

śrīh

śrīmate nigamānta mahā deśikāya namaḥ
(glories to vedanta desika)

śrīmān veṅkaṭanāthāryaḥ kavi tār̥kika kesarī |
vedāntācārya varyo me sannidhattām sadā hr̥di ||

(This sloka is the pranam mantra or taniyan of Vedanta Desika)

A step-by-step guide to

|| laghu bhagavad ārādhana kramah ||
(Short Worship System)

This document* has been prepared by
Sunder Kidambi
with the blessings of
Śrī Raṅga Rāmānuja Mahā Deśikan
His Holiness Śrīmad Āṇḍavan of Śrī Raṅgam
(One of the present Acaryas of the Sri sampradaya)

*This was typeset using LATEX and the skt font. Help by Chi.
Mukund Kidambi for the photographs in this document is duly
acknowledged. (Notes in brackets by Gaura Keshava das)

FOREWORD

Śrīman Sunder Kidāmbi, tiruvaḍi (devotee) of Śrīmad Tirukkuḍandai Āṇḍavan, is very well known to the āstika community in many continents. Over the past few years, Śrīman Sunder Kidāmbi has been serving the global āstika (follower of religion) community tirelessly through his kainkaryams to create, populate and grow his extraordinary website www.prapatti.com. This website has under a single roof (1) one of the largest collection of texts of stotras in multiple languages, (2) audio MP3 recordings of many of the above stotras and (3) photo galleries of 108 divya deśams (Vaisnava holy places) and vintage photo images of Śrīmad Āṇḍavans and Ahobila Maṭham Jeeyars (Acaryas of the Sri sampradaya). The time, energy, effort and dedication that Śrīman Kidāmbi has brought to bear upon this task is phenomenal and his yeoman service has been recognized by āstikas thirsting for such information around the globe. All of us owe a deep sense of gratitude to Śrīman Sunder Kidāmbi for his selfless bhagavat-bhāgavata kainkaryams (Service to God and His devotees).

Most recently, Śrīman Kidāmbi has put together an easy-to-practise laghu ārādhana kramam (Short worship system) for the benefit of āstikas who wish to learn bhagavad ārādhanam (Worship of God). It is a pleasure for me to have the privilege of writing a foreword for this most recent release of Śrīman Kidāmbi in his www.prapatti.com website. Why is this effort so important?

Today, śakti-sampradāyam-sadācāram (power of traditional practices) and pramāṇa jñānam (scriptural knowledge) are diminishing. Many vaiṣṇavas are living and working far away

from their traditional homes. They are cut off from their moorings. Traditional routes of learning about our ancient sampradāyam at the sacred feet of sadācāryas (eternal gurus) are not available to them. There is a need for addressing these information needs of āstikas both at home and abroad. Welcome efforts by knowledgeable vaiṣṇavas fill the information gap on important vaidika karmas (religious works) like bhagavad ārādhanam that are to be performed every day. These efforts are to supplement the primary efforts of sadācāryas and not to replace them.

There are two kinds of bhagavad ārādhanams: (1) ātmārtham (2) parārtham. The ātmārtha ārādhanam is done at home to please the Lord by those who have been blessed with pañca saṁskārams. The parārtha ārādhanam is done at the temples and maṭhams for the well being of the world (loka kṣemam). Those who belong to brahmācārya, gṛhastha, vānaprastha and sannyāsa āśramams are required to perform bhagavadārādhanam after being blessed with pañca saṁskāram (vaisnava diksha). They perform ārādhanam with veda mantrams.

Ladies are eligible for performing viṣṇu pūjā in the tāntric manner. Such is the importance of bhagavad ārādhanam “tasmāt anādi-madhyāntam nityam ārādhayet harim” instructs Sage vyāsa (Therefore we should perform ārādhanam for hari always). parāśara samhita states that one should not even eat in the villages or homes where viṣṇu ārādhanam is not performed and one should not live in such places even for a day (na kuryāt anna-pānādi na tatra divasam vaset).

Such is the importance of bhagavad ārādhanam. vigraha

ārādhanam is the most lofty among ārādhanams. There are however a lot of difficulties faced by some in executing it. Hence the easier sālagrāma ārādhanam is recommended by our sadācāryas. When the sālagrāma mūrtim of the Lord is present in one's home with dvāraka śilā, one has tremendous sanctity in the house. After the ārādhanam is done, perumāḷ's (Lord Visnu's) śrīpāda tīrtham (caranamrta) and tulasī is received before partaking the naivedyam presented to the Lord during the worship.

In view of the significance of both these kinds of ārādhanams, vaiṣṇavite ācāryas have written authoritative granthams on nitya ārādhanam kramams (puja books): Rāmānuja's nitya grantham, Vangipuram Nambi's kārikai, smṛti ratnākaram, and mumukṣu darpaṇam, Swamy Desikan's pāñcarātra rakṣa, Tirukkudandai Desikan's āhnika grantham, Srimad Injimedu Aḷagiya Singar's sadācāra nirṇayam are some of those śrī sūktis focusing on the important nitya karmas (daily duties) like bhagavad ārādhanam.

Many vaiṣṇavas long to perform bhagavad ārādhanam; they however do not have the opportunity to learn it readily from elders or from their ācāryas. Many of such aspirants live overseas and are finding it difficult to learn the correct procedures (kramams) for performing bhagavad ārādhanam. Further, the performance of the traditional ghana ārādhanam (long version of puja) with its intricate kramams like bhūta śuddhi (purification of the body), bhagavad and devi āvāhanams (invocation of Visnu and Sri necessary for deities other than salagrama), recitation of mantra puṣpam (puspanjali) with veda mantrams with the correct svarams (vedic intonations), periyā śāṭṭrumurai (long version of ending prayers) is not easy for

many vaiṣṇavas. Two online resources for performing the ghana ārādhanam are available at http://www.ramanujamission.org/Content/On_Line_Resources/text_resources/aradhanam.pdf and www.srivaishnavam.com/aradhana.htm

In view of the elaborate nature of the ghana ārādhanam and the difficulties in performing them every day in the required manner, our compassionate ācāryas have devised a lighter kramam known as laghu ārādhanam kramam. This can be done in the morning by one rushing to work in the modern day world. Srīman Sunder Kidāmbi has assembled this laghu ārādhanam kramam for the benefit of āstikas who wish to learn to perform ārādhanam for the Lord. Srī Kidāmbi's presentation of laghu ārādhanam is easy to follow with helpful pictures on the placement of the vessels used in worship as well as the different mudrās used at the different stages of the ārādhanam. The Sanskrit text for the veda mantrams with the appropriate svarams (tone markings) for recital and the clear English text on instructions are very useful to the āstikas at every level of awareness of the kramam. Separate appendix on the taniyans for the ācāryas, mudrās and the often used kramams are a valuable adjunct to learn the laghu ārādhanam kramam. There are in all thirty five steps that Srī Sunder Kidāmbi has focussed on to capture the essence of laghu ārādhanam. With few practise runs, one can become familiar with the performance of nityārādhanam (daily worship) for the divya dampatis (divine couple) and receive their anugrahams (blessings).

Our hearty congratulations to Srī Sunder Kidāmbi for a significant contribution to the world of āstikas and our prayers are to the divya dampatis and ācāryas to grow his kainkarya śrī (devotional service) further and further.

nārāyaṇa nārāyaṇa nārāyaṇa

dāsan (your servant)
oppiliappan koil varadācāri saḍagopan

śrīḥ
śrīmate rāmānujāya namaḥ
(glories to ramanuja)
śrīmate nigamānta mahā deśikāya namaḥ
(glories to vedanta desika)
|| laghu bhagavad ārādhana kramaḥ ||

1. After performing mādhyāhnikā sandhyā vandanam (after morning duties including, ablutions, bath, dressing, tilaka, prayer to guruparampara, morning sandhya vandanam, and japa) , two ācamanam (acamana is said twice before beginning any ceremony) and two prāṇāyāmaḥ (pranayama twice), recite

om caṇḍādi dvāra pālebhyo namaḥ |
(glories to the gatekeepers canda etc)
om pracāṇḍādi dvāra pālebhyo namaḥ ||
(glories to the gatekeepers pracanda etc)

thus seeking the permission of the gate-keepers of vaikunṭham.

