

*śrīḥ*  
*śrīmatē rāmānujāya namaḥ*  
*śrīmatē nigamāntamahādēśikāya namaḥ*

## *laghu bhagavadārādhana-kramam*

*This document has been prepared by*

*Sunder Kidāmbi*

*with the blessings of*

*śrī raṅgarāmānuja mahādēśikan*

*His Holiness śrīmad āṇḍavan śrīraṅgam*

## FOREWORD

Sriman Sunder Kidambi, *tiruvaḍi* of *śrīmad tirukkuḍandai aṇḍavan*, is very well known to the *āstika* community in many continents. Over the past few years, Sriman Sunder Kidambi has been serving the global *āstika* community tirelessly through his *kaiṅkaryams* to create, populate and grow his extraordinary website *www.prapatti.com*. This website has under a single roof one of the largest collection of texts of *stōtras* in multiple languages and audio MP3 recordings of many of these *stōtras*. The time, energy, effort and dedication that Sriman Kidambi 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 Sriman Sunder Kidambi for his selfless *bhagavat-bhāgavata kaiṅkaryams*.

Most recently, Sriman Kidambi has put together an easy-to-practise *laghu āradhana kramam* for the benefit of *āstikās* who wish to learn *bhagavad āradhanam*. It is a pleasure for me to have the privilege of writing a foreword for this release of Sriman Kidambi in his website. Why is this effort so important?

Today, *śakti-sampradāyam-sadācāram* and *pramāṇa jñānam* are diminishing. Many *vaiṣṇavās* 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 *sadācāryās* are not available to them. There is a need for addressing these information needs of *āstikās* both at home and abroad. Welcome efforts by knowledgeable *vaiṣṇavās* fill the information gap on important *vaidika karmās* like

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*bhagavad ārāadhanam* that are to be performed every day. These efforts are to supplement the primary efforts of *sadācāryāns* and not to replace them.

There are two kinds of *bhagavad ārāadhanams*, namely, *ātmārtham*, and *parārtham*. The *ātmārtha āradhanam* is done at home to please the Lord by those who have been blessed with *pañca saṃskārams*. The *parārtha ārāadhanam* is done at the temples and *maṭhams* for the well being of the world (*lōka kṣēmam*). Those who belong to *brahmacarya*, *grahastha*, *vānaprastha* and *sannyāsa āśramams* are required to perform *bhagavad ārāadhanam* after being blessed with *pañca saṃskāram*. They perform *ārāadhanam* with *vēda mantrams*. Ladies are eligible for performing *viṣṇu pūjā* in the *tāntric* manner. Such is the importance of *bhagavad ārāadhanam*. *tasmāt anādimadhyāntam nityam ārādhayēt harim* (Therefore we should perform *ārāadhanam* for *hari* always) instructs sage *vyāsa*. *parāśara samhita* states that one should not even eat in the villages or homes where *viṣṇu ārāadhanam* is not performed and one should not live in such places even for a day, *na kuryāt annapānādi na tatra divasam vasēt*.

Such is the importance of *bhagavad ārāadhanam*. *vighraha ārāadhanam* is the most lofty among *ārāadhanams*. There are, however, a lot of difficulties faced by some in executing it. Hence the easier *sālagrāma ārdhanam* is recommended by our *sadācāryās*. When the *sālagrāma mūrtis* of the Lord is present in one's home with *dvāraka śilā*, one has tremendous sanctity in the house. After the *ārāadhanam* is done, *pērumāl's śrīpāda tīrtham* and *tulasī* is received before partaking the *naivēdyam* presented to the Lord during the worship.

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In view of the significance of both these kinds of *ārāadhanams*, *vaiṣṇavitē ācāryās* have written authoritative *granthams* on *nitya ārādhana kramams*:

- *rāmānuja's nitya grantham*
- *vaṅgīpuram nambi's kārikai smṛti ratnākaram* and *mumukṣu darpaṇam*
- *swāmi dēsikan's pāñcarātra rakṣa*
- *tirukkuṇḍandai dēsikan's āhnika grantham*
- *śrīmad iñjimēḍu azagiya śingar's sadācāra nirṇayam*

are some of those *śrī sūktis* focusing on the important *nitya karmās* like *bhagavad ārāadhanam*.

Many *vaiṣṇavās* long to do perform *bhagavad ārāadhanam*; they however do not have the opportunity to learn it readily from elders or from their *ācāryās*. Many of such aspirants live overseas and are finding it difficult to learn the correct procedures (*kramams*) for performing *bhagavad ārāadhanam*. Further, the performance of the traditional *ghana ārāadhanam* with its intricate *kramams* like *bhūta śuddhi*, *bhagavad* and *dēvi āvāhanams*, recitation of *mantra puṣpam* with *vēda mantrams* with the correct *svarams*, *periya śāṭṭrumurai* is not easy for many *vaiṣṇavās*.

In view of the elaborate nature of the *ghana ārāadhanam* and the difficulties in performing them every day in the required manner, our compassionate *ācāryās* have devised a lighter *kramam* known as *laghu ārādhana 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 ārādhana*

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*kramam* for the benefit of *āstikās* who wish to learn to perform *ārāadhanam* for the Lord. Sri Kidambi's presentation of *laghu ārāadhanam* 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 *ārāadhanam*. The Sanskrit text for the *vēda mantrams* with the appropriate *svarams* for recital and the clear English text on instructions are very useful to the *āstikās* at every level of awareness of the *kramam*. Separate appendix for the *mudrās* and the often used *kramams* are a valuable adjunct to learn the *laghu ārādhana kramam*. There are in all thirty six steps that Sri Sunder Kidambi has focussed on to capture the essence of *laghu ārāadhanam*. With few practise runs, one can become familiar with the performance of *nityārāadhanam* for the *divya dampatis* and receive their *anugrahams*.

Our hearty congratulations to Sri Sunder Kidambi for a significant contribution to the world of *āstikās* and our prayers are to the *divya dampatis* and *ācāryās* to grow his *kaiṅkarya śrī* further and further.

*nārāyaṇa, nārāyaṇa, nārāyaṇa*

*dāsan*

*ōppiliappan kōyil varadācāri saḍagōpan*

śrīḥ  
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śrīmatē nigamāntamahādēśikāya namaḥ  
**laghu bhagavadārādhanakramam**

1. After performing *mādhyāhnika sandhyāvandanam*, and two *ācamanam*, wear a *pavitram* made of two strands of *darbha* grass on your right ring finger. Do two *prāṇāyāmam*, face the Sanctum Sanctorum (**SS**, for brevity), and recite

*ōṃ caṇḍādidvārapālēbhyō namaḥ |*  
*ōṃ pracāṇḍādidvārapālēbhyō namaḥ |*

thus seeking the permission of the gate-keepers of *vaikuṇṭham*. In the text below, the word Lord refers to one or a set of *śāligrāmas*.

2. Prostrate in front of the **SS** and recite

*kūrmādīn divyalōkaṃ tadanu maṇimayaṃ*  
*maṇṭapaṃ tatra śēṣaṃ*  
*tasmin dharmādipīṭhaṃ tadupari kamalaṃ*  
*cāmaragrāhiṇīśca |*  
*viṣṇuṃ dēvīrvibhūṣāyudhagaṇamuragaṃ*  
*pādukē vainatēyaṃ*  
*sēnēśaṃ dvārapālān kumudamukhagaṇān*  
*viṣṇubhaktān prapadyē ||*

3. Sit on an *āsanam* or stand facing north with the **SS** on your left. If it is not convenient to have such an arrangement for your **SS**, do not

be concerned. Any arrangement that suits the situation is acceptable. Ring the *ghaṇṭā* (bell) with your left hand, clap three times and recite

*yaṃ vāyavē namaḥ |*  
*vīryāya astrāya phaṭ |*

and then open the doors of the **SS** and/or the *samputa* (box) where the Lord resides. Please note that the *ghaṇṭā* has first to be accepted (held) with respect with your right hand and then transferred to your left hand before ringing it. After ringing the *ghaṇṭā*, it has to be transferred to your right hand before placing it at the assigned place. Henceforth, ringing the *ghaṇṭā* with the left hand would refer to the process just described.

