

Sri Krishna Homam

Laghu Paddhati (Short Procedure)

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A Word from the author

My spiritual master Dr Manish Pandit hails from Pune, India and lives in Manchester, UK. The idea of spreading homam in the world was revealed to him in a dream a few years ago. He saw eight elevated beings in a dream. They transported him across blue skies to Chennai, India, where he was shown the big fire that was to be lighted in future. They told him to start the work. They assured him that homam as a spiritual sadhana was very appropriate in Kali yuga. As spiritually inclined people have fewer and fewer hours to spend on spiritual sadhana everyday with the progressing Kali yuga, sadhanas that work fast are more relevant. Homam works much faster than japam and other spiritual sadhanas. They told him that the practice of homam would transform into a movement that would reach across caste, class and race barriers.

Later, when we were performing a Shata Chandi Homam in the first week of March 2006 at the Kalikambal temple in Chennai, he had a darshan of Divine Mother on a Friday and was reassured by Her about the right course of events regarding spreading homam. A Mahaganapathi homam manual was published later and several people are performing it daily or weekly or monthly.

When we were in Mayapur, India in May 2008, we were mesmerized by the spiritual vibrations at Mayapur due to the continuous chanting of mahamantra by so many people there. We received an inspiration to create a manual for a Sri Krishna homam based on the mahamantra.

What is Homam

Homam is a fire ritual of sacrifice. It is also known as homa or havan or yajna (yagya) or yajana. In homam, divine presence is invoked into fire using specific procedures. Then materials are sacrificed into fire, along with sacred chants (mantras). The sacrifices are supposed to reach gods. It is interesting to note that fire ritual is an ancient practice and several religions taught worshipping gods in fire.

Bhagavad Gita on Fire Sacrifice

In Bhagavad Gita, Sri Krishna mentions yajna in several places.

सहयज्ञाः प्रजाः सृष्टाः पुरोवाच प्रजापतिः । अनेन प्रसविष्यध्वं एष वोऽस्त्वष्टकामधुक् ॥ ३-१०

sahayajñāḥ prajāḥ sṛṣṭāḥ purovāca prajāpatiḥ |

anena prasaviṣyadhvam eṣa vo'stviṣṭakāmadhuk | | 3-10

Translation: Having created beings along with yajna (sacrifice), Prajapati said before, “Be happy by this [yajna], may this fulfill your desires.”

इष्टान् भोगान् हि वो देवा दास्यन्ते यज्ञभाविताः । तैर् दत्तान् अप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ ३-१२

iṣṭān bhogān hi vo devā dāsyante yajñabhāvitāḥ |
tair dattān apradāyaibhyo yo bhukṅkte stena eva saḥ | | 3-12

Translation: Nourished by the offerings in the yajna, gods give the desired results to beings. One who experiences results given by gods without satisfying them with yajna is but a thief.

अन्नाद् भवन्ति भूतानि पर्जन्याद् अन्नसम्भवः । यज्ञाद् भवति पर्जन्यो यज्ञः कर्मसम्भवः ॥ ३-१४

annād bhavanti bhūtāni parjanyaḍ annasambhavaḥ |
yajñād bhavati parjanyaḍ yajñāḥ karmasambhavaḥ | | 3-14

Translation: All beings are brought into being by food, food is brought into being by rain, rain is brought into being by yajna and yajna is born of action.

यज्ञे तपसि दाने च स्थितिः सद् इति चोच्यते । कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ १७-२७

yajñe tapasi dāne ca sthitiḥ sad iti cocyate |
karma caiva tadarthīyaḥ sadyevābhidhīyate | | 17-27

Translation: Being absorbed in yajna, austerity and charity is good. Action related to these is not tainted, but remains pure.

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् । यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ १८-५

yajñadānatapaḥkarma na tyājyaḥ kāryameva tat |
yajño dānaḥ tapaścaiva pāvanāni maṇiṣiṇām | | 18-5

Translation: Acts of yajna, charity and austerity are never to be given up. Yajna, charity and austerity are purifying even to great men.

Discussion of Bhagavad Gita Teachings

The sacrifices made by human beings in fire nourish gods and give them energy to deliver their responsibilities and distribute various good things to various living beings. Yajna is a responsibility of a learned person, which one should never give up. Actions like yajna purify those performing them and contribute to the smooth running of the world and well being of all living beings.

Vishnu sahasra naama stotra taught by Bhishma in Maha Bharata gives “yajna” as one of the thousand names of Lord Vishnu. Lord Vishnu Himself manifests as yajna and one can reach Lord Vishnu through yajna. When we say that the offerings in yajna reach various gods and help them run the universe smoothly, we are essentially saying that the energy of Lord Vishnu is distributed to various gods through yajna enabling them to discharge their duties. It is in fact the essence of Lord Vishnu that actually runs the universe.

In Kali yuga, “sankirtana yajna” has been suggested by Chaitanya Mahaprabhu and Srila Prabhupada as an alternative to the external fire ritual. If god’s name is chanted with devotion while material objects are offered to external fire, it is one kind of yajna. If one forgets the hustle bustle of daily material life of the fast age for a while and chants god’s name with devotion, it is another kind of sacrifice to the internal fire. The latter is good too.

What burns karmas and purifies one is the fire, whether external or internal. Because the internal fire is very weak or not even burning in most people, use of an external fire atleast in the beginning can kick start one’s spiritual sadhana. One who is not able to feed various gods with yajna in the weak internal fire can atleast use a powerful external fire to discharge the duty and slowly increase one’s internal fire as a blessing from that discharge of duty. As that happens, one will be able to focus and become immersed in one’s meditation and chanting better.

When an elevated soul chants prayers, it is not any less than a big external fire. The internal fire burns brightly in such people and simple chanting is equivalent to a yajna. Before one reaches such a stage, yajna with an external fire is useful. However, it is interesting to note that several elevated souls perform yajnas with external fire even though they don’t need to. Rishis of ancient times performed fire rituals regularly. It may be noted that Srila Prabhupada, founder of ISKCON (International Sri Krishna CONsciousness), also performed yajna several times.

Common Mis-conceptions

(1) *Misconception:* Homam is very difficult to perform. It is for experts only.

Comment: Not really. Several people who did not know anything about how to do any kind of worship conducted homam by themselves by reading the documents prepared by this author. It is a very simple practice. People made it complicated over the years. But it is essentially simple.

(2) *Misconception:* One must either do a “perfect” homam or not do any homam at all. A perfect homam takes a very long time.

Comment: Though one may eat a sumptuous meal on an important festival day, one does not necessarily get a lot of energy from it. One gets most of one’s energy from the regular dal (lentils) and rice that one eats everyday.

Though there are complicated versions of homam, it is better to do a simple homam on a regular basis than to do a complicated version very rarely. A small half-hour or one-hour homam done on a daily basis is far better for spiritual sadhana than a big annual or half-yearly homam.

(3) *Misconception*: If mistakes happen in a homam, the consequences will be bad.

Comment: If a homam is performed with a saattwik spirit for saattwik purposes, there are no risks.

If you act nice with your parents because you want their money, you have to understand their thinking well, take the advice of people who know them well and act very carefully to get money from them. Mistakes can be costly and spoil your goal.

But, if you act nice with your parents simply because you love them and want to show your love, you do not need to be careful. You just show your love in whatever way you know. There is no need to follow anybody's advice strictly and there are no risks.

Similarly, you have to be careful if you perform a homam for certain material goals (such as getting money, attracting someone, destroying someone *etc*). If you perform a homam just to show your love to god, cleanse yourself spiritually and make yourself worthy of divine communion, then there are no risks. The procedure taught in this document is based on the teachings of rishis and it is safe for anybody to use. Small mistakes will not result in any punishment.

In fact, it is expected that everybody who uses this document is interested in only the second kind of goal, *i.e.* spiritual cleansing and upliftment.

(4) *Misconception*: One not initiated by a guru (master) cannot perform homam or recite certain mantras.

Comment: If one receives a mantra or a procedure from the mouth of a master, it is analogous to a millionaire opening a bank account in his son's name with a high starting balance. The son is lucky, as he is starting off with a big balance. Similarly, some of the siddhi (attainment) the master has in the mantra or procedure is transferred to the disciple even as (s)he starts out.

If one does *not* receive a mantra or a procedure from the mouth of a master, it is analogous to starting off with a zero bank balance. While it is useful to start off with a positive balance, it is neither necessary nor sufficient. There are sons of millionaires who used up the millions earned by parents and reduced them to zero, while there are some self-made men who made millions purely with self-effort. Similarly, one taught by the greatest guru can fall while one not taught by a guru can reach the ultimate. While it is desirable to have a guru, it is by no means compulsory.

If one is the kind who needs to have a guru figure behind every mantra or procedure, one can think of the author and/or his spiritual master, Dr Manish Pandit from Pune, India (currently residing in Birmingham, UK) as the guru for this homam procedure.

(5) *Misconception*: Those who are not learned in Veda cannot recite Veda mantras and perform homam based on Veda mantras.

Comment: Jnaneshwar was a 12th century master. He was a great Krishna devotee. When he was asked to not recite Veda by a council of erudite scholars, as he was not formally qualified, he replied that every being had a right to recite Veda. When he started reciting, they tried to shut his mouth. Then, a buffalo standing next to him recited Veda! The scholars begged his pardon and corrected their narrow-minded attitude.

Many great souls like him taught that Veda could be recited by anyone. One engaged in *tantric* practices that serve specific purposes and give specific *siddhis* (attainments) need to be afraid of side effects and punishments for mistakes, but mantras from Veda were taught by great rishis for the highest purpose of self-realization. One reciting them need not be afraid of any side effects. Veda mantras are saattwik, self-correcting and ultimately leading to self-realization.

Those who have an affinity to tantric practices should not be discouraged from learning and using them, but those who appreciate the teachings of rishis must be encouraged to recite Veda mantras and perform homam based on Veda mantras. The key is to have an attitude of submission and a desire for nothing other than self-realization and to do homam without any expectations whatsoever. Then there are no risks.

The procedure taught in this document contains just a few Veda mantras, which are not very difficult to pronounce.

(6) *Misconception:* Those who are not born in a Brahmin family cannot perform homam.

Comment: One's varna (caste) is not to be determined solely from the family one is born in. There are examples of men born to parents belonging to various castes performing *tapascharya* and becoming rishis. Maharshi Viswamitra, who taught the Savitru Gayatri mantra, was a kshatriya by birth. Maharshi Valmiki, who taught Brahma Jnana to Maharshi Bharadwaja, was a shoodra by birth.

One who has affinity to knowledge is a Brahmin (scholar). One who has affinity to power and authority is a kshatriya (warrior). One who has affinity to money is a vaisya (trader). One who has affinity to carnal pleasures is a shoodra (worker). If a person born in a Brahmin family is after money, he becomes a vaisya and not a Brahmin. On the other hand, if a person born in a vaisya family desires nothing but knowledge and self-realization, he automatically becomes a Brahmin and very fit to perform homam.

Irrespective of the caste of birth, one who is interested in knowledge (especially knowledge of self) and one whose interest in power, money and pleasures is decaying is fit to perform homam.

(7) *Misconception:* Women cannot perform homam.

Comment: There is a big difference between men and women when it comes to the gross body. But, at the level of subtle body or causal body, there is no difference based on gender. All spiritual practices operate mainly at the subtle and causal level. So, it makes no sense to have a *total* ban on women performing homam.

However, there are some practical reasons behind the biases of tradition. Though there are no differences based on gender in the subtle body, the differences at the gross body level can come into play in the initial stages. However, for a homam like Sri Krishna homam, one cannot think of a valid reason to ban women. If homam can be avoided during the monthly period time, it is sufficient.

(8) *Misconception*: Homam is just like meditation. It is not any better. It does not really make any difference.

Comment: The proof of the pudding is in eating it. If one tries performing a homam to the best of one's ability on a daily basis for a few months, one will know what homam can do! After doing homam for several months, one will find that all other sadhanas one does become more effective as a result of homam.

