyām gām aśvam puruṣān āham // 2 //
om āśvā-pūrvām rātha-mādhyām hāstināda-prābodhinīm /
śriyām devīm upāhvayē śrīr mā devīr jūṣatām // 3 //
om kām sōsmītām hiraṇya-prākārām ārdhrām jvalāntīm tṛptām tārpayāntīm /
pādmē sthītām pādma-varṇām tvām ihopāhvayē śriyam // 4 //
om cāndrām prābhāsām yaśāsā jvalāntīm śriyām lōke dēva-jūṣtām udārām /

tām pādminīm śaraṇam āham prapādye 'lākṣmīr mē naśyatām tvām
 vṛṇe // 5 //
 om ādītya-vārṇe tapāso 'dhijāto vanāspatis tavā vṛkṣo 'thā bilvaḥ /
 tasyā phalāni tapāsā nūdantu māyāntārāyās cā bāhyā alākṣmīḥ // 6 //
 om upātū mām devasākhaḥ kīrtis cā maṇinā sāha /
 prādūrbhūto 'smi rāṣṭre 'smiṇ kīrtim ṛddhim dādātū me // 7 //
 om kṣut pīpāsā-mālām jyēsthām ālākṣmīr nāśayāmy aham /
 abhūtim asamṛddhim cā sarvān nirṇūda mē gṛhāt // 8 //
 om gāndhā-dvārām dūrādharsām nitya-puṣṭām kariṣiṇīm /
 īśvarīgṃ sarvā-bhūtānām tām ihopāhvayē śriyam // 9 //
 om manāsāḥ kāmām ākūtim vācaḥ satyam āśimahi /
 pāśūnāgṃ rūpam annāsyā mayi śriḥ śrāyatām yaśāḥ // 10 //
 om kārdamēna prajā-bhūtā mayi sambhāva kārdama /
 śriyam vāsayā me kule mātaram pādma-mālinīm // 11 //
 om āpāḥ sṛjantū snigdhanī ciklītā vasā me gṛhe /
 ni cā devīm mātaraḡṃ śriyam vāsayā me kule // 12 //
 om ārdram yaḥ-kariṇīm yaṣṭim piṅgalām pādma-mālinīm /
 cāndrām hiraṇmayīm lākṣmīm jātāvedo mā āvāha // 13 //
 om ārdram puṣkarīṇīm puṣṭim sūvarṇām hēma-mālinīm /
 sūryām hiraṇmayīm lākṣmīm jātāvedo mā āvāha // 14 //
 om tām mā āvāhā jātāvedo lākṣmīm anāpa-gāminīm /
 yasyām hiraṇyām prabhūtām gāvō dāsyo 'svān vīndeyām puruṣān āham
 // 15 //
 om māhādēvyai cā vidmahē viṣṇupātnyai cā dhimahi / tan nō lakṣmīḥ
 pracodayāt // 16 //

“O Agni! O Jāta Veda! O knower of all living-entities Invite, for my sake, the Goddess of fortune, the golden-hued Goddess, the doe-like, moon-like maiden wreathed in gold and silver. (1)

O Agni! Please invite the Goddess of fortune– who will always stay with me. May I obtain gold, cows, horses, and men from her (for the Lord’s service). May I be blessed with all necessary facilities, such as wealth, cattle, conveyance, friends, servants and progeny. (2)

I invoke Goddess Lakṣmī to approach me with horses ahead and chariots in the middle and the tumultuous sounds of elephants. (3)

I invoke the smiling Goddess of prosperity, lotus-like in colour, beaming, content, satisfying, seated on a lotus, in a rampart of gold. She is beyond all sense perceptions. She is the Absolute. (4)

I seek refuge in the brilliant Goddess who is generous and delightful. This Goddess of prosperity is assiduously sought by the demigods. May Her opposite, Alakṣmī , denoted by material desire, anger, greed, penury, unhappiness and misfortune be utterly destroyed. (5)

O Deity dazzling like the Sun’s orb! The Bilva tree which comes to fruition without flowering has sprung from Your austerity. Its fruits are the result of Your penance. May the Bilva fruit dispel any ignorance and impediments, inner and outer. May they destroy my misfortune. (6)

May the friend of the blessed demigods approach me with fame and precious stones. May I be born with prosperity in this land. May Kuvera bless me with prosperity and celebrity. (7)

I shall drive away from me impurities, such as hunger and thirst. O Goddess! Banish from my abode all ill-luck, calamities and poverty. (8)

I invoke here in this world the Goddess of prosperity, the Mother Earth, who is inviolable. She is of inexhaustible nourishment, representing wealth of kine and cattle. She lords over all creatures. (9)

May all my wishes be fulfilled. May all my intentions come true and my utterances truthful. May the Goddess be with me for ever in the form of abundant food, increased fame and fine form and all kinds of cattle. (10)

O Kardama! Due to your advent, Goddess Lakṣmī became a Mother. Please reside with me. Establish your Mother, the Goddess of prosperity, wreathed in a garland of lotuses, in my habitation. (11)

Let waters produce friendly effects. O Chiklita! Come and stay with me. Make your Mother, the Goddess of plenty, abide in my abode. (12)

O Jātaveda, Divine Fire! Bring me the golden Lakṣmī, moist with compassion. Endowed with tawny color. She nourishes the worlds. She is attended by elephants. She wears a garland of flowers and is bedecked in gold. (13)

O Jātaveda, the Divine Fire! Bring me the anointed Lakṣmī of golden hue. Bring the mother who holds the club in her hand. Lead the Deity of prosperity to my dwelling. (14)

O Mystic Fire! Bring me Lakṣmī who will always stay with me. May I be endowed by Her grace, wealth in plenty, horses and cattle, maids, servitors, friends, companions, etc. (15)

May we know the great Goddess. For that may we meditate on the consort of Viṣṇu. May Lakṣmī impell us towards that. (16)”

Note: The materialists are always searching for the Goddess of fortune, who gives material facilities. However, in this vedic *sūkta* it is the transcendental consort of Lord Viṣṇu that is being glorified; therefore we must understand that when the devotee prays for facilities it is only to serve the Lord in His mission, not for his own sense enjoyment.

Everyone should leave the *Śayana-maṇḍapa*. There should be soft, pleasant *kīrtana* or recitation of the *śāstras* all night until the next morning.

Deity Installation

(DAY TWO)

Pūrvaṅga Karma

Dravyā

- ◆ Dig-Vandhanam
 - Mahāprasādam flowers
- ◆ Dvāra Praveśa
 - Flowers
 - Candana
- ◆ Maṇḍapa Sthāpana
 - Flags (8 Patākas and 15 Dhvājas)
 - Bells
 - Festoons
 - Garlands
 - Banana trees
- ◆ Vedhi Śodhana
 - Snāna Vedhi
 - pañcagavya (mixed in one pot) 2 kg
- ◆ Waking the Lord
 - Pādaym
 - Arghyam
 - Ācamaniyam
 - Madhuparka
 - Dūrva
 - Akṣata
 - Lamp
 - Candana
 - Yajñopavīta
 - Cloth
 - Flowers
 - Incense
 - Kajjal
 - Rocana

- Garlands
- ◆ Pūjābhiṣeka
 - Palanquin
 - Flowers
 - Pādyam
 - Arghyam
 - Ācamaniyam
 - Madhuparka
 - Fragrant oil 10 g
 - Sesame paste
 - Milk 1kg
 - Yoghurt 500 g
 - Ghee 1 kg
 - Honey 500 g
 - *Kuśa* grass tips 1 handfull
 - Sugar water 1 kg
 - Mung dahl powder 500 g
 - Fruits (5 types) 1 kg (each)
 - Sahasra dhāra
 - Sarvaṣadhi
 - Mahauṣadhi
 - Water from different tīrthas
 - New cloth for Deity
 - Towels to dry Deity
 - Sacred thread
 - Tulasī leaves
 - Tāmbūla
- ◆ Prāṇa Pratiṣṭha
 - Dūrva grass
 - White rice
- ◆ Cakra Pratiṣṭha

- rice 1 kg
- tumeric 500 g
- five colors 100 g (each)
- copper pots 8 pcs
- dūrva grass 1 handful
- insence 500 g
- ghee lamp
- new cloth
- garlands
- tilaka
- flowers
- sandalwood paste

One should begin the ceremony by reciting the *Svasti vācana*.

Svasti Vācana

(invoking auspiciousness)

The *brāhmaṇas* chant together:

om̐ pūnantū¹ mā devajānāḥ pūnantū manasā¹ dhiyaḥ /
pūnantū viśvā¹-bhūtāṅi jātavedaḥ punīhi mā¹ //

“May the devotees purify me, may they give intelligence to me, may they purify all living entities, may Jātaveda Agni purify me.” (Śukla-Yajurveda 19.39)

One *brāhmaṇa* chants:

om̐ śya karmaṇaḥ punyāhām¹ bhavanto brūvantū //

“Dear *brāhmaṇas*, please bless this ceremony as a pious one.”

At least other three *brāhmaṇas* throw *akṣata* in the air three times, while chanting:

om̐ punyāhām, om̐ punyāhām, om̐ punyāhām /

“May it be auspicious.”

The *brāhmaṇas* chant together:

om̐ ũdgāteva¹ śakune¹ sāmā¹ gāyasi brahma-pūtra¹ ivā savaneṣu śaṁsasi /
vṛṣēva¹ vājī śisumatī¹ ṁpītyā¹ sārva¹ naḥ śakune bhādrām ā vāda /
viśvato¹ naḥ śakune¹ puṇyām ā vāda //

“O bird, you sing like the *udgātṛ* priest who chants the *sāma*. You chant like the *brahmā* at the sacrifice, like a horse approaching a mare. Please loudly proclaim good fortune for us in every direction, proclaim prosperity for us in every direction.” (Ṛg.veda 2.43.2)

One *brāhmaṇa* chants:

om̐ āśya karmaṇaḥ svasti¹ bhavanto brūvantu¹ / āyūṣmatē svasti //

“O dear *brāhmaṇas*, speak auspiciously of this activity. Let there be auspiciousness.”

The other *brāhmaṇas* throw *akṣata* in the air three times, while chanting:

om̐ svasti, om̐ svasti, om̐ svasti /

“Let there be auspiciousness.”

Together again:

om̐svasti nā indro¹ vṛddhaśravāḥ / svasti nāḥ pūṣā viśvavēdāḥ /
svasti nāḥ tārksyō ariṣṭanemiḥ / svasti nō bṛhāspatī¹ dadhātu //

“May Indra, who hears much praise, give us auspiciousness; may the sun god, who knows all things, give us auspiciousness; may Garuḍa, with unblemished weapons, give us auspiciousness; may Bṛhaspati, give us auspiciousness.” (Ṛg.veda 1.89.6), (Śukla-Yajurveda 25.19)

One *brāhmaṇa* chants:

om̐ āśya karmaṇo ṛddhim¹ bhavanto brūvantu¹ //

“O dear *brāhmaṇas*, please let this activity be prosperous.”

The other *brāhmaṇas* throw *akṣata* in the air three times, while chanting:

om̐ ṛdhyātām / om̐ ṛdhyātām / om̐ ṛdhyātām /

“May you be prosperous.”

Together:

**om̐ ṛdhyāmā stomaṁ sanūyāmā vājām ā nō mantraṁ śārathēhopā yātam /
yaśō na pākvaṁ madhū-goṣv āntar ā bhūtāmśō āśvinōḥ kāmām aprāḥ //**

“May we increase our fame, may we offer You food. Please come here in Your chariot for worship and accept the sweet food prepared from cow’s milk. Bhūtāmśa has fulfilled the desires of the learned.” (Ṛg-veda 10.106.11)

**om̐svāsti nō govīndaḥ / svāsti nō acyutānantau /
svāsti nō vāsudevo viṣṇur dadhātu / svāsti nō nārāyaṇō naro vai /
svāsti nāḥ padmānābhāḥ puruṣottamō dadhātu /
svāsti nō viśvākseno viśveśvaraḥ / svāsti nō hr̥ṣīkeśo hārīr dadhātu /
svāsti nō vaināteyo hariḥ / svāsti nō anjanāsuto hānūr bhāgāvato dadhātu
/
svāsti svāsti sumāṅgalāikeśō mātān
śrī kṛṣṇaḥ sac-cīd-ānānda-ghānaḥ sarveśvarēśvarō dadhātu //**

“May Lord Govinda, Acyuta, Ananta Śeṣa, Vāsudeva and Lord Viṣṇu bestow auspiciousness upon us. May Nara-Nārāyaṇa, Padmanābha and Puruṣottama bestow auspiciousness upon us. May Viśvaksena, the Lord of the universe, Hr̥ṣīkeśa and Lord Hari bestow auspiciousness upon us. May Garuḍa and the son of Añjanā, who is the great devotee of Lord Rāma, Hanumān, bestow auspiciousness upon us. May the great and only Lord of auspiciousness, Śrī Kṛṣṇa, who is like a transcendental cloud full of eternity, knowledge, and bliss and who is the Lord of all the demigods, bestow upon us all prosperity and auspiciousness.” (Kṛṣṇopaniṣad)

The *brāhmaṇas* throw the remainder of the *akṣata*.

Saṅkalpa

om̐ govinda govinda govinda

om̐ tat sat

adya ...

_____ māse (month)

_____ pakṣe (lunar fortnight)

_____ tithau (lunar day)

*śrī śrī guru-gaurāṅga-gandhārvikā-giridhāri-prīthy-arthaṁ asmin śubha-dīne
vighraha-pratiṣṭham ahaṁ kariṣye*

“On this day of the _____ month, the lunar fortnight of _____, on the lunar day of _____,
for the pleasure of Śrī Śrī guru-Gaurāṅga and Rādhā-Kṛṣṇa, I shall perform this auspicious Deity
installation.”

Digpāla Pūjā (Worshipping the Directions)

Standing in the middle of the temple room, worship the 10 *dig-pālas*
(controllers of the directions) in the 10 directions with mahāprasāda flowers:

om̐ ētan mahāprasāda naīvedyādi

om̐ pūrvasyāṁ śrī nāradāya svāhā (East)

om̐ āgneyāṁ śrī kapila devāya svāhā (South-East)

om̐ yāmye śrī yamabhāgavatāya svāhā (South)

om̐ nairṛtyāṁ śrī bhiṣmadevāya svāhā (South-West)

om̐ prāṭicyāṁ śrī śukadevāya svāhā (West)

om̐ vāyavyāṁ śrī janakāya svāhā (North-West)

om̐ ūdīcyāṁ śrī sadāśivāya svāhā (North)

om̐ aīśānyāṁ śrī prahlādāya svāhā (North-East)

om̐ ūrdhvaṁ śrī brahmāṇe svāhā (up)

om̐ ādhaḥ śrī balirājāya svāhā (down)

Dvāra Pūjā (Worshipping the Doors)

The *Vaiṣṇava* temple represents the Lord’s abode of *Vaikuṇṭha* where all
His eternal associates reside. Therefore, when a temple is completed, the
Dvāra-pūjā and *Mandira-praveśam* are performed so that the devotee can
understand the non-difference between the temple and the *dhāma*.

One should install and worship Garuḍa at the *Garuḍa-stambha*:

om̐ garuḍa-

ihāgaccha (show *āvāhani-mudrā*)
iha tiṣṭha (show *sthāpana-mudrā*)
iha sannidehi (show *sannidhāpani-mudrā*)
iha sannirudhyasva (show *sannirodhanī-mudrā*)
iha saṁmukho bhava (show *saṁmukhī-karaṇa-mudrā*)
ete gandha-puṣpe- om̐ garuḍāya namaḥ

Outside, at the threshold of the altar door, offer gandha-puṣpa to all the different door-keepers of the Lord by chanting:

om̐ śrī kṛṣṇa-dvāra-devatābhyo namaḥ

One should install the doorkeepers on either side of the door:

om̐ jaya-vijayau-

ihāgaccha (show *āvāhani-mudrā*)
iha tiṣṭha (show *sthāpana-mudrā*)
iha sannidehi (show *sannidhāpani-mudrā*)
iha sannirudhyasva (show *sannirodhanī-mudrā*)
iha saṁmukho bhava (show *saṁmukhī-karaṇa-mudrā*)
ete gandha-puṣpe- om̐ jaya-vijayabhyām namaḥ

Above the door install Lakṣmīdevī:

om̐ dvāra-lakṣmī-

ihāgaccha (show *āvāhani-mudrā*)
iha tiṣṭha (show *sthāpana-mudrā*)
iha sannidehi (show *sannidhāpani-mudrā*)
iha sannirudhyasva (show *sannirodhanī-mudrā*)
iha saṁmukho bhava (show *saṁmukhī-karaṇa-mudrā*)
ete gandha-puṣpe- om̐ dvāra-lakṣmyai namaḥ

On the inner left and right side of the door posts install Gaṅgā Devī (right) and Yamunā Devī (left):

om̐ gaṅgā-yamune-

ihāgaccha (show *āvāhani-mudrā*)
iha tiṣṭha (show *sthāpana-mudrā*)
iha sannidehi (show *sannidhāpani-mudrā*)
iha sannirudhyasva (show *sannirodhanī-mudrā*)
iha saṁmukho bhava (show *saṁmukhī-karaṇa-mudrā*)
ete gandha-puṣpe- om̐ gaṅgā-yamunābhyām namaḥ

On the threshold:

om̐ vāstupuruṣa-

ihāgaccha (show *āvāhani-mudrā*)

iha tiṣṭha (show *sthāpana-mudrā*)

iha sannidehi (show *sannidhāpani-mudrā*)

iha sannirudhyasva (show *sannirodhanī-mudrā*)

iha saṁmukho bhava (show *saṁmukhī-karaṇa-mudrā*)

ete gandha-puṣpe om̐ vāstupuruṣāya namaḥ

On the inner right and left sides of the door”

om̐ śaṅkhanidhi-padmanidhi-

ihāgaccha (show *āvāhani-mudrā*)

iha tiṣṭha (show *sthāpana-mudrā*)

iha sannidehi (show *sannidhāpani-mudrā*)

iha sannirudhyasva (show *sannirodhanī-mudrā*)

iha saṁmukho bhava (show *saṁmukhī-karaṇa-mudrā*)

ete gandha-puṣpe om̐ śaṅkhanidhi-padmanidhibhyām namaḥ

Now enter with the right foot first (the threshold shouldn't be touched with the feet).

Install and worship the following associates of the Lord in the different directions-

S.E. direction:

om̐ gaṇeśa-

ihāgaccha (show *āvāhani-mudrā*)

iha tiṣṭha (show *sthāpana-mudrā*)

iha sannidehi (show *sannidhāpani-mudrā*)

iha sannirudhyasva (show *sannirodhanī-mudrā*)

iha saṁmukho bhava (show *saṁmukhī-karaṇa-mudrā*)

Throw *gandha-puṣpa* in the South-east direction

ete gandha-puṣpe om̐ ganeśāya namaḥ

S.W. direction:

om̐ durge-

ihāgaccha (show *āvāhani-mudrā*)

iha tiṣṭha (show *sthāpana-mudrā*)
iha sannidehi (show *sannidhāpanī-mudrā*)
iha sannirudhyasva (show *sannirodhanī-mudrā*)
iha saṁmukho bhava (show *saṁmukhī-karaṇa-mudrā*)

Throw *gandha-puṣpa* in the South-west direction

ete gandha-puṣpe- om̐ durgāyai namaḥ

N.W. direction:

om̐ sarasvate-

ihāgaccha (show *āvāhanī-mudrā*)
iha tiṣṭha (show *sthāpana-mudrā*)
iha sannidehi (show *sannidhāpanī-mudrā*)
iha sannirudhyasva (show *sannirodhanī-mudrā*)
iha saṁmukho bhava (show *saṁmukhī-karaṇa-mudrā*)

Throw *gandha-puṣpa* in the North-west direction

ete gandha-puṣpe- om̐ sarasvatyai namaḥ

N.E. direction:

om̐ kṣetrapāla-mahādeva-

ihāgaccha (show *āvāhanī-mudrā*)
iha tiṣṭha (show *sthāpana-mudrā*)
iha sannidehi (show *sannidhāpanī-mudrā*)
iha sannirudhyasva (show *sannirodhanī-mudrā*)
iha saṁmukho bhava (show *saṁmukhī-karaṇa-mudrā*)

Throw *gandha-puṣpa* in the North-east direction

ete gandha-puṣpe- om̐ kṣetrapāla-mahādevāya namaḥ

@ Footnote: Śrīla Jīva Gosvāmī in his *Bhakti-Sandarbhā*, points out that these “demigods” are not the demigods of this material world but are eternal associates of the Lord in *Vaikuṅṭha* from whom the material demigods derive their names.

Worship Vāstu and the Lord’s associates in the *Vāstu-maṇḍala* with *gandha* and *puṣpa*.

