

VAISNAVA ETIQUETTE QUOTES FROM "HARI BHAKTI VILAS"

THE NEED TO PRACTICE VAISNAVA ETIQUETTE

1. No action is endowed with success unless performed with proper etiquette. Therefore, every action requires etiquette.

(Hari Bhakti Vilas)

2. The heart of a saintly person is completely pure and his activities are called Vaisnava etiquette.

(Hari Bhakti Vilas)

3. Vaisnava etiquette generates opulence, increases fame and longevity and destroys inauspiciousness like poverty and untimely death, etc.

SECTION A. SPIRITUAL MASTER AND DISCIPLE

SYMPTOMS OF A SPIRITUAL MASTER

1. One desirous to receive mantra, the means to cross the miserable material nature, should take shelter of a spiritual master who has conquered enemies like lust, greed, anger, etc; is free from disease; has achieved spontaneous devotion at the dust of Krsna's lotus feet; is well conversant with the pure path of the Vedic scriptures; who is dear to the saintly persons and has controlled his senses.

2. The guru desiring service and wealth from his disciple is not qualified; however, one who is an ocean of mercy; compassionate; the benefactor of all living entities; detached; perfect in all respects; master of all subjects; able to dispel all doubts and is not lazy can be recognized as a guru.

(Chapter 35, Text 40)

3. In spite of being born in an elevated family and famous because of his wealth and education, one cannot be a spiritual master if he is not a Vaisnava.

4. The Padma Purana says that if a Brahman is born in a very elevated family, is able to perform all kinds of yajnas and has studied the thousand branches of the Vedas but is not a Vaisnava, he cannot become a spiritual master. The Narada Pancaratra says that whoever takes diksha from an avaisnava goes to hell.

Therefore, one who has taken initiation from an avaisnava should take re-initiation from a Vaisnava spiritual master.

5. Who is a Vaisnava? One who has been initiated in Visnu mantra and is always eager to worship Visnu is a Vaisnava. Therefore, who has not received Visnu diksha and is not eager to worship Visnu is an avaisnava. One should never take shelter of an avaisnava.

ONE SHOULD NOT REJECT A SPIRITUAL MASTER

1. One who rejects a spiritual master rejects Sri Hari. His knowledge has become contaminated and his insolence prominent. One who accepts a guru and then rejects him, that lowest of mankind will rot in hell for millions of lifetimes.

WHO IS NOT ELIGIBLE TO BECOME A SPIRITUAL MASTER?

1. One who eats a lot; procrastinates; is greedy for sense gratification; is averse to the scriptures; wicked; publicly divulges the secret sins of others; discredits the merits of others; does not have hair on the body or is too hairy; possesses black teeth and lips; has a foul breath; is greedy to collect wealth and does not give in charity is not eligible to become guru. One marked with these and other such sinister characteristics is not eligible to become guru even if he appears to be greater than the Supreme Personality of Godhead. Such a guru will only spoil the wealth of his disciple.

SPECIAL CASES WHEN THE SPIRITUAL MASTER SHOULD BE REJECTED

1. The wise call a person who has been initiated in Visnu mantra and worships Visnu a Vaisnava. Besides that, everyone else is an avaisnava.
2. According to the Pancaratra, one who has received mantra from an avaisnava will have to go to hell. Therefore, one must reject that guru and take re-initiation from a Vaisnava spiritual master.

ONE SHOULD NOT ACCEPT INITIATION FROM ANYONE OTHER THAN A VAISNAVA

1. The Narada Pancaratra states that a devotee must accept Krsna mantra from a Vaisnava with all respect. A mantra received from an avaisnava will not help one

develop devotion to Sri Hari.

2. The Brahma Vaivarta Purana says that if one receives mantra from a person devoid of devotion to Visnu, he also becomes devoid of devotion. If he receives mantra from a Shaiva (worshipper of Lord Siva) or a Shakta (worshipper of Devi), he does not advance spiritually.

3. In the Kali Tantra it says one must take Visnu mantra from a devotee brahmana and not from a Shaiva or a Shakta. If one accepts mantra from a Shaiva or a Shakta, he will not develop Hari bhakti.

4. The Devi Purana mentions one must carefully avoid worshippers of Shaiva (Siva), Saura (the sun), Ganapatya (Sri Ganesh), and Shakta (Shakti). An atheist, no matter how learned he may be, must be avoided.

5. The Padma Purana explains that if the guru and disciple happen to go in opposite directions, how it will be possible for the disciple to serve his worshipable Lord, and how will the worshipable Lord be able to remain in the consciousness of the disciple?

6. The Padma Purana says that even a brahmana born in a very elevated family who has performed only honest activities and studied the one thousand branches of the Vedas is not eligible to become a spiritual master, give the Visnu mantra or instructions on the Visnu mantra if he is an avaisnava.

QUALIFICATIONS TO RECEIVE INITIATION

1. The Brihat Gautamiya Tantra says, "Now I shall tell you about Sri Krishna mantras, receiving which the sages have become easily delivered. Householders, vanaprasthis, sanniyasis, brahmacaris, women, sudras, etc., everyone is eligible to receive this mantra.

(Hari Bhakti Vilas 1)

2. Those who are observing sacred vows, sudras who are religious and engaged in serving the brahmanas, chaste women and even candalas and other low class people are eligible to receive this mantra which reveals the Supreme Personality of Godhead. The source of all incarnations is Sri Krishna and His mantras are more powerful than any other mantra.

3. Sri Krishna has three different pastimes in Sri Vrindavan, Sri Mathura and Sri Dvaraka; however, through His pastimes as a cowherd boy in Vrindavan, He has revealed Himself as the Supreme Personality of Godhead. The mantras about His Vrindavan pastimes are the greatest and among them the eighteen syllable mantra is the best.