4. Recite the *suprabhātam*

*kausalyā suprajā rāma pūrvā sandhyā pravartatē |*  
*uttiṣṭha naraśārdūla kartavyaṃ daivamāhnikam ||*

*vīra saumya vibudhyasva kausalyānandavardhana |*  
*jagaddhi sarvaṃ svapiti tvayi suptē narādhipa ||*

5. Now recite the following *nyāsadaśakam* of  
*śrī nigamānta mahādēśikan*

*ahaṃ madrakṣaṇabharō madrakṣaṇaphalaṃ tathā |*  
*na mama śrīpatērēvetyātmānaṃ nikṣipēt budhaḥ || 1 ||*

nyasyāmyakiñcanaḥ śrīman anukūlō'nyavarjitah |  
viśvāsaprārthanāpūrvam ātmarakṣābharam tvayi || 2 ||

svāmī svaśēṣam svavaśam  
svabharatvēna nirbharam |  
svadattasvadhiyā svārtham  
svasmin nyasyati mām svayam || 3 ||

śrīmannabhīṣṭavarada tvāmasmi śaraṇam gataḥ |  
ētaddēhāvasānē mām tvatpādam prāpaya svayam || 4 ||

tvacchēṣatvē sthiradhiyam tvatprāptyēkaprayōjanam |  
niṣiddhakāmyarahitam kuru mām nityakiñkaram || 5 ||

dēvībhūṣaṇahētyādijuṣṭasya bhagavamstava |  
nityam niraparādhēṣu kaiñkaryēṣu niyuñkṣva mām || 6 ||

mām madīyam ca nikhilam cētanācētanātmakam |  
svakaiñkaryōpakaraṇam varada svīkuru svayam || 7 ||

tvadēkarakṣyasya mama tvamēva karuṇākara |  
na pravartaya pāpāni pravṛttāni nivartaya || 8 ||

akṛtyānām ca karaṇam kṛtyānām varjanam ca mē |  
kṣamasva nikhilam dēva praṇatārtihara prabhō || 9 ||

śrīmān niyatapañcāṅgam madrakṣaṇabharārpaṇam |  
acīkarat svayam svasmin atō'hamiha nirbharaḥ || 10 ||



samsārāvartavēgaprasāmanasubhadṛg -  
dēśikaprēkṣitō'ham  
santyaktō'nyairupāyairanucitacaritē -  
śvadya śāntābhisandhiḥ |  
niḥsaṅkastattvadrṣṭyā niravadhikadayam  
prārthya samrakṣakam tvām  
nyasya tvatpādapadmē varada nijabharam  
nirbharō nirbhayō'smi || 11 ||

In case of paucity of time to recite *nyāsadaśakam*, the following verse from *amṛtāsvādini* from *śrī dēśika prabandham* can be recited.

நின் அருளாம் கதி அன்றி மற்றொன்றில்லேன் \*  
நெடுங்காலம் பிழை செய்த நிலை கழிந்தேன் \*  
உன் அருளுக்கினிதான நிலை உகந்தேன் \*  
உன் சரணே சரண் என்னும் துணிவு பூண்டேன் \*  
மன் இருளாய் நின்ற நிலை எனக்குத் தீர்த்து \*  
வானவர் தம் வாழ்ச்சி தர வரித்தேன் உன்னை \*  
இன் அருளால் இனி எனக்கோர் பரம் ஏற்றாமல் \*  
என் திருமால் அடைக்கலம் கொள் என்னை நீயே

[nin arulām kadi anri maṭronrillēn \*  
neḍuṅgālam pizai śeyda nilai kazindēn \*  
un arulukkinidāna nilai ugandēn \*  
un śaraṇē śaraṇ ennum tuṇivu pūṇḍēn \*  
man irulāy ninra nilai enakku ttīrttu \*  
vānavar tam vāzcci tara varittēn unnai \*]

*in arulāl ini enakkōr param ēṭrāmal\*  
en tirumāl aḍaikkalam kol ennai nīyē]*

6. Prayers are offered to our *guruparamparā* by reciting

*asmad dēśikamasmadīya paramā -  
cāryān asēṣān gurūn  
śrīmallakṣmaṇa yōgipuṅgava mahā -  
pūrṇau muniṃ yāmunam |  
rāmaṃ padmavilōcanaṃ munivaraṃ  
nāthaṃ śāṭhadvēṣiṇam  
sēnēśaṃ śrīyamindirāsahacaraṃ  
nārāyaṇaṃ saṃśrayē ||*

and/or the verse from *adhikārasaṅgraham* from *śrī dēśika pra-bandham*

என் உயிர் தந்தளித்தவரைச் சரணம் புக்கு \*  
யான் அடைவே அவர் குருக்கள் நிரை வணங்கி \*  
பின் அருளால் பெரும்பூதூர் வந்த வள்ளல் \*  
பெரியநம்பி ஆளவந்தார் மணக்கால் நம்பி \*  
நன்னெறியை அவர்க்குரைத்த உய்யக்கொண்டார் \*  
நாதமுனி சடகோபன் சேனை நாதன் \*  
இன் அமுதத் திருமகள் என்றிவரை முன்னிட்டு \*  
எம் பெருமான் திருவடிகள் அடைகின்றேனே

[en uyir tandalittavarai ccaraṇam pukku\*  
yān aḍaivē avar kurukkaḷ nirai vaṇaṅgi\*  
pin arulāl perumbūdūr vanda vallal\*  
periyānambi ālavandār maṇakkāl nambi\*  
nanneriyai avarkkuraitta uyyakkoṇḍār\*  
nādamuni śaḍagōban śēnai nādan\*  
in amuda ttirumagaḷ enṛivarai munniṭṭu\*  
em perumān tiruvaḍigaḷ aḍaiginṛēnē]

7. Recite the taniyam of your ācārya.
8. Do the *japa* of *aṣṭākṣara mantram* 28 times followed by *prāṇāyāmam* three times.
9. Now place the left hand (palm facing upward) over the right thigh, cover it with the right palm and recite the following *saṅkalpam*

śrī bhagavadājñayā śrīmannārāyaṇa prītyarthaṃ  
ijyākhyam bhagavadārādhanam karisyē |

This is followed by the *sāttvika tyāgam*. With hands in *namastē* posture, recite

bhagavānēva svaniyāmya svarūpasthiti pravṛtti  
svaśēṣataikarasēna anēna ātmanā kartrā  
svakīyaiścōpakaraṇaiḥ svārādhanaiikaprayōjanāya  
paramapurusaḥ sarvaśēṣī śriyaḥ patiḥ svaśēṣabhūtaṃ

*idaṃ iḡyārādhanākhyam karma svasmai svaprītayē  
svayamēva kārayati |*

10. Next, *mānasikārādhanam* is performed. With hands in *namastē* posture, recite

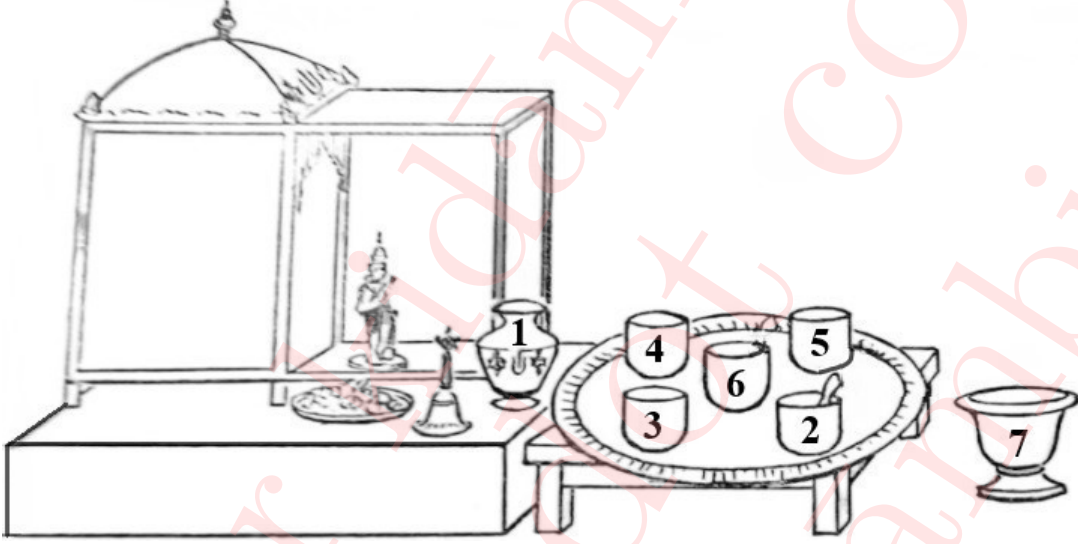
*ārādhayāmi hṛdi kēśavamātmagēhē  
māyāpurē hṛdayapaṅkajasamṇiviṣṭam |  
śraddhānadīvimalacittajalābhiṣēkaiḡ  
nityam samādhikusumaiḡ apunarbhavāya ||*

