



Upakarma – Veda Arambham

Avani Avittam



Utsarjana – Sastra Arambham

Compiled by Prof. K. Ramesh

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Preface

The Upakarma is a ritual that every Brahmin participates in every year mostly as a routine. Many simplify the whole aspect as a yearly change of punul activity. In reality it is much more than that. The current document summarises the sequence of activities in Upakarma including the details of the Upakarma Homa for Krishna Yajur Vedins. The mantras and activities for the first Śravana by Brahmacharins is not included as of now. Sufficient information is provided towards the end on how to do Gayatri Homa by Brahmacharins.

The compiler has learned a lot while compiling this document. If the performance of upakarma including the homa can be mastered by all Brahmins it can lead to a great Sanatana dharmic revival in a true sense. The activities include learning Deva puja, Kalasa sthapana and establishing Agni and Jayadi homa for victory. These are very essential for many of the Smarta karmas that a Brahmin has to do in one's life time such as Veda Vratam (a day before marriage), Marriage, Seemantam, Ayushhomam, Upanayanam etc. The mantras mentioned are in normal chanting form following *pratiśakhya* rules of Vedic chanting. So to use this compilation one needs to approach a competent Vedic scholar and learn all the mantras mentioned by oral tradition. Self learning is prohibited as it can lead to *vipareeta phala*. One may note in this compilation, while chanting Gayatri mantra, it is mentioned as per *pratiśakhya* rule as “तत्स” instead of “तत्स्” as mentioned in most of the books! The mantras in pink colour with swaras are not from Yajus Sakha and the swaras are called pracheena swaras. Being an academican myself extreme care has been taken to attention to details. Also one will notice that Gayatri has to be chanted with five pauses and the dhyana sloka mentions Gayatri having two lotuses in her hands – the popular picture of Gayatri holds lotus only in one hand – here again the search was on to get the correct picture. The Gayatri vighraha at Anantapadbhanabha sway temple, Trivandrum holds two lotuses!

For the correct performance of these anushthanas, one has to have the knowledge of the Dharma Sutra, Grihya Sutra as well as Śrauta sutra. The compiler has been in touch with great scholars in the last ten years to get the correct set of procedures as mentioned in the sastras. Some of the procedures look little complicated like use of two uddarinis for Agni prathishta – in fact the Aapastambha grihya sutra clearly says such procedures! Also one is not in a position to extrapolate from one activity to the other – for example the grinding of water (*udbhavanam*) by aayatam to grinding of aaja – each procedure is so specific! For some of the activities in Agni karya – one should not say swahakaram – for all such subtilities, the original source has been verified and only those are mentioned in this compilation. Also in homas one uses two darvis – in which homas these need to be used are also clearly mentioned in texts such as Kapardi Karika. A picture of palasa leaf is put adjacent to the mantras depicting whether to use the *pradhana darvi* (big leaf) or *itara darvi* (small leaf).

In many smarta karmas, kalasa sthapana is needed and even to draw a line on the akshata, there is an appropriate mantra! This only shows how sacred the activity is. We invoke the Devata at our place and if they have to come, a proper protocol is to be adhered to. The kalasa has to be built up step by step chanting appropriate mantras and these are brought out in this compilation.

I hope the compilation is useful for an ardent asthika who wants to do anushthanas as prescribed in the sastras. Being a human effort there could be mistakes in this document and if anyone notices it please bring it to my attention for correction.

The sequence of activities and the mantras for upakarma has been verified by Brahmaśri Lakshmana Ghanapatigals and Brahmaśri Sivaramakrishna Ghanapatigals. My pranams are to them.

Prof. K. Ramesh, IIT Madras
1st August, 2020.

Sequence of Activities on Upakarma Day

Upakarma means beginning or "Arambham", i.e., to begin the study of the Veda. Utsarjanam is giving up of the learning of Vedas from Tai but learn the sastras and the cycle is repeated every year.

The mantras lose their veerya with their usage in the karmya karmas and also due to non adherence of niyama in chanting them. Hence they become old (yatayamam – lost its power) and in order to regain their full glory, Upakarma and Uthsarjana are to be done. Wearing a new punul is part of Upakarma but it is not only that.

1. After routine Sandhyavandanam and samidadhanam/aupasanam do "kAmo'karshIt..." japam preferably after 8:30 A.M as it is a prayaschitta karma 2. Madhyanhikam 3. Brahmajnam 4. Mahasankalpam in a congregation. 5. Bath after Mahasankalpam 6. Wear the new punul by chanting appropriate mantras 7. Do Kandarishi tarpanam – you need some akshata and tila for this 8. Participate in Śravana homa 9. Veda arambham.

Brahmacharis need to have vapanam done **mandatorily** on this day but Grihasthas should not do this on this day. The sastric recommendation is to do take bath then do sandhyavandanam, smidadhanam and then do vapanam and take another bath to do rest of the activities! Taking bath many times a day seems to have been a very simple activity in those days! Wearing of new clothes, wearing of new mekalai, palasa dandam and krishnajnam (now not possible due to Government regulations) etc., are recommended for Brahmacharis.

Thus wearing the new punul is just a miniscule activity on this day. The sankalpa you do on this day is quite elaborate and it is more of a step towards self-purification to be fit enough to learn the Veda. It is recommended to do this in a congregation as you openly ask for atonement for several types of papa – and one way of prayaschitta is to openly admit the mistakes – although specific procedures exist for various kinds of papa. Bath after mahasankalpa is a must but rarely done these days – you just do prokshanam by chanting "Apo Hishtha ... ". Then you please the Rishis by doing a tarpanam followed by a homa and then start learning the Veda. Normally on the day of pournami you are not supposed to learn Veda – however Śravana pournami is an exception where you have to start the Vedic learning!

The karmas "kAmo'karshIt..." japam and Gayatri japam the next day are prayaschitta karmas and Sastra ordains to reap full benefit it should be done in sangava kala – approximately after 8:30 A.M. Hence the sankalpa given here is appropriate from 8:30 A.M onwards – only for this time scale the nakshatras, yoga and karana are mentioned.

Kamokarishit Japam

As we do not do Utsarjana karma these days, as an atonement for that lapse, chanting of this japam is ordained.

1. Achamanam

2. Pavitra Dharanam

ऋद्ध्या स्म हव्यैर्नमसोपसद्य । मित्रन्देवं मित्रधेयन्नो अस्तु ।

अनूराधान् हविषा वर्द्धयन्तः । शतञ्जीवेम शरदस्सवीराः ॥

नवो नवो भवति जायमानोऽह्नाङ्केतुरुषसामेत्यग्रे ।

भागन्देवभ्यो वि दधात्यायन्प्र चन्द्रमास्तिरति दीर्घमायुः ॥

The acharya needs to recite this while giving the pavitram along with akshata to the karta.

Use pavitram made of two strands of kuśa grass.

The karta needs to recite this while wearing the pavitram and put akshata on the head.

Put at least two strands of kuśa grass below the legs and wash the right palm. Keep at least two strands (even numbers) of kuśa grass along with pavitram.