DUTIES OF AN INITIATED DISCIPLE

1. An initiated disciple should not reveal his mantra to anyone else. He should show great respect to the Vaisnavas, spiritual masters and specially the Vaisnava acaryas. He should try to help them to the best of his ability when they are in difficulty . He should always consider that the worshipable Lord is situated in the sun, moon, cows, banyan trees, fire, the spiritual master and the brahmanas.
2. Whenever he receives the garlands and flowers from Sri Visnu, he should offer obeisances to them, place them on his head and then throw them in the water. One should be very careful that they do not fall on the ground.
3. A disciple should not speak to or live with a person who blasphemes the spiritual master, the Supreme Personality of Godhead and the scriptures.
4. At the time of circumambulating, going somewhere, giving donations, in the morning and when in a distant place, one should repeatedly remember his mantra.
5. He should not eat meat and fish, speak in the temple, sneeze or enter into the temple with shoes on, and eat from a bell metal pot.
6. The initiated disciple should observe Ekadasi according to rules and regulations, keep his worshipable Lord, guru, mantra and his beads as a sacred possession.
7. He should protect devotional scriptures such as the Srimad Bhagavatam with great care, get up during Brahma Muhurta, do aratika with instruments, take bath according to rules and regulations, wear sacred clothes, worship the Lord doing tarpan in water, honour caranamrta, wear Tulasi mala, remove the garlands from Visnu, apply sandalwood on Visnu's body and decorate Him with garlands.
8. He should worship the salagram sila, the deities with devotion, touch Tulasi to his head respectfully and then eat them and also pick Tulasi according to rules and regulations.
9. The disciple should tie his shika at the time of worship. He should worship the forefathers with the water from Visnu's lotus feet. When one has the ability, he should worship the Lord in a kingly way. He should perform the daily activities that are not detrimental to devotion, offer fruits and flowers to the Lord with devotion, worship Tulasi regularly every day, decorate his body with tilak, worship Bhagavat regularly and Sri Visnu three times every day. He should hear the Puranas every day and wear the clothes that have been offered to Visnu.
10. The disciple should abide by the instructions of the spiritual master, have faith in the instructions of the spiritual master, sing and dance with devotion, make regular offerings to the Lord, greet the sadhus and worship them. He should accept Krishna prasadam, associate with the Vaisnavas, enquire about spiritual life, specially on Dasami Ekadasi and Dvadasi. He should not consider observing the vows of Ekadasi to be difficult.

11. He should observe Janmastami and other such special celebrations, go to the temple, observe eight maha-dvadasis, serve all Vaisnava brothers and consider the spiritual master as God.

12. He should not eat or sleep when night turns into day and day turns into night, do acamana standing up, make friendship with nondevotees, put tilak on or do acamana without chanting mantra, accept any other scriptures besides Vaisnava scriptures, become attached to the association of nondevotees and temporary material happiness.

13. He should not take intoxication; even medicines with intoxicants should be avoided.

14. He should not take lentils or collect food from nondevotees, observe vratas not pleasing to Visnu, chant any mantra other than Visnu-mantra, become affected by lamentation or gamble.

15. If possible he should not eat even fruits on the day of vratas. He should not perform shraddha on the Ekadasi day, sleep or pick Tulasi on Dvadasi day or bathe Visnu during the daytime of Dvadasi. He should not observe shraddha with food that has not been offered to Visnu.

16. He should not do acaman after drinking caranamrta, worship Visnu sitting on a wooden seat or sitting without an asan. At the time of worship he should not discuss mundane topics. He should not worship the Lord with forbidden flowers like Karavi, Akanda etc.

17. He should not wear crooked tilak, even by mistake.

18. He should not offer stale or contaminated food, chant his mantra without counting or show disrespect in taking Visnu-prasadam.

QUALIFICATIONS OF A DISCIPLE

1. One who is born in a pure family; is gracious; humble; good-looking; truthful; virtuous; intelligent; devoid of pride, lust, greed and anger etc; is wholeheartedly devoted to the lotus feet of the spiritual master; is eager to serve the Lord; free from disease; does not indulge in any kind of sinful activity; respectfully serves the Brahmans, The Lord and his parents; is youthful; sense-controlled and sympathetic to the sufferings of others is eligible to receive initiation.

(Mantra Muktavali)

2. The Eleventh Canto of Srimad-Bhagavatam (11.10.6) says:

"The servant or disciple of the spiritual master should be free from false prestige, never considering himself to be the doer. He should be active and never lazy and should give up all sense of proprietorship over the objects of the senses, including

his wife, children, home and society. He should be endowed with feelings of loving friendship toward the spiritual master and should never become deviated or bewildered. The servant or disciple should always desire advancement in spiritual understanding, should not envy anyone and should always avoid useless conversation."

3. One who is lazy; dirty; toils unnecessarily; proud; miserly; poor; diseased; indignant; materially attached; greedy for sense gratification; envious; sly; foul-mouthed; earns money by unscrupulous means; adulterous; inimical towards the learned; although ignorant pretends to be a scholar; has fallen from his vow; earns his livelihood with difficulty; finds fault with others; inflicts pain on others; is gluttonous; a miscreant; wicked and sinful; such a degraded person is not eligible to become a disciple.

4. Those who cannot be dissuaded from committing sinful activities and is negligent of the guru's strict instructions is disqualified for initiation. One should not accept such a person as his disciple. If, being lured by money, a guru accepts such a person as his disciple, he will incur the demigods' wrath, become poor, be bereft of wife and children and receive an animals body after death.

5. Both the spiritual master and disciple should live together for one year to test the eligibility of each other. The guru will check the disciple and the disciple will also check the guru.

6. According to the Mantra Muktavali, a minimum of one year is needed for the guru and disciple to know each other. Sruti states that mantra should not be given to a person who has not stayed with the spiritual master for one year. It is incumbent upon the spiritual master to test his disciple because the Sarshangraha states that a bona fide spiritual master should test his disciple for one year. Just as the minister's sin enters into the king, the wife's sin enters into the husband, similarly the disciple's sin enters into the spiritual master.

THE DISCIPLES DUTIES

1. A disciple should not go anywhere without asking his spiritual master; sit with his legs stretched out in front of his spiritual master; yawn, laugh or speak loudly in front of the spiritual master; cover his neck with his upper garment ; snap his fingers in front of the spiritual master and should always be engaged in activities that are pleasing and useful to the spiritual master.

2. Lord Siva says in the Devi Tantra that a disciple should never transgress the guru's bed, sheet, vehicle, shoes, pedestal, bathing water and shadow. He should not accept separate worship in front of his spiritual master or allow anyone to say that he is non-different from his spiritual master. The disciple should not give mantra; explain scriptures or establish his authority when the spiritual master is present.

3. Sri Narada also says that a disciple must offer his obeisances with folded hands falling like an uprooted tree wherever he sees his spiritual master. A disciple should never transgress the instruction, feet, vehicle, sandal, cloth or shadow of the spiritual master.

4. The Manu Smṛti also instructs that a disciple should never, even indirectly, utter the name of the spiritual master without first using proper titles. The disciple should never imitate the spiritual master's movement, voice or gestures.

5. The Narada Pancaratra instructs that one should not utter the name of his spiritual master disrespectfully. To say the name of his spiritual master, the disciple, with a bent head and folded hands, must first use the words "Om", "Sri" and then the word "Visnupada."

6. The disciple should never even inadvertently give an order to the spiritual master on any subject; disobey the spiritual master's orders; eat anything without offering it to the spiritual master or eat the spiritual master's remnants without his permission.

7. The disciple must approach the spiritual master when he sees his guru coming and must follow him when he goes. The disciple should never sit on a seat or bed in front of the spiritual master and all good food and drinks must be offered to the spiritual master first before they can be eaten.