(9) *Misconception*: One should get a priest to do homam and not do it oneself.

Comment: Let us revisit a previous analogy. If one wants to be nice to one's parents to get their money, one may engage someone who will act on one's behalf to get the money of parents. But, if one's sole purpose is to just love one's parents and show that love, it is better to do it directly than to engage other people.

(10) *Misconception*: Before doing homam with any mantra, one must do japam of that mantra by a count that is ten times the homam count. For example, one must do japam by a count of 10,000 before one does homam by a count of 1,000.

Comment: This convention is not without reason. The true meaning of this convention is that homam is ten times more powerful than japam. If one does a mantra 1,000 in a homam, it is *equivalent* to doing the mantra 10,000 in japam. If one wants, one can offer the mantra entirely in external fire and there is no need to do any japam before doing homam.

All thumb rules and conventions have exceptions. If a rishi with a very strong internal fire does dhyanam, it is equivalent to a homam and the "ten times" rule does not apply. However, for most normal people, homam is ten times more powerful than japam. The bottomline is that the strength and the purity of the medium that accommodates the presence of the deity who receives the mantra will decide the effectiveness of the mantra.

About This Document

This document describes a short procedure for performing Sri Krishna homam, which takes 30-45 minutes. This document is for those who are interested in performing Sri Krishna homam by themselves every day or week or month. This document is prepared based on a Bhagavad Gita Homam procedure taught in tradition. The procedure taught here is simple enough to do daily and yet retains all the important steps in a full-fledged traditional Vedic homam. Those who are very **uncomfortable with Sanskrita** and want an even simpler procedure with fewer mantras may refer to **Appendix A** for a **super-short procedure** with **bare minimum** mantras.

One should consult one's elders and gurus and decide whether one is allowed to perform a homam or not. If one thinks one is allowed to do homam and is interested in doing homam on a regular basis but does not know how to do it, then one can use this document to learn *one* way to do it. If one's gurus have taught one a different procedure, one may use the procedure taught by one's gurus. This document is for the benefit of those who do *not* know *any* procedure and want to learn *some* procedure to do homam. Those who learnt a slightly different procedure from the previous versions of this document need not worry and either follow what they have already learnt or switch to the procedure in this document.

Correct Attitude

While it is good to follow the procedure faithfully, it is even more important to surrender oneself to god, leave ego and identify one's self with the deity in the fire when performing the homam. If that is there, all other minor errors will have no negative effect. If that is not there, even an impeccably performed homam will not have any tangible effect. Like mentioned earlier, the goal is to melt ego (I-ness or sense of self) and create a vacuum within oneself, so that the deity can fill it. Complete devotion, single-minded focus on deity/mantra/procedure and minimization of the activity of body and mind can help one achieve that eventually.

If one has an over-active mind, doing pranayama before homam can be useful. The time around sunrise in the morning is a particularly conducive to a pleasant Sri Krishna homam.

Materials Needed

Must have

- One homa kundam¹ (a copper container with preferably a square shaped base). If a homa kundam is not available, one can dig a square shaped pit in the ground (with 1-2 foot sides and half to one foot deep) and arrange a few layers of bricks around the pit.
- Dry coconut halves (available in Indian stores) or wood (for burning)
- Ghee (clarified butter) from cow's milk. It is available in Indian stores. If unable to find, just get some butter and melt it in low heat. After it melts, some black stuff will separate from the melted liquid. Filter out the black deposit and use the liquid. It will solidify after a time. Before the homam, melt it again and use it.
- A wooden spoon/ladle to put ghee into the fire
- Some akshatas. Those can be made by mixing raw (uncooked) white (or brown) rice grains with a drop of sesame oil (or some other oil) and a pinch of turmeric powder. Instead of turmeric powder, one can also use vermilion (kumkum) powder used for the dot on the forehead.
- A small lamp, consisting of a wick that can be lit in sesame oil/ghee. A candle can also be used as an alternative, though it is better to burn ghee or sesame oil than wax.
- A match box to light fire

¹ If in India, search for "Havan Kund" on <http://shopping.rediff.com>. If in US, search for "Kund" on <http://indousplaza.com>.

- One tumbler or cup to store water. It should preferably be made of silver or copper or clay. If unavailable, you may use steel or glass.
- One spoon (preferably silver or copper)
- Some water

Optional

- A small idol of Krishna or Vishnu. If you have none, use a metallic coin or any metallic object. Actually, you can do without any idol and just invoke Sri Krishna in fire.
- A mixture of various auspicious materials known as the *havan samagri* (available in India stores), if possible.
- Some sandalwood powder, turmeric powder and kumkum (vermilion) powder
- Some flowers or flower petals
- Some sesame seeds, some mamra/murmura (puffed white rice), some nuts, some mildly popped corn and other materials that can be offered in fire. Small fruits are also fine. Honey can also be used. All these are optional. The absolute minimum needed is coconut pieces and ghee.
- Some darbhas (dried blades of sacred grass). Check with a local temple priest to find out how to procure them. If darbhas are unavailable, you may think of creative alternatives. For example, find some other dry grass or dry leaves or just thin twigs and pray to your ishta devata (favorite deity) before the homam to make them acceptable.
- An incense stick (agarbatti) if available and a holder to stick it to (a banana can be used instead)
- Camphor and a container or plate for lighting camphor and offering haarati
- Some food that you can offer to god. Eggs, meat and seafood should not be used in that food. In fact, do not *eat* eggs, meat and seafood on the day of homam. Onion, garlic, strong spices and too much of chillies should also be avoided in the food cooked for God. Fruits are also fine. Just sugar or brown sugar or rock candy sugar or jaggery can be offered to god too. When using sugar, please note that the normal white refined sugar used these days has bone ash in it. Brown sugar, vegetarian sugar or jaggery are to be preferred.
- Some milk, if available.

Preparation Before Homam

- (1) Instead of arranging homa kundam directly on the floor, place a wood plank or something on the floor, wrapped with aluminum foil (or some such thing), and put 4 bricks of the same height on it and place the homa kundam on the bricks. Thus, there is some air and a wooden plank under the homa kundam and the floor does not get heated up.
- (2) If you want easy cleaning, place some aluminum foils on the floor all around the plank containing homa kundam. If ghee or something is spilled in that area, it is easy to clean.
- (3) If you want, you can also cover the interior of homa kundam with some aluminum foils, so that it is easy to clean.
- (4) Make some food items to offer to god. You can just use rock sugar candy or raisins or dates or fruits or jaggery also. Please see the notes in the previous section on this.
- (5) Cook a little plain white rice. I put a few grains of rice and a little water in a small container and put it in microwave oven before my homam and cooked rice is ready at the

end when I need it. If this is not possible, take a banana or apple or some other fruit and make it into 6 slices.

- (6) Fill water in the tumbler/cup and place the spoon in it.
- (7) Make a seat for yourself in front of the homa kundam. Ideally you should be facing east, i.e. homa kundam should be on the east from you. On the east of the homa kundam, place a small plate or a wooden plank, make a pile of some rice grains on it and place the idol (or a metal/clay object such as a coin) on it. You can decorate based on your ability and taste. An idol is optional. You can worship Sri Krishna directly in fire.
- (8) From the middle of the western edge of the homam kundam, draw two parallel red lines with kumkum (vermilion) powder towards your seat. They should go east-west and connect homa kundam to your seat. Melt the ghee and place the bowl containing it on those lines.
- (9) Cut dry coconuts into small pieces. Pieces of 1 inch x 1 inch size are useful.
- (10) *Important:* Do not consume any food within 3-4 hours before the homam (atleast one hour). Evacuate the bowels before homam and take bath. Stomach should be empty during a homam for the best experience.

Homam Procedure

Anujnaa (Permission)

Before starting the homam, think in your mind of Mother Earth who is bearing you, Lord Ganesha who removes obstacles, your ishta devata (favorite deity), your parents, the rishis of your gothra (if you know them), all the rishis and all your gurus. Then say the following, while mentally requesting all the gods to co-operate with your homam.

ॐ ऋद्ध्यास्म हव्यैर्नमसोपसद्य । मित्रं देवं मित्रधेयं नो अस्तु । अनूराधान् हविषा वर्धयन्तः । शतं जीवेम शरदः सवीराः । om ṛddhyāsmā havyairnamasopasadya । mitraṁ devaṁ mitradheyam no astu । anūrādhān haviṣā vardhayantaḥ । śataṁ jivema śaradaḥ savīrah ।

If you have a “pavitram” (a ring made of darbha or a special ring made of metal), wear it now. If you don’t have a pavitram, take any ring that you have, pray to your ishta devata and wear it. It should be worn on the right hand ring finger. If you don’t have a ring, don’t worry and move on.

Aachamanam (sipping water to purify)

Take a little water from the tumbler into your right hand with a spoon. Drink the water after saying the first item below. Take more water with the spoon into your hand, say the second item below and drink it. Take more water, say the third item below and drink it. Imagine that Vishnu who is within you is getting that water.

ॐ केशवाय स्वाहा । ॐ नारायणाय स्वाहा । ॐ माधवाय स्वाहा । om keśavāya svāhā । om nārāyaṇāya svāhā । om mādhavāya svāhā ।

Vighneswara Pooja (worshipping the remover of obstacles)

In order to not have any obstacles in the pooja, we have to pray to Ganesha in the beginning. Just read the following verses:

शुक्लांबरधरं विष्णुं शशिवर्णं चतुर्भुजं । प्रसन्नवदनं ध्यायेत् सर्व विघ्नोपशान्तये ॥

अगजानन पद्मार्क गजाननमहर्निशं । अनेकदं तं भक्तानां एकदन्तं उपास्महे ॥

वक्रतुंड महाकाय कोटिसूर्यसमप्रभ । निर्विघ्नं कुरु मे देव सर्वकार्येषु सर्वदा ॥

śuklāambaradharam viṣṇuṁ śaśivarṇaṁ caturbhujam | prasannavadanam dhyāyet sarva
vighnopaśāntaye | | agajānana padmārkaṁ gajānanamaharniśam | anekadam taṁ bhaktānām
ekadantam upāsmahē | | vakratuṇḍa mahākāya koṭisūryasamaprabha | nirvighnaṁ kuru me
deva sarvakāryeṣu sarvadā | |

Pray within your mind to Ganesha to remove obstacles from your homam. If you have time, energy and inclination (or when you are doing a longer version), you can even make a small Ganesha idol with turmeric and water and do shodasopachaara pooja to the idol. But just reading the above verses and praying to Ganesha in mind should suffice for a short homam that is performed on a regular basis.

Praanaayaamam (restraining the life force)

Take some akshatas (see “Materials Needed” for a description of how to make them) in the the left palm, place the left palm on the left lap, hold the nostrils with the right hand and do praanaayaamam. Place the little finger and ring finger on the left nostril and thumb on the right nostril. Close the left nostril, open the right nostril by releasing the thumb and say the Gayatri mantra mentally while gently breathing in through the right nostril (without making any breathing sound). If you don’t know the Gayatri mantra, use one of the following mantras:

ॐ नमो भगवते वासुदेवाय । ॐ नमश्शिवाय । ॐ गं गणपतये नमः ।

om namo bhagavate vāsudevāya | om namaśśivāya | om gaṁ gaṇapataye namaḥ |

After saying the mantra once, close the right nostril with the thumb and say the mantra once more while retaining the air previously breathed in. Then open the left nostril by relaxing the little and ring fingers and say the mantra for the third time while breathing out through the left nostril. When done, say the mantra once more, while breathing in through the left nostril. Then close the left nostril with little and ring fingers and say the mantra for the fifth time while retaining the air previously breathed in. Then release the thumb and say the mantra for the sixth time while breathing out through the right nostril. While reading the mantra all the six times, contemplate the formless supreme Brahman (supreme soul of the entire universe) that fills each being of this universe and also the air being breathed in and out. If you want, you can imagine a

specific form (such as your ishta devata) also and imagine that your ishta devata fills the entire universe. If you want, you can repeat the above sequence as many times as you comfortably can.