Install and worship (one associate per square) the Lord's associates starting from the North-East corner and proceeding in a clockwise direction:

Pañca Mahābhāgavata Pūjā:

om̐ viśvaksenādi-pañca-mahā-bhāgavatāḥ-
ihāgaccha (show *āvāhani-mudrā*)
iha tiṣṭha (show *sthāpana-mudrā*)
iha sannidehi (show *sannidhāpani-mudrā*)
iha sannirudhyasva (show *sannirodhanī-mudrā*)
iha saṁmukho bhava (show *saṁmukhi-karaṇa-mudrā*)

Then worship them with *gandha-puṣpa*:

om̐ ete gandha-puṣpe-
om̐ viśvaksenāya namaḥ
om̐ sanakāya namaḥ
om̐ sanātanāya namaḥ
om̐ sanandanāya namaḥ
om̐ sanat-kumārāya namaḥ

Navayogendra Pūjā:

om̐ kavyādi-navayogendrāḥ-
ihāgaccha (show *āvāhani-mudrā*)
iha tiṣṭha (show *sthāpana-mudrā*)
iha sannidehi (show *sannidhāpani-mudrā*)
iha sannirudhyasva (show *sannirodhanī-mudrā*)
iha saṁmukho bhava (show *saṁmukhi-karaṇa-mudrā*)

om̐ ete gandha puṣpe-
om̐ kavaye namaḥ
om̐ havaye namaḥ
om̐ antarīkṣāya namaḥ
om̐ prabuddhāya namaḥ
om̐ pippalāyanāya namaḥ
om̐ āvihotrāya namaḥ
om̐ drumilāya namaḥ
om̐ camasāya namaḥ
om̐ karabhājanāya namaḥ

Mahābhāgavata Pūjā:

om sadāsivādi-mahābhāgavatāḥ-
ihāgaccha (show *āvāhani-mudrā*)
iha tiṣṭha (show *sthāpana-mudrā*)
iha sannidehi (show *sannidhāpani-mudrā*)
iha sannirudhyasva (show *sannirodhanī-mudrā*)
iha saṁmukho bhava (show *saṁmukhī-karaṇa-mudrā*)

om ete gandha puṣpe —
om sadāsivāya namaḥ
om garuḍāya namaḥ
om nāradāya namaḥ
om kapilāya namaḥ
om balirājāya namaḥ
om bhīṣmadevāya namaḥ
om prahlādāya namaḥ
om hanumate namaḥ
om ambarīṣāya namaḥ
om janakāya namaḥ
om yamabhāgavatāya namaḥ
om svāyam-bhuvāya namaḥ
om vyāsadevāya namaḥ

Bhakti-Śakti Pūjā:

om paurṇamāsyādi-bhakti-śaktyāḥ-
ihāgaccha (show *āvāhani-mudrā*)
iha tiṣṭha (show *sthāpana-mudrā*)
iha sannidehi (show *sannidhāpani-mudrā*)
iha sannirudhyasva (show *sannirodhanī-mudrā*)
iha saṁmukho bhava (show *saṁmukhī-karaṇa-mudrā*)
om ete gandha puṣpe-
om paurṇamāsyai namaḥ
om padmāyai namaḥ
om antarāṅgāyai namaḥ
om gaṅgāyai namaḥ
om yamunāyai namaḥ
om candrāvālyai namaḥ
om gāyatrai namaḥ
om tulasyai namaḥ

om sarasvatyai namaḥ
om pṛthiviyai namaḥ
om vaiṣṇavyai namaḥ
om gave namaḥ
om yaśodāyai namaḥ
om devahūtyai namaḥ
om devakyaḥ namaḥ
om rohinīyai namaḥ
om sītāyai namaḥ
om draupadyai namaḥ
om kuntyai namaḥ
om rukmiṇīyai namaḥ

Śrīdāmādi-Pūjā:

om śrīdāmādi-sarva-gopāla-gaṇāḥ-
ihāgaccha (show āvāhani-mudrā)
iha tiṣṭha (show sthāpana-mudrā)
iha sannidehi (show sannidhāpanī-mudrā)
iha sannirudhyasva (show sannirodhani-mudrā)
iha saṁmukho bhava (show saṁmukhī-karaṇa-mudrā)
om ete gandha puṣpe-
om śrīdāmne namaḥ
om sudāmne namaḥ
om stoka-kṛṣṇāya namaḥ
om lavaṅgāya namaḥ
om arjunāya namaḥ
om vasudāmne namaḥ
om viśālāya namaḥ
om subalāya namaḥ
om śrī rāmāya namaḥ
om śrī kṛṣṇāya namaḥ

Aṣṭa-Sakhī Pūjā:

om lalitādi-sarva-sakhyāḥ-
ihāgaccha (show āvāhani-mudrā)
iha tiṣṭha (show sthāpana-mudrā)
iha sannidehi (show sannidhāpanī-mudrā)
iha sannirudhyasva (show sannirodhani-mudrā)
iha saṁmukho bhava (show saṁmukhī-karaṇa-mudrā)

*om ete gandha-puṣpe-
om lalitāyai namaḥ
om syāmalāyai namaḥ
om viśakhāyai namaḥ
om campakalātayai namaḥ
om sucitrāyai namaḥ
om tuṅgavidyāyai namaḥ
om indulekhāyai namaḥ
om raṅgadevyai namaḥ
om sudevyai namaḥ*

Vāstu-Puruṣa-Pūjā:

Install the Vāstu Puruṣa on the whole *maṇḍala*:

*om vāstu-puruṣa-
ihāgaccha (show āvāhani-mudrā)
iha tiṣṭha (show sthāpana-mudrā)
iha sannidehi (show sannidhāpani-mudrā)
iha sannirudhyasva (show sannirodhanī-mudrā)
iha saṁmukho bhava (show saṁmukhī-karaṇa-mudrā)
om ete gandha puṣpe- om vāstupuruṣāya namaḥ*

Perform *Dig-bandhana* invoking the Lord's *Śaraṅga* bow to dispell inauspicious influences; while chanting the following *mantra*, throw flower-petals in the ten directions:

“om śāraṅgāya sahasrāya hum phaṭ namaḥ”

Maṇḍapa Sthāpana (Establishing the Maṇḍapa)

This refers to the *maṇḍapa* (the area in which the snāna vedhi is placed) that will be used to bathe the Deities. It is generally built on the East or North side of the temple. To create a festive mood and condusive atmosphere the *maṇḍapa* maybe decorated with banana trees, festoons, bells, coloured flags, garlands etc.

Place the following colored flags around the *maṇḍapa*:

Patāka [triangular in shape, 8 hands long (12 feet), 12 fingers wide (9 inches)]

- yellow- E.
- red- S.E.
- bluish-black- S.
- bluish-black- S.W.
- red- W.
- yellow- N.W.
- yellow- N.
- whitish-yellow- N.E.

Dhvaja [rectangular in shape, 5 hands long (7 1/2 feet), 16 fingers wide (12 inches)]

- blood red- E.
- fire (orange / red)- S.E.
- fire (orange / red)- S.
- white- S.W.
- yellow- W.
- red (light)- N.W.
- white- N.
- all of the above- N.E. (one each of : blood red, fire, white, yellow and red)

On a *maṇḍala* of 81 pādas, 81 pots of *gandhoṣṇa* (water mixed with *tulasī* and sandalwood paste) are placed. On another *maṇḍala* which has a *cakrābja* (lotus) of 16 petals, pots with various ingredients for the *abhiśeka* will be placed (see Appendix I).

Vedhi Śodhana (Purifying the snāna-vedhi with pañcagavya)

Sprinkle *pañcagavya* on the *snāna-vedhi*, while chanting:

om dēvasyâ tvā savītuḥ prasāvēḷ 'śvinôḥ bāhubhyām̂ pūṣṇo hastābhyām /
sarāsvatyai vāco yāntur yāntreṇāgneḥ sāmṛājyenā 'bhiṣīncāmi //

“I sprinkle you with sacred water, by the desire of the radiant Savitar, with the arms of the Aśvinas, with the hands of Pūṣa, controlled by Brahmā, the lord of Sarasvatī and with the blessings of Agni.”(Śukla-yajurveda 18.37)

**om vedhyā vedhīḥ samāpyate bārhiṣā bārhir indriyam /
yūpenā yūpa āpyate praṇīto āgnir āgninā //**

“An altar is made by an altar, holy grass is made by holy grass, the sacrificial pole is made by a sacrificial pole, fire is produced from fire.”(Śukla-yajurveda 19.17)

Purify the *snāna-vedhi* again by sprinkling it with *kuśa* -water.

Waking the Deities

Go to the *Śayana-maṇḍapa* where the Deities are sleeping, and wake Them by touching Their feet and ringing a bell, chanting:

**om uttiṣṭha brahmaṇaspate / devā yantās tvemahe/
upā prayantu mārutaḥ / sūdānavā indra praśūr bhavā sacā //**

“O Brahmaṇaspati, awake! God-fearing devotees, we pray to you; may the Marutas, who give blessings, come to us. Indra, please be swift to bring them.”(Ṛg-veda 1.40.1)(Śukla-yajurveda 34.56)

**om eyēhi bhāgavān viṣṇo lōkānūgraha-kāraka /
yajñābhāgān grhāṇemaṁ vāsudeva namō namaḥ //**

“Please come Lord Viṣṇu, You who are the protector of all the worlds. Please accept this sacrifice, O Lord Vāsudeva, I offer my obeisances unto You.”

Open the *kautuka* on the Deities’ wrists, while chanting:

**om mūñcāmi tvā haviṣā jivanāyā kam ajñāta-yakṣmād ūta rājāyakṣmāt /
grāhir-jagrāhā yadi vaitad enām tasyā indrāgnī pramūktam enam //**

“By means of this sacrifice, I set you free to live safe from undeveloped diseases and kingly ailments: if any illness has already took him, I pray to Indra and Agni to free him from it.”(Ṛg-veda 10.161.1)

Remove the *kautakas* on the *yajamāna* and priests wrists.

Worship the Deities with the following *upacāras*:

PĀDYAM:

omātō dēvā āvantu nō yatō viṣṇūr vicakrāme /
pṛthivyaḥ śapta dhāmābhiḥ //

“May the demigods bless us with that portion of land that Lord Viṣṇu stepped upon, aided by the seven metres.”(Ṛg-veda 1.22.16 Sāma Veda 2.8.2.5.6)

ARGHYAM:

om hiraṇmayēnā pātreṇa śatyasyāpīhitām mukham /
tat tvaṁ pūṣān apāvṛṇu śatya-dhārmāya dṛṣṭayē //

“O my Lord, sustainer of all that lives, Your real face is covered by Your dazzling effulgence. Please remove that covering and exhibit Yourself to Your pure devotee. “(Ísoṇiṣad)

ĀCAMANĪYAM :

om śaṁ nō dēvir ābhiṣṭayā āpō bhavantu pītayē /
śaṁ yor ābhi srāvantu naḥ //

“O water, please purify us of our sins, be of use to us in our *yajña*, be of use to our drink. Remove our diseases and prevent them from afflicting us. Sprinkle us and purify us.”(Ṛg-veda 10.9.4), (Śukla-yajurveda 36.12), (Atharva-Veda-Samhita 1.6.1)

MADHUPARKAḤ:

om madhū vātā ṛtāyate madhū kṣarantī sindhavaḥ /
madhvīrnaḥ śantv oṣadhīḥ //27//
madhū naktām ūtoṣāśo madhumāt-pārthivāgrīn rajāḥ /
madhū dyaur āstu naḥ pītā //28//
madhumān nō vanāspatīr madhumāgrīn astū sūryaḥ /
mādhvīr gāvō bhavantu naḥ //29//

om madhu om madhu om madhu

“Dear Lord, give us wisdom to enjoy Your blessings, let them be showered upon those who obey Your orders. May the wind filled with fragrance blow softly. May the rivers flow calmly, echoing sweet melodies and the plants grow with fresh vitality for us, the law-abiding devotees.” (Śukla-yajurveda 13.27)

PUNAR-ĀCAMANĪYAM:

om ṛtaṁ ca śatyam cābhīddhāt tapaso ‘dhyajāyata /
tato rātry ajāyata tataḥ samudro arṇavaḥ //

“From the Supreme Lord right thinking and truthful men were manifest. From Him was born the night and the watery ocean”. (Rg.veda 10.190.1)

DŪRVA / AKŚATA:

om akṣān amīmadantā hy avā priyā adhūṣata /
astoṣatā svabhānavo viprā navīṣṭhayā mātī
yojānv indra te harī //

“Your devotees have eaten the food you have given and they rejoice. Their precious bodies tremble, self-realized sages have glorified you with choice prayers; therefore Indra, quickly yoke your horse and come.” (Rg.veda 1.82.2), (Śukla-yajurveda 3.51)

LAMP:

om kāṇḍāt kāṇḍāt prārohanī puruṣaḥ puruṣāsparī /
ēvā nō dūrvē pratānu sāhasreṇa śātenā ca //

“Piece by piece, joint by joint, *dūrva* grass, you manifest offspring. Give us offspring, a hundred, a thousand.” (Śukla-yajurveda 13.20)

GANDHA:

om gāndhā-dvārām dūrādharsām nitya-puṣṭām karīṣiṇīm /
īśvarīgṁ sarvā-bhūtānām tām ihopāhvayē śriyam //9//

“By gandha you become protected, continually nourished, and abound in purity, wealth, beauty and prosperity. I call you here.” (śrī sukta)

YAJÑOPAVĪTA:

om̐ īdam̐ viṣṇūr vicâkrame trēdhā nidādhe pādāṃ /
samūḍham̐ asya pāgṃ sūre //

“Viṣṇu has walked here, He has placed three pure steps upon this earth.”(Ṛg-veda 1.22.17)

VASTRA:

omyuvā sūvāsāḥ parivīṭā āgāt sa ū śreyān̐ bhavati jāyamānaḥ /
tam̐ dhīrāsāḥ kavayā unnayanti svādhyoḥ manasā devāyantaḥ //

“He comes well-clothed and youthful with sacred thread. Being twice born he is the best and most attractive. The wise men, desiring the Lord, meditating on him with their minds, are raised up to knowledge.” (Ṛg-veda 3.8.4)

UTTARĪYA:

om̐ vedāham̐ ētam̐ puruṣam̐ mähāntam̐ / āditya-vārṇam̐ tamāsas tu-pāre //
sarvāṇi rūpāṇi vīcityā dhīrāḥ / nāmāni kṛtvā bhivadān̐ yadāste //

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

FLOWERS:

om̐ oṣadhayāḥ sam vadantē somēna sāha rājñā /
yasmāi kṛṇoti brāhmaṇas tagm̐ rājan pārayām̐ asi //

“All the plants, along with Soma their king, declare, “We save him, the king, to whom the brāhmaṇas administer us.”(Ṛg-veda 10.97.22)

DHŪPA :

om dhūr¹ aśī¹ dhūr²vā dhūr³vañtām³ dhūr⁴vā taṁ yō 'smān dhūr⁵vāti /
taṁ dhūr⁶vā yaṁ vāyaṁ dhūr⁷vāmaḥ /
dēvānām⁸ aśī⁹ vahñitamāgñ⁹ sasnitamām /
papritamām¹⁰ juṣṭatamām¹⁰ devāhūtāmam //

“You are the yoke. Injure those who injure. Harm him who harms us. Harm the enemy we injure. You are the demigods best carrier, fixed most firmly, completely full, welcome to you best invoker of the demigods.”(Śukla-yajurveda 1.8)

KAJJALA:

om vībhṛāḍ¹ bṛhat¹ pībatu¹ sōmyam² madhv² āyūr² dadhād² yajña³-pātāvavīhrutam
/
vāta⁴ jūtō⁴ yo abhīrakṣāti⁴ tmanā⁵ prajāḥ⁵ pūpoṣa⁵ purūdhā⁵ virājati //

“Let the radiant Sūrya drink plenty of soma juice, bestowing eternal life upon the lord of sacrifice; Sūrya, who impelled by the wind protects his people of his own accord, nourishes them and shines in various places.”(Rg-veda 10.170.1), (Śukla-yajurveda 33.30)

ROCANA TILAKA:

omyūñjantī¹ brādhnam¹ aruṣam² carañtām² pari³ tāsthuṣaḥ³ /
rocañte⁴ rocānā⁴ dīvi //

“Those who link themselves to the Supreme Lord, strong as a horse, bright like the sun travelling through the sky, shine in the same manner in the eternal sky.”(Rg-veda 1.6.1), (Śukla-yajurveda 23.5)

One should also offer garlands to the Deity at this point.

Śoḍaśopacāra Pūjā (Pūjābhiṣeka)

At this point take the Lord in procession to the *snāna* vedhi on a palanquin (if possible). The priests should chant the following *mantra*:

om rathē¹ tiṣṭhañ¹ nayati² vājinaḥ² pūro³ yatra³ yatra³ kāmayāte⁴ suṣārāthiḥ⁴ /

ābhi sūnām mahimānaṁ panāyatā manāḥ pāścād anu¹ yacchanti
rāśmayāḥ //

“Standing in the chariot, the skilful driver guides his strong horses wherever he desires. See and admire the strength of those controlling reins, which from behind declare the will of him who drives.” (Ṛg.veda 6.75.6), (Śukla.yajurveda 29.43)

Place the Deity in the *snāna-vedhi* and begin the worship of the Deity with the 16 *upacāras*

offer *puṣpāñjali* to the Lord’s lotus feet:

eṣa puṣpāñjali. (+ mūla-mantra)

1) ĀSANAM

*om sarvāntaryāminē devā sārva-bijām idām tataḥ /
ātmā-sthāyā parām śuddhām āsanām kalpayāmy aham //*
- *idam āsanam* (+ mūla-mantra)

“O Lord, I offer unto You, the Paramātmā of all beings, yet existing independently, this purest of seats, which is the seed of all things.”

2) SVĀGATAM

*om kṛtārtho ’nūgrhīto ’smi sa-phalām jīvitām tu me/
yad āgatō ’si dēveṣā cīdānanda-mayāvyaya //*
- *svāgatam su svāgatam* (+ mūla-mantra)

“My life has become successful because You have come, Lord of Lords, full of eternity, knowledge and bliss.”

3) PĀDYAM

*om yad-bhākti-lēṣa-sāmparkāt pāramānanda-sāmplavaḥ /
tasyā te pārameśānā pādyaṁ śuddhāya kālpatē //*
- *etat pādyam* (+ mūla-mantra)

“O Supreme Lord, I have made this footwash for my purification. Just by one particle of devotion to You, there is a flood of supreme bliss.”

4) ARGHYAM

*om tãpã-trayã-harãm divyãm pãramãnanda lãkṣaṇam /
tãpã-trayã-vimõkṣãyã tãvãrghyãm kalpayãmy aham //*
- *idam arghyam* (+ mûla-mantra)

“I offer You *arghya* for my liberation from the three material miseries. This *arghya* has the capacity to give relief from the three miseries as it is full of transcendental bliss.”

5) ĀCAMANĪYAM

*om vedãnãm âpi vëdãyã dëvãnãm devatãtmane /
ãcamãm kãlpayãm isã súddhãnãm súddhi-hëtave //*
- *idam ācamaniyam* (+ mûla-mantra)

“I offer this *ācamana*, which purifies what is already pure, unto You, the personification of the Vedas and Lord of the devatās.”

6) MADHUPARKAḤ

*om sarvã-kalmaṣa-hinãyã paripûrṇãm svadhãtmakãm /
madhûparkãm imãm devã kalpayãmi prasïda me //*
- *ëṣa madhuparkaḥ* (+ mûla-mantra)

“O Lord, I offer this *madhuparka*, which is perfect and pure, for destroying all impurities. Have mercy on me.”

7) PUNAR-ĀCAMANĪYAM

*om ucchïṣṭo 'py aśucîr vãpî yãśya smãraṇa-mãtrataḥ /
súddhîm âpnõti tãsmãi tã punar ācamaniyakam //*
- *idam punar ācamaniyam* (+ mûla-mantra)

“I offer this *ācamana* to You, by remembrance of whom even an unclean person can attain purity.”

Offer āratik to the Lord with a “*piṣṭa-pradīpa*” (see Glossary) while chanting the *Hiraṇyagarbha-sūkta*.

om hīrāṇyā-gārbhaḥ samāvartatāgrē bhūtasya jātaḥ patir eka āsit /
sā dādadhāra pṛthivīm dyām ūtemām kasmāi dēvāya haviṣā vidhema // 1 //
ya ātmā-dā balā-dā yasya viśvā ūpāsate prāsiṣām yasya dēvāḥ /
yasya chāyāmṛtām yasya mṛtyuḥ kasmāi dēvāya haviṣā vidhema //
yaḥ prāṇato nīmiṣato mahitvaikā idrājā jagato bābhuvā /
ya iṣe āsya dvīpadaś catuṣpadaḥ kasmāi dēvāya haviṣā vidhema // 3 //
yasyeme himavaṅto mahitvā yasya samūdraṁ rāsayaḥ sāhāhuḥ /
yasyemāḥ prādiśo yasya bāhū kasmāi dēvāya haviṣā vidhema // 4 //
yena dyaur ūgrā pṛthivī ca dṛḍhā yena svāḥ stabhītam yena nākaḥ /
yo āntarīkṣe rajaso vīmānaḥ kasmāi dēvāya haviṣā vidhema // 5 //
yaṁ krandasī avasā tastabhāne ābhyaikṣetām manasā rejamāne /
yatrādhi sūrā udīto vibhāti kasmāi dēvāya haviṣā vidhema // 6 //
āpo hā yad bṛhātir viśvām āyaṅ garbhām dadhānā jānayaṅtīr āgnim /
tato dēvānām samāvartatāsūr ekāḥ kasmāi dēvāya haviṣā vidhema // 7 //
yaścīd āpo mahīnā pāryapāśyād dakṣam dadhānā jānayaṅtīr yajñam /
yo dēveṣv adhi dēva ekā asīt kasmāi dēvāya haviṣā vidhema // 8 //
mā nō himsij janītā yaḥ pṛthivyā yo vā divaṁ sātyadhārmā jājanā /
yaś cāpas cāndrā bṛhātir jājanā kasmāi dēvāya haviṣā vidhema // 9 //
prajāpatē na tvad ētāny ānyo viśvā jātāni pari tā bābhūva /
yat kāmās te juhūmas tan nō astu vāyaṁ syāmā patayo rayīṇām // 10 //

“To which Lord should we offer oblations in sacrifice? To He that in the beginning created the golden womb, who from the beginning was the Supreme Lord of all creation and held the earth and the heavenly planets firmly. (1)

To which Lord should we offer oblations in sacrifice? To He who is the giver of life, strength and vigour. Whose order all the demigods wait upon. He whose protection is immortality and whose non-protection is death. (2)

To which Lord should we offer oblations in sacrifice? He who by His greatness is the Sole controller in creation of breath and the flickering of the eye. He who is the Lord of all bi-peds and quadrupeds. (3)

To which Lord should we offer oblations in sacrifice? He by whose might the great Himalayas stand, and by whose might this earth floats in the ocean, and whose arms are the directions. (4)

To which Lord should we offer oblations in sacrifice? By Whom the heavens have become fierce and the earth firm. By Whom the sun and the firmament were supported and Who is the measurer of the regions in between. (5)

To which Lord should we offer oblations in sacrifice? He whom challenging armies have looked up to, being supported by His favour, yet trembling in their minds and depending upon He who orders the sun to rise and shine. (6)

To which Lord should we offer oblations in sacrifice? He who is the sole breath of the demigods, coming from the mighty waters when they spread everywhere, accepting Him as their germ and generating fire. (7)

To which Lord should we offer oblations in sacrifice? He who watched while the waters held in themselves that transcendental power and generated sacrifice for the demigods and who among them is the only Supreme Lord. (8)

To which Lord should we offer oblations in sacrifice? That Lord who does not injure us and is the creator of the earth and of unfailing laws, creating the heavenly planets and the great waters. (9)

O master of all creatures, there is no one besides You. The Lord has encompassed everything with desires we have sacrificed unto You. May those desires be fulfilled. May we become the masters of spiritual wealth.(10) "(Ṛg-veda 10.121.)