2. Prostrate in front of the Sanctum and recite

kūrmādīn divya lokam tad anu maṇimayam maṇṭapam tatra śeṣam
tasmin dharmādi pīṭham tadupari kamalam cāmara grāhiṇīś ca |
viṣṇum devīḥ vibhūṣāyudha gaṇamuragam pāduke vainateyam
seneśam dvāra pālān kumuda mukha gaṇān viṣṇu bhaktān prapadye ||
(glories to all the eternal associates of the Lord)

3. Sit on an āsanam or a platform facing north with the Sanctum on your left. Ring the bell with your left hand, clap three times and recite

yam vāyave namaḥ |
(vayu mantra)
vīryāya astrāya phaṭ |
(astra mantra)

thus opening the doors of the sanctum sanctorum. Please note that the bell has first to be accepted with respect with your right hand and then transferred to your left hand before ringing it. After ringing the bell it has to be transferred to your right hand before placing it in the assigned place.

4. Recite the suprabhātam (wake up prayers)

kausalyā suprajā rāma pūrvā sandhyā pravartate |
uttiṣṭha nara śārdūla kartavyam devam āhnikam ||

vīra saumya vibudhyasva kausalyānanda vardhana |
jagaddhi sarvam svapiti tvayi supte narādipa ||

5. Now recite the nyāsa daśakam of śrī nigamānta maha deśikan (a prayer by vedanta desika)

aham madrakṣaṇa bhara madrakṣaṇa phalam tathā |
na mama śrīpate revetyātmānam nikṣipet budhaḥ ||1||

nyasyāmyakiñcanaḥ śrīman anukūlo'nyavarjitaḥ |
viśvāsa prārthanā pūrvaṁ ātma rakṣā bharaṁ tvayi ||2||

svāmī svaśeṣaṁ svavaśaṁ svabharatvena nirbharam |
svadatta svadhiya svārthaṁ svasmin nyasyati mām svayam ||3||

śrīman nabhīṣṭa varada tvāmasmi śaraṇaṁ gataḥ |
etad dehāvasāne mām tvat pādaṁ prāpaya svayam ||4||

tvac cheṣatve sthiradhiyaṁ tvat prāpty eka prayojanam |
niṣiddha kāmya rahitaṁ kuru mām nitya kiṅkaram ||5||

devī bhūṣaṇa hetyādi juṣṭasya bhagavaṁs tava |
nityaṁ niraparādhesu kaiṅkaryesu niyuṅkṣva mām ||6||

mām madīyaṁ ca nikhilaṁ cetanācetanātmakam |
svakaiṅkaryopakaraṇaṁ varada svīkuru svayam ||7||

tvad eka rakṣasya mama tvam eva karuṇākara |
na pravartaya pāpāni pravṛttāni nivartaya ||8||

akṛtyānām ca karaṇaṁ kṛtyānām varjanaṁ ca me |
kṣamasva nikhilaṁ deva praṇatārtihara prabho ||9||

śrīmān niyata pañcāṅgaṁ madrakṣaṇa bharārpaṇam |
acīkarat svayaṁ svasmin ato'ham iha nirbharah ||10||

saṁsārāvarta vega praśamana śubha dṛg deśika prekṣito'ham
saṁtyakto'nyairupāyairanucita cariteṣvadya śāntābhisandhiḥ |
niḥ śaṅkostatva dṛṣṭyā niravadhikadayaṁ prārthya saṁrakṣakaṁ tvām
nyasya tvatpādapadme varada nijabharaṁ nirbharo nirbhayo'smi ||11||

In case of lack of time to recite nyāsa daśakam, the following
verse (in tamil) can be recited

niṅ arulām katiyaṅri marṅṅonrillēn |
netuṅkālam piḷai ceyta nilai kaḷintēn |

unruḷukkiniṭāṇa nilai ukantē |
un caraṇē caraṇennum tuṇivu pūṇṭē |
mannirulāy ninra nilai enkkut tīrttu |
vāṇavar tam vālccikāra varittē unṇai |
innaruḷāl inī enakkor paramerrāmal |
en tirumāl aṭaikkalam koḷ enṇai nīyē |

6. Prayers are offered to our guru paramparā by reciting either

asmad deśikam asmadīya paramācāryān aśeṣān gurun |
śrīmal lakṣmaṇa yogi puṅgava mahā pūrnau munim yāmunam |

rāmaṁ padma vilocanaṁ muni varam nātham śaṭha dveṣiṇam |
seneśam śriyam indirā sahacaram nārāyaṇam saṁśraye ||
(glories to the guruparampara from my guru back to the Lord
through Laksmi)

or (tamil)

ennuyir tantalittavaraic caraṇam pukku |
yān aṭaivē avarkurukkaḷ nirai vaṇaṅkip |
pinnaruḷāl perumpūtūr vanta vaḷḷal |
periyānampī ālavantār maṇakkāl nampi
nanneriyai avarkkuraitta uyyakkoṇṭār |
nātamuni caṭakōpan cēnai nātan |
innamutat tirumakaḷ enrivarai munṇittu |
emperumān tiruvaṭikaḷ aṭaikinrēnē |

7. Recite the taniyam (pranam mantra) of your ācārya. Taniyans of some ācāryas are given in the appendix.

8. Perform three prāṇāyāmaḥ. This consists of reciting the aṣṭākṣara mantram, i.e., om̐ namo nārāyaṇāya 28 times for each prāṇāyāmaḥ.

9. Now place the left hand (palm facing upward) over the right thigh, cover it with the right palm and recite the saṅkalpam (vow).

śrī bhagavadājñayā śrīman nārāyaṇa prītyartham ijjākyam
bhagavad ārādhanam kariṣye |

(On the divine order and for the pleasure of Lord Narayana I perform this puja)

This is followed by the sāttvika tyāgam (ritual giving up of the result of the worship).

bhagavān eva svaniyāmya svarūpasthiti pravṛtti svaśeṣataika
rasena anena ātmanā kartrā svakīyaiś copakaraṇaiḥ
svārādhanaiḥ prajānāya parama puruṣaḥ sarva śeṣī śriyaḥ
patiḥ svaśeṣa bhūtam idam bhagavad ijjārādhanākhyam karma
svasmai svaprītaye svayam eva kārayati ||

10. Next mānasikārādhanam (mental worship) is performed. This is done by reciting, with folded hands and contemplating on the services offered to the Lord,

ārādhayāmi hr̥di keśavam ātma gehe

māyāpure hr̥daya pañkaja sanniviṣṭam |
śraddhānadī vimala citta jalābhiṣekaiḥ
nityam samādhi kusumaiḥ apunarbhavāya ||

sauvarṇe sthālivarye maṇigaṇakhacite goghṛtāktān supakvān
bhakṣān bhojyāms ca lehyān paramamatha haviścoṣyamannaṁ nidhāya |
nānāśākairupetaṁ sadadhimadhughṛtaṁ kṣīrapānīyayuktaṁ
tāmbūlaṁ cātmane'smai pratidivasam ahaṁ mānasaṁ kalpayāmi ||
(These slokas mention the steps in mental worship)

11. After completing the mānasikārādhanam, bāhyārādhanam (external worship) is performed. This is begun by reciting

bhagavān puṇḍarīkākṣa hr̥dyāgaṁ tu mayā kṛtam |
ātma sāt̥kuru deveśa bāhyais tvāṁ samyagarcaye ||

12. Next pātra parikalpanam (arranging the vessels) is performed wherein the vessels are arranged in an order shown in the Figure 1.

