

VIVAHA - marriage

Purpose of marriage:

The purpose of accepting a wife in religious marriage as sanctioned in the Vedas is to have a putra, a son qualified to deliver his father from the darkest region of hellish life. Marriage is not intended for sense gratification but for getting a son fully qualified to deliver his father. SB 4.21.46, purport

The Age for Marriage:

Some writers favor early marriage of boy and girl. The ideal age of the girl for marriage is mentioned as below eight years. Certainly she should be married before puberty. In the case of child marriages, a ceremony was held at the early age, and another ceremony was held when the girl reached puberty.

Other earlier writers indicate a later age for marriage of the girl. Manu permits the girl to marry even three years after puberty. The man should be older than the woman.

Marriage Date:

The ceremony should take place when the sun is in the northern course, in the waxing phase of the moon, on an auspicious day.

Place:

Most of the marriage ceremony takes place at the house of the bride's father. Only the dhrti homa and the caturthi homa are performed in the husband's house.

Ceremony:

The first class process is to call the bridegroom to the home of the bride and hand her to him in charity with a dowry of necessary ornaments, gold, furniture, and other household paraphernalia. SB 3.22.16

The bride and groom should sit before the deity of Lord Krsna or Jagannatha and you should ignite the fire to offer clarified butter. Simply chant Hare Krsna, all of you and offer the butter to the fire with the word svaha. The bride and groom should exchange their garlands, and the groom should promise never to forsake his wife. The wife should promise to serve her husband for all her days letter of Srila Prabhupada to Brahmananda, Aug.22 1967

Vivaha Outline:

1. vag danam: oral betrothal, a month before the wedding
2. mrda harana; sewing seeds, ninth, seventh, fifth or third day before wedding
3. haridra lepana: smearing the bodies with turmeric, several days before wedding

4. vrddhi sraddha: the father of the bride with his wife, before noon, wearing clean cloth, perform sankalpa, svasti vacana, and vrddhi sraddha rites (worship of mahabhagavatas, visnu's saktis, cedi raja puja and guru parampara).
5. jnati karma: relatives' activities, bathing and decorating bride and groom, on morning of wedding
6. madhuparka: father of bride receives groom, offering asana, padyam, arghya, acamaniyam, madhuparka
7. sampradanam: binding the hands of the couple, the father gives the bride, the groom accepts, recites kama stuti, the father gives dowry, the groom receives it. The father will tie the cloth of groom and bride together and release their tied hands
8. go moksana: releasing a cow
9. acchidra vacana: absolving faults
10. visnu smarana, kirtana, pranama
11. kusandika: groom should perform preparatory rites of homa, calling fire called yojaka
12. vastra paridhapana: groom presents new cloth to the bride
13. sindhura dana: groom marks bride's head with sindhura
14. amantrika homa: with bride sitting on groom's right hand side, groom begins offering wood into the fire without mantra
15. mahavyahrti homa: homa of ghee with vyahrti mantras
16. ajya homa: groom offers six oblations into fire, for bride's protection while bride touches his right shoulder
17. vyasta samasta mahavyahrti homa: offering ghee with vyahrti mantras
18. asma kramana: the mother of the bride should place the bride's right foot on the grinding stone
19. laja homa: the bride will offer laja with ghee into the fire, for protection of the husband
20. agni pradaksina: the couple should circumambulate the fire
21. asmakaramana, laja homa and pradaksina should be repeated two more times, then he will offer the remaining laja with ghee into the fire
22. sapta pada gamanam: the groom should lead the bride with right foot first through seven circles drawn on the floor, to direct her to seven vows and virtues
23. abhisecana: a friend will sprinkle the couple with water from a kumbha

24. pani grahanam: the groom will take the bride's two hands in his hands and gives instructions on her duties
25. vyasta samasta maha vyahrti homa; the groom will offer ghee into the fire with vyahrti mantras.
26. udicya karma, vaisnava homa, purna huti, santi dana
27. utara vivaha: the groom will establish fire called yojaka, perform vyasta samasta mahavyahrti homa, and offer six oblations to nullify faults in bride, and offers remnants of each oblation on her head
28. druva darsana: the groom should point out the pole star and the bride should ask for steadiness and chastity in married life, and give salutation to her husband; a woman with children should then sprinkle kumbha water on their heads
29. vyasta samasta mahavyahrti homa, udicya karma, vaisnava homa, purnahuti, santidana
30. bhojana: the groom will eat mahaprasadam and give remnants to wife the couple should eat mahaprasadam and observe brahmacarya.
31. dhrti homa: the morning after the third night the groom should take the bride to his house, perform kusandika, calling the fire called dhrti, offer vyasta samasta maha vyahrti homa, then eight oblations of ghee for a strong, pleasant marriage close with vyasta samasta maha vyahrti homa and silent offering of wood; salutation of the bride to the groom's family, udicyakarma, vaisnava homa, purnahuti santi dana, dana.
32. cathurthi homa: on the fourth day from the marriage the groom should perform kusandika, calling fire named sikhi, etc. and offer twenty oblations of ghee to visnu for absolving of faults in the bride, placing remnants from each ahuti in a water pot. A married woman should sprinkle the water over the couples head, and the groom will end the homa as usual, with vyasta samasta maha vyahrti homa, amantrika homa, udicya karma etc.

VAG DANAM

The parents, who are responsible for raising proper children, perform one of their last duties in their children's upbringing by arranging the son's or daughter's marriage. This is the final fruit of the marriage of father and mother. Therefore the parents should give serious consideration to choice of partner for their son or daughter, noting the characteristics, physical and mental of each, and judging suitability. The goal of the future marriage is to raise the best God conscious children, and suitability will be judged on that basis. By the oral betrothal the parents of each child recognizes the goal of the marriage and their responsibility for correct choice of partner.

The selection of a good husband for a good girl was always entrusted to the parents. This is the duty of parents. Girls are never thrown into the public street to search out their husband, for when girls are grown up and are searching after a boy, they forget to consider whether the boy they select is actually suitable for them. SB 3.21.27, purport

The combination of male and female is worthwhile if the qualities of both are on the same level. SB 9.14.21 purport

If the taste and character differ between the man and woman, their combination will be unhappy. A girl of godly quality should be handed over to a boy of godly quality. A girl of demoniac quality should be handed over to a boy of demoniac quality. Then they will be happy. SB3.24.15, purport

Not more than twenty five years ago and perhaps it is still current, parents in India used to consult the horoscope of the boy and girl to see whether there would be factual union in their psychological conditions. These considerations are very important. Nowadays marriage takes place without such consultation, and therefore soon after the marriage, there is divorce and separation. SB 3.21.15, purport

Procedure:

At an auspicious time, at least one month before the marriage ceremony, the father of the groom accompanied by two, four or eight friends, dressed nicely, should visit the house of the bride's father and make the request.

Please bestow your daughter to my son.

The bride's father, consulting with his wife, should then answer:

On this auspicious moment I give this girl, born in...gotra, daughter of....., named.....

This girl has been orally given by me and accepted by you for producing children. Inspect the girl to your satisfaction, having made up your mind.

The father of the groom should answer:

The girl has been orally given by you for progeny and accepted by me for the same purpose. Having made up your mind, look upon the groom to your satisfaction,

The father of the groom should then present rice, cloth, flowers, gifts, to the the bride and offer worship. Brahmanas should give blessings, reciting mantras.