8. One should not do anything to court the spiritual master's displeasure, even when cajoled or treated rudely by him. The disciple should never disobey the orders of his spiritual master or go against him. The disciple who pleases the spiritual master with his life, wealth, activities, mind and words, attains the supreme destination.

(Visnu Smṛti)

9. If the spiritual master gives initiation without testing the disciple and disciple receives the mantra without serving the spiritual master, both of them face great spiritual difficulty. The Narada Pancaratra states that in this situation, both the spiritual master and disciple will go to a terrible hell for eternity.

10. Vaisnava Tantra describes how a disciple should pray to the spiritual master after initiation for the spiritual master's pleasure;
"O Lord of the Universe! O my spiritual master! I am being burned in the fire of material existence and am being beaten by the snake of time. Please deliver me. I am surrendering myself unto you."

11. The wise accept only that initiation which offers him shelter at the lotus feet of Sri Vasudeva, the crest-jewel of all demigods. Any other type of initiation is simply a sign of stupidity.

SECTION B. HOLY NAME

THE GLORIES OF THE VAISNAVA MANTRA

1. One who has received the Vaisnava mantra, the king of all mantras, by the mercy of the spiritual master attains all opulence and goes to the supreme abode of Sri Visnu by chanting that mantra. Everyone is not fortunate enough to chant the Vaisnava mantra. Only one who has performed great austerities and acquired a huge amount of piety for a thousand years is fortunate enough to chant the Vaisnava mantra. The Vaisnava Tantra says, "One who chants the Vaisnava mantra, whoever he sees with his eyes and touches with his feet immediately become free from great fear."

THE PROCEDURE FOR CHANTING MANTRA IN JAPA MALA

1. The Nrsingha Purana states that japa is of three kinds: vacik, upamsu and manasa.
2. When the mantra is chanted loudly it is called vacik. When it is chanted softly with only the lips vibrating and the sound being heard only by the chanter, that is called upamsu. And when one chants by moving from one syllable to another, thinking about their meanings by his intelligence, that is called manasa japa.
3. The Varaha Purana says there are three kinds of malas. The mala with 108 beads is the best; the one with fifty beads is mediocre, and the one with twenty five beads is inferior.
4. The mala made from tulasi wood fulfills all desires.
5. The Gautamiya Tantra says that tulasi mala gives liberation very quickly.
6. At the time of chanting one should not touch the mala with his index finger and he should not shake the mala or drop the mala from his hand.
7. One should not touch the mala with his left hand, nor should he drop the mala from his hand at the time of chanting.
8. When one is not chanting on the mala, he should keep it in a safe place after worshipping.

SECTION C. VAISNAVAS

THE DEFINITION OF BHAGAVAT

1. The Padma Purana says that one who has given up all demigods and accepted the shelter of Sri Hari alone and become engaged in His service is known as a bhagavat.

PROCEDURES FOR PERFORMING SRADDHA OF A VAISNAVA

1. The Hari Bhakti Vilasa states that a devotee will perform sraddha with the foodstuff that has been offered to the Lord.
2. The Padma Purana says that other demigods should be worshipped with the foodstuffs offered to Sri Hari; one should offer Sri Hari's remnants to the forefathers also. That will give him endless result.
3. The Brahma Purana mentions that if at the time of sraddha, one offers mahaprasad and tulasi to the forefathers and demigods, his forefathers become fully satisfied for millions of kalpas.
4. The Moksa Dharma mentions that according to the Vaisnava regulations, one should worship the Supreme Personality of Godhead before sunrise and then worship his forefathers with the remnants of the Lord.
5. The Skanda Purana says that if one rejects an illiterate Vaisnava thinking he is uneducated and offers the sraddhya to the scholars of Vedas instead, that sraddha is accepted by the raksashas. If a Vaisnava takes one handful of food in sraddhya and drinks one palmful of water, then that foodstuff becomes like Mount Sumeru and that water becomes like an ocean.
6. It has been stated that one must feed the Vaisnavas in sraddha and that Vaisnavas are forbidden to eat in a sraddha. But when the sraddha is performed according to pure Vaisnava regulations, by offering the remnants of the Supreme Personality of Godhead, the Vaisnavas can accept mahaprasad in that sraddha. One should not perform sraddha on fast days such as Ekadasi.

THE PROCEDURE OF VAISNAVA SHRADDHA

1. A devotee of the Lord will perform shraddha by first offering the foodstuffs to the Lord and then perform the shraddha with the prasada of the Lord.

2. The Padma Purana mentions that other demigods should be worshipped by foodstuffs first offered to Sri Hari; the forefathers should also be offered Sri Hari's remnants. By doing that, one derives endless pious results.
3. The Brahma Purana says that if one makes the pinda with the maha prasada of the Lord and offers it with Tulasi to his forefathers and demigods at the time of shraddha, his forefathers become fully satisfied for millions of Kalpas.
4. The Moksha Dharma says that following the Vaisnava regulations, worshipping the Supreme Personality of Godhead after sunrise, one should worship his forefathers with the foodstuffs that have first been offered to the Lord.
5. The Skanda Purana states that if one considers an uneducated Vaisnava to be ignorant and offers the shraddha to a knower of the Vedas instead of rejecting the Vaisnava, that shraddha is received by the Rakshasas. If a Vaisnava takes just a handful of food in the shraddha and a palmful of water, that food becomes like Mount Sumeru and the water like the ocean.

ONE SHOULD NOT PERFORM SHRADDHA ON THE DAY OF FASTING

1. The Padma Purana says:
"Oh Ram! If the shraddha day falls on the day of Ekadasi, then it should be performed on Dvadasi."
2. The Skanda Purana says that if the shraddha falls on the day of Ekadasi, one should fast on Ekadasi and perform the shraddha on Dvadasi.
3. The Harita Smriti says that one should not perform pitri shraddha on the day of fasting.
4. One should not eat without worshipping the Lord.
5. The Kurma Purana states that one should not eat without worshipping Janardan or eat things that have not been offered to Sri Visnu.
6. The Harisesa Pancaratra mentions that the food of irreligious persons who eat without worshipping Govinda is like dogstool and their water like wine.
7. The Visnu Dharmakar states that a man should worship the Lord once, twice or three times a day; if one eats without worshipping the Lord, he goes to hell. One should not eat that which has not been offered to the Lord.
8. The Brahmanda Purana says that leaves, flowers, fruits, water, foodstuff, medicine and whatever else one eats should not be taken without being offered to the Lord. If one takes anything without offering it to the Lord, he is supposed to atone for that. Therefore, everything must first be offered to Sri Visnu.