8) SNĀNĪYAM

*om̐ parāmānānda-bōdhābdhī-nīmāgnā-nija-mūrtaye /
saṅgōpaṅgām idām snānām kālpayāmy aham īśa te //*
- *idam snāniyam* (+ mūla-mantra)

“O ocean of supreme bliss and consciousness, I offer this bath which is a collection of all other offerings, to You who are fixed in Your own form.”

Begin the *abhiṣeka* by smearing scented oil chanting:

*om̐ tad viṣṇōḥ parāmaṁ pādagaṁ sadā paśyanti sūrayāḥ
divivā cakṣur ātātam /*

“The devotees continually see the supreme abode of Viṣṇu, who like the sun in the sky, spreads his influence and blessings everywhere.”(Ṛg-veda1.22.20)

One should rub sesame paste on the Lord’s body while chanting:

*om̐ mūrdhānaṁ dīvo arātim pṛthivyā vaiśvānārāmṛta ā jātam āgnim /
kāvigaṁ sāmrajām atithim janānām āsann ā pātraṁ janayanta dēvāḥ //*

”The demigods have generated Vaiśvānara Agni as the brow of heaven, the unceasing pervader of earth, born for sacrifice, wise, royal, the guest of men, in whose mouth is the vessel that sends the oblations to the demigods.”(Ṛg-veda 6.7.1), (Śukla-yajurveda 7.24)

One should bathe the Lord in water mixed with sesame seed paste, while chanting:

*om̐ tilo ‘si somadeva ‘tyo gosavo deva nirmitaḥ /
prayatna madbiḥ pṛktaḥ sudhayā puṣṭvā pitṛn lokān pṛṇāhi naḥ svāhā //*

“ You are sesame, you are Somadeva, you are the cow sacrifice, you are made by the devas. Bestow to us the worlds of the forefathers, having nourished us with nectar.” (Āśvalāyana-Gṛhya-Sūtras 4.7.11)

One should change the Lord’s cloth and bathe again in pure water, while chanting:

om varuṇasyōttambhaṇam aśi varuṇasya skambhāsarjānī sthō
varuṇasya ṛtā sadāny aśi varuṇasya ṛtā sadānam aśi
varuṇasya ṛtā sadānam āśida //

“You are the support for Varuṇa to rest upon. You are the pin that strengthens Varuṇa’s pillar. You are the lawful throne of Varuṇa where he sits, sit on the throne where Varuṇa sits.” (Śukla-yajurveda 4.36)

om tat tvā yāmi brahmaṇā vandamānās tadā śāste yajamāno hāvīrbhiḥ /
ahēdamāno varuṇeha bōdhy uruśagmsā mā nā āyuh pra moṣiḥ //

“Worshipping You by prayers I approach You for this mercy. The person who worships You by offerings into the fire desires only this- O omniscient One, understand my heart, though I have been neglectful of You in this world, most praiseworthy Lord, do not let me perish.” (Ṛg.veda 1.24.11), (Śukla-yajurveda 18.49)

om varuṇaḥ prāvītā bhūvan mītro viśvābhir ūtibhiḥ /
karātām naḥ sūrādhasaḥ //

“May Varuṇa be our special protector; may Mitra defend us with all defences; may they make us spiritually opulent.” (Ṛg.veda 1.23.6), (Śukla-yajurveda 33.46)

Pañcagavya Snāna:

Milk:

om āpyāyasvā samētu te viśvataḥ somā vṛṣṇiyam /
bhavā vājāsya saṅgāthe //

“O Soma, please increase! May strength come to you from every side; be dilligent in the supply of food for us.”(Ṛg-veda 1.91.16), (Śukla-yajurveda 12.112)

Yoghurt:

om dādhi-krāvṇō akāriṣam jīṣṇor asvāsya vājinaḥ /
sūrābhi nō mukhā karāt pra ṇā āyūgṃṣi tariśat //

“I offer myself unto the Lord who gave Himself to the gopis of Vraja in exchange for yoghurt; the killer of the horse-demon, who is swift, who gives fragrance to the face, let Him increase our life span.”(Ṛg-veda 4.39.6), (Śukla-yajurveda 23.32)

Ghee:

om tejōsi śūkram āsy āmṛtam asi dhāmā nāmāsi /
pṛiyam dēvānām anādhr̥ṣtam devā yajanam asi //

“You are light, you are splendour, you are nectar. You are the favourite dwelling place of the demigods, the undoubted means of worship.”(Śukla-yajurveda 1.31)

Cow urine:

om gāndhā dvārām dūrādharsām nitya-puṣṭām kariṣiṇīm /
īśvarigṃ sarvā-bhūtānām tām ihopāhvayē śriyam //9//

“By gandha you become protected, continually nourished. Abounding in purity, wealth, beauty and prosperity, I call you here.” (Śrī-Suktam)

Cow dung:

om bhūr bhuvāḥ svāḥ / tat sāvītūr vareṇyām /
bhargō dēvasyā dhīmahi / dhiyō yo nāḥ pracōdayāt //

“Let us meditate on the worshipable effulgence of the divine sun who enthuses our meditation.” (Śukla-yajurveda 36.3)

Kuśa Water:

om dēvasyā tvā savituh prasāvēḥ śvinōr bāhubhyām pūṣṇo hastābhyām /
bhaktivedanta.academy@pamho.net

sarāsvatyai vāco yāntur yāntriyē dadhāmi bṛhaspateṣṭvā sāmṛājenā
‘bhiṣiñcāmy asau //
āgnayē juṣṭam ḡṛhṇāmy āgniṣomābhyām juṣṭam ḡṛhṇāmi //

“I sprinkle you with sacred water by the desire of Savitar, with the arms of the *Asvinis*, with the hands of Puṣan, I put you under the guidance of Brahmā, the lord of Sarasvatī and the control of Bṛhaspati” (Śukla-yajurveda 9.30)

“ I bring back and receive the remnants of worship. I receive the remnants for Agni and Soma.”
(Śukla-yajurveda 1.10)

Pañcāmṛta Snāna:

Milk:

om payāḥ pṛthivyām payā oṣadhīṣū
payō dīvyāntarikṣe payō dhāḥ /
payāsvatiḥ prādisāḥ santū mahyam //

“Store milk in the earth and milk in plants, milk in the sky and milk in the air. May all the regions be teeming with milk for me.” (Śukla-yajurveda 18.36)

Yoghurt:

om dādhi-krāvṇō akāriṣam jiṣṇor asvāsya vājinaḥ /
sūrābhi nō mukhā karāt pra ṇā āyūḡmṣi tariṣat //

“I offer myself unto the Lord who gave Himself to the gopīs of Vraja in exchange for yoghurt; the killer of the horse-demon, who is swift, who gives fragrance to the face, let Him increase our life span.” (Ṛg.veda 4.39.6), (Śukla-yajurveda 23.32)

Ghee:

om ḡṛtam ḡṛtapāvānaḥ pibatā vasām vasāpāvānaḥ pibatā ‘ntarikṣasya hāvīr
asī svāhā //
om diśāḥ prādisā ādiśō vidiśā ūddiśō dīgbhyaḥ svāhā //

“O drinkers of ghee, drink the ghee! Drink up the liquid, drinkers of the liquid! You are the oblations of those who reside in the middle regions. All glories unto you, The directions, the back-directions, the forward directions, the intermediate directions and the upper directions- all glories to all the directions,” (Śukla-yajurveda 6.19)

Honey:

om madhū vātā¹ ṛtāyate madhū kṣaranti¹ sindhavaḥ /
madhvīr¹ naḥ śantv ośadhīḥ //27//
madhū naktām¹ ūtoṣaśo madhumāt-pārthivāgṃ¹ rajaḥ /
madhū dyaur¹ āstu naḥ pītā //28//
madhumān¹ nō vanāspatīr¹ madhumā²gṃ¹ astū sūryaḥ /
mādhvīr¹ gāvō¹ bhavantu naḥ //29//

om madhu om madhu om madhu

“Dear Lord, give us wisdom to enjoy Your blessings, let them be showered upon those who obey Your orders. May the wind filled with fragrance blow softly. May the rivers flow calmly, echoing sweet melodies and the plants grow with fresh vitality for us, the law-abiding devotees.” (Śukla-yajurveda 13.27-29), (Ṛg-veda 1.90.6-8)

Sugar:

om āpāgṃ¹ rasām¹ udvayasāgṃ¹ sūrye¹ santāgṃ¹ sāmāhitam /
āpāgṃ¹ rasāsyā¹ yo rasās¹ tam vō¹ gṛhnāmy¹ uttāmam /
ūpayām¹ agrhīto¹ ‘sindrāya¹ tvā¹ juṣṭam¹ gṛhnāmy¹ eṣa¹ tē¹ yonīr¹ indrāya¹ tvā¹
juṣṭatamam //

“I give to you the strength-giving essence of the waters, gathered in the sun; that most excellent essence of the water’s essence, you are taken as a foundation, I take you O favourite drink of Indra. This is your dwelling place, I welcome Indra.” (Śukla-yajurveda 9.3)

@Footnote: At this point one may rinse the Lord with plain water and then dust Him with a powder consisting of barley powder, wheat powder, urad dahl powder, and *āvāṭa* (a mixture of banana powder and ground rice). After cleaning Him with a cow-tail brush, one will then bathe Him with warm water.

Uṣnodaka Snāna (warm water bath):

One should bathe the Lord in warm water, while chanting:

om śapta tē agne śamidhāḥ śapta jīhvāḥ śapta ṛṣayaḥ śapta dhāmā prīyāṇi //
śapta hotrāḥ saptādhā tvā yajanti śapta yonīr ā pṛṇasva ghr̥tenā svāhā
//

“O Agni, you have seven types of fuel, seven tongues, seven ṛṣis, seven dwelling places. Seven priests worship you in seven different ways, may you fill the seven layers of the altar with ghee.” (Śukla-yajurveda 17.79)

Sarvausadhi Snāna (herbal bath):

One should bathe the Lord in water mixed with *murā*, *māṁsī*, *vacā kuṣṭhaṁ*, *śaila*, tumeric, *dāru-haridra*, *saṭi*, *campaka* and *musta*, while chanting:

om yā ośadhīḥ pūrvā jātā dēvebhyas triyūgam pūrā /
manāinu bābhrūṇām ahagṁ śataṁ dhāmāni śapta ca //

“I meditate upon the one hundred and seven applications of the herbs which are ancient, being generated for the demigods before three yugas.” (R̥g-veda 10.97.1), (Śukla-yajurveda 12.75)

Mahausadhi Snāna (second herbal bath):

One should bathe the Lord in water mixed with *sahadevī*, *vāca*, *vyāghri*, *balā*, *atibalā*, *śankhapuṣpī*, *siṁhī* and *sūryavartā*, while chanting:

om yā ośadhīḥ somarājñīr bāhvīḥ śata vicakṣaṇāḥ /
tā mahyam asmin āsane 'cchidrāḥ śarma yacchataḥ //

“I receive the great herb, the queen of Soma, being plentiful, faultless and hundred times wise. Bestow blessings on me as I sit upon you as a seat.” (R̥g-veda 10.97.18), (Śukla-yajurveda 12.92)

Maṅgala Snāna (auspicious bath):

One should bathe the Lord in water mixed with *padmakam̐*, *rocanā*, *dūrvā*, *darbha*, *jātipuṣpa* and *kundapuṣpa*.

om̐sūmaṅgālir̐ iyaṁ vādhūr̐ imām̐ śametaṁ paśyāta /
saubhāgyam̐ asyai dātvāyā 'thāstām̐ viparētana //

“This wife is most faithful. Come and behold her. Having brought her good fortune, you may now depart.” (Rg-veda10.85.33)

Bijāṣṭaka Snāna (eight-seed bath):

One should bathe the Lord in water mixed with eight seeds: barley, wheat, wild rice, sesame, millet, rice paddy, panic seed and rice which grows in sixty days, while chanting:

om̐ ā brahmaṅ brāhmaṅo brāhmavarcasī jāyatāmā rāṣṭre rājanyāḥ śūrā
iśavyō 'tivyādhī mahārātho jāyatām dogdhṛī dhēnur voḍhānāḍvānāsuḥ
saptiḥ puraṅdhīr yoṣā-jīṣṇū rathēṣṭhāḥ śābheyō yuvāsya yajamānasya vīro
jāyatām
nikāme nikāme naḥ pārjanyō varṣatū phalāvatyō nā oṣādhyāḥ pacyantām
yogakṣemo naḥ kalpatām //

“O Supreme Lord, let great scholars possessing great spiritual knowledge be born in our land; may brave warriors and statesmen, capable of ruling the people, be born in our land; let expert archers and marksmen be born in our land; let many cows giving plentiful milk be born in our land; let there be oxen and swift horses, virtuous women, valorous youth, charioteers and fighters to shine in our assemblies; may clouds shower rain as profusely as we wish; may the trees bear ripe fruits; may we safeguard our wealth.” (Śukla-yajurveda 22.22)

Ratnodaka (jewel water):

One should bathe the Lord in jewel-water (one can either leave the jewels in water for some time, or place pañcaratna or navaratna in the conchshell during the bathing) while chanting:

om̐ hīraṅyākṣaḥ savītā dēva āgād dadhād ratnā dāsuṣe vāryāṇi //8//

om pāvāṃnīr dāsantu na / īmam lōkam athō āmūm /
 kāmān samārdhayantu naḥ / dēvir dēvaiḥ sāmābhṛtāḥ //13//
 pāvāṃniḥ svāstyayāniḥ / sūdughā hi ghṛtāscutāḥ /
 ṛṣibhiḥ sambhṛto rasāḥ / brāhmaṇeṣv amṛtaḡm hitam //14//
 yenā dēvāḥ pāvitrēṇa / ātmānām pūnatē sadā /
 tenā sāhasrā-dhāreṇa / pāvāṃnyaḥ pūnantu mā //15//
 prājāpātyam pāvitraṃ / śato dyāmagm hiraṇmayaṃ /
 tenā brahmāvidō vāyam / pūtam brahmā punīmahe //16//
 indrāḥ sunītī sāha mā punātu / somāḥ svāstyā varūṇaḥ sāmicyā /
 yāmorajāḥ pramṛṇābhīḥ punātu mā / jātavēdo mōrjayaṅtyā punātu //17//

“The golden eyed Savita offers strength and jewels.” (Śukla-yajurveda 34.24), (Rg-veda 1.35.8),
 (Sāma Veda 2.5.2.3)

“Agni arouses the sense activities, they all support senses of sense perception. Knowledge flows from them like milk and sap, the sense perceptions bestow desires. It is well known that Agni himself guides and activates the sense activities as he incites the ghee to drip. The sense activities support all perceptions and bestow knowledge desired by all men for welfare. Agni bestows within by churning the external world through sense activities. He bestows desires to jīvas, within to sip; the goddess takes away ideas with her at the same time. These ideas beneficently swell by themselves constantly. Agni supports them thousands of times to bind them.” (Taitareya-Brāhmaṇa 1.4.8.13-17)

Puṣpodaka (flower water):

One should bathe the Lord in flower-water (having soaked scented flowers in a pot of water for some time) chanting:

om sarāsvatyaī bhaiṣajyena vīryāyā ‘nnādyāyā ‘bhiṣīncāmi //

“With the blessings of Sarasvatī, I sprinkle you for manly vigour and for food to feed you.” (Śukla-yajurveda 20.3)

Phalodaka (fruit water):

One should bathe the Lord in fruit-water (either fruit soaked in water or pure fruit-juices), while chanting:

*om yāḥ phalīnī yā aphalā apuṣpā yāś ca puṣpiniḥ /
brhāspatī-prasūtās tā no muñcāntv agmhasaḥ //*

“May that power that produces the fruit, that makes the flower bloom, which arises through the *mantras* and through the Lord of *mantra*, free us from all difficulties.” (Ṛg-veda10.67.15), (Śukla-Yajurveda 12.89)

Gandhodaka Snāna (scented water bath):

One should bathe the Lord in water with scents such as musk and aguru, over which has been chanted the *Sāvitrī Gāyatrī* (*Brahma Gāyatrī*)

Gandha (sandalwood):

One should smear the Lord’s body with sandalwood pulp, while chanting:

*om drupādād iva mumucānaḥ svīnaḥ snāto malād iva /
pūtam pavitreṇevajyam āpaḥ śundhantū mainasaḥ //*

“May the Lord liberate us from the bondage of the material world, just as a bound man is released from a pillar, as a hard working man is cleansed of dirt by bathing with water, as ghee is purified by *kuśa* grass, so let this water purify me of my sins.” (Śukla-yajurveda 20.20)

Candanodaka Snāna (sandalwood water):

One should bathe the Lord in water mixed with sandalwood paste, while chanting:

(one may now bathe the Lord with the eighty-one *kalaśas* of water from the *maṇḍala*)

*om sāmudram gacchā svāhā, antarīkṣam gacchā svāhā, devagm savītaram
gacchā svāhā, mītrā-varuṇau gacchā svāhā, ahō-rātre gacchā svāhā,
chandāgrsi gacchā svāhā, dyāv-āpṛthivī gacchā svāhā, yajñam gacchā*

svāhā, somaṁ gacchā svāhā, dīvyam nabho gacchā svāhā, āgnim
vaiśvānaram gacchā svāhā, manō me hārdī yacchā divam te dhūmo
gacchatū /

svāīr-jyotiḥ pṛthivīm bhasmānā pṛṇā svāhā //

“Go to the sea, all glories unto you. Go to the air, all glories unto you. Go to Savitar, all glories unto you. Go to Mitra and Varuṇa, all glories unto you. Go to the day and night, all glories unto you. Go to the metres, all glories unto you. Go to the heavens and the earth, all glories unto you. Go to the sacrifice, all glories unto you. Go to Soma, all glories unto you. Go to the spiritual world, all glories unto you. Go to the Vaiśvānara Agni, all glories unto you. Give me proper mind and heart .Let your smoke rise in the sky, let the heavenly planets be filled with your lustre, fill the spacious earth with your ashes.” (Śukla-yajurveda 6.21)

Sahasra-Dhāra-Snāna (shower):

One should bathe the Lord with pure water showered from a “*sahasra-dhāra*” (a round tray with holes in the bottom), while chanting:

om tāgṁ savitur vareṇyasya cītrāmā haṁ ṛṇe sumātim viśvajaṇyām /
yāmāsyā kaṇvō aduhāt prapīnāgṁ sāhasrādhārām payāsā māhim gām //

“I pray for the all-beneficial favour of Savitar. The Kanva ṛṣi wishes to milk this favour as a teeming cow who gives a thousand streams of milk.” (Śukla-yajurveda 17.74)

One should bathe the Lord with *mahaṣadhi* from the *sahasra-dhāra*, while chanting:

om yā oṣadhīḥ pūrvā jātā dēvebhyas triyūgam pūrā /
manāinu bābhrūṇām ahagṁ śātam dhāmāni śapta ca //

“I meditate upon the one hundred and seven applications of the herbs which are ancient, being generated for the demigods before three yugas.” (Ṛg-veda 10.97.1), (Śukla-yajurveda 12.75)

One should bathe the Lord with *gandha* water from the *sahasra-dhāra*, while chanting:

om gādhā-dvārām dūrādharsām nitya-pūṣṭām karīṣiṇīm /

īśvarīgṃ sarvā-bhūtānām tām ihopāhvayē śriyam //9//

“By gandha you become protected, continually nourished, and abound in purity, wealth, beauty and prosperity. I call you here.” (Śrī-Sukta)

One should bathe the Lord with *aṣṭaka-bija* water from the *sahasra-dhāra*, while chanting:

om ā brahmaṇ brāhmaṇo brāhmavarcasī jāyatāmā rāṣṭre rājanyāḥ śūrā
iṣavyō tivyādhī mahārātho jāyatām dogdhṛī dhēnur voḍhānāḍvānāsuḥ
saptīḥ puraṇdhīr yoṣā-jīṣṇū rathēṣṭhāḥ śābheyō yuvāsya yajamānasya vīro
jāyatām
nikāme nikāme naḥ pārjanyō varṣatū phalāvatyō nā oṣādhyāḥ pacyantām
yogakṣēmo nāḥ kalpatām //