3. Vighneśvara dhyanam

4. Pranayamam

5. Kamokarishit Japa Sankalpam

(After sankalpa discard the loose darbha of yours in the North and wash both the hands)

ममोपात्त - समस्त - दुरित - क्षय - द्वारा - श्री परमेश्वर - प्रीत्यर्थं

शुभे शोभने मुहूर्ते आद्यब्रह्मणः द्वितीयपरार्धे श्वेतवराहकल्पे वैवस्वत मन्वन्तरे अष्टाविंशतितमे कलियुगे प्रथमे पादे जंबूद्वीपे भारतवर्षे भरतखण्डे मेरोः दक्षिणे पार्श्वे, शालिवाहन शकाब्दे अस्मिन्-वर्तमाने व्यावहारिकेप्रभवादि-षष्टिसंवत्सराणां मध्ये शार्वरीनामसंवत्सरे, दक्षिणायने ग्रीष्म ऋतौ कटकमासे शुक्लपक्षे पौर्णमास्यां शुभतिथौ इन्दु वासरयुक्तायां, श्रवण नक्षत्रयुक्तायां आयुष्मान् योगयुक्तायां भद्रा(till 9:25) / भवकरणयुक्तायां एवङ्गुण विशेषण विशिष्टायां अस्यां वर्तमानायां पौर्णमास्यां शुभतिथौ तैष्यां पौर्णमास्यां अध्याय उत्सर्जन अकरण प्रायश्चित्तार्थं अष्टोत्तरशतसंख्यया “कामोकार्षीत्-मन्युरकार्षीत्” इतिमहामन्त्र जपं करिष्ये ।

6. Kamokarishit Japam 108 times

कामोऽकार्षीन्नमो नमः । कामोऽकार्षीत्कामः करोति नाहङ्करोमि कामः कर्ता नाहङ्कर्ता
कामः कारयिता नाहङ्कारयिता एष ते काम कामाय स्वाहा ॥

मन्युरकार्षीन्नमो नमः । मन्युरकार्षीन्मन्युः करोति नाहङ्करोमि मन्युः कर्ता नाहङ्कर्ता
मन्युः कारयिता नाहङ्कारयिता एष ते मन्यो मन्यवे स्वाहा ॥

If you have not learnt the above mantra then chant the following 108 times

कामोऽकार्षीन् मन्युरकार्षीन् नमो नमः ।

Pavitra visarjana (remove from the finger, remove the knot and discard it in the North) and do achamanam.

Madhyanhikam

Brahmayajnam

Typically one does these at home and then join the congregation to do Mahasankalpam. Though Brahmayajnam is a nityakarma – many don't know how to do this. They have to do this at the congregation necessarily before Mahasankalpam. One has to wear new pavitram for Mahasankalpam.

Maha Sankalpam

1. Achamanam

2. Pavitra Dharanam

ऋद्ध्या स्म ह॒व्यैर्नमसो॒पसद्य॑ । मि॒त्रन्दे॒वं मि॒त्रधे॒यन्नो॑ अस्तु ।

अ॒नू॒रा॒धान्-ह॒विषा॑ व॒र्द्धय॑न्तः । श॒तञ्जी॒वेम॑ श॒रद॒स्सवी॑राः ॥

नवो॑ नवो भवति॒ जाय॑मा॒नोऽह्ना॑ङ्के॒तुरु॑षसा॒मेत्य॑ग्रे ।

भा॒ग॒न्दे॒वेभ्यो॑ वि द॒धात्या॒यन्प्र॑ च॒न्द्रमा॑स्तिरति दी॒र्घमा॑युः ॥

Put at least two strands of kuśa grass below the legs and wash the right palm. Keep at least two strands (even numbers) of kuśa grass along with pavitram.

The acharya needs to recite this while giving the pavitram along with akshata to the karta.

Use pavitram made of two strands of kuśa grass.

The karta needs to recite this while wearing the pavitram and put akshata on the head.

3. Vighneśvara dhyanam

4. Pranayamam

5. Mahasankalpam

ममोपात्त समस्त दुरितक्षयद्वारा श्री परमेश्वर प्रीत्यर्थं,

तदेव लग्नं सुदिनं तदेव ताराबलं चन्द्रबलं तदेव ।

विद्याबलं दैवबलं तदेव लक्ष्मीपतेः अङ्घ्रियुगं स्मरामि ॥

अपवित्रः पवित्रो वा सर्वावस्थां गतोऽपि वा । यः स्मरेत् पुण्डरीकाक्षं स बाह्याभ्यन्तरश्शुचिः ॥

मानसं वाचिकं पापं कर्मणा समुपार्जितम् । श्रीराम-स्मरणेनैव व्यपोहति न संशयः ॥

श्री राम राम राम ॥

तिथिर्विष्णुः तथा वारः नक्षत्रं विष्णुरेव च । योगश्च करणं चैव सर्वं विष्णुमयं जगत् ॥

श्री गोविन्द गोविन्द गोविन्द ॥

अद्य श्री भगवतः आदिविष्णोः आदिनारायणस्य अचिन्त्यया अपरिमितया शक्त्या भ्रियमाणस्य महाजलौघस्य मध्ये, परिव्रममाणानां अनेककोटि ब्रह्माण्डानां एकतमे अव्यक्त महदहंकार

पृथिव्यप्तेजो वायुः आकाशाः आवरणैः आवृते । अस्मिन् महति ब्रह्माण्डकरण्डमण्डले आधारशक्ति

आदिकूर्मादि अनन्तादि अष्टदिग्गजोपरि प्रतिष्ठितानां अतल वितल सुतल तलातल रसातल

महातल पातालाख्यानां सप्तलोकानां उपरितले; पुण्यकृत् निवासभूत सत्यतपोजन महस्सुवर्भुवः लोकषट्कस्य अधोभागे महानालायमान फणिराज शेषस्य सहस्र फणामणिमण्डलमण्डिते, लोकालोकाचलेन वलयिते, दिग्दन्ति शुच्चादण्डोत्तम्भिते, लवण, इक्षु, सुरा, सर्पि, दधि, क्षीर, शुद्धोदकार्णवैश्च परिवृते, जंबू, प्लक्ष, शाल्मलि, कुश, क्रौंच, शाक, पुष्कराख्य, सप्तद्वीपानां मध्यप्रदेशे इन्द्र, कशेरु ताम्र, गभस्ति, पुन्नाग, सौम्य, गन्धर्व, वरुण, भरतारख्य नवखण्डमण्डिते, महामेरु गिरिकर्णिकोपेत, महासरोरुहायमाण, पञ्चाशत्कोटि योजनविस्तीर्ण भूमण्डले, सुमेरु, निषाध, हेमकूट, हिमाचल, माल्यवत्, पारियात्रक, गन्धमादन, कैलास, विन्ध्याचलादि महाशैलाधिष्ठिते, लवणसमुद्रमुद्रिते, भारत, किंपुरुष, हरि, इलावृत, रम्यक, हिरण्मय, कुरु, भद्राश्वं, केतुमालाख्य नववर्षोपशोभिते, लक्षयोजन विस्तीर्ण जंबूद्वीपे, भारतवर्षे भरतखण्डे, प्रजापतिक्षेत्रे दण्डकारण्य, चंपकारण्य, विन्ध्यारण्य, वीक्षारण्य, वेदारण्य, नैमिषारण्यादि अनेक पुण्यारण्यानां मध्यप्रदेशे, कर्मभूमौ स्वाम्यवन्ति कुरुक्षेत्रादि अनेक पुण्यक्षेत्रे परिवृते भूमध्य रेखायाः उत्तरदिग्भागे, रामसेतु केदारयोः मध्यप्रदेशे, भागीरथी, गौतमी, कृष्णवेणी, यमुना, नर्मदा, तुंगभद्रा, त्रिवेणी, मलापहारिणी, कावेर्यादि अनेक पुण्यनदी विराजिते, इन्द्रप्रस्थ, यमप्रस्थ, अवन्तिकापुरी, हस्तिनापुरी, अयोध्यापुरी, मथुरापुरी, मायापुरी, काशीपुरी, कांचीपुरी, द्वारकादि अनेक पुण्यपुरी विराजिते, (वेदश्रेणि पुण्यक्षेत्रे (Specify the place)) विन्ध्याचलस्य, दक्षिणदिग्भागे (उत्तरदिग्भागे North of Vindhyas) सकलजगत्सृष्टः परार्धद्वयजीविनो ब्रह्मणः प्रथमे परार्धे अतीते द्वितीयपरार्धे पंचाशदब्दादौ प्रथमे वर्षे, प्रथमेमासे, प्रथमेपक्षे, प्रथमे दिवसे, अहि द्वितीये यामे तृतीये मुहूर्ते, स्वायंभुव स्वरोचिष उत्तम तामस, रैवत चाक्षुषाख्येषु षट्सु मनुषु व्यतीतेषु सप्तमे वैवस्वत मन्वन्तरे अष्टाविंशतितमे वर्तमाने कलियुगे प्रथमे पादे मेरोः दक्षिणे पार्श्वे दण्डकारण्ये शालिवाहनशकाब्दे अस्मिन् वर्तमाने व्यावहारिके प्रभवादि-षष्टिसंवत्सराणां मध्ये