9. The Padma Purana mentions that food from non-devotees and fallen people and the foodstuff that has not been offered to Sri Visnu is like dog's meat. Both the Visnu Darmatan and Agni Purana state that after devotees offer perfumes, foodstuff, sweet meats, garlands, cloth and ornaments, that is everything to Sri Visnu, the Supreme Personality of Godhead, those remnants of Sri Visnu should be accepted.

10. The Gautamia Tantra says one should worship Sri Hari every day with sacred items. After offering foodstuffs to Sri Krishna one should eat that himself, or if a Vaisnava is available, the mahaprasad should be offered to him with devotion.

SECTION D. WORSHIP

a) VISNU

THE GLORY OF VISNU'S WORSHIP

1. All the activities of one who does not worship the Lord after receiving the mantra become useless. (3rd vilasa)
2. If one becomes delivered just by receiving initiation, then who can describe the glories of the person who always worships Visnu with great respect.
3. There is no Vedic activity more auspicious than worshipping Sri Visnu . Therefore, one must worship Sri Hari Who has no beginning, middle or end.
4. One who worships Sri Visnu goes to His all blissful eternal Vaikuntha dham.
5. If one worships Kesava in the morning, noon, evening and any other time, all his desires are fulfilled.
6. If one worships the Lord of all demigods, Sri Hari, He who carries the conch-shell, disc, mace and lotus, then all the demigods are worshipped. Therefore, there is no need to worship any other demigod because Sri Hari is situated in all the demigods.
7. One who has worshipped Visnu or offered Him obeisances once, even neglectful, will go to Sri Vaikuntha Dhama which is worshipped by the demigods and is rare even for them.
8. The glory of the Supreme Personality of Godhead is described by citing examples (from Srimad Bhagavatam).

9. Different scriptures have described Visnu and demigods such as Lord Siva, Durga and Kali as the greatest. Therefore, the Padma Purana declares that to bewilder the moving and non-moving world until then end of the kalpa, and to allow them to believe different demigods to be the greatest, the Puranas and other scriptures consider their respective demigods to be the chief. However, when one considers the necessity of all the scriptures, it will be established that Visnu, the Supreme Personality of Godhead, is the greatest of all demigods. Nrsingha Purana started to dance in ecstasy upon hearing this statement and confirming it said, "With my hands raised upwards I am telling again and again that this is the truth, this is the truth. There is no other scripture greater than the Vedas and there is no other worshipable Lord greater than Kesava."

10. The Padma Purana says that if Hrsikesh, Vasudeva, becomes pleased, an enemy becomes a friend, poison becomes nectar and irreligiosity becomes religion. But if He becomes displeased, the friend becomes an enemy, the nectar becomes poison and religion becomes irreligiosity.

11. Vasudeva accepted the statement of Padma Purana and He said, "If one commits sinful activities for My pleasure, that becomes piety. But if one performs pious activities disregarding Me, that is known as sin."

12. The Skanda Purana states that if a person rejects Vasudeva and worships other demigods, he is worshipping a candalini woman rejecting his own mother. The Padma Purana further states that such a person is like a fool who is drinking halahal poison while rejecting nectar.

13. The Mahabharat also says that if a totally bewildered person worships other demigods while rejecting Visnu, he is collecting ash while rejecting gold.

14. If a person, rejecting Visnu, takes shelter of other demigods, his condition is like a thirsty person rejecting Ganga water and running after a mirage. If after worshipping Visnu, one even once mistakenly equates Him with other demigods, he more degraded than a candala.

15. Durga Devi said, "How sad it is that in spite of Sri Hari's presence, the Supreme Lord and giver of all kinds of happiness, foolish people suffer in this material nature. For that Supreme Lord Hari my husband, Mahesh, became a naked mendicant with matted hair and ash smeared over his body. Who is greater than the husband of Laksmidevi and the enemy of Madhu?"

16. Lord Siva said in the Hari Vamsa, "O brahmanas with qualities in mode of goodness! Please worship Sri Visnu all the time, chant the mantra Visnu all the time, and meditate upon Visnu."

OFFERINGS TO VISNU

1. The Srimad-Bhagavatam quotes the Supreme Personality of Godhead:

"Whatever is best in this world should be offered to Me. Things that are very dear to one, even in a small quantity, should be offered to Me; that produces endless results."

2. Foodstuffs that are offered to Me should not be less than a square meal and should not be of inferior quality.

3. Lord Visnu should be offered various types of food and drink and all of them must be of the best quality. If other foodstuffs are not available, rice with ghee should be offered. Rice should never be offered without ghee because the scriptures state that rice without ghee is food for the demons.

4. The Vamana Purana states that when barley, wheat, rice and mung dal are mixed with ghee, they become very dear to Sri Hari.

5. In the Varaha Purana the Supreme Personality of Godhead says; "Buffalo milk, yoghurt or ghee made from buffalo milk should never be offered to Me."

THE GLORY OF SRI KRSNA'S CARANAMRTA

1. Sri Krsna's caranamrta should be offered to the Vaisnavas first and then one should drink it respectfully and put it on his head. The mantra for respecting caranamrta is from Gautamiya Tantra, namely: "After drinking Sri Visnu's caranamrta, which prevents one from untimely death and destroys all kind of diseases, I hold it on my head."

2. The Padma Purana says that the benefit one derives by worshipping ten million Siva lingas every day is multiplied one hundred thousand fold by drinking Sri Hari's caranamrta.

3. It does not matter whether one is impure, a great miscreant or a great sinner. As soon as he touches the water from the lotus feet of Visnu, he becomes purified.

4. "O Ambarisa! To one who has the remnants of Sri Hari's bath water (caranamrta) in his stomach you must offer obeisances and accept the dust from his feet."

5. One who drinks with devotion, even a drop of water from the salagram sila, does not have to suck his mother's breast again; in other words, he will not have to take birth again.

6. Those who regularly drink water from the salagram sila become free from a miserable existence in hell and their tenure of miserable existence in the womb is also burnt out.

7. "O Bhagirata! I am describing the glory of caranamrta. Listen carefully. It is more purifying than all the holy places and it destroys the sin of killing millions of living entities. When one drinks caranamrta and holds it to his head, all the demigods become pleased with him. In the age of Kali, the caranamrta of Sri Hari is the atonement for all sinful reactions."

8. In the Skanda Purana it mentions that because Lord Siva knows the glory of Sri Visnu's caranamrta, he is holding Ganga, who comes from the lotus feet of Visnu, on his head.

9. The glory of Sri caranamrta has been described in all scriptures. One may be able to count all the waves in the ocean, but it is not possible to describe the glory of caranamrta. One should offer the Vaisnavas caranamrta with tulasi leaves, especially from a conchshell, while reciting mantras and should then drink it himself.