“O Supreme Lord, let great scholars possessing great spiritual knowledge be born in our land; may brave warriors and statesmen, capable of ruling the people, be born in our land; let expert archers and marksmen be born in our land; let many cows giving plentiful milk be born in our land; let there be oxen and swift horses, virtuous women, valorous youth, charioteers and fighters to shine in our assemblies; may clouds shower rain as profusely as we wish; may the trees bear ripe fruits; may we safeguard our wealth.” (Śukla-yajurveda 22.22)

One should bathe the Lord in water mixed with flowers from the *sahasra-dhāra*, while chanting:

om oṣādhyāḥ pratiḥ gr̥bhṇitā puṣpavatīḥ supippālāḥ /
āyam vō garbhā ṛtviyāḥ prātnagnīḥ śādhasthām ā śadatḥ //

“Welcome him with joy, O plants laden with flowers and ripe fruit. This seasonable child of yours has settled in his ancient seat.” (Śukla-yajurveda 11.48)

One should bathe the Lord in fruit water, by placing a piece of fruit (peeled banana) in the *sahasra-dhāra*, saying the same *mantra* as for the flower water:

om oṣādhyāḥ pratiḥ gr̥bhṇitā puṣpavatīḥ supippālāḥ /
āyam vō garbhā ṛtviyāḥ prātnagnīḥ śādhasthām ā śadatḥ //

One should bathe the Lord in jewel water from the *sahasra-dhāra*, while chanting:

om āśuḥ śiśāno vṛṣābho na bhīmo ghanāghānaḥ kṣobhaṇas carṣaṇīnām /
sāṅkrandāno 'nimīṣa ekavīraḥ śātagm senā ajayat sākam indraḥ //

“The swift Indra is like a formidable bull sharpening its horns; the slayer of enemies, the exciter of men, loudly shouting, ever vigilant, the chief of heroes who overthrew at once a hundred foes.” (Ṛg-veda 10.103.1), (Śukla-yajurveda 17.33), (Sāma Veda 2.1199)

Kalaśa Snāna (waterpot bath):

One should bathe the Lord with water from eight *kalaśas*. One *kalaśa* should hold approximately twelve kilograms of water. The *kalaśas* should be unbroken with rounded bottoms and graceful neck. One should bathe the Lord with the water, while chanting:

om etōnv indraṁ stavāma śuddham śuddhenā sāmnā /
śuddhair ūkthair vāvṛdhvāmsaṁ śuddha āśīrvān mamattu // 7//
indra śuddho nā ā gahi śuddhaḥ śuddhābhīr ūtibhīḥ /
śuddho rāyīm ni dhāraya śuddhoḥ māmaddhi sōmyaḥ // 8//
indra śuddho hi nō rāyīm śuddho ratnāni dāśuṣe /
śuddho vṛtrāni jighnase śuddho vājam śiṣāsasi //9//

“Let us pray to the pure Indra with a pure priest and pure hymns; let the soma mixed with milk please him. Come to us Indra, purified. Purified with your pure protecting army; establish wealth in us; you are now purified and worthy to enjoy the soma. Purified, O Indra, give us wealth; purified, give to your devotees precious objects; purified, you destroy your enemies; purified, you desire to give us food.” (Ṛg-veda 8.95.7-9), (Sāma Veda 1.350, 1402-4)

One should bathe the Lord in sixteen *kalaśas* of tirtha water mixed with *tulasī* and sandalwood paste, chanting the *Puruṣa-sūkta*:

PURUṢA SŪKTA

om puruṣa-sūktasya mantrasya nārāyaṇa-ṛṣiḥ
pañca-dasārca anuṣṭhup chandaḥ
ṣoḍasārca triṣṭhup chandaḥ
puruṣo devatā cakra nyāse viniyogaḥ //

“Of the *Puruṣa-sūkta* mantra that begins with ‘*sahasra śirṣa*’, Nārāyaṇa is the seer, Puruṣa is the deity, the first fifteen verses are in *anuṣṭup* metre, the last part is in *triṣṭup* metre, the application is to chant the *Puruṣa-sūkta*.”

hariḥ om

om sāhasrā-śīrṣā-puruṣaḥ sahasrākṣaḥ sāhasrāpāt /
sa bhūmim sārvaṭo sprtvā ‘tyatiṣṭhad daśāṅgulam //1//
om puruṣa ēvedagm sarvām yad bhūtam yac ca bhāvyaṁ /
ūtā ‘mṛtāvasyeśāno yad annenā ‘tirohati //2//
om etāvān asya mahimāto jyāyāgmś ca pūruṣaḥ /
pādo ‘syā viśvā bhūtāni tripād āsyāmṛtam dīvi //3//
om tripād ūrdhva udait puruṣaḥ pādo ‘syehā ‘bhavāt punaḥ /
tatō viṣvān vyākramat sāsanā naśane ābhi //4//
om tatō vīrād ajāyata vīrājō adhi pūruṣaḥ /
sa jāto atyaricyata pāścād bhūmim atho pūraḥ //5//
om tasmād yajñāt sārva hutā sambhṛtam pṛsad-ājyam /
pāsūgmś tāgmś cākṛe vāyavyān āraṇyā-grāmyās ca ye //6//
om tasmād yajñāt sārva-hutā ṛcaḥ sāmāni jajñire /
chandāgmśi jajñire tasmād yajus tasmād ajāyata //7//
om tasmād aśvā ajāyantā ye ke cōbhayā dataḥ /
gāvō ha jajñire tasmāt tasmāj jātā ajā vayah //8//
om tam yajñam bārhiṣi praukṣān puruṣam jātam āgrataḥ /
tenā devā ayajanta sādhyā ṛṣayaś ca ye //9//
om yat-puruṣam vyadādhuḥ katidhā vyākālpayan /
mukham kim āsyāsīt kim bāhū kim ūrū pādā ucyete //10//
om brāhmaṇō ‘syā mukham āsīd bāhū rājānyaḥ kṛtaḥ /
ūrū tad āsyā yad vaiśyaḥ pādbyāgmś sūdro ajāyata //11//
om cāndramā manaso jātaś cakṣōḥ sūryō ajāyata /
śrotrād vāyus ca pṛṇās ca mukhād āgnir ajāyata //12//
om nābhyā āsīd āntarikṣagm śīrṣṇo dyauḥ samāvartata /
pādbyām bhūmir diśaḥ śrotrāt tathā lōkāgmś akalpayan //13//
om yat puruṣeṇa haviṣā devā yajñam atānvata /

vāsantō asyāśid ājyam̃ grīṣma īdhmaḥ śārad dhāvīḥ //14//
om śaptāsyāsan parīdhayās triḥ śapta sāmīdhāḥ kṛtāḥ /
dēvā yad yājñam̃ tanvānā abādhnān puruṣam̃ pāsum̃ //15//
om yājñenā yājñam̃ ayajanta dēvās tānī dharmāṇi prathāmāny āsan /
te hā nākaṁ mahīmānāḥ sacantā yatrā pūrvē sādhyāḥ santi dēvāḥ //16//

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

The universes, past, present and future, are but manifestations of the Supreme Lord who expands Himself as the Puruṣa. He is the Lord of immortality but has manifest Himself as the Puruṣa in the universe so that the jīvas may enjoy material fruits. (2)

The past, present and future universes are manifestations of the Lord’s powers, but the Lord Himself is much greater. All the living beings of the universe are but one quarter portion, and the eternal nature in the spiritual sky exists in three quarters portion. (3)

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

From that Lord, the “*virāt*” or universe was born, and in that the Virāt Puruṣa, the Supersoul of the universe, was born. Being born, the Virāt Puruṣa grew, and produced the earth and the bodies of the *jīvas*. (5)

From that sacrifice where everything in the universe was sacrificed, yoghurt and ghee (all nourishing foods), were produced. It created the animals of the air, forest, and village. (6)

From that ultimate sacrifice or “*sarva-hut*”, the *ṛk* (hymns), *sāma* (musical) and *yajus* (prose) portions of the vedas, and the seven vedic meters, were born. (7)

From the sacrifice horses were born, and animals with two sets of teeth such as donkeys and mules. From the sacrifice, cows were born, goats and sheep. (8)

The demigods, *sādhyas* and *ṛsis*, placed the Virāt Puruṣa, the first being of the universe, on *kuśa* and sprinkled Him with water for purification. In this way they conducted the mental sacrifice using the Virāt Puruṣa. (9)

In the mental sacrifice, when they divided up the Virāt Puruṣa, how many parts did they divide? What is stated about His face, His arms, His thighs and feet? (10)

The face became the *brāhmaṇas*. The two arms were made into the *kṣatriyas*. The thighs of the Virāt Puruṣa became the *vaiśyas* and from His feet the *śūdras* were born. (11)

The moon was born from His mind, the sun was born from His two eyes. From His mouth were born Indra and Agni, and from His breath Vāyu was born. (12)

From His navel came the “*antarikṣa*” (space between earth and heaven). From His head the heavens arose. From His feet the earth arose and from His ears the directions arose. In this way the worlds are created. (13)

The demigods, being the first beings manifested, performed a mental sacrifice to complete the creation, using the Virāt Puruṣa (the raw ingredient of the material world), as the offering. Spring was the ghee, summer was the fuel wood and autumn was the offering. (14)

In this sacrifice, the *kuśa* grass blades strewn around the fire (for protection from *rākṣasas*), were seven (the seven vedic poetic meters), and the fuel sticks were twenty one (12 months, 5 seasons, three worlds and the sun). The demigods who were performing the mental sacrifice tied the Virāt Puruṣa to offer Him into the fire, just like an animal. (15)

I know that great Virāt Puruṣa, effulgent as the sun, who stands beyond the darkness of the material creation. Having given all the living entities their forms and names, He directs their affairs. (16) (Ṛg.veda 10.90.1-16)

One should then rub a little ghee lightly on the Deity’s body, chanting:

om̐ tejo̐ ‘si śūkr̥am̐ asy̐ āmṛtam̐ asi̐ dhāmā̐ nāmāsi /
pṛīyam̐ dēvānām̐ anādhṛṣṭam̐ devā̐ yajanam̐ asi //

“You are light, you are splendour, you are nectar. You are the favourite dwelling place of the demigods, the undoubted means of worship.” (Śukla-yajurveda 1.31)

One should bathe the Lord again with pure water, chanting:

om̐ śannō̐ dēvir̐ ābhiṣṭayā̐ āpō̐ bhavantu pītayē̐ //
śam̐yor̐ ābhisrāvantu nah̐ //

“O water, please purify us of our sins, be of use to us in our *yajña*, be of use to our drink. Remove our diseases and prevent them from afflicting us. Sprinkle us and purify us.” (Rg-veda 10.9.4), (Śukla-yajurveda 36.12)

om āpō hi ṣṭhā mayōbhuvās tā nā ūrje dādḥātana / māhe raṇāyā cakṣase //
yo vāḥ śivatamō rasās tasya bhājayatēha naḥ / uśatir iva mātaraḥ //
tasmā aram̐ gamāma vō yasyā kṣayāyā jinvatha / āpō jānayatḥā ca naḥ //
om bhūr bhuvaḥ suvaḥ //

“O Waters, may you give everyone blessings of all kinds, take us to the Supreme Lord who is steadfast, exalted, charming and like unto the eyes of one and all. May you help us acquire in this world that auspicious essence of yours just as a loving mother cares for her child. We meditate on you to help us attain the Lord Whose pleasure you have earned by being His abode. O waters, give us real life.” (Rg-veda 10.9.1), (Śukla-yajurveda 11.50)

Dry the Lord, take Him inside the Deity room, close the curtains and resume offering the rest of the 16 *upacāras*

9) VASTRAM

om mayā citrā-patācchānnā nija-gūhyoru-tējase /
nirāvaraṇa-vijñānā vāsam te kalpayāmy aham //
- *idam vastram* (+ mūla-mantra)

“I offer this cloth of manifested knowledge to you, O Lord, whose effulgent lower body is covered by a cloth of attractive illusion.”

UTTARĪYA-VASTRAM

om yam āsrītyā mahā-māyā jagat-sāmmohanī sadā /
tasmaī te pāramēśāyā kalpayāmy uttarīyakam //
- *idam uttarīya vastram* (+ mūla-mantra)

“I offer this upper cloth to the Supreme Lord, under whose shelter *mahā-māyā* bewilders the jīvas.”

10) YAJŅOPAVĪTAM

om yasyā śakti-trayēṇedām sāmprotām akhilām jagat /

yajñe sūtrāya tasmai te yajña-sūtram prakāpayet //
- *idam yajñopavitam* (+ mūla-mantra)

“I offer this *yajña-sūtra* unto You. You are the thread by which, along with Your three energies You pervade and control the whole universe.”

11) ABHARAṆAM

om svabhāva-sūndarāṅgāyā śatyāśatyāśrayāya te /
bhūṣaṇāni vicitrāṇi kālpayāmy amarārcita //
- *imāni abharaṇāni* (+ mūla-mantra)

“O Lord, I offer these splendid ornaments to You, the shelter of both the eternal and the temporary, whose body is by nature beauty personified.”

12) GANDHA

om parāmānānda-saurābhya-paripūrṇa-dig-āntaram /
grhāṇa pāramam gandhām kṛpayā paramēśvara //
- *eṣa gandhaḥ* (+ mūla-mantra)

“Please mercifully accept this fine *gandha* which fills all directions with blissful fragrance.”

13) PUṢPA

om turīya-guṇa-sāmpannām nānā-guṇa-manōharam /
ānānda-saurabhām puṣpām gr̥hyatām idam ūttamam //
- *etāni puṣpāni* (+ mūla-mantra)

“Please accept this flower (and *tulasī* leaves) with bliss, filled with enchanting and divine qualities.”

14) DHŪPA

om vanāspatī-rasoṭpannō gāndhādhyō gandha ūttamaḥ /
āghrēyaḥ sarva-dēvānām dhūpo 'yam pratigr̥hyatām //
- *eṣa dhūpaḥ* (+ mūla-mantra)

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

15) DĪPA

*om sva-prākāśō mahā-tejāḥ sārvatās timirāpahaḥ /
sa-bāhyābhyāntarā-jyotīr dīpo 'yaṁ pratigṛhyatām //*
- *eṣa dīpaḥ* (+ mūla-mantra)

“O Lord, please accept this lamp of great effulgence, which lights both internally and externally, revealing everything clearly and destroying darkness everywhere.”

16) NAIVEDYAM

om nivēdayāmi bhāvatē gṛhāṇēdam havīr hare //
- *idam naivedyam* (+ mūla-mantra)

“O Lord, please accept this offering.”

@ Note: *Naivedyam* should consist of a small fruit and sweet offering.

TĀMBŪLAM

*om tāmbūlam cā sakārpūrām sūgandhā-dravyam āśritam /
nāgā-vallī-dalaīr yuktām gṛhāṇā vara-dō bhava //*
- *idam tāmbūlam* (+ mūla-mantra)

“Please accept this *tāmbūla* mixed with camphor and fragrant materials wrapped in leaves of the *nāga* plant. Please bestow Your blessings”

PRĀṆA PRATIṢṬHA

This ceremony is performed to formally request the Lord to be present in His *ārca*-form to accept the daily worship of the devotees.

Perform *Prāṇa-pratiṣṭha* by meditating on the Lord entering the Deity from one’s heart, while touching the Deity’s heart holding *dūrva*-grass and white rice between the thumb, middle and ring-fingers, chanting:

*om̐ asya śrī prāṇa-pratiṣṭha-mantrasya /
brahmā-viṣṇu-rudra-ṛṣayah /
ṛg-yajur-sāmāni chandagṃsi /
tryāmayavapuḥ prāṇākhyā devatā /
ām̐ bijam /
kṣraum̐ śaktiḥ /
prāṇa-pratiṣṭhāyām̐ viniyogaḥ //*

“Of the prāṇa-pratiṣṭha *mantra*, Brahmā, Viṣṇu and Rudra are the ṛṣis, *Ṛg*, *Yajur* and *Sāma* are the metres, Tryāmayavapuḥ prāṇākhyā is the devatā, ‘ām̐’ is the seed *mantra*, ‘kṣraum̐’ is the energy.”

*om̐ ām̐ hrīm̐ kṣraum̐ yaṃ raṃ laṃ vaṃ śaṃ ṣaṃ saṃ hauṃ haṃ saḥ
śrī (Deity’s name) iha prāṇā iha prāṇāḥ //* (installing the life-airs)

*om̐ ām̐ hrīm̐ kṣraum̐ yaṃ raṃ laṃ vaṃ śaṃ ṣaṃ saṃ hauṃ haṃ saḥ
śrī (Deity’s name) jīva / iha tiṣṭha iha tiṣṭhaḥ //* (requesting the Lord to stay)

*om̐ ām̐ hrīm̐ kṣraum̐ yaṃ raṃ laṃ vaṃ śaṃ ṣaṃ saṃ hauṃ haṃ saḥ
śrī (Deity’s name) bhyaḥ sarvendriyāni //* (calling the senses into the Deity)

*om̐ ām̐ hrīm̐ kṣraum̐ yaṃ raṃ laṃ vaṃ śaṃ ṣaṃ saṃ hauṃ haṃ saḥ
śrī (Deity’s name) vāg-manas-cakṣuḥ-śrotra-jihvā-ghrāṇa-prāṇāḥ,
ihā ‘gatya svastaye śukhena suciram̐ tiṣṭhantu svāhā //*

(calling the working senses, the mind and the life-airs into the Deity)

*om̐ manō jūtir̐ jūṣatām̐ ājyasyā br̐h̐spatīr̐ yajñam̐ īmam̐ tānōtv̐ arīṣṭam̐
yajñagn̐ sam̐ īmam̐ dād̐hātu / viśv̐ē devāsā̐ iha mād̐yantām̐ //*

om̐⁽³⁾ pratiṣṭha //

“Let the alert mind enjoy the ghee. let the Lord start the sacrifice. Let the Lord bestow a sacrifice free from fault. Let the lords of the universe and sacrificer enjoy here. Please be present here.” (Śukla-yajurveda 2.13)

*om̐ asyāi prāṇāḥ pratiṣṭhantū / āsyai prāṇās carāntu ca /
asyāi devā tvam̐ ārcāyāi / mām̐ ahēti kadācana //*

“Of she who supports the life-airs; of she upon who the life-airs move, You are her Lord who she worships, please never leave me.”

Still touching the heart, chant the Deity’s *mūla-mantra* @ 108 or 10 times.

@Note: One can additionally chant *Gāyatrī Mantras*:

Guru Gāyatrī for Guru-Tattva Deities,

Gaura Gāyatrī for Lord Caitanya

Gopāla *Mantra* for Viṣṇu —Tattva Deities.

Brahma Gāyatrī for Śakti Tattva.

Having finished the *Prāṇa-Pratiṣṭha*, offer *Rāja-bhoga* and then open the curtains for *Dārśana* and *Ārotika*.

CAKRA PRATIṢṬHA

“The tops of Viṣṇu temples are marked with the symbol of the wheel so that people may have the chance to see the symbol from a very long distance and at once remember Lord Kṛṣṇa. The purpose of building very high temples is to give people a chance to see them from a distant place. This system is carried on in India whenever a new temple is constructed, and it appears that it is coming down from a time before recorded history.” (SB 3.1.23, purport)

Draw a “*Svastika-maṇḍala*“ of four hands by four hands (6ft x 6ft). Place eight copper pots on the *maṇḍala* in the eight directions and install and worship the eight forms of Viṣṇu beginning with the East side.

East:

om keśava-

ihāgaccha (show *āvāhani-mudrā*)

iha tiṣṭha (show *sthāpana-mudrā*)

iha sannidehi (show *sannidhāpani-mudrā*)

iha sannirudhyasva (show *sannirodhani-mudrā*)

iha saṁmukho bhava (show *saṁmukhī-karaṇa-mudrā*)

Perform *nyāsa-mudrā* while chanting *Gopāla-mantra* and proceed to perform the *nyāsa-mudrās* on the pot:

klīn-hṛdayāya namaḥ
kṛṣṇāya- śīrase svāhā
govindāya- śikhāyai vaśat
gopijana- kavacāya hum
vallabhāya-netrabhyām vauṣat
svāhā- astrāya phaṭ
śrī keśava- ihāmṛti kuru
iha parame kuru

One should worship Them with 5 upacāras:

eṣa gandhaḥ — om keśavāya namaḥ
etāni puṣpāni- om keśavāya namaḥ
eṣa dhūpaḥ- om keśavāya namaḥ
eṣa dīpaḥ- om keśavāya namaḥ
idam naivedyam- om keśavāya namaḥ

Following the same process, one should install and worship Nārāyaṇa (S.E.), Mādhava (S.), Govinda (S.W.), Viṣṇu (W.), Madhusūdana (N.W.), Trivikrama (N.) and Vāmana (N.E.).