MRD HARANA(gathering soil and planting seeds):

For decoration at the auspicious ceremony, sprouts should be displayed. On the ninth, seventh, fifth or third day before the marriage, at an auspicious moment, with festivity and music, one should go to the northern or eastern direction of ones house to fetch the earth for growing the sprouts, using a clay pot or bamboo basket. Grain and dhal seeds should be sown in that earth.

HARIDRA LEPANA (smearing turmeric on the body):

Friends of the family can smear the body of the bride and groom at their houses with a mixture of turmeric powder and oil a day or two before the wedding. This is for auspiciousness and health.

VISNU PUJA AND SATTVIKA VRDDHI SRADDHA

The day before the marriage, the canopy should be erected and visnu should be worshipped there. The yajna kunda (fire pit) should be constructed and the place may be decorated.

The father of the bride, having finished his morning duties, should come to the spot with his wife attired in clean cloth.

He should perform acamana:

Simple:

om visnu sip water om visnu sip water om visnu sip water

He should wash hands.

the should touch mouth, right and left nostrils, eyes, ears, the navel, heart, top of the head and arms with the fingers of the right hand.

om tad visnu paramam padam sada pasyanti surayah diviva caksur atatam

This may be repeated.

OR

Vaisnava acamana:

kesavaya namah sip water from brahma tirtha of right hand narayanaya namah sip water from brahma tirtha of right hand madhavaya namah sip water from brahma tirtha of right hand

govindaya namah sprinkle water on right hand visnave namah sprinkle water on left hand madhusudanaya namah wipe right hand trivikramaya namah wipe left hand

vamanaya namah wipe above upper lip with base of thumb sridharaya namah wipe below lower lip with base of thumb

hrsikesaya namah sprinkle water on both hands padmanabhaya namah sprinkle water on feet damodaraya namah sprinkle water on head

vasudevaya namah touch upper and lower lips with tips of fingers

sankarsanaya namah touch right nostril with thumb and forefinger pradumnaya namah touch left nostril with thumb and forefinger

aniruddhaya namah touch right eye with thumb and ring finger purusottamaya namah touch left eye with thumb and forefinger

adhoksajaya namah touch right ear with thumb and forefinger nrsimhaya namah touch left ear with thumb and forefinger

acyutaya namah touch navel with thumb and little finger janardanaya namah touch heart with palm of hand upendraya namah touch head with all fingers

haraya namah touch right arm with tips of fingers krsnaya namah touch left arm with tips of fingers

Svasti Vacanam:

One brahmana should say:

asya karmanah punyaham bhavanto bruvantu (three times)

Three brahmanas should throw rice from their right hands saying:

om punyaham om punyaham om punyaham

udgateva sakune sama gayasi brahma putra iva savanesu samsasi vrseva vaji sisumatirapitya sarvato nah sakune bhadrana vada visvato nah sakune punyama vada

The brahmana should say:

asya karmanah svasti bhavanto bruvantu ayusmate svasti (three times)

Three brahmanas should throw rice from their hands saying:

om svasti om svasti om svasti

svasti na indro vrddhasravah svasti nah pusa visvavedah svasti nas tarksyo aristanemih svasti no brhaspatir dadhatu

The brahmana should say:

asya karmano rddhim bhavanto bruvantu (three times)

The three brahmanas should throw rice saying:

om rdhyatam om rdhyatam om rdhyatam

rdhyama stomam sanuyama vaja ma no mantram sarathehopa yatam yaso na pakkam madhu gosvanta ra bhutamso asvinoh kamamaprah

svasti no govindah svasti no'cyutanantau svasti no vasudevo visnur dadhatu svasti no narayano nara vai svasti nah padmanabhah purusottamo dadhatu svasti no visvakseno visvesvarah svasti no hrsikeso harir dadhatu svasti no vainateyo harih svasti no'njanasuto hanur bhagavato dadhatu svasti svasti sumangalaikeso mahan sri krsnah saccidananda ghanah sarvesvaresvaro dadhatu

Sankalpa:

Sankalpa should be performed using a copper vessel. Silver, stone, clay, conch or bell metal should not be used, nor should sankalpa be performed using only the hands. One should fill the pot with water, and add sesame, three blades of kusa (with root and tip intact), flowers, and haritaki or banana.

Facing north the father of the bride should say:

visnur om tat sat

-----mase (month) -----pakse (fortnight) -----tithau (tithi) acyuta gotrah -----dasa (ones name) sri krsna prityarthah vriddhi sraddha karmaham karisyē

The father of the bride should then throw some of the water in the northeast direction, turn the vessel upside down and place gandha and puspa on it.

He may recite sankalpa sukta (yajur veda):

yaj jagrato duram udaiti daivam tad u suptasya tathaivaiti durangamam jyotisam jyotirekam tan me manah siva sankalpam astu

He should establish a ghata (water pot) and perform worship of guru, Visnu, mahabagavatas, and the consorts of the Lord, and then offer Visnu mahaprasadam to the guru parampara acaryas (sattvika vrddhi sraddha) in place of worship of ancestors (see the section on common elements for details). He should then perform adhivasa.

ADHIVASA

Adhivasa is a preliminary rite to invoke auspiciousness. It is usually performed on the night preceding the samskara proper. If this cannot be done it should be performed on the morning of the ceremony, before the sattvika vrddhi sraddha. Auspicious articles are presented with appropriate mantras before the Lord and the participants in the ceremony. One should say the appropriate mantra and touch the item to the ghata which has been worshipped (or the lotus feet of the murti), to the earth, and to the heads of the beneficiaries of the rite (bride and groom in the marriage). All items should be gathered together on a tray. The whole tray of items should then be presented before the beneficiaries.

earth:

bhur asi bhimirasy aditir asi visvadhaya visvasya bhuvanasya dhatri prthivim yaccha prthivim drmha prthivim ma himsih anaya ganga mrttikyā subhadhivasa™ astu

You are the earth, the supporter of the worlds, the supporter of the universe, sustaining everything. Control the earth, make the earth firm. do not harm the earth. May there be auspicious adhivasa by this earth.

stone:

pra parvatasya vrsabhasya prsthan navas caranti svasti ca iyanah ta ava vrtrannadharag udakta ahir budhnyam anu riyamanah visnor vikramanam asi visnor vikrantam asi visnoh krantam asi anaya silaya subhadhivasah astu

rice paddy:

dhanyam asi dhinuhi devan dhinuh yajnam dhinuh yajnapatim dhinhi mam yajnanyam anena dhanyena subhadhivasa™ astu

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

gandha:

gandha dvara duradharsam nitya pustam karisinim isvarim sarvabhutanam tvam ihopa hvaye sriyam anena gandhena subhadhivasa™ astu

By gandha you become protected, continually nourished, and abound in purity, wealth, beauty and prosperity. I call you here.

durba grass:

kandat kandat prarohanti purusah parusaspari eva no durve pratanu sahasrena satena ca anayadurbaya subhadhivasa™ astu

Piece by piece, joint by joint, durba grass, you manifest offspring. Give us offspring, a hundred, a thousand.