10. All the places of pilgrimage and the Vaisnavas are contained in the sacred caranamrta of Sri Visnu; one should not wash his mouth after drinking it.

SEEING THE DEITIES

1. The Visnu Dharmottara states that an unintelligent person has to travel in this world of birth and death until he sees the deity of Kesava.

2. The Padma Purana states that those who do not see the worshipable deities of the Lord become punished by the servants of Yamaraja.

3. Those who see Lord Janardan while or after He is being worshipped, derives the benefit of offering one hundred desire-fulfilling cows in charity.

4. The Agni Purana says that one who sees Hari with devotion and one who respectfully allows others to see Him, achieves the perfection of yogic practices.

THE BENEFIT OF SEEING THE DEITIES

1. The Padma Purana says that those who do not see the worshipable deity of the Lord that has been established according to the religious codes of the Vedas are punished by the servants of Yamaraja.

2. Those who see Janardan during or after worship derives the benefit of offering a hundred desire-fulfilling cows.

3. The Agni Purana states that one who sees Sri Hari while He is being worshipped or after He has been worshipped with devotion, and one who respectfully approves

of such worship, derive the result of performing yoga.

b) TULASI DEVI

THE GLORIES OF TULASI DEVI

1. The Supreme Personality of Godhead said, "One who wears tulasi mala, even if he is unclean and devoid of proper activities, will surely attain Me."

2. Sri Krsna offers the benefit of residing in Dwaraka to one who wears tulasi mala. When one wears tulasi mala after it has been offered to Visnu with devotion, becomes completely free of sin and Devakinandana Krsna is always pleased with him. He does not need to atone for any sinful activity as no sin remains in his body and any pious activity he performs in the age of Kali is multiplied ten million times. When the Yamadutas see tulasi mala, they fly away like dry leaves tossed in the wind.

3. The Skanda Purana says that one who wears tulasi mala after offering it to Sri Hari is undoubtedly the chief of the devotees. A fool who wears tulasi mala without offering it to Sri Hari surely goes to hell. When the mala is made it should be washed with pancagavya, have the mool mantra chanted upon it once and the Gayatri eight times. After that one should touch it with the smoke of incense and worship the mala by saying:

"om sadajatam prapadyami sadajataye vai namo namah
bhava bhava nadi bhava bhaja shaiman bhavad bhavaye namah"

One should then pray, "O necklace! You are prepared out of tulasi wood and you are very dear to the Vaisnavas; I am wearing you on my neck, please make me dear to Krsna. The meaning of the word 'ma' is 'to me', and the meaning of 'la' is 'to give'; O beloved of Hari! Please offer me to the devotees of Krsna. In this way you are known as 'mala'."

5. A Vaisnava who prays in this way and wears the mala on his neck after it has been offered to Krsna attains the lotus feet of Visnu.

6. The Padma Purana states regardless of whether one is in a impure or pure state, one should always wear tulasi mala and never take it off even when bathing, eating or even when passing stool and urine.

7. The Skanda Purana explains that in the age of Kali, the Lord leaves all of His thousands of holy places and elevated mountains and resides in gardens with tulasi.

8. Those who see the tulasi forest or plant tulasi according to rules and regulations, attain Vaikunthaloka. Those who serve tulasi every day by seeing her;

touching her; meditating upon her; glorifying her qualities; offering obeisances to her; listening to her qualities; planting, watering and worshipping her, reside in Visnuloka for an unlimited period of time. The Yamadutas do not approach the house where tulasi is being watered regularly and is being served very carefully.

9. No one should ever deride tulasi thinking her to be a tree. In Vaikuntha Dhama, tulasi's body is non-different from the body of Sri Vasudeva. It has also been mentioned in Agasta Samhita that just as the two mile radius around the Ganges is pure, the same area around tulasi is also pure.

10. "O best of the sages! Those who leave their body near a tulasi plant never suffer in hell but go to Visnuloka. Sri Hari always resides in a tulasi garden, lotus garden and wherever the Puranas are recited."

11. It is very rare for one who has fallen into the ocean of birth and death to be able to serve tulasi, associate with devotees and develop love for Sri Hari.

12. The Prahlada Samhita and Visnu Dharmottara says the leaves; flowers, fruits, wood, bark, branches, twigs, seedlings, root and soil of tulasi all are pure. When a dead body is burnt with tulasi, that person does not have to come back to this world again.

13. According to the Skanda Purana, those who always put tulasi leaves in their navel, mouth, head and two ears, do not need to go to any place of pilgrimage or perform any sacrifice.

14. Although the scriptures glorify tulasi in this way, Vaisnavas will never accept tulasi without offering her to Krsna first.

TULASI WORSHIP

1. The Lord said, "One who worships Me without picking tulasi every day, even if He worships me for a hundred years, I do not accept his worship."

(Hari Bhakti Vilasa, 7th Chapter)

2. It says in the Brhad Naradiya Purana that if one worships the Supreme Personality of Godhead without tulasi, that is not worship; if one bathes the Lord without tulasi, that is not bathing; if one feeds the Lord without tulasi, that is not feeding and if one offers water to the Lord without tulasi; that is not drinking.

(Hari Bhakti Vilasa, 7th Chapter)

3. The Varaha Purana says that Sri Hari never accepts worship without tulasi. If tulasi leaves are not available, touch Sri Hari with tulasi water and if that is not available, utter the name tulasi while worshipping Sri Hari.

4. One who worships any demigod (other than Visnu) with tulasi commits sin

equal to murdering a brahmana, murdering a cow or having sexual intercourse with the spiritual master's wife.

5. In the Hari Bhakti Sudodaya the Yamadutas say, "One who worships Sri Hari with tulasi, irrespective of whether he is religious or irreligious, we cannot touch him after his death."

6. The Agasta Samhita describes that in the past Tulasi Devi very intelligently performed severe austerities and asked Krsna for a boon and has become dearer to Hari than any other flower or leaf.

7. In the Padma Purana it says that of all leaves, Tulasi is the dearest to Sri Hari. Those who worship Visnu in the age of Kali with Tulasi leaves and manjaris are glorious.

8. The Garuda Purana also quotes the Supreme Personality of Godhead; "One who worships Me with tulasi leaf does not have to take birth again. He becomes delivered and goes back to Vaikuntha."

9. The Visnu Dharmottara states,
"O Brahmanas! Vaisnavas should never pick tulasi on dvadasi day."

10. According to the Garuda Purana, a religious person should not pick durva grass on Sundays and tulasi on dvadasis. If one does so he will lose his longevity.

c) CONCHSHELL

THE GLORY OF CONCHSHELL

1. The Brahma Vaivarta Purana mentions that Sri Hari is situated in the conchshell; wherever there is conchshell, Sri Hari along with Laksmidevi is always situated and all inauspiciousness disappears from that place.