Place the *cakra* and *dhvaja* (flag) in the centre of the *Svastika-maṇḍala*. Then meditating on the Lord's personal form in the *cakra*, perform “*Mādhyandinī Puruṣa Sūkta Nyāsa*“ by touching the appropriate places with one's right hand:

MĀDHYANDINĪ PURUŚA SŪKTA NYĀSA

om puruṣa sūktasya mantrasya
nārāyaṇa-ṛṣiḥ
pañca-daśārca anuṣṭhup chandaḥ
ṣoḍaśārca triṣṭhup chandaḥ
puruṣo devatā
cakra nyāse viniyogaḥ

left hand-

om śahasra¹-śīrṣā¹-puruṣaḥ¹ sahasrākṣaḥ¹ śahasrapāte¹ /
sa bhūmiṁ¹ sārva¹tō¹ sprtvā¹ 'tyatiṣṭhad¹ daśāṅgulam //1//

right hand-

om puruṣa ēvedagṁ sarvām yad bhūtam yac ca bhāvyām /
ūtā 'mṛtāvasyeśāno yad annenā 'tirohāti //2//

left foot-

om ētāvān asya mahimāto jyāyāgmś ca pūruṣaḥ /
pādo 'syā viśvā bhūtāni tripād āsyāmṛtam dīvi //3//

right foot-

om tripād ūrdhva udāit puruṣaḥ pādo 'syehā 'bhavāt punaḥ /
tatō viṣvaṅ vyākramat sāsanā naśane ābhi //4//

left thigh —

om tatō vīrād ajāyata vīrājō adhi pūruṣaḥ /
sa jāto atyāricyata pāścād bhūmim athō pūraḥ //5//

right thigh-

om tasmād yajñāt sārva hutāḥ sambhṛtam pṛsad-ājyam /
pāsūgmś tāgmś cākṛe vāyavyān āraṇyā-grāmyās ca ye //6//

left side of the waist —

om tasmād yajñāt sārva-hutā ṛcaḥ sāmāni jajñire /
chandāgmśi jajñire tasmād yajus tasmād ajāyata //7//

right side of the waist-

om tasmād aśvā ajāyantā ye ke cōbhāyā dataḥ /
gāvō ha jajñire tasmāt tasmāj jātā ajā vayah //8//

navel-

om tam yajñam bārhiṣi praukṣān puruṣam jātam āgrātaḥ /
tenā devā ayajanta sādhyā ṛśayaś ca ye //9//

face-

om̐ yat-puruṣāṁ¹ vyadādhuḥ¹ katīdhā¹ vyākālpayan[Ⓞ] /
mukhām¹ kim āsyāsīt¹ kim bāhū¹ kim ūrū¹ pādā¹ ucyete //10//

throat-

om̐ brāhmanō¹ 'syā¹ mukhām¹ āsīd¹ bāhū¹ rājānyāḥ¹ kṛtāḥ¹ /
ūrū¹ tad āsyā¹ yad vaiśyāḥ¹ pādbyāgm̐¹ sūdro¹ ajāyata //11//

left arm-

om̐ cāndramā¹ manaso¹ jātaś¹ cakṣoḥ¹ sūryo¹ ajāyata /
śrotrād¹ vāyus¹ ca¹ prāṇās¹ ca¹ mukhād¹ āgnir¹ ajāyata //12//

right arm-

om̐ nābhyā¹ āsīd¹ āntarīkṣagm̐¹ śīrṣṇo¹ dyauḥ¹ samāvartata /
pādbyām¹ bhūmīr¹ diśāḥ¹ śrotrāt¹ tathā¹ lōkāgm̐¹ akalpayan[Ⓞ] //13//

heart-

om̐ yat¹ puruṣeṇa¹ haviṣā¹ devā¹ yājñam¹ ataṅvata /
vāsantō¹ asyāsīd¹ ājyam¹ grīṣma¹ idhmaḥ¹ śārad¹ dhāviḥ¹ //14//

eyes-

om̐ sāptāsyāsan¹ parīdhayās¹ triḥ¹ sāpta¹ sāmīdhāḥ¹ kṛtāḥ¹ /
devā¹ yad yājñam¹ taṅvānā¹ abādhnān¹ puruṣam¹ pāsum¹ //15//

head-

om̐ yājñena¹ yājñam¹ ayajanta¹ devās¹ tānī¹ dharmāṇi¹ prathāmāny¹ āsan[Ⓞ] /
te¹ hā¹ nākaṁ¹ mahīmānāḥ¹ sacantā¹ yatrā¹ pūrvē¹ sādhyāḥ¹ santi¹ devāḥ¹ //16//

(Śukla-Yajurveda-saṁhita 31.1-16)

om̐ sahasrāya hum phat svāhā (show *cakra-mudrā*)

Apply *tilaka* to the twelve spokes of the *cakra* chanting the twelve names of Viṣṇu-

om keśavāya namaḥ
om nārāyaṇāya namaḥ
om mādhavāya namaḥ
om govindāya namaḥ
om viṣṇave namaḥ
om madhusudanāya namaḥ
om trivikramāya namaḥ
om vāmanāya namaḥ
om śrīdharāya namaḥ
om hṛṣikeśāya namaḥ
om padmanābhāya namaḥ
om dāmodarāya namaḥ

Meditating on the *Nṛsiṃha-bīja-mantra* “*kṣraum*” between one’s eyebrows, chant the *viniyoga*, then chant the following two ślokas ten times, showing *bijākṣara-mudrā*, over the Sudarśana Cakra:

om asya mantrasya /
ahigodhha-ṛṣiḥ /
triṣṭhup chandaḥ /
cakra-rūpi-hari devatā /
cakra-nyāse viniyogaḥ //
om sudarśano mahātejo harer dakṣa-kare sthitaḥ /
surāsuram parihāya kṛtavīrya namo ’stu te // 1 //
om sudarśana mahācakra rāja phaṭa phaṭa sarva-
duṣṭam bhayam chindi chindi vidāraya vidāraya /
para-mantrān grasa grasa bhakṣa bhakṣa /
hum phaṭ cakrāya namaḥ // 2 //

“I offer my obeisances to the Sudarśana Cakra, Who is held by Lord Hari in His right hand. Having the greatest splendour and being a great powerful personality, You outshine the demigods and the demons.”

“O great Sudarśana, O King of discs, please cheat cheat the demoniac; destroy destroy and tear tear our fearfulness; eat eat and swallow swallow the harmful *mantras* of others. Hum! I offer my obeisances unto You, O Cakra.”

Install *Nṛsimhadeva* in the cakra and worship with 5 upacāras using “*kṣraum*” *bīja-mantra*

om̐ nṛsimha-

ihāgaccha (show *āvāhanī-mudrā*)

iha tiṣṭha (show *sthāpana-mudrā*)

iha sannidehi (show *sannidhāpanī-mudrā*)

iha sannirudhyasva (show *sannirodhanī-mudrā*)

iha sarīmukho bhava (show *sarīmukhī-karaṇa-mudrā*)

klīm-hṛdayāya namaḥ

kṛṣṇāya-śīrase svāhā

govindāya-śikhāyai vaśat

gopijana-kavacāya hum

vallabhāya-netrabhyām vaṣat

svāhā-astrāya phaṭ

śrī narasimha-ihāmṛti kuru

iha parame kuru

eṣa gandhaḥ-kṣraum narasimhāya namaḥ

etāṇi puṣpāṇi-kṣraum narasimhāya namaḥ

eṣa dhūpaḥ-kṣraum narasimhāya namaḥ

eṣa dīpaḥ-kṣraum narasimhāya namaḥ

idam naivedyam-kṣraum narasimhāya namaḥ

Meditate on the flag pole as the Lord's transcendental form and the flag as the personification of His energy.

Perform *Keśavādi-Nyāsa* on the flag, while touching the appropriate places:

KEŚAVĀDI NYĀSA

asya mantrasya prajāpati ṛṣiḥ /

gāyatrī chandaḥ /

lakṣmī-nārāyaṇa devatāḥ /

hala-varṇāni bijāni /

svara-varṇāḥ śaktayaḥ /

ātmāno 'cyutatve viniyogaḥ //

am̐ keśavāya kīrtiyai namaḥ

forehead

ām̐ nārāyaṇāya kāntyai namaḥ

face

īm mād̥havāya tuṣṭyai namaḥ

right eye

īm govindāya puṣṭyai namaḥ

left eye

ur̥m viṣṇave dhṛtyai namaḥ

right ear

ūr̥m madhusūdanāya śāntyai namaḥ

left ear

ṛm trivikramāya kriyāyai namaḥ

right nostril

ṛ̥m vāmanāya dayāyai namaḥ

left nostril

īm śrīdharāya medhāyai namaḥ

right cheek

īm hr̥ṣikesāya harṣāyai namaḥ

left cheek

eṁ padmanābhāya śraddhāyai namaḥ

top lip

aiṁ dāmodarāya lajjāyai namaḥ

bottom lip

om̐ vāsudevāya lakṣmyai namaḥ

top row of teeth

auṁ saṅkarṣanāya sarasvatyai namaḥ

bottom row of teeth

aṁ pradumnāya prītyai namaḥ

forehead

aḥ aniruddhāya ratyai namaḥ

mouth

kaṁ cakrīṇe jayāyai namaḥ

right shoulder joint

khaṁ gadīne durgāyai namaḥ

right elbow

gaṁ śāṅgīne prabhāyai namaḥ

right wrist

ghaṁ khaḍgīne satyāyai namaḥ

right knuckles

ṅaṁ śaṅkhīne caṅḍikāyai namaḥ

right tips of fingers

caṁ halīne kālyai namaḥ

left shoulder

chaṁ muṣalīne vilāsinyai namaḥ

left elbow

jaṁ sūlīne vijayāyai namaḥ

left wrist

jhaṁ pāsīne virajāyai namaḥ

left knuckles

ṅaṁ ankuśīne viśvāyai namaḥ

left tips of fingers

ṭaṁ mukundāya vinadāyai namaḥ

right hip joint

ṭhaṁ nandanandanāya sunandāyai namaḥ

right knee

ḍaṁ nandīne smṛtyai namaḥ

right ankle

ḍhaṁ narāya ṛddhyai namaḥ

right toe joints

ṇaṁ narakajite samṛddhyai namaḥ

right tips of toes

taṁ haraye śuddhyai namaḥ

left hip joint

thaṁ kṛṣṇāya buddhyai namaḥ

left knee

daṁ satyāya muktyai namaḥ

left ankle

dhaṁ sātvatāya natyai namaḥ

left toe joints

naṁ śauraye kṣamāyai namaḥ

left tips of toes

paṁ sūrāya ramāyai namaḥ

right side

phaṁ janārdanāya umāyai namaḥ

left side

baṁ bhūdarāya kledinyai namaḥ

back

bhaṁ viśva-mūrtaye klinnāyai namaḥ

navel

maṁ vaikuṇṭhāya vasudāyai namaḥ

belly

yaṁ tvagātmane puruṣottamāya vasudhāyai namaḥ

heart

raṁ maṁsātmane balīne parāyai namaḥ

right shoulder

laṁ medātmane balānujāya parāyaṇāyai namaḥ

upper back

vaṁ aṣṭhyātmane bālāya sukṣmāyai namaḥ

left shoulder

śaṁ majjātmane vṛṣaghnāya sandhyāyai namaḥ

heart to right hand

ṣaṁ sonitātmane vṛṣāya prajñāyai namaḥ

heart to left hand

saṁ śukrātmane haṁsāya prabhāyai namaḥ

heart to right foot

haṁ prāṇātmane varāhāya niśāyai namaḥ

heart to left foot

laṁ jīvātmane vimalāya amoghāyai namaḥ

heart to belly

kṣaṁ krodhātmane nṛsimhāya vidyutāyai namaḥ

heart to face

Decorate the flag-pole, and *cakra* with cloth, garlands and ornaments and then place them in a palanquin and perform *pradakṣiṇā* around the temple with *kīrtana*. Ascend to the top of the temple-dome and fix the *cakra* to the *kalaśa*, while meditating on Nārāyaṇa.

Bathe the *cakra* with water from the *maṅgala ghaṭa*.

Fix the flag-pole and unfurl the flag, while meditating upon Lord
Nṛsimhadeva within it. Worship them with *dūrva*-grass, *akṣata*, *dhūpa*, *dīpa*,
gandha and *puṣpa*, while chanting:

om̐ asya nṛsimha-mantrasya nārada ṛṣiḥ /

anuṣṭhup chandah /

nṛsimho devatā /

nyāse viniyogaḥ //

om̐ namo bhagavate narasimhāya dipta-sūrya-koṭi-samā-tejase

vajra-nakha-damstrāya sphuṭa-vikāra-kirṇa-keśara-śata-kāla-

pakṣubhita-mahārṇavā 'mbodhi- dundhubhir nirghoṣāya

sarvamanir upacāraṇāya //

ehyehi bhagavān nṛsimha-rūpa puruṣa parāpara bāhu-satvena

sphura sphura, vijrambha vijrambha, ākrama ākrama, garja garja.

muñca muñca, vidāraya vidāraya, āveśya āveśya sarva-mantra-rūpāṇi

sarva-mantra-jātes ca hana hana, chindhi chindhi, samkṣipa samkṣipa,

hara hara, dhāraya dhāraya, sphuṭa sphuṭa, sphoṭāya sphoṭāya,

jvāla-mālā sambhāvaya sambhāvaya sarvato 'nanta jvāla vajrā-sanikṣaṇa

sarva-pāṭalena ācchādayā 'cchādayā sarvato 'nanta jvālo pāṭalān pari vārāyā

svargaloka nivāsināṃ hrdayāny ākarṣāyākarṣāya śighram,

daha daha, paca paca, maya maya, soṣāya soṣāya,

nikrantāya nikanrāntāya, tāvan yāvan nava-samāgata

pātālebhyaḥ phaṭ, āsuribhyaḥ phaṭ, sarpa-mantra-rūpebhyaḥ phaṭ,

sarva-mantra-jātībhyaḥ phaṭ //

sasāhāyam mama bhagavān nārāsīmha-rūpa viṣṇo

sarva pāpebhyaḥ sarva mantra rūpebhyaḥ

rakṣa rakṣa huṃ phaṭ namo 'stu te //

“I offer my obeisances unto Lord Nṛsiṃha, Who is full of opulences, Who has an effulgence like millions of suns, Whose nails and teeth are like thunderbolts, Whose mane expands like a great ocean of light, and Who has all kinds of jewels and decoration.

Please come, O Opulent One, You have a form of half-man and half-lion. With the strength of Your left and right hands, may our enemies tremble, tremble; open Your mouth, open Your mouth and attack, attack; roar, roar; discard, discard; tear, tear; please cut, cut.

Kill, kill all forms of secret *mantras* opposing us; destroy all kinds of evil charms; throw away, throw away; slash, slash; grab, grab; snatch snatch; spread, spread; burst, burst; blaze, blaze.

O Unlimited Blazing One, Who sits in *vajrāsana*! Protect us with Your unlimited flames.

Attract, attract the hearts of the demigods who reside in the heavenly planets; quickly burn, burn; cook, cook; hurt, hurt; parch, parch and reject our enemies. As long as new demons come from *Paṭala* destroy them! Those with demoniac mentalities- destroy them! All forms of secret *mantras*- destroy them!

O Lord Nṛsiṃhadeva, O Viṣṇu, please protect me, please protect me from all kinds of sinful *mantras*, I offer my obeisances unto You.”

The ceremony should conclude with *kīrtana*, presentation of *dakṣiṇā* to the *brāhmaṇas* and *prasāda* distribution.

Glossary

Agnikoṇa - the South-East side of the *maṇḍapa*.

Āhuti - the oblation offered in the sacrificial fire.

Akṣata - unbroken rice grains mixed with tumeric powder, used in the *svastī-vācana*.

Caru - opulent, thick sweet-rice cooked with rice, milk, ghee, raisins, cashews, sugar, etc.; used as oblations in the *yajña*. Before offering, plenty of warm ghee should be poured on the top.

Dakṣiṇā- the donation offered by the *yajamāna* to the priests who perform the sacrifice.

Dhvaja- the flag that is installed on top of *vaiṣṇava* temples.

Dig-Bandhana- closing the ten directions from any subtle disturbances.

Digpālas- presiding Deities of the 10 directions.

Dūrva- a type of grass that is considered sacred and is praised throughout the *Vedas* and *Purāṇas*. (Panic grass, Bent grass- Panicum dactylon).

Ghaṭa- the waterpot in which one temporarily installs and worships a Deity. It may be made of gold, silver, bell-metal, stone, clay or copper- copper is considered the best, clay is also suitable but it should be clean and unbroken.

Gṛhārambha- the *saṁskāra* for building a new residence.

Īśānakoṇa - the North-East side of the *maṇḍapa*.

Khadīra- wood from the Jack fruit tree used in Vedic ceremonies. (Terra japonica or Mimosa catechu)

Kuṇḍa- the place where the fire is established. Generally, it is a square pit measuring 1 hand and 1 fist on each side. The pit may be surrounded by one or three stepped walls.

Kuśa- a sacred grass used in Vedic ceremonies (*Poa cynosuroides*). The *Purāṇas* mention that *kuśa* came from the bodily hair of Yajña-Varāha.

Kuśandikā- the opening rituals of a *yajña*.

Mahaūṣadhi- a mixture of herbs that are native to India, which consists of *sahadevī* (*Echites Frutescus*), *siahī* (*Solanam melongena*), *śaṅkhapuṣpi* (dankuni [Bengali], *Canscora decussata*), *vyāghrī* (*solanum Jacquini*), *balā*

(*Sidonia Cordifolia*), *atibalā* (*Sidonia rhombifolia*), *sūryavartā* (*Polanisia icosandra*), *vāca* (*Acorus colamus*).

Maṇḍala- a intricate diagram or pattern representing the abode of the Lord.

Maṇḍapa- a raised, decorated platform where the ceremony is performed.

Nyāsa- touching the different parts of the body of the Deity (or oneself) while chanting syllables of a particular *mantra* for purification and protection.

Pakṣa- the Sanskrit word for the two phases of the moon. When the moon is waning it is known as Kṛṣṇa pakṣa and when it is waxing it is known as *Śukla* or *Gaura-pakṣa*.

Palāśa- a type of wood used in Vedic rituals. (*Butea frondosa*).

Piṣṭa-Pradīpa- lamps that are offered to the Lord before an *abhiṣeka*. Barley flour (or white flour), sugar and milk are made into a firm dough and are then fashioned into nine lamps for holding wicks and ghee. Draw an eight petals lotus on a metal plate with kum-kum and rice flour (or kum-kum mixed with ghee), placing one lamp on each lotus petal and one in the centre of the lotus.

Pīṭha- in Sanskrit this literally means 'place'. In arcana it refers to the area or *āsana* where the Deity stands.

Pradeśa- a measurement of twelve fingers (9 inches), measured from the tip of the thumb to the tip of the little finger of the outstretched palm.

Prokṣaṇa- pañcarātrika method of purifying objects by sprinkling with sanctified water.

Prokṣaṇī- the vessel used in the yajña which holds purified water, used for sprinkling on the articles and around the fire at the time of *Kuśandika*.

Pr̥thivī- another name for Bhūdevī, the personification of the earth, the Lord's consort.

Pūrvāṅga Karma- the preliminary activities before the ceremony.

Rocana (or *Gorocana*)- a special yellow pigment used in *pūjā* that is made from cow. Sometimes Lord Kṛṣṇa wears *Gorocana tilaka*.

Sahasra-dhāra- a large flat bottomed metal dish with many small holes in it. Water is poured through this onto the Deity during *abhiṣeka*, to give a rain-like effect.

Saṅkalpa- a vow or determination to please the Lord by the performance of a ceremony..

Sapta-mṛttikā- seven types of earth that are considered pure and are used in *pūjā*. They are earth from a horse stable, an elephant stable, an anthill, a river confluence, a lake, a *gośālā* and a varandah.

Sarvauṣadhi- a mixture of herbs that consists of *māṁsī* (spieknard, nardostachys jātamāṁsī), *vāca* (sweet flag roots, Acorus colamus), *kuṣṭgyha* (kuth [Hindi], saussurea auriculata), *śaileyam* (dill, Anethum graveolens), *śatī* (ginger, Curcuma zedoaria), *musta* (nut grass, Cyperus Rotrundas), *caṁpaka* (fruit of a plantain tree), *rājanī dvāya* (both tumeric, curcuma longa, and it's relative, Curcuma aromatic).

Śilpa- the sculptor who carves the vigraha according to the *Silpa-Śāstras*.

Sphya- this is a small wooden sword which is used for making the lines or *maṅḍala* during the *Pañca-Rekhā-Sthāpana*. It is also used for cutting *dūrva* grass and for stirring the *caru* (an offering of rice or barley cooked in ghee). Generally, the *sphya* is one “*aratnī*” long (a distance from the elbow to the tip of the little finger).

Sruk- the *sruk* is a long ladle which has a bowl on top of it at one end with a beak shaped like an elephant's lips for ghee to be poured out. This is used for offering the **Pūrṇa-Āhuti** (final oblation). This spoon originated from the snout of the Lord in form of Yajña Varāha.

Sruva- a spoon used for offering the main oblations of ghee during the *yajña*. The small bowl is split into two parts representing the sun and the moon. The *sruva* originated from the nostrils of Yajña Varāha.

Tithi- the Sanskrit term for the lunar days beginning with *Pratipat*.

Udicya karma- the closing rites of a *yajña*.

Udumbara- Wood from the fig tree (*Ficus glomerata*).

Vāsuki-one of the celestial snakes (*Nāgas*), eldest son of Prajāpati Kaśyapa and Kadru.

Viniyoga- when uttering any vedic *mantra*, as a rule one should first identify it by the ṛṣi who preserved it, by the *chandaḥ* (metre), by the Deity being invoked in the *mantra*, and by the present function of the *mantra*. The purpose of this system is to guarantee that one understands the meaning, function, heritage and correct intonation of the *mantra*. Chanting of the *viniyoga* is optional during a ceremony, however, it will not be recited during the performance of *yajña* according to the *Nārada Saṁhitā*.

Appendix I-*mudrās* and *Maṇḍalas*

This time, we must remember to put a diagram or picture of the *Svastika Mandala*!!!

Appendix II-

Additional Procedures

Ācārya Ṛtvik Varṇam (Selecting the Priests)

There are four main priests in any Vedic ceremony, namely the *brahma*, the *hotṛ*, the *udgāṭṛ*, and the *adhvaryu*.

The *brahma* is the master of ceremonies, he ensures that all the *mantras* are recited properly, no errors occur during the proceedings and corrects any mistakes. The *hotṛ* is the priest who offers oblations and installs the Deity in the fire. The *udgāṭṛ* is responsible for leading the chanting of all the *mantras* used in the ritual. The *adhvaryu* is the priest who prepares all the paraphernalia, builds the fire and directs the proceedings of the program.