*sauvarṇē sthālivaryē maṇigaṇakhacitē  
gōghṛtāktān supakvān  
bhakṣyān bhōjyāṃśca lēhyān paramamatha havi -  
ścōśyamannaṃ nidhāya |  
nānāśākairupētaṃ sadadhimadhughṛtaṃ  
kṣīrapānīyayuktaṃ  
tāmbūlaṃ cātmanē'smai pratidivasamahaṃ  
mānasaṃ kalpayāmi ||*

11. After completing the *mānasikārādhanam*, *bāhyārādhanam* is performed. This is begun by reciting

*bhagavan puṇḍarīkākṣa hṛdyāgaṃ tu mayā kṛtam |  
ātmasātkuru dēvēśa bāhyaistvāṃ samyagarcaḡyē ||*

12. Next, *pātraparikalpanam* is performed wherein the vessels are arranged in a manner shown in Figure 1. Note that it is not necessary to keep vessels 1 and 7 outside the big plate.



**Figure 1: Arrangement of the vessels.**

Sacred water is prepared by filling *pūrṇakumbham* (vessel no. 1) with water and then adding small quantities of *tulasī*, *ēlā* (cardamon), *karpūra* (food variety camphor) and *kēsara* (saffron).

13. For brevity, we will refer to

*śōṣaṇam-dāhanam-plāvanam-surabhimudrā-astramantram*

as **SDPSA**. Perform **SDPSA** to *pūrṇakumbham* (vessel no. 1) (see appendix). Now take an *uddhariṇi* (spoonful) of water from *pūrṇakumbham* (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 of your right hand and recite seven times

*ōṃ namō nārāyaṇāya*

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



**Figure 2: Covering an *uddhariṇi* of water from *pūrṇakumbham*.**

14. Pour water from the *pūrṇakumbham* (vessel no. 1) into vessels 2 through 6 such that they are only quarter full. Fill up the vessels with regular water.

15. Next, show *surabhi mudrā* to vessels 2 through 6 while reciting

*ōṃ suṃ surabhimudrāyai namaḥ |*

16. Perform *astramantram* to vessels 2 through 6, one by one, by reciting

*ōṃ vīryāya astrāya phaṭ |*

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

*ōṃ namō nārāyaṇāya arghyaṃ parikalpayāmi |*



**Figure 3: Covering the vessel with your right palm.**

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

*ōṃ namō nārāyaṇāya pādyam parikalpayāmi |*

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

*ōṃ namō nārāyaṇāya ācamanīyam parikalpayāmi |*

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

*ōṃ namō nārāyaṇāya snānīyam parikalpayāmi |*

Cover *sarvārthatōya pātram* (vessel no. 6) with your right palm and recite

*ōṃ namō nārāyaṇāya sarvārthatōyam parikalpayāmi |*

**18.** Next is the *mantrāsanam*. With hands in *namastē* position, recite

ijyākālastṛtīyō'yamahnoṃśassamupāgataḥ |  
saṃbhṛtāścaiva saṃbhārāḥ kalpitānyāsanāni ca ||

snānādyarthāni dēvēśa tavēcchā vartatē yadi |  
avalōkanadānēna tatsarvaṃ saphalaṃ kuru ||

tadārthaṃ saha dēvībhyāṃ sānugaissacivaissaha |  
madanugrahāya kṛpayā hyatrāgantumihārhasi ||

yāvadādyāsanam mantrāsanāntam pūjyasē mayā |  
tāvatsānnidhyamatraiva kuruṣva puruṣōttama ||

19. Now, place all the śāligrāmas carefully on a platform (or a plate). Offer some *puṣpam*, *tulasī* or *akṣata* and request the Lord to accept *mantrāsanam* by reciting

ōṃ namō nārāyaṇāya mantrāsanāya namaḥ |  
mantrāsanam alaṅkuruṣva |

For brevity, we will refer to

*arghyaṃ-pādyam-ācamanīyam-plōtavastram*

as **APAP** (see appendix). Perform **APAP** to the Lord.

20. The next stage in the *bhagavadārādhanam* is *snānāsanam*. Recite

sphuṭikṛtam mayā dēva snānāsanamidam mahat |  
āsādayāśu snānārthaṃ madanugrahakāmyayā ||



Offer some *puṣpaṃ*, *tulasī* or *akṣata* and request the Lord to accept *snānāsanam* by reciting

ōṃ namō nārāyaṇāya snānāsanāya namaḥ |  
snānāsanam alaṅkuruṣva |

Perform the **APAP** to the Lord. Next, perform **SDPSA** to the plate on which you wish to place the Lord for the ritualistic bath. Place the Lord on that plate and offer a divine bath with your right hand with the water from the *snānīya pātram* (vessel no. 5) using the *uddhariṇi* while ringing the *ghaṅṭā* with your left hand and reciting the *puruṣa sūktam* given below.

saḥasrā́ śīrṣā́ puruṣaḥ |  
saḥasrākṣaḥ saḥasrapāt |  
sa bhūmim viśvatō vṛtvā |  
atyatiṣṭhaddaśāṅgulam |  
puruṣa ēvēdaḡ sarvām |  
yadbhūtaṃ yacca bhavyām |  
utāmṛtatvasyēśānaḥ |  
yadannēnātirōhati |  
ētāvānasya mahimā |  
atō jyāyāgśca pūruṣaḥ || 1 ||

pādō'sya viśvā bhūtāni |  
tripādasyāmṛtaṃ divi |  
tripādūrdhva udaitpuruṣaḥ |  
pādō'syēhābhāvātpunaḥ |  
tatō viṣvaṅvyākramat |  
sāśanānaśanē abhi |  
tasmādvirāḍajāyata |  
virājō adhi pūruṣaḥ |  
sa jātō atyaricyata |  
paścādbhūmimathō puraḥ || 2 ||

yatpuruṣēṇa haṁviṣā |  
dēvā yajñamatānvata |  
vaśantō aśyāsīdājyām |  
grīṣma idhmaśśaraddhaviḥ |  
saptāsyāsanparidhayaḥ |  
trissapta samidhaḥ kṛtāḥ |  
dēvā yadyajñam tānvānāḥ |  
abādhnaṅpuruṣam paśum |  
taṃ yajñam baṛhiṣi praukṣaṅ |  
puruṣam jātamaḡrataḥ || 3 ||

tēnā dēvā ayājanta |  
sādhyā ṛṣayaśca yē |  
tasmādyajñāthsārvaḥutaḥ |  
sambhṛtam pṛṣadājyam |  
paśūgstāgścakrē vāyavyāṇ |  
āraṇyāngrāmyāśca yē |  
tasmādyajñāthsārvaḥutaḥ |  
ṛcassāmāni jajñirē |  
chandāḡsi jajñirē tasmāt |  
yajustasmādajāyata || 4 ||

tasmādaśvā ajāyanta |  
yē kē cōbhayādātaḥ |  
gāvō ha jajñirē tasmāt |  
tasmājjātā ajāvayaḥ |  
yatpuruṣaṃ vyādadhuh |  
kaṭidhā vyakalpayaṇ |  
mukhaṃ kimāsyā kau bāhū |  
kāvūrū pādāvucyētē |  
brāhmaṇō'sya mukhamāsīt |  
bāhū rājanyaḥ kṛtaḥ || 5 ||