2. Wherever the sound of conchshell is heard, Laksmidevi resides there without moving. One who takes his bath in the water from the conchshell gets the benefit of bathing in all the places of pilgrimage.

3. The Padma Purana quotes:
"O Narada! One who bathes the Supreme Personality of Godhead, Sri Visnu, with cow's milk a conchshell, attains the position of Brahma."

4. One who bathes Sri Madhava with a conchshell full of Ganga water while saying, "O Narayana! I offer obeisances unto you", does not have to take birth again. He attains Vaikunthaloka."

5. The Skanda Purana states that one who bathes Sri Krsna with water from a

conchshell derives the benefit of offering hundreds of desire-fulfilling cows in charity.

6. "O Narada! When the water from a river, a pond, a large reservoir, a well and a lake is placed in the conchshell, that water becomes like Ganges water."

7. "O best of brahmanas! All the places of pilgrimage within the three worlds reside in the conchshell by the order of Krsna. Therefore, one must treat the conchshell with respect."

8. The Agama Sastra says that as big, as pleasing and as transparent as the conchshell is, as great its power of beneficence will be.

THE GLORY OF WATER FROM CONCHSHELL IN ARATI

1. One must sprinkle water from the conchshell offered in arati. That water, steeped in the nectarean glance of Sri Krsna, must be put on one's head after offering obeisances.

2. The Skanda Purana mentions that one who has sprinkled the water offered to Sri Hari over his head from a conchshell does not need to take bath in the Ganges.

d) PARAPHERNALIA

PANCAGAVYA

1. The five ingredients of pancagavya are: milk, cow's urine, ghee, cow dung and yoghurt. When they are mixed in equal proportions, it is called pancagavya.

PANCAMRTA

1. The ingredients of pancamrta are: milk, sugar, ghee, yoghurt and honey and a mixture of these five are called pancamrta. It is used in all spiritual activities.

OFFERING PLATES

1. The Skanda Purana mentions that gold, silver and copper plates, bell-metal plates and plates made from earth, palash and lotus leaves are very dear to Visnu. The Devi Purana also mentions that eighteen inch diameter plates are best, twelve inch are medium and six inch are the worst. Plates less than four inch diameter

should not be used in the worship.

2. The Visnu Dharmottara states that a person who offers plates and pots to Sri Hari, he does not have to go to hell again.

SECTION E. OBEISANCES

THE GLORIES OF OFFERING OBEISANCES

1. The Brhad Naradiya Purana says that one who does not even once offer obeisances to Sri Visnu is to be considered like a dead body; one should never converse with him.
2. The Nrsingha Purana says that to offer obeisances is like performing sacrifice; it is the greatest of all sacrifices. By offering obeisances just once, a man can become purified and achieve Sri Hari.
3. The Hari Bhakti Sudodaya mentions that when a devotee falls down to the ground to offer obeisances to Visnu, all the sins in his body also fall down and become destroyed. When he gets up he becomes free from all sins.
4. The Padma Purana states that if, in spite of committing various sins, a person covered with ignorance offers obeisances to Sri Hari, the Lord who delivers one from all sinful reactions, that person does not need to go to hell.
5. It has been mentioned in the Agama Sastra that offering obeisances with hands, legs, knees, chest, head, eyes, mind and words is called astanga pranama or obeisances with eight limbs.
6. Offering obeisances with knees, arms, head, words and intelligence is called pancanga pranama or obeisances with five limbs. In worshipping, astanga pranama is better than pancanga pranama.
7. The Narada Pancaratra mentions that one should not offer obeisances to the deities or spiritual master etc. when they are sleeping or eating. Otherwise, one should offer obeisances first to Sri Hari, then to his spiritual master and then to his other superiors.
8. The Visnu Smrti mentions that one should offer obeisances to Visnu placing Him on the left, Shiva and Durga on the right and the spiritual master in the front.

CIRCUMAMBULATION

1. The Varaha Purana says that those who circumambulate Visnu with their heart full of devotion do not have to go to the abode of Yamaraja but attain the position of a devotee.

2. The Skanda Purana says;

"O Brahmana! If one circumambulates the Supreme Personality of Godhead four times, he gets the benefit of circumambulating the entire creation and he derives the benefit of visiting all the places of pilgrimage."

SECTION F. VAISNAVA PERSONAL HYGIENE

a) MORNING DUTIES

1. At the time of getting up in the morning, one should say:

"O Original Personality of Godhead! O consciousness of all three worlds! O Lord of Laxmi! O Visnu! According to your order I am getting up in the morning so that I can become engaged throughout the day in activities for Your pleasure."

b) TILAK

1. The Padma Purana states:

"O Brahmana! For the sake of My pleasure, My devotee will put on tilak with a steady mind every morning and evening, and during My worship and fire sacrifice. Tilak brings auspiciousness, protects one from danger and destroys fear. Therefore one should always wear tilak."

2. The Skanda Purana says that if one performs sacrifice, offers charity, performs austerities, fire sacrifices or reads the Vedas without wearing tilak, all his activities go in vain.

3. The Padma Purana mentions that one should not see the face of someone who does not wear tilak. If this happens, he should purify himself by looking at the sun.

4. He who wears tilak marked with clay, even a candala, is a pure soul and worshipable; there is no doubt about that. Lord Narayana along with Laxmi Devi is seated in the beautiful space inside the tilak. Therefore, the body of those who wear tilak is the sacred temple of the Lord. When a person performs sacrifice, charity, austerity, japa, etc., all his pious activities become imperishable.

5. The Bramanda Purana says that whether one is impure, devoid of proper etiquette or committing sinful activities in his mind, if he wears tilak he always

remains pure.

6. The Supreme Personality of Godhead said:

"It does not matter where a person who wears tilak dies. Even if he is a candala, he goes to My abode riding on a space ship and becomes worshipped there."

7. The Lord also said:

"When a person wearing tilak eats in somebody's house, I deliver twenty generations of his host from hell."

8. One must apply clay from the base of the nose (between the eyebrows) to the top of the forehead. 3/4 of the upper part of the nose should be covered with tilak in a leaf-like shape and the cavity of the tilak should start from the base of the eyebrows. The Padma Purana says that one should not draw tilak with anything other than the finger.

9. The lowest of the brahmanas who marks the tilak without making a space in the middle drives Visnu and Laxmi away from there.

10. The Padma Purana quotes Maharsi Gautama:

"Oh Maharaja Ambarish! In order to become free from the greatest of sinful activities just behold the person who wears tilak with gopi-chandan."

