All Glory To Śrī Rādhāramana!
All Glory To Śrī Guru And Gaurāṅga!

Śālagrāma-śilā

Śāstric Evidence Compiled by Śrī Padmanābha Goswami
Offering hundreds of obeisances at his feet,
I dedicate this book to the loving memory of
my beloved father,
the late Śrī Viśvambhara Goswami,
who was my guide, well-wisher, and source of
inspiration. After him, I have been blessed with the
good fortune of daily worshiping his ṣālagrama-šilā.
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Śrī Rādhāramanaji
Self-Manifesting Deity

When Lord Caitanya Mahāprabhu was touring South India, He spent the four months during the rainy season called Cāturmāṣya in Śrī Raṅgam at the house of Vyekaṭa Bhaṭṭa, the chief priest of the Raṅganātha Temple. His son, Śrī Gopāla Bhaṭṭa, was then able to serve the Lord to his heart’s content. Being pleased by his devotion, Śrī Caitanya gave him initiation and ordered him to go to Vṛndāvana after the disappearance of his parents. There he should remain with Rūpa and Sanātana doing bhajana and writing books.

At the age of thirty, after the death of his parents, Gopāla Bhaṭṭa left for Vṛndāvana. When Lord Caitanya heard that Gopāla Bhaṭṭa Goswami had arrived in Vṛndāvana and had met Śrī Rūpa and Sanātana Goswami, He was very pleased. At that time Mahāprabhu had already visited Vṛndāvana. Although Rūpa and Sanātana had gone to visit Him in Purī, Gopāla Bhaṭṭa never received any invitation to go. Understanding His disappointment, Śrī Caitanya sent His personal āsana and cloth to Him through Rūpa and Sanātana, which can still be seen on special festivals in Rādhāramana Temple.

Later when Gopāla Bhaṭṭa heard of the disappearance of Mahāprabhu, he felt intense separation from the Lord, having associated with Him only in his childhood. One night Lord Caitanya appeared in a dream and told him, “If you want my darśana, make a pilgrimage to Nepal.” In Nepal, Gopāla Bhaṭṭa visited the river Gandāki. After taking his bath he filled his water pot and was surprised to see that
some śālagrāma-śilās had entered it. Emptying his pot, he filled it again, only to find the śilās had re-entered his water pot. Again he emptied his pot, and when he filled it for a third time he found that now twelve śālagrāma-śilās were there. Thinking this must be the mercy of the Lord, he decided to bring those śilās with him to Vṛndāvana.

One day after returning to Vṛndāvana, a wealthy devotee approached Gopāla Bhaṭṭa Goswami with dresses and ornaments for his Deity. Gopāla Bhaṭṭa told him that as he was only worshiping a śālagrāma-śilā, it would be better to give to someone else who was worshiping a Deity and could use them. It happened to be Nṛsimha-caturdaśī and thinking deeply on this incident Gopāla Bhaṭṭa remembered how Lord Nṛsimhadeva had manifested from a stone pillar. He then began to pray to the Lord, “O Lord, you are very merciful and fulfill the desires of Your devotees. I wish to serve you in your full form.” In ecstasy he read the chapters of Śrimad-Bhāgavatam about Lord Nṛsimhadeva’s pastimes, and then took rest. In the morning when he awoke, he found that one of the twelve śālagrāmas, the Dāmodara-śilā, had manifested as Śrī Rādhāramana. The time of this writing, 1992, is the 450th anniversary of His appearance.

He immediately called Rūpa and Sanātana and all the other devotees. They were all astounded by the beauty of Śrī Rādhāramanājī. They remarked that from the feet to the waist He had the form of Śrī Māḍana-Mohanājī, His chest was like that of Śrī Gopināthājī and He had the moonlike face of Śrī Govindadeva. Then with the blessing of all the Vaiṣṇavas, he began the worship of Śrī Rādhāramanājī.

Foreword

The present book has been translated mainly from the chapter on śālagrāma-śilā of Śrī Hari-bhakti-vilāsa compiled by Śrī-Gopāla Bhaṭṭa Goswami, the disciple of Śrī Caitanya Mahāprabhu. Collecting references from various Purāṇas and other Vedic scriptures, Śrī Gopāla Bhaṭṭa Goswami has sought to resolve various arguments and doubts in relation with śālagrāma-śilā. In this translation we have humbly tried to carefully put before our readers the many evidences gathered by him from different Purāṇas.

After the disappearance of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the Founder-Ācārya of the International Society for Krishna Consciousness, many devotees have begun the worship (pūjā) of śālagrāma-śilā. Thus over the years, devotees have been approaching us with numerous questions about both the śālagrāma-śilā and dvārakā-śilā. One devotee brought a shiny black stone he found in the sea, wishing to know if it could be a śālagrāma-śilā. According to the Gauṭamiya Tantra, however, a stone from any place other than the Gaṇḍakī River in Nepal can never be śālagrāma-śilā. We replied to another query that one should not make the mistake of thinking that due to its white color the dvārakā-śilā can be accepted as the form of Rādhārānī.

Due to poor fund of knowledge, it is possible the devotees may make some āparādha. Thus in this first attempt at writing in my life, it is my sincere desire to provide the devotees with as much information as possible about śālagrāma-śilā.
Before going to the West to preach, Śrīla Prabhupāda was a close friend for several years of Śrī Viśvambhara Goswami, an ācārya in the line of Gopāla Bhaṭṭa Goswami. Śrīla Prabhupāda visited the temple of Rādhāramana many times and was impressed with the service of the Deity. Later Śrīla Prabhupāda often commented to his disciples how they should learn from the high standard of Deity worship and Vaiṣṇava etiquette of Rādhāramana Temple.

After reading this book somebody may question that since Lord Hari always resides in the sālagrāma-śilā, then what is the necessity to worship the temple Deity? I should simply worship my sālagrāma-śilā. In reply we may say that the Deity in the temple attracts the hearts of the devotees, so it is always the duty of the devotees to adore the temple Deity.

I am very much obliged to my wife, Śrīmati Saroj Goswami, and Śrī Aṣṭaratha Prabhu who gave me full inspiration to do this work. I also wish to offer my heartfelt thanks to Ācārya Gaur Krishna Goswami, Mahānīdhi Swami, Puṇḍarika Vidyānīdhi Dāsa, Dina Bandhu Dāsa, Keśidama Dāsa, Shah K. S. Gupta, Prema Rasa Dāsa, Daivi Śakti Devī, Nitya-siddha Lilā Dāsi and Veda Śāstrī Dāsi. They all assisted me with editing, typing, and other valuable services to help to bring this publication to light.

Padmanābha Goswami
Śrī Rādhāramana Temple
Vṛndāvana

Appearance of Sālagrāma and Tulasī

We are including the following history of the appearance of Sālagrāma and Tulasī from the Brahma-vaivarta Purāṇa. Though the description there is quite elaborate, we are presenting it here in brief.

There was once a king named Vṛṣadhvaja who, despite appearing in a dynasty of pious Vaiṣṇava kings, was strictly devoted to Lord Śiva. He had no faith in Lord Viṣṇu or any of the demigods, and even began to criticize the worship of Lord Viṣṇu. Seeing the offensive behavior of Vṛṣadhvaja, Sūryadeva cursed him to lose all his wealth and power. He and two generations of his descendants thus became destitute until the appearance of Dharmadhvaja.