In the *Ācārya-Ṛtvik-Varṇam* ceremony, it is the duty of the sponsor (*yajamāna*) to choose the *brāhmaṇas* who are to perform the ceremony and respect them. This procedure is optional for temple sponsored programs.

Dravyā:

- ◆ Sandalwood paste
- ◆ Flowers
- ◆ Tulasī leaves
- ◆ New cloth
- ◆ Rice
- ◆ Money
- ◆ Tumeric

Procedure:

The *yajamāna* addresses the *brahma*:

om̐ sādhu bhavān āsthām

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“O Sādhu, may you be comfortable”

The *brahma* replies:

om̐ sādhu aham ase

“I am comfortable”

The *yajamāna* says...

‘om̐ arcayisyāmo bhavantam’ //

“I will worship you”

The *brahma* replies...

om̐ arcaya

“You may honor me”

The *yajamāna*, while sitting facing East, should worship the *brāhmaṇas* who will perform the ritual. He addresses them by reciting the following *Saṅkalpa* (vow).

Touching the *brahma*’s knee with *gandha*, flowers, *tulasī*, cloth, rice and money kept on a tray, he says:

om̐ govinda govinda govinda

om̐ tat sat

adya ...

_____māse (*month*)

_____pakṣe (*lunar fortnight*)

_____tithau (*lunar day*)

***śrī śrī guru-gaurāṅga-gandhārvikā-giridhāri-prithyārthaṁ
kṛtety asmin (name of the ritual) karmāṇi kṛtākṛtā ‘vekṣana-
rūpe bhavantam̐ brahmatvena vṛne***

“On this day of _____, in the month of _____, in the lunar fortnight of _____, on the lunar day of _____, on the occasion of _____, for the pleasure of Śrī Śrī Guru-Gaurāṅga, Rādhā-Kṛṣṇa, I choose you as *brahma* for supervising the proper execution of the rituals.”

Note: Name of the ritual e.g.” *Gṛhārambham*” (beginning construction of a new dwelling / temple), “*Gṛha-Praveśam*” (entering a new house / temple), “*Vigraha-pratiṣṭham*” (Deity installation).

The *brahma* replies...

om vṛto 'smi

“I have been selected”

The *yajamāna* says...

om yathā yatham brahmā-karma kuru

“Please perform your activities in a befitting way”

The *brahma* replies...

om yathā jñānam karavāṇi

“May I perform to the best of my abilities”

The *yajamāna* repeats the same procedure for the *hotṛ*, *udgaṭṛ* and *adhvaryu*, but replaces the word “*brahma*” in the *Saṅkalpa* with the names of the other three priests.

The priests should then recite the *Svasti-vācana*.

Pratisara Bandhana (Tying the thread on the sponsor's wrist)

Dravyā:

- ◆ Cotton threads
- ◆ Tumeric water

- ◆ Ghee
- ◆ Akṣata
- ◆ Maṅgala ghaṭa

Procedure:

At the beginning of the ceremony, one may tie auspicious threads (known sometimes as *maṅgala-sūtra*) around the wrist of the *yajamāna* and his immediate family members. For men, the thread is tied on the right wrist and for women the thread is tied on the left wrist.

For as many *yajamānas* that there are at the ceremony, make that many cotton threads. Each thread is dyed in tumeric water and should be long enough to go around the wrist three times.

Purify the threads by sprinkling them with *sāmānya-arghya* and show *cakra-mudra* over them, chanting:

om̐ astrāya phaṭ

“O Sudarśana, destroy!”

Touch ghee to the threads three times while chanting the following *mantra*, meditating on the transcendental serpent Vāsuki:

**om̐ tryambakam̐ yajāmahe sūgandhim̐ pūṣṭi-vardhanam̐ /
 ūrvā-rūkam̐ iḥva bandhanān̐ mṛtyor̐ mūkṣiyā māmṛtāt̐ //**

“ O three-eyed Lord, we worship you, sweet giver of prosperity. Just as a plant is freed from its stem, may I be freed from the bonds of death, and not bereft of eternal life.” (Śukla-yajurveda 3.60)

Place the threads on a coconut that is on a plate of *akṣata* and give to the main *yajamāna*. The *yajamāna* should take one of the threads and tie it around the wrist of the head priest three times, chanting:

om bṛhat sāmā kṣatrā-bhṛd dṛddha-vṛṣṇiyam triṣṭubhaujāḥ śubhītam
ūgravīram /
indrā stomēna pañca-dāśenā madhyām īdam vātēnā sagāreṇa rakṣa //

“Protect this wrist of great strength and ferocity, by the fifteen hymns of Indra, by the ocean and the wind.” (Taitareya-Samhita 4.4.12.2)

The yajamāna should do the same for the other priests, and after, the head priest should do the same for the *yajamāna* and all the other sponsors.

Bṛhat Saṅkalpa

Dravyā:

- ◆ Copper pot
- ◆ sesame
- ◆ Kuśa
- ◆ Flowers
- ◆ Haritaki (or banana)

Procedure:

The Saṅkalpa should be performed using a small copper vessel which should be filled water, sesame, three blades of *kuśa* (with root and tip intact), flowers, and *haritaki* or banana.

One should chant the Saṅkalpa:

om govinda govinda govinda

om tat sat

adya brahmaṇo dvitīya parādhe

śrī śveta-varāha kalpe

vaivasvatākhya manvantare

aṣṭāviṃśati kali-yugasya prathama sandhyāyam

.....*gaurabde (year of Lord Caitanya)*

.....*āyane (course of the sun)*

.....*ṛtau (season)*

.....*māsi (lunar month)*

.....*pākṣe* (lunar fortnight)
*rāsi-sthite bhāskare* (solar sign)
*tithau* (lunar day)
*vārānvitāyam* (week day)
*nakṣatre* (constellation)
bhū-maṇḍale
jambudvīpe
bhārata-varṣe
bhārata-khaṇḍe
medhi-bhūtasya sumeroḥ dakṣiṇe
lavanā ṛnavasyottare kone
śrī vigraha-brāhmaṇa-vaiṣṇava-vāhni-sannidhau
evam guṇa viśeṣana viśiṣṭāyā 'sya śubha-tithau .(name of ceremony)..*karīṣye*

“In the second half of Lord Brahmā’s life, in the *Śveta-Varāha-kalpa*, in the seventh *manvantra* presided over by Vaivasvata Manu, in the first sandhyā (quarter) of the twenty-eighth age of *Kali*, in the..... year since the appearance of Śrī Gaurāṅga, . in thecourse of the sun, in the season of, in the lunar month of....., in the.....fortnight, in the solar sign of....., on the lunar day of....., on the week day of....., in the constellation of....., on Bhū-Maṇḍala, on the island of Jambuvīpa, in the tract of land called Bhārata-Vārṣa (the Earth), in the country of Bhārata (India), on the Southern side of Mount Meru,

in the Northern corner of the salt-water ocean, with the Deities, *brāhmaṇas*, *Vaiṣṇavas* and sacred fire as witness, on this auspicious special occasion, we perform the ceremony of

One should then throw some of the water from the copper pot in the North-East direction, pour the balance water on the ground (or into a *visarjana-pātra* placed on the floor), turn the vessel upside down, and place *gandha* and *puṣpa* on top of it.

ADHIVĀSA (CEREMONY TO INVOKE AUSPICIOUSNESS)

Dravyā:

- ◆ Gaṅgā mud
- ◆ Candana

- ◆ Stone
- ◆ Paddy
- ◆ Dūrva grass
- ◆ Flowers
- ◆ Fruit
- ◆ Yoghurt
- ◆ Ghee
- ◆ Svastika
- ◆ Sindhūra
- ◆ Conch
- ◆ Kajjal
- ◆ Rocana
- ◆ White mustard seeds
- ◆ Gold
- ◆ Silver
- ◆ Copper
- ◆ Lamp
- ◆ Mirror
- ◆ Fragrant oil
- ◆ Tumeric
- ◆ Cloth
- ◆ Thread
- ◆ Cāmara
- ◆ Sandalwood
- ◆ Plate
- ◆ Procedure:

On the eve of any important function, it is traditional to perform an Adhivāsa to invoke auspiciousness. While chanting the appropriate *mantras*, each auspicious item is touched to the *maṅgala-ghaṭa* in front of the Deity, shown to the Deity, touched to the earth, and then touched to the head of the *yajamāna* and his immediate family-members.

Earth from the Gaṅgā:

om̐ bhū̐r̐ aśī̐ bhū̐mī̐r̐ ā̐sy̐ adī̐tir̐ asi̐ vī̐śvadhā̐yā̐ vī̐śvā̐syā̐ bhuvā̐nasya̐ dhā̐rtrī̐ /
pṛ̐thivīm̐ yāc̐cha̐ pṛ̐thivīm̐ dṛ̐g̐m̐ha̐ pṛ̐thivī̐ mā̐ hī̐g̐m̐sī̐ḥ̐ //

anayā gaṅga-mṛttikayā śubhādhivāso 'stu

“You are the earth, the supporter of the worlds, the supporter of the universe, sustaining everything. Control the earth, make the earth firm. Do not harm the earth.” (Śukla-yajurveda,13.18)

Gandha:

om̐ gā̐ndhā̐ dvārām̐ dūrād̐hā̐rśām̐ nī̐tya-pū̐ṣṭām̐ karī̐ṣiṇīm̐ /
ī̐śvarī̐g̐m̐ sarvā̐bhūtā̐nām̐ tām̐ ihopā̐hvayē̐ śriyam̐ //9//

anena gandhena śubhādhivāso 'stu

“By gandha you become protected, continually nourished, and abound in purity, wealth, beauty and prosperity. I call you here.” (śrī sukta)

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

Stone:

om̐ pra-parvātasya̐ vṛ̐ṣabhasya̐ pṛ̐ṣṭhān̐ nāvā̐ś-caranti̐ svā̐si̐ ca̐ iyā̐nāḥ̐ /
tā̐ ā̐vavṛ̐tann̐ adhā̐rāg̐ udā̐ktā̐ ahīm̐ bū̐dhnyā̐m̐ anū̐ riyā̐mā̐nāḥ̐ //
vi̐ṣṇō̐r̐ vī̐kramā̐nam̐ aśī̐ vi̐ṣṇō̐r̐ vikrā̐ntam̐ aśī̐ vi̐ṣṇō̐ḥ̐ krā̐ntam̐ asi̐ //

omanayā śilayā śubhādhivāso 'stu

“The streams of water pour spontaneously from the mountain-like hump of the bull. They stream downwards flowing onwards, after Ahibudhunya. You are the lifting of Viṣṇu’s foot, you are the movement of Viṣṇu’s foot, you are Viṣṇu’s step.” (Śukla.yajurveda 10.19)

Rice paddy:

oṃdhānyām aśi dhinūhi dēvān
dhinūhi yajñam
dhinūhi yajñapātim
dhinūhi mām yajñaniyam //

oṃmanena dhānyeṇa śubhādhivāso ‘stu

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

Dūrvā grass:

oṃkāṇḍāt kāṇḍāt prārohaṅtī puruṣaḥ puruṣaspari /
ēvā nō dūrvē pratanu sāhasreṇa śātena ca //

oṃmanayā dūrvāyai śubhādhivāso ‘stu

“Piece by piece, joint by joint, *dūrva* grass, you manifest offspring. Give us offspring, a hundred, a thousand.” (Śukla.yajurveda 13.20)

Flowers:

oṃ śrīś cā te lākṣmīś cā patnyau / aho-rātre pārśve /
nakṣātrāṇi rūpam / āśvinau vyāttam /
iṣṭam māniṣāṇa / āmuṃ māniṣāṇa / sarvām maṇiṣāṇa //

oṃmanena puṣpeṇa śubhādhivāso ‘stu

“Piety and prosperity are you consorts. Day and night are your sides. The stars are your form. The heaven and earth are your open mouth. Bestow what we desire. Bestow the goal in this world. Bestow the highest goal.” (*Puruṣa-sukta*)

Fruit:

om yāḥ phālinīr yā aphālā apūṣpā yās ca pūṣpinīḥ /
br̥hāspatī-prasūtās tā nō muñcāntv agm̥hasaḥ //

omanena phaleṇa śubhādhivāso ‘stu

“May that power that produces the fruit, that makes the flower bloom, which arises through the *mantras* and through the Lord of *mantra*, free us from all difficulties.” (Ṛg-veda 10.67.15), (Śukla-yajurveda 12.86)

Yoghurt:

om dādhi krāvnō akāriṣam jīṣnor aśvāsya vājinaḥ /
sūrābhi nō mukhā karāt pra ṇa āyūgm̥ṣi tāriṣat(ə)//

omanena dadhnā śubhādhivāso ‘stu

“I offer myself unto the Lord who gave Himself to the gopīs of Vraja in exchange for yoghurt; the killer of the horse-demon, who is swift, who gives fragrance to the face, let Him increase our life span.” (Ṛg-veda 4.39.6), (Śukla-yajurveda 23.32)

Ghee:

omghṛtavatī bhūvanānām abhi śriyōrvī pṛthvī mādhdughē sūpeśāsā /
dyāv-āpṛthivī varuṇasyā dharmaṇā viṣkabhite ājarē bhūri retasā //

omanena ghr̥teṇa śubhādhivāso ‘stu

“The broad earth flows with ghee, which is sweet smelling, beautiful and brings prosperity to the worlds. The heavens and earth, through the law of the just Lord are abounding in unlimited seed in all places.” (Ṛg-veda 6.70.1), (Śukla-yajurveda 34.45)

Svastikaṁ:

omsvāsti nō govīndaḥ / svāsti nō ‘cyutānantaḥ /
svāsti nō vāsudevo viṣṇur dadhātu / svāsti nō nārāyaṇō nara vai /
svāsti nāḥ padmānābhāḥ puruṣottamō dadhātu /
svāsti nō viśvākseno viśveśvaraḥ / svāsti nō hr̥ṣīkeśo hārir dadhātu /
svāsti nō vaināteyo hariḥ / svāsti nō anjanāsuto hānūr
bhāgāvato dadhātu /
svāsti svāsti sumāṅgalaīkeśō mātān śrī kṛṣṇaḥ sac-cīdānanda-ghānaḥ
sarveśvarēśvarō dadhātu //

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

omsvāsti nā indrō vṛddhaśravāḥ svāsti nāḥ pūṣā viśvavedāḥ /
svāsti nāḥ tārkyō arīṣṭanemiḥ svāsti nō bṛhaspatīr dadhātu //

omanena svastikena śubhādhivāso ‘stu

“May Indra, who hears much praise, give us auspiciousness; may the sun god, who knows all things, give us auspiciousness; may Garuḍa, with unblemished weapons, give us auspiciousness; may Bṛhaspati, give us auspiciousness.” (Ṛg-veda 1.89.6), (Śukla-yajurveda 25.19)

Note: A *svastika* made of silver or a *svastika* drawn in *kuṅkuma* on a silver plate is used.

Sindhūra (kuṅkuma):

omsindhōr iva prādhvāne sūghānāsō vātāpramiyaḥ patayanti yāhvāḥ /
ghṛtasyā dhārā aruṣo na vāji kāṣṭhā bhīndann ūrmibhīḥ pinvāmānaḥ //

omanena sindhūreṇa śubhādhivāso 'stu

“Flashing like the sun, like streams of rushing water, strong and full of life the streams of ghee fall upon the fire. Like fast steeds carrying the offering, breaking through all obstacles, the ghee swells in waves, dissolving the wood.” (Ṛg-veda 4.58.7), (Śukla-yajurveda 17.95)

Conch:

omprātiśrutkāyā artānaṁ, ghoṣāya bhāṣam,
antāya bahūvādināṁ, anāntāyā mūkāgrīṁ,
śabdāyāḍ ambarāghātāṁ, mahāse vīnāvādāṁ,
krośāya tūṇavā-dhmam, āvaraspārāya śaṅkhā-dhmaṁ,
vanāya vanāpam, ānyatōraṇyāya dāvāpam //

omanena śaṅkheṇa śubhādhivāso 'stu

“For the echo a reviler; for noise a snarler; for the end a very talkative man; for endless a mute; for sound a drummer; for might a musician; for cry a flute-player; for confused tone a conch-blower; for the wood a forester; for partly wooded land a forest-fire guard.” (Śukla-yajurveda 30.19)

Kajjala (collyrium):

omsamīddho āñjan kṛdāraṁ matīnāṁ ghṛtāṁ āgnē madhumāt pinvāmānaḥ
/
vāji vahan vājinaṁ jātavedo dēvānām vakṣi pṛiyam ā sādhasṭhām //

omanenā 'ñjaneṇa śubhādhivāso 'stu

“This añjana, offering of ghee, flaming, a storehouse of intelligence and guidance, sweet and fragrant, is swelling in the fire. As a horse carries a rider, the fire carries our offering to the place of eternal pleasure.” (Śukla-yajurveda 29/1)

Rocana:

om̐yũñjanti¹ brādhnam¹ aruṣam¹ carāntām¹ pari¹ tāsthuṣaḥ¹ /
rocante¹ rocānā¹ dīvi //

omanena rocanena śubhādhivāso ‘stu

“Those who link themselves to the Supreme Lord, strong as a horse, bright like the sun travelling through the sky, shine in the same manner in the eternal sky.” (Rg-veda 1.6.1), (Śukla-yajurveda 23.5)

White mustard seeds:

om̐rākṣoḥaṇō¹ valagāhanāḥ¹ prokṣāmi¹ vaiṣṇāvān,
rākṣoḥaṇō¹ valagāhano¹ ‘vānayāmi¹ vaiṣṇāvān,
yavō¹ ‘si yāvayāsmad¹ dveṣō¹ yāvayārātī¹
rākṣoḥaṇō¹ valagāhano¹ ‘vā strṇāmi¹ vaiṣṇāvān,
rākṣoḥaṇō¹ valagāhaṇō¹ ‘bhijūhomi¹ vaiṣṇāvān,
rākṣoḥaṇāu¹ valagāhanāv¹ upādadhāmi¹ vaiṣṇāvī,
rākṣoḥaṇāu¹ valagāhanaū¹ paryūhāmi¹ vaiṣṇāvī,
rākṣoḥaṇāu¹ valagāhanaū¹ paristrṇāmi¹ vaiṣṇāvī,
rākṣoḥaṇāu¹ valagāhanaū¹ vaiṣṇāvī //
bṛhann¹ āsi¹ bṛhad¹ bhāvā¹ bṛhātīm¹ indrāyā¹, vācām¹ vada //

omanena siddhārthena śubhādhivāso ‘stu

“O killer of demons, O voice of Viṣṇu that destroys evil spells, I now destroy any evil magic that any stranger or near-one has buried to do me harm; I now destroy any evil magic buried for me by anyone equal to me or unequal to me; I now destroy any evil charm that has been buried for me by any relative or non-relative; I cast out that magic spell.” (Taitareya-Samhitā 1.3.2.2)

Gold:

om hīrāṇyā-gārbhaḥ samāvartatāgrē
bhūtasyā jātaḥ patir-ekā āsīt(ə)/
sa dād̄hāra pṛthivīm dyām ūtemām
kasmai dēvāya haviṣā vidhema // 1 //

omanena kāñcaneṇa śubhādhivāso ‘stu

“To which Lord should we offer oblations in sacrifice? He that in the beginning created the golden womb, who from the beginning was the Supreme Lord of al creation and held the earth and the heavenly planets firmly.” (Ṛg-veda 10.121.1)

Silver:

om rūpeṇā vo rūpam ābhyāgām̄ tūtho vō viśvavedā vibhājatu /
ṛtasyā pāthā pṛeta-cāndra-dākṣiṇā vi svāḥ paśyā vyāntarīkṣām̄ yatāsva
sadāsyaiḥ //

omanena rūpeṇa śubhādhivāso ‘stu

“Through your beauty I have become beautiful; may the tuthā, Viśvaveda, distribute you. Go forth, giving light, on the path of truth. Look favorably upon the heavenly planets and space. Unite with the priests who keep the yajña-śālā.” (Śukla-yajurveda 7.45)

Copper:

om āsau yas tāmro arūṇa ūta bābhruḥ sumāṅgalāḥ /
ye cāinagm̄ rūdrā ābhitō dīkṣu śrītāḥ sahasrāso vaiṣāgm̄ heḍā imahe //

omanena tāmreṇa śubhādhivāso ‘stu

“The Lord bright like the sun, copper-red, all-auspicious, also called Rudra, resides in all directions, and expands a thousand-fold like the rays of the sun. We approach you to remove our impurities.” (Śukla-yajurveda 16.6)

Ghee Lamp:

om̐manō jūtir juṣatām ājyasyā bṛhāspatīr yajñam īmam tanōtv
arīṣṭam yajñagm̐ sam īmam dādhatu visvê devāsā iha mādayantām //
om̐⁽³⁾ pratiṣṭha //

omanena dīpeṇa śubhādhivāso ‘stu

“Let the alert mind enjoy the ghee. Let the Lord start the sacrifice. Let the Lord bestow a sacrifice free from fault. Let the lords of the universe and sacrificer enjoy here. Please be present here.” (Śukla-yajurveda 2.13)

Mirror:

om̐kr̥ṣṇo vai sac-cid-ānanda-ghanah
kr̥ṣṇa ādi-Puruṣah /
kr̥ṣṇah puruṣottamah
kr̥ṣṇo hā u karmādi-mūlam /
kr̥ṣṇah sa ha sarvaikāryah
kr̥ṣṇah kāsam̐kr̥d-ādīśa mukha-prabhu-pūjyah /
kr̥ṣṇo ‘nādis tasminn ajāndāntar-bāhye
yam maṅgalaṁ tal labhate kṛtī //

omanena darpaṇena śubhādhivāso ‘stu

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

Fragrant oil:

om tad viṣṇoḥ parāmaṁ pādagaṁ sadā paśyanti sūrayāḥ
divivā cakṣur ātātam /

omanena sugandhi-tailena śubhādhivāso ‘stu

“The devotees continually see the supreme abode of Viṣṇu, who like the sun in the sky, spreads his influence and blessings everywhere.” (Rg.veda 1.22.20)

Turmeric:

om viṣṇor vikramaṇam aśi viṣṇor vikrāntam aśi viṣṇoḥ krāntam aśi //19//
yūñjantyāśyā kāmyā harī vipākṣasā rathe /
śoṇā dhṛṣṇu nṛ-vāhasā //6//

omanayā haridrayā śubhādhivāso ‘stu

“You are the three steps of Viṣṇu. Golden-hued, fleet as birds, carriers of the man who endeavors are the horses yoked to the chariot of the sun.” (Śukla-yajurveda10.19)+(Śukla-yajurveda 23.6)

Cloth:

omyuvā śuvāsāḥ parivīṭā āgāt sa ũ śreyān bhavati jāyamānaḥ /
tam dhīrāsāḥ kāvayā unnayanti svādhyoḥ manasā devāyantaḥ //

omanena vastreṇa śubhādhivāso ‘stu

“He comes well-clothed and youthful with sacred thread. Being twice born he is the best and most attractive. The wise men, desiring the Lord, meditating on him with their minds, are raised up to knowledge.”(Ṛg-veda 3.8.4)

Thread:

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

¹
mantras .