ūrū tadāsyā yadvaiśyaḥ |  
padbhyāg sūdrō ajāyata |  
candramā manāsō jātaḥ |  
cakṣōssūryō ajāyata |  
mukhādindraścāgniścā |  
prāṇadvāyurajāyata |  
nābhyā āsīdantarikṣam |  
śiṛṣṇō dyaussamāvartata |  
padbhyāṃ bhūmirdiśaśśrōtrāt |  
tathā lōkāg akalpayan || 6 ||

vēdāhamētaṃ puruṣaṃ mahāntām |  
ādityavarṇaṃ tamāstū pāre |  
sarvāṇi rūpāṇi vicitya dhīraḥ |  
nāmāni kṛtvā bhivadaṇ yadāstē |  
dhātā purastādyamudājahāra |  
śakraḥ pravidvānpradiśaścatāśraḥ |  
tamēvaṃ vidvānamṛtā iha bhāvati |  
nānyaḥ panthā ayanāya vidyatē |  
yajñēna yajñamayajanta dēvāḥ |  
tāni dharmāni prathamānyāsan |

tē ha nākam mahimānāssacantē |  
yatra pūrvē sādhyāssanti dēvāḥ || 7 ||

adbhyassambhūtaḥ pṛthivyai rasācca |  
viśvakārmaṇassamāvartatādhi |  
tasya tvaṣṭā vidadhadrūpamēti |  
tatpuruṣasya viśvamājānamagrē |  
vēdāhamētam puruṣam mahāntam |  
ādityavarṇam tamasaḥ parastāt |  
tamēvaṃ vidvānamṛtā iha bhāvati |  
nānyaḥ panthā vidyatē'yanāya |  
prajāpātiścarati garbhē antaḥ |  
ajāyamānō bahudhā vijāyatē || 8 ||

tasya dhīrāḥ pariḥānanti yōnim |  
maricīnām padamicchanti vēdhasaḥ |  
yō dēvēbhya ātāpati |  
yō dēvānām purōhitaḥ |  
pūrvō yō dēvēbhyō jātaḥ |  
namō ruçāya brāhmāyē |  
rucam brāhmaṃ janayantaḥ |  
dēvā agrē tadabruvan |

yastvaivam brāhmaṇō vidyāt |  
tasya' dēvā asaṅvaśē || 9 ||

hrīścā' tē lakṣmīścā patnyaū |  
ahōrātrē pārśvē |  
nakṣātrāṇi rūpam |  
aśvinau vyāttam |  
iṣṭam maṇiṣāṇa |  
amum maṇiṣāṇa |  
sarvam maṇiṣāṇa || 10 ||

In case of paucity of time to recite *puruṣasūktam*, each of the following two verses from வெண்ணெய்யளைந்த *[venṇeyyalainda]* of பெரியாழ்வார் திருமோழி *[periyāzvār tirumōzi]* may be recited twice.

வெண்ணெய் அளைந்த குணுங்கும் \*  
விளையாடு புழுதியும் கொண்டு \*  
திண்ணென இவ்விரா உன்னை \*  
தேய்த்துக் கிடக்க நானொட்டேன் \*  
எண்ணெய்ப் புளிப்பழம் கொண்டு \*  
இங்கெத்தனை போதும் இருந்தேன் \*  
நண்ணல் அரிய பிரானே ! \*  
நாரணா ! நீராட வாராய்

[veṇṇey alainda kuṇuṅgum \* vilaiyāḍu puzudiyum koṇḍu \*  
tiṅṇena ivvirā unnai \* tēyttu kkiḍakka nānoṭṭēn \*  
eṇṇey ppulippazam koṇḍu \* iṅgettanai pōdum irundēn \*  
naṅṅal ariya pirānē ! \* nāraṅā ! nīrāḍa vārāy]

கார்மலி மேனி நிறத்து \*  
கண்ண பிரானை உகந்து \*  
வார்மலி கொங்கை யசோதை \*  
மஞ்சனம் ஆட்டிய ஆற்றை \*  
பார் மலி தொல் புதுவைக் கோன் \*  
பட்டர் பிரான் சொன்ன பாடல் \*  
சீர் மலி செந் தமிழ் வல்லார் \*  
தீவினை யாதும் இலரே

[kārmali mēni nīrattu \* kaṅṅa pirānai ugandu \*  
vārmali koṅgai yaśōdai \* mañjanam āṭṭiya āṭrai \*  
pār mali tol puduvai kkōn \* paṭṭar pirān śonna pāḍal \*  
śīr mali śen tamiz vallār \* tīvinai yādum ilarē]

21. This is followed by wiping the Lord with the *plōtavastram* while reciting

*ōṃ namō nārāyaṅāya plōtavastraṃ samarpayāmi |*

Pour the water collected from the bath and from vessels 2 through 6 into the *pratigraha pātram* (vessel no. 7).

22. Pour water from the *pūrṇakumbham* (vessel no. 1) into vessels 2 through 6 such that they are only quarter full. Fill up the vessels with regular water.

23. Just like the procedure followed earlier, cover *arghya pātram* (vessel no. 2) with your right palm and recite

*ōṃ namō nārāyaṇāya arghyaṃ parikalpayāmi |*

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

*ōṃ namō nārāyaṇāya pādyaṃ parikalpayāmi |*

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

*ōṃ namō nārāyaṇāya ācamanīyaṃ parikalpayāmi |*

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

*ōṃ namō nārāyaṇāya pānīyaṃ parikalpayāmi |*

Cover *sarvārthatōya pātram* (vessel no. 6) with your right palm and recite

*ōṃ namō nārāyaṇāya sarvārthatōyaṃ parikalpayāmi |*

24. The next stage in *bhagavadārāadhanam* is the *alaṅkāraśanam*. Recite



*dēva dēva jagannātha bhūṣāsrakcandanādikam |  
alaṅkārāsanam bhadramadhitiṣṭha tṛtīyakam ||*

Offer some *puṣpaṃ*, *tulasī* or *akṣata* and request the Lord to accept *alaṅkārāsanam* by reciting

*ōṃ namō nārāyaṇāya alaṅkārāsanāya namaḥ |  
alaṅkārāsanam alaṅkuruṣva |*

Now offer **APAP** to the Lord. At this stage, adorn all the *sālagrāmas* with *tirumaṇ* and *śrīcūrṇam*. If there is paucity of time to execute this procedure, then offer an *uddharīṇi* of water from *sarvārthatōya pātram* (vessel no. 6) and recite

*ōṃ namō nārāyaṇāya ūrdhvaṇḍram samarpayāmi |*

Offer three *uddharīṇi* of water from *ācamanīyaṃ pātram* (vessel no. 4) to the Lord, each time reciting

*ōṃ namō nārāyaṇāya ācamanīyaṃ samarpayāmi |*

Offer the *plōtavastram* to the Lord by reciting

*ōṃ namō nārāyaṇāya plōtavastram samarpayāmi |*

Remove the *pavitram* from your ring finger and place it over your right ear. Prepare some *gandham* (sandalwood paste) in a small vessel and perform **SDPSA** to it. Now ring the *ghaṅṭā* with your left hand

and while reciting the following, apply the *gandham* to the Lord with your right ring finger.

gandhadvārāṃ dūrādharṣāṃ nityapūṣṭāṃ karīṣiṇīm |  
īśvarīḡ sarvabhūtānāṃ tāmiḥopāhvayē śriyam ||

Now recite

ōṃ namō nārāyaṇāya divya gandhān samarpayāmi |

Wash your right hand with some water and wear the *pavitram*.