Dharmadhvaja and his wife very devotedly worshiped Lakṣmīdevī to gain her favor and thus a plenary portion of Lakṣmī entered his wife's womb. On Kārtika Pūrṇima at a time marked with every auspicious sign, the wife of Dharmadhvaja, Mādhavi, gave birth to a very beautiful daughter. She was decorated with all fortunate signs and grew to be an exquisitely beautiful young girl never aging beyond sixteen years. Her beauty stole the mind and heart of everyone, and being impossible to compare her with anyone else, she became known as Tulasī (matchless).

Leaving home, Tulasī went to Badri-van where she performed severe penances with a desire in her mind that Lord Nārāyaṇa Himself become her husband. Pleased with her austerities, Brahmāji appeared before her and asked what
boon she desired. Tulasī explained to him, “In my previous birth, I was a gopī named Tulasī. By my wonderful good fortune, I was able to become the very dearly beloved maidservant of Lord Kṛṣṇa. One day in the rāsa-mandala, Rādhārānī angrily cursed me to be born on the earth in human society. Thus leaving my divine body, I have taken my birth on the earth in this present form. Now I desire the boon of attaining Lord Nārāyaṇa as my husband.”

Lord Brahmā replied, “There was one cowherd boy named Sudāma who also received Rādhārānī’s curse to be born on the earth. By that curse he has been born in the family of demons and is now famous on the earth as Śaṅkhacūḍa. He has done extreme penances to attain certain boons and to get you as his wife. Thus in this life he will become your husband for some time. Later by the influence of līlā you will curse Lord Nārāyaṇa, but accepting your curse, Lord Nārāyaṇa will then become your husband. Lord Viṣṇu will love you more dearly than His own life, and without your presence all pūjā will be fruitless. By my boon, becoming the presiding deity of all the trees, you will freely enjoy unlimited happiness in the constant association of Lord Viṣṇu.”

Śaṅkhacūḍa, receiving his desired benedictions along with an all-auspicious protective shield (kavāca) from Lord Brahmā, came to Badri-van where he met Tulasī. As they were conversing with each other, Lord Brahmā appeared on the spot and said, “Śaṅkhacūḍa, please accept this young maiden as your wife.” Turning to Tulasī he told her, “After the death of Śaṅkhacūḍa, you will obtain Lord Viṣṇu as your husband.”

The other boon that Śaṅkhacūḍa received from Lord Brahmā was that as long as the chastity of his wife was not violated, no one would be able to kill him. Thus becoming very arrogant, he began to terrorize all the demigods and human beings. Severely afflicted by his attacks, the demigods approached Lord Śiva and begged him to protect them. Then Lord Śaṅkara went there and personally began to fight with Śaṅkhacūḍa.

Meanwhile, Lord Viṣṇu made a plan to destroy the chastity of Tulasī. While Lord Śiva and Śaṅkhacūḍa were ferociously fighting, Lord Hari in the form of a brāhmaṇa arrived on the battlefield. He said to Śaṅkhacūḍa, “Please give your kavāca in charity to me, a brāhmaṇa.” Then Śaṅkhacūḍa immediately gave Him the kavāca in charity. That same Lord Hari, disguising Himself as Śaṅkhacūḍa then went to see Tulasī. Deceiving her in this way, He began to enjoy with her as if He were her husband and thus broke her chastity.

The Bhavisya Purāṇa goes on for great length to point out that there was certainly no fault on Lord Viṣṇu’s part. He wanted to maintain the benediction given by His devotee Lord Brahmā to Śaṅkhacūḍa, and at the same time He wanted to protect the demigods and devotees. For this purpose He created this particular pastime with the appearance of improper behaviour. But since Tulasī is the plenary part of Lakṣmīdevī, she is actually the wife of Lord Viṣṇu.

At that very moment Śaṅkarājī killed Śaṅkhacūḍa on the battlefield. When Tulasī understood all that had happened, she said, “By deceiving me, You have broken my
chastity, and killed my husband. You're absolutely stone-hearted! Thus I curse You to remain on earth as a stone!"

Lord Hari said, "For many years you underwent very difficult penances to achieve Me. At the same time, Śaṅkhacūḍa has also done severe penances to get you. By the result of his austerity, he enjoyed you as his wife and has now gone to Goloka. Now you will get the fruit of your penances. Leaving this mortal body and taking a divine form, you will always remain with Me. Your present body shall turn into the river Gaṇḍakī, and from your hair will grow many trees famous as Tulasī. To fulfill your curse, I will become a stone (śaṅkṛāma-śilā) and will always live on the banks of the Gaṇḍakī River. The millions of worms who live in that place will adorn those stones with the sign of My cakra by carving them with their sharp teeth." After this Lord Viṣṇu began to dwell perpetually in the waters of the Gaṇḍakī River in the form of stones.

The Results of Worshiping Different Types of Śilās

The Gautamiya Tantra states that the worshipable stones known as śaṅkṛāma-śilās are only found in the Gaṇḍakī River in Nepal. According to the Skanda Purāṇa, these śaṅkṛāma-śilās appear in various colors, shapes, and markings. Their color may be either black, blue, yellow, whitish, blood-red, or tawny colored. Their shape may be either smooth, rough, uneven, very plump, or frog-shaped. They may be without markings, marked with one cakra, many cakras, large cakras, broken cakras, a cakra in the middle of a circle, or with one cakra attached to another. Some śaṅkṛāma-śilās exhibit a large mouth and others a down-turned mouth.

The Skanda Purāṇa also enumerates the good and bad results derived from venerating different types of śaṅkṛāma-śilās. Worshiping a smooth śilā brings mantra-siddhi (perfection in the chanting of one's given mantra). Black śilās bestow fame, yellow śilās give sons, whitish śilās destroy one's sins, blue śilās increase wealth, and blood-red śilās bring diseases. Rough śilās create anxiety, uneven śilās give poverty, and fat śilās decrease one's life span. Śilās devoid of markings yield no results. If one mistakenly adores a śilā with the following qualities he will certainly get suffering: tawny colored, uneven, broken, with one cakra, too many cakras, large cakras, a circled cakra, a broken cakra, a cakra attached to another, with a large mouth, or with the mouth turned down.
The *Agni Purāṇa* mentions several types of śālagrāma-
silās whose worship brings unhappiness and never happy-
ness. These include a śilā with a mouth like that of a snake,
a broken śilā, one with cakras facing each other, with a
circled cakra, a śilā with a protruding navel, a tawny-colored
śilā known as Nṛsimha, a śilā with many lines inside the
circle, and a śilā unidentifiable due to its confusing mark-
ings.

The *Agni Purāṇa* further describes many śālagrāma-
silās who award beneficial results to those who attentively
worship Them. These benevolent śilās include those that are
perfectly smooth, jet black in color, round like a pearl,
natural (not made by hand), or with an evenly shaped cakra.
The Varāha-śilā, the Ananta-śilā, the śilā with a deeply
indented navel, the tiny Vāsudeva-śilā that has an evenly
formed mouth, śilās shaped like āmalaki fruits, or those
shaped like the palm of the hand (arched above and convex
below) all give perfection. A devotee of the Supreme Lord
should carefully adore his favorite śālagrāma-śilā. He will
thus be blessed both in this world and the next.