शार्वरीनामसंवत्सरे, दक्षिणायने ग्रीष्म ऋतौ कटकमासे शुक्लपक्षे पौर्णमास्यां शुभतिथौ इन्दु वासरयुक्तायां, श्रवण नक्षत्रयुक्तायां आयुष्मान् योगयुक्तायां भद्रा(till 9:25) / भवकरणयुक्तायां एवङ्गुण विशेषण विशिष्टायां अस्यां वर्तमानायां पौर्णमास्यां शुभतिथौ ॥

सर्वपाप अपहरण निपुण श्री परमेश्वर प्रीत्यर्थं, अनादि अविद्या वासनया प्रवर्तमानेऽस्मिन् महति संसारचक्रे विचित्राभिः कर्मगतिभिः विचित्रासु योनिषु पुनः पुनः अनेकधा जनित्वा केनापि पुण्यकर्मविशेषेण, इदानींतन मानुष्ये द्विजन्मविशेषं प्राप्तवतः मम जन्माभ्यासात् जन्मप्रभृति एतत्क्षणपर्यन्तं, बाल्ये वयसि, कौमारे, यौवने, वार्धके च, जाग्रत् स्वप्न सुषुप्त्यवस्थासु, मनो वाक्काय ज्ञानेन्द्रिय, कर्मेन्द्रिय व्यापारैः संभावितानाम्, इह जन्मनि जन्मान्तरे च रहस्यकृतानां, प्रकाशकृतानां, कामक्रोध लोभमोह मदमात्सर्यादिभिः, संभावितानां, ब्रह्म हनन, सुरापान, स्वर्णस्तेय, गुरुतल्पगमनां तत्संसर्गाख्य महापातकानां महापातक अनुमन्तृत्वादीनां, अतिपातकानां, सोमयागस्थ, क्षत्रिय, वैश्य वधादीनां उपपातकानां, गोवधादीनां समपातकानां, मार्जारवधादीनां, संकलीकरणानां, क्रिमिकीट वधादीनां मलिनी करणानां, निन्दित धन आदान उपजीवनादीनां, अपात्रीकरणानां, मद्यगन्ध आघ्राणादीनां जातिभ्रंशकराणां, अविहितकर्माचरण विहितकर्मत्यागादीनां, प्रकीर्णकानां, ज्ञानतः सकृत् कृतानां अज्ञानतः असकृत् कृतानां, ज्ञानतः अज्ञानतश्च अत्यन्ताभ्यस्तानां निरन्तराभ्यस्तानां, एवं नवानां नवविधानां, बहूनां बहुविधानां सर्वेषां पापानां अपनोदनार्थं (अयाज्य, याजन, असत्प्रतिग्रह, अभक्ष्यभक्ष्य, अभोज्यभोजन, अपेयपानादि) समस्त पापक्षयार्थं भास्करक्षेत्रे

(Mention the names of deities of temples as many as you know of)

अम्बिकासमेत ...स्वामि सन्निधौ, दैवब्राह्मण सन्निधौ, अश्वत्थनारायण स्वामि सन्निधौ, त्रयस्त्रिंशत्कोटिदेवता सन्निधौ, विनायकादि समस्त हरिहरदेवता सन्निधौ, छायासंज्ञासमेत सूर्यनारायण स्वामि सन्निधौ, मम समस्त पापक्षयार्थं श्रावण्यां पौर्णमास्यां अध्यायोपक्रम कर्म

करिष्ये ॥ तदङ्गं उपाकर्माङ्गं स्नानमहं करिष्ये । Discard the loose dharbas in North-West. Keep the pavitram over right ear if not going for actual bath – otherwise keep it in a clean place and wear it when required.

अतिक्रूर महाकाय कल्पान्त दहनोपम । भैरवाय नमस्तुभ्यं अनुज्ञ्यां दातुमर्हसि ॥

दुर्भोजन दुरालाप दुष्प्रतिग्रह सम्भवम् । पापं हर मम क्षिप्रं जह्नुकन्ये नमोस्तुते ॥

त्रिरात्रं जाह्नवीतीरे पञ्चरात्रं तु यामुने । सद्यः पुनातु कावेरि पापं आमरणान्तिकम् ॥

गङ्गा गङ्गति यो ब्रूयात् योजनानां शतैरपि । मुच्यते सर्वपापेभ्यः विष्णुलोकं स गच्छति ॥

Bath after mahasankalpa is a must but rarely done these days – you just do prokshanam by chanting “Apo Hishtha ... “.

6. Prokshanam in place of taking bath

ॐ । आपो हि ष्ठा मयोभुवः । ता न ऊर्जे दधातन । महे रणाय चक्षसे ।

यो वश्शिवतमो रसः । तस्य भाजयतेह नः । उशतीरिव मातरः । तस्मा अरङ्गमाम वः ।

यस्य क्षयाय जिन्वथ । आपो जनयथा च नः । ॐ भूर्भुवः सुवः ॥

After bath wear madi vastram, apply vibuti and then do achamanam twice.

Yajnopaveeta Dharanam

1. Achamanam
2. Vighneśvara dhyanam
3. Pranayamam

ममोपात्त - समस्त - दुरित - क्षय - द्वारा - श्री परमेश्वर - प्रीत्यर्थं, श्रौत स्मार्त विहित नित्यकर्मानुष्ठान योग्यता सिद्धयर्थं ब्रह्मतेजोऽभिवृद्धयर्थं यज्ञोपवीतधारणं करिष्ये

Wash your right palm and fingers with water.

4. Wearing of New Punul First one has to wear the new punul and then only remove the old ones. A Brahmachari wears one punul and a grihastha two or three.

अस्य श्री यज्ञोपवीतधारण महामन्त्रस्य । परब्रह्म ऋषिः । (Touch the head - TH) त्रिष्टुप् छन्दः । (Touch the

nose - TN) परमात्मा देवता । (Touch the chest with both hands - TCBH) यज्ञोपवीतधारणे विनियोगः ।

Take one punul on both your hands with the knot of Brahma mudichu on the right hand facing up and the left hand closing the panchapatra, chant the following and wear the punul.