flowers:

om sris ca te laksmis ca patnyav aho ratre parsve naksatrani rupam asvinau vyattam isnannisanamum ma isana sarvalokam ma isana anena puspina subhadhivasa™ astu

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.

fruit:

yah phalini ya aphala apuspa yasca puspinih brhaspatiprasutas ta no muncantv amhasah anena phalena subhadhivasa™ astu

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

yoghurt:

dadhikravno akarislam jisnor asvasya vajinah subabhi no mukha karat pra na ayumsi tarisat anena dadhna subhadhivasa™ astu

The Lord is all-auspicious, all-beautiful, all-strong, all-victorious, all-swift, all-pervading and all-merciful. Bestow upon us fine sense and life to worship you.

ghee:

ghrtavati bhuvananam abhisriyorvi prthvim madhudughe supesasa dyava prthivi varunasya dharmana viskabhite ajare bhuri retasa anena ghrtena subhadhivasa™ astu

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

svastikam:

om svasti no govindah svasti nah acyutanantau svasti no vasudevo visnuh dadhatu svasti no narayano naro vai svasti nah padmanabhah purusottamo dadhatu svasti no visvaksono visvesvarah svasti no hrsikeso harih dadhatu svasti no vainateyo harih svasti no'njanasuto hanuh bhagavato dadhatu svasti svasti sumangalikeso mahan sri krsna saccid ananda ghanah sarvesvaresvaro dadhatu

svasti na indro vrddha sravah svasti nah pusa visvavedah svasti nas tarksyo aristanemih svast no brhaspatir dadhatu

sindhur (vermilion):

sindhur iva pradhvane sughanaso vatapramiyah patayanti yahvah ghrtasya dhara aruso na vaji katha bhindann urmibhih pinvamanah

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

conch:

pratisrutkaya artanam ghosaya bahuvadnam anantaya mukam sadbaya adamvaraghatam mahase vinavadam krosaya tunavadhnam aparasparaya sankhadhvam balaya vanam pato vanyaya davapam anena sakkena subhadhivasa™ astu

kajjala (collyrium):

samidhho anjan krdaram matinam ghrtam agne madhumat pinvamanah vaji vahanvajinam jatavedo devanam vaksi priyama sadhastham anena anjanena subhadhivasa™ astu

This anjana, 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.

rocana:

yunjanti bradhnam arusam carantam pari tasthusah rocante rocana divi anena rocanena subhadhivasa™ astu Those who link themselves to the supreme lord, strong as a horse, bright like the sun travelling through the sky, shine in the same manner in the eternal sky.

white mustard seed:

raksohanam balagahanam vaisnavim idam aham tam balagam utkirami yam me nistyo yam amatyo nicakhanedam aham tam balagam utkirami yam me savandhur yam asavandhurnicakhanedam aham tam balagam utkirami yam me sajato yam asajato nicakhanotkrtyam kirami anena siddharthena subhadhivasa™ astu

gold:

hiranya garbhah samavartat agre bhutasya jatah patir eka asit sa sadhara prthivim dyam utemam kasmī devaya havisa idhema anena kancanena subhadhivasa™ astu

Visnu, called the golden womb, is the source of the worlds. He is the source of the living entities. He is the Supreme Lord. He supports both earth and sky. Let us worship the Lord with fine offerings.

silver:

rupena vo rupam abhyagam tutho vo visvaveda vibhajatu rtasyapatha pretacandra daksina visvah pasya vyantariksam yatasva sadasyaih anena rajatena subhadhivasa™ astu

copper:

asau yas tamro aruna uta babhruh sumangalah ye cainam rudra abhito diksu sritah sahasraso'vaisam heda imahe anena tamrena subhadhivasa™ astu

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

lamp:

mano jutih jusatam ajyasya brhaspatih yajnam iamm tanotu aristam yajnam imam dadhatu visve devasa iha madayantam om pratistha anena dipena subhadhivasa™ astu

Let the alert mind enjoy the ghee. let the Lord start the sacrifice. Let the Lord bestow a sacrifice free from fault. Let the lords of the universe and sacrificer enjoy here. Please be present here.

mirror:

om krsno vai saccidananda ghanah krsnah adi purusah krsnah purusottamah krsnah ha u karmadi mulam krsnah sa ha sarvaikaryah krsnah kasam krt adisa mukha prabhu pujyah krsno'nadis tasmin ajandantar bahye yan mangalam tal labhate krti anena darpena subhadhivasah astu

Sri krsna is concentrated eternity, knowledge and bliss. He is the original Lord, the Supreme Lord, the root of all activities, the supreme worshipable object. He is the maker of all that is good and bad in the world. he is to be adored by all. He is without beginning. Whatever is auspicious within and without the universe is within Krsna.

fragrant oil:

om tad visnoh paramam padam sada pasyanti surayah diviva caksur atatam sugandhi tailena subhadhivasa astu

The devotees continually see the supreme abode of Visnu, who like the sun in the sky, spreads his influence and blessings everywhere.

turmeric:

om visnoh vikranama asi visnoh vikrantam asi visnoh krantam asi visnoh krantam asi yunjantyasya
kamyahari vipaksasarathe sano gharsnuh nr vahasa

You are the three steps of Visnu. Golden hued, fleet as birds, carriers of the man who endeavors, are the horses yoked to the chariot of the sun.

cloth:

om yuva suvasah parivatah agat sa u sreya bhavati jayamanah tam dirasah kavaya unnayanti sadhya
manasa devayantah

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, raising up to knowledge.

camara:

om vato va mano va gandharva va saptavimsatih te tvagre samayunjan te asmine yavam adadhuh anena
camarena subhadhivasa astu

The wind, the mind, the all knowing gandharva, the twenty seven constellations, gather before you and offer homage to you.

thread:

sutramanam prthivim dyam anehasam susarmanam aditim supranitam daivim navam svaritram anagasam
asrvantim a ruhena svastaye anena sutrena subhadhivasaTM astu

Let us praise the effulgent Lord, the supreme guide and protector, without rival, who is endowed with all joy and is manifest in the spiritual world and earth, with pure verses for eternal life.

sandal wood:

om kah asi katamah asi kasmi tva kaya tva susloka sumangala satya rajan anena candanena subhadhivasa
astu

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

Bringing the items together:

pratipad asi pratipade tva anupadasy anupade tva sampadasi sampade tva tejo'si tejase tva

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

Binding the Wrists:

In the marriage ceremony married women with children should bind the groom's right wrist with nine threads and the bride's left hand with seven threads which have been sprinkled with kumkum, candana and turmeric. The priest should say:

om tad visnuh paramam padam sada pasyanti surayah diviva caksur atatam

om krsno vai saccidananda ghanah krsnah adi purusah krsnah purusottamah krsnah ha u karmadi mulam krsnah sa ha sarvaikaryah krsnah kasam krt adisa mukha prabhu pujyah krsno'nadis tasmin ajandantar bahye yan mangalam tal labhate krti

VISNU PUJA AND SATTVIKA VRDDHI SRADDHA

This is usually performed the morning of the day before the marriage ceremony. The place should already be cleaned and decorated with leaves, banana tree trunks, water pots etc. In the case of a wedding the bride's parents should take early morning bath and perform standard morning nitya kriyas. In place of the worship of devatas (Ganesa, the nine planetary deities, the ten dik palas and sixteen female saktis) and offering of food to ones ancestors for auspiciousness, the vaisnava should instead worship Visnu and his associates according to the pancaratric rules (as on the previous night) and then offer Visnu prasadam to the guru parampara (sattvika vrddhi sraddha) in stead of to ones ancestors. One may use the pot established the previous night for the worship.