As for the śālagrāma-śilās that bring misfortune and
sadness, as mentioned above, one should understand that
this is only for worshipers impelled by material desires. But
for one free from material desires there is no harm to wor-
ship these śilās. Thus in the *Brahma Purāṇa* the Supreme
Lord Viṣṇu states that any śilā from the place of śālagrāmas
can never be inauspicious though cracked, chipped, split in
two though still in one piece, or even broken asunder. Lord
Śiva also confirms in the *Skanda Purāṇa* that even if a śilā is
cracked, split, or broken it will have no harmful effect if it
is worshiped with attention and love by a devotee. It further
states there that the Supreme Lord Hari, along with His
divine consort, Lakṣmī, live in the śālagrāma-śilā that has
either only the mark of a cakra, a cakra along with the mark
of a footprint, or only a mark resembling a flower garland.

Some ācāryas say that the best śālagrāma-śilā is the
smooth blackish one and that the blood-red śilā is the worst.
But in the absence of the best type of śālagrāma-śilā one
may worship an inferior one.
Different Features of Śālagrāma-śilās

In the Brahma Purāṇa Lord Nārāyaṇa says, “O Brahmā, I eternally reside in the form of Śālagrāma-śilā. Hear from Me the different names of all these śilās according to the various cakras marking them.” The Vāsudeva-śilā is white in color, very attractive looking, and has two equal-sized cakras on the front, but off-center. The Saṅkarṣaṇa-śilā is red-colored, with two cakras combined in one section, a fat front portion, and is very beautiful to see. That yellow śilā with small cakras and a very large mouth with numerous small holes within is known as Pradyumna. The Aniruddha-śilā steals the mind with His blue color and naturally round shape. He has three lines in front of His mouth and a lotus mark on His back. The Keśava-śilā is square-shaped and gives great fortune. A black śilā with a cakra in His raised navel is called Nārāyaṇa. The Hari-śilā fulfills all desires, grants mokṣa (liberation), and especially gives wealth to the faithful worshiper. He has a long line and a mouth opening upward and placed right of center. The Paramesṭhi-śilā, is colored red with marks of both a lotus and a cakra. The Viṣṇu-śilā is most attractive, but it will create problems if non-celibates do His pūjā. Black and shaped like a bael fruit, He has two big cakras with a large mouth on His back.

In another place it is described that the Nṛṣimhadeva-śilā with three spots on it and the Kapila-śilā with five spots both have two wide cakras. Only a brahmacārī and no one else should do Their pūjā or they will suffer all kinds of problems. Thus one must remain celibate while worshiping Them. Those Nṛsiṁha or Kapila-śilās that have two large cakras, brownish color, and a lotus-shaped line above the mouth, along with various uneven cakras give liberation and victory in battle. In the Kārtika Māhāmya of the Padma Purāṇa it states that a Śālagrāma-śilā that contains the above mentioned signs, a large mouth, and many lines like the filaments of saffron is called Nṛsiṁhadeva.

In the Brahma Purāṇa it describes the Varāha-śilā as sapphire-blue, large sized with three lines, two unequal cakras, two signs of śakti, and pleasing to see. According to the Padma Purāṇa the Varāha-śilā is naturally hog-shaped with uneven cakras, many lines, and awards His worshiper with material enjoyment and liberation. Giving the same blessings as Varāha, the Matsya-śilā is described in the Brahma Purāṇa as long, bronze or golden in color, and adorned with three dots. There it also describes the Śālagrāma-śilā named Kūrma as round with an arched back, green in color, and marked with the sign of the Kaustubha jewel. The Padma Purāṇa says the Kūrma-śilā is naturally turtle-shaped and marked with a cakra.

The Hayagriva-śilā has a mark shaped like an elephant goad, a line near one cakra, many other cakras, and His back is the color of a blue rain cloud. Another scripture describes the Hayagriva-śilā as bluish, with the sign of elephant goad, five lines, and many spots. The Padma Purāṇa states that the Hayagriva-śilā has a long line in the shape of a horse's mouth and His worship gives one knowledge. Elsewhere it says His mouth is like a horse's mouth, there is the sign of a lotus, and on top of the śilā the sign of a lotus seed garland.
The *Brahma Purāṇa* gives descriptions of the following śilās. The śilā named *Vaikuṇṭha* looks jewel-like in color, has one *cakra*, a three-cornered flag, and beautiful lotus-shaped lines above His mouth. The *Śrīdhara-śilā* is black and shaped like a kadamba flower, has five lines, and the marks of a flower garland. A small beautiful śilā with a *cakra* on the top and the bottom and that fulfills all desires, is known as *Vāmana*. A second type of *Vāmana-śilā* is round-shaped, smaller than a marble, blue in color, and adorned with spots. The *Sudarśana-śilā* is black, very shiny, marked with a *cakra* and club on His left side, and lines on His right. The *Padma Purāṇa* says He has many lines in the form of a *cakra* and He satisfies the aspirations of His worshipers.

In the *Kārttika Māhātmya* of *Padma Purāṇa* it describes three types of *Dāmodara-śilās*. One is plump in shape, the color of black-green *dūrvā* grass, with a *cakra* in the middle portion, a small mouth, and a yellow line. The second has *cakras* on its top and bottom, a small mouth, with a long line in the middle. His worship always gives happiness. The third is plump, with a narrow mouth, and two *cakras* on the middle portion. The śilā called *Ananta* has a variety of colors, the sign of a snake’s body, along with many other signs. He is also described as decorated with many different signs and numerous *cakras*. Like most śilās, Ananta fulfills all desires.

The *Brahma Purāṇa* gives further descriptions. The *Puruṣottama-śilā* has many mouths on the upper portion and awards material enjoyment and *mokṣa*. The *Yogeśvara-śilā* has a *cakra* on its top and worshiping Him removes the sin of killing a *brāhmaṇa*. A poor man will become wealthy by offering Tulasī leaves to the reddish *Padmanābha-śilā* marked with the signs of a lotus and an umbrella. The *Hiraṇyagarbha-śilā* is moon-shaped, gives off many rays, and has many golden lines on His crystal white surface. By adorning the half-moon shaped *Hṛṣīkeśa-śilā* one attains the heavenly planets and fulfillment of all desires. A *Lakṣmī-Nārāyaṇa-śilā* is black, with two equal *cakras* on His left side, and some dots on the surface. This śilā gives both pleasure and *mukti* (liberation) to His worshiper. A very shiny dark blue śilā with two *cakras* on His left side and one line on His right is known as *Trivikrama*. Decorated with the marks of a forest garland on His left side, the *Kṛṣṇa-śilā* bestows grains, wealth, and happiness.

The *Gautamiya Tantra* states that after many, many births the fortunate person who receives a special *Kṛṣṇa-śilā* that is decorated with a cow’s hoof print will never take birth again. It also describes the *Caturmukhi-śilā* with two *cakras* placed between four lines.

The *Kārttika Māhātmya* of *Padma Purāṇa* continues its descriptions with the śilā with a row of many small lines called *Viṣṇu Pañjara*. The *Śeṣa-śilā* has coils like a snake. The *Garuḍa-śilā* has the sign of a lotus between two lines and one long line below. The *Janārdana-śilā* has four *cakras*. Awarding both material pleasure and liberation, the *Lakṣmī-Nārāyaṇa-śilā* has four *cakras*, a small mouth, and a flower garland decorating its middle portion.

All the śilās mentioned above give auspicious results, but those that are very small are even more auspicious. Elsewhere in the *Padma Purāṇa*, the Supreme Lord Viṣṇu explains to Lord Brahmā that the smaller the śilā is, the more auspicious results it gives. Such a śilā should certainly
be worshiped by the devotee to attain perfection in religion, economic development, sense gratification, and liberation. He declares, “O Brahmā, in that śilā small like an āmalaki fruit or even much smaller, I eternally remain along with My divine consort, Śrīmati Laksūmidevi.”