25. Perform **SDPSA** to *dhūpam* (incense stick). Ring the *ghaṇṭā* with your left hand and move the *dhūpam* in a clockwise fashion around the Lord and recite

dhūrāsi dhūrva dhūrvantam dhūrvaṭam yō'smān  
dhūrvāṭi tam dhūrvayam vāyam dhūrvāmastvam  
dēvānāmasi ||

Now, recite

ōṃ namō nārāyaṇāya divya dhūpam āghrāpayāmi |

26. Perform **SDPSA** to *dīpam* (lamp). Now ring the *ghaṇṭā* with your left hand and move the *dīpam* in a clockwise fashion and recite

uddīpyasva jātavēdō'paghnan niṛṛtiṃ mamā |  
paśūgścā mahyamāvaha jīvanam ca diśō daśa ||

Now recite

ōṃ namō nārāyaṇāya divya dīpaṃ darśayāmi |

27. The next stage in the *bhagavadārādhana* is the *mantrapuṣpaṃ*. Offer some *puṣpaṃ*, *tulasī* or *akṣata* and recite

harīḥ oṃ |

agnimīlē purōhitam yajñasya dēvamṛtvijām |

hōtāraḡ ratnaḡdhātāmam |

harīḥ oṃ |

harīḥ oṃ |

iṣē tvōrjē tvā vāyavasthō pāyavastha dēvō vaḥ

savitā prārpāyatu śrēṣṭhātāmāya karmaṇē |

harīḥ oṃ |

harīḥ oṃ |

agna āyāhi vītayē gṛṇānō havyadātayē |

nihōtā sāthsi barhiṣi |

harīḥ oṃ |

harīḥ oṃ |

śannō dēvīrabhiṣṭāya āpō bhavantu pītayē |

śaṃyōrabhisrāvantu naḥ |

hariḥ oṃ ||

ōmityāgrē vyāharēt |

naṃa iti paścāt |

nārāyaṇāyetyuṇiṣṭāt |

ōmityēkākṣaram |

nama iti dvē akṣarē |

nārāyaṇāyēti pañcākṣaraṇi |

ētadvai nārāyaṇasyāṭākṣaram paḍam |

yō ha vai nārāyaṇasyāṭākṣaram paḍamadhyēti |

anupabruvaḥ sarvamāyurēti |

vindatē prājāpātyaḡ rāyaspōṣaṃ gaupaṭyam |

tatō'mṛtatvamaśnutē tatō'mṛtatvamaśnūta iti |

ya ēvaṃ vēda |

ityuṇiṣṭāt ||

*icchāmō hi mahābāhuṃ raghuvīraṃ mahābalaṃ |*

*gajēna mahatā'yāntaṃ rāmaṃ chatrāvṛtānaṃ ||*

*taṃ dṛṣṭvā śatruhanṭāraṃ maharṣiṇāṃ sukhāvahaṃ |*

*babhūva hrṣṭā vaidēhī bhartāraṃ pariṣasvajē ||*

tāsāmāvirabhūcchauriḥ smayamānamukhāmbujaḥ |  
pītāambaradharaḥ sragvī sākṣānmanmathamanmathaḥ ||

vaikuṅṭhētu parēlōkē śriyā sārthaṃ jagatpatiḥ |  
āstē viṣṇuraciṃtyātmā bhaktairbhāgavataissaha ||

ēṣa nārāyaṇa śrīmān kṣīrārṇavanikētaṇaḥ |  
nāga paryaṅkamutsrjya hyāgatō madhurāṃ purīm ||

சென்றால் குடையாம் \* இருந்தால் சிங்காசனமாம் \*  
நின்றால் மரவடியாம் நீள் கடலுள் \* என்றும்  
புணையாம் மணி விளக்காம் \* பூம் பட்டாம் புல்கும்  
அணையாம் \* திருமாற்கரவு

[śeṅṛāl kuḍaiyām \* irundāl śiṅgāśanamām \*  
ninṛāl maravaḍiyām nīl kaḍaluḥ \* enṛum  
puṇaiyām maṇi vilakkām \* pūm paṭṭām pulgum  
aṇaiyām \* tirumārkaravu]

kadā punaḥ śaṅkharathāṅga kalpaka -  
dhvajāravindāṅkuśa vajralāñchanam |  
trivikrama tvaccaraṇāmbujadvayaṃ  
maḍiyamūrdhānamalaṅkariṣyati ||

28. Now *arcanā* is performed with either *puṣpam* or *tulasī* while chanting the following for *śrīmannārāyaṇa*

1	<i>ōṃ vāsudēvāya namaḥ</i>	2	<i>ōṃ saṅkarṣaṇāya namaḥ</i>
3	<i>ōṃ pradyumnāya namaḥ</i>	4	<i>ōṃ aniruddhāya namaḥ</i>
5	<i>ōṃ kēśavāya namaḥ</i>	6	<i>ōṃ nārāyaṇāya namaḥ</i>
7	<i>ōṃ mādhavāya namaḥ</i>	8	<i>ōṃ gōvindāya namaḥ</i>
9	<i>ōṃ viṣṇavē namaḥ</i>	10	<i>ōṃ madhusūdanāya namaḥ</i>
11	<i>ōṃ trivikramāya namaḥ</i>	12	<i>ōṃ vāmanāya namaḥ</i>
13	<i>ōṃ śrīdharāya namaḥ</i>	14	<i>ōṃ hr̥ṣīkēśāya namaḥ</i>
15	<i>ōṃ padmanābhāya namaḥ</i>	16	<i>ōṃ dāmōdarāya namaḥ</i>
17	<i>ōṃ matsyāya namaḥ</i>	18	<i>ōṃ kūrmāya namaḥ</i>
19	<i>ōṃ varāhāya namaḥ</i>	20	<i>ōṃ narasiṃhāya namaḥ</i>
21	<i>ōṃ vāmanāya namaḥ</i>	22	<i>ōṃ bhārgavarāmāya namaḥ</i>
23	<i>ōṃ daśaratharāmāya namaḥ</i>	24	<i>ōṃ balarāmāya namaḥ</i>
25	<i>ōṃ kṛṣṇāya namaḥ</i>	26	<i>ōṃ kalkinē namaḥ</i>

and the following for śrī mahālakṣmī

1	<i>śrīyai namaḥ</i>	2	<i>amṛtōdbhavāyai namaḥ</i>
3	<i>kamalāyai namaḥ</i>	4	<i>candrasōdaryai namaḥ</i>
5	<i>viṣṇupatnyai namaḥ</i>	6	<i>vaiṣṇavyai namaḥ</i>
7	<i>varārōhāyai namaḥ</i>	8	<i>harivallabhāyai namaḥ</i>

9	<i>śārṅgiṇyai namaḥ</i>	10	<i>dēvadēvikāyai namaḥ</i>
11	<i>surasundaryai namaḥ</i>	12	<i>mahālakṣmyai namaḥ</i>

Then recite

*śrībhūnīlādēvī samēta śrīmatē nārāyaṇāya namaḥ |*

In addition to the above names of *śrīmannārāyaṇa* and *śrī mahālakṣmī*, *aṣṭōttara śatanāmāvaliḥ* or *aṣṭōttara sahasranāmāvaliḥ* of your choice can also be incorporated.

29. The next stage in *bhagavadārādhanam* is *bhōjyāsanam*. Now recite

*mṛṣṭamēdhya sthirānnāni bhakṣyabhōjyānyanēkaśaḥ |*  
*sampannāni jagannātha bhōjyāsanamupāśraya ||*

Offer *puṣpaṃ*, *tulasī* or *akṣata* and request the Lord to accept *bhōjyāsanam* by reciting

*ōṃ namō nārāyaṇāya bhōjyāsanāya namaḥ |*  
*bhōjyāsanam alaṅkuruṣva |*

Now offer **APAP** to the Lord.