One should start by performing acamana, svasti vacana, sankalpa, and worship of guru and Visnu as on the previous night. one should then perform the following:

Panca Bhagavata Puja: (in place of Ganesa Puja)

One should offer gandha and puspa or five upacaras to each of the Lord's devotees with the following mantras:

ete gandha puspe

om visvaksenaya namah om sanakaya namah om sanatanaya namah om sanandaya namah om sanat kumaraya namah

Nava Yogendra Puja: (in place of Nava Graha Puja)

om kavaye namah om havaye namah om antariksaya namah om prabuddhaya namah om pippalayanaya namah om avirhotraya namah om drumilaya namah om camasaya namah om karabhojanaya namah

Maha Bhagavata Puja: (in place of Dik Pala Puja)

om brahmane namah om sukadevaya namah om sadasivaya namah om garudaya namah om naradaya namah om kapilaya namah om balaye namah om bhismaya namah om prahladaya namah om hanumate namah om ambarisaya namah om janakaya namah om yama bhagavataya namah om svayambhuvaya namah om uddhavaya namah om vyasaya namah

Visnu Sakti Puja: (in place of matr gana puja-- sixteen female devatas)

om purnamasyai namah om laksmyai om antarangayai om yamunayai om gopyai om vrndavatyai om gayatryai om tulasyai om sarasvatyai om prthvyai om gave om yasodayai om devahutyai om devakyai om rohinyai om sitayai om draupayai om kuntyai om rukminyai om satyabhamayai om jambavatyai om nagnajitayai om laksanayai om kalindyai om bhadrayai om mitravindayai

Cedi Raja Puja:

On the eastern or northern wall at the height of the navel, with sindhura and candana one should make five or seven dots and then pour streams of ghee from each of the dots so that the streams reach the ground, while saying:

om disam disam dohe diso dohe sarvan dohe sarva dohe yad varco hiranyasya yad va varco gavamuta satyasya brahmano varcas tena ma sam srjam asi

One should call Mahabhagavata Cedi Raja:

om cediraja vaso iha agaccha iha agaccha

One should worship him with five upacaras and visnu mahaprasadam:

esa gandhah om cedraja vasave namah esa sa gandha puspa om cedraja vasave namah esa dhupah om cedraja vasave namah esa dipah om cedraja vasave namah idam visnu mahaprasadam om cedraja vasave namah

Pranama:

om cediraja namas tubhyam sapagrasta mahamate ksut pipasanude dastu cediraja namo'stu te

Acarya Puja:

One should then worship the acarya paramapara from senior to junior:

ete gandha puspe.....namah

One should then take the visnu prasadam and offer to the guru, acaryas and mahabhagavatas.

One should offer gifts such as cloth to vaisnava brahmanas.

Jnati Karma (rites performed by relatives):

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

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

The name of the groom should be written on a leaf and thrown in a pot of water. This water should be poured over the bride with the mantra:

om visnu deva sri visnu namasi samanaya amum(name of groom)

prahva te abhavat param atra janmagneh tapaso nirmito'sti svaha

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

One should then pour a little water on her head, and the rest below the navel:

om imam adhodesam nabheh madhuna prakalayami prajapateh mukham etat dvitiam tena pumso'bhibhavasi sarvan avasan vasini asi rajni svaha

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

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

om tad visnoh parama padam sada pasyanti surayah diviva caksur atatam svaha

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

The groom should be bathed, dressed in white cloth, perfumed, decorated and garlanded. He should pray to the deities and feed the brahmanas. The brahmanas should recite sacred verses. The groom should relax with his friends for a while and then proceed to the house of the bride's father on vehicle suitable to his status, accompanied by his friends and relatives. He should stand at the gate facing east, and the women of the house should welcome him with pots full of water and lamps.

Madhuparka (receiving the groom):

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

The father of the bride should sit facing north and perform acamana. When the groom enters the room, the father should recite visnu smaranam and svasti vacanam:

om krsno vai saccidananda ghanah krsnah adi purusah krsnah purusottamah krsnah ha u karmadi mulam krsnah sa ha sarvaikaryah krsnah kasam krt adisa mukha prabhu pujyah krsno'nadis tasmin ajandantar bahye yan mangalam tal labhate krti

om svasti no govindah svasti nah acyutanantau svasti no vasudevo visnur dadhatu svasti no narayano naro vai svasti nah padmanabhah purusottamo dadhatu svasti no visvakseno visvesvarah svasti no hrsikeso harir dadhatu svasti no vainateyo harih svasti no'njanasuto hanur bhagavato dadhatu svasti svasti sumangalikeso mahan sri krsna saccid ananda ghanah sarvesvaresvaro dadhatu

Father: om sadhu bhavam astam (Welcome, be comfortable.)

Groom: om sadhu aham ase (I have been well received.)

Father: om arcayisyamo bhavantam (I shall now worship you.)

Groom: om arcaya (Please perform the worship.)

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

etani gandha puspa vasamsi om varaya namah

The groom should accept the items saying:

om svasti

The father should fold his hands and say:

om visnuh om tat sat adya ...masi (month) ...rasi sthe bhaskare (zodiac sign) ...pakse (fortnight) ...tithau (tithi) kanyadan artham ebhii gandhadibhih abhyarcya, bhavantam aham varatvena vrne

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

Groom: om vrto'smi (I accept.)

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

Father:

om arhana putravasa sa dhenur abhavat yame sa nah payasvati duham uttaram uttaram samam

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

The groom should sit on an asana facing east saying:

om idam aham imam padyam virajam annadyayadhi tisthami

I preside over this far reaching step for sustenance.

(offering a seat:)

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

om vistaro vistaro vistarah prati grhyatam

Please receive this kusa grass.

Groom:

om vistaram prtigrhnam

om ya osadhii soma rajni vahvii sata vicaksanah ta mahyam asmin asane acchidrah sarva yacchata

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

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

The father should offer kusa again:

vistaro vistaro vistarah pratighryatam

Groom: om vistaram prati grhnam

om ya osadhii soma rajni vishitah prthivim anu ta mahyam asmin padayoh acchidrah sarva yacchata

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

He should place the kusa beneath his feet with tips facing north.

(footwash, padyam:)

The father should offer water for his feet:

om padyah padyah padyah patigrhyantam

Groom: om padyah prati grhnam om yato deviih prati pasyami apah tato ma rddhir agacchatu

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

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

om savyam padam avane nije asmin rastre sriyam dadhe

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

om daksinam adam avane nije asmin rastre sriyam avesayami

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

om purvam anyam param anyam ubhaya padau avane nije rastrasardhya abhayasyavaruddhyai

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

(arghyam:)

The father should take durba, white rice, etc in a conch and offer arghya, saying:

om arghyam arghyam arghyam prati grhyatam

Groom: om arghya prati grhnamī om annasya rastrir asi rastris te bhuyasam

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

(acamaniyam:)

The father should offer acamaniyam:

om acamaniyam acamaniyam acamaniyam prati grhyatam

Groom: om acamaniyam prtigrhnamī om yaso'si yaso mayi dhehi

You are fame. Give fame to me.