The Glories of Śālagrāma-śilā

It is written in the Gautamiya Tantra that merely by touching a śālagrāma-śilā one becomes freed from the sins of millions of births, so what to speak of worshiping Him! By śālagrāma-pūjā one gains the association of Lord Hari.

The Māgha-māhātya of the Padma Purāṇa describes the glories of śālagrāma-śilā in the many verses that follow. By worshiping Lord Hari in the śālagrāma-śilās decorated with cakras, one constantly gains the merit of performing a thousand Rājasūya sacrifices. Even a person attached to the formless Brahmān mentioned in the Vedānta will develop attachment for the Lord’s devotees if he adores a śālagrāma-śilā. As the rubbing of two wooden sticks brings out the dormant fire within, so too by constant worship of śālagrāma-śilā Lord Viṣṇu will manifest. Even sinful people with no qualification for performing pious activities will not see the abode of Yamarāja (the lord of death) if they worship the śālagrāma-śilā.

Worshiping śālagrāma-śilā is more satisfying to Lord Nārāyaṇa than the worship of His Deity form along with Laksūmija in the temple. By adoring Lord Hari in the cakra of a śālagrāma-śilā one receives the same benefit as performing the agnihotra sacrifice and giving the whole world with all its oceans in charity. The lowest of men covered by lust, anger, and greed will attain the highest abode of the Supreme Lord Hari by worshiping śālagrāma-śilā. One who adores the śālagrāma-śilā as Govinda will never fall from the heavenly planets up to the end of the universe.
Even without serving holy places, giving in charity, doing sacrifices, or studying the scriptures, persons who simply worship a śālagrāma-śilā will still achieve mukti. By worshiping Śri Kṛṣṇa in a śālagrāma-śilā, even a sinful person becomes free from the fear of residence in the lowest hell and being reborn as an insect or animal. If, however, a brāhmaṇa who is properly initiated and learned in prescribed mantras does the pūjā of śālagrāma-śilā, he will attain Lord Hari’s transcendental abode without a doubt. In Kali-yuga, if a devotee with a surrendered and loving mood offers a bath, flowers, lamps, food, prayers, and kīrtana with sweet music for the transcendental pleasure of his śālagrāma-śilā, he will eternally enjoy sublime spiritual happiness in the association of the Supreme Lord Hari.

Merely by worshiping one śālagrāma-śilā, a person gets the same benefit as seeing or adoring thousands of Śiva-lingas. Wherever Lord Keśava dwells as śālagrāma-śilā, all the gods, demons, yakṣas, and fourteen bhuvanaś (worlds) are also present there. A śraddhā ceremony done in front of śālagrāma-śilā will satisfy many generations of forefathers and grant them residence in deva-loka for hundreds of days of Brahmā (kalpas).

The area within a radius of twenty-four miles from where a śālagrāma-śilā is worshiped is counted as a holy place (tīrtha). The fruits of japa, charity, sacrifices, or any other religious activities done in that area will be multiplied millions of times. If someone dies within a radius of two miles of a śālagrāma-śilā, though a lowborn man from a sinful place, he will go straight to Vaikuṇṭha. Giving a śālagrāma-śilā is the best form of charity, equal to the result of donating the entire earth together with its forests, mountains, and all.

Conversation of Śiva and Kārtikeya
Regarding Śālagrāma-śilā

In the Kārtika Māhātmya of the Skanda Purāṇa Lord Śiva tells his son Kārtikeya, “Know that the entire three worlds along with their moving and non-moving beings, always live with me in śālagrāma-śilā.”

One who sees, bathes, worships, or offers obeisances to the śālagrāma-śilā will receive the same piety as doing millions of sacrifices and giving millions of cows in charity. Even if a person full of lusty desires or without any bhakti-bhāva worships a śālagrāma-śilā, he will still receive the mercy of Lord Nārāyaṇa.

One who simply remembers, worships, meditates upon, does kīrtana before, or pays obeisances to śālagrāma-śilā, will become free from all sins, even the sins of killing millions of people. As deer flee upon seeing a lion in the jungle, so all types of sins run away from one who sees a śālagrāma-śilā. As the rising sun dispels darkness, so too the śālagrāma-śilā removes all sins from the devotee who simply offers Him obeisances.

Even if a person lusty or angry by nature worships śālagrāma-śilā with devotion, or even carelessly, he will get liberation. Those who speak hari-kathā in front of śālagrāma-śilā need not fear Yamarāja or repeated birth and death. In Kali-yuga one who devotedly worships śālagrāma-
śīlā with prayers, kīrtana, and musical instruments, will live eternally in Hari-dhāma.

Lord Śiva further declares that my devotees who offer obeisances to the śālagrāma-śīlā even negligently become fearless. Those who adore me while making a distinction between myself (Śiva) and Lord Hari will become free from this offense by offering obeisances to śālagrāma-śīlā. Those who think themselves as my devotees, but who are proud and do not offer obeisances to my Lord Vāsudeva, are actually sinful and not my devotees. O my son, I always reside in the śālagrāma-śīlā. Being pleased with my devotion the Lord has given me a residence in His personal abode.

The fruit of worshiping me with hundreds of millions of lotus flowers will be multiplied millions of times if one offers the same worship to śālagrāma-śīlā. I do not accept the worship or prayers of one who neglects the pūjā of śālagrāma-śīlā. The result of one who adores me in front of a śālagrāma-śīlā will last for seventy-one yugas. O son, one who never worships a śālagrāma-śīlā is not considered a devotee of Viṣṇu. Even if someone worships hundreds of śiva-lingas, he will still not receive any benefit from it.

Items like foodstuffs, leaves, flowers, fruits, and water unofferable to me due to any impurity will become purified by touching them to śālagrāma-śīlā. One who calls himself my devotee but is not attracted to Lord Hari will suffer in hell for the life span of fourteen Indras. Though devoid of knowledge of the absolute truth, a person who even once worships a śālagrāma-śīlā will obtain mokṣa. The dārāṇā and worship of millions of śiva-lingas will give the same benefit as the worship of one śālagrāma-śīlā. O son, those who desire my affection should regularly worship the śālagrāma-śīlā with devotion. Wherever Lord Keśava dwells as śālagrāma-śīlā, all the gods, demons, yakṣas, and the fourteen bhuvanas are also present there.

The forefathers of one who performs pîṇḍa-dāna even once in front of a śālagrāma-śīlā will enjoy boundless satisfaction. O son, although the fruits of pious activities may be calculated, the profit of worshiping śālagrāma-śīlā is unlimited. Those who donate a śālagrāma-śīlā to a brāhmaṇa devotee of Lord Viṣṇu will receive the gains of performing many sacrifices.

Without having accumulated pious activities, it is very difficult to find a śālagrāma-śīlā in this world, especially in the age of Kali-yuga. Those who adore śālagrāma-śīlā in their home are fortunate and their lives are meaningful.

When one worships a śālagrāma-śīlā with controlled senses and in a devotional mood, each flower offered is equal to the performance of an aṣvamedha sacrifice. Indeed, whether at an auspicious or inauspicious time, either with or even without devotion, if a śālagrāma-śīlā is worshiped He will bestow great piety upon the worshiper. Anyone, whether he is filled with enmity, greed, pride, duplicity, or sadness will become purified by seeing a śālagrāma-śīlā. Merely by touching a śālagrāma-śīlā even a wicked person who is dishonest and addicted to bad habits becomes purified instantly.

