

# Canto Six - Chapter Nineteen

## Performing the Pumsavana Ritualistic Ceremony

**Theme-1: Procedure for  
Performing the Pumsavana  
Ritualistic Ceremony  
(1-28)**

# Theme-1: Procedure for Performing the Puṁsavana Ritualistic Ceremony (1-28)

॥ 6.19.1 ॥

śrī-rājovāca

vrataṁ puṁsavanaṁ brahman  
bhavatā yad udīritam  
tasya veditum icchāmi  
yena viṣṇuḥ prasīdati

Mahārāja Parīkṣit said: O brāhmaṇa (brahman)! I wish to know (veditum icchāmi) the rules of the puṁsavana rite (vrataṁ puṁsavanam) you mentioned (bhavatā yad udīritam), by which Viṣṇu is pleased (yena viṣṇuḥ prasīdati).

In the Nineteenth chapter, on being asked by the King, Śukadeva describes in detail the puṁsavana vow, which destroys cruelty in the heart and pleases Viṣṇu.

I wish to know the rules (this word is omitted but should be supplied) of the vow.

## Theme-1: Procedure for Performing the Pumsavana Ritualistic Ceremony (1-28)

॥ 6.19.2-3 ॥

śrī-śuka uvāca

śukle mārgaśire pakṣe  
yoṣid bhartur anujñayā  
ārabheta vratam idaṁ  
sārva-kāmikam aditaḥ

niśamya marutām janma  
brāhmaṇān anumantrya ca  
snātvā śukla-datī śukle  
vasītālaṅkṛtāmbare  
pūjayet prātarāśāt prāg  
bhagavantam śriyā saha

Śukadeva Gosvāmī said: On the first day (āditaḥ) of the bright fortnight of the month of Agrahāyaṇa [November-December] (mārgaśire śukle pakṣe), with permission of her husband (bhartur anujñayā), a woman should begin this vow (yoṣid ārabheta idaṁ vratam), which fulfils all desires (sārva-kāmikam). The woman should hear the story of the Maruts' birth (niśamya marutām janma), and, under the instructions of brāhmaṇas (brāhmaṇān anumantrya ca), after cleaning her teeth, bathing (snātvā śukla-datī), and wearing white cloth (śukle ambare vasītā) and ornaments (alaṅkṛtām), should worship (pūjayet) Lord Viṣṇu and Lakṣmī (bhagavantam śriyā saha) before taking breakfast (prātar āśāt prāg).

# Theme-1: Procedure for Performing the Puṁsavana Ritualistic Ceremony (1-28)

॥ 6.19.4 ॥

alam te nirapekṣāya  
pūrṇa-kāma namo 'stu te  
mahāvibhūti-pataye  
namaḥ sakala-siddhaye

O Lord, complete in your desires (pūrṇa-kāma)! I offer  
my respectful obeisances unto you (alam namo astu te),  
the independent Lord (nirapekṣāya), the master of great  
wealth (mahāvibhūti-pataye), the giver of all perfections  
(namaḥ sakala-siddhaye).

Alam te namaḥ astu means “May I offer plentiful respect to you.”

The devatās depend on their servants to accomplish their own powers, but you do not.

That is expressed in this verse.

Therefore you are called independent (nirapekṣāya) because you are endowed with all great powers by your very nature.

You are full in your desires.

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How will I please you by my offerings?

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You are the master of great wealth.

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How can I possibly please you by offering houses,  
gardens, elephants, servants, singing, dancing, drums,  
instruments and chanting of the Vedas?

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You are the giver of Svarga, liberation and prema (sakala-  
siddhaye).

How can I please you by offering karma, jñāna, yoga or  
bhakti sādhana.

# Theme-1: Procedure for Performing the Puṁsavana Ritualistic Ceremony (1-28)

|| 6.19.5 ||

yathā tvam̐ kṛpayā bhūtyā  
tejasā mahimaujasā  
juṣṭa īśa guṇaiḥ sarvais  
tato 'si bhagavān prabhuḥ

Just as you are endowed (yathā tvam̐ juṣṭah) with mercy,  
by which your powers are hidden (kṛpayā), so you are  
situated as the Supreme Lord, worthy of worship (tato  
asi bhagavān prabhuḥ), by being endowed (juṣṭah) with  
the śakti of Mahā-lakṣmī (bhūtyā), the śakti of  
independence (tejasā), the śakti of wealth (mahimā), all  
strength (ojasā) and other qualities (īśa guṇaiḥ sarvaiḥ).