11. According to Kashi Kunda, Yamaraja said;

"Oh my messengers! Listen carefully. When you see someone with tilak made of gopi-candan on the forehead, reject him like blazing fire."

c) CLOTH

1. One should not wear cloth or kaupin that has not been washed, washed by a washerman or is dirty. One should never wear wet cloth. (If the cloth has been washed by a washerman, it should be washed with water again).

2. One should not wear only one piece of cloth while eating or worshipping but should wear a chaddar along with his dhoti.

3. Householders should always wear white cloth.

4. Woollen cloth is purified by air, fire, sun-rays or moon-rays. A blanket made of wool does not become contaminated even by contact with semen or a dead body.

5. A woollen cloth remains pure in all condition; silk becomes contaminated when one passes stool while wearing it; a cotton cloth becomes impure as soon as one takes it off one's waist; it becomes purified by washing.

6. One should not wear stitched cloth, torn or burnt cloth or somebody else's cloth while engaged in the service of the Deity. Woolen cloth is pure under all

circumstances. Fire, a brahmana, kusha grass and woolen cloth are the four things that Brahma did not make impure.

d) BATHING

1. One must take bath with the water from a river, pond, lake or a fountain. One can also take his bath by pulling water from a well.

2. If one eats without taking bath, he eats stool. He who does not take bath is sinful and always impure; after suffering in hell he takes birth in a low class family like the pukkasas.

3. The great sage Daksha instructed as follows:

"A brahmacari should take bath only once - in the morning, a vanaprastha and a grihastha should take bath in the morning and at noon, and a sannyasi should take bath in the morning, at noon and in the evening. If one is unable to do so because of sickness or scarcity of water, then one must take bath at least once; if one is unable to do even that, he can bathe himself with mantra."

4. The Kurma Purana mentions that even a sinful person becomes purified by taking bath in the morning. One should therefore take bath very carefully in the morning.

5. The Padma Purana says that an early morning bath purifies the internal and external impurities of a person. One who takes bath early in the morning becomes sinless and doesn't go to hell.

6. The great sage Daksha said:

"If, due to sickness or any other reason, one is unable to take bath, one can dip himself up to his neck in water. That will be also considered as a bath; if one is unable to do even that he can sponge his body with wet cloth or rub his body with wet hands."

7. The Atri smriti says that when one takes bath his mind becomes joyful, demigods stand in front of him, and health, piety, fame, knowledge, good fortune, opulence, and happiness are achieved. As a result of an early morning bath, all sinful reactions, misfortune, anxiety, misery and lamentation disappear.

8. The Manu Samhita says that one should not take a hot water bath on the full moon and new moon days.

9. One should not smear oil on his body during the early morning bath, on the days of vow, on the days of fasting and on the days of sraddha.

10. One should not pass urine and stool after smearing his body with oil.

11. There are seven kinds of bath: mantra, partiva, agnia, barupia, dupia, varun

and manasa.

12. When one puts water on his head by chanting mantra, that is called mantra snan.
13. When one touches sacred soil like that of Ganges and uses it as tilak, that is known as earthly bath.
14. When purified ash is smeared on the body that is called fiery bath.
15. When one applies the dust that flies from the hoves of the cows, that is called aerial bath.
16. When it rains in sunshine, taking bath in that rain is called celestial bath.
17. When one takes bath in a river or a reservoir of water, that is called watery bath.
18. When one remembers Visnu and meditates upon Him, his body becomes purified. It is called a mental bath.
19. The sages have confirmed that of all kinds of baths, a mental bath is the best because just by remembering Sri Visnu, one becomes purified both internally and externally.

e) RULES AND REGULATIONS OF PASSING

1. One should not pass stool and urine in front of his shadow or in the shadow of a tree. In front of a cow, the sun, fire, air, the spiritual master and the brahmanas. Also one should not pass in a plowed field, in a field where grains are growing, in a pasturing ground, in the middle of the road, in a river and at holy places, in or by the water or in a crematorium.
2. A learned man will pass stool and urine facing north during the day and south at night. He should cover the land with straw and his head with cloth. He should not talk at the time of passing urine and stool .
3. The Kurma Purana mentions that at the time of passing stool and urine, a brahmana should place his brahmin thread on his right ear and, covering his head with cloth, pass urine and stool facing north.
4. One must untie his kaupin at the time of passing urine. One must wash his eyes and then brush his teeth remembering the mantra with a steady mind upon getting up from his bed. One must brush his teeth before the sun rise.
5. In the Varaha Purana the Lord says:

"He who worships Me without brushing his teeth destroys all his pious activities by this one action."

6. The Smirti sastra mentions that a twig from a thorny tree is considered sacred when used as a tooth brush, a twig from a juicy tree increases the duration of life and a pungent, bitter or astringent twig cures one from disease and increases strength, wealth and happiness.

7. One should not brush his teeth on the days of fasting and on days when sraddhya ceremonies are performed. One must not brush his teeth on Ekadasi and new moon days.

SECTION G. TAKING PRASAD

a) GLORIES OF MAHA PRASAD

1. The Skanda Purana says that whether one is a brahmacari, householder, vanaprastha or sannyasi, a person must eat Sri Visnu's mahaprasada irrespective of his asrama.

2. Just by eating Visnu prasad, one derives the same piety acquired of fasting for millions of months. If one eats the remnants of Sri Visnu along with tulasi and caranamrta sitting in a temple, he derives the benefit of performing millions and millions of sacrifices.

3. The Brahma Vaivarta Purana states that if one respectfully eats Visnu's prasad as soon as he gets it, he delivers one hundred generations and becomes liberated even while alive.

4. One who eats Visnu's remnants with devotion, offers obeisances to Hari, worships Him or offers prayers to Him becomes as worshipable as Sri Visnu.

5. The Supreme Personality of Godhead said:

"If due to his good fortune one receives My prasad coming from a dog's mouth, that is, it has been eaten by a dog, then it is eatable even for demigods like Lord Brahma."

6. The Padma Purana states that mahaprasad, be it dry, stale or brought from a distant place, should be eaten as soon as one gets it; there is no need of considering time, place etc. One should not eat the remnants of other demigods.

7. The Skanda Purana mentions that irrespective of whether one is a brahmacari, householder, vanaprastha or sannyasi, everyone must eat Visnu's mahaprasad. If a brahmana eats the remnants of other demigods, he should purify himself by

atonement. If one eats the mahaprasad of Sri Krsna, he derives the benefit of performing millions of sacrifices.

8. The Padma Purana says that an intelligent Vaisnava should not accept, touch, see or eat the remnants of the demigods.

9. Both the Padma and Skanda Puranas say that one should worship all the demigods with Visnu prasad and offer that to the forefathers also. The forefathers will derive unlimited benefits.

GLORY OF HONORING MAHA PRASAD

1. The Skanda Purana says that whether one is a brahmachari, householder, vanaprasthya or sannyasi, everyone should eat Sri Visnu's Mahaprasad.