Worship of śālagrāma-śīlā brings the same result as devoutly giving sixty-four tolas (about 750 grams) of sesame seeds daily in charity. My dear son, by offering leaves, flowers, fruits, roots, water, grass, and rice to the śālagrāma-
śilā, one receives a boon as great as Mount Sumeru. Even if someone adores a śālagrāma-śilā without proper method, mudras, or mantras, he will still get the full result according to the śāstras.

Other Evidences

In other places it is written that those people who travel with their śālagrāma-śilā on their shoulder are considered to be carrying everything that is movable or immovable in the three worlds. Even if one has killed a brāhmaṇa or similar gross sinful acts, his reactions will be instantly burnt to ashes by worshiping śālagrāma-śilā. To adore a śālagrāma-śilā, it is even unnecessary to know japa, prayers, mantras, meditation, or other methods of worship.

The area within a radius of twenty-four miles from where a śālagrāma-śilā is worshiped is counted as a holy place (ārtha). The fruits of japa, charity, sacrifices, or any other religious activities done in that area will be multiplied millions of times. A śraddhā ceremony done in front of śālagrāma-śilā will satisfy many generations of forefathers and grant them residence in deva-loka for hundreds of kalpas. If someone dies within a radius of two miles around a śālagrāma-śilā, though a lowborn man from a sinful place, he will go straight to Vaikuṇṭha.

The Padma Purāṇa says giving a śālagrāma-śilā, is the best form of charity, being equal to the result of donating the entire earth together with its forests, mountains, and all. The Garuḍa Purāṇa describes the glories of keeping a śālagrāma-śilā with the auspicious mark of a cakra in one's house. The forefathers, devotees, Gaṅgā and other holy rivers, Puṣkara and other holy places, aśvamedha and other holy sacrifices, and all holy mountains become present there.

The Kārtika Māhātmya chapter of the Padma Purāṇa states that for those who worship Śrī Hari in the śālagrāma-śilā, Śrī Hari will remove their sins and give them the intelligence by which they may obtain liberation. By worship of śālagrāma-śilā in Mathurā during the Kārtika month, Lord Hari grants mokṣa. For those who worship śālagrāma-śilā on behalf of their forefathers, Lord Hari protects those forefathers and their families and delivers them to his own spiritual abode.

The Yajñadhvaja chapter of the Brähmānḍa Purāṇa states that wherever Lord Keśava in the form of śālagrāma-śilā remains, demons, ghosts, and other such beings will be unable to cause any disturbance. Wherever there is a śālagrāma-śilā, that place is considered a holy place for doing austerity because Lord Madhusudhana remains there. And if one worships twelve or a hundred śālagrāma-śilās he will reap even more benefit.

Different Results of Worshiping Many Śilās

The Māgha Māhātmya chapter of the Padma Purāṇa describes the results of worshiping more than one śālagrāma-śilā. O Vaiśya, the piety accrued by one who worships twelve śālagrāma-śilās according to the proper rules and regulations for one day only is the same as received by worshiping twelve crore of śiva-liṅgas with golden lotuses. One who worships one hundred śālagrāma-śilās with devotion lives in Hari-dhāma and will take birth on earth as an emperor of emperors.
The Kārtika Māhātya of Skanda Purāṇa describes the piety of a Vaiṣṇava who worships twelve sālagrāma-śilās for only one day. It is the same as worshiping a thousand crore of śiva-līngas on the bank of the Ganges and living in Kāśi (Vārāṇasi) for eight yugas. And if a Vaiṣṇava worships more than twelve sālagrāma-śilās, then even Lord Brahmā and other gods are unable to describe the fruit he will receive.

Sale and Purchase of Sālagrāma-śilās Prohibited

The Skanda Purāṇa warns that no one should buy or sell sālagrāma-śilās. One who puts a price on a sālagrāma-śilā, sells a sālagrāma-śilā, gives his opinion on its value, or examines one with a view to estimate its sale value, all such people will live in hell until the time of universal destruction.

Sālagrāma-śilās Require No Installation

The Skanda Purāṇa also says that sālagrāma-śilās do not require installation. When one begins the worship of sālagrāma-śilā, however, he should start with elaborate pūjā using all articles. The worship of sālagrāma-śilā is the best form of worship, better than the worship of the sun.

The Māgha Māhātya chapter of Padma Purāṇa states that those who adore Lord Hari either in the Deity, the sun, the water, the earth, or the heart, they all will go to Hari-dhāma. If they do not feel spiritually fulfilled in such worship, and if they desire liberation, then they should worship Lord Hari in the sālagrāma-śilā. O Vaiṣya, the form of Lord Hari as the sālagrāma-śilā gives piety, removes sinful reactions, and grants liberation.

The Kārtika Māhātya of Padma Purāṇa declares: O Prince, Lord Śrī Viṣṇu may be worshiped in the form of a Deity made from eight kinds of material like stone, wood, metal, mud, written word, earth, jewels, and in the mind. But you should know that worship of sālagrāma-śilā is worship of Śrī Kṛṣṇa Himself since Jagad-guru Śrī Vāsudeva exists eternally in the sālagrāma-śilā. The Kārtika Māhātya chapter of Skanda Purāṇa states that Lord Hari may not always remain within the Deity of gold, jewels, or stone, but He always exists in the sālagrāma-śilā.

The sālagrāma-śilā in the form of Lord Nṛsimha is unlimitedly merciful. Taking the Tulasī leaves offered to His lotus feet frees one from the reactions of all kinds of sins, including theft, drinking alcohol, killing a brāhmaṇa, or having sex with the wife of one’s guru. As it is impossible to count the waves of the ocean, similarly one is unable to fully describe the importance of worshiping sālagrāma-śilā.

Daily Worship of Sālagrāma-śilā

The Padma Purāṇa warns that one who eats before worshiping sālagrāma-śilā becomes a worm in the stool of a dog-eater for one millennium (a complete cycle of four yugas). The Skanda Purāṇa says that one who has no faith in the adoration of sālagrāma-śilā will have his body smashed to bits by being thrown from the top of high mountains. The Skanda Purāṇa recommends that everyone, whether he be a brāhmaṇa, kṣatriya, vaiṣya, śūdra, or woman, should take initiation and worship the Lord in the form of
the śālagrāma-śilā. In a conversation between Brahmā and Nārada in the Śkaṇḍa Purāṇa, it is stated that a brāhmaṇa, kṣatriya, and vaisya have a right to worship the śālagrāma-śilā. Even a śūdra who is filled with devotion to Lord Hari also has a right to worship the śālagrāma-śilā. Lacking devotion however, even a brāhmaṇa has no right to worship śālagrāma-śilā. Elsewhere the Śkaṇḍa Purāṇa confirms that women, brāhmaṇas, kṣatriyas, śūdras and anyone else who worships a śālagrāma-śilā will obtain the mercy of the lotus feet of Lord Viṣṇu.

Some people say that women and śūdras cannot worship śālagrāma-śilā, but great sages explain that the following references refer only to those who are devoid of Viṣṇu-bhakti. Purified or unpurified only a brāhmaṇa has a right to My worship. The touch of a woman or śūdra gives me pain like the striking of a thunderbolt. If a śūdra chants pranava (omkāra), worships śālagrāma-śilā, or enjoys with a brāhmaṇi, he becomes a dog-eater.

Thus it is the duty of the Vaiśṇavas to worship the śālagrāma-śilā with heartfelt love and devotion. It is also recommended to worship a dvārakā-śilā along with a śālagrāma-śilā.