यज्ञोपवीतं परमं पवित्रं प्रजापतेर्यथ्सहजं पुरस्तात् ।

आयुष्यमग्र्यं प्रतिमुञ्च शुभ्रं यज्ञोपवीतं बलमस्तु तेजः ॥

5. **Achamanam** Repeat steps 4 and 5 until one wears two or three punuls as the case may be.

6. **Removing the old Punul**

After chanting the following mantra remove the old punul and smell it – so that the mantras that you have chanted with that does not go away with it! – wash it with little water and discard it in the Northerly direction.

उपवीतं भिन्नतन्तु जीर्णं कश्मलदूषितं । विसृजामि पुनर्ब्रह्मवर्चो दीर्घायुरस्तु मे ॥

Kandarishi Tarpanam

1. **Achamanam** (Wear pavitram)

2. **Vighneśvara dhyanam**

3. **Pranayamam**

4. **Kandarishi Tarpana Sankalpam**

ममोपात्त - समस्त - दुरित - क्षय - द्वारा - श्री परमेश्वर - प्रीत्यर्थं, अद्यपूर्वोक्त एवङ्गुण विशेषण विशिष्टायां अस्यां पौर्णमास्यां शुभतिथौ अध्यायोपक्रम कर्माङ्ग काण्डऋषि तर्पणंकरिष्ये ॥

Wash your right palm and fingers with water.

5. **Kandarishi Tarpanam** Pour water along with akshata and tila as Rishi teertha three times. **Punul as Niveeti**

प्रजापतिं काण्डऋषिं तर्पयामि । सोमं काण्डऋषिं तर्पयामि ।

अग्निं काण्डऋषिं तर्पयामि । विश्वान् देवान् काण्डऋषींस्तर्पयामि ।

साँहितीर्देवताः उपनिषदस्तर्पयामि । याज्ञिकीर्देवताः उपनिषदस्तर्पयामि ।

वारुणीर्देवताः उपनिषदस्तर्पयामि ।

ब्रह्माण्स्वयंभुवं तर्पयामि । (Brahma Teertha)

Brahma Teertha: Water poured down through the bottom of the palms.

सदसस्पतितर्पयामि । **Punul as Upaveeti**

Keep pavitram over the right ear. **Do Achamanam** Wear pavitram.



Śravana Homa

It is very common to see in congregations that about 60% of the people leave after wearing the punul! The main purpose of Avani Avittam comes only now! One starts with Vigneswara puja, followed by establishing Agni and then a Kalasa. The Lords Varuna and Sage Vyasa are invoked in the kalasa. So it is a Vyasa puja by all Brahmins! One does basic upacharas for them and then the homa proceeds. The rishis responsible for various chapters (khandas) have been propitiated by tarpanam earlier and now they would be pleased by offering Aajya homa. It is a brief homa with 9 aahutis.

While the Agni is still on in the homa, Veda Arambham is initiated. One literally chants the first mantra of major chapters and the idea is that one should take it up for further study then on. After the completion of Veda Arambham, Jayadi homa is to be performed (about 55 Aahutis) for various devata and then the purnahuti is done. After purnahuti, punar puja of the Kalasa is done and the water is sprinkled and also taken internally. All attendees should be with the pavitram for the whole procedure as the Sastrigal does this physically as our representative.

A close observance of these will train all Brahmins on kalasa sthapanam, AgniMukham and Jayadi (homa that gives victory to one who does) – all these form the basics of smarta karma that one has to do in one's life. It is unfortunate that the importance of this has not been emphasized and the notion that Avani Avittam is a ritual to change the worn out punul has caught on. This has to change for the benefit of the society and all attendees in such congregation should request the Sastrigal to go slow on these so that others can observe the nitty gritty details and learn it over time rather than it is being done at supersonic speed giving an impression that it is the job of the Sastrigal to do this in the fastest speed to keep the attendees in good humor!

1. Basic Permission and Vighneśvara Puja

अशेषे हे परिषत् भवत्पादमूले मया समर्पितां इमां सुवर्णमयीं दक्षिणां यथोक्त दक्षिणामिव स्वीकृत्य ।
अस्माकं सर्वेषां अध्यायोपक्रम होम कर्तुं योग्यता सिद्धिरस्तु इति भवती अनुगृह्णातु । योग्यता
सिद्धिरस्तु ।

1. Vighneśvara dhyanam

2. Pranayamam

3. Vigneshvara Puja Sankalpam

ममोपात्त - समस्त - दुरित - क्षय - द्वारा - श्री परमेश्वर - प्रीत्यर्थं, तदेव लग्नं सुदिनं तदेव ताराबलं
चन्द्रबलं तदेव । विद्याबलं दैवबलं तदेव लक्ष्मीपतेः अङ्घ्रियुगं स्मरामि ॥ करिष्यमाणस्य कर्मणः
निर्विघ्नेन परिसमाप्त्यर्थं आदौ विघ्नेश्वर पूजां करिष्ये ॥ Clean both the palms with water.

4. Mahadvandanam (Do a namaskaram after chanting)

आब्रह्मलोकादाशेषात् आलोकालोकपर्वतात् । ये वसन्ति द्विजा देवास्तेभ्यो नित्यं नमोनमः ॥

5. Asanapuja (Puja to the seat you will be sitting)

पृथिव्या मेरुपृष्ठ ऋषिः । सुतलं छन्दः । कूर्मो देवता ।

पृथिव त्वया धृता लोका देवि त्वं विष्णुना धृता । त्वं च धारय मां देवि पवित्रं चासनं कुरु ॥

6. Ghantapuja (Puja to the bell you will be using)

आगमार्थं तु देवानां गमनार्थं तु रक्षसाम् । घण्टारवं करोम्यादौ देवताह्वानकारणम् ॥

(Ring the bell indicating the start of the puja proceedings)

7. Vighneśvara Puja

ॐ ग॒णानान्त्वा ग॒णपति॑ ह॒वामहे क॒विङ्क॑वी॒नामु॒पम॑श्रवस्तमम् ।

ज्ये॒ष्ठराजं॑ ब्रह्मणां ब्रह्मणस्पत॒ आ नश्शृ॑ण्वन्नू॒तिभिस्सीद् सा॑दनम् ॥

अस्मिन् हरिद्राबिम्बे श्रीविघ्नेश्वरं ध्यायामि । आवाहयामि । आसनं समर्पयामि ।

पादयोः पाद्यं समर्पयामि । आचमनीयं समर्पयामि । मधुपर्कं समर्पयामि । स्नानं समर्पयामि । आचमनीयं समर्पयामि । वस्त्रं समर्पयामि । उपवीतं समर्पयामि ।

दिव्य-परिमल-गन्धान् धारयामि । अक्षतान् समर्पयामि । पुष्पमालाम् समर्पयामि । पुष्पैः पूजयामि ।

ॐ सुमुखाय नमः । एकदन्ताय नमः । कपिलाय नमः । गजकर्णकाय नमः । लम्बोदराय नमः । विकटाय नमः । विघ्नराजाय नमः । विनायकाय नमः । धूमकेतवे नमः । गणाध्यक्षाय नमः । फालचन्द्राय नमः । घजाननाय नमः । वक्रतुण्डाय नमः । शूर्पकर्णाय नमः । हेरम्बाय नमः ।