Sankalpam (taking the vow)

Now, declare your intention of doing a homam to please Sri Krishna. Transfer the akshatas to the right hand, place the open left palm (empty) on right lap, place the closed right palm containing akshatas on the left palm. Then say the following, while mentally thinking that you are going to do a homa to the best of your ability, to please Sri Krishna.

ॐ ममोपात्त समस्त दुरितक्षयद्वारा श्री परमेश्वर प्रीत्यर्थम् श्री कृष्ण प्रसाद सिद्धयर्थम् अद्य शुभदिने शुभमुहूर्ते श्री कृष्ण होमकर्म यथाशक्ति करिष्ये ।

om mamopātta samasta duritakṣayadvārā śrī parameśvara prītyartham śrī kṛṣṇa prasāda siddhyartham adya śubhadine śubhamuhūrte śrī kṛṣṇa homakarma yathāśakti kariṣye ।

Then leave the akshatas from your hand in front of the homa kundam or the idol and sprinkle a little bit of water on the palms. Now light the ghee/oil lamp.

Kalasa Suddhi (water purification)

When you are doing a long version of the homam, you can establish a kalasam in the northeastern side of the homa kundam and invoke Varuna in it and do shodasopachaara pooja to Varuna and read Punyaaha Vaachanam (Pavamana Sooktam). For a short homam, you can just do the following.

Place a few akshatas and a flower (if available) in the tumbler containing water. If you can, put dhenu mudra (else, don't worry). Say the following syllable 11 times to purify the water.

वं vaṁ

Now read the following and think that auspicious essence of various rivers of the world is entering the water in the tumbler.

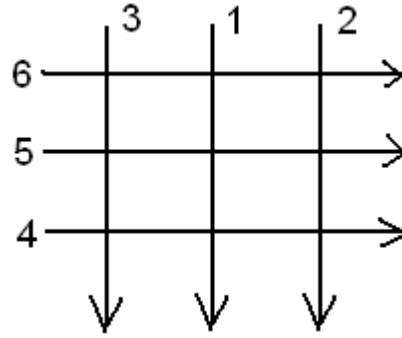
गंगे च यमुने चैव गोदावरि सरस्वति । gaṅge ca yamune caiva godāvari sarasvati ।
नर्मदे सिन्धु कावेरि जलेऽस्मिन् सन्निधिं कुरु ॥ narmade sindhu kāveri jale'smin sannidhiṁ kuru ॥ ।
अमृतं भवतु amṛtaṁ bhavatu

Then take a little water from the tumbler with a flower or flower petal or spoon and sprinkle it on yourself, on homa kundam, on the idol you are going to use and other materials to be used in homam (like fruits, flowers and food).

Take a darbha (see “Materials Needed” for a description) and draw 6 lines with the darbha on the base of the homakundam, in the same order as shown in Figure 1. The direction in which each line is drawn is indicated by the direction of the arrow in the figure. Say the following six mantras while drawing the six lines (respectively).

ॐ ब्रह्मणे नमः ।	om brahmaṇe namaḥ ।
ॐ यमाय नमः ।	om yamāya namaḥ ।
ॐ सोमाय नमः ।	om somāya namaḥ ।
ॐ रुद्राय नमः ।	om rudrāya namaḥ ।
ॐ विष्णवे नमः ।	om viṣṇave namaḥ ।
ॐ इन्द्राय नमः ।	om indrāya namaḥ ।

Figure 1



Agni Pratishthaapana (fire installation)

Take a darbha. Place it inside the homa kundam (on the base), with the tip of the darbha facing east and the other end facing west. Take another darbha. Place it inside, with the tip of the darbha facing north and the other end facing south.

Take a piece of camphor, light it from the lamp and place it in the middle of the homa kundam, while saying:

ॐ भूर्भुवस्सुवरोम्	om bhūrbhuvassuvarom
--------------------	----------------------

Place one or more dry coconut pieces (or a log/twig/piece of wood) above the burning camphor and make sure that it catches fire. Next pray to the fire god using the following mantra from RigVeda. It requests the fire god to keep an inauspicious form of fire called “kravyaada” and carry the offerings to gods through the auspicious form of fire called “jaatavedas”.

क्रव्यादमग्निं प्रहिणोमि दूरं यमराज्ञो गच्छतु रिप्रवाहः ।
 kravyādamaṅniṁ prahīṇomi dūraṁ yamarājño gacchatu ripravāhaḥ ।
 इहैवायमितरो जातवेदा देवेभ्यो हव्यं वहतु प्रजानन् ।
 ihāvāyamitaro jātavedā devebhyo havyaṁ vāhatu prajānan ।

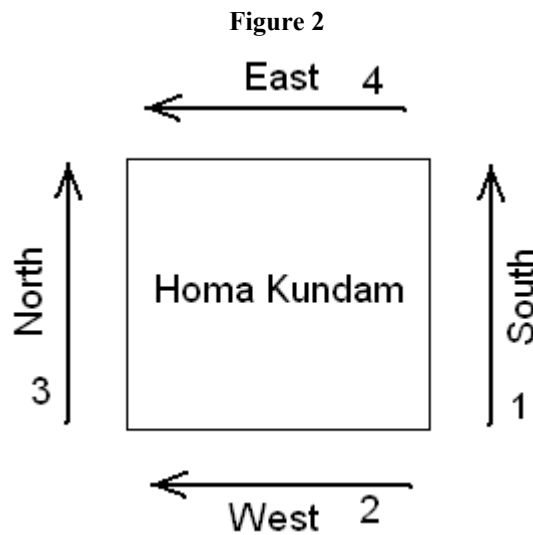
Now we have to do samskara (refinement) to the fire. Pour 8 drops of ghee in the fire while saying the following mantra 8 times.

ॐ भूर्भुवस्सुवः स्वाहा । om bhūrbhuvassuvaḥ svāhā ।

Take 2 or more darbhas (or twigs). Place them outside the homa kundam, along the eastern boundary. The tips should be facing north and the other end facing south. Then take another 2 or more darbhas and place them on the southern boundary, with tips facing east and the other end facing west. Then take 2 or more darbhas and place them on the western boundary, with tips facing north. Then take 2 or more darbhas and place them on the northern boundary, with tips facing east. If you do homam on a regular basis, you can leave these darbhas/twigs around the homa kundam there is no need to do this step every time.

Take some water with the spoon and sprinkle it outside the homa kundam, on its four boundaries while reading the following 4 mantras. The order and direction of sprinkling is shown in Figure 2. For example, first sprinkle water from the southwestern corner to the southeastern corner, as shown by the arrow marked “1”. Then follow other arrows marked as 2, 3 and 4.

अदितेऽनुमन्यस्व । अनुमतेऽनुमन्यस्व । सरस्वतेऽनुमन्यस्व । देव सवितः प्रसुव ।
 adite'numanyasva । anumate'numanyasva । sarasvate'numanyasva । deva savitaḥ prasuva ।



Now pray to Agni (fire god) with the following mantra:

चत्वारि शृंगास्त्रयो अस्य पादा द्वे शीर्षे सप्तहस्तासो अस्य ।
त्रिधा बद्धो वृषभो रोरवीति महो देवो मर्त्यां आविवेश ।
एष हि देवः प्रदिशो नु सर्वाः पूर्वो हि जातः स उ गर्भे अन्तः ।
स विजायमानः स जनिष्यमाणः प्रत्यङ्मुखास्तिष्ठति विश्वतोमुखः ।
प्राङ्मुखो देव । हे अग्ने । ममाभिमुखो भव ।

catvāri śṛṅgāstrayo asya pādā dve śirṣe saptahastāso asya ।
tridhā baddho vṛṣabho roravīti mahō devo martyāṃ āviveśa ।
eṣa hi devaḥ pradīśo nu sarvāḥ pūrvō hi jātaḥ sa u garbhē antaḥ ।
sa vijāyamānaḥ sa janīṣyamānaḥ pratyānmukhāstiṣṭhati viśvatomukhaḥ ।
prāṅmukho deva । he agne । mamābhimukho bhava ।

Now think within your mind of Lord Ganesha, your ishta devata (favorite deity), rishis of your gotra (if you know them), all rishis, your gurus, various gods and other beings of this universe.

Dikpaalaka Pooja (worshipping the rulers of directions)

Now, take some akshatas and also some flowers (if available) and offer them to the rulers of directions. Starting with the eastern edge of the homa kundam, go clockwise (*i.e.* east, southeast, south, southwest *etc*) and offer akshatas and flowers in the eight directions. You can place them on the edges of the homa kundam. After the eight directions, offerings are made to Brahma (ruler of the upward direction) in the middle of northeast and east and to Sesha (ruler of the downward direction) in the middle of southwest and west.

Then offer akshatas and flowers to Agni in the middle of the homa kundam. Finally, touch your heart and offer respect to the self (soul). For the 8+2+1+1=12 offerings, say the following 12 mantras:

ॐ इन्द्राय नमः । ॐ अग्नये नमः । ॐ यमाय नमः । ॐ निरृत्तये नमः । ॐ वरुणाय नमः । ॐ वायवे नमः । ॐ सोमाय नमः । ॐ ईशानाय नमः । ॐ ब्रह्मणे नमः । ॐ शेषाय नमः । ॐ अग्नये नमः । ॐ आत्मने नमः ।
om indrāya namaḥ । om agnaye namaḥ । om yamāya namaḥ । om nirṛtaye namaḥ । om varuṇāya namaḥ । om vāyave namaḥ । om somāya namaḥ । om īśānāya namaḥ । om brahmaṇe namaḥ । om śeṣāya namaḥ । om agnaye namaḥ । om ātmane namaḥ ।

Poorvaangam (preliminary offerings)

Now hold the wooden spoon/ladle pointing from northwest towards southeast and offer a ghee drop in the fire for Prajapati (progenitor of all beings), with the following mantra.

ॐ प्रजापतये स्वाहा । प्रजापतय इदं न मम ।
om prajāpataye svāhā । prajāpataya idaṁ na mama ।

Now hold the wooden spoon/ladle pointing from southwest towards northeast and offer a ghee drop in the fire for Indra (ruler of gods), with the following mantra.

ॐ इन्द्राय स्वाहा । इन्द्रायेदं न मम ।
om indrāya svāhā । indrāyedaṁ na mama ।

Offer a little ghee to Agni (fire god) in the middle of the fire with the following mantra:

ॐ अग्नये स्वाहा । अग्नय इदं न मम ।
om agnaye svāhā । agnaya idaṁ na mama ।

Then offer a little ghee to Soma (god of nourishment and well-being) in the upper half of the northern side of the homa kundam with the following mantra:

ॐ सोमाय स्वाहा । सोमायेदं न मम ।
om somāya svāhā । somāyedaṁ na mama ।

Now, we have to offer a “forgiveness offering” to Prajapati again to request his forgiveness for all the mistakes that happened in the homa upto this point, with the following mantra:

आरंभप्रभृति एतत्क्षणपर्यन्तं मध्ये संभावित समस्त दोष प्रायश्चित्तार्थं सर्व प्रायश्चित्तं होष्यामि । ॐ भूर्भुवः
स्वाहा । प्रजापतय इदं न मम ।
ārambhaprabhṛti etatkṣaṇaparyantaṁ madhye sambhāvita samasta doṣa prāyaścittārthaṁ
sarva prāyaścittaṁ hoṣyāmi । om bhūrbhuvassuvaḥ svāhā । prajāpataya idaṁ na mama ।

After making an offering to the basic gods as shown above, one can invoke Ganesha in the fire. After the above preliminary offerings and before invoking Ganesha, one can also make offerings to rishis. One can, for example, make offerings to the rishis of one’s lineage. It is optional.

Quick Homam for Mahaganapathi

Before calling the main deity of homam (Sri Krishna) into fire, a quick pooja of Mahaganapathi in fire needs to be done for the removal of obstacles. Mahaganapathi can be invoked in fire while chanting the following.