He should sip the water facing north.

(madhuparka:)

The father should take a pot of madhuparka and offer:

om madhuparko madhuparko madhuparkah pratigrhyatam

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

om madhuparkam pratigrhnamī om yasaso yaso'si

You are fame incarnate.

He should drink three times saying:

om yasaso bhakso'si mahaso bhakso'si srir bhakso'si sriyam mayi dhehi

You are the food of fame, the food of greatness. You are the food of virtues. Give me all virtues.

He should drink once silently.

Sampradanam (giving the bride):

Usually the father gives the bride but the grand father, brother, mother, friend, someone of the same caste, or the head of the locality may substitute.

The groom should face east; the father of the bride should face north or west.

The groom and bride should smear kumkum, gorocana and candana on their right hands.

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

The father of the bride should take a pot of water mixed with gandha, flowers, tulasi and fruit and say:

om tad visnu paramam padam sada pasyanti surayah diviva caksur ataataam

The father should give the bride, saying:

om visnu om tat sat adya brahmano dvitiya parardhe, sveta varaha kalpe, vaivsvatakhya manvantare, astavimsati kali yugasya prathama sandhyayam brahma vimsatau vartamanayamsamvatsare (year)ayane (course of the sun)rtau (season)masi (month)pakse (fortnight)rasi sthite bhaskare (sun sign)tithau (lunar day)varanvitayam (day of the week)naksatra samyutayam (constellation) jambudvipe bharata khande medhibhutasya sumeroh daksine lavanarnavasyottare kone gangayah pascime bhage

sri salagrama sila go brahmana vaisnava vahni sannidhau

....sarmanah prapautraya (to the great grandson of....)sarmanah pautraya (to the grandson of....)sarmanah putraya (to the son of....) srisarmane visista varaya (to the groom named...)

....sarmanah prapautrim (the great grand daughter of)sarmanah pautrim (the great granddaughter of....)sarmanah putrim (the daughter of.....) srimatim....abhidhanam etam kanyam (the bride named....)

sa vastram yatha sakti alankrtam aroginim apravaśinim yatha kalopasthapinim

om prajapati visnu devatakam sri sri radha krsna smarana purvakamsarma dvara (through the agency of(father)) svayam sri sri radha krsnau dattam

May Radha and Krsna personally give this bride named...(identified by father's ancestors), equipped with cloth and ornaments, healthy, of age and fixed residence, to the groom named.....(identified by his father's ancestors) at the time....., at the place.....with salagrama, the cow, the brahmana, vaisnava and fire as witness.

The father should pour the water over their bound hands.

The groom should say:

om svasti

om narayanaya vidmahe vasudevaya dhimahi tanno visnuh pracodayat

hare krsna hare krsna krsna krsna hare hare hare rama hare rama rama rama hare hare

om kanyeyam om prajapati visnu devataka

This bride belongs to prajapati visnu.

Touching the bride's heart he should say:

om ka idam kasma adat kamah kamaya adat kama data kamah pratigrahita kamah samudram avisat kamena tva pratigrhnamī kama etat te

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

The father should say:

om visnuh om tat sat adya srimate.....sarmane varaya (name of groom) krtaitat kanya sampradana supratisthartham daksinam suvarna mulyopakalpitam sri sri radha krsna smarana purvakam sri.... dvara (name of father) sri sri radha krsnau dattam

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

The groom should say:

om svasti

om ka idam kasma adat kamah kamaya adat kama data kamah pratigrahita kamah samudram avisat kamena tva pratigrhnamī kama etat te

om narayanaya vidmahe vasudevaya dhimahi tannno vishuh pracodayat

hare krsna hare krsna krsna krsna hare hare hare rama hare rama rama rama hare hare

The father or a married woman with sons will then tie the upper cloth of the groom and the veil of the bride with a cloth containing haritaki, betel, gandha, flowers, tulasi, kumkum, and haldi.

sri laksmi pitambarayoh revati balaramayoh tatha sita ramayos ca sri durga sivayoh yatha devahuti kardamayoh saci maghavator yatha satarupa svayambhuvayoh renuka jamadagnyoh yatha'halya gautamayoh devaki vasudevayoh mandodari ravanayoh yasoda nandayoh yatha sri draupadi pandavayoh sri taravali bhuhujoh damayanti nalakayoh sri radha krsnayoh yatha anayoh kanya varayos tatha syad granthi bandhanam

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

They may be covered from view with a cloth and should look each other in the face.

Releasing the Cow:

A cow should be presented to the groom.

Barber: gauh gauh

Here is a cow.

Groom:

om munca gam varuna pasad dvisantam me abhidhehitam jahi.....(name of father) sarmanah
cobhayohustrja gam attu trnani pibatudakam

Free the cow from the ropes of varuna, Call the name of he who opposes. Dismiss him on behalf of
.....(father) Let the cow free, let her eat grass and drink water.

When the cow is released the groom will say:

om mata rudranam duhita vasunam svasa adityanam amrtasya nabhih pra nu vocam cikituse janaya ma
gam anagam aditim vadhista

The cow is the mother of the rudras, the daughter of the vasus. She is the sister of the adityas, the source
of nectar. To him who understands I say, "Do not kill the sinless cow, aditi.

Acchidra Vacana:

(words to absolve oneself of faults)

om asmin kanya sampradana karmani anga hinam kriya hinam vidhi hinam ca yad bhavet tat sarvam
acchidram krsna karsna prasadatah

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

om tat sat

om adya krte'smin kanya sampradana karmani yat kincit vaigunyam jatam tad dosa prasamanaya sri visnu
smaranam aham karomi

To alleviate any fault which may have been committed in the ceremony of bestowing the bride, I now
perform visnu smaranam.

om tad visnoh paramam padam sada pasyanti surayah diviva caksur atatam

hare krsna hare krsna krsna krsna hare hare hare rama hare rama rama rama hare hare

The father should pay pranamas to guru, vaisnavas and the deities.

Vastra Paridhapana (putting on new cloth):

After the groom has completed the kusandika rites, one of the friends of the groom should take a pot of
water brought from a permanent body of water and being covered with a cloth, should silently pass by
the east side of the fire to the south side and stand facing north. Another friend should follow him and
stand behind him holding a rod for stirring food while it is cooking.

On the west side of the fire should be placed a winnowing basket filled with four handfuls of popped rice (for prosperity) mixed with sami leaves (agni, for fertility).

Beside the basket should be placed a grinding stone with its pestle, and to the west of that a mat made of birana or kusa leaves, covered with cloth.

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

Presenting the lower cloth, the groom says:

om ya akrntan avayan ya atanvata yas ca devyo antan abhitah atatantha tah tva devyo jarasa samvyayanta ayusmati idam paridhatsva vasah

May the devatas who cut, wove and stretched the cloth and sewed up the hems, clothe you with long life. Woman, blessed with long life, put on the cloth.