30. Place all the cooked items you wish to offer to the Lord in the *pūjā* area and place a few *tulasī* petals on them. On items like cooked rice,

cooked lentils and *pāyasam*, add a small quantity of clarified butter (ghee). Sprinkle an *uddhariṇi* of water from *arghya pātram* (vessel no. 2) to all the cooked items and perform **SDPSA** to them. Now recite

*asatyamaśuciṃ nīcamaparādhaika bhājanam |*  
*alpaśaktiṃ acaitanyaṃ anarhaṃ tvatkriyāsvapi ||*

*māmanādr̥tya durbuddhiṃ svayaiva kṛpayā vibhō |*  
*atiprabhūtamatyanta bhaktisnēhōpapāditam ||*

*śuddhaṃ sarvaguṇōpētaṃ sarvadōṣa vivarjitam |*  
*svānurūpaṃ viśēṣēṇa svadēvyōḥ sadṛśaṃ guṇaiḥ ||*

*tvamēvēdaṃ haviḥ kṛtvā svīkuruṣva surēśvara |*  
*pāyasānnaṃ guḍānnaṃ ca mudgānnaṃ śuddhamōdanam ||*

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

*ōṃ namō nārāyaṇāya arhaṇāṃbu samarpayāmi |*

Ring the *ghaṇṭā* with your left hand and configure *grāsamudrā* 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 towards the Lord and recite

*ōṃ namō nārāyaṇāya annaṃ nivēdayāmi |*





**Figure 4: Configuring *grāsamudrā* with your right hand**

and undo the *grāsamudrā* configuration. In this manner, configure the *grāsamudra* and move your right hand with this configuration from each item you wish to offer towards the Lord and recite the appropriate offering mantra and undo the *grāsamudrā* configuration.

While you offer the eatable items, intermittently offer an *uddhariṇi* of water from the *pānīya pātram* (vessel no. 5) from time to time by reciting

*ōṃ namō nārāyaṇāya pānīyaṃ samarpayāmi |*

After offering all the cooked eatable items, recite

*ōṃ namō nārāyaṇāya amṛtāpidhānamasi |*

Now offer an *uddhariṇi* of water from *sarvārthatōya pātram* (vessel no. 6) and recite

*ōṃ namō nārāyaṇāya gaṇḍuṣaṃ samarpayāmi |*

Again offer an *uddhariṇi* of water from *sarvārthatōya pātram* (vessel no. 6) while reciting

*ōṃ namō nārāyaṇāya mukhaprakṣālanam samarpayāmi |*

Offer another *uddhariṇi* of water from *sarvārthatōya pātram* (vessel no. 6) while reciting

*ōṃ namō nārāyaṇāya hastaparakṣālanam samarpayāmi |*

Now offer **APAP** to the Lord.

31. The next stage in *bhagavadārādhanam* is *punarmantrāsanam*. Offer *puṣpam*, *tulasī* or *akṣata* to the Lord and meditate that the Lord is seated on the *āsanam*. Recite

*mantrāsanamidam tubhyam mayā dattamanuttamam |*  
*kūrcēna sōdhitam viṣṇō punarāsādaya prabhō ||*

Now offer **APAP** to the Lord. Perform the **SDPSA** to the *phalatāmbūlam* (plate of fruits, beetle nuts and leaves). Now offer the fruits to the Lord by reciting

*ōṃ namō nārāyaṇāya phalatāmbūlādīni samarpayāmi |*

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

ōṃ namō nārāyaṇāya ācamanīyaṃ samarpayāmi |

Offer the *plōtavastram* to the Lord by reciting

ōṃ namō nārāyaṇāya plōtavastraṃ samarpayāmi |

32. Perform the **SDPSA** to the lamp lit by *karpūra* (camphor) or cotton wig. Wave the camphor light in a clockwise fashion with your right hand while ringing the *ghaṇṭā* with your left and reciting

tadviṣṇōḥ paraṃaṃ paḍaḡ sadā paśyanti sūrayāḥ |  
divīva caḡṣurātātam |  
tadviprāsō vipanyaḡvō jāgrivaḡ ṣassamindhatē |  
viṣṇōryatparaṃaṃ paḍam ||

paryāptyā anāntarāyāya sarvastōmō'ti rātra  
uttama mahārbhavaḡi |  
sarvasyāptyai sarvasya jityai sarvamēva  
tēnāpnōḡi sarvaṃ jayati ||

Now recite

ōṃ namō nārāyaṇāya divya karpūra nīrājanaṃ  
samarpayāmi |

Offer three *uddhariṇi* of water from *ācamanīyaṃ pātram* (vessel no. 4) to the Lord, each time reciting

ōṃ namō nārāyaṇāya ācamanīyaṃ samarpayāmi |

Offer the *plōtavastram* to the Lord by reciting

ōṃ namō nārāyaṇāya plōtavastraṃ samarpayāmi |

33. The next stage in the *bhagavadārādhanam* is *śāṭrumurai*. Recite the first two of the following stanzas twice.

சிற்றம் சிறுகாலே வந்துன்னைச் சேவித்து \* உன்  
பொற்றாமரை அடியே போற்றும் பொருள் கேளாய் \*  
பெற்றம் மேய்த்துண்ணும் குலத்தில் பிறந்து \* நீ  
குற்றேவல் எங்களைக் கொள்ளாமல் போகாது \*  
இற்றைப் பறை கொள்வான் அன்று காண் கோவிந்தா ! \*  
எற்றைக்கும் ஏழேழ் பிறவிக்கும் \* உன் தன்னோ -  
டுற்றோமே ஆவோம் உனக்கே நாம் ஆட் செய்வோம் \*  
மற்றை நம் காமங்கள் மாற்றேலோர் எம் பாவாய்

[*śiṭram śirugālē vandunnai ccēvittu \* un  
poṭrāmarai aḍiyē pōṭrum poruḷ kēlāy \*  
peṭram mēyttuṇṇum kulattil piṇandu \* nī  
kuṭrēval eṅgaḷai kkollāmal pōgādu \*  
iṭrai pparai koḷvān anru kāṇ kōvindā ! \*  
eṭraikkum ēzēz piṇavikkum \* un tannō -  
duṭrōmē āvōm unakkē nām āṭ ceyvōm \*  
maṭrai nam kāmaṅgaḷ māṭrēlōr em pāvāy]*

வங்கக் கடல் கடைந்த மாதவனைக் கேசவனை \*  
 திங்கள் திருமுகத்துச் சேயிழையார் சென்றிறைஞ்சி \*  
 அங்கப் பறை கொண்டவாற்றை \* அணி புதுவைப்  
 பைங்கமலத் தண் தெரியல் பட்டர்பிரான் கோதை சொன்ன \*  
 சங்கத் தமிழ் மாலை முப்பதும் தப்பாமே \*  
 இங்கிப்பரிசுரைப்பார் ஈர் இரண்டு மால் வரைத் தோள் \*  
 செங்கண் திருமுகத்துச் செல்வத் திருமாலால் \*  
 எங்கும் திருவருள் பெற்றின்புறுவர் எம் பாவாய்

*[vaṅga kkaḍal kaḍainda māḍavanai kkēśavanai \*  
 tiṅgaḷ tirumugattu ccēyizaiyār śeṅṛiraiñji \*  
 aṅga pparaḷ koṇḍavāṭṛai \* aṅi puduvai  
 ppaiṅgamala ttaṅ teriyal paṭṭarbirān kōḍai śonna \*  
 śaṅga ttamiz mālai muppadum tappāmē \*  
 iṅgippariśuraippār īr iraṇḍu māl varai ttōḷ \*  
 śeṅgaṅ tirumugattu ccelva ttirumālāl \*  
 eṅgum tiruvaruḷ peṭrinburuvar em pāvāy]*

பல்லாண்டு பல்லாண்டு \* பல்லாயிரத்தாண்டு \*  
 பல கோடி நூறாயிரம் \*  
 மல்லாண்ட திண்தோள் மணிவண்ணா ! \* உன்  
 சேவடி செவ்வி திருக்காப்பு

*[pallāṇḍu pallāṇḍu \* pallāyirattāṇḍu \*  
 pala kōḍi nūrāyiram \*  
 mallāṇḍa tiṇḍōḷ maṇivaṅṅā ! \* un  
 śēvaḍi śevvi tirukkāppu]*