Figure 1: Arrangement of the vessels.

Sacred water is prepared by adding small quantities of tulasī, elaicī (cardamon), karpūram (food variety camphor) and kesarī (saffron) to the water in the pūrṇa kumbham (water pot) (vessel no. 1).

13. Perform śoṣaṇam (drying) dāhanam (burning) plāvanam (nectarising) to pūrṇa kumbham (see appendix). Now take a

spoonful of water from pūrṇa kumbham (vessel no. 1) in your left hand and position it at the level of your nose, as shown in Figure 2. Cover the spoon with the fingers on your right hand and recite seven times

om namo nārāyaṇāya

and pour this water back into the (vessel no. 1).

Figure 2: Covering a spoonful of water from pūrṇa kumbham and raising up to the level of the nose.

14. Pour water from the pūrṇa kumbham (vessel no. 1) into vessels 2 through 6 such that they are only quarter full.

15. Next show surabhi mudrā (dhenu mudra) (see appendix) to vessels 2 through to 6 while reciting

om suṁ surabhi mudrāyai namaḥ |

16. Perform astra mantram (see appendix) to 2 through 6, one by one, by reciting om vīryāya astrāya phaṭ |

17. Cover arghya pātram (vessel no. 2) with your right palm, as shown in Figure 3, and recite

om namo nārāyaṇāya aghyam parikalpayāmi |

(I prepare the arghya vessel)

Cover pādyā pātram (vessel no. 3) with your right palm and recite

om̐ namo nārāyaṇāya pādyam̐ parikalpayāmi |

Figure 3: Covering the vessel with your right palm.

Cover ācamanīya pātram (vessel no. 4) with your right palm and recite

om̐ namo nārāyaṇāya ācamanīyam̐ parikalpayāmi |

Cover snānīya pātram (vessel no. 5) with your right palm and recite

om̐ namo nārāyaṇāya snānīyam̐ parikalpayāmi |

Cover sarvārtha toya pātram (plain water vessel for washing the spoon and functions other than arghya, padya, acamaniya and snaniya) (vessel no. 6) with your right palm and recite

om̐ namo nārāyaṇāya sarvārtha toyam̐ parikalpayāmi |

18. This next stage is the mantrāsanam. Recite

ijyā kālas tṛtīyo'yam ahnośas samupāgataḥ |
sambhrtāścaiva sambhārāḥ kalpitānyāsanāni ca ||

snānādy arthāni deveśa taveccha vartate yadi |
avalokana dānena tat sarvam saphalam kuru ||

tad artham saha devībhyām sānugais sacivais saha |
mad anugrahāya kṛpayā hyatrāgantumihārhasi ||
yāvadādyāsanam mantrāsanāntam pūjyase mayā |
tāvat sānnidham atraiva kuruṣva puruṣottama ||

Offer some puṣpam, tulasī or akṣata (uncooked rice mixed with turmeric or kumkum) and meditate on the Lord seated on the mantrāsanam and recite

om namo nārāyaṇāya mantrāsanāya namaḥ | mantrāsanam
alaṅkuruṣva |

(I offer you the first stage of worship ie mantra asanam)

Offer arghyam pādyam ācamanīyam plotā vastram (towel) (see appendix) to the Lord.

19. The next stage in the bhagavad ārādhanam is snānāsanam (2nd stage of worship ie bathing). Recite

sphuṭī kṛtam mayā deva snānāsanam idam mahat |
āsādayāśu snānārtham mad anugraha kāmyayā ||

Offer some puṣpam or akṣata to the Lord and meditate upon His having accepted snānāsanam and recite

om namo nārāyaṇāya snānāsanāya namaḥ | snānāsanam
alaṅkuruṣva |

Perform the arghyam pādyam ācamanīyam plotā vastram to the Lord. Perform śoṣaṇam dāhanam plāvanam surabhi mudrā astra

mantram to the plate on which you wish to place the Lord. Place the Lord on that plate and offer the ritualistic bath with spoonfuls of water from the snānīya pātram (vessel no. 5) with your right hand while ringing the bell with your left and reciting the puruṣa sūktam. (note the tonal markings according to Kṛṣṇa Yajur Veda Taittirīya Sakha. one vertical line for svarita, two for dirgha svarita, horizontal line below for anudatta, udatta is not marked)

|| hariḥ om̐ || saḥasrā śīrṣā puruṣaḥ | saḥasrākṣaḥ saḥasrāpāt |
sa bhūmim viśvatō vṛtvā | atyātiṣṭhad daśāṅgulam || 1 ||

puruṣa eveda(g)m sarvām | yad bhūtam yac ca bhavyām |
utāmṛtatvasyeśānaḥ | yad annēnātirohāti || 2 ||

etāvānasya mahimā | ato jyāyā(g)sca pūruṣaḥ |
pādō'sya viśvā bhūtāni | tripādasyāmṛtam divi || 3 ||

tripād ūrdhva udaṅg puruṣaḥ | pādō'syehābhāvāt punaḥ |
tato viśvaṅvyākṛāmat | sāśanānaśane abhi || 4 ||

tasmād virādājāyata | virājo adhi pūruṣaḥ |
sa jāto atyaricyata | paścād bhūmimatho puraḥ || 5 ||

yat puruṣeṇa haviṣā | devā yajñam atānvata |
vasanto āsyāśīdājyām | grīṣma idhmaś śaraddhaviḥ || 6 ||

saptāsyāsanparidhayāḥ | tris sapta samidhāḥ kṛtāḥ |
devā yad yajñam tānvānāḥ | abādhnān puruṣam paśum || 7 ||

taṁ yajñam barhiṣi praukśān | puruṣam jātamāgrataḥ |
tenā devā ayājanta | sādhyā ṛśayaś ca ye || 8 ||

tasmād yajñāt sārva hutāḥ | sambhṛtam pṛṣad ājyam |
paśūs(g)s tā(g)s cākṛe vāyavyān | āraṇyān grāmyāś ca ye || 9 ||

tasmād yajñāt sārva hutāḥ | ṛcaś sāmāni jajñire |
chandā(g)m si jajñire tasmāt | yajus tasmād ajāyata || 10 ||

tasmā́d aśvā́ ajā́yanta | ye ke cóbha yā́dātaḥ |
gāvó ha jajñire tasmāt | tasmā́j jā́tā ajā́vayaḥ || 11 ||

yat puruṣā́m vyā́dadhuḥ | kaṭidhā́ vyā́kalpayan |
mukhaṁ kim ā́sya kau bā́hū | kāv ū́rū pādāv ucyete || 12 ||

brā́hmaṇo'sya mukhaṁ ā́sīt | bā́hū rājanyaḥ kṛtaḥ |
ū́rū tadā́sya yad vaiśyaḥ | padbhyā́(g)m śū́dro ajā́yata || 13 ||

candramā́ manā́so jā́taḥ | cakśos sū́ryo ajā́yata |
mukhād indráś cā́gniś cá | prā́ṇād vā́yur ajā́yata || 14 ||

nābhyā́ ā́sīdantariḥṣam | śī́rṣṇo dyaus samāvartata |
padbhyā́m bhū́mir diśáś śrotrāt | tathā́ lokā́(g)m ā́kalpayan || 15 ||

vedā́ham etaṁ puruṣā́m maḥā́ntām | ā́ditya vārṇā́m tamā́sastu pā́re |
sarváṇi rūpā́ni vícitya dhī́rāḥ | nāmā́ni kṛtvā́'bhivadaṇ yadā́ste || 16 ||

dhātā purastād yamūdā́jahā́rā | śakraḥ pravī́dvān praḍiśáś catā́sraḥ |
tam evaṁ vídvān amṛtá iha bhāvati | nānyaḥ panthā́ ayā́nāya vidyate || 17 ||