ॐ गं गणपतये नमः । असुनी ते पुनरस्मासु चक्षुः पुनः प्राणमिह नो देहि भोगं । ज्योक्पश्येम सूर्यमुच्चरन्तमनुमते
मृळ्या नः स्वस्ति । ॐ श्री महागणपति प्राणशक्त्यै नमः । अत्र आगच्छ । आवाहितो भव । स्थापितो भव । सन्निहितो
भव । सन्निरुद्धो भव । अवकुण्ठितो भव । प्रसीद प्रसीद ।

om gaṁ gaṇapataye namaḥ | asunī te punarasmāsu cakṣuḥ punaḥ prāṇamiha nō dehi bhogaṁ |
jyokpaśyema sūryamuccarantamanumate mṛlayā naḥ svasti | om śrī mahāgaṇapati
prāṇaśaktyai namaḥ | atra āgaccha | āvāhito bhava | sthāpito bhava | sannihito bhava |
sanniruddho bhava | avakuṅṭhito bhava | prasīda prasīda |

Now, we have to offer worship with several servies to Mahaganapathi in the fire. Say the following and offer sandalwood powder/paste to Mahaganapathi in the fire. You can also offer turmeric powder and kumkum.

लं पृथिव्यात्मने नमः । गन्धं समर्पयामि ।

laṁ pṛthivyātmane namaḥ | gandhaṁ samarpayāmi |

Say the following and offer a flower (or a flower petal) to Mahaganapathi in the fire.

हं आकाशात्मने नमः । पुष्पं समर्पयामि ।

haṁ ākāśātmane namaḥ | puṣpaṁ samarpayāmi |

Say the following and offer dhoopam (incense) to Mahaganapathi in the fire and the idol. Light the tip of the incense stick, let the fire burn brightly and then extinguish the fire. There should be no fire on the stick but smoke coming from the burning tip. Show the smoke to the fire in the homa kundam. You can also offer the incense stick completely into fire.

यं वाय्वात्मने नमः । धूपं आघ्रापयामि ।

yaṁ vāyvātmane namaḥ | dhūpaṁ āghrapayāmi |

Say the following and show the deepam (light/lamp) to Mahaganapathi in the fire.

रं अग्न्यात्मने नमः । दीपं दर्शयामि ।

raṁ agnyātmane namaḥ | dīpaṁ darśayāmi |

Say the following and offer some food to Mahaganapathi in the fire. You can use cooked food or a fruit or jaggery or sugar. Show it to the fire and offer a little bit into the fire. If you cooked only one item, keep it for Sri Krishna and use something else for Mahaganapathi. You can offer just a raisin or a little sugar also.

वं अमृतात्मने नमः । नैवेद्यं समर्पयामि ।

vam amṛtātmane namaḥ | naivedyaṁ samarpayāmi |

Say the following and offer some akshatas to Mahaganapathi in the fire. This mantra means that we are offering “all services” to Him.

सं सर्वात्मने नमः । सर्वोपचारान् समर्पयामि ।

saṁ sarvātmane namaḥ | sarvopacārān samarpayāmi |

Now say the following offer ghee (or other allowed materials mentioned at the beginning) into fire for Mahaganapathi. Repeat that 4 or 8 or 12 times.

ॐ गं गणपतये नमः स्वाहा ।

om gaṁ gaṇapataye namaḥ svāhā |

Praana Pratishthaapanaa (invocation of main deity)

Now we have to invoke the deity in the idol and the fire. If you know how to do anganyaasam and karanyaasam, do it while saying the following. Otherwise, just read the following.

अस्य श्री प्राणप्रतिष्ठापन मंत्रस्य ब्रह्म विष्णु महेश्वरा ऋषयः ऋग्यजुस्सामाथर्वाणि छन्दांसि श्री कृष्ण परमात्मा देवता । क्लाम् बीजं । क्लीं शक्तिः । क्लौं कीलकं । क्लाम् अंगुष्ठाभ्यां नमः । क्लीं तर्जनीभ्यां नमः । क्लूं मध्यमाभ्यां नमः । क्लैं अनामिकाभ्यां नमः । क्लौं कनिष्ठिकाभां नमः । क्लः करतल करपृष्ठाभ्यां नमः । क्लाम् हृदयाय नमः । क्लीं शिरसे स्वाहा । क्लूं शिखायै वषट् । क्लैं कवचाय हुं । क्लौं नेत्रत्रयाय वौषट् । क्लः अस्त्राय फट् । भूर्भुवस्सुवरोमिति दिग्बन्धः ।

asya śrī prāṇapraṭiṣṭhāpana mantrasya brahma viṣṇu maheśvarā ṛṣayaḥ ṛgyajussāmātharvāṇi chandāṁsi śrī kṛṣṇa paramātmā devatā | klām bījaṁ | klīm śaktiḥ | klauṁ kīlakaṁ | klām aṅguṣṭhābhyān namaḥ | klīm tarjanībhyān namaḥ | klūn madhyamābhyān namaḥ | klaim anāmikābhyān namaḥ | klauṁ kaniṣṭhikābhān namaḥ | klaḥ karatala karaprṣṭhābhyān namaḥ | klām hṛdayāya namaḥ | klīm śirase svāhā | klūn śikhāyai vaṣaṭ | klaim kavacāya huṁ | klauṁ netratrayāya vaṣaṭ | klaḥ astrāya phaṭ | bhūrbhuvassuvaromiti digbandhaḥ |

ध्यानं - वसुदेवसुतं देवं कंस चाणूरमर्दनं । देवकी परमानन्दं कृष्णं वन्दे जगद्गुरुं ॥

dhyānaṁ - vasudevasutaṁ devaṁ kaṁsa cānūramardanaṁ | devakī paramānandaṁ kṛṣṇaṁ vande jagadguruṁ | |

Now invoke the deity in the fire and the idol with the following mantra. While saying it, imagine that Sri Krishna who is in your own heart is entering the fire and the idol.

ॐ क्लाम् क्लिम् क्लौं यं रं लं वं शं षं सं हं ङं क्षं । ॐ हंसः सोऽहं सोऽहं हंसः । श्री कृष्णस्य प्राण इह प्राणः । जीव इह स्थितः । सर्वेन्द्रियाणि वाङ्मनस्त्वक् चक्षुः श्रोत्र जिह्वाघ्राण प्राणापानव्यानोदानसमानाः इहैवागत्य सुखं चिरं तिष्ठन्तु स्वाहा । सान्निध्यं कुर्वन्तु स्वाहा । असुनी ते पुनरस्मासु चक्षुः पुनः प्राणमिह नो देहि भोगं । ज्योक्पश्येम सूर्यमुच्चरन्तमनुमते मृळ्या नः स्वस्ति । क्लाम् क्लिम् क्लौं । ॐ श्री कृष्ण प्राणशक्त्यै नमः । अत्र आगच्छ ।

om klām kṛīm kṛauṁ yaṁ raṁ laṁ vaṁ śaṁ ṣaṁ saṁ haṁ ṅaṁ kṣaṁ | om haṁsaḥ so'haṁ so'haṁ haṁsaḥ | śrī kṛṣṇasya prāṇa iha prāṇaḥ | jīva iha sthitaḥ | sarvendriyāṇi vānmanastvak cakṣuḥ śrotra jihvāghrāṇa prāṇāpānavyānodānasamānāḥ ihaivāgatya sukhaṁ ciram tiṣṭhantu svāhā | sānnidhyaṁ kurvantu svāhā | asunī te punarasmāsu cakṣuḥ punaḥ prāṇamiha nō dehi bhogaṁ | jyokpaśyema sūryamuḥcarantamanumate mṛṣayā naḥ svasti | klām kṛīm kṛauṁ | om śrī kṛṣṇa prāṇaśaktyai namaḥ | atra āgaccha |

Now read the following and make the aavaahani, samsthaapani, sannidhaapani, sannirodhini and avakunthana *mudras* with your hands if you know them. If not, don't worry and just read.

आवाहितो भव । स्थापितो भव । सन्निहितो भव । सन्निरुद्धो भव । अवकुण्ठितो भव । देव प्रसीद प्रसीद । देव सर्व जगन्नाथ यावद्धोमावसानकम् । तावत्त्वं प्रीतिभावेन मूर्तो अग्नौ च सन्निधिं कुरु ।

āvāhito bhava | sthāpito bhava | sannihito bhava | sanniruddho bhava | avakuṅṭhito bhava | deva prasīda prasīda | deva sarva jagannātha yāvaddhomāvasānakam | tāvattvaṁ prītibhāvena mūrtau agnau ca sannidhiṁ kuru |

While saying this, pray to Lord Sri Krishna in your mind and ask him to *stay* in the fire and the idol till the *end* of the homam. Now, till the end of the homam, *you* should *firmly* believe that Krishna *is in the fire* and treat him with *respect* and *love*.

Panchopachara Pooja (worship of god)

Now, we have to offer worship with several services to Sri Krishna in the fire and idol. There are several options. One can do a panchopachara pooja with 5 services or a shodasopachara pooja with 16 services or a chatusshashtyupachara pooja with 64 services. For simplicity, a panchopachara pooja is recommended in a homam. Those who have a lot of time and want to perform a shodasopachara pooja may refer to Appendix B and use that procedure instead of what is given in this section.

Say the following and offer sandalwood powder/paste to Sri Krishna in the fire and the idol. You can also offer turmeric powder and kumkum.

लं पृथिव्यात्मने नमः । गन्धं समर्पयामि ।

laṁ pṛthivyātmane namaḥ | gandhaṁ samarpayāmi |

Say the following and offer a flower (or a flower petal) to Sri Krishna in the fire and the idol.

हं आकाशात्मने नमः । पुष्पं समर्पयामि ।

ham ākāśātmane namaḥ | puṣpaṁ samarpayāmi |

Say the following and offer dhoopam (incense) to Sri Krishna in the fire and the idol. Light the tip of the incense stick, let the fire burn brightly and then extinguish the fire. There should be no fire on the stick but smoke coming from the burning tip. Show the smoke to the fire in the homa kundam.

यं वाय्वात्मने नमः । धूपं आघ्रापयामि ।

yaṁ vāyvātmane namaḥ | dhūpam āghrāpayāmi |

Say the following and show the deepam (light/lamp) to Sri Krishna in the fire and the idol.

रं अग्न्यात्मने नमः । दीपं दर्शयामि ।

raṁ agnyātmane namaḥ | dīpaṁ darśayāmi |

Say the following and offer some food to Sri Krishna in the fire and the idol. You can use cooked food or a fruit or jaggery or sugar. Show it to the fire and idol and offer a little bit into the fire.

If you made only one food item, it is a good idea to offer it at the end of the homam. There will be a naivedyam (food offering) again. Offer something else for now. The offering at the end is the main one.

वं अमृतात्मने नमः । नैवेद्यं समर्पयामि ।

vam amṛtātmane namaḥ | naivedyaṁ samarpayāmi |

Say the following and offer some akshatas to Sri Krishna in the fire and the idol. This mantra means that we are offering “all services” to Him.

सं सर्वात्मने नमः । सर्वोपचारान् समर्पयामि ।

saṁ sarvātmane namaḥ | sarvopacārān samarpayāmi |

Parivaara Devata Aahutis (offerings to associates)

If you are in a hurry, make one offering of ghee with the following to the associates of Sri Krishna.

ॐ राधादिभ्यः श्री कृष्ण परिवार देवताभ्यः स्वाहा ।

om rādhādibhyaḥ śrī kṛṣṇa parivāra devatābhyaḥ svāhā |

If you have more time, read the following instead and make an offering of ghee whenever you encounter svaahaa (स्वाहा, svāhā).