स्कन्द-पूर्वजाय नमः । सिद्धिविनायकाय नमः । श्री महागणपतये नमः ।

8. Dupam, Deepam, Naivedyam

धूपमाघ्रापयामि । दीपं दर्शयामि । ... निवेदयामि । तांबूलं । कर्पूरनीराजनं दर्शयामि ।

समस्तोपचार-पूजां समर्पयामि ॥

9. Prarthana

वक्रतुण्ड महाकाय सूर्यकोटि समप्रभ । अविघ्नं कुरु मे देव सर्व कार्येषु सर्वदा ॥

सुमुखश्चैकदन्तश्च कपिलो गजकर्णकः । लम्बोदरश्च विकटः विघ्नराजो विनायकः ।

धूमकेतुर्गणाध्यक्षः फालचन्द्रो गजाननः । वक्रतुण्डश्शूर्पकर्णः हेरम्बः स्कन्दपूर्वजः ।

षोडशैतानि नामानि यः पठेत् श्रुणुयादपि । विद्यारम्भेविवाहे च प्रवेशे निर्गमे तथा ।

संग्रामे सर्व कार्येषु विघ्नस्तस्य न जायते ॥

2. Sankalpa for Homa

ममोपात्त - - प्रीत्यर्थं, श्रावण्यां पौर्णमास्यां अस्माकं सर्वेषां अध्यायोपक्रम होमं करिष्ये ।

1. Send off to Ghaneśa

ॐ ग॒णानान्त्वा ग॒णपति॑ हवामहे क॒विङ्क॒वीनामु॒पमश्र॑वस्तमम् ।

ज्ये॒ष्ठराजं॑ ब्रह्मणां ब्रह्मणस्पत॒ आ नश्शृ॑ण्वन्नूतिभिस्सीद् सादनम् ॥

श्रीविघ्नेश्वराय नमः यथास्थानं प्रतिष्ठापयामि । शोभनार्थे क्षेमाय पुनरागमनाय च ।

2. Kalaśa puja (Put chandan and kumkum on four sides of the kalaśa. Put akshata and pushpa in the kalaśa. Close the kalaśa with your right palm and chant the following.)

गङ्गे च यमुने चैव गोदावरि सरस्वति । नर्मदे सिन्धु कावेरि जलेस्मिन् सन्निधिं कुरु ॥

Offer flowers by chanting the following: ॐ गङ्गायै नमः । यमुनायै नमः । गोदावर्यै नमः ।

सरस्वत्यै नमः । नर्मदायै नमः । सिन्धवे नमः । कावेर्यै नमः ॥ पुष्पैः पूजयामि ॥

3. Sankha puja (Fill the Conch with water from kalaśa.)

त्वं पुरा सागरोत्पन्नो विष्णुना विधृतः करे । देवैश्च पूजितः सर्वैः पाञ्चजन्य नमोऽस्तुते ॥

Do prokshanam of puja dravyas with the water from the Conch. Then do prokshanam of oneself three times with the conch water. Put the remaining water back to the kalaśa. Again fill the conch with water from kalaśa and keep it on the Northern side safely.

4. Atma Puja

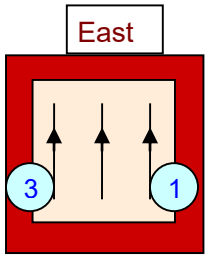
देहो देवालयः प्रोक्तो जीवो देवः सनातनः । त्यजेदज्ञाननिर्माल्यं सोऽहंभावेन पूजयेत् ॥

5. Guru Dhyanam

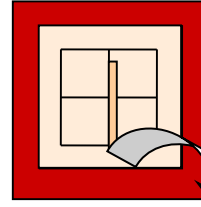
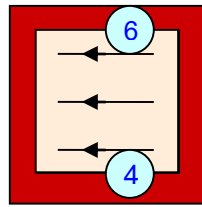
गुरुर्ब्रह्मा गुरुर्विष्णु-गुरुर्देवो महेश्वरः । गुरुः साक्षात्परं ब्रह्म तस्मै श्री गुरवे नमः ॥

3. Preparation for Homa

1. Establishing Lowkikagni (Need two uddarinis! – instead one can use the brass cup meant for keeping it as *praktoyam* can be used in place of uddarini-1 by having a small quantity of water to start with)

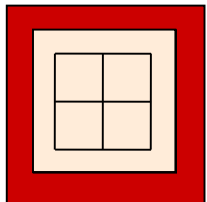
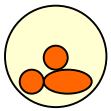


Homa kunda with a layer of sand or thavidu or rice husk. Draw six lines on it using a samit in the order and along the directions shown.



Keep the samit used for drawing the lines on the homa kunda. Do avokshanam using half of the water from uddarini-1. Take out the samit and discard it in the niruriti (south west) direction after breaking it into two.

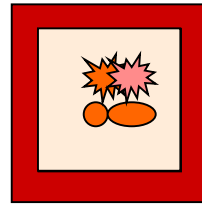
Wash your right palm and fingers.



Red hot thanal to be directly put over the lines - considered as asana for Agni.

Mother can bring the Agni on a brass plate (not on varatti) to be put in the homa kunda. Saying भूर्भुवस्सुवरो establish Agni.

Put some akshata and one uddarini water from uddarini-2 on the plate in which Agni was brought.



Put the balance of water from uddharani-1 on the Eastern/Northern side (mostly East) of the homa kunda and keep a small brass cup (praktoyam) with water on the spot. Kindle Agni to its full extent – put varattis and wood chips after cleansing by a prokshanam with the vyahrutis.

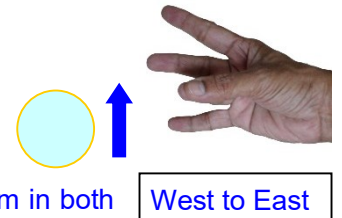
Agnimidhva – keep a samit on Agni. Keep viragu varatti etc. *Prajvalya* – blow the Agni with a tube/samit (not directly) to kindle it.

2. Establishing the homa patras

On the Northern side of Agni spread some darbhas (12 in number) (East to West with nuni facing East) and keep the vessels needed for performing the homa in the inverted position **Two at a time** (Apastamba grihya sutra 1st Kanda, sutra 16, p12) from West to East one after another. (1) Pradhana Darvi – the main leaf of Purasa tree – with which the main homas are performed. (2) Aajya patram – the vessel to keep Ghee for performing the homa (3) Praneeta Patram – used for invoking Varuna (4) Prokshani patram – the name signifies that one uses this to cleanse the vessels and darvis meant for performing homa (5) Itara Darvi – smaller leaf of Purasa tree – with which secondary homas are performed (6) Idhmam – a small bundle of arasa samit – you need 20 of them – 3 meant for paridhi (of varied thicknesses and length, should be about twice the length of a normal samit), 2 for aagharam, 15 to perform homa. In addition, one for upasthanam.