yajñená yajñam ā́yajanta devā́ḥ | tāni dharmā́ni prathamā́nyāsan |
te ha nākā́m mahimā́nās sacante | yatra pū́rvé sādhyās santi devā́ḥ || 18 ||

adbhyas sambhū́taḥ pṛthivyaí rasā́c ca | víśvakármaṇas samāvartatādhi |
tasya tvaṣṭā́ vídadhád rūpameti | tat puruṣasya víśvam ā́jā́nam agre || 19 ||

vedā́ham etaṁ puruṣā́m maḥā́ntām | ā́ditya vārṇā́m tamā́saḥ parastāt |
tam evaṁ vídvān amṛtá iha bhāvati | nānyaḥ panthā́ vidyate'yanāya || 20 ||

prajā́pātiś carati garbhé antaḥ | ajā́yamāno bahudhā́ vijā́yate |
tasya dhī́rāḥ pariḷā́nanti yonim | marī́cīnām padam ícchanti vedhasāḥ || 21 ||

yo devebhyā́ ā́tāpati | yo devā́nām purohitaḥ |
pūrvó yo devebhyó jā́taḥ | namó ruḥcā́ya brā́hmāye || 22 ||

rucā́m brā́hmaṁ janayā́ntaḥ | devā́ agre tad ā́bruvan |
yas tvaivam brā́hmaṇo vídyāt | tasyá devā́ asaṇ vaśé || 23 ||

hrīś ca te lakṣmīś ca patnyaū | aho rātre pārśve |
nakṣātrāṇi rūpam | aśvinau vyāttām |
iṣṭam māniṣāṇa | amuṁ māniṣāṇa | sarvām maṇiṣāṇa || 24 ||

In case of lack of time to recite puruṣa sūktam, each of the following two (tamil) verses may be recited twice.

veṇṇey aḷainta kuṇuñtam
viḷaiyātu pumutiyum koṇṭu
tiṇṇena ivvirā unnait
tēyttuk kiṭakka nānottēn
eṇṇey pulippalam koṇṭu
iṅkettanai pōtum iruntēn
naṇṇal ariya pirānē
nāraṇā nīrāṭa vārāy

kārmali mēni nirattuk
kaṇṇa pirānai ukantu
vārmali koṅkai yacōtai
mañcaṇam āṭṭiya ārrai
pār mali tol putuvaik kōn
paṭṭar pirān conna pāṭal
cīr mali cen tamil vallār
tīvinai yātum ilarē

20. This is followed by wiping the Lord with the plotā vastram by reciting

om̐ namo nārāyaṇāya plotā vastram̐ samarpayāmi |

Pour the water collected from the bath and from the other four vessels into the pratigraha pātram̐ (vessel that collects bath water)(vessel no. 7).

21. Pour water from the pūrṇa kumbham̐ (vessel no. 1) into vessels 2 through 6 such that they are only quarter full.

22. Cover arghya pātram̐ (vessel no. 2) with your right palm and recite

om̐ namo nārāyaṇāya aghyam̐ parikalpayāmi |

Cover pādya pātram̐ (vessel no. 3) with your right palm and recite

om̐ namo nārāyaṇāya pādyaṁ parikalpayāmi |

Cover ācamanīya patram̐ (vessel no. 4) with your right palm and recite

om̐ namo nārāyaṇāya ācamanīyam̐ parikalpayāmi |

Cover pānīya pātram̐ (vessel no. 5) with your right palm and recite

om̐ namo nārāyaṇāya pānīyam̐ parikalpayāmi |

Cover sarvārtha toya pātram̐ (vessel no. 6) with your right palm and recite

om̐ namo nārāyaṇāya sarvārtha toyam̐ parikalpayāmi |

23. The next stage in bhagavad ārādhanam̐ is the alaṅkārāsanam̐.
Recite

(3rd stage of puja dressing and decorating)

deva deva jagannātha bhūṣā srak canda nādikam̐ |
alaṅkārāsanam̐ bhadram̐ adhiṣṭha ṭṛtīyakam̐ ||

Offer some puṣpam̐, tulasī or akṣata and request the Lord to accept alaṅkārāsanam̐ by reciting

om̐ namo nārāyaṇāya alaṅkārāsanāya namaḥ | alaṅkārāsanam̐
alaṅkuruṣva |

Now offer arghyam̐ pādyam̐ ācamanīyam̐ plotā vastam̐ to the Lord. Perform śoṣaṇam̐ dāhanam̐ plāvanam̐ surabhi mudrā astra mantram̐ to gandham̐ (sandalwood paste). Recite

gāṅdhādvārām̐ dūrādhaṣām̐ nityapūṣṭām̐ karīṣiṇīm̐ |
īśvarī(g)m̐ sarvabhūtānām̐ tām̐ ihopāhvaye śriyam̐ ||

Apply the paste to the Lord by reciting

om̐ namo nārāyaṇāya divya gandhām̐ samarpayāmi |

24. Perform śoṣaṇam̐ dāhanam̐ plāvanam̐ surabhi mudrā astra mantram̐ to dhūpaṁ (incense stick). Now ring the bell and move the dhūpaṁ in a clockwise circular fashion around the Lord and recite

dhūrāsī dhūrvaḥ dhūrvāntam̐ dhūrvatam̐ yō'smān dhūrvātī tam̐

dhūvayam̐ vayam̐ dhūrvām̐astvam̐ devānām̐asi ||

Now, offer the dhūpaṁ to the Lord by reciting

om̐ namo nārāyaṇāya divya dhūpaṁ āghrāpayāmi |

25. Perform śoṣaṇam̐ dāhanam̐ plāvanam̐ surabhi mudrā astra mantram̐ to dīpaṁ (lamp). Now ring the bell and move the dīpaṁ in a circular fashion and recite

uddīpyasva jātavedoṣṭaghnan̐ nirṛtiṁ mamā |
paśu(g)ś ca mahyaṁ āvāha jīvanañ ca diśo daśa ||

Now, offer the dīpaṁ to the Lord by reciting

om̐ namo nārāyaṇāya divya dīpaṁ darśayāmi |

26. The next stage in the bhagavad ārādhanam̐ is the mantra puṣpaṁ. (4th stage of puja offering flowers with prayers) While offering some tulasī or aksata recite

(The first 4 slokas of the 4 vedas followed by an excerpt from Narayana upanisad again note the svarams)

|| hariḥ om̐ || agnimīle purohitam̐ yajñasyā devam̐ ṛtvijām̐ | hotāra(g)m̐ ratna
dhātāmam̐ || hariḥ om̐ || hariḥ om̐ | iṣe tvorje tvā vāyāvastho pāyavastha devo vāḥ
savitā prāpāyatṁ śreṣṭhātāmāya karmāne || hariḥ om̐ || hariḥ om̐ | agna āyāhi vītaye
grṇāno havyadātaye | nihotā sāthsi barhiṣi || hariḥ om̐ || hariḥ om̐ | śan no devīr
abhiṣṭaya āpo bhavantu pītaye | śam̐ yorabhisrāvantu naḥ || hariḥ om̐ ||

om̐ ityāgre vyāharet | nama̐ iti paścāt | nārāyaṇāyetyūpariṣṭāt | om̐ ityekākṣaram̐ |
nama̐ iti dve akṣare | nārāyaṇāyeti pañcākṣarāṇi | etad vai nārāyaṇasyātākṣaram̐
paḍam̐ | yo ha vai nārāyaṇasyātākṣaram̐ paḍam̐ adhyeti | anupabruvaḥ sarvam̐