ॐ राधायै स्वाहा । ॐ रुक्मिण्यै स्वाहा । ॐ सत्यभामायै स्वाहा । ॐ जाम्बवत्यै स्वाहा । ॐ नाग्नजित्यै स्वाहा । ॐ मित्रविन्द्यै स्वाहा । ॐ कालिन्द्यै स्वाहा । ॐ लक्ष्मणायै स्वाहा । ॐ सुशीलयै स्वाहा ।

om rādhāyai svāhā | om rukmiṇyai svāhā | om satyabhāmāyai svāhā | om jāmbavatyai svāhā | om nāgnajityai svāhā | om mitravindāyai svāhā | om kālindyai svāhā | om lakṣmaṇāyai svāhā | om suśilāyai svāhā |

ॐ देवक्यै स्वाहा । ॐ वसुदेवाय स्वाहा । ॐ यशोदायै स्वाहा । ॐ नन्दाय स्वाहा । ॐ सुभद्रायै स्वाहा । ॐ बलभद्राय स्वाहा । ॐ गोपेभ्यः स्वाहा । ॐ गोपीभ्यः स्वाहा ।

om devakyai svāhā | om vasudevāya svāhā | om yaśodāyai svāhā | om nandāya svāhā | om subhadrāyai svāhā | om balabhadrāya svāhā | om gopēbhyaḥ svāhā | om gopībhyaḥ svāhā |

ॐ वासुदेवाय स्वाहा । ॐ संकर्षणाय स्वाहा । ॐ प्रद्युम्नाय स्वाहा । ॐ अनिरुद्धाय स्वाहा । ॐ शान्त्यै स्वाहा । ॐ श्रियै स्वाहा । ॐ सरस्वत्यै स्वाहा । ॐ रत्यै स्वाहा ।

om vāsudevāya svāhā | om saṅkarṣaṇāya svāhā | om pradyumnāya svāhā | om aniruddhāya svāhā | om śāntyai svāhā | om śriyai svāhā | om sarasvatyai svāhā | om ratyai svāhā |

ॐ अर्जुनाय स्वाहा । ॐ दारुकाय स्वाहा । ॐ विश्वक्सेनाय स्वाहा । ॐ सात्यकये स्वाहा । ॐ गरुडाय स्वाहा । ॐ नारदाय स्वाहा । ॐ पर्वताय स्वाहा ।

om arjunāya svāhā | om dārukāya svāhā | om viṣvakṣeṇāya svāhā | om sātyakaye svāhā | om garuḍāya svāhā | om nāradāya svāhā | om parvatāya svāhā |

Pradhaana Homam (main part)

Now, you can offer any mantras of Sri Krishna you want. Suggested count for each mantra is 4 or 8 or 12 or 16 or 21 or 28 or 108 or 1008. Pick a count with each mantra and try to meet that count. At the end of the mantra, you have to add the following (if it is not already present as a part of the mantra itself) and then make an offering in the fire.

स्वाहा

svāhā[॥]

When making the last offering with a mantra (*i.e.* you are going to stop that mantra after this offering and switch to a different mantra), you add the following instead of the above:

वौषट्

vauṣaṭ

The offering can be a drop of ghee or sesame seeds or murmura/mamra (puffed white rice) or havan samagri or small dry coconut pieces or small pieces of darbha. If you are doing homam on a big scale with a big fire, you can even put banana slices, full coconuts, various fruits, nuts (cashews, almonds etc), dates, raisins, sugar cane pieces, several sweets and snacks *etc*. But, if you are doing on a small scale with a small fire, stick to sesame seeds, dry coconut pieces, puffed white rice and ghee drops. At any cost, avoid spicy substances like any kind of pepper, cinnamon, cloves etc and products containing eggs, meat etc. In general, sweet substances are better. Just offering ghee when you do not have any other substances is also fine.

The following mantras of Sri Krishna may be used. But you can really use any mantra you like. Read a mantra several times before moving onto a different mantra. It is advisable to pick **any one** mantra you like the most and repeat it as many times as you can, instead of doing a little bit of several mantras. If one wants water, one should dig deep in one place instead of digging a little in ten places. The 1st one is mahamantra as taught by Srila Prabhupada in ISKCON, just as Valmiki was taught “raama” mantra as “maraa”. The 2nd one is another variation of mahamantra as given in scriptures. The 3rd one is the vijaya mantra. The 4th one is a powerful beejaakshara mantra. The 5th one is a very simple beejaakshara mantra. The 6th one is the powerful dwadasaakshari mantra. The 7th one is a [nichrud-]Gaayatri mantra. **All** these mantras are **powerful** and pick the one you are most **attracted to** and stick to it in your homam.

ॐ हरे कृष्ण हरे कृष्ण कृष्ण कृष्ण हरे हरे । हरे राम हरे राम राम राम हरे हरे ॥ स्वाहा ।

om hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare | hare rāma hare rāma rāma rāma hare hare | | svāhā |

ॐ हरे राम हरे राम राम राम हरे हरे । हरे कृष्ण हरे कृष्ण कृष्ण कृष्ण हरे हरे ॥ स्वाहा ।

om hare rāma hare rāma rāma rāma hare hare | hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare | | svāhā |

ॐ श्री राम जय राम जय जय राम । श्री कृष्ण जय कृष्ण जय जय कृष्ण । स्वाहा ।

om śrī rāma jaya rāma jaya jaya rāma | śrī kṛṣṇa jaya kṛṣṇa jaya jaya kṛṣṇa | svāhā |

ॐ क्लीं कृष्णाय गोविन्दाय गोपीजन वल्लभाय स्वाहा ।

om klīm kṛṣṇāya govindāya gopījana vallabhāya svāhā |

ॐ क्लीं कृष्णाय नमः । स्वाहा ।

om klīm kṛṣṇāya namaḥ | svāhā |

ॐ नमो भगवते वासुदेवाय । स्वाहा ।

om namo bhagavate vāsudevāya | svāhā |

ॐ वासुदेवाय विद्महे । देवकी पुत्राय धीमहि । तन्नः कृष्णः प्रचोदयात् ॥ स्वाहा ।

om vāsudevāya vidmahe | devakī putrāya dhīmahī | tannaḥ kṛṣṇaḥ pracodayāt | svāhā |

Another alternative to the above mantras is to chant Krishnaashtakam. Repeat the following 8 verses as many times as you want, with offerings at each svaahaa (स्वाहा, svāhā).

वसुदेव सुतं देवं कंसचाणूर मर्दनं । देवकी परमानन्दं कृष्णं वन्दे जगद्गुरुं ॥ स्वाहा ।

vasudeva sutam devam kamsacāṇūra mardanam | devakī paramānandam kṛṣṇam vande jagadgurum | | svāhā |

अतसी पुष्प संकाशं हार नूपुर शोभितं । रत्न कंकण केयूरम् कृष्णं वन्दे जगद्गुरुं ॥ स्वाहा ।

atasī puṣpa saṅkāśam hāra nūpura śobhitam | ratna kaṅkaṇa keyūram kṛṣṇam vande jagadgurum | | svāhā |

कुटिलालक संयुक्तं पूर्णचन्द्र निभाननं । विलसत्कुण्डलधरं कृष्णं वन्दे जगद्गुरुं ॥ स्वाहा ।

kuṭilālaka saṁyuktaṁ pūrṇacandra nibhānanam | vilasatkunḍaladharam kṛṣṇam vande jagadgurum | | svāhā |

मन्दार गन्ध संयुक्तं चारुहासं चतुर्भुजं । बर्हिपिंछावचूडांगं कृष्णं वन्दे जगद्गुरुं ॥ स्वाहा ।

mandāra gandha saṁyuktaṁ cāruhāsam caturbhujam | barhipiñchāvacūḍāṅgam kṛṣṇam vande jagadgurum | | svāhā |

उत्फुल्ल पद्म पत्राक्षं नीलजीमूत सन्निभं । यादवानां शिरोरत्नं कृष्णं वन्दे जगद्गुरुं ॥ स्वाहा ।

utphulla padma patrākṣam nīlajīmūta sannibham | yādavanām śīroratnam kṛṣṇam vande jagadgurum | | svāhā |

रुक्मिणी केळि संयुक्तं पीताम्बर सुशोभितं । अवाप्त तुलसी गन्धं कृष्णं वन्दे जगद्गुरुं ॥ स्वाहा ।

rukmiṇī keḷi saṁyuktaṁ pītāmbara suśobhitam | avāpta tulasī gandham kṛṣṇam vande jagadgurum | | svāhā |

गोपिकानां कुचद्वन्द्व कुंकुमांकित वक्षसं । श्रीनिकेतं महेष्वासं कृष्णं वन्दे जगद्गुरुं ॥ स्वाहा ।

gopikānām kucadvandva kuṅkumāṅkita vakṣasam | śrīniketaṁ maheshvāsam kṛṣṇam vande jagadgurum | | svāhā |

श्रीवत्सांकं महोरस्कं वनमालाविभूषितं । शंख चक्र धरं देवं कृष्णं वन्दे जगद्गुरुं ॥ स्वाहा ।

śrīvatsāṅkaṁ mahoraskaṁ vanamālāvibhūṣitam | śaṅkha cakra dharam devam kṛṣṇam vande jagadgurum | | svāhā |

Punah Pooja (worship again)

After all the offerings with mantras, we offer a quick worship again to Sri Krishna in the fire.

Say the following and offer some food to Sri Krishna in the fire and the idol.

ॐ क्लीं कृष्णाय नमः । नैवेद्यं समर्पयामि ।

om klīm kṛṣṇāya namaḥ | naivedyam samarpayāmi |

Light a small camphor piece in a plate and show it to the fire while saying the following. At the end, you can throw the camphor piece into fire.

ॐ क्लीं कृष्णाय नमः । नीराजनं समर्पयामि ।

om klīm kṛṣṇāya namaḥ । nīrājanam samarpayāmi ।

If one has time, a panchopachara pooja can also be done as the punah pooja. But the above two things will suffice.

Now get up and do *pradakshinas* to the homa kundam. If someone stands on the roof (or in the sky) and looks down at you, it should look like you are going around the homa kundam in the clockwise direction. Do one or three rounds and then sit down again in front of fire.

Uttaraangam (vote of thanks)²

Now, offer one drop of ghee to Prajapati, then the controllers of the three worlds (bhuh – fire god, bhuvah – wind god, who controls space too, suvah – sun god for all the non-material spiritual realms), to Agni who processes the food for gods and makes it consumable and finally Prajapati again. Read the following and offer a drop of ghee at each “swaahaa”.

ॐ प्रजापते न त्वदेतान्यन्यो विश्वा जातानि परि ता बभूव । यत्कामास्ते जुहुमस्तन्नो अस्तु वयं स्याम पतयो रयीणाम् । स्वाहा । प्रजापतय इदं न मम ॥

ॐ भूः स्वाहा । अग्नय इदं न मम ॥

ॐ भुवः स्वाहा । वायव इदं न मम ॥

ॐ सुवः स्वाहा । सूर्ययिदं न मम ॥

यदस्य कर्मणोऽत्यरीरिचं यद्वान्यूनमिहाकरम् । अग्निष्टत् स्विष्टकृद्विद्वान् सर्वं स्विष्टं सुहुतं करोतु स्वाहा । अग्नये स्विष्टकृत इदं न मम ॥

ॐ भूर्भुवस्सुवः स्वाहा । प्रजापतय इदं न मम ॥

om prajāpate na tvadetānyanyo viśvā jātāni pari tā babhūva । yatkāmāste juhumastanno astu vāyaṁ syāma patayo rayīṇām । svāhā । prajāpataya idam na mama । ।

om bhūḥ svāhā । agnaya idam na mama । ।

om bhuvah svāhā । vāyava idam na mama । ।

om suvah svāhā । sūryāyedaṁ na mama । ।

yadasya karmaṇo'tyarīricam yadvānyūnamihākaram । agniṣṭat sviṣṭakṛdvidvān sarvaṁ sviṣṭam suhutaṁ karotu svāhā । agnaye sviṣṭakṛta idam na mama । ।

² Skip this and go to the next section to find a shorter procedure for uttaraangam.

om bhūrbhuvassuvaḥ svāhā | prajāpataya idaṃ na mama | |

Now do pranaayaamam again. The procedure of pranaayaamam is explained earlier.

Now, make three offerings to the fire god, asking for forgiveness for any mistakes committed knowingly or unknowingly, while using fire as the medium. Read the following and offer a drop of the ghee in the fire at each “swaahaa”.