அடியோமோடும் நின்னோடும் \*  
பிரிவின்றி ஆயிரம் பல்லாண்டு \*  
வடிவாய் நின் வல மார்பினில் \*  
வாழ்கின்ற மங்கையும் பல்லாண்டு \*  
வடிவார் சோதி வலத்துறையும் \*  
சுடராழியும் பல்லாண்டு \*  
படை போர் புக்கு முழங்கும் \*  
அப்பாஞ்சசன்னியமும் பல்லாண்டே

[aḍiyōmōḍum ninnōḍum \*  
pirivinri āyiram pallāṇḍu \*  
vaḍivāy nin vala mārbiniḷ \*  
vāzginra maṅgaiyum pallāṇḍu \*  
vaḍivār śōḍi valattuṟaiyum \*  
śuḍarāziyum pallāṇḍu \*  
paḍai pōr pukku muzaṅgum \*  
appañcaśanniyamum pallāṇḍē]

sarvadēśadaśākālēṣvavyāhataparākramā |  
rāmānujāryadivyaḷjñā vardhatāmabhivardhatām ||

rāmānujāryadivyaḷjñā prativāsaramujjvalā |  
digantavyāpinī bhūyātsā hi lōkahitaiṣiṇī ||

śrīman śrīraṅgaśriyamanupadravā -  
manudinaṃ saṃvardhaya |  
śrīman śrīraṅgaśriyamanupadravā -  
manudinaṃ saṃvardhaya ||

namō rāmānujāryāya vēdāntārthapradrāyinē |  
ātrēyapadmanābhāryasutāya guṇaśālinē ||

rāmānujadayāpātraṃ jñānavairāgyabhūṣaṇam |  
śrīmadvēṅkaṭanāthāryaṃ vandē vēdāntadēśikam ||

வாழி இராமநுசப் பிள்ளான் மாதகவால்  
வாழும்\* அணிநிகமாந்தகுரு - வாழியவன்\*  
மாறன் மறையும் இராமானுசன் பாசியமும்  
தேறும் படியுரைக்கும் சீர்

[vāzi irāmanuja ppillān mādagavāl  
vāzum\* aṇinigamāntaguru - vāziyavan\*  
māran maraiyum irāmānujan bhāṣiyamum  
tērum paḍiyuraikkum śīr]

வஞ்சப் பரசமயம் மாற்றவந்தோன் வாழியே\*  
மன்னுபுகழ்ப் பூதூரான் மனமுகப்போன் வாழியே\*  
கஞ்சத் திருமங்கை உகக்கவந்தோன் வாழியே\*  
கலியனுரை குடிகொண்ட கருத்துடையோன் வாழியே\*  
செஞ்சொல் தமிழ்மறைகள் தெளிந்துரைப்போன் வாழியே\*  
திருமலைமால் திருமணியாய்ச் சிறக்கவந்தோன் வாழியே\*  
தஞ்சப் பரகதியைத் தந்தருள்வோன் வாழியே\*  
செந்தமிழ்த் தூப்புல் திருவேங்கடவன் வாழியே

[vañja pparaśamayam māṭravandōn vāziyē\*  
mannupugaz ppūdūrān manamugappōn vāziyē\*]

*kañja ttirumaṅgai ugakkavandōn vāziyē \*  
kaliyanurai kuḍikoṇḍa karuttuḍaiyōn vāziyē \*  
śeñjol tamizmaṛaigal telinduraippōn vāziyē \*  
tirumalaimāl tirumaṇiyāy ccirakkavandōn vāziyē \*  
tañja pparagatiyai ttandarulvōn vāziyē \*  
śendamiz ttūppul tiruvēṅgaḍavan vāziyē]*

நானிலமுந் தான்வாழ நான்மறைகள் தாம்வாழ \*  
மாநகரின் மாறன் மறைவாழ \* - ஞானியர்கள்  
சென்னியணி சேர் தூப்புல் வேதாந்த தேசிகளே  
இன்னுமொரு நூற்றாண்டிரும்

*[nānilamun tānvāza nānmaṛaigal tām vāza \*  
mānagarin māran maṛaivāza \* - ñāniyargal  
śenniyaṇi śēr tūppul vēdānta dēśikanē  
innumoru nūṭrāṇḍirum]*

வாழியணி தூப்புல் வரு நிகமாந்தாசிரியன் \*  
வாழியவன் பாதாரவிந்தமலர் \* - வாழியவன்  
கோதிலாத் தாண்மலரைக் கொண்டாடிக் கொண்டிருக்கும்  
தீதிலா நல்லோர் திரள்

*[vāziyaṇi tūppul varu nigamāntāśiriyān \*  
vāziyavan pādāravindamalar \* - vāziyavan  
kōdilā ttāṇmalarai kkoṇḍāḍi kkoṇḍirukkum  
tīdilā nallōr tiral]*



34. Next stage in the *bhagavadārādhana-kramam* is *paryāṅkāsanam*.

Now recite

*dēva svāmin jagannātha śriyā bhūmyā ca nīlayā |*  
*jagadrakṣaṇajāgaryāṃ yōganidrāmupākuru ||*

Offer *puṣpaṃ*, *tulasī* or *akṣata* and request the Lord to accept *paryāṅkāsanam* by reciting

*ōṃ namō nārāyaṇāya paryāṅkāsanāya namaḥ |*  
*paryāṅkāsanam alaṅkuruṣva |*

Now offer **APAP** to the Lord. Now recite

*ajñānādathavā jñānādaśubhaṃ yanmayā kṛtam |*  
*kṣantumarhasi tatsarvaṃ dāsyēna ca grhāṇa mām ||*

*jñānatō'jñānatō vāpi vihitaṃ yanmayā śubham |*  
*tatsarvaṃ pūrṇamēvāstu prītō bhava janārdana ||*

*upacārapadēśēna kṛtānaraharmayā |*  
*apacārānimān sarvān kṣamasva puruṣōttama ||*

Prostrate before the Lord. All the *śālagrāmas* should now be placed back in the *samputa*. This is usually done with closed eyes.

35. The last stage in the *bhagavadārādhana-kramam* is the *sātvika tyāgam*.

This is done by reciting

*bhagavānēva svaniyāmya svarūpasthiti pravṛtti  
svaśēṣataikarasēna anēna ātmanā kartrā  
svakīyaiścōpakaraṇaiḥ svārādhanaiikaprayōjanāya  
paramapurusaḥ sarvasēṣī śriyaḥ patiḥ svaśēṣabhūtaṃ  
idaṃ ijjārādhanākhyam karma svasmai svaprītayē  
svayamēva kāritavān |*

Offer all the fruits of this *bhagavadārādhanam* to the Lord by reciting

*sarvaṃ śrīkṛṣṇārpaṇamastu |*

The collected water in vessels 2 through 6 should be poured into *pratigraha pātram* (vessel no. 7). The performer must first accept the *tīrtham* (water) from *pratigraha pātram* (vessel no. 7) and then offer it to other members.

36. In case of paucity of time, the *bhagavadārādhanam* can be concluded here. Otherwise *śrī dēśika maṅgaḷam* is generally recited while offering the *tīrtham* to others.