āyureti | vindate prājāpatya(g)m rāyas poṣām gaupatyam | tato' mṛtatvam aśnute
tato' mṛtatvam aśnūta iti | ya évam veda | ityūpaniṣat ||

icchāmo hi mahā bāhum raghu vīram mahā balam |
gajena mahatā'yāntam rāmam chatrāvṛtānanam ||

tam drṣṭā śatru kantāram maharṣiṇām sukhāvaham |
babhūva hrṣṭā vaidehī bhartāram pariṣasvaje ||

tāsāmāvirabhūcchauriḥ smayamāna mukhām bujaḥ |
pītāmbara dharah sragvī sāksān manmatha manmathaḥ ||
vaikuṅṭhetu pare loka śriyā sārddham jagat patih |
āste viṣṇur acintyātma bhaktair bhāgavatais saha ||

eṣa nārāyaṇa śrīmān kṣīrārṇava nīketanaḥ |
nāga paryāṅkam utsrjya hyāgato madhurām purīm ||

(tamil)

cenrāl kuṭaiyām
iruntāl ciṅkācaṅamām
ninrāl maravaṭiyām nīl kaṭalul
enrum puṇaiyām maṇi viḷakkām
pūm paṭṭām pulkum aṇaiyām
tirumārkaravu
(sanskrit)

kadā punaḥ śaṅkha rathāṅga kalpaka dhvajāravindāṅkuśa vajralāñchanam |
trivikrama tvac caraṅāmbuja dvayaṁ madīya mūrdhānam alaṅkariṣyati ||

27. Now arcanā (offering of flowers, petals, tulasi or aksata or kumkum with names of the Lord or Goddess) is performed with either tulasī or puṣpam while chanting the following for nārāyaṇa (12 main names followed by 10 avatars note NO BUDDHA as Sri Vasnavas do not accept BUDDHAVATARA. If there is more time 108 or 1008 names may be offered)

om vāsudevāya namaḥ
om saṅkarṣaṇāya namaḥ
om pradyumnāya namaḥ
om aniruddhāya namaḥ
om keśavāya namaḥ
om nārāyaṇāya namaḥ
om mādhavāya namaḥ
om govindāya namaḥ
om viṣṇave namaḥ
om madhusūdanāya namaḥ
om trivikramāya namaḥ
om vāmanāya namaḥ
om śrīdharāya namaḥ
om hr̥ṣīkeśāya namaḥ
om padmanābhāya namaḥ
om dāmodarāya namaḥ
om matsyāya namaḥ
om kūrmāya namaḥ
om varāhāya namaḥ
om narasiṃhāya namaḥ
om vāmanāya namaḥ
om bhārgava ramāya namaḥ
om daśaratha ramāya namaḥ
om balaramāya namaḥ
om kṛṣṇāya namaḥ
om kalkine namaḥ

and for mahā lakṣmī

śriyai namaḥ
amṛtodbhavāyai namaḥ

kamalāyai namaḥ
candra sodaryai namaḥ
viṣṇu patnyai namaḥ
vaiṣṇavyai namaḥ
varārohāyai namaḥ
hari vallabhāyai namaḥ
śārṅgiṇyai namaḥ
deva devikāyai namaḥ
sura sundaryai namaḥ
mahā lakṣmyai namaḥ

śrī bhū nīlā devī sameta śrīmate nārāyaṇāya namaḥ

28. The next stage in bhagavad ārādhanam is bhojāsanam (5th stage is offering food). Offer your prayer to accept this āsanam by reciting

mṛṣṭa medhya sthirānnāni bhakṣya bhojyāny anekaśaḥ |
sampannāni jagannātha bhojyāsanam upāśraya ||

Offer puṣpam or akṣata to present bhojyāsanam by reciting

om namo nārāyaṇāya bhojyāsanāya namaḥ | bhojyāsanam
alaṅkuruṣva |

Now offer arghyam pādyam ācamanīyam plotā vastram (see appendix) to the Lord.

29. Place all the bhojya vastu (eatables) in the pūjā area and place a few tulasī petals on them. On items like cooked rice, cooked lentils (dahl or sambar) and pāyasam (sweet rice), add a

small quantity of clarified butter (ghee). Sprinkle a spoonful of water from arghya pātram (vessel no. 2) and perform śoṣaṇam dāhanam plāvanam surabhi mudrā astra mantraṁ to bhojya vastu. Recite

asatyam aśuciḥ nīcam aparādhaika bhājanam |
alpa śaktim acaitanyam anarham tvat kriyāsvapi ||

māma nādr̥tya durbuddhim svayaiva kṛpayā vibho |
ati prabhūtam atyanta bhakti snehopapāditam ||

śuddham sarva guṇopetaṁ sarva doṣa vivarjitam |
svānu rūpaṁ viśeṣeṇa sva devyoḥ sadṛśam guṇaiḥ ||

tvam evedaṁ haviḥ kṛtvā svīkuruṣva sureśvara |
pāyasānnaṁ guḍānnaṁ ca mudgānnaṁ śuddhamodanam ||

Now offer three spoonfuls of water to the Lord from the pānīya pātram (vessel no. 5), each time reciting

om̐ namo nārāyaṇāya arhaṇāmbu samarpayāmi |

Ring the bell with your left hand. Configure grāsa (feeding) mudrā with your right hand, as shown in Figure 4.

This is done by holding the thumb, middle and ring fingers together and leaving the index and little fingers free. Now move the right hand with this configuration from the cooked rice to the Lord and recite

om̐ namo nārāyaṇāya divya annam̐ nivedayāmi | (for savory rice)

Figure 4: Configuring grāsa mudrā with your right hand.

and undo the grāsa mudrā configuration. Again configure the grāsa mudrā and move from each item you wish to offer the Lord and recite the appropriate offering mantra and undo the grāsa mudrā configuration. For example,

om̐ namo nārāyaṇāya sūpa vyañjanādikaṁ nivedayāmi | (for savory liquid)

om̐ namo nārāyaṇāya pāyasa bhakṣaṇāni nivedayāmi | (for sweet rice)
etc

While you offer the bhojya vastu, offer a spoonful of water from the pānīya pātram (vessel no. 5) from time to time by reciting

om̐ namo nārāyaṇāya pānīyam̐ samarpayāmi | (water while eating)

After offering all the bhojya vastu, recite

om̐ namo nārāyaṇāya amṛtāpidhānamasi | (mantra to end eating)
(Note that there seems to be a mantra for beginning to eat missing, and also several feeding mantras)

Now offer a spoonful of water from sarvātha toya pātram (vessel no. 6) and recite

om̐ namo nārāyaṇāya gaṇḍūṣam̐ samarpayāmi | (water for rinsing)

mouth)

Again offer a spoonful of water from sarvātha toya pātram (vessel no. 6) while reciting

om namo nārāyaṇāya mukha prakṣālanam samarpayāmi | (water for cleaning mouth, lips and face)

Offer another spoonful of water from sarvātha toya pātram (vessel no. 6) while reciting

om namo nārāyaṇāya hasta prakṣālanam samarpayāmi | (water for cleaning hands)

Now offer arghyam pādyam ācamanīyam plotā vastram to the Lord.