**omsūtrāmāṇam prthivīm dyāmanē hasāgm sūśarmāṇam aditigm sūpraṇītim /
daiṅm nāvāgm svarītrām anāgasām asrāvantīm ā ruhemā svāstayē //**

“Let us put on the descendent of asmarati among strings, pure, sinless, auspicious made by Aditi, the man-god, the sky, the earth.” (Śukla-yajurveda 21.6)

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

**om tad viṣṇoḥ parāmarṇ pādāgm sadā paśyanti sūrayāḥ
dīvīvā cakṣūr ātātam /**

“The devotees continually see the supreme abode of Viṣṇu, who like the sun in the sky, spreads his influence and blessings everywhere.”(Ṛg-veda1.22.20)

omkṛṣṇo vai sac-cid-ānanda-ghanāḥ

kṛṣṇa ādi-Puruṣaḥ /

kṛṣṇaḥ puruṣottamaḥ

kṛṣṇo hā u karmādi-mūlam /

kṛṣṇaḥ saha sarvaikāryaḥ

kṛṣṇaḥ kāśamkṛd-ādīśa mukha-prabhu-pūjyaḥ /

kṛṣṇo ‘nādis tasminn ajāndāntar-bāhye

yam maṅgalaṁ tal labhate kṛtī //

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

Cāmara:

omvāto vā manō vā gandhārvāḥ sapta-viḡṃśatiḥ /
te agre ‘śvam ayuñjās te āsmiñ jāvam ādādhuḥ //

omanena cāmarena śubhādhivāso ‘stu

“The wind, the mind, the all knowing *gandharva*, the twenty seven constellations, gather before you and offer homage to you.” (Śukla-yajurveda 9.7)

Sandal wood:

omkō ‘si, katāmō ‘sī, kasmāi tvā, kāyā tvā /
suślōkā-sumāṅgalā-satyā-rājan //

omanena candanena śubhādhivāso ‘stu

“You are the Supreme Lord. You are one without a second. You are the object of all offerings and the instrument of all activities. You are the supreme ruler, the most famous, the most auspicious and pure.” (Śukla-yajurveda 20.4)

Note: Use wood, not paste.

All Items:

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

ompratīpad āsi pratīpadē tvānūpad āsy anūpadē tvā /
sāmpad āsi sāmpadē tvā tejō ‘sī tejase tvā //

“You are the beginning. I approach You to commence this rite. You are the activity in progress. For continuing the activity I approach You. You are the completion of the activity. For success I approach You.” (Śukla-yajurveda 15.8)

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

Appendix III- *Nyāsas*

Nyāsas are the process by which one installs transcendental syllables of a *mantra* on the body, for the purpose of purification and protection. In the *Pañcarātras* various *nyāsas* are described for installing the Deity. The following *nyāsas*, from the *Nārada Pañcarātra*, are based on the *Gopāla mantra* and the syllables of the Sanskrit alphabet. These may be optionally performed along with a *homa*.

“The *gopīs* first executed the process of *ācamana*, drinking a sip of water from the right hand. They purified their bodies and hands with the *nyāsa mantra* and then applied the same *mantra* upon the body of the child.”

PURPORT

“*Nyāsa mantra* includes *ācamana*, or first drinking a sip of water kept in the right hand. There are different *Viṣṇu-mantras* to purify the body. The *gopīs*, and in fact any householders, knew the process for being purified by chanting Vedic hymns. The *gopīs* executed this process first to purify themselves and then to purify the child Kṛṣṇa. One executes the process of *aṅga-nyāsa* and *kara-nyāsa* simply by drinking a little sip of water and chanting the *mantra*. The *mantra* is preceded with the first letter of the name, followed by anusvara and the word *namaḥ*: *om̐ namo jas tavāṅghrī avyāt, mam mano manimāms tava jānuni avyāt*, and so on. By losing Indian culture, Indian householders have forgotten how to execute the *aṅga-nyāsa* and are simply busy in sense gratification, without any advanced knowledge of human civilization.” (SB 10.6.21)

Before beginning the *Nyāsa* Homa, a rope made from *kuśa* grass, a copper wire or red thread should be tied around the waist of the *hotṛ*, the *yajñā-kuṇḍa* and the Deity, connecting them all together. One should then perform *Kuśandikā*, *Puruṣa-sūkta* and *Śrī-sūkta-homas*, and then a *homa* using the *nyāsa-mantras*. As the *hotṛ* offers the oblations for the *nyāsa mantras*, another priest should touch the Deity with a platted *kuśa* grass stick on the places prescribed. Between each *Nyāsa-homa*, one should perform the *Mahā-vyāhṛti-homa*.

Sṛṣṭi Nyāsa

goṁ namaḥ parāya pṛthivī-tattvātmane namaḥ pādayoḥ svāhā

idam (name of Deity) *idam na mama*

feet

piṁ namaḥ parāya jala-tattvātmane namo liṅge

svāhā-idam (name of Deity) *idam na mama*

private parts

jaṁ namaḥ parāya teja-tattvātmane namo hṛdi

svāhā idam (name of Deity) *idam na mama*

heart

naṁ namaḥ parāya vāyu-tattvātmane namo mukhe

svāhā idam (name of Deity) *idam na mama*

face

vaṁ namaḥ parāyākāśa-tattvātmane namaḥ śiraṣi

svāhā idam (name of Deity) *idam na mama*

head

laṁ namaḥ parāyā haṅkāra tattvātmane namo hṛdi

svāhā idam (name of Deity) *idam na mama*

heart

bhaṁ namaḥ parāya mahātattva-tattvātmane namo hṛdi

svāhā idam (name of Deity) *idam na mama*

heart

*yaṁ namaḥ parāya prakṛti-tattvātmane namaḥ sarva-gātre
svāhā idam (name of Deity) idaṁ na mama*

all over

*svaṁ namaḥ parāya Puruṣa-tattvātmane namaḥ sarva-gātre
svāhā idam (name of Deity) idaṁ na mama*

all over

*haṁ namaḥ parāya para-tattvātmane namaḥ sarva-gātre
svāhā idam (name of Deity) idaṁ na mama*

all over

Tattva saṁhāra nyāsa

*haṁ namaḥ parāya Puruṣa-tattvātmane namaḥ sarva-gātre
svāhā idam (name of Deity) idaṁ na mama*

all over

*svaṁ namaḥ parāya Puruṣa-tattvātmane namaḥ sarva-gātre
svāhā idam (name of Deity) idaṁ na mama*

all over

*yaṁ namaḥ parāya prakṛti-tattvātmane namaḥ sarva-gātre
svāhā idam (name of Deity) idaṁ na mama*

all over

*bhaṁ namaḥ parāya mahātattva-tattvātmane namaḥ sarva-gātre
svāhā idam (name of Deity) idaṁ na mama*

heart

*laṁ namaḥ parāya ahaṅkāra-tattvātmane namo ḥṛdi
svāhā idam (name of Deity) idaṁ na mama*

heart

*vaṁ namaḥ parāya akāśa-tattvātmane namaḥ śiraṣi
svāhā idam (name of Deity) idaṁ na mama*

head:

naṁ namaḥ parāya vāyu-tattvātmane namo mukhe
svāhā idam (name of Deity) *idaṁ na mama*

face

jaṁ namaḥ parāya teja-tattvātmane namo hr̥di
svāhā idam (name of Deity) *idaṁ na mama*

heart

pim namaḥ parāya jala-tattvātmane namo liṅge
svāhā idam (name of Deity) *idaṁ na mama*

private parts

goṁ namaḥ parāya pṛthivī-tattvātmane namaḥ pādayoḥ
svāhā idam (name of Deity) *idaṁ na mama*

feet

Keśavādi Nyāsa

om̐ asya mantrasya prajāpati ṛṣiḥ /
gāyatrī chandaḥ /
lakṣmī-nārāyaṇa devatāḥ /
hala-varṇa-bijāni /
svara-varṇāḥ śaktayaḥ /
ātmāno 'cyutatve viniyogaḥ //

“Of this *mantra*, Prajāpati is the *ṛṣi*, Gāyatrī is the metre, Lakṣmī-Nārāyaṇa are the *devatās*, ‘*hala-varṇa*’ is the seed-*mantra*, ‘*svara-varṇa*’ is the energy.”

aṁ keśavāya kīrtiyai svāhā
idam (name of Deity) *idaṁ na mama*

forehead

āṁ nārāyaṇāya kāntiyai svāhā
idam (name of Deity) *idaṁ na mama*

face

iṁ mādhavāya tuṣṭiyai svāhā
idam (name of Deity) *idaṁ na mama*

right eye

īm govindāya puṣṭyai svāhā

idam (name of Deity) *idam na mama*

left eye

urī viṣṇave dhr̥tyai svāhā

idam (name of Deity) *idam na mama*

right ear

ūm madhusūdanāya śāntyai svāhā

idam (name of Deity) *idam na mama*

left ear

ṛm trivikramāya kriyāyai svāhā

idam (name of Deity) *idam na mama*

right nostril

ṛm vāmanāya dayāyai svāhā

idam (name of Deity) *idam na mama*

left nostril

īm śrīdharāya medhāyai svāhā

idam (name of Deity) *idam na mama*

right cheek

īm hr̥ṣikeśāya harṣāyai svāhā

idam (name of Deity) *idam na mama*

left cheek

em padmanābhāya śraddhāyai svāhā

idam (name of Deity) *idam na mama*

top lip

aim dāmodarāya lajjāyai svāhā

idam (name of Deity) *idam na mama*

bottom lip

om vāsudevāya lakṣmyai svāhā

idam (name of Deity) *idam na mama*

top row of teeth

auriṁ saṅkarṣanāya sarasvatyai svāhā
idam (name of Deity) *idam na mama*

bottom row of teeth

am̐ pradumnāya prītyai svāhā
idam (name of Deity) *idam na mama*

forehead

aḥ aniruddhāya ratyai svāhā
idam (name of Deity) *idam na mama*

mouth

kaṁ cakrīṇe jayāyai svāhā
idam (name of Deity) *idam na mama*

right shoulder joint

khaṁ gadīṇe durgāyai svāhā
idam (name of Deity) *idam na mama*

right elbow

gaṁ śāṅgīṇe prabhāyai svāhā
idam (name of Deity) *idam na mama*

right wrist

ghaṁ khaḍgīṇe satyāyai svāhā
idam (name of Deity) *idam na mama*

right knuckles

ṇaṁ śaṅkhīṇe caṇḍikāyai svāhā
idam (name of Deity) *idam na mama*

right tips of fingers

caṁ halīṇe kālyai svāhā
idam (name of Deity) *idam na mama*

left shoulder

chaṁ muṣalīṇe vilāsinyai svāhā
idam (name of Deity) *idam na mama*

left elbow

jam̐ sūline vijayāyai svāhā

idam (name of Deity) *idam na mama*

left wrist

jham̐ pāsine virajāyai svāhā

idam (name of Deity) *idam na mama*

left knuckles

ñam̐ ankuśine viśvāyai svāhā

idam (name of Deity) *idam na mama*

left tips of fingers

ṭam̐ mukundāya vinadāyai svāhā

idam (name of Deity) *idam na mama*

right hip joint

ṭham̐ nandanandanāya sunandāyai svāhā

idam (name of Deity) *idam na mama*

right knee

ḍam̐ nandine smṛtyai svāhā

idam (name of Deity) *idam na mama*

right ankle

ḍham̐ narāya ṛddhyai svāhā

idam (name of Deity) *idam na mama*

right toe joints

ṇam̐ narakajite samṛddhyai svāhā

idam (name of Deity) *idam na mama*

right tips of toes

ṭam̐ haraye śuddhyai svāhā

idam (name of Deity) *idam na mama*

left hip joint

ṭham̐ kṛṣṇāya buddhyai svāhā

idam (name of Deity) *idam na mama*

left knee

dam̐ satyāya muktyai svāhā

idam (name of Deity) *idam̐ na mama*

left ankle

dham̐ sātvatāya natyai svāhā

idam (name of Deity) *idam̐ na mama*

left toe joints

nam̐ śauraye kṣamāyai svāhā

idam (name of Deity) *idam̐ na mama*

left tips of toes

paṁ sūrāya ramāyai svāhā

idam (name of Deity) *idam̐ na mama*

right side

pham̐ janārdanāya umāyai svāhā

idam (name of Deity) *idam̐ na mama*

left side

bam̐ bhūdarāya kledinyai svāhā

idam (name of Deity) *idam̐ na mama*

back

bham̐ viśva-mūrtaye klinnāyai svāhā

idam (name of Deity) *idam̐ na mama*

navel

mam̐ vaikunṭhāya vasudāyai svāhā

idam (name of Deity) *idam̐ na mama*

belly

yam̐ tvag-ātmane puruṣottamāya vasudhāyai svāhā

idam (name of Deity) *idam̐ na mama*

heart

ram̐ maṁsātmane balīne parāyai svāhā

idam (name of Deity) *idam̐ na mama*

right shoulder

laṁ medātmane balānujāya parāyaṇāyai svāhā
idam (name of Deity) *idam na mama*

upper back

vaṁ aṣṭhyātmane bālāya sukṣmāyai svāhā
idam (name of Deity) *idam na mama*

left shoulder

śaṁ majjātmane vṛṣaghñāya sandhyāyai svāhā
idam (name of Deity) *idam na mama*

heart to right hand

ṣaṁ śonitātmane vṛṣāya prajñāyai svāhā
idam (name of Deity) *idam na mama*

heart to left hand

saṁ śukrātmane haṁsāya prabhāyai svāhā
idam (name of Deity) *idam na mama*

heart to right foot

haṁ prāṇātmane varāhāya nisāyai svāhā
idam (name of Deity) *idam na mama*

heart to left foot

laṁ jīvātmane vimalāyā 'moghāyai svāhā
idam (name of Deity) *idam na mama*

heart to belly

kṣaṁ krodhātmane nṛsimhāya vidyutāyai svāhā
idam (name of Deity) *idam na mama*

heart to face

Appendix III- Ratna Nyāsa

Dravyā:

- ◆ Two smooth flat stones
- ◆ Flowers

- ◆ Pādyam
- ◆ Arghyam
- ◆ Ācamanīyam
- ◆ Madhuparka
- ◆ Jewels (diamond, pearl, cat's eye, conch, crystal, moonstone, sapphire, and ruby)
- ◆ minerals (arsenic, red oxide, antimony, pyrites, *Saurashtra mṛttika*, red earth dye, lead, sulphur, and mercury)
- ◆ Metals (gold, silver, iron, tin, bell metal, water, *sihlaka*, copper)
- ◆ seeds (rice paddy, *kulatha*, barley, wheat, sesame, *nibara*, mung, *nispava*, and white mustard)
- ◆ Venamūla
- ◆ Parajita
- ◆ Sveta kantakari
- ◆ Brahmi suvarca
- ◆ White candana
- ◆ Red candana
- ◆ Black aguru
- ◆ White aguru
- ◆ Mahauṣadhi water
- ◆ Pañcagavya

Procedure:

The ceremony of *Ratna-Nyāsa* is performed when the Deities are to be permanently fixed in a certain place. On the exact spot where the Deity is to be placed, a hole should be drilled and one smooth flat stone should be placed inside, this is known as the brahmā-śilā. While placing the stone inside the hole one should chant:

om śilā bhūmīr aśmā̂ p̄ḡmsuḥ sā bhūmīḥ samdhṛtā dhṛtā /
 tasyāi hirāṇya-vakṣase pṛthivyā akaraṁ namaḥ //

“Rock is earth, stone and dust; the earth is held together by earth; I offer my obeisances to that gold-covered earth.” (Atharva-Veda-Samhita 12.1.26)

Worship the *brahmā-śilā* thus:

eṣa puṣpāñjali- om brahmā-śilāyai namaḥ
etat pādyaṃ- om brahmā-śilāyai namaḥ
idam arghyaṃ- om brahmā-śilāyai namaḥ
idam ācamanīyaṃ- om brahmā-śilāyai namaḥ
eṣa madhuparkaḥ- om brahmā-śilāyai namaḥ
idam punar ācamanīyaṃ- om brahmā-śilāyai namaḥ

The following items should be placed on top of the *brahmā-śilā*:

In the East side of the hole:

Jewels- diamond, pearl, cat’s eye, conch, crystal, moonstone, sapphire, and ruby in the centre.

(If any of the jewels are unavailable, use pearls).

In the South side of the hole:

minerals- arsenic, red oxide, antimony, pyrites, *Saurashtra mṛttika*, red earth dye, lead, sulphur, and mercury in the centre.

(If any of the minerals are unavailable, use arsenic).

In the West side of the hole:

Metals- gold, silver, iron, tin, bell metal, water, *sihlaka*, copper.

(If any of the metals are unavailable, use gold).

In the North side of the hole:

seeds- rice paddy, *kulatha*, barley, wheat, sesame, *nibara*, mung, *nispava*, and white mustard in the centre.

(If any of the seeds are unavailable, use barley).

With each item one should offer the following scents:

candana, red candana, black aguru, white aguru, venamūla, parajita, śveta-kantakari, and in the centre brahmi-suvarca.

(If any of the scents are unavailable, use *parajita*).

.In the centre of the hole place a golden form of Ananta, Kūrma, a lotus, Mount Meru, or a Śrī *yantra*.

While putting the items in the hole one should praise the *Suris* in charge of the directions, Lord Brahmā the engineer of the universe, and Lord Viṣṇu the Supreme Person:

*om̐ indrās tu māhasā dīptāḥ sarva-dēvādhipō mahān /
dambhōli-hāstah satvātyās tāsmai nityam̐ namō namaḥ //*

“I repeatedly offer my obeisances to Lord Indra, who is most brave, who holds the thunderbolt in his hand and always shines with a lusterous light.”

*om̐ āgnēyah pūruṣō dīptāḥ sarva-dēva-mayo vyayah /
dhūmaketur anādhṛsyās tāsmai nityam̐ namō namaḥ //*

“I repeatedly offer my obeisances to Agni, who is of a red colour, who is the emblem of the demigods, who flashes with light, who has smoke as his flag and is always unbearably hot.”

*om̐ yamās cotpāla-vāṇabhāḥ pūruṣō daṇḍa-dhṛḍ-mahān /
dharmā-sākṣi visuddhātmā tāsmai nityam̐ namō namaḥ //*

“I repeatedly offer my obeisances to Yama, who is the colour of a blue lotus, adorned with a crown and a club, who witnesses all actions of righteousness.”

*om̐ nairṛtaḥ pūruṣāḥ kṛṣṇāḥ sarva-rākṣo'dhipō mahān /
khaḍgā-hastō mahāsattvās tāsmai nityam̐ namō namaḥ //*

“I repeatedly offer my obeisances to Nairṛta, who is black in appearance, who is the lord of demons and who always shines with glory.

*om̐ varūṇaḥ sābalā dhimān pūruṣō nimnagādhipaḥ /
pāśā-hastō mahābāhūḥ tāsmai nityam̐ namō namaḥ //*

“I repeatedly offer my obeisances to Varuṇa, who is white in appearance, the image of Viṣṇu, Lord of the waters, who holds the noose in his hand.

*om vāyūr vai śyāma-varṇo'yaṁ sarva-gāndha-vahāḥ śuciḥ /
puruṣo dhvāja-hastaś cā tasmai nityaṁ namō namaḥ //*

“I repeatedly offer my obeisances to Vāyu, who dispells all aromas, who holds a flag-staff in his hand and is of a white hue.”

*om ātrēyaḥ pūruṣaḥ saumyaḥ sarvausādhi-samānvitaḥ /
nakṣātrādhi-patiḥ somās tasmai nityaṁ namō namaḥ //*

“I repeatedly offer my obeisances to Candra, who is most fine and simple, who is the lord of all herbs and the controller of all the stars and planets.”

*om īśānaḥ pūruṣaḥ sukraḥ sarva-vidyādhīpā-sthitā /
sūlā-hastō virūpākṣas tasmai nityaṁ namō namaḥ //*

“I repeatedly offer my obeisances to Īśāna, master of all types of knowledge, who has three eyes and who holds the trident in his hand.”