Dvārakā-Śilā

Worshiping śālagrāma-śilā with Dvārakā-śilā

The Brahma Purāṇa states that wherever śālagrāma-śilā and dvārakā-śilā sit together, there certainly muktī also resides. In the conversation between Brahmā and Nārada in the Śkaṇḍa Purāṇa Brahmā says, “O Muniśvāra! Wherever dvārakā-śilā sits in front of the śālagrāma-śilā every class of opulence goes on increasing unlimitedly.” In another place it says that one who daily worships dvārakā-śilā along with twelve śālagrāma-śilā will be honored even in Vaikuṇṭha-dhāma.

Identifying Symbols of Dvārakā-śilās

The Prahlāda Samhitā states that a dvārakā-śilā with one cakra is known as Sudarṣana, a śilā with two cakras is Lakṣmi-Nārāyaṇa, and one with three cakras is Trivikrama. The śilā marked with four cakras is Janaḍana, with five cakras is Vāsudeva, with six cakras is Pradyumna, and with seven cakras is Baladeva. The one that has eight cakras is called Puruṣottama, with nine cakras Navānyuha, with ten cakras Daśmūrti, and with eleven cakras Aniruddha. That dvārakā-śilā with twelve cakras is Dvādaśatmaka, and one with more than twelve cakras is known as Ananta.
The Glories of Dvārakā-śilā

The Varāha Purāṇa says that whoever touches a śilā with the mark of a Viśṇu-cakra will become free of all sins. The Garuḍa Purāṇa declares that simply the darśana of Sudarśana and other dvārakā-śilās fulfills all desires. The Skanda Purāṇa declares that without a doubt if a very sinful man worships a dvārakā-śilā with devotion, or even without, he becomes free from all sinful reactions. According to the Dvārakā Māhātmya, a śilā marked with cakras coming from Dvārakā is also called cakra-tirtha. Even if this śilā is worshiped by a sinful person from a degraded country, the worshiper still becomes liberated.

Benefits of Different Types of Dvārakā-śilās

The Kapila-pañcarātra explains the benefits of worshiping different types of dvārakā-śilās. That charming śilā known as Sudarśana, which has one cakra on it, gives one liberation. The Lākṣmi-Nārāyaṇa dvārakā-śilā with two cakras gives opulence and liberation, and an Acyuta-śilā with three cakras gives one respect equal to Lord Indra. The śilā known as Caturbhujā with four cakras brings religion, economic development, enjoyment, and liberation. A Vāsudeva-śilā, which has five cakras, will remove the fear of birth and death, and a Pradyumna-śilā with six cakras will give one beauty and wealth. The one called Balabhadra-śilā with seven cakras gives fame and a continuation of one's dynasty, while a Purusottama-śilā with eight cakras gives all types of benedictions. With nine cakras, a Nṛṣimhadeva dvārakā-śilā gives the highest benefits, and a Daśavatāra dvārakā-śilā with ten cakras gives kingship. An Aniruddha-śilā, which has eleven cakras, gives fame and lordship, and the one known as Dvādaśātmaka-śilā with twelve cakras gives liberation and happiness.

The Kapila-pañcarātra also describes the bad results derived from worshiping certain types of dvārakā-śilās. A black dvārakā-śilā gives death, a smoke colored one gives constant fear, a multi-colored one gives bad health, and a blue colored śilā takes away one's wealth. That dvārakā-śilā that has a hole passing through it brings poverty, a pale one gives terrible distress, and a broken śilā brings separation from the wife. The white śilā gives sons, grandsons, wealth, power, and all types of happiness, so this type of śilā should be adored.

The Prahlāda-sanhitā also says that a black śilā causes death, reddish gives constant fear, multi-colored brings disease, yellow or smoke-colored gives poverty, and a broken one causes death to the wife. Śilās with a hole, uneven cakras, triangular in shape, or half-moon shaped should never be worshiped. Garga and Gālava Rṣis have stated that a śilā with uniform cakras brings happiness, a twelve-cakra śilā is very auspicious, and round and square śilās give happiness. But worshiping śilās that are broken, triangular, having holes, with uneven cakras, or half-moon shaped is fruitless.
Additional Information

From Other Sections of Śrī Hari-bhakti-vilāsa

The Gautamiya Tantra says devotees should take the caraṇāṁśṭra mixed with Tulasī leaves from the śālagrāma-śilā in their hand and sip it, sprinkling the balance on their heads. If somebody refuses this caraṇāṁśṭra it is as if he has killed a brāhmaṇa. The Padma Purāṇa explains that all those holy rivers awarding mokṣa, such as the Gaṅgā, Gaḍavari, and others, reside in the caraṇāṁśṭra of śālagrāma-śilā. In the Skanda Purāṇa it is written that if one bathes daily in śālagrāma-śilā’s caraṇāṁśṭra, though remaining at home, it is equal to bathing daily in the Gaṅgā. By bathing with the caraṇāṁśṭra of both śālagrāma-śilā and dvārakā-śilā, one is freed from all sins, even the killing of a brāhmaṇa. The Garuda Purāṇa warns that religion will flee from those devotees who do not sprinkle their heads three times a day with the caraṇāṁśṭra from śālagrāma-śilā.

The Skanda Purāṇa says a devotee who makes the mark of a swastika in front of the śālagrāma-śilā, especially if done in the Kārttika month, purifies up to seven generations of his family. There it also says that one who keeps gopi-caṇḍana, Tulasī, a conch, and a dvārakā-śilā together with a śālagrāma-śilā in his house will have no fear of sin.

In the Sammohana Tantra it is written that śālagrāma-śilā should not be placed on the earth or ground and worshiped. The Śrīmad-Bhāgavatam mentions that in the worship of śālagrāma-śilā it is unnecessary to call the Lord for worship or request Him to return to His abode upon completion.

The Brhad Viṣṇu Purāṇa warns that if one worships a śālagrāma-śilā and doesn’t offer Tulasī leaves, then his house is considered equal to a cremation ground. There Śrī Nārada Muni says it’s impossible to explain the importance of Tulasī leaves in the worship of śālagrāma-śilā, as Tulasī is the most beloved consort of Hari in the form of śālagrāma-śilā.

The Skanda Purāṇa says that the fingers of a devotee who regularly picks Tulasī leaves for the worship of śālagrāma-śilā are fortunate. It also states that one who adores śālagrāma-śilā with Tulasī leaves will become free from all types of offenses to Lord Keśava.

The Brhad Viṣṇu Purāṇa glorifies the water containing Tulasī leaves that is seen by Lord Keśava, especially the caraṇāṁśṭra of the śālagrāma-śilā. It is always more purifying than the water of all the holy places and hundreds of sacrifices. Thus one who takes this water will be purified of all sin.

The Skanda Purāṇa explains that for one who daily takes the caraṇāṁśṭra of śālagrāma-śilā there is no necessity for taking paṇca-gavya nor visiting thousands of holy places. If someone drinks caraṇāṁśṭra with devotion, he will not experience the misery of staying in a mother’s womb again and his suffering in hell will be destroyed. He is protected from all his sinful reactions and becomes fixed on the path of liberation.

In the Skanda Purāṇa Lord Śiva tells Pārvatī that one who takes the caraṇāṁśṭra of śālagrāma-śilā destroys all sinful reactions at their roots, even the killing of a brāhmaṇa.
Elsewhere the *Skanda Purana* states that by taking the remnants of foodstuffs offered to *śālagrāma-śilā*, one will get the result of performing many sacrifices.