30. The next stage in bhagavad ārādhanam is punar mantrāsanam. (Another mantrasana like the 1st stage of puja offering prayers) Offer tulasī for presenting punar mantrāsanam and meditate that the Lord, along with His consorts, is seated on the āsanam.

mantrāsanam idaṁ tubhyam mayā dattam anuttamam |
kūrcena śodhitam viṣṇo punar āsādaya prabho ||

Now offer arghyam pādyam ācamanīyam plotā vastram to the

Lord. Perform the śoṣaṇam dāhanam plāvanam surabhi mudrā astra mantram to the phala tāmbūlam (plate of fruits, betel nuts and leaves). Now offer the fruits to the Lord by reciting

om̐ namo nārāyaṇāya phala tāmbūlādīni samarpayāmi |

Offer three spoonfuls of water from ācamanīyam pātram (vessel no. 4) to the Lord, each time reciting

om̐ namo nārāyaṇāya ācamanīyam samarpayāmi |

Offer the plotā vastram to the Lord by reciting

om̐ namo nārāyaṇāya plotā vastram samarpayāmi |

31. Perform the śoṣaṇam dāhanam plāvanam surabhi mudrā astra mantram to the lamp lit by karpūram (camphor) or cotton wick. Wave the camphor light in a clockwise circular fashion with your right hand while ringing the bell with your left and reciting

tad viṣṇōḥ paraṃam pada(g)m̐ sadā paśyanti sūrayaḥ | dīvīva cakṣur ātātam | tad
viprāso vipaṇyavō jāgrvā(g)m̐ saś samindhate | viṣṇor yat paraṃam padam ||

paryāptyā anāntarāyāya sarvāstomo'ti rātra ūttama mahār bhavati |
sarvasyāptyai sarvāsyā jityai sarvām eva tenāpnoti sarvām jayati ||

Offer the nīrājanam or maṅgalārati or to the Lord by reciting

om̐ namo nārāyaṇāya divya kapūra nīrājanam samarpayāmi |

Offer three spoonful of water from ācananīyam pātram (vessel no. 4) to the Lord, each time reciting

om̐ namo nārāyaṇāya ācamanīyam samarpayāmi |

Offer a plotā vastam to the Lord by reciting

om̐ namo nārāyaṇāya plotā vastram samarpayāmi |

32. The next stage in bhagavad ārādhanam the is cāttāmurai (ending prayers mostly in tamil from divya prabhandam, usually consisting at the very least of 2 verses from Andal's Tirupavai and two from Periya Alvar's Tirupalanda). Recite

ciṛṛam ciṛukālē vantunnai cēvittu |
uṇ porṛāmarai aṭiyē pōṛrum pōruḷ kēḷāy |
peṛṛam mēyttuṇṇum kulattil piṛantu |
nī kuṛṛēval eṅkaḷaik kollāmal pōkātu |
iṛṛaip paṛai koḷvāṇ aṇṛukāṇ kōvintā |
eṛṛaikkum ēḷēḷ piṛavikkum |
uṇṛannōṭuṛṛōmēyāvōm uṇakkē nām āṭceyvōm |
maṛṛai nam kāmaṅkaḷ māṛṛēḷōr empāvāy |

vaṅkak kaṭal kaṭainta mātavaṅaik kēcavaṅai |
tiṅkaḷ tirumukattuc cēyilāiyār ceṇṛiṛaiñci |
aṅkap paṛai koṇṭavāṛṛai |
aṅi putuvaip painkamalat taṅ teriyal paṭṭarpirāṇ kōḍai conṇa |
caṅkat tamilmālai muppatum tappāmē |
iṅkipparicuraippār īriṛaṅṭu māl varait tōḷ |
ceṅkaṅ tirumukattuc celvat tirumālāl |
eṅkum tiruvaruḷ peṛṛiṅpuṛuvar empāvāy |

pallāṅṭu pallāṅṭu pallāyirattāṅṭu |
pala kōṭi nūrāyiram |
mallāṅṭa tiṅṭōḷ maṇivaṅṅā |
uṅcēvaṭi cevvi tirukkāppu |

aṭiyōmōṭum ninnōṭum |
piriviṅṅi āyiram pallāṅṭu |
vaṭivāy niṅvala mārpiṅṅil |
vālkiṅṅra maṅkaiyum pallāṅṭu |
vaṭivār cōti valatturaiyum |
cuṭarāliyum pallāṅṭu |
paṭaipōr pukku muḷaṅkum |
appāṅcacāṅṅiyamum pallāṅṭē |

sarva deśa daśākāleṣva vyāhata parākramā |
rāmānujārya divyajñā vardhatāmbhivardhatām ||

rāmānujārya divyajñā prativāsaram ujjvalā |
diganta vyāpinī bhūyātsā hi lokahitaiṣiṅṅī ||

śrīman śrīraṅga śriyam anupadravāmanudinaṅ samvardhaya |
śrīman śrīraṅga śriyam anupadravāmanudinaṅ samvardhaya ||

namo rāmānujāryāya vedāntārtha pradrāyine |
ātreya padmanābhārya sutāya guṅaśāline ||

rāmānuja dayā pātraṅ jñāna vairāgya bhūṣaṅaṅ |
śrīmad veṅkaṭaṅāthāryaṅ vande vedānta deśikaṅ ||

vāḷi irāmanuṅcap piḷḷāṅ mātakavāl vāmum |
aṅṅinikamāntakuru vāḷiyavaṅ |
māraṅ maṅraiṅyum irāmanuṅcaṅ pāṣiyamum tērum paṭiyuraikkum cīr |

vaṅcap paracamayam māṅṅravantōṅ vāḷiyē |
maṅṅnupukaḷp pūtūrāṅ maṅṅamukappōṅ vāḷiyē |
kaṅcat tirumaṅkai ukakkavantōṅ vāḷiyē |
kaliyaṅnurai kuṭikoṅṅa karuttuṅaiyōṅ vāḷiyē |
ceṅcol tamīḷmaṅraikaḷ teḷinturaippōṅ vāḷiyē |

tirumalaimāl tirumaṇiyāyc ciraḱavantōṅ vāliyē |
tañcap parakatiyait tantaruḷvōṅ vāliyē |

nāṇilamun tāṅvāḷa nāṅmaṛaikaḷ kāmvāḷ |
mānakaṛiṅ māraṅ maṛaivāḷa |
ñāṇiyarkaḷ ceṅṅiyaṅi cēr tūppul vēṭānta tēcikaṅē innumoru nārrāṅṅirum |

vāliyaṅi tūppul varu nikamāntāciriyaṅ |
vāliyavaṅ pātāravintamalar |
vāliyavaṅ kōṭilāt tāṅmalaraik koṅṅāṅik koṅṅirukkum tītivā nallōr tiraṅ |

33. Next stage in the bhagavad ārādhana is paryaṅkāsanam (6th stage putting to rest or valediction. paryanka means lying down).

deva svāmin jagannātha śriyā bhūmyā ca nīlayā |
jagad rakṣaṇa jāgaryāṁ yoga nidrām upākuru ||

Offer some tulasī or puṣpam to present the paryaṅkāsanam and meditate that the Lord and His consorts have graced the āsanam and recite

om̐ namo nārāyaṅāya paryaṅkāsanāya namaḥ | paryaṅkāsanam
alaṅkuruṣva |

Now offer arghyaṁ pādyam ācamaṅīyaṁ plota vastraṁ to the Lord.

34. Next recite (prayers for forgiveness of offenses)

ajñānād athavā jñānād aśubhaṁ yan maya kṛtam |
kṣantum arhasi tat sarvaṁ dāsyena ca gṛhāna mām ||

jñānato jñānato vāpi vihitam yan mayā śubham |

tat sarvaṁ pūrṇam evāstu prīto bhava janārdana ||

upacāra padeśena kṛtāna hara harmayā |
apacārānimān sarvān kṣamasva puruṣottama ||

Prostrate (dandavat pranam) before the Lord. Then śālāgrāma (or idols used for the bhagavad ārādhanam) should be replaced in their original box(es). This is usually done with closed eyes.

35. The last stage in the bhagavad ārādhanam is the sātvika tyāgam. This is done by reciting (another prayer similar to the prayer in the beginning giving up the fruit of what has just been done back to the Lord)

bhagavān eva svaniyāmya svarūpasthiti pravṛtti svaśeṣataika
rasena anena ātmanā kartrā svakīyaiś copakaraṇaiḥ
svārādhanaika prayojanāya parama puruṣaḥ sarva śeṣī śriyaḥ
patiḥ svaśeṣa bhūtaṁ idaṁ bhagavad ijjārādhanākhyam karma
svasmai svaprītaye svayam eva kāritavān ||

Offer all the fruits of this bhagavad ārādhanam to the Lord by reciting

sarvaṁ śrī kṛṣṇārpaṇam astu |
(Let all of this be only for Lord Kṛṣṇa)

The left over water in vessels 2 through 6 should be poured into pratigraha pātram (vessel no. 7).