By your mercy, everything happens.

Just as you are endowed with mercy, you are the Lord  
because of being endowed with other powers.

The meaning is this.

You are served (justaḥ) by your kṛpā-śakti. You wait for  
the tulasī leaf offered by the devotee.

Thus you are not independent.

You ask the devotee “Please give me something to eat, because I am hungry today.”

Thus you are not full in your desires.

You say to a devotee in his dream, “My house and garden are worn out. Where will I play?”

Though you have all powers of yoga, bound by the ropes of prema of the devotee, you cannot go anywhere.

Thus you do not have all siddhis.

By your power as Mahā-lakṣmī (bhūtyā), by your power of complete independence (tejasā), by your power of great wealth (mahimnā), by your strength (ojasā), and all other qualities (such as having all your statements come true), you remain independent and full in your own desires in this world.

You alone are the Supreme Lord, the master worthy of worship.

# Theme-1: Procedure for Performing the Pumsavana Ritualistic Ceremony (1-28)

॥ 6.19.6 ॥

viṣṇu-patni mahā-māye  
mahāpuruṣa-lakṣaṇe  
prīyethā me mahā-bhāge  
loka-mātar namo 'stu te .

O wife of Lord Viṣṇu (viṣṇu-patni)! O internal energy of Lord Viṣṇu (mahā-māye), possessing his qualities (mahāpuruṣa-lakṣaṇe)! O goddess of fortune (mahā-bhāge)! Please be kind to me (prīyethā me). O mother of the world (loka-mātar)! I offer my respectful obeisances unto you (namah astu te).

# Theme-1: Procedure for Performing the Pumsavana Ritualistic Ceremony (1-28)

|| 6.19.7 ||

om namo bhagavate mahā-puruṣāya mahānubhāvāya mahāvibhūti-pataye  
saha mahā-vibhūtibhir balim upaharāmīti; anenāhar-ahar mantreṇa viṣṇor  
āvāhanārghya-pādyopasparśana-snāna-vāsa-upavīta-vibhūšana-gandha-  
puṣpa-dhūpa-dīpopahārādy-upacārān susamā-hitopāharet.

“I offer respects to Viṣṇu, full in six powers (**om namo bhagavate**), to the supreme person (**mahā-puruṣāya**), the final authority (**mahānubhāvāya**), husband of Lakṣmī (**mahāvibhūti-pataye**). I offer gifts (**balim upaharāma**) along with great wealth (**saha mahā-vibhūtibhir**).” Daily (**ahar-ahar**) one should call the Lord (**viṣṇor āvāhana**), using this Viṣṇu mantra (**anena**), and offer arghya, foot water, ācamana, bathing water (**upāharet arghya-pādyo-  
upasparśana-snāna**), garments, sacred thread, ornaments, scents, flowers (**vāsa-upavīta-vibhūšana-gandha-puṣpa**), incense, lamps, and gifts (**dhūpa-  
dīpa upahārādy- upacārān**) with great attention (**susamāhitah**).

The mantra used in worship is mentioned in the verse.



# Theme-1: Procedure for Performing the Puṁsavana Ritualistic Ceremony (1-28)

॥ 6.19.8 ॥

haviḥ-śeṣam ca juhuyād

anale dvādaśāhutī

om namo bhagavate mahā-puruṣāya mahāvibhūti-pataye  
svāheti

One should chant the following mantra while offering (juhuyād) twelve oblations (dvādaśa āhutī) consisting of the remnants from the worship of Viṣṇu (haviḥ-śeṣam) into the fire (anale): om namo bhagavate mahā-puruṣāya mahāvibhūti-pataye svāhā.

# Theme-1: Procedure for Performing the Puṁsavana Ritualistic Ceremony (1-28)

|| 6.19.9 ||

śriyaṁ viṣṇuṁ ca varadāv  
āśiṣāṁ prabhavāv ubhau  
bhaktyā sampūjayen nityaṁ  
yadīcchet sarva-sampadaḥ

If one desires all wealth (yadi icchet sarva-sampadaḥ),  
one should daily worship with devotion (bhaktyā  
sampūjayet nityaṁ) Viṣṇu and Lakṣmī (śriyaṁ viṣṇuṁ  
ca), the bestowers of blessings (āśiṣāṁ varadāv) and  
fulfillers of desires (prabhavāv ubhau).

# Theme-1: Procedure for Performing the Puṁsavana Ritualistic Ceremony (1-28)

- ① Acting according to rules of bhakti
- ② Humility born out of practice of bhakti
- ③ Humility born out of understanding the conclusions of bhakti.