Presenting the upper cloth, he will say:

om pari dhatta datta vasasa enam satayusim krnuta dirgham ayuh satam ca jiva saradah suvarcah vasuni ca arye vibhrajasi jivan

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

Sindhura Dana:

He should put sindhura on her forehead saying:

om sindhor iva pradhvane sughanaso vata pramiyah patayanti yahvah ghrtasya dhara aruso nah vaji kastha bhindan urmibhah pinvamanah

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

om somah adasat gandharvaya gandharvah adadat agnaye rayim ca putrams ca adat agnih mahyam atha imam

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

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

om pra me patianah panthah kalpatam siva arista patilokam gameyam

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

Ajya Homa:

The bride should sit on the mat facing the fire on the groom's right side. The groom should put ghee soaked wood into the fire without mantra, then perform mahavyahrti homa with ghee:

om bhuh svaha om bhuvah svaha om svah svaha

They should stand and touch the right shoulder of the groom with her right hand. The groom should offer six oblations of ghee, saying:

om visnuh etu prathamo vai sarvebhyah so'syai praja muncatu mrtyu pasat tad ayam prabhuh acyutah anumanyatam yatheyam stri pautram agham na rodat svaha

Let visnu, go first amongst all beings, Let him release the bride's children from the ropes of death. May Lord Acyuta agree to this, so that this woman will never lament the death of a son.

om imam krsnah trayatam garhapatye prajam asyai jaradastim krnotu asunya kroda jivatam astu mata pautram anandam abhivadhyatam iyam svaha

May krsna protect her in household life. May he give her children until old age. May she live without absence of children at her breast. May she a mother, knowing the bliss of raising children.

om harih te raksatu prstham visnuh uru nara narayanau

stana dvayam te putran sri krsnah abhiraksatu avasasah paridhanat

anantah asya avatara abhiraksantu pascat svaha

May hari protect your back and visnu, your thighs. May nara narayana protect your two breasts, and may krsna protect your sons until they wear cloth. May ananta and all his avataras protect you from behind.

om ma te grhesu nisi ghosa utthat anyatra tvat rudatyah samvisantu ma tvam rudati ura a vadhista jivapatni pati loke viraja pasyanti prajam su manasyamanam svaha

May lamentation not arise in your house at night. Let weeping women enter other houses. May you not be weeping, striking your breasts in sorrow. May you be glorious, living as a partner in your husband's house seeing children, maintaining nobility of body and mind.

om aprajasyam pautra martam papamanam uta vai agham sirsnah srajam ivonmucya dvisadbhyah prati muncami pasam svaha

I free myself from the noose of great sins causing absence of offspring and death of sons. Discarding this garland from the head, I fling it to the enemies of righteous life.

om paraitu mrtyuh amrtam me agad vaivasvato no abhayam krnotu param mrtyo anuparehi pantham yatra no anya itaro devayanat caksusmate srnvate te bravimi ma nah praja ririsah ma uta viran svaha

May death go elsewhere and may immortality come to me. May vaivasvata remove all cause of fear. Go, death, upon some distant path, not on the path of saintly men. Death, do not harm my valiant children. I say this to you, who can see and hear.

Vyasta Samasta Mahavyahrti Homa:

The groom should offer four oblations of ghee:

om bhuh svaha om bhuvah svaha om svah svaha om bhur bhuvah svah svaha

Laja Homa (oblations of popped rice):

and

Asma kramana (mounting the stone):

The bride and groom should stand. The groom, passing behind the bride, should go to the south side (her right side) and face north. He should hold both her hands in his right hand. The mother of the bride, her brother or a brahmana should place the grinding stone and pestle in front of the bride and place her right foot on the stone.

The groom should say:

om imam asmanam aroha asmeva tvam sthira bhava dvisantam apavadhasva ma ca tvam dvisatam adhah

Mount this stone and like a stone be steadfast in devotion at the feet of the Lord. Annihilate those who would harm you. May you never fall under their influence.

The groom should place two sruvas of ghee in the brides cupped hands and the mother of the bride should place one fifth of the laja over the ghee. The groom should pour two sruvas of ghee over the laja. The bride, without separating her hand, should pour the laja into the fire. The groom should say:

om iyam nari upabrute agnau lajan avapanti dirghayuh astu me patih satam varsani jivatu edhatam nau hari bhaktih svaha

This woman speaks, while offering laja to the fire: May my husband be long lived, May he live a hundred years.

May our devotion to the Lord flourish.

The pair should circumambulate the fire, with the wife in front. The groom should say:

om kanyala pitrbhyah patilokam yatiyam apadiksam ayasta kanye uta tvaya vayam dhara udanya iva atigahemahi dvisa

The bride is going to the house the groom from her parent's house, Having done her duties well before her betrothal. Oh bride, help us to remove the enemies, as a flood of water cleans the earth.

Returning to the stone again, the groom, facing north, should take the bride's hand in his right hand. The mother should place the bride's right foot on the stone, and stand with the basket of laja.

The groom will say:

om imam asmanam aroha asmeva tva sthira bhava dvisantam apavadhasva ma ca tvam dvisatam adhah

The bride should receive, ghee, laja and ghee in her hands and offer into the fire.

The groom will say:

om visnum nu devam kanya harim ayaksata sa imam devo visnuh pra ito muncatu mam uta svaha

The girl has made sacrifice to visnu, to hari. May visnu, the Supreme Lord, release her and me.

Again the groom with the bride will circumambulate the fire, saying:

om kanyala pitrbhyah patilokam yatiyam apadiksam ayasta kanye uta tvaya vayam dhara udanya iva atigahemahi dvisa

The mother will again put the bride's right foot on the stone:

om imam asmanam aroha asmeva tva sthira bhava dvisantam apavadhasva ma ca tvam dvisatam adhah

The bride will receive ghee, laja and ghee and offer into the fire. The groom will say:

om visnum nu devam kanya harim ayaksata sa imam devo visnuh pra ito muncatu mam uta svaha

They will again circumambulate:

om kanyala pitrbhyah patilokam yatiyam apadiksam ayasta kanye uta tvaya vayam dhara udanya iva atigahemahi dvisa

The groom should then pour two sruvas of ghee on the edge of the winnowing basket, place the remaining laja there and add two more sruvas of ghee and offer the contents of the basket into the fire, saying:

om svasti krte sri acyutaya svaha.

This is an offering unto acyuta, who makes everything auspicious.

Sapta Padi Gamana (taking seven steps):

With rice-flour paste seven small circles should be drawn in a line going in the north eastern direction. The groom should lead the bride to step into each circle. She should place the right foot first, the left behind. The groom should say:

ma vama padena daksina padam akrama

Don't let the left foot cross beyond the right.

1. om ekam ise visnuh tva nayatu

One: may visnu lead you to strength.

2. om dve urje visnuh tva nayatu

Two: may visnu lead you to power.

3. om trini vrataya visnuh tva nayatu

Three: may visnu led you to uphold your vows.

4. om catvari mayobhavaya visnuh tva nayatu

Four: may visnu lead you to happiness.

5. om panca pasubhyo visnu tva nayatu

Five: may visnu lead you to plenty of cows.

6. om sad rayas posaya visnuh tva nayatu

Six: may visnu lead you to multiplying spiritual wealth.

7. om sapta saptabhyo hotrabhyo visnuh tva nayatu

Seven: May visnu lead you to maintain the seven sacrifices.

om sakha saptapadi bhava sakhya te gameyam sakhya te ma yosah sakhyam te ma yosthah

Be my companion for life, fixed in seven vows. May I attain companionship with you. Do not break this bond.