The performer must first accept the tīrtham (caranamṛta water) from pratigraha pātram (vessel no. 7) and then offer it to other members in the family. (sethāri or the Lord's shoes on ones head

should be offered after taking caranamṛta and then also for the family)

36. If time permits, you could recite śrī deśika maṅgalam while offering the tīrtham to others. (another prayer by vedanta desika)

śrīmal lakṣmaṇa yogīndra siddhānta vijaya dhvajam |
viśvāmitra kulod bhūtaṁ varadāryam ahaṁ bhaje ||

sarva tantra svatantrāya śimhāya kavi vādinām |
vedāntācārya varyāya veṅkaṭeśāya maṅgalam ||

nabhasyamāsi śroṇāyām avatīrṇāya sūraye |
viśvāmitrānvayāyāstu veṅkaṭeśāya maṅgalam ||

pitā yasyānanta sūriḥ puṇḍarīkākṣa yajvanah |
pautro yastanayastotārambāyāstasya maṅgalam ||

veṅkaṭeśāvatāro'yaṁ tad ghaṇṭāṁśo'thavā bhavet |
yatīndrāṁśo'thavetyevaṁ vitarkyāyāstu maṅgalam ||

śrī bhāṣyakāraḥ panthānaṁ ātmanā darśitaṁ punaḥ |
uddhartum āgato nūnaṁ ityuktāyāstu maṅgalam ||

yo bālye varadāryasya prācāryasya parām dayām |
avāpya vṛddhiṁ gamitaḥ tasmai योग्याya maṅgalam ||

rāmānujāryā dātreyāt mātulāt sakalāḥ kalāḥ |
avāpa vimśatyabde yaḥ tasmai prājñāya maṅgalam ||

śruta prakāśikā bhūmau yenādau parirakṣitā |
pravartitā ca pātreṣu tasmai śreṣṭhāya maṅgalam ||

sāmskr̥tibhir drāmiḍibhiḥ bahvibhiḥ kṛtibhir janān |
yas samuj jīvayāmāsa tasmai sevyāya maṅgalam ||

yaḥ khyāti lābha pūjāsu vimukho vaiṣṇave jane |
kṛāyaṇīya daśāṁ prāptaḥ tasmai bhavyāya maṅgalam ||

yasmādeva mayā sarvaṁ śāstram agrāhi nānyataḥ |
tasmai veṅkaṭanāthāya mama nāthāya maṅgalam ||

pitre brahmopadeṣṭre me gurave daivatāya ca |
prāpyāya prāpakāyāstu veṅkaṭeśāya maṅgalam ||

yaḥ kṛtaṁ varadāryeṇa vedāntācārya maṅgalam |
āśāste'nudinaṁ so'pi bhaven maṅgala bhājanam ||

bhādrapada māsagata viṣṇu vimalarkṣe
veṅkaṭa mahīdhrapati tīrthadina bhūte |
prādura bhavaj jagati daitya ripu ghaṇṭā
hanta kavi tār̥kika mṛgendra gurum ūrtyā ||

sa śaṅkha cakra lānchanah sad ūrdhvapuṇḍra maṇḍitaḥ |
sa kaṇṭha lagna sat tulasyanargha padma mālikah |
sitāntarīya sūttarīya yajña sūtra śobhitaḥ
mamāvirstu mānase guruḥ sa veṅkaṭeśvaraḥ ||

ananta sūri sūnave'bhinandyamāna vaibhavād
diganta vādihaṁsa jaitrakālamegha deśikāt |
upāṭṭa sarvaśāsanāya hanta varṣa viṁśatau
punaḥ punar namaskriyā'stu veṅkaṭeśa sūraye ||

kavitār̥kika kalabhavraja kabalīkṛtisimhaṁ
kamalāpati karuṇār̥asa parivardhita bodham |
yatināyaka pada paṅkaja yugalī para tantraṁ
bhaja mānasa budha veṅkaṭa pati deśikam aniśam ||

kalaye satataṁ karuṇā jaladhim karuṇā viṣayaṁ kamalādhipateḥ |
kali vairi śaṭhāri vaco rasikaṁ kavitār̥kika kesari sūri gurum ||

gurau vādi haṁsāmbudācārya śiṣye
janā bhakti hīnā yatīndrāpriyāḥ syuḥ |
yatīndrāpriyā viṣṇu kār̥uṇya dūrāḥ
kuto muktivārtā hi tād ṛg vidhānām ||

vede sñjāta khede munijana vacane prāpta nityāvamāne
saṅkīrṇe sarva varṇe sati tad anuḡeṇe niṣpramāṇe purāṇe |

māyāvāde samode kalikaluṣa vaśācchūnyavāde'vivāde
dharma trāṇāya yo'bhūt sa jayati bhagavān viṣṇu ghaṇṭāvatārah ||

kavi tār̥kika simhāya kalyāṇa guṇa śāline |
śrīmate veṅkaṭeśāya vedānta gurave namaḥ ||

vādi dvipa śirobhaṅga pañcānana parākramaḥ |
śrīmān veṅkaṭa nāthāryaḥ ciraṁ vijayatām bhuvī ||

Appendix

Procedure for performing
śoṣaṇam dāhanam plāvanam

or

śoṣaṇam dāhanam plāvanam surabhi mudrā astra mantram

to the item under consideration

Either imagine the word yaṁ written on your right palm or scribe the word yaṁ, in the script you are comfortable with, on your right palm with your left index figure, as shown in Figure 5.

Figure 5: Scribing yaṁ on your right palm with the left index finger.

Show the right palm to the item under consideration (IUC) and recite

yaṁ vāyave namaḥ śoṣayāmi |

(Yam, I dry this up by the power of the wind)

Now, again imagine the word raṁ written on your right palm with the left index finger. Show the right palm to the IUC and recite

raṁ agnaye namaḥ dāhayāmi |

(Ram, I burn this up by the power of fire)

Now imagine the word vaṁ written on your left palm or scribe the word vaṁ, on your left palm with your right index finger, as

shown in Figure 6.

Show the left palm to the IUC and recite

vaṁ amṛtāya namaḥ plāvayāmi |
(Vam, I nectarise this by the power of the nectar)

Figure 6: Scribing vaṁ on your left palm with the right index finger.

Develop the surabhi mudrā on your hands as shown in Figure 7. This is done by touching your left little and right ring fingers, left ring and right little fingers, left index and right middle fingers, and left middle and right index fingers.

Figure 7: Configuring surabhi mudrā with the right hand.

Show this posture to the IUC and recite

oṁ suṁ surabhi mudrāyai namaḥ |

Now snap with your hand over the IUC, as shown in Figure 8 while moving your hand in a clockwise circular fashion and recite

vīryāya astrāya phaṭ |

The procedure of doing śoṣaṇaṁ dāhanaṁ and plāvanaṁ to the IUC will be referred to as śoṣaṇaṁ dāhanaṁ plāvanaṁ to that

IUC, for brevity. Similarly the procedure of doing śoṣaṇam dāhanam plāvanam to the IUC, showing the surabhi mudrā to the IUC and performing the astra mantram over the IUC will be referred to as śoṣaṇam dāhanam plāvanam surabhi mudrā astra mantram to that IUC, for brevity.

Figure 8: Snapping above the vessel.