॥ 6.19.10 ॥

praṇamed daṇḍavad bhūmau  
bhakti-prahveṇa cetasā  
daśa-vāraṁ japeṇ mantram  
tataḥ stotram udīrayet

One should offer obeisances on the earth to the Lord (**praṇamed daṇḍavad bhūmau**) with a mind humbled by bhakti (**bhakti-prahveṇa cetasā**). One should chant the above mantra ten times (**daśa-vāraṁ japeṇ mantram**). Then one should chant the following prayer (**tataḥ stotram udīrayet**).

# Theme-1: Procedure for Performing the Puṁsavana Ritualistic Ceremony (1-28)

॥ 6.19.11 ॥

yuvām tu viśvasya vibhū  
jagataḥ kāraṇam param  
iyam hi prakṛtiḥ sūkṣmā  
māyā-śaktir duratyayā

You two are the lords of the universe (yuvām tu viśvasya vibhū), the supreme cause of the universe (jagataḥ kāraṇam param). Lakṣmī is also prakṛti or māyā-śakti (iyam hi prakṛtiḥ māyā-śaktiḥ), difficult to understand (sūkṣmā) and hard to overcome (duratyayā).

# Theme-1: Procedure for Performing the Puṁsavana Ritualistic Ceremony (1-28)

॥ 6.19.12 ॥

tasyā adhīśvaraḥ sāksāt  
tvam eva puruṣaḥ paraḥ  
tvam̐ sarva-yajña iḥyeyaṁ  
kriyeyaṁ phala-bhug bhavān

You are the master of Lakṣmī (tasyā adhīśvaraḥ sāksāt).  
You are the Supreme Person (tvam eva puruṣaḥ paraḥ).  
You are all sacrifices personified (tvam̐ sarva-yajña).  
Lakṣmī is the secular activity of the sacrifice (kriyā iyaṁ)  
and the worship performed in meditation (iḥyā iyaṁ),  
whereas you are the enjoyer of the worship (phala-bhug bhavān).

Ijyā refers to the contemplation of the activities that a man performs in preparation for a sacrifice.

Kriyā refers to activities in the sacrifice not restricted to persons initiated into sacrifice

# Theme-1: Procedure for Performing the Pumsavana Ritualistic Ceremony (1-28)

|| 6.19.13 ||

guṇa-vyaktir iyaṁ devī  
vyañjako guṇa-bhug bhavān  
tvam hi sarva-śarīry ātmā  
śrīḥ śarīrendriyāśayāḥ  
nāma-rūpe bhagavatī  
pratyayas tvam apāśrayaḥ

Lakṣmī is the reservoir of all qualities (iyaṁ devī guṇa-vyaktiḥ), whereas you (bhavān) manifest and enjoy all these qualities (vyañjakaḥ guṇa-bhug). You live as the soul of all living entities (tvam hi sarva-śarīry ātmā), and the goddess of fortune is the form of their bodies, senses and minds (śrīḥ śarīra indriya āśayāḥ). You are the revealer of names and forms (tvam pratyayah nāma-rūpe) and the shelter and the support of names and forms (apāśrayaḥ).

# Theme-1: Procedure for Performing the Pūmsavana Ritualistic Ceremony (1-28)

॥ 6.19.14 ॥

yathā yuvām tri-lokasya  
varadau parameṣṭhināu  
tathā ma uttamaśloka  
santu satyā mahāśiṣaḥ

You are (yathā yuvām) both the supreme rulers and  
benedictors (varadau parameṣṭhināu) of the three worlds  
(tri-lokasya). O Uttamaśloka (uttamaśloka)! May my  
desires be fulfilled (tathā me mahā āśiṣaḥ satyā santu)!



# Theme-1: Procedure for Performing the Pūmsavana Ritualistic Ceremony (1-28)

|| 6.19.15 ||

ity abhistūya varadam  
śrīnivāsam śriyā saha  
tan niḥsāryopaharaṇam  
dattvācamanam arcayet

Offering prayers (abhistūya) to Viṣṇu and Laksmī (śrīnivāsam varadam śriyā saha) according to the process mentioned above (ity), one should then remove old articles (tad niḥsārya upaharaṇam). After offering them ācamana (dattvā ācamanam), one should worship them again (arcayet).