अनाज्ञातं यदाज्ञातं यज्ञस्य क्रियते मिथु । अग्ने तदस्य कल्पय त्वं हि वेत्थ यथातथम् । स्वाहा । अग्नय इदं न मम ॥
पुरुषसंमितो यज्ञो यज्ञः पुरुषसंमितः । अग्ने तदस्य कल्पय त्वं हि वेत्थ यथातथम् । स्वाहा । अग्नय इदं न मम ॥
यत्पाकत्रा मनसा दीनदक्षा न । यज्ञस्य मन्वते मर्तासः । अग्निष्टद्वोता क्रतुविद्विजानन् । यजिष्ठो देवान् ऋतुशो यजाति ।
स्वाहा । अग्नय इदं न मम ॥

anājñātaṃ yadājñātaṃ yajñasya kriyate mithu | agne tadasya kalpay tvaṃ hi vettha
yathātatham | svāhā | agnaya idaṃ na mama | |
puruṣasammito yajño yajñaḥ puruṣasammitaḥ | agne tadasya kalpay tvaṃ hi vettha
yathātatham | svāhā | agnaya idaṃ na mama | |
yatpākatrā manasā dīnadakṣā na | yajñasya manvate martāsaḥ | agniṣṭaddhotā
kratavidvijānan | yajisṭho devān ṛtuśo yajāti | svāhā | agnaya idaṃ na mama | |

Next, three offerings are made to the fire god, wind god and sun god, the controllers of the three worlds. Read the following and offer a drop of the ghee in the fire at each “swaahaa”.

ॐ भूः स्वाहा । अग्नय इदं न मम ॥

ॐ भुवः स्वाहा । वायव इदं न मम ॥

ॐ सुवः स्वाहा । सूर्येदं न मम ॥

om bhūḥ svāhā | agnaya idaṃ na mama | |

om bhuvaḥ svāhā | vāyava idaṃ na mama | |

om suvaḥ svāhā | sūryāyedaṃ na mama | |

One final offering to Prajapati is made to beg for forgiveness for various mistakes made in the homam, with respect to pronunciation, actions, procedure, devotion, materials used *etc.* Read the following and offer of drop of ghee.

अस्मिन् होमकर्माणि मध्ये संभावित समस्त मंत्रलोप तंत्रलोप क्रियालोप भक्तिलोप श्रद्धालोप नियमलोप निष्ठालोप
द्रव्यलोपादि समस्त दोष प्रायश्चित्तार्थं सर्व प्रायश्चित्ताहुतिं होष्यामि । ॐ भूर्भुवस्सुवः स्वाहा । प्रजापतय इदं न मम ॥

asmin homakarmani madhye sambhāvita samasta mantralopa tantralopa kriyālopa bhaktilopa śraddhālopa niyamalopa niṣṭhālopa dravyalopādi samasta doṣa prāyaścittārthaṁ sarva prāyaścittāhutim hoṣyāmi | om bhūrbhuvassuvaḥ svāhā | prajāpataya idaṁ na mama | |

An offering to Vishnu and an offering to Rudra must be made. Read the following two lines and offer a drop of ghee for each line. Think of Vishnu and Shiva.

ॐ श्री विष्णवे स्वाहा । विष्णवे परमात्मन इदं न मम ॥
ॐ नमो रुद्राय पशुपतये स्वाहा । रुद्राय पशुपतये इदं न मम ॥
om śrī viṣṇave svāhā | viṣṇave paramātmāna idaṁ na mama | |
om namo rudrāya paśupataye svāhā | rudrāya paśupataya idaṁ na mama | |

After making an offering to Rudra, wash the hand once. You can simply sprinkle a little bit of water on the right palm for that purpose.

Uttaraangam – shorter version (vote of thanks)

When you are in a hurry, you can perform uttaraanham in a brief form by saying the following and making an offering of ghee with each line.

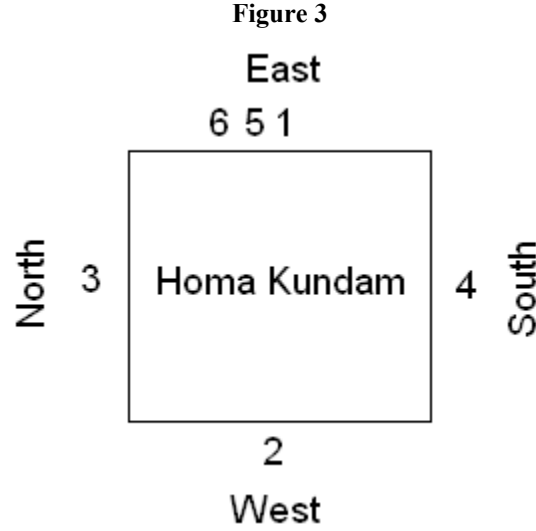
ॐ भूः स्वाहा । अग्नये इदं न मम ॥
om bhūḥ svāhā | agnaya idaṁ na mama | |
ॐ भुवः स्वाहा । वायवे इदं न मम ॥
om bhuvah svāhā | vāyava idaṁ na mama | |
ॐ सुवः स्वाहा । सूर्यये इदं न मम ॥
om suvah svāhā | sūryāyedaṁ na mama | |
ॐ भूर्भुवस्सुवः स्वाहा । प्रजापतये इदं न मम ॥
om bhūrbhuvassuvaḥ svāhā | prajāpataya idaṁ na mama | |
ॐ श्री विष्णवे स्वाहा । विष्णवे परमात्मन इदं न मम ॥
om śrī viṣṇave svāhā | viṣṇave paramātmāna idaṁ na mama | |
ॐ नमो रुद्राय पशुपतये स्वाहा । रुद्राय पशुपतये इदं न मम ॥
om namo rudrāya paśupataye svāhā | rudrāya paśupataya idaṁ na mama | |

Suddhaanna Bali (sacrifice of pure rice)

Now, we have to offer bali (sacrifice to other associated beings). Get the cooked white rice (or banana slices or some other fruit slices or raisins). Just place a small token amount as bali. You need to place bali in six different places outside the homa kundam. First, place it on the east of

the homa kundam. Then on the west, then on the north, then on the south and finally two more on the east (a little north to the previous bali(s) placed in the east). The order and positions can be found in Figure 3. While offering balis in six places, the following sentence can be said:

ॐ पार्षदेभ्यो नमः । बलिं समर्पयामि । om pārṣadebhyo namaḥ | balim samarpayāmi |



The rice remaining after offering balis should be thrown away and not consumed. If cooked rice is not available, small banana slices or some other fruit slices can be used. Again, any fruit pieces left over after bali should be thrown away and not consumed.

Vasordhaaraa (stream of excellence)

Take a little ghee into the ladle and pour it slowly on the burning dry coconut pieces in the homa kundam while reading the third verse from “Rudra Chamakam”. It is given below.

Don’t pour too much ghee if you don’t want much smoke. Just take one teaspoonful of ghee in the wooden ladle and manage with it slowly. This ghee should be just enough to make the pieces burn well so that poornaahuti (about to be offered) burns well.

ॐ शं च मे मयश्च मे प्रियं च मेऽनुकामश्च मे कामश्च मे सौमनसश्च मे भद्रं च मे श्रेयश्च मे वस्यश्च मे यशश्च मे भगश्च मे द्रविणं च मे यन्ता च मे धर्ता च मे क्षेमश्च मे धृतिश्च मे विश्वं च मे महश्च मे संविच्च मे ज्ञात्रं च मे सूश्च मे प्रसूश्च मे सीरं च मे लयश्च मन्त्रहृतं च मेऽमृतं च मेऽयक्ष्मं च मेऽनामयच्च मे जीवातुश्च मे दीर्घायुत्वं च मेऽनमित्रं च मेऽभयं च मे सुगं च मे शयनं च मे सूषा च मे सुदिनं च मे ॥

om śam ca me mayāśca me priyaṁ ca me'nukāmaśca me kāmaśca me saumanasaśca me bhadrāṁ ca me śreyaśca me vasyaśca me yaśaśca me bhagaśca me draviṇaṁ ca me yantā ca me dhartā ca me kṣemaśca me dhṛtiśca me viśvaṁ ca me mahaśca me saṁvicca me jñātraṁ ca me

sūśca me prasūśca me sīraṃ ca me layaśca maṛtaṃ ca me'mṛtaṃ ca me'yakṣmaṃ ca
me'nāmayacca me jīvātuśca me dīrghāyutvaṃ ca me'namitraṃ ca me'bhayaṃ ca me sugaṃ ca
me śayanaṃ ca me sūṣā ca me sudinaṃ ca me । ।

Poornaahuti

Now, we have to prepare a package for poornaahuti (“complete offering”). The normal procedure is to place a full dry coconut, some metal coins, some turmeric, some sandalwood, some kumkum, some akshatas, samples of some of the materials used in homam as offerings in a cloth and tie the cloth.

For a simple homam with a small fire, you may take a dry coconut half and place a few akshatas, one coin, little sandalwood powder, turmeric powder, kumkum powder and samples of materials offered earlier in it. If you do a small homam everyday in a western country and need to minimize the smoke, you may put just a small coconut piece as poornaahuti. If you are doing homam in a big firepit that is dug in ground, you may want to experiment with a regular full coconut that has little water. It is a more accurate representation of the ego of a normal person.

Place the poornaahuti on the wooden ladle, say the mantra below and then place the poornaahuti in fire carefully with hand (if you drop it on a small fire from the wooden ladle, it can extinguish the fire and also loose materials can spill everywhere in the homa kundam).

ॐ पूर्णाहुतिमुत्तमां जुहोति । सर्वं वै पूर्णाहुतिः । सर्वमेवाप्नोति । अथो इयं वै पूर्णाहुतिः । अस्यामेव प्रतितिष्ठति ।

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ क्लीं कृष्णाय पूर्णाहुतिं समर्पयामि ।

om pūrṇāhutimuttamāṃ juhoti | sarvaṃ vai pūrṇāhutiḥ | sarvamevāpnoti | atho iyaṃ vai pūrṇāhutiḥ | asyāmeva pratitiṣṭhati |

om pūrṇamadaḥ pūrṇamidaṃ pūrṇātpūrṇamudacyate | pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate | |

om kṛīm kṛṣṇāya pūrṇāhutiṃ samarpayāmi |

While (or after) placing the poornaahuti in the fire, say the following mantra.

ॐ ब्रह्मार्पणं ब्रह्महविर् ब्रह्माग्नौ ब्रह्मणा हुतं । ब्रह्मैव तेन गन्तव्यं ब्रह्म कर्म समाधिना ॥

om brahmārpaṇaṃ brahmahavir brahmāgnau brahmaṇā hutaṃ | brahmaiva tena gantavyaṃ brahma karma samādhinā | |

Imagine that you are completely surrendering yourself to Sri Krishna. Poornaahuti basically means “complete surrender”. The full (or half) coconut used in the poornaahuti is a symbol of one’s head, *i.e.* ego (“I-ness”), which is to be sacrificed (surrendered) to Sri Krishna. Think that Sri Krishna fills the whole universe and that he is the true owner of your body, mind, existence,

thoughts, knowledge and actions. Surrender to Him fully. Without that inner sense of complete surrender, an elaborate poornaahuti ritual with pristine materials has no meaning. Most Vedic rituals are symbolic of certain inner changes that you bring about within yourself, to remove obstacles within your sookshma sareera that are blocking self-knowledge. The purpose of Veda is the knowledge of self (Aatman) and all rituals are ultimately for that purpose. Doing rituals blindly is a good starting point, but at some stage, one has to wonder about the inner meaning.

Winding Up and Meditation

The fire god (Agni) has carried all our offerings to various gods. So the final offering is to him. Read the following and offer a drop of ghee in the fire.