The groom should address the assembled guests:

om su mangalih iyam vadhuh imam sameta pasyata saubhagyam asyai dattvaya astam viparetana

This wife is most faithful. Come and behold her. Having brought her good fortune, you may now depart.

The friend holding the water pot should then approach the seven circles by passing on the west side of the fire and sprinkle first the groom's head, then the bride's head. Each time the groom should say:

om samanjantu vasudevadyah sam apo hridayani nau sam matarisva sam dhata sam udestri dadhatu nau

May vasudeva and all his expansions anoint us as one. May the water make our hearts one. May the lord of the wind, our maintainer make us one. May her lordship make us one.

With the completion of Sapta Pada Gamana the bride and groom are considered married.

Pani Grahanam (taking the bride's hands):

The groom should take the bride's two hands in his left hand and with his right hand he should grasp the thumb of the upturned right hand of the bride.

The groom should say:

om grbhnami te saubhagatvaya hastam maya patya jara dastih yatha asah sanaka sanatana sanandana
sanat kumarah mahyam tva aduh karsna garha patyaya

For good fortune I hold your hand, so that you may attain old age in the company of your husband. The four kumaras have given you to me for performance of household duties as a devotee of Krsna.

om aghora caksuh apati ghni edhi siva pasubhyah sumanah suvarcah virasuh jivasuh krsna kama syona
sam no bhava dvipade sam catuspade

Be gentle-eyed, protecting your husband. Be kind to the animals, be good minded, beautiful. Be the mother of heroes, mother of life, dear to Krsna, bringing the highest happiness. Be good to us, both man and beast.

om a nah prajam janayatu visnuh ajarasaya samanaktu krsnah adurmangalih patilokam avisa sam no
bhava dvipade sam catus pade

May visnu generate progeny for us. May krsna keep us together until old age. Enter your husband's house, with auspiciousness. Be good to us, both man and beast.

om imam tvam visno midhvah suputram subhagam krdhi dasa asyam putran adhehi patim ekadasam kuru

Oh visnu, impregnate her, make fine, strong sons. Put ten sons in her, make eleven men in the house.

om samrajni svasure bhava samrajni svasrvam bhava nanandari ca samrajni bhava samrajni adhi devrsu

Be the ruler of your husband's father Be the ruler of your husband's mother. Be the ruler of your husband's sisters Be the ruler of your husband's brothers.

om mama vrate hrdayam dadhatu mama cittam anu cittam te'stu mama vacam eka mana jusasva sri visnuh
tva niyunaktu mayam

May your heart be fixed on my life's goals May your mind follow after mine. With body and soul be devoted to my words. May visnu join us together.

Vyasta Samasta Maha Vyahrti Homa:

With the bride on his left the groom should offer ghee:

om bhur svaha om bhuvah svaha om svah svaha om bhuh bhuvah svah svaha

He should then offer ghee-soaked wood without mantra, and then perform udicya karma, vaisnava homa, purnahuti and santi dana.

Uttara Vivaha (Subsequent rites):

The groom should establish the fire named yojaka in the kunda when the stars are visible in the sky. While the bride sits silently the groom should throw wood into the fire silently, then perform vyasta samasta maha vyahrti homa.

om bhuh svaha om bhuvah svaha om svah svaha om bhur bhuvah svah svaha

Then the groom should offer ghee into the fire six times with the following mantras, sprinkling the remnants from the sruva on the bride's head.

om lekha sandhisu paksmasu avartesu ca yanite tani te purnahutya sarvani samayami aham svaha

Whatever lies inauspicious in the combinations of markings, in your eyelids, in the curls of your hair, I nullify that by this final sacrifice.

om kesesu tac ca papakam iksate rudite ca yat tani te purnahutya sarvani samayami aham svaha

Whatever faults lie in your hair and in your weeping, I nullify that by this final sacrifice.

om sile tac ca papakam bhasite hasite ca yat tani te purnahutya sarvani samayami aham svaha

Whatever faults lie in your character, in your words and in your smile, I nullify that by this final sacrifice.

om arokesu ca dantesu hastayoh padayos ca yat tani te purnahutya sarvani samayami aham svaha

Whatever faults lie in your glances, in your teeth, in your hands and feet, I nullify that by this final sacrifice.

om urvoh upasthe janghayoh sandhanesu ca yani te tani te purnahutya sarvani samayami aham svaha

Whatever faults lie in your thighs, in your hips, in your ankles and in your joints, I nullify that by this final sacrifice.

om yani kani ca ghorani sarvangesu tava abhavan purnahutibhih ajyasya sarvani tani asisamam svaha

Whatever was inauspicious in the parts of your body, I have nullified by this final sacrifice.

Dhruva Darsana (viewing the pole star):

The groom and bride should rise and go outside. The groom should point out the pole star to her and make her vow:

om druvam asi dhruva aham pati kule sri visnu vaisnava sevasu bhuyasam sri.... (his name) dasa adhikarinah anugata sri.....(her name) devi aham

You are the pole star, fixed forever. May I be fixed like the pole star in my husband's house. in the service of visnu and his devotees.

He should show her the constellation arundhati, situated in the great bear or seven sages, and make her recite the following:

om arundhatih avaruddha aham asmi

Oh arundhati, faithful wife of vasistha (one of the seven sages), as a wife, I also am now fixed, in my husband's house.

The groom should look at his wife and say:

om dhruva dyauh dhruva prthivi dhruva visvam idam jagat dhruvasah parvata ime dhruva stri pati kule
sri visnu vaisnava sevasu iyam

Fixed is the sky, fixed is the earth. Fixed is the world, the universe. Fixed are these mountains, fixed is this wife, in her husband's house, in the service of visnu and his devotees.

The bride should say:

.....gotra sri.....devi aham bho bhavantam.....(husband's) gotram abhivadaye

I, being ofgotra, salute you, husband, of.....gotra.

The groom should respond:

om krsna matih bhava saumye

Fix your mind in krsna.

A woman with husband and child should lead them to a pedestal and sprinkle water over them from a pot using mango leaves.

The husband should go to the fire, perform vyasta samasta maha vyahrti homa:

om bhuh svaha om bhuvah svaha om svah svaha om bhur bhuvah svah svaha

He should perform silent homa of ghee-soaked wood of pradesa length.

He should perform udicya karma, vaisnava homa, purnahuti, santidana.

Bhojana:

The groom should take mahaprasadam saying the following mantras:

om sri mahaprasadannena anena prana sutrena visnuna badhnami satya granthina manas ca hrdayam ca
te

By this mahaprasadam, the thread of life, By visnu, by the knot of highest truth, I bind your mind and heart.

yad etad hrdayam tava tad astu hrdayam mama tad idam hrdayam mama tad astu hrdayam tava

What is your heart, let that be my heart. What is my heart, let that be yours.

om annam pranasya panktim sah tena badhmani tva asau....(wife's name)

This is nourishment for the five airs of life. By this I bind you,devi (wife's name).

The groom should eat, then the bride should eat the remnants. For three nights the wife should take mahaprasadam only and maintain brahmacarya, sleeping on the ground, (not on a bed).