**From Other Sources**

Elsewhere it is written that one should not worship two *dvārakā-śilās* along with two *śālagrāma-śilās* in the house. If any householder will do so then he will become filled with anxiety.

In Śrīla Rūpa Gosvami's *Śrī Laghu-Bhāgavatāmṛta* the following account is given from the *Padma Purāṇa*. Seeing the wonderfully attractive form of Lord Kṛṣṇa, Lākṣmīdevī became very greedy to attain Him. Thus she began to practice severe austerities for this purpose. Lord Kṛṣṇa became curious to know the reason for her penance. Lākṣmīdevī told Him that she wanted to gain His intimate association as a *gopi* in Vṛndāvana. Lord Kṛṣṇa told her that it’s impossible to fulfill her prayer as she does not have the intense love and devotion found in the *gopis* of Vraja. Hearing this, Lākṣmīdevī then prayed to always remain on Lord Kṛṣṇa’s chest like a golden sacred thread. Lord Kṛṣṇa accepted her request, and so on some *śālagrāma-śilās* a line like a golden sacred thread is visible.

**Marriage of Śālagrāma and Tulasī**

Śrī Vasiṣṭhaṇji said that what I have heard in ancient times from Lord Brahmā about the marriage of Tulasī, I will now describe according to what is written in the *Nārada-paṇcarātra*. First one should plant Tulasī either in the house or the forest, and after three years one may perform her marriage. The auspicious times when one may perform the marriage of Śālagrāma and Tulasī are described as follows. When the sun is moving in the north, Jupiter and Venus are rising, in the month of Kārtika, from the Ekādaśī to the full moon in the month of Māgha, and when constellations that are auspicious for marriage appear, especially the full moon day.

First one should arrange a place for sacrifice (*yajña-kunda*) under a canopy (*maṇḍapa*). Then after performing *śānti-vidhāna*, one should install sixteen goddesses, and do the *śraddhā* ceremony for his female maternal ancestors. One should call four *brāhmaṇas* learned in the *Veda*, and appoint one to be the Brahmin, one to be the *acārī*, one to be the *rṣi*, and one to be the priest. One should establish an auspicious waterpot (*mangala-ghat*) under that *maṇḍapa* according to the Vaiṣṇava rituals. Then one should establish an attractive *śālagrāma-śilā* (Lākṣmi-Nārāyaṇa). After that one should perform home sacrifice (*grha-yajña*), worship the sixteen goddesses, and do the *śraddhā* ceremony.

When it is dusk one should install a golden Deity of Nārāyaṇa and a silver *mūrti* of Tulasī according to one’s means. With *vāsa-śanta mantra* two cloths should be tied
together, with yadavandhā mantra the marriage bracelets (kaṅgana) should be tied on the wrists, and with ko’ dāt mantra the marriage should be consecrated. Then the host along with the ācārya, ṛṣi, and others should make nine offerings in the yajña-kunda. After these marriage rites have been done, the wise guru-deva should offer sacrifice according to the Vaiṣṇava rituals chanting, “Om namo bhagavate keśavāya namaḥ svahā.”

The host with his wife, friends, and relatives should then do parikrama of Tulasī four times with śālagrāma-śilā. Everyone should then recite the following prayers in front of the yajña-kunda: śatumbha-sūkta, pāvamāni-sūkta, sākti-kādhyāya, nava-sūkta, jiva-sūkta, and vaiṣṇava-samhitā. After this the ladies should blow conch and other similar instruments, sing auspicious songs, and recite maṅgalācarana. Following this the final sacrifice should be done (pūrnāhūti) and then abhibeka. An ox is to be given to the Brahmā, a cow, cloth, and bed to the ācārya, and cloth to the ṛṣi. Dakṣinā should be given to all.

In this way installing Tulasī Devī one should begin her regular worship along with Lord Viṣṇu. Whoever sees the marriage of Tulasī Devī will have all of the accumulated sins of his life removed. Whoever with devotion plants Tulasī, collects her leaves, or installs her along with Viṣṇu will achieve liberation, the abode of the Lord, all varieties of enjoyment, and will enjoy along with Śri Hari.

Worship of Śālagrāma-śilā

There is absolutely no difference between the worship of an installed Deity and a śālagrāma-śilā. Mostly in the temples where the Deity is large and heavy or made out of wood, śālagrāma-śilā is considered the representation of the Deity. In such cases the main worship is often offered through the śālagrāma-śilā.

As earlier mentioned, Lord Hari constantly abides in śālagrāma-śilā. Therefore we should always remember that śālagrāma-śilā should never be ignored or disregarded. Due respect and love must be spontaneously extended to it. Whatever treatment is given to the Deity, the same treatment should be allotted to śālagrāma-śilā; it deserves the same respect and reverence.

Śālagrāma-śilā must be duly worshipped with all the sobriety and serenity and in accordance with the same systematic rules and regulations as the Deity. If śālagrāma-śilā is worshipped at home, however, the worship may not need to be of an exceedingly high standard. In such case it is not very essential that the śālagrāma-śilās be worshipped too elaborately with many outward appellations, decorations, and detailed descriptive decorum. It should be conducted piously but plainly. God demands faith, love, and simple sincerity, which springs from the innermost heart of the devotee. All the external formalities are not required, as no sophisticated show is necessary.

If a devotee has many śālagrāma-śilās, then bathing, tulasī, sandalwood, flower offering—all these should be
conducted separately, and individual attention to each āśīlā should be given in the worship. Nevertheless, ārati may be performed to all the āśīla simultaneously. It is plainly mentioned in the scriptures that sālāgrāma-śīlā's worship must be conducted in accordance with Puruṣa-sūkta. In case those mantras are available, then sālāgrāma-śīlā must be adored on the basis of these.

If the devotee wants to decorate sālāgrāma-śīlā with beautiful ornaments, he can do it with the purest intention. But it should be noted that one should never make an offering of rice to sālāgrāma-śīlā.

During the period of menstruation, ladies are forbidden to worship.

For Bhagavān Sri Krishna, Sri Vishnu, the sālāgrāma-śīlā, etc., the mantras and modes of worship have been described differently in various scriptures. Suppose someone cannot recall the mantras pertaining to the worship or he is unable to pronounce them accurately, then the initiated Vaiṣṇava can perform the worship by reciting the ten or eighteen syllable mantra.

In the worship of sālāgrāma-śīlā, inviting or invoking Godhead is strictly forbidden, for God constantly resides and abides as an ever-present entity embodied in the āśīlā. The following are the procedures for offering worship:

(A) First thing to do is to wake the Lord.

(B) After the Lord has risen, chant idam puspāṇjali samarpayāmi and offer flowers at the lotus feet of the Lord.

The further procedures of worshipping sālāgrāma-śīlā are wide and varied. They fall into many types. But where our pūjā at home is concerned, offering five or sixteen items should be adopted as follows.

(1) Āśana:

    oṁ sarvāntaryāṁ deva sarva-bijām idam tataḥ ātmasyāya param śuddham āsanaṁ kalpayāmy aham

O God, you are quite familiar with each and every being's innermost thoughts, as well as the innermost being. You know every being's actual self, therefore I present before You an excellent pure āsana.

While offering āsana, chant: idam āsanaṁ samarpayāmi.