# Theme-1: Procedure for Performing the Pūmsavana Ritualistic Ceremony (1-28)

॥ 6.19.16 ॥

tataḥ stuvīta stotreṇa  
bhakti-prahveṇa cetasā  
yajñocchiṣṭam avaghrāya  
punar abhyarcayed dharim

Thereafter (tataḥ), with devotion and humility (bhakti-prahveṇa cetasā), one should offer prayers (stuvīta stotreṇa). After smelling the remnants of the food offered (yajña ucchiṣṭam avaghrāya), one should again worship the Lord (punar abhyarcayed dharim).

# Theme-1: Procedure for Performing the Pumsavana Ritualistic Ceremony (1-28)

॥ 6.19.17 ॥

patim ca parayā bhaktyā  
mahāpuruṣa-cetasā  
priyais tais tair upanamet  
prema-śīlaḥ svayaṁ patiḥ  
bibhṛyāt sarva-karmāṇi  
patnyā uccāvacāni ca

Accepting her husband as the representative of the Supreme Lord (patim mahāpuruṣa-cetasā), the wife (priyaiḥ) should worship him (upanamet) with unalloyed devotion (parayā bhaktyā) by offering him what was offered to the Lord (taiḥ taiḥ). The husband (patiḥ), being very pleased (prema-śīlaḥ), should execute all actions (bibhṛyāt sarva-karmāṇi) high and low (uccāvacāni ca) for his wife (patnyā).

# Theme-1: Procedure for Performing the Pūmsavana Ritualistic Ceremony (1-28)

॥ 6.19.18 ॥

kṛtam ekatareṇāpi  
dam-patyor ubhayor api  
patnyām kuryād anarhāyām  
patir etat samāhitaḥ

Between the husband and wife (dam-patyor ubhayoh),  
one of them is sufficient to execute this devotional service  
(kṛtam ekatareṇa api). If the wife is unable to execute  
this process (patnyām kuryād anarhāyām), the husband  
should carefully do so (patir etat samāhitaḥ).

॥ 6.19.19-20 ॥

viṣṇor vratam idaṁ bibhran  
na vihanyāt kathañcana  
viprān striyo vīravatīḥ  
srag-gandha-bali-maṇḍanaiḥ  
arced ahar-ahar bhaktyā  
devaṁ niyamam āsthitā

udvāsya devaṁ sve dhāmni  
tan-niveditam agrataḥ  
adyād ātma-viśuddhy-artham  
sarva-kāma-samṛddhaye

One should execute the vow for Viṣṇu (viṣṇor vratam idaṁ bibhrat) and should not deviate from it for any reason (na vihanyāt kathañcana). With devotion (bhaktyā), one should daily worship (arced ahar-ahar) women with living husbands and brāhmanas (viprān vīravatīḥ striyah) by means of garlands, scents, food and ornaments used in the worship (srag-gandha-bali-maṇḍanaiḥ). Fixed in the rules of worship (niyamam āsthitā), placing the Lord to rest (devaṁ sve dhāmni udvāsya), one should divide the offerings to the Lord (tad-niveditam agrataḥ) and then eat (adyād), for purifying the mind (ātma-viśuddhy-artham) in order to fulfill one's desires (sarva-kāma-samṛddhaye).

# Theme-1: Procedure for Performing the Pūmsavana Ritualistic Ceremony (1-28)

|| 6.19.21 ||

etena pūjā-vidhinā  
māsān dvādaśa hāyanam  
nītvāthoparamet sādhvī  
kārtike carame 'hani

The chaste wife (sādhvī), after passing one year (māsān dvādaśa hāyanam nītvā) doing this worship (etena pūjā-vidhinā), should fast on the full-moon day in the month of Kārttika [October-November] (atha uparamet kārtike carame ahani).

Carame ahani means the full moon.

[Note: Since the vow starts after the dark moon of the following month (Mārgaśira), during the waxing phase of the moon, and the vow ends on the full moon of Kārttika month, the vow does not last a full year, but would be two weeks short. Only in the case of adding an extra Puruṣottama month would there be over a full year's vow. ]

# Theme-1: Procedure for Performing the Pumsavana Ritualistic Ceremony (1-28)

|| 6.19.22 ||

śvo-bhūte 'pa upasprśya  
kṛṣṇam abhyarcya pūrvavat  
payah-śṛtena juhuyāc  
carunā saha sarpiṣā  
pāka-yajña-vidhānena  
dvādaśaivāhutīḥ patih

The next morning (śvo-bhūte), after performing ācamana (apa upasprśya) and worshiping the Lord as before (kṛṣṇam abhyarcya pūrvavat), the husband should offer twelve oblations (patih juhuyāt dvādaśaivāhutīḥ) of rice cooked in milk (payah-śṛtena carunā) and ghee (saha sarpiṣā) according to the rules in cooking rice for full moon rituals (pāka-yajña-vidhānena).