Yana Arohana (mounting the vehicle):

On the fourth morning after the wedding, the husband should lead the wife to a vehicle saying:

om su kimsukam salmalim visvarupam suvarna varnam sukrtam su cakram aroha surye amrtasya nabhim syonam patye vahatum krnusva

Oh effulgent woman, mount this golden well made carriage, with fine wheels, containing the whole universe, the source of immortality, bright as the sun. Make it carry you to your husband's house.

At the crossing of four roads, while travelling he should say:

om ma vidan paripanthino ye asidanti dampati sugebhih durgam atitam apadrantu aratayah

May those that oppose the couple not succeed. May we pass the hard journey pleasantly. May the foes melt away.

Stepping from the vehicle the groom singing the vama deva gan:

om bhuh bhuvah svah kaya nah citre abhuvat uti sada vrdhah sakha kaya sacisthaya vrta

om bhuh bhuvha svah kah tva satyo madanam mamhistho matsat andhasah drdha cid aruse vasu

om bhuh bhuvah svah a bhi yunah sakhinam avita jaritnam satam bhavasi utaye

He should lead the bride into his house. Some married women with children should seat the bride comfortably and the groom will say:

om iha gavah prajayantam iha asva iha purusah iha u premna samarcito sri vasudevo virajatam

Here may the cows, the horses and the men multiply with offspring. Here may visnu, worshipped with love, remain glorious.

Dhrti Homa:

Entering his house the groom should perform kusandika rites, establishing the fire named "dhrti", perform silent homa with ghee-soakedwood, and then vyasta samasta maha vyahrti homa.

om bhuh svaha om bhuvah svaha om svah svaha om bhur bhuvah svah svaha

He will then offer eight oblations of ghee saying:

om iha dhrtih svaha May constancy reign in this house om iha svadhrtih svaha May self control reign in this house. om iha rantih svaha May there be delight here. om iha ramasva svaha Please enjoy this house.

om mayi dhrtih svaha May constancy reign within me. om mayi svadhrtih svaha May self control prevail within me. om mayi ramah svaha May there be delight for me. om mayi ramasva svaha May you find pleasure in me.

He should perform vyasta samasta maha vyahrti homa, and offer ghee-soaked wood into the fire silently.

The bride should give salutations to his family, stating her father's gotra:

.....(father's gotra).....(her own name) aham bho bhavatah abhivadaye

I, named....., of.....gotra, pay my respects to you.

He should perform udicya karma, vaisnava homa, purnahuti and santi dana, and give gifts to the priests and vaisnavas.

Caturthi Homa:

After the Dhrti Homa on the fourth day after the marriage, the husband should perform kusandika rites and call the fire named "sikhi." After silently offering ghee soaked wood into the fire and performing vyasta samasta mahavyahrti homa, the husband should place his wife on his right side, and place a pot of water mixed with tulasi, candana, flowers, and kusa on the south side of the fire. The husband should offer twenty oblations of ghee into the fire with the following mantras. After each oblation the remainder should be thrown in the water pot.

(Prayascitta, to remove elements in her opposing faith in visnu:)

om krsna prayascitte tvam jivanam prayascittih asi dasah tva nathakama upadhavami ya asyah avaisnavi laksmih tanuh tam asyah apajahi svaha

(Oh krsna, in this act of atonement, you are the one who atones. Being your servant and desiring your shelter, I entreat you to destroy the misfortune of non vaisnavic tendencies in her.)

om kesava prayascitte tvam jivanam prayascittih asi dasah tva nathakama upadhavami ya asyah avaisnavi laksmih tanuh tam asyah apajahi svaha

om govinda prayascitte tvam jivanam prayascittih asi dasah tva nathakama upadhavami ya asyah avaisnavi laksmih tanuh tam asyah apajahi svaha

om narayana prayascitte tvam jivanam prayascittih asi dasah tva nathakama upadhavami ya asyah avaisnavi laksmih tanuh tam asyah apajahi svaha

om krsna kesava govinda narayanah prayascittayah yuyam jivanam prayascittayah stha dasah tva nathakama upadhavami ya asyah avasinavi laksmih tanuh tam asyah apahata svaha

(Prayascitta, to remove obstacles devotional service which may be present in his wife:)

om hare prayascitte tvam jivanam prayascittih asi dasah tva nathakama upadhavami ya asyah bhakti ghni tanuh tam asyah apajahi svaha

om madhava prayascitte tvam jivanam prayascittih asi dasah tva nathakama upadhavami ya asyah bhakti ghni tanuh tam asyah apajahi svaha

om ananta prayascitte tvam jivanam prayascittih asi dasah tva nathakama upadhavami ya asyah bhakti ghni tanuh tam asyah apajahi svaha

om madhusudana prayascitte tvam jivanam prayascittih asi dasah tva nathakama upadhavami ya asyah bhakti ghni tanuh tam asyah apajahi svaha

om hari madhavananta madhusudanah prayascittayah yuyam jivanam prayascittayah stha dasah tva nathakama upadhavami ya asyah bhaktighni tanuh tam asyah apahata svaha

(Prayascitta to remove obstacles to raising sons:)

om visno prayascitte tvam jivanam prayascittih asi dasah tva nathakama upadhavami ya asyah aputrya tanuh tam asyah apajahi svaha

om nrsimha prayascitte tvam jivanam prayascittih asi dasah tva nathakama upadhavami ya asyah aputrya tanuh tam asyah apajahi svaha

om acyuta prayascitte tvam jivanam prayascittih asi dasah tva nathakama upadhavami ya asyah aputrya tanuh tam asyah apajahi svaha

om janardana prayascitte tvam jivanam prayascittih asi dasah tva nathakama upadhavami ya asyah aputrya tanuh tam asyah apajahi svaha

om visnu nrsimhacyuta janardanah prayascittayah yuyam jivanam prayascittayah stha dasah tva nathakama upadhavami ya asyah aputrya tanuh tam asyah apahata svaha

(Prayascitta, to remove obstacles in raising cows:)

om vasudeva prayascitte tvam jivanam prayascittih asi dasah tva nathakama upadhavami ya asyah apasavya tanuh tam asyah apajahi svaha

om sankarsana prayascitte tvam jivanam prayascittih asi dasah tva nathakama upadhavami ya asyah apasavya tanuh tam asyah apajahi svaha

om pradyumnya prayascitte tvam jivanam prayascittih asi dasah tva nathakama upadhavami ya asyah apasavya tanuh tam asyah apajahi svaha

om aniruddha prayascitte tvam jivanam prayascittih asi dasah tva nathakama upadhavami ya asyah apasavya tanuh tam asyah apajahi svaha

om vasudeva sankarsana pradyumnaniroddha prayascittayah yuyam jivanam prayascittayah stha dasah
tva nathakama upadhavami ya asyah apasavya tanuh tam asyah apahata svaha

Then a married woman who has children should make the groom and bride stand, and should lead them to the north side of the fire. taking the water pot with the ghee remnants, she should sprinkle this on the heads of the groom and bride using leaves.

The groom should perform vyasta samasta maha vyahrti homa: om bhuh svaha om bhuvah svah om svah
svah om bhur bhuvah svah svaha

He should offer ghee-soaked wood into the fire without mantra. He should perform udicya karma, vaisnava homa, purnahuti, santi dana.