(2) Svāgata:

    yasya dārsanāṁ icchanti deva brähma-harādayāṁ
    kṛpayā devadevasa mad agre samudhau bhava
    tasya te paramesāṇa svāgataṁ svāgataṁ prabho

Even gods like Brahmā, Śiva, etc. are longing and pining for Your dārsana. O Devadevaśa, You are the focus and concurrence of everyone's worship. Please have pity on me and come before my poor self.

While offering svāgata, chant: susvāgataṁ, susvāgataṁ.

1. The five items are: gandha, puspa, dhūpa, dipa, and naivedya. In any case, tulasī is required.
(3) पाद्या:

om yad bhakti-leśa samparkāt paramānanda sarṇplavaḥ
tasya te caranopānte pādyaṁ sudhāyā kalpaye

Merely the slightest performance of His worship makes the heart flow with ever-increasing bliss. O my God, I am offering pādya to Your same intrinsic and inherent, purest form.

While offering pādya, chant: idam pādyaṁ samarpayāmi.

(4) Arghya:

tāpa-traya haram divyaṁ paramānanda laksanam
tāpa-traya vīmoksāya tāvārghya kalpayāmy aham

O God, Your arghya subdues all suffering caused by threefold tribulations. It is divine and the form of ever-existing bliss. Therefore, in order to be relieved from the threefold tribulations, I am piously presenting arghya to You.

While offering arghya, chant: idam arghyaṁ samarpayāmi.

(5) Ācamana:

devānām api devāya devānām devatāmane
ācāmanā kalpayām īsaṁ sudhāyāḥ sruti hetave

O God, You are the God of all the gods and goddesses, worthy of worship where all the spokes of worship meet and converge. Let alone others, You Yourself manifest as Godhead amidst all the gods. Your are the source of all nectar, as such just for the sake of a trickling of nectar from

You, I am offering ācamana as a sign of my surrender and self-dedication.

While offering ācamana, chant: idam ācāmaniyaṁ samarpayāmi.

(6) Madhuparka:

sarva kalnaśarhinaṁyā pariṣpurna sudhāmamakam
madhuparkam idam īsaṁ kalpayāmi praśiṣa me

O Lord, You are absolutely and inherently free from all sins, and You are full of all nectar. I am presenting this madhuparka to You. Please be merciful and accept it.

While offering madhuparka, chant: idam madhuparka samarpayāmi.

(7) Punarācamana:

acchasto 'pyaśucir vapi yasya smarana mārataḥ
suddhimāaptoti tasmaṁ te punar ācāmaniyaṁ

You are the very being by whose remembrance even the most degraded and fallen become pious and holy. For Your sake I am again offering ācamana.

While offering punarācamana, chant: idam punarācāmaniyaṁ samarpayāmi.

(8) Śnāna:

kāverī narmadā veni tāṅgabhadra sarasvaṁ
gāṅgā ca yamunā caiva nābhīyāḥ snāntihamāḥdatam
ghṛtātvarīmānām prākānāṁ snānyāva nṛdhipayā jalaṁ

O Lord! I have brought these waters from the Kāverī, Narmadā, Veni, Tāṅgabhadra, Sarasvatī, Gāṅgā, and
Yamunā for the purpose of bathing. Please accept it for bathing with faith.

While offering śnāna, chant: idam śnāniyam samarpayāmi.

(9) Vastra:

māyā-cirapatācchanna niśa guhyoritejase
nirāvaraṇa vijnāna vāsaste kalpamāmy aham

You have manifested a supermundane form as well as a form veiled by the screen of māyā. In reality You are self-effulgent and omniscience personified. I am making a present of this dress at Your lotus feet. Please accept it.

While offering vastra, chant: idam vastram samarpayāmi.

(10) Upavita:

yajnopaviṁ paramarṁ pavitra prajāpater vat sahajāṁ purastāṁ
āyusyaunagaram ca pratimuṁca subhraṁ yajnopaviṁ balanastu tejāṁ

The sacred thread is the highest in holiness and an object of utmost sanctity. Lord Brahmā was the first to wear it. It is the purest form of excellence—white in color and the bringer of long life and strength. I am putting this new sacred thread on You. Please accept it.

While offering upavita, chant: idam upavitam samarpayāmi.

(11) Ābhuṣana:

svabhāva sundarānāṁ nānāsaktīṁjāṅgayā te
bhusanāṁ vīcūrāṁ kalpāyāṁ surārcita

O Lord, each and every limb of Your body is innately charming and inherently fascinating. You Yourself are the very source of all the powers and potencies in the universe. For Your sake, I am presenting this oppulent ornament.

While offering ābhuṣana, chant: idam ābhuṣanam samarpayāmi.

(12) Gandha:

paramānanda saurabhya paripravadi gantaram
grāhāna paramarṇa gandham kṛpayā paramesvarā

O my Lord, the aroma and fine fragrance of this gandha scents the whole cosmos and creation. The sweet smell spreads through the different directions of the universe, scenting all nooks and crooks of the cosmos.

While offering gandha, chant: idam gandham samarpayāmi.

(13) Tulasi:

tulasiṁ hema-rūpāṁ ca ratna-rūpāṁ ca manjarāṁ
bhavamokṣa pradāṁ tubhyam arpayāṁ hari-priyāṁ

Bright and shining like gold, brilliantly sparkling like pearls, the tulasi-manjari always appears in the form of Bhagavān Hari’s beloved, who is capable of delivering us from the bondage of māyā oriented world. Such an offering is being made at Your feet.

While offering tulasi, chant: idam tulāsim samarpayāmi.

(14) Puṣpa:

niyāniṅga-sampattrān nānā-guṇa-manoharam
ānanda saurabhāṁ puṣpaṁ gṛhyāṁ idam uttānam
Puspa possesses transcendental qualities. These various qualities enchant the mind. The flower’s fragrance bestow joy and bliss. I am offering this excellent fragrant flower. Please accept it.

While offering puspa, chant: idam puspam samarpayami.

(15) Dhupa:

vamanpati rasopannam ghandhayo gandha uttama
aghreya sarva-devanam dhupo 'yaṃ prayaghyatām

Drawn from the essence of fragrant herbs and flowers, emitting a divine aroma—one which is worthy to be inhaled by all the gods and goddesses. I am offering this dhupa to You. Please accept it.

While offering dhupa, chant: idam dhupam samarpayami.

(16) Dipa:

supraekṣo mahātejāh sarvatastimirāpahah
sabāhyābhyantrara āvātā dipo 'yaṃ prayaghyatām

Fully illuminated by the flooding light that at once dispels and drives away darkness from all directions, inwardly as well as outwardly, this illuminating luminary lamp is being solemnly presented to You. Please accept it.

While offering dipa, chant: idam dipam samarpayami.

(17) Naivedya:

saptaratriṣddham suhāvīrividhāñekenabhaksanam
nivedayāmi devesa sānugaya grhāṇa tat

O Lord, these pious preparations, cooked in sacred utensils and made out of a variety of ingredients and edibles—this excellent offering is being made to You. Accompanied by my associates, I am offering these excellent items to You. Please accept my service.

While offering naivedya, chant: idam naivedyam samarpayami.

A devotee must conduct worship with the fullest fervor of emotions and innermost intentions, or fine feelings of the heart. All discipline, decency, and decorum must be maintained during worship. After completing the worship, one should offer obeisances to the Lord.

Incidentally it is mentioned in the sacred book Hari-bhakti-vilāsa (15/530) that the mantra:

om yajñēśvarāya yajñasabhavāya
yajnapataye govindāya namō namah

covers the entire worship right from pādyā down to dipa.