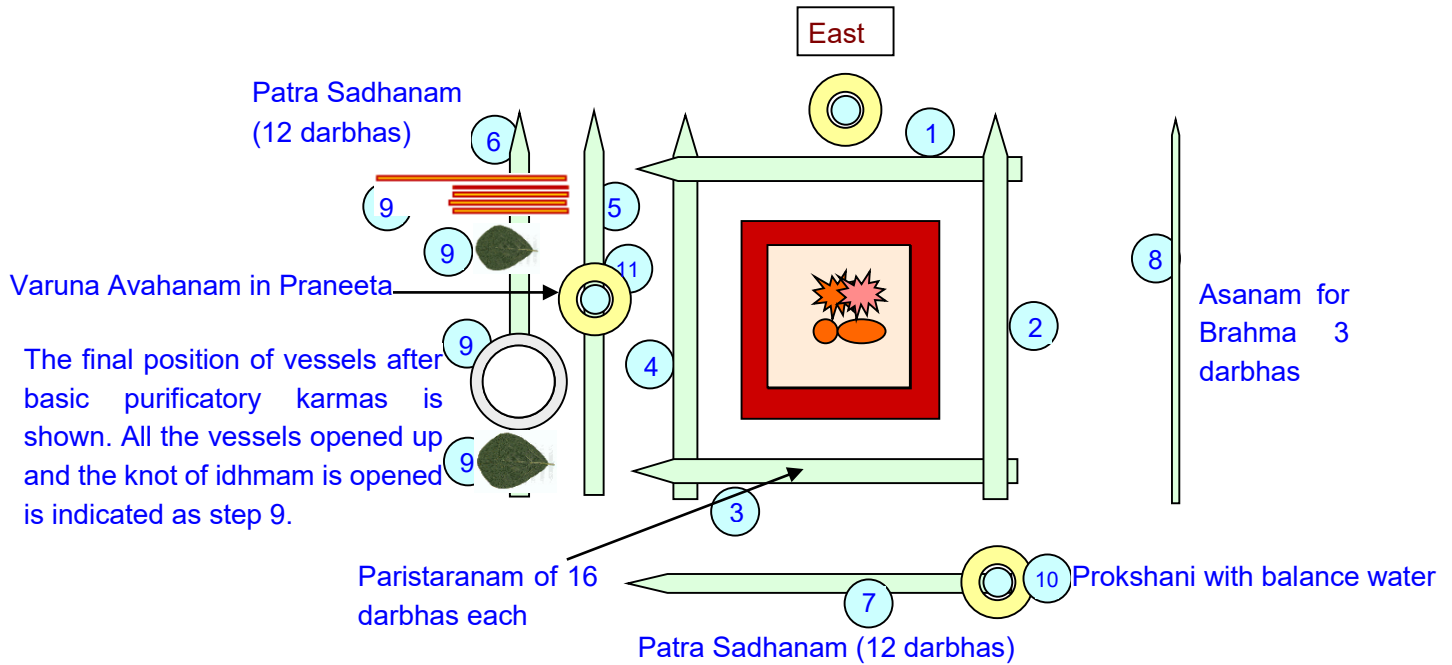
3. Cleansing of upakaranas for Homa

Touch water and having cleaned the hand, keep aayamatam made of two strands in the right hand, touch all the patras and darvis (with the tip of fingers) and then take the prokshani patram and keep it up in the place between you and the paristaranam on the Western side on 12 darbhas. Put akshata first followed by jalam in it. Hold the aayamatam in both the hands using thumb+ring finger with nuni facing North and move the water from West to East three times. This is called grinding the water and is a process of cleansing it.



West to East

Keep up all the inverted vessels and remove the knot of the idhmam. Keep pavitram (aayamatam) on the palm of right hand with nuni in the direction of fingers, pour jalam in small measure from the prokshani patram by keeping it in the left hand, do prokshana (sprinkle water upwards with fingers joined) of all these three times, keep the prokshani on the Southern side as shown in the figure.



4. Varuna Avahanam

Now take up the praneeta patram, keep it in front of you put some akshata and fill it with water. Grind it with pavitram three times as before and raise the patram to the level of your nose and keep it on the Northern side in between the paristaranam and the patra sadhanam on 12 strands of darbha and close it with 8 strands of darbha.

वरुणाय नमः । सकलाराधनैः स्वर्चितम् । (Put akshata on the praneeta)

After reaching this stage one has to do elaborate kalasa sthapanam on the left of the Patra sadhanam.

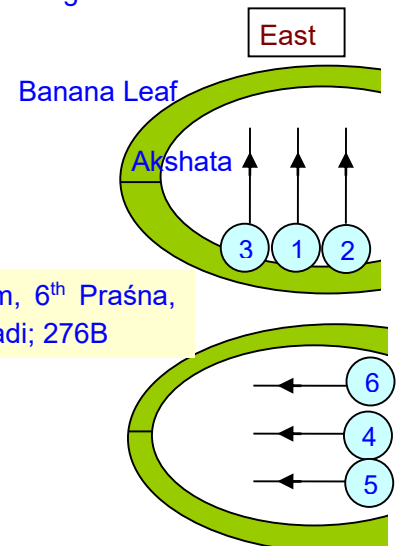
4. Kalasa Sthapanam (Draw lines on the rice in the following sequence after chanting the mantra for each line)

ब्रह्मजज्ञानं प्रथमं पुरस्ताद्विसीमत्स्सुरुचो वेन आवः ।

सबुध्रिया उपमा अस्य विष्ठास्सतश्च योनिमसतश्च विवः ॥ ①

नाके सुपर्णमुप यत्पतन्तः हृदा वेनन्तो अभ्यक्षत त्वा ।

हिरण्यपक्षं वरुणस्य दूतं यमस्य योनौ शकुनम्भुरण्युम् ॥ ②



आप्यायस्व॑ समेतु॑ ते विश्वतः॑ सोम॑ वृष्णियम्॑ । भवा॑ वाजस्य॑ सङ्गथे ॥ 3

यो रुद्रो॑ अग्रौ॑ यो अप्सु॑ य ओषधीषु॑ यो रुद्रो॑ विश्वा॑ भुवनाऽऽविवेश॑ तस्मै॑ रुद्राय॑ नमो॑ अस्तु ॥ 4

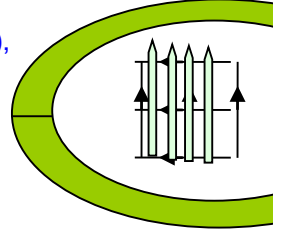
(Clean the hands with water)

इदं॑ विष्णुर्विचक्रमे॑ त्रेधा॑ निदधे॑ पदम्॑ । समूढमस्य॑ पांसुरे ॥ 5

4th Kandam, 6th Praśna, 15th
Panchadi; 158S

इन्द्रं॑ विश्वा॑ अवीवृधन्थ्समुद्रव्यचसङ्गिरः॑ । रथीतमं॑ रथीनां॑ वाजानां॑ सत्पतिं॑ पतिम् ॥ 6

(Place some dharbhas – at least four facing East. Can also place some dhurva (arugampil), flowers and, sprinkle water with chandan. Then place the empty kalasa by chanting the following mantra)



ब्रह्मजज्ञानं॑ प्रथमं॑ पुरस्ताद्विसीम॑तस्सुरुचो॑ वेन॑ आवः ।

सबुध्निया॑ उपमा॑ अस्य॑ विष्ठास्सतश्च॑ योनिमसतश्च॑ विवः ॥

(By chanting Gayatri place the aayamatam on the kalasa with nuni facing North.

Pour water into the kalasa through the aayamatam until its brim by chanting ॐ भूर्भुवः सुवः । Touch the kalasa with some dharbha and chant the following mantra)

आपो॑ वा इदं॑ सर्वं॑ विश्वा॑ भूतान्यापः॑ प्राणा॑ वा आपः॑ पशव॑ आपोऽन्न॑-मापोऽमृत॑-माप-स्सम्राडापो॑

विराडाप॑-स्स्वराडाप॑-श्छन्दा॑स्यापो॑ ज्योती॑ष्यापो॑ यजू॑षयाप॑-स्सत्यमाप॑-स्सर्वा॑ देवता॑ आपो॑

भूर्भुवस्सुवराप॑ ओम् ॥

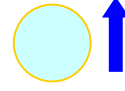
From the panchapatra take a uddharani water and put it in the kalasa while every chanting of pranayati.