<p>सप्त ते॑ अग्ने॑ समिधः॑ सप्तजिह्वाः॑ सप्त ऋषयस्सप्तः॑ धाम॑ प्रियाणि॑ । सप्त होत्रा॑ सप्त धात्वा॑ यजन्तिसप्तयोनी॑रापृणस्वा॑ घृतेन॑ स्वाहा॑ ॥ अग्नये॑ सप्तवत इदं॑ न मम ॥</p> <p>sapta te॑ agne॑ samidhaḥ॑ saptajihvāḥ॑ sapta ṛṣayassaptaḥ॑ dhāma॑ priyaṇi॑ । sapta hotra॑ sapta dhātvā॑ yajantisaptayonīraḥ॑ pṛṇasvā॑ ghṛtena॑ svāha॑ ॥ agnaye॑ saptavata idam॑ na mama ॥</p>
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Take some water in a spoon and sprinkle it around the homa kumdam as shown in Figure 2. This is similar to what we did at the beginning, but the mantras to say are slightly different. Instead of the four mantras used earlier, use the following four mantras when sprinkling water along the four arrows marked as 1, 2, 3 and 4 in Figure 2:

<p>अदिते॑ऽन्वमंस्थाः॑ । अनुमते॑ऽन्वमंस्थाः॑ । सरस्वते॑ऽन्वमंस्थाः॑ । देव॑ सवितः॑ प्रासावीः॑ ।</p> <p>adite॑'nvamamsthāḥ॑ । anumate॑'nvamamsthāḥ॑ । sarasvate॑'nvamamsthāḥ॑ । deva॑ savitaḥ॑ prāsāvīḥ॑ ।</p>
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The ritual of homam cleanses one internally. The powerful divine presence in the fire has a great ability to cleanse one. Especially, a sincerely offered poornaahuti creates a lot of positive energy as it burns. One can take advantage of it by meditating in front of the fire as the poornaahuti burns. The time when the poornaahuti burns is the best time to meditate.

Sit still with a straight back in front of the fire and meditate. Make sure that the back is erect and yet not too tight. Make sure that the neck and head are also erect. Close the eyes, imagine your favorite deity in a form you like and meditate on that form with your favorite mantra. It can be the mantra with which you did homam. Try to forget about the your body and what you are doing and get into the mantra fully. Think that Sri Krishna is the only one that exists and the whole universe is his play. Think that all beings and all objects of this world are expressions of Sri Krishna's play. Think that Sri Krishna is the true Doer of all actions by all beings of this world. Your chances of losing consciousness of your body and immersing in the mantra fully are the maximum at this point of time than any other! Take advantage and meditate for atleast 5-10 minutes with maximum focus now. Consider this an essential part of the homam.

Rakshaa

Now, take the darbhas placed at the beginning outside the homa kundam on the western side (or new darbhas, if you did not place any darbhas along the boundaries due to lack of darbhas), apply a little ghee to them and place the tips in fire. When they catch fire, remove them from the fire, place them in a container and let the whole darbhas burn. The black ash you get is called “rakshaa” (protection). At the end of the homam, you can apply a little rakshaa to the forehead of the idol and then a little to your own forehead and the foreheads of others. This is believed to protect from evil forces. You can store the rakshaa for future use on important occasions.

If your fire is too small and does not last till this point, you may consider taking rakshaa before meditation.

It is not *necessary* to take raksha. One can skip this step. Alternately, one can skip now and later mix the ashes of the materials burnt in the homa kundam with ghee and use that as rakshaa.

Udvaasana (good bye)

Take a couple of darbhas in your right hand and a couple more darbhas with your left hand. Take some flowers or akshatas also if available. Hold the darbhas with the tips facing away from you and the bases in your hands. Now touch the two sides of the homakundam with the darbhas in the two hands. Then touch the idol with those darbhas and leave the akshatas and flowers on the god. Imagine that the energy from the homakundam has been transferred into the idol. To simplify this, you can also place your fists containing a few akshatas on top of the northern and southern sides of homa kundam and then deposit the akshatas in those fists at the feet of the idol.

Say the following and show your heart with your hands. Imagine that Sri Mahaganapathi has exited the fire and came back into your heart.

अस्मादग्नेः श्रीमहागणपतिं यथास्थानं प्रतिष्ठापयामि ।

asmādagneḥ śrīmahāgaṇapatim yathāsthānaṁ pratiṣṭhāpayāmi ।

Say the following and show your heart with your hands. Imagine that Sri Krishna has exited the fire and the idol and came back into your heart.

अस्मान्मूर्तेश्च अग्नेश्च श्री कृष्णं यथास्थानं प्रतिष्ठापयामि ।

asmānmūrteśca agneśca śrī kṛṣṇaṁ yathāsthānaṁ pratiṣṭhāpayāmi ।

Now, we have to say goodbye to the fire god too. Say the following and bow to the fire god.

अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान् । युयोध्यस्मज्जुराणमेनो भूयिष्ठां ते नम उक्तिं विधेम ।
अग्नये नमः ॥

agne_ naya_ supathā_ rāye_ asmān_ viśvāni_ deva_ vayunāni_ vidvān | yuyodhya_ smajjuhurānameno_ bhūyiṣṭhām_ te_ nama_ uktiṁ_ vidhema | agnaye_ namaḥ | |

Conclusion

Say the following three verses. Think of Krishna and imagine that you are not the doer and Krishna is the doer who is acting through you. While you do it, place a few akshatas on the tips of the ring and middle fingers of the right hand, place the palm on the small deposit bowl and wash it such that the water and akshatas are deposited in the deposit bowl.

मंत्रहीनं क्रियाहीनं भक्तिहीनं हुताशन । यद्धुतं तु मया देव परिपूर्णं तदस्तु ते ॥

प्रायश्चित्तान्यशेषाणि तपः कर्मात्मकानि वै । यानि तेषामशेषाणां श्री कृष्णस्मरणं परं ॥ श्री कृष्ण कृष्ण कृष्ण ।

कायेन वाचा मनसेन्द्रियैर्वा बुद्ध्यात्मना वा प्रकृतेः स्वभावात् । करोमि यद्यत् सकलं परस्मै नारायणायेति समर्पयामि ॥

mantrahīnaṁ kriyāhīnaṁ bhaktihīnaṁ hutāśana | yaddhutaṁ tu mayā deva paripūrṇaṁ tadastu te | |

prāyaścittānyaśeṣāṇi tapaḥ karmātmakāni vai | yāni teṣāmaśeṣāṇāṁ śrī kṛṣṇasmarāṇaṁ paraṁ | | śrī kṛṣṇa kṛṣṇa kṛṣṇa |

kāyena vācā manasendriyairvā buddhyātmanā vā prakṛteḥ svabhāvāt | karomi yadyat sakalaṁ parasmai nārāyaṇāyeti samarpayāmi | |

Say the following finally. Imagine that Sri Sri Krishna became pleased with your homam. Surrender the doership of the homam to Krishna and pray for peace.

अनेन दिव्य मंगळ होमेन भगवान् सर्वात्मकः श्री कृष्णः प्रीयताम् । ॐ तत्सत् ।

सर्वम् श्री कृष्णार्पणमस्तु । ॐ शान्तिः शान्तिः शान्तिः ।

anena divya maṅgaḷa homena bhagavān sarvātmakaḥ śrī kṛṣṇaḥ priyatām | om tatsat | sarvam śrī kṛṣṇārpaṇamastu | om śāntiḥ śāntiḥ śāntiḥ |

After this, you should not think of yourself as the doer of the homam just finished, for you have surrendered the doership to Krishna!

The naivedyam (food) you offered can be eaten now and served to others. The rakshaa (holy ash) can be mixed with a drop of ghee and applied on the forehead as a dot or a line.

If you used a kalasam (water pot) in addition to an idol to invoke the god, you can take a bath with the water in the kalasam. Pour the water on yourself after you finish your bath, while saying a mantra of Sri Krishna. After pouring that water on yourself, don't pour any more regular water. The water from kalasam should be the last water you pour on yourself in the bath. In other words, you should absorb the energy in that water for a while.

It is possible to put a kalasam and use it everyday without changing water. One may change the water every weekend or on every Ashtami or Ekadasi day and take bath with the old water.

:: *Sarvam Sri Krishnarapanamastu* :: :: *Om Shaantih Shaantih Shaantih* ::

Appendix A: Super-short Homam (minimum mantras)

For those who are uncomfortable with Sanskrita and yet want to perform homam, the procedure given in this document may still be difficult. For such people, I can recommend a much shorter procedure. It is hoped that those who start with this super-short homam will eventually make an effort to switch to the main procedure given in this document, after they get some practice and become comfortable with mantras in Sanskrita.

Mantras offered to a deity in fire are powerful irrespective of the procedure used. Instead of not doing homam at all, it is better to do this super-short homam.

This appendix will describe a super-short procedure very briefly. If some details are unclear, please contextualize them by reading the rest of the document. The Sanskrita mantras are minimized in this super-short procedure.

Preliminary Procedure

Think in your mind of Mother Earth, Lord Ganesha, Sri Krishna, your parents, rishis of your lineage (if you know them), all rishis and all gods. You can use a language that you are comfortable with (*e.g.* English or Hindi or Russian) and say something in an intuitive way to remember all of them.

Take a tumbler or glass of water. Take three spoonfuls of water from the tumbler and drink them while saying: “This is for Keshava (केशव, keśava)”, “This is for Naaraayana (नारायण, nārāyaṇa)” and “This is for Maadhava (माधव, mādhava)”.

With akshatas in hand, pray to Ganesha: “O Ganesha (गणेश, gaṇeśa)! Please remove obstacles from my homam”. Do praanaayaama (see the section on it in the main document), possibly with the *Om* sound or a mantra given earlier.

Now take a vow: “I shall now perform a homam to the best of my ability, for the pleasure of Lord Krishna (कृष्ण, kṛṣṇa).”

Leave the akshatas in front of the idol or homa kundam.

Early Offerings

Light a lamp. Put some akshatas in the water tumbler and say “vam (वं, varṁ)” 11 times. Take the water with the spoon and sprinkle it on yourself, on the homa kundam, on the idol and on the food, fruits and flowers.

Homa kundam should be on your east and you should be facing east. Draw two red parallel east-west lines with kumkum (vermilion) connecting the middle of the western edge of homa kundam with your seat and place the container with melted ghee on those lines.

Take a small camphor piece, light it in the lamp and place the burning camphor piece in homa kundam while saying the following.

ॐ भूर्भुवस्सुवरोम् । om bhūrbhuvassuvarom ।

O Fire god, please co-operate with me and make my offerings reach gods in a state of purity.

Place dry coconut pieces or wood above it and make sure that they catch fire. Now offer five drops of ghee while saying the following:

ॐ प्रजापतये स्वाहा । om prajāpataye svāhā ।

ॐ इन्द्राय स्वाहा । om indrāya svāhā ।

ॐ अग्नये स्वाहा । om agnaye svāhā ।

ॐ सोमाय स्वाहा । om somāya svāhā ।

This is for forgiveness of my mistakes so far.

ॐ भूर्भुवस्सुवः स्वाहा । om bhūrbhuvassuvaḥ svāhā ।

Quick Worship of Ganesha in Fire

Say “O Ganesha (गणेश, gaṇeśa), please come into this fire”. Say the following while showing the fire with folded palms (as though you are telling someone “come here”):

आवाहितो भव । स्थापितो भव ।

āvāhito bhava । sthāpito bhava ।

Put some akshatas in the fire and say “O Ganesha (गणेश, gaṇeśa), please be pleased with these services from me”. Now repeat the following mantra of Ganesha 4 times with an offering of ghee or something else.

ॐ गं गणपतये नमः । स्वाहा ।

om gaṁ gaṇapataye namaḥ । svāhā ।

Main Homam of Sri Krishna

Say “O Lord Krishna (कृष्ण, kṛṣṇa), please come into this fire”. Say the following while showing the fire with folded palms (as though you are telling someone “come here”):

आवाहितो भव । स्थापितो भव ।	āvāhito bhava sthāpito bhava
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Put some akshatas in the fire and say “O Lord Krishna (कृष्ण, kṛṣṇa), please be pleased with these services from me”.