*om padmāyonīś ca tān mūrtīr vēda vyāsaḥ pitā-mahaḥ /
yajñādhyakṣas ca śatatāṁ tasmai nityaṁ namō namaḥ //*

“I repeatedly offer my obeisances to Lord Brahmā, who is born from a lotus, who is the grandsire of the universe, who is dressed in the vedas and who is the lord of all sacrifices.”

*om yo'sāv anānta-rūpeṇā brāhmāṇḍāṁ sacarācaraṁ /
puṣpā-vad dhārayeṁ mūrḍnā tasmai nityaṁ namō namaḥ //*

“I repeatedly offer my obeisances to Lord Viṣṇu, who has infinite forms, who upholds the whole universe and who holds the earth as if she were a flower.”

Another stone that fits properly in the hole should cover all the items, this is known as the *piṇḍika*. Before placing it on top, one should worship the *piṇḍika* with sixteen upacāras and bathe the *piṇḍika* with *pañca-gavya* and *mahausādhi* water while reciting *Śrī Sūkta*:

om eṣa puṣpāñjali- śrīṁ śriye namaḥ

om hirāṇya-varṇāṁ harīṇīm suvarṇa-rājata-srajām /

cāndrām hīraṇmāyīm lākṣmīm jātāvedo mā āvāha // 1 //

- *idam āsanam (śrīm śriye namaḥ)*

om tām mā āvāhā jātāvedo lākṣmīm anāpa-gāminīm /
yasyām hiraṇyam vīndeyām gām asvām puruṣān āham // 2 //

- *svagatam su svagatam (śrīm śriye namaḥ)*

om āśvā-pūrvām rātha-mādhyām hāstināda-prābodhinīm /
śriyām devīm upāhvayē śrīr mā devīr juṣatām // 3 //

- *etat pādyaṃ (śrīm śriye namaḥ)*

om kām sōsmītām hiraṇya-prākārām ārdrām jvalāntīm tṛptām tārpayāntīm /
pādmē sthitām pādma-varṇām tvām ihopāhvayē śriyam // 4 //

- *idam arghyam (śrīm śriye namaḥ)*

om cāndrām prābhāsām yaśāsā jvalāntīm śriyām lōke dēva-juṣtām udārām /
tām pādminīm śaraṇam āham prapādye 'lākṣmīr mē naśyatām tvām vṛṇe //
5 //

- *idam ācamaniyam (śrīm śriye namaḥ)*

om ādītya-varṇē tapāso 'dhijāto vanāspatis tavā vṛkṣo 'thā bilvaḥ /
tasyā phalāni tapāsā nūdantu māyāntārāyās cā bāhyā alākṣmīḥ // 6 //

- *eṣa madhuparkaḥ (śrīm śriye namaḥ)*

om upaitū mām devasākhaḥ kīrtis cā maṇinā sāha /
prādūrbhūto 'smī rāṣṭrē 'smīn kīrtim ṛddhim dādātū me // 7 //

- *idam punar ācamānyam (śrīm śriye namaḥ)*

om kṣut pīpāsā-mālām jyēṣṭhām ālakṣmīr nāśayāmy aham /
abhūtīm asāmṛddhīm cā sarvān nirṇūda me gṛhāt ॥ 8 ॥

- *idam snānyam (śrīm śriye namaḥ)*

om gāndhā-dvārām dūrādharsām nitya-puṣṭām karīṣiṇīm /
īśvarīgṃ sarvā-bhūtānām tām ihopāhvayē śriyam ॥ 9 ॥

- *idam vastram (śrīm śriye namaḥ)*

om manāsāḥ kāmām ākūtim vācaḥ satyam āśimahi /
paśūnāgṃ rūpam annāsyā mayī śriḥ śrayatām yaśāḥ ॥ 10 ॥

- *imāny abharaṇāni (śrīm śriye namaḥ)*

om kārdamēna prajā-bhūtā mayī sambhāva kārdamā /
śriyām vāsayā me kūle mātaram pādma-mālinīm ॥ 11 ॥

- *eṣa gandhaḥ (śrīm śriye namaḥ)*

om āpāḥ sṛjantū snigdhanī ciklītā vasā me gṛhe /
ni cā dēvīm mātaraḡṃ śriyām vāsayā me kūle ॥ 12 ॥

- *etāni puṣpāni (śrīm śriye namaḥ)*

om ārdram yaḥ-karīṇīm yaṣṭīm piṅgālām pādma-mālinīm /
cāndrām hiraṇmayīm lakṣmīm jātāvedo mā āvāha ॥ 13 ॥

- *eṣa dhūpaḥ (śrīm śriye namaḥ)*

om ārdram puṣkarīṇīm puṣṭīm sūvarṇām hēma-mālinīm /
sūryām hiraṇmayīm lakṣmīm jātāvedo mā āvāha ॥ 14 ॥

- eṣa dīpaḥ (śrīṁ śrīye namaḥ)

om tām mā āvāhā jātāvedo lākṣmīm anāpa-gāminīm /
yasyām hirāṇyām prabhūtaṁ gāvō dāsyo 'śvānḥ vīndeyām puruṣān āham //

15 //

- idam naivedyam (śrīṁ śrīye namaḥ)

om mähādēvyai cā vīdmahē viṣṇupātnyai cā dhīmahī /
tan nō lakṣmīḥ pracōdayātḥ // 16 //

- idam praṇāmam (śrīṁ śrīye namaḥ)

“O Jāta Veda! O Agni! Invite, for my sake, the Goddess of fortune, the golden-hued Goddess, the doe-like, moon-like maiden wreathed in gold and silver. (1)

O Agni! Take me unto the Goddess of fortune—not she who is flickering, but she who is fixed. May I obtain gold, cows, horses, and men from her (for the Lord’s service). May I be blessed with all necessary facilities, such as wealth, cattle, conveyance, friends, servants and progeny. (2)

I invoke Goddess Lakṣmī to approach me with horses ahead and chariots in the middle and the tumultuous sounds of elephants. (3)

I invoke the smiling Goddess of prosperity, lotus-like in colour, beaming, content, satisfying, seated on a lotus, in a rampart of gold. She is beyond all sense perceptions. She is the Absolute. (4)

I seek refuge in the brilliant Goddess who is generous and delightful. This Goddess of prosperity is assiduously sought by the demigods. May Her opposite, Alakṣmī, denoted by material desire, anger, greed, penury, unhappiness and misfortune be utterly destroyed. (5)

O Deity dazzling like the Sun’s orb! The *Bilva* tree which comes to fruition without flowering has sprung from Your austerity. Its fruits are the result of Your penance. May the *Bilva* fruit dispel any ignorance and impediments, inner and outer. May they destroy my misfortune. (6)

May the friend of the blessed demigods approach me with fame and precious stones. May I be born with prosperity in this land. May Kuvera bless me with prosperity and celebrity. (7)

I shall drive away from me impurities, such as hunger and thirst. O Goddess! Banish from my abode all ill-luck, calamities and poverty. (8)

I invoke here in this world the Goddess of prosperity, the Mother Earth, who is inviolable. She is of inexhaustible nourishment, representing wealth of kine and cattle. She lords over all creatures. (9)

May all my wishes be fulfilled. May all my intentions come true and my utterances truthful. May the Goddess be with me for ever in the form of abundant food, increased fame and fine form and all kinds of cattle. (10)

O Kardama! Due to your advent, Goddess Lakṣmī became a Mother. Please reside with me. Establish your Mother, the Goddess of prosperity, wreathed in a garland of lotuses, in my habitation. (11)

Let waters produce friendly effects. O Chiklita! Come and stay with me. Make your Mother, the Goddess of plenty, abide in my abode. (12)

O Jātaveda, Divine Fire! Bring me the golden Lakṣmī, moist with compassion. Endowed with tawny colour. She nourishes the worlds. She is attended by elephants. She wears a garland of flowers and is bedecked in gold. (13)

O Jātaveda, the Divine Fire! Bring me the anointed Lakṣmī of golden hue. Bring the mother who holds the club in her hand. Lead the Deity of prosperity to my dwelling. (14)

O Mystic Fire! Bring me Lakṣmī who will always stay with me. May I be endowed by Her grace, wealth in plenty, horses and cattle, maids, servitors, friends, companions, etc. (15)

May we know the great Goddess. For that may we meditate on the consort of Viṣṇu. May Lakṣmī impell us towards that. (16)”

The Deity should be placed on top of the piṇḍika and should be fixed to the spot.

Appendix IV-

Auspicious Times

see Devarṣi prabhu

Appendix V- Gāyatrī and Mūla-mantras

PAÑCA-TATTVA

Nityānanda:

*klīm nityānandāya vidmahê /
saṅkārśanāyā dhimahi /
tannô balah pracodayāt @ //
klīm nityānandāya namaḥ //*

or

klīm devī jāhnavā-vallabhāya namaḥ //

Advaita:

*klīm advaitāya vidmahê /
mahā-viṣṇavê dhimahi /
tannô 'dvaitaḥ pracodayāt @ //
klīm advaitāya namaḥ //*

Gadādhara:

*śrīm gadādhārāya vidmahe /
paṇḍītākhyāyā dhimahi /
tannô gadādharaḥ pracodayāt @ //
śrīm gadādhārāya namaḥ //*

Śrīvāsa:

*śrīm śrīvāsāya vidmahê /
nārādākhyāyā dhimahi .
tannô śrīvasaḥ pracodayāt @ //
śrīm śrīvāsāya namaḥ //*

KṚṢṆA-BALARĀMA

Balarāma:

*klīm bālādevāyā vidmahê /
saṅkārśanāyā dhimahi /
tannô balah pracodayāt @ //
klīm balarāmāya namaḥ //*

Kṛṣṇa-Balarāma mūla *mantra*:

klīm hrīm śrīm bala kṛṣṇāya svāhā //

RĀDHĀ-KṚṢṆA

Rādhārāṇi:

*śrīm rādhikāyāi vidmahē /
prema-rūpāyāi dhimahi /
tannō rādhāḥ pracōdayāt ॐ //*

or

*śrīm rādhikāyāi vidmahē /
kṛṣṇa-vāllabhāyāi dhimahi /
tannō gopīḥ pracōdayāt ॐ //*

or

*śrīm rādhikāyāi vidmahē /
klīm vṛṣabhānujayāi dhimahi /
tannō gopīḥ pracōdayāt ॐ //*
śrīm ram rādhikāyāi svāhā //

Rādhā-Kṛṣṇa mūla mantra:

klīm śrīm ram rādhā-kṛṣṇabhyām svāhā //

AṢṬA-SAKHĪ MŪLA MANTRAS

Lalitā:

śrīm lam lalitāyāi svāhā //

Viśākhā:

aim śaum viśākhāyāi svāhā //

Citra:

śrīm citrāyāi svāhā //

Indulekhā:

aim indulekhāyāi svāhā //

Campakalatā:

om campakalatāyāi svāhā //

Raṅgadevī:

śrīm ram raṅgadevyāi svāhā //

Tungavidyā:

śrīm tungavidyāyāi svāhā //

Sudevī:

aim śraum śrīm sudevyaī svāhā //

SĪTĀ-RĀMA-LAKṢMAṆA-HANUMĀN

Rāmacandra:

*klīm rāghuvāmsāyā vīdmahē /
sitā-vāllabhāyā dhīmahī /
tannō rāmaḥ pracōdayāt ॐ //*

or

*klīm dāśārathāyā vīdmahe /
sitā-rāmāyā dhīmahī /
tannō rāmaḥ pracōdayāt ॐ //*
klīm rāmāya namaḥ //

Lakṣmana:

*om san̄karśānāyā vīdmahē /
urmilā-vāllabhāyā dhīmahī /
tannō lakṣmanaḥ pracōdayāt ॐ //*
klīm lakṣmanāya namaḥ //

Hanumān:

*om ānjāneyāyā vīdmahē /
vāyu-pūtrāyā dhīmahī /
tannō hanumate pracōdayāt ॐ //*

or

*om ānjāneyāyā vīdmahe /
rāma-dūtāyā dhīmahī /
tannō mārutiḥ pracōdayāt ॐ //*

hum hanumate rudrātmakāya hum phaṭ //

or

om namo bhagavate 'njaneyāya mahābalāya svāhā //

LAKṢMĪ / PRAHLĀDA NṚSIMHA

Nṛsimha:

*(kṣraum) vājra-nākhāyā vīdmahē /
tikṣṇa-dāgṁstrāyā dhīmahī /
tannō narasimhaḥ pracōdayāt ॐ //*

(Mahā-Nārāyaṇa-Upaniṣad 1.6)

or

*kṣraum nārāsimhāyā vīdmahē /
mahābalāyā dhīmahī /
tannō 'nantaḥ pracōdayāt ॐ //*

kṣraum̃ nṛsimhāya namaḥ //

Lakṣmī:

*om mähādēvyai cā vīdmahē /
viṣṇupātnī cā dhīmahī /
tannō lakṣmīḥ pracōdayāt ॐ //16//
(Śrī-Suktam)
śrīm̃ śriyai namaḥ //*

Prahlāda:

*om prāhlādāyā vīdmahē /
bhakta-rājāyā dhīmahī /
tannaḥ prahlādaḥ pracōdayāt ॐ //
om̃ prahlādāya namaḥ //*

or

praṁ̃ prahlādāya namaḥ //

MISCELLANEOUS

Ananta:

*klīm̃ rājārājāyā vīdmahē /
nāgarājāyā dhīmahī /
tannō śeṣaḥ pracōdayāt ॐ //
klīm̃ anantāya namaḥ //*

Bhūmi Devī:

*bhūm̃ dhanūrdhārāyā vīdmahē /
sarva-siddhyai cā dhīmahī /
tannō dharā pracōdayāt ॐ //*

(Bhū-Suktam)

or

*bhūm̃ pṛthivī-devyāi cā vīdmahē /
sahasra-mūrtyai cā dhīmahī /
tannō pṛthivīḥ pracōdayāt ॐ //
bhūm̃ bhūmyai namaḥ //*

Sudarśana:

*om̃ sudarśanāyā vīdmahē /
mahājvālāyā dhīmahī /
tannō cakraḥ pracōdayāt ॐ //*

*om sudarśanāyā vīd mahē /
jvālacākṛāyā dhī mahi /
tannō cakrah pracōdayāt ॐ //
om sahasrāra hum phat //*

Pañcajanya:

*om pañcājanyāyā vīd mahē
vāsūdevāyā dhī mahi
tannō śankhaḥ pracōdayāt ॐ
om pañcajanya yā namaḥ //*

Garuḍa:

*om tat-pūṛuṣāyā vīd mahē /
suvarṇa-pāksāyā dhī mahi /
tannō garuḍaḥ pracōdayāt ॐ //*

(Mahā-Nārāyaṇa-upaniṣad 1.5)

gam garuḍāya namaḥ //

Tulasi:

*om śrī tulāsyāi vīd mahē /
viṣṇu-priyāyāi dhī mahi /
tannō 'mṛtāḥ pracōdayāt ॐ //*

Appendix VI-The 64 Items (Upacāras)

Śrīla Prabhupāda mentions in the *Cc. Madhya* 24.334: “Sometimes it is impossible to get all sixty-four items; therefore we recommend that at least on the first day of installation all sixty-four items should be available. When the Lord is established, worship with all sixty-four items should continue as far as possible”.

The sixty-four items are as follows:

(1) There must be a big bell hanging in front of the temple room so that whoever comes in the room can ring the bell. This item is called prabodhana, or offering oneself submissively to the Lord. This is the first item.

(2) The visitor must chant jaya Śrī Rādhā-Govinda, or jaya Śrī Rādhā-Mādhava when he rings the bell. In either case, the word jaya must be uttered.

(3) One should immediately offer obeisances to the Lord, falling down like a stick.

(4) There must be regular *maṅgala-ārati* in the temple during the early morning, an hour and a half before the sun rises.

(5) There must be an *āsāna*, a sitting place before the altar. This *āsāna* is for the spiritual master. The disciple brings everything before the spiritual master, and the spiritual master offers everything to the Supreme Personality of Godhead.

(6) After *maṅgala-ārati*, the Deity is supposed to wash His teeth by using a twig; therefore a twig must be offered.

(7) Water must be offered for washing the Deity's feet.

(8) Arghya should be offered to the Lord.

(9) Water for *ācamana* should be offered.

(10) *Madhu-parka*, a small bowl containing *madhu* (honey, a little ghee, a little water, a little sugar, yogurt and milk) should be offered. This is called *madhu-parka-ācamana*.

(11) One should place wooden slippers before the Lord.

(12) One should massage the body of the Lord.

(13) One should massage the body of the Lord with oil.

(14) With a soft, wet sponge one should remove all the oil smeared over the Lord's body.

(15) One should bathe the Lord with water in which nicely scented flowers have been soaking for some time.

(16) After bathing the body of the Lord with water, one should bathe Him with milk.

(17) Then with yogurt.

(18) Then with ghee.

(19) Then with honey.

(20) Then with sugar.

(21) Then one should wash the Deity with water and chant this *mantra*:

*cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-Puruṣaṁ tam ahaṁ bhajāmi*

(22) One should dry the Lord's body with a towel.

(23) A new dress should be put on the body of the Lord.

(24) A sacred thread should be given to the Lord.

(25) Water should be offered for cleansing the mouth (*ācamana*).

(26) Nicely scented oils like liquid sandalwood pulp should be smeared over the Lord's body.

(27) All kinds of ornaments and crowns should be placed on the body of the Lord.

(28) Then one should offer flower garlands and decorative flowers to the Lord.

(29) One should burn incense.

(30) Lamps should be offered to the Lord.

(31) Precautions should always be taken so that demons and atheists cannot harm the body of the Lord.

(32) Food offerings should be placed before the Lord.

(33) Spices for chewing should be offered to the Lord.

(34) Betel nuts should be offered to the Lord.

(35) At the proper time, there should be arrangements so that the Lord may take rest in bed.

(36) The Lord's hair should be combed and decorated.

(37) First-class garments should be offered to the body of the Lord.

(38) A firstclass helmet should be offered to the Lord.

(39) The garments should be scented.

(40) There should be *Kaustubha* jewels and other ornaments offered to the Lord.

(41) A variety of flowers should be offered to Him.

(42) Another *maṅgala-ārati* should be offered to Him.

(43) A mirror should be offered to the Lord.

(44) The Lord should be carried on a nice palanquin to the altar.

(45) The Lord should be seated on the throne.

(46) Again water should be given for the washing of His feet.

(47) Something again should be offered to the Lord for eating.

(48) Evening *ārati*.

- (49) The Lord should be fanned with a *camara* fan, and an umbrella should be placed over His head.
- (50) The Hare Kṛṣṇa *mantra* and approved songs should be sung.
- (51) Musical instruments should be played.
- (52) One should dance before the Deity.
- (53) One should circumambulate the Deity.
- (54) One should again offer obeisances to the Lord.
- (55) One should offer different types of prayers and hymns at the Lord's lotus feet.
- (56) One should touch the lotus feet of the Lord with one's head.
(This may not be possible for everyone, but at least the *pujari* should do this.)
- (57) The flowers offered on the previous day should touch one's head.
- (58) One should take the remnants of the Lord's food.
- (59) One should sit before the Lord and think that he is massaging the Lord's legs.
- (60) One should decorate the Lord's bed with flowers before the Lord takes His rest.
- (61) One should offer one's hand to the Lord.
- (62) One should take the Lord to His bed.
- (63) One should wash the feet of the Lord and then sit Him on the bed.
- (64) One should place the Lord on the bed and then massage His feet.

Appendix VII-Śrīla Prabhupāda on Foundation Laying

73.02-18

Sydney

18th Feb, 1973

My dear Kirtanānanda,

Please accept my blessings. I am in due receipt of your letter dated January 20th. and February first along with your enclosed plans of the Radha Govindaji Temple in New Vrindāvan. From these plans everything seems to be in order except the domes are making the temple look like a mosque. Therefore you please eliminate these domes and consult the Māyāpur plan which can be obtained by writing Calcutta for design of the domes. The Deities should be facing East. If you are laying the foundation stone to this temple there is a ceremony which you can observe. First you may have one fire ceremony with four Brahmins surrounding the fire, reading from *Bhagavad-gita*, Nectar of Devotion, *Srimad-Bhagavatam* and Teachings of Lord *Caitanya*. This reading should go on during the entire ceremony. You may also dig one pit about 15 feet deep and have one golden Ananta form prepared, about two inches, put at the bottom of the pit. All during this, *Kirtana* should be going on. And then five types of various items should be placed in the pit, 5 types of jewels, 5 types of metals, 5 types of fruit, 5 types of grains, 5 types of amṛta, like this different panca. These all should be carried down the ladder by the various *Brahmins*, and as they put each one at the bottom of the pit, the various fruits, flowers, etc. all of the *Brahmins* should one by one climb to the bottom of the pit and make their offering and chant the first verse of *Gāyatri Mantra*. After this, you may lay some bricks

down on top of everything and then begin to fill up the pit with dirt again. When the pit is filled up with dirt again you may put one foundation stone on top of the pit and this pit should be located at the exact corner of the Temple building. The idea of this is that the entire building will be resting on the hoods of the Ananta snake, and this is very auspicious. After this program you may have several days of *Kirtana* and feasting.

The arrangement for chanting on the beads is that when I send a letter to the respective individuals with their new names, they may send a copy of that letter on to you, and on receipt of this letter you may chant on their beads.

I am here in Australia now and things are going very well. I will be returning to India by the beginning of March and then to America by mid-April and I look forward to seeing you again then. I hope this finds you in good health.

Your ever well-wisher,

A.C. Bhaktivedanta Swami

ⁱ Note: The word *vāsturāja* is coming from the word *vastu-rāṭ+Keśava-ṇa*; devotee of Lord Viṣṇu the Lord of buildings