अपः॑ प्रणयति॑ । श्रद्धा॑ वा आपः॑ । श्रद्धामे॑वारभ्य॑ प्रणीय॑ प्रचरति॑ । अपः॑ प्रणयति॑ ।

यज्ञो वा आपः। यज्ञमेवारभ्य प्रणीय प्रचरति। अपः प्रणयति। वज्रो वा आपः। वज्रमेव
 भ्रातृव्येभ्यः प्रहृत्य प्रणीय प्रचरति। अपः प्रणयति। आपो वै रक्षोघ्नीः। रक्षसामपहत्यै। अपः
 प्रणयति। आपो वै देवानां प्रियं धाम। देवानामेव प्रियं धाम प्रणीय प्रचरति। अपः प्रणयति।
 आपो वै सर्वादेवताः। देवता एवारभ्य प्रणीय प्रचरति। अपः प्रणयति। आपो वै शान्ताः।

शान्ताभिरेवास्य शुचं शमयति। Hold the aayamatam in both the hands using thumb+ring

finger with nuni facing North and move the water from West to East by chanting the following mantra three times. This is called grinding the water and is a process of cleansing it.



West to East

देवो वस्सवितोत्पुनात्वच्छिद्रेण पवित्रेण वसोस्सूर्यस्य रश्मिभिः ॥

1st Kandam, 1st Praśna, 7th
Panchadi; 2S

Rig Veda

स हि रत्नानि दाशुषे सुवाति सविता भगः। तं भागजचित्रमीमहे ॥ Put ratna into the kalasa. Then
 put koorcha with nuni facing up on the niruruti portion of kalasa.

कूर्चाग्रैः राक्षसान् घोरान् छिन्धि कर्मविघातिनः। त्वामर्पयामि कुम्भेऽस्मिन् साफल्यं कुरु कर्मणि ॥

वृक्षराजसमुद्भूताः शाखायाः पल्लवत्वचः। युष्मान् कुम्भेषुअर्पयामि सर्वपापापनुत्तये। Mavilai

नाळिकेर-समुद्भूत त्रिनेत्र हरसम्मित। शिखाया दुरितं सर्वं पापं पीडाञ्च मे नु द ॥ Coconut horizontally
 with kudimi facing East for vaidika karma. Only for agama karma keep it vertical.

सर्वे समुद्राः सरितः तीर्थानि च नदा हृदाः। आयान्तु मम शान्त्यर्थं दुरितक्षयकारकाः ॥

5. Varuna and Veda Vyasa Puja

2nd Kanda, 1st Praśna, 65th
Panchadi; 58S

इमं मे वरुण श्रुधी हवमद्या च मृडय। त्वामवस्युरा चके ॥ तत्त्वा यामि ब्रह्मणा वन्दमानस्तदा

शास्ते यजमानो हविर्भिः। अहेडमानो वरुणेह बोद्धयुरुशंस मा न आयुः प्रमोषीः ॥

अस्मिन् कुम्भे सकलतीर्थाधिपतिं वरुणं ध्यायामि ।

स॒हस्र॑शी॒र्षा॒ पुरु॑षः । स॒हस्रा॑क्षः स॒हस्र॑पात् । स भूमिं॑ वि॒श्वतो॑ वृ॒त्वा । अत्य॑तिष्ठद्दशाङ्गु॒लम् ।
 अस्मिन् कुम्भे वेदव्यासं सपरिवारं ध्यायामि । वरुणसहित वेदव्यासं आवाहयामि । वरुण सहित
 वेदव्यासाय नमः आसनादि षोडशोपचारान् समर्पयामि । आसनं समर्पयामि । पादयोः पाद्यं
 समर्पयामि । अर्घ्यं समर्पयामि । आचमनीयं समर्पयामि । मधुपर्कं समर्पयामि । स्नानं समर्पयामि ।
 आचमनीयं समर्पयामि । वस्त्रं समर्पयामि । उपवीतं समर्पयामि । आभरणं समर्पयामि । दिव्य-
 परिमल-गन्धान्-धारयामि । अक्षतान्-समर्पयामि । पुष्पमालाम् समर्पयामि । पुष्पाणि समर्पयामि ।

1. Varuna Puja

ॐ वरुणाय नमः । प्रचेतसे नमः । सुरूपिणे नमः । अपां पतये नमः । मकर वाहनाय नमः ।
 जलाधि पतये नमः । पाश हस्ताय नमः । तीर्थ राजाय नमः ।

2. Veda Vyasa Puja

ॐ केशवाय नमः । नारायणाय नमः । माधवाय नमः । गोविन्दाय नमः । विष्णवे नमः ।
 मधुसूदनाय नमः । त्रिविक्रमाय नमः । वामनाय नमः । श्रीधराय नमः । हृषीकेशाय नमः ।
 पद्मनाभाय नमः । दामोदराय नमः । वरुण सहित वेदव्यासाय नमः । नानाविध पत्र पुष्पाणि
 समर्पयामि ।
 धूपं दीपं नैवेद्यं । तांबूलं । कर्पूरनीराजनं दर्शयामि । मन्त्रपुष्पं समर्पयामि । सुवर्णपुष्पं समर्पयामि ।

6. Continuation of Homa

1. Brahma Varanam (A person of competence needs to be appointed as Brahma to supervise that the karma is being performed as per the śāstra. In practice, a koorcha is propitiated as Brahma)

अस्मिन् अध्याय उपाकर्महोम कर्मणि ब्रह्माणं त्वां वृणे । ब्रह्मणे नमः सकलाराधनैः स्वर्चितम् ।

2. Aajya Samskaram (Making the aajya fit for performing the homa. Use only ghee from cow's milk)

Keep the aajya patram between you and the Agni on the Western side on the darbha kept for praneeta. Keep the pavitram on it (Pavitram nuni must face either East or North) and fill it with sufficient quantity of cow's ghee by pouring through the pavitram – **first stage of cleansing.**

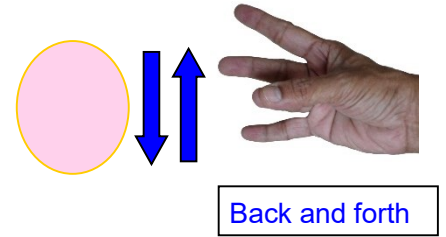


On the North-West side (outside paristanam) keep a varrati with three pieces of Agni (taken from the Northern part of homa kunda) and on that keep the aajya patram. Take a full darbha and lit its nuni and show it to the aajya and discard the darbha on the South-west side – **second stage of cleansing**

Cut the nuni of the two darbhas about an inch clean it with water and put it in the aajyam – **third stage of cleansing**

Take a full darbha and lit its nuni and circumambulate the aajya patra three times and discard the darbha on the Northern side. Take out the aajya patra in the Northern side and put back the fire to the Agni – **fourth stage of cleaning.**

Between you and the paristanam on the Western side, keep the aajya patram on the darbhas. Keep the aayamatam horizontal on top of it with the nuni facing North and hold it in both the hands with thumb+ring finger move it **back and forth from East to West and West to East** three times. (Note the subtle change – for water cleansing only in one direction but here on both the directions) – ensures the **fifth stage of cleansing.**



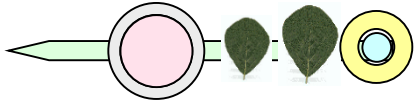
Remove the knot of the aayamatam (also called as pavitram) and touch the jalam with right hand fingers (just touch the water in prokshani) and keep it in Agni with nuni facing East.