*śrīmallaḥṣmaṇa yōgīndra siddhānta vijayadhvajam |  
viśvāmitra kulōdbhūtaṃ varadāryamaham bhajē ||*

*sarvatantra svatantrāya siṃhāya kavivādinām |  
vēdāntācārya varyāya vēṅkaṭēśāya maṅgaḷam || 1 ||*

*nabhasyamāsi śrōṇāyām avatīrṇāya sūrayē |  
viśvāmitrānvayāyāstu vēṅkaṭēśāya maṅgaḷam || 2 ||*

pitā yasyānantasūriḥ puṇḍarikākṣa yajvanaḥ |  
pautrō yastanayastōtārambāyāstasya maṅgaḷam || 3 ||

vēṅkaṭeśāvatārō'yaṃ tadghaṇṭāṃśō'thavā bhavēt |  
yatīndrāṃśō'thavētyēvaṃ vitarkyāyāstu maṅgaḷam || 4 ||

śrībhāṣyakāraḥ panthānam ātmanā darśitaṃ punaḥ |  
uddhartumāgatō nūnam ityuktāyāstu maṅgaḷam || 5 ||

yō bālyē varadāryasya prācāryasya parāṃ dayām |  
avāpya vṛddhiṃ gamitaḥ tasmai yōgyāya maṅgaḷam || 6 ||

rāmānujāryādātrēyāt mātulāt sakalāḥ kalāḥ |  
avāpa viṃśatyabdē yaḥ tasmai prājñāya maṅgaḷam || 7 ||

śrutaprakāśikā bhūmau yēnādau parirakṣitā |  
pravartitā ca pātrēṣu tasmai śrēṣṭhāya maṅgaḷam || 8 ||

sāṃskṛtibhirdrāmiḍibhiḥ bahvībhiḥ kṛtibhirjanān |  
yassamujjīvayāmāsa tasmai sēvyāya maṅgaḷam || 9 ||

yaḥ khyāti lābha pūjāsu vimukhō vaiṣṇavē janē |  
krayaṇīya daśāṃ prāptaḥ tasmai bhavyāya maṅgaḷam || 10 ||

yasmādēva mayā sarvaṃ śāstramagrāhi nānyataḥ |  
tasmai vēṅkaṭanāthāya mama nāthāya maṅgaḷam || 11 ||

pitrē brahmōpadēṣṭrē mē guravē daivatāya ca |  
prāpyāya prāpakāyāstu vēṅkaṭeśāya maṅgaḷam || 12 ||

yaḥ kṛtaṃ varadāryeṇa vēdāntācārya maṅgalaṃ |  
āśāstē'nudinam sō'pi bhavēn maṅgala bhājanam || 13 ||

If time permits, you could additionally recite

bhādrapadamāsagata viṣṇuvimalarkṣē  
vēṅkaṭamahīdhrapati tīrthadinabhūtē |  
prādurabhavajjagati daitya ripughaṅṭā  
hanta kavītārkika mṛgēndra gurumūrtyā ||

saśaṅkhacakralānchanaḥ sadūrdhvapuṅḍramaṅḍitaḥ  
sakaṅṭhalagnasattulasyanargha padmamālikaḥ |  
sitāntarīya sūttarīya yajñasūtra śōbhitaḥ  
mamāvirastu mānasē guruḥ sa vēṅkaṭēśvaraḥ ||

ananta sūri sūnavē'bhinandyamāna vaibhavād  
diganta vādihaṃsa jaitrakālamēgha dēśikāt |  
upātta sarvaśāsanāya hanta varṣa viṃśatau  
punaḥpunarnamaskriyā'stu vēṅkaṭēśa sūrayē ||

kavitārkika kalabhavraja kabalīkṛtisiṃhaṃ  
kamalāpati karuṇārasa parivardhita bōdham |  
yatināyaka padapaṅkaja yugalī paratantram  
bhaja mānasa budhavēṅkaṭapatidēśikamaniśam ||

kalayē satataṃ karuṇā jaladhīṃ  
karuṇā viṣayaṃ kamalādhipatēḥ |

kali vairi śaṭhāri vacō rasikaṃ  
kavitārka-kā kēsari sūri gurum ॥

gurau vādihaṃsāmbudācāryaśiṣyē  
janā bhaktihīnā yatīndrapriyāḥ syuḥ |  
yatīndrapriyā viṣṇu kārūṇyadūrāḥ  
kutō muktivārtā hi tādr̥gvidhānām ॥

vēdē sañjāta khēdē munijana vacanē  
prāptanītyāvamānē  
sañkīrṇē sarvavarṇē sati tadanugūṇē  
niṣpramāṇē purāṇē |  
māyāvādē samōdē kalikaluṣa vaśā -  
cchūnyavādē'vivādē  
dharmatrāṇāya yō'bhūt sa jayati bhagavān  
viṣṇu ghaṇṭāvatārah ॥

kavitārka-kāsiṃhāya kalyāṇagūṇaśālinē |  
śrīmatē vēṅkaṭeśāya vēdāntaguravē namaḥ ॥

vādidvipaśirōbhaṅgapañcānanaparākramaḥ |  
śrīmān vēṅkaṭanāthāryaḥ ciraṃ vijayatāṃ bhuvī ॥

**Appendix**

**Procedure for performing  
śōṣaṇaṃ-dāhanaṃ-plāvanaṃ-surabhimudrā-astramantram  
to the item under consideration**

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



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

Show the right palm to the IUC and recite

*yaṃ vāyavē namaḥ śōṣayāmi |*

Again imagine the word *raṃ* written on your right palm with the left index finger. Show the right palm to the IUC and recite

*raṃ agnayē namaḥ dāhayāmi |*

Now imagine the word *vaṃ* written on your left palm or scribe the word *vaṃ*, on your left palm with your right index finger, as shown in with your right index finger, as shown in Figure 6.

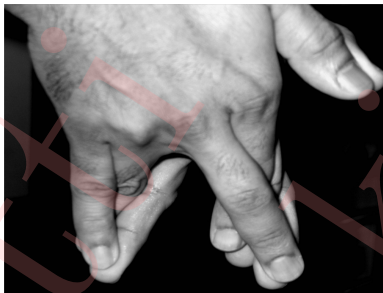
Show the left palm to the IUC and recite



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

*vaṃ amṛtāya namaḥ plāvayāmi |*

Configure the *surabhi mudrā* with 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

*ōṃ suṃ surabhimudrāyai namaḥ |*

With your right middle finger and thumb, snap three times, as shown in Figure 8, while moving your hand over the IUC in a clockwise fashion and recite



vīryāya astrāya phaṭ |



**Figure 8: Snapping above the vessel.**

The procedure of doing *śōṣaṇam*, *dāhanam* and *plāvanam* to the IUC, followed by showing the *surabhi mudrā* to the IUC and subsequently performing the *astramantram* over the IUC will be referred to as performing

*śōṣaṇam-dāhanam-plāvanam-surabhimudrā-astramantram*

to that IUC.

### **Procedure for offering**

#### ***arghyaṃ-pādyam-ācamanīyam-plōtavastram***

Hold an *uddhariṇi* of water from the *arghya pātram* (vessel no. 2) in your right hand while ringing the *ghaṇṭā* with your left hand and offer it to the Lord while reciting

*ōṃ namō nārāyaṇāya arghyaṃ samarpayāmi |*

Visualize Him accepting your offering in His right hand and pour this water into the *pratigraha pātram* (vessel no. 7). Hold an *uddhariṇi* of water from the *pādya pātram* (vessel no. 3). in your right hand while ringing the *ghaṇṭā* with your left hand and offer it to the Lord's feet while reciting

*ōṃ namō nārāyaṇāya pādyaṃ samarpayāmi |*

and pour this water into the *pratigraha pātram* (vessel no. 7). This must be done twice. Now, hold an *uddhariṇi* of water from the *ācamanīya pātram* (vessel no. 4). in your right hand while ringing the *ghaṇṭā* with your left hand and offer it to the Lord's right hand while reciting

*ōṃ namō nārāyaṇāya ācamanīyam samarpayāmi |*

and pour this water into the *pratigraha pātram* (vessel no. 7). This must be done three times. Show *plōtavastram* (a piece of sanctified cloth used exclusively for the Lord to the Lord) and recite

*ōṃ namō nārāyaṇāya plōtavastram samarpayāmi |*

This combination of offering of water from the *arghya pātram* (vessel no. 2) once, from the *pādyā pātram* (vessel no. 3) twice and from *ācamanīya pātram* (vessel no. 4) three times followed by showing *plōtavastram* will be referred to as the process of offering

*arghyaṃ-pādyāṃ-ācamanīyaṃ-plōtavastram*

to the Lord.

*iti laghu bhagavadārādhana-kramam samāptam*