Procedure for offering

arghyam pādyam ācamanīyam plotā vastam

to the Lord

Hold a spoonful of water from the arghya pātram (vessel no. 2) in your right hand while ringing the bell with your left hand and offer it to the Lord while reciting

om namo nārāyaṇāya arghyam samarpayāmi |

Visualize His having accepted your offering in His right hand and pour this water into the pratigraha pātram (vessel no. 7). Hold a spoonful of water from the pādya pātram (vessel no. 3). in your right hand while ringing the bell with your left hand and offer it to the Lord's feet while reciting

om namo nārāyaṇāya pādyaṁ samarpayāmi |

This must be done twice. Now, hold a spoonful of water from the ācamanīya pātram (vessel no. 4). in your right hand while

ringing the bell with your left hand and offer it to the Lord's right hand while reciting

om̐ namo nārāyaṇāya ācamanīyam samarpayāmi |

This must be done three times. Show plotā vastram (a piece of sanctified cloth used exclusively for the Lord or sālagrāma) to the Lord and recite

om̐ namo nārāyaṇāya plotā vastram samarpayāmi |

This combination of offering of water from the arghya pātram (vessel no. 2) once, from the pādya pātram (vessel no. 3) twice and from ācamanīya pātram (vessel no. 4) three times followed by showing plotā vastram will be referred to as the process of offering arghyam̐ pādyaṁ ācamanīyam̐ plotā vastam to the Lord, for brevity.

(This is not the shortest puja system available including the 6 asanas or steps. If you want an easier shorter system please write to me at gregjay@bluebottle.com. Gaura Keshava das)

Taniyans (Pranam mantras) of some ācāryas of

śrī raṅgaṁ śrī āṇḍavan āśramam

śrī vedānta rāmānuja mahā deśikan

śrīmad vedānta rāmānuja muni karuṇālabdha vedānta yugmam
śrīmad śrīvāsa yogīśvara guru padayor arpita svātma bharam |
śrīmad śrī raṅganāthāhvaya muni kṛpayā prāpta mokṣāśramam taṁ
śrīmad vedānta rāmānuja munimapaṛam saṁśraye deśikendram ||

śrī śrīnivāsa rāmānuja mahā deśikan

śrīmat śrīvāsa yogīśvara muni karuṇālabdha vedānta yugmam
śrīmat vedānta rāmānuja guru padayor arpita svātmabhāram |
śrīmat śrutyanta rāmānuja yati nṛpateḥ prāpta mokṣāśramam taṁ
śrīmat śrīvāsa rāmānuja munim saṁśraye jñāna vārdhitam ||

śrī raṅga rāmānuja mahā deśikan

vedānta lakṣmaṇa munīndra kṛpāta bodham
tat pāda yugma sarasīruha bhṛṅga rājam |
trayyanta yugma kṛtabhūri pariśramam taṁ
śrī raṅga lakṣmaṇa munim śaraṇam prapadye ||

Taniyans of some ācāryas of

ahobila maṭham

śrī vīra rāghava śaṭhakopa yatīndra mahā deśikan

śrīmat śrī raṅga pṛthvīśvara śaṭhari puṇā saṃyamīndraṇa dṛṣṭam
nyastātmānam nṛsimhe narahari śaṭhajit yoginetuḥ prasādāta |
prājña śrī raṅga kāri prabhava yatipateḥ prāpta lakṣmī nṛsimhā
sthānam seve yogīndram sakala guṇa nidhim vīra raghvīṭ chaṭhārim ||

śrī vedānta deśikan yatīndra mahā deśikan

śrī raṅganātha śaṭhakopa yatīndra dṛṣṭam
lakṣmī nṛsimha śaṭhajit karuṇaika pātram |
śrī raṅga vīra raghurāṭ śaṭhakopa hṛdyam
vedānta deśika yatīndram aham prapadye ||

śrī nārāyaṇa yatīndra mahā deśikan

śrīmad raṅga śaṭhāri saṃyami varāl labhāgamānta dvayam
śrīmad vīra raghudvahādyā śaṭhajit pādāravindāśrayam |
śrīmad vadavataṃsa deśika yateḥ kāruṇya vīkṣāspadam
seve raṅga dhurīṇa śāsanavaśam nārāyaṇam yoginam ||

Taniyans of some ācāryas of

agnihotram tāta deśikan sampradāyam

śrī śailārya samudbhutam vātsalyādi guṇārṇavam |
sundarārya vande vedānta dvaya deśikam

śrī śailārya tanū bhavasya tanayam śrī veda cūḍāguroḥ
śrīmat sundara tāta deśika pada dvandvāśrayam nirmalam |
śāntikṣānti guṇākaram munivarād vedānta rāmānujāt
samprāpta tri rahasya sāra hṛdayam śrī veṅkaṭeśam bhaje ||

śrīvāsa tāta mahivarya kṛpāta mantraṁ
tāte agnihotra niratātmani tātayārya |
nyastātmabhāram amalam paripūrṇa bodham
rāmānujārya guruvaryam aham prapadye ||

Taniyans of some ācāryas of
pauṇḍarīka puram āṇḍavan āśramam

śrīmad śrīnivāsa mahā deśikan

śrī nārāyaṇa yogīndra varadārya kṛpāśrayam |
raṅgeśapāda vinataṁ śrīnivāsa munim bhaje ||

śrīmad śrī raṅganātha mahā deśikan

ādya śrī nidhi yogi labdham anurāt śrīvāsa rāmānujāt
samprāptāṅkana mantrajāt amapara śrīvāsa yogīśvarāt |
prāptāntāśrama veda mauli yugalaṁ tenārpitaṁ śrīpatau
jñānābdhim suguṇākaram munivaram śrī raṅganātha bhaje ||

śrīmad gopāla deśika mahā deśikan

śrīvāsa raṅga parakāla muni trayāpta
lakṣmātma rakṣaṇa yatitva yugāgamāntam |
ācārya bhakti paripūtam anargha śīlam
gopāla deśika munim gurum āśrayāmaḥ ||

Taniyans of some ācāryas of

parakāla maṭham

śrīmad abhinava raṅganātha brahma tantra parakāla mahā deśikan

śrī kṛṣṇa brahma tantrottama guruṇāvāpta cakrāṅka bhāṣyam
vairāgyācāra vārdho varada padmuke lakṣmaṇe nyastabhāram |
śrīvāgīśāttatūryam śaṭharipu yatirāḍ veda cūḍārya mūrtim
nūtnam śrī raṅganātham kaliripu managham brahma tantraṁ śrayāmaḥ ||

śrī turagavadana pādusantatapari caraṇa mātra paramāthaḥ |
jayatu śrīmān abhinava raṅgendra brahma tantra parakālah ||

śrīmad abhinava śrīnivāsa brahma tantra parakāla mahā deśikan

śrī kṛṣṇa brahma tantrābhidha kali mathanāl labdha cakrāṅka bhāṣyam
navya śrīraṅgaāṅthe kali mathana gurāv arpitātmīya bhāram |
tad dīkṣā labdha tūryam hayavadana pada trāṇa sevādhurīṇam
dhyāyeyam brahma tantraṁ kali mathana gurum śrīnivāsam navīnam ||

śrīmal lakṣmī hayagrīva pādukā divya sevako vaśī |
jīyān navya śrīnivāsa parakāla guruttamaḥ ||

śrīmad abhinava rāmānuja brahma tantra parakāla mahā deśikan

nūtna śrī raṅganāthāgnim pada kalijil labdha cakrāṅkan
śrī trayyanta dvandva tatvam tad anadha caraṇa nyastabhāram yatīndrāt |
pratyagra śrīnivāsāt samadhi gata turīyāśramam samśrayāmaḥ
navyam rāmānujākhyam kali mathana gurum brahma tantra svatantram ||

lakṣmī hayāsya pādū viravasyai kānta mānasas satatam |
jayatu śrīmad abhinava rāmānuja yogīndra parakālah ||

śrīmad abhinava vāgīśa brahma tantra parakāla mahā deśikan

śrīman nutana raṅganātha yatirādāt pātma vidyālayam
śrīman nūtna lakṣmaṇārya yatirājat samprāpya turyāśramam |
śrīvādendra kaṭākṣa santata sudhā lakṣyātmaye gāñcitam
śrīman nūtna vāgadhīśayaminam bhaktāśrayāmo gurum ||

navya vāgīśayogīndra hayāsya pada sevinam |
brahma tantra svatantrāryam bhajāmas svātma sampadam ||