3. Darvi Samskaram (Making the leafs meant for giving aahutis to Agni fit for performing the homa)

Keep one darvi each on the palm of each hand and show the inner side of the leaves to the Agni simultaneously – this is symbolic to heating the darvis.



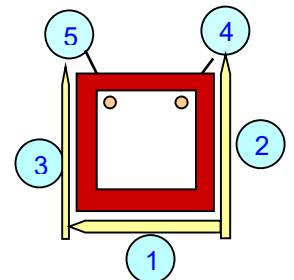
Hold both the darvis on the left hand and clean it with three fresh full darbhas. Again heat the darvis as before and now do prokshana of the darvis three times with a little water and keep them down on the Northern side of the aajya patram.



The darbhas used for cleaning the darvis are to be wetted with water from bottom to top by moving the wet thumb and ring finger over it and then keep them in Agni.

4. Keeping Paridhis and Aaghara Samits

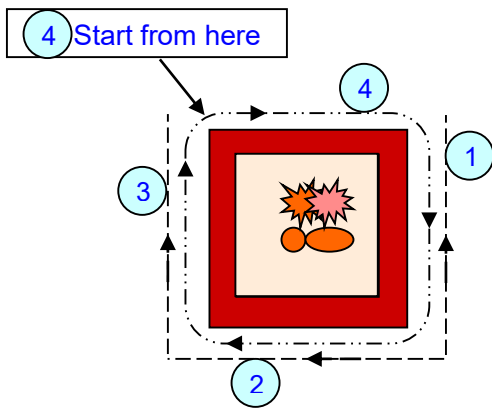
Paridhi needs to be twice the size of the samit. Take special efforts to get suitable paridhis. Take the thickest paridhi from the idhmams and keep it in the West between agni-kundam and paristanam. Then keep a paridhi which is slightly thinner than the first one but longer on the Southern side between agni-kundam and paristanam. Finally keep the thinnest paridhi which is also shorter on the Northern side between agni-kundam and paristanam.



Hold two reasonably thick and long samits on the right hand and touch the paridhi on the Western side and keep the two samits vertically on the Eastern end of the agni-kunda one on the South first and the other in the North.

5. Agni Parishechanam

(Marking the place of homa with water). First do on Southern side using rishi teertha from West to East. Then on the Western side from South to North and then on the Northern side from West to East. Finally, starting at the NorthEast end of Agni kunda (esanya moole) do parishechanam in the clockwise (pradakshina) direction.



- 1 अ॒दि॒तेऽनु॒म॒न्य॒स्व ।
- 2 अनु॒म॒तेऽनु॒म॒न्य॒स्व ।
- 3 सर॒स्व॒तेऽनु॒म॒न्य॒स्व ।
- 4 दे॒व॒स॒वि॒तः॒प्र॒सु॒व ।



For clarity the parishechanam is shown big. In fact, the water should drop between paridhis and Agni kunda only. The arrangement is as follows: Agni kunda, then parishechanam, then paridhi and finally paristaranaam.

6. Idhma homa

Keep one idhmam in the North and take the rest containing 15 samits and soak it with aajyam with the help of darvi (for convenience some suggest to dip the bottom of these in aajyam – not correct) and take the permission of Brahma to keep it in Agni using your right hand. Brahma will give the permission and then place it in Agni. – This is the only instance where the explicit approval of Brahma is taken in Śraddham – it appears while doing a yajna, the karta will have to take permission for several things at several times before doing them from Brahma.

अस्मिन् उपाकर्महोम कर्मणि ब्रह्मन् इध्ममाधास्ये । ॐ आधत्स्व ।

ब्रह्मार्पणम् । (Saying so keep the idhmams in the agni-kunda)

7. Aaghara (It is not a homa though the action is similar, but only a preparation for homa)

(By meditating on Prajapati do this – take sufficient ghee in the itara darvi – the smaller leaf – pour a continuous stream of ghee from Northwest corner to SouthEast corner without swahakaram but one needs to chant at the end the following)

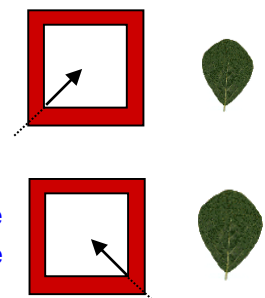
प्रजापतय इदं न मम ।

(Take sufficient ghee in the main darvi – the bigger leaf – pour a continuous stream of ghee from Southwest corner to NorthEast corner without swahakaram but one needs to chant at the end the following)

इन्द्राय इदं न मम ।



Mrugee mudra to hold the darvi for aajya homa



The sutra says enter from the paridhi sandhi drop ghee as a continuous manner in a straight line within the homa kunda and end at the tip of paridhi at the other end. Aajya should not fall outside the kunda – so well trained karta moves the hand from paridhi sandhi and puts ghee only within the kunda – a very subtle act – can be done with concentration.

8. Aajya bhagam (Use the main darvi for homa – within the agni-kunda at the specified part homa has to be done)

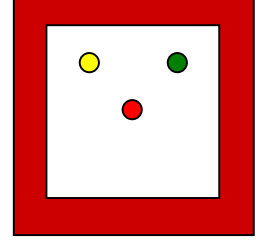
● अग्रये स्वाहा ॥ (NorthEast) अग्रय इदं न मम ।

● सोमाय स्वाहा ॥ (SouthEast) सोमाय इदं न मम ।


9. Agni Mukham

● अग्रये स्वाहा ॥ (Centre) अग्रय इदं न मम ।

10. Prayaschitta Homa



आरंभ प्रभृति एतत्क्षण पर्यन्तं मध्ये संभावित सर्वदोष प्रायश्चित्तार्थं सर्वप्रायश्चित्त होमं होष्यामि ।

ओं भूर्भुवस्सुवः स्वाहा ॥ प्रजापतय इदं न मम ।  (Take aajya from itara darvi four times)

7. Khanda Rishi Homa

प्रजापतये काण्डक्रुषये स्वाहा ॥ प्रजापतये काण्डक्रुषय इदं न मम ॥ 1

सोमाय काण्डक्रुषये स्वाहा ॥ सोमाय काण्डक्रुषय इदं न मम ॥ 2

अग्रये काण्डक्रुषये स्वाहा ॥ अग्रये काण्डक्रुषय इदं न मम ॥ 3

विश्वेभ्यो देवेभ्यः काण्डक्रुषिभ्यः स्वाहा ॥ विश्वेभ्यो देवेभ्यः काण्डक्रुषिभ्य इदं न मम ॥ 4

साँहितीभ्यो देवताभ्य उपनिषद्भ्यस्स्वाहा ॥ साँहितीभ्यो देवताभ्यः उपनिषद्भ्य इदं न मम ॥ 5

याज्ञिकीभ्यो देवताभ्य उपनिषद्भ्यस्स्वाहा ॥ याज्ञिकीभ्यो देवताभ्यः उपनिषद्भ्य इदं न मम ॥ 6

वारुणीभ्यो देवताभ्य उपनिषद्भ्यस्स्वाहा ॥ वारुणीभ्यो देवताभ्यः उपनिषद्भ्य