# Theme-1: Procedure for Performing the Puṁsavana Ritualistic Ceremony (1-28)

॥ 6.19.23 ॥

āśiṣaḥ śirasādāya  
dvijaiḥ prītaiḥ samīritāḥ  
praṇamya śirasā bhaktyā  
bhuñjīta tad-anujñayā

When satisfied brāhmaṇas (dvijaiḥ prītaiḥ) bestow their blessings (samīritāḥ āśiṣaḥ), he should devotedly offer them obeisances with his head (praṇamya śirasā bhaktyā), and with their permission he should take the remnants (bhuñjīta tad-anujñayā).

# Theme-1: Procedure for Performing the Pumsavana Ritualistic Ceremony (1-28)

|| 6.19.24 ||

ācāryam agrataḥ kṛtvā  
vāg-yataḥ saha bandhubhiḥ  
dadyāt patnyai caroḥ śeṣam  
suprajāstvam susaubhagam

Offering to the guru first (ācāryam agrataḥ kṛtvā), with controlled speech (vāg-yataḥ) he should take his meal with friends (saha bandhubhiḥ), and then give his wife the remnants of the cooked rice (dadyāt patnyai caroḥ śeṣam) which will ensure good progeny and very good fortune (suprajāstvam susaubhagam).

Śeṣam suprajaṣṭvam susaubhagam means food remnants  
which will produce a good son and very good fortune.

Or the last sentence can be taken as a separate sentence:  
May she have a good son and good fortune!

# Theme-1: Procedure for Performing the Pumsavana Ritualistic Ceremony (1-28)

॥ 6.19.25 ॥

etac caritvā vidhivad vrataṁ vibhor  
abhīpsitārthaṁ labhate pumān iha  
strī ca itad āsthāya labheta saubhagaṁ  
śriyaṁ prajāṁ jīva-patiṁ yaśo gṛham

If this vow is observed according to the rules (etac vrataṁ vidhivad caritvā), even in this life (iha) a man will be able to achieve (pumān labhate) all the benedictions he desires (abhīpsita arthaṁ) from the Lord (vibhor). A wife who performs this vow will receive good fortune (strī ca itad āsthāya labheta saubhagaṁ), wealth, sons, a long-living husband, a good reputation and a good home (śriyaṁ prajāṁ jīva-patiṁ yaśo gṛham).

kanyā ca vindeta samagra-lakṣaṇam  
patim tv avīrā hata-kilbiṣām gatim  
mṛta-prajā jīva-sutā dhaneśvarī  
sudurbhagā subhagā rūpam agryam

vinded virūpā virujā vimucyate  
ya āmayāvīndriya-kalya-deham  
etat paṭhann abhyudaye ca karmaṇy  
ananta-tr̥ptiḥ pitṛ-devatānām

tuṣṭāḥ prayacchanti samasta-kāmān  
homāvasāne huta-bhuk śrī-hariś ca  
rājan mahan marutām janma puṇyam  
diter vratam cābhihitam mahat te

If an unmarried girl observes this vow, she will get a good husband (**kanyā ca vindeta samagra-lakṣaṇam patim**). Woman who has no husband or son can be promoted to the spiritual world (**avīrā hata-kilbiṣām gatim**). A woman whose children have died after birth can get a child with a long life and also possess wealth (**mṛta-prajā jīva-sutā dhaneśvarī**). A woman who is unfortunate will become fortunate (**sudurbhagā subhagā**) and an ugly woman will become beautiful (**agryam rūpam vinded virūpā**). A diseased man (**āmayāvī**) can gain relief from special diseases (**virujā vimucyate**) and obtain a body with functioning senses (**indriya-kalya-deham**). If one recites this narration during the śrāddha ceremony (**etat paṭhann abhyudaye ca karmaṇy**), the devatās and inhabitants of Pitṛloka will be extremely pleased (**ananta-tr̥ptiḥ pitṛ-devatānām**). The devatās, Pitṛs and Viṣṇu (**huta-bhuk śrī-hariś ca**), being pleased, will bestow upon him (**tuṣṭāḥ prayacchanti**) all desires (**samasta-kāmān**). O King Parīkṣit (**rājan**)! I have completely described (**te abhihitam**) the great vow of Diti (**diteh mahat vratam**) and the great, virtuous birth of the Maruts (**marutām mahat puṇyam janma**).