2. Just by eating Visnu prasad one gets the same piety derived from performing vratas for ten million months.

3. When, one eats Visnu prasad with Tulasi and especially caranamrta while sitting in the temple, he derives the benefit of performing millions and millions of sacrifices.

4. The Brahma Vaivarta Purana says:
"As soon as one eats Visnu prasad with devotion, it delivers one hundred generations of his family members and he becomes liberated even when alive."

5. One who regularly eats Visnu prasad with devotion, offers obeisances to Sri Hari, worships or offers prayers to Him becomes as worshipable as Visnu.

6. The Brahmanda Purana says that one derives more piety from eating Krishna prasad every day than performing 100 chandrian vratas with every bite.

b) EATING PROCEDURE

1. The Visnu Purana states:

"O King! A householder should first offer food to the disciples and the hungry. Then he himself should eat. One should eat from a broad and pure plate. At the time of eating one should not become angry."

2. If a man first drinks liquid, then takes solid stuff and then drinks liquid again, his health and vigour are never reduced.

3. One should not drink water from the left hand.

4. A man should eat facing east or north. After performing acaman silently, one should take five handfuls of foodstuff for the satisfaction of the five kinds of airs and then start eating regularly. After eating, one should wash his hands up to the

wrists and then sit on an asana with a peaceful mind, remembering his worshipable Lord.

5. The Kurma Purana says that one should eat sitting on a sacred asana, place his two feet on the ground and face the east or the sun.

6. Prajapati Manu said:

"If one eats from a plate on the ground, making five places wet, that eating is like fasting; it does not produce any sickness. The five wet places refer to the washing of hands, feet and mouth, the giving up of anger and the smearing of the place with cow-dung."

7. One should never eat too much because that causes disease, decreases one's life, is detrimental to one's spiritual advancement, sinful and disgraceful.

8. The Markanda Purana says that a man should eat by placing his left hand on his lap and concentrating his mind on the food.

9. One should not drink water without help from the hand or just with the hands without a pot.

c) ACCEPTABLE AND UNACCEPTABLE FOODSTUFFS

RESTRICTIONS ABOUT EATING FOOD THAT HAS NOT BEEN OFFERED TO THE LORD

1. The Brahmanda Purana states that one should not eat a leaf, flower, fruit, water, foodstuff, medicine or anything else without offering it to the Supreme Lord. If one eats unoffered food, he should atone for that. Therefore, everything must be offered to Sri Visnu first before it is eaten.

2. The Padma Purana says that food coming from non-devotees or fallen people and foodstuff that has not been offered to Sri Visnu are like the meat of a dog.

4. Sage Gautama said, "O King Ambarisa! New cloth, fruit, food and drinks - everything should be offered to the Supreme Personality of Godhead first."

5. The Visnu Dharmottara and Agni Purana say that a devotee offers perfume, foodstuff, garlands, clothes and ornaments to Sri Visnu first, the God of all demigods, and then accepts His remnants.

6. The Gautamiya Tantra says that one must worship Sri Hari with sacred paraphernalia. One should eat foodstuff after it has been offered to Sri Krsna according to the rules and regulations or if there is a Vaisnava, the mahaprasad should be offered to him.

UNACCEPTABLE FOODS

1. The Kurma Purana says that all the sins of a man remain in the grain; therefore when one eats the foodstuff offered by someone, he eats his sins as well.
2. Water, sweet rice, foodstuffs, ghee and salt should not be offered by hand. If one eats that then it is same as eating cow's meat.
3. The Kurma Purana states that a Vaisnava should always receive food from other Vaisnavas, even if he has to beg for it but he should never take food from an avaisnava because his food is contaminated, even if he is a brahmana.
4. The Padma Purana says that an intelligent person should beg food from a Vaisnava to become free from all sinful reactions; failing that he should take his water and drink it.

ACCEPTABLE AND UNACCEPTABLE FOODSTUFFS

1. The Atri Smriti states that if one eats in the house of a king, he will have to be born as a worm in stool.

d) EKADASI

1. When one fasts on Ekadasi and then breaks his fast on Dvadasi, that gives great pleasure to Sri Visnu.

(Matsya Purana and Kavistha Purana)

2. It has been repeatedly mentioned in all the Puranas that one should not eat on Ekadasi.

(Narada Purana and Padma Purana)

3. On the day of Ekadasi all the great sins like killing a Brahmana enter into the grains; therefore one who eats these grains acquires all those sins.

(Narada Purana)

4. The scriptures have prescribed processes of atonement for a killer of a Brahmana, drunk, thief and one who had sexual intercourse with his spiritual master's wife. But there is no atonement for one who eats grains on Ekadasi.

(Visnu Dharmakar)

5. If a Vaisnava eats on the day of Ekadasi, even by mistake, his worship of Visnu becomes fruitless and he falls in dark regions of hell.

6. Oh best of kings! The fuel of sins acquired in hundreds of lifetimes becomes

burnt to ashes with the fire of Ekadasi. The results of thousands and thousands of horse-sacrifices and hundreds and hundreds of Bajapeya sacrifices cannot equal to 1/16 of the result of fasting on Ekadasi. (Narada Purana)

7. If one fasts on the day of Ekadasi due to lack of food, he still gets the full benefit of fasting.

(Narada Purana)

8. If a man desires to observe Ekadasi in his mind, he will not have to see the dangerous miserable ocean of material existence anymore.

(Visnurahasia)

9. Just as Pranava is worshipable as the origin of all the Vedas, similarly Ekadasi is worshipped as the best of all the vratas.

(Visnu Purana)

10. One who desires to get the result of fasting should avoid eating at night on the day before, avoid eating at night on the day after, and on the day of Ekadasi. He should not eat either during the day or at night.

(Brihanaria Purana)

11. Everyone, above eight and below eighty should fast on Ekadasi.

(Katian smirti)

12. Maharaj Rukmangada announced by beating the drums:

"If anyone between eight and eighty eats on the day of Ekadasi in my kingdom, that great sinner will be liable to capital punishment, or banished from by Kingdom forever. Therefore oh Brahmana! Whether man or woman, they must observe both Ekadasis in a month."

(Narada Purana)

13. Water, fruit, root, milk, ghee, desire of a Brahmana, instructions of the spiritual master and medicine, these eight things do not spoil the vrata period.

14. When the dasami enters Ekadasi, one should not fast on that Ekadasi. Instead one should fast on Dvadasi.

(Shomrar Dharmakar)

15. If dasami continues on the time of arunadai, that is 1 and 1/2 hours before sunrise, one should not fast on that Ekadasi but instead should fast on Dvadasi when this Dvadasi is pure; one should not think about it twice.

(Padma Purana)