Now repeat the mantras of Krishna that you know 4 or 8 or 12 or 21 or 28 or 108 or 1008 times. Some mantras are suggested in the main document (see pages 21-22 before). At a minimum, do the following simple mantra as many times as you can.

ॐ क्लीं कृष्णाय नमः । स्वाहा ।	om kṛīm kṛṣṇāya namaḥ svāhā
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Each time you say this, offer ghee or akshatas or sesame seeds or some other materials described earlier in this document in the fire. If you do the above mantra many times and not do any other mantras, it is acceptable.

At the end of the offerings, take some food you cooked (or fruit), show it to the fire and say “O Lord Krishna (कृष्ण, kṛṣṇa), please accept this” and throw a small bit into fire. Then stand up and go around the homa kundam once or 3 times. If someone looks at you from the roof or from the sky, it should look like you are going around the homa kundam in clockwise direction. At the end, you can bow in front of the fire. Finally sit down in front of the fire in your original place.

Final Offerings

Say the following lines and offer a drop of ghee in the fire after each line:

ॐ भूः स्वाहा ।	om bhūḥ svāhā
ॐ भुवः स्वाहा ।	om bhuvaḥ svāhā
ॐ सुवः स्वाहा ।	om suvaḥ svāhā
ॐ भूर्भुवस्सुवः स्वाहा ।	om bhūrbhuvassuvaḥ svāhā
ॐ विष्णवे स्वाहा ।	om viṣṇave svāhā
ॐ रुद्राय स्वाहा ।	om rudrāya svāhā

At the end, sprinkle a little water on your right hand.

If it is possible, now offer six chunks of cooked white rice or fruit slices in the six places shown in Figure 3, while saying “these are for the associates of Lord Krishna (कृष्ण, kṛṣṇa)”. Otherwise, you may skip this step.

Poornaahuti

While saying “Om”, pour a stream of ghee from the spoon into the fire. When the fire becomes big, you can offer poornaahuti.

Please read the section on poornaahuti in the main document for the description of materials needed, meaning of poornaahuti and the spirit to be followed. Instead of the mantras in the main document, just say the following:

ॐ क्लीं कृष्णाय पूर्णाहुतिं समर्पयामि ।	om klim kṛṣṇāya pūrṇāhutiṁ samarpayāmi ।
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Then drop the full coconut or half coconut or coconut piece in fire. Offer one more drop of ghee while saying:

ॐ अग्नये सप्तवते स्वाहा ।	om agnaye saptavate svāhā ।
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Now, meditate with any mantra you like for 5-10 minutes as the poornaahuti burns. For some useful tips, please refer to the main document.

At the end of the meditation, show your heart with your hands and say “O Ganesha (गणेश, gaṇeśa) and O Lord Krishna (कृष्ण, kṛṣṇa), please come back into my heart”. Also, thank the fire god mentally for his co-operation in the ritual. Then say:

सर्वम् श्री कृष्णार्पणमस्तु । ॐ शान्तिः शान्तिः शान्तिः ।
sarvam śrī kṛṣṇārpaṇamastu । om śāntiḥ śāntiḥ śāntiḥ ।

If you minimize the entire procedure and spend maximum time chanting a mantra of Lord Krishna with offerings into fire and then meditating as the poornaahuti burns, you will get the most out of your homam and not lose much! After some practice, you can compare this super-short procedure with the procedure given in the main document and keep adding mantras from the main procedure and eventually switch to the main procedure. But even this super-short procedure, when performed sincerely, can give good results.

Appendix B: Shodasopachaara Pooja

[If you want to perform a shodasopachaara pooja (a worship consisting of 16 services) to Sri Krishna who is in fire and the idol, instead of the panchopachaara pooja mentioned in this document, please use the procedure in this appendix instead. This will take more time.]

Say the line below and think in the mind that you are offering a nice seat to Sri Krishna to sit on. While imagining that, just offer a few akshatas to the idol and the fire.

ॐ क्लीं कृष्णाय नमः । आसनं समर्पयामि । om kṛṣṇāya namaḥ । āsanam samarpayāmi ।

Now, say the line below imagine that you are washing his feet. While imagining that, show a little water with the spoon to the fire and leave the water in a small empty bowl (we will call it “the deposit bowl” from now onwards).

ॐ क्लीं कृष्णाय पादयोः पाद्यं समर्पयामि । om kṛṣṇāya pādayoḥ pādyam samarpayāmi ।

Say the line below, imagine that you are washing the hands of Sri Krishna , show a little water in the spoon to the fire and leave it in the deposit bowl.

ॐ क्लीं कृष्णाय हस्तयोः अर्घ्यं समर्पयामि । om kṛṣṇāya hastayoḥ arghyam samarpayāmi ।

Say the line below, imagine that you are offering drinking water to Sri Krishna ’s mouth, show a little water in the spoon to the fire and leave it in the deposit bowl.

ॐ क्लीं कृष्णाय मुखे शुद्धाचमनीयं समर्पयामि ।
om kṛṣṇāya mukhe śuddhācamanīyam samarpayāmi ।

Say the first sentence below, imagine that you are giving a bath to Sri Krishna , show a little water in the spoon to the fire and leave it in the deposit bowl. Say the second sentence below, imagine that you are giving drinking water to Sri Krishna ’s mouth after bath, show a little water in the spoon to the fire and leave it in the deposit bowl.

ॐ क्लीं कृष्णाय स्नपयामि । स्नानानन्तरं आचमनीयं समर्पयामि ।
om kṛṣṇāya snapayāmi । snānānantaram ācamanīyam samarpayāmi ।

Say the line below, imagine that you are offering a pair of nice clothes (one in the top and one in the bottom, *i.e.* like a shirt and a pant) and offer a few akshatas to the idol and the fire.

ॐ क्लीं कृष्णाय वस्त्राणि धारयामि । om kṛṣṇāya vastrāṇi dhārayāmi ।

Say the line below, imagine that you are offering a yajnopaveetam (sacred thread) and offer a few akshatas to the idol and the fire.

ॐ क्लीं कृष्णाय यज्ञोपवीतं समर्पयामि । om kṛīm kṛṣṇāya yajñopavitāṁ samarpayāmi ।

Say the line below, imagine that you are offering nice jewelry and offer a few akshatas to the idol and the fire.

ॐ क्लीं कृष्णाय आभरणानि समर्पयामि । om kṛīm kṛṣṇāya ābharaṇāni samarpayāmi ।

Say the line below and offer a little bit of sandalwood paste, turmeric powder, kumkum powder and akshatas to the idol and the fire. If you don't have all these, just sprinkle a few akshatas on the idol and the fire.

ॐ क्लीं कृष्णाय गन्धान् धारयामि । हरिद्रा कुंकुमं समर्पयामि । अक्षतान् समर्पयामि ।
om kṛīm kṛṣṇāya gandhān dhārayāmi । haridrā kuṅkumaṁ samarpayāmi । akṣatān
samarpayāmi ।

Keep sprinkling a few flowers or flower petals or akshatas on the idol and the fire while reading the following 16 names of Sri Krishna . Make sure you put very little amount of materials in the fire, so that you don't extinguish it accidentally. Offer most things to the idol instead. Just offer a token amount in the fire.

ॐ क्लीं कृष्णाय पुष्पैः पूजयामि । om kṛīm kṛṣṇāya puṣpaiḥ pūjayāmi ।

Say the following line and show the incense stick lighted before to the fire and the idol.

ॐ क्लीं कृष्णाय धूपं आघ्रापयामि । om kṛīm kṛṣṇāya dhūpam āghrāpayāmi ।

Say the following line and show the lamp lighted before to the fire and the idol. Then show a little water in the spoon to the fire and idol and leave it in the deposit bowl.

ॐ क्लीं कृष्णाय दीपं दर्शयामि । आचमनीयं समर्पयामि ।
om kṛīm kṛṣṇāya dīpaṁ darśayāmi । ācamaṇīyaṁ samarpayāmi ।

Say the first sentence below, show one of the two food items you prepared (or fruits) to god and imagine that he tasted it. If you know the standard procedure of offering *naivedyam* with the Gayatri mantra, you can do it. Else, don't worry and just say the line below. When saying the

second line, imagine that you are offering a nice *taamboolam* (*paan*) to Sri Krishna and offer some akshatas in their place to the idol and the fire.

ॐ क्लीं कृष्णाय नैवेद्यं समर्पयामि । ताम्बूलं समर्पयामि ।

om kṛṣṇāya naivedyaṁ samarpayāmi | tāmbūlaṁ samarpayāmi |

Place a little camphor on a camphor container or a plate, light it and make a clockwise vertical circle in the air with the plate in front of the fire. Say the line below while you do it.

ॐ क्लीं कृष्णाय कर्पूरनीराजनं समर्पयामि ।

om kṛṣṇāya karpūranīrajanam samarpayāmi |

Take a small flower (or some akshatas) in your right hand, say the following and offer the flower to the idol (and perhaps a couple of petals into the fire). If you know “Narayana Sooktam” and/or Mantrapushpam (and if you have time), read them first and then say the line below. Otherwise, just this line will do. Imagine that you are offering a flower that captures the essence of all mantras.

ॐ क्लीं कृष्णाय मन्त्रपुष्पं समर्पयामि ।

om kṛṣṇāya mantrapuṣpaṁ samarpayāmi |

Say the following and bow before Sri Krishna mentally. Of course, you can also get up, go around the homa kundam once or thrice and bow down (or kneel down or lie down) in front of the fire, if you are not in a hurry. If someone looks at you from the roof or sky, it should look like you are going around the fire in clockwise directions.

ॐ क्लीं कृष्णाय प्रदक्षिण नमस्कारान् समर्पयामि ।

om kṛṣṇāya pradakṣiṇa namaskārān samarpayāmi |

While you do all this, make sure that the fire gets going. Keep placing more dry coconut pieces if necessary to keep the fire going. It may be tricky the first few times, but you will get used to it. When necessary, you can sprinkle a little camphor powder in the fire to make it bigger.

Appendix C: Practical Tips and Hints

Here are some hints related to practical aspects of homam:

(1) In the beginning, there may be problems with maintaining the fire. New dry coconut pieces (or wood pieces) have to be put in the fire while old pieces are still burning, in order to keep the fire going. One’s ability to estimate how long a dry coconut piece can sustain fire will improve with time.

- (2) If the fire completely goes away, sprinkling some camphor powder on the hot pieces can bring the fire back. That fire can be sustained by placing new pieces.
- (3) If only a small amount of akshatas are offered during pooja (one or two akshatas each time) and placed on a coconut piece, they will eventually burn.
- (4) When offering a flower, if only a petal is placed on a coconut piece and the rest of the flower is placed near the idol, it has a better chance of burning fully in the fire without creating problems to the fire. Of course, in a homam performed with a big fire, full flowers burn easily.
- (5) If small amounts are offered, it works better (when the fire is also small).
- (6) If merely a drop of ghee is offered each time, less smoke is generated.
- (7) Wood generates smoke. But dry coconut generates very little smoke. It generates smokes mainly at the end when the fire goes away. If the homa kundam is close to a window and the window is opened at the end, that may be sufficient to drive the little smoke out.
- (8) Apart from mantras of Sri Krishna , mantras of other deities can be offered in the fire while imagining them to be different manifestations of Sri Krishna .
- (9) It is a very good idea to keep the body as still as possible, with minimal movement of only those body parts that must move (*e.g.* arm and mouth). It will maximize the positive spiritual benefit from homam.
- (10) It is a good idea to keep atleast two coconut pieces burning all the time. Even if the fire in one becomes weak, the other piece can help re-ignite it.
- (11) If one puts a lot of oil or ghee in a pan and heats it, it generates smoke as the ghee burns. If one puts too little oil in a pan and tries to fry vegetables, they burn and generate smoke. If one puts the right balance of oil and vegetables, they get cooked properly and there is no smoke. Similarly, if one puts the right balance of ghee and solid materials, they burn without smoke. There will be some smoke only at the end, when the fire goes off. Wood, on the other hand, is different from dry coconut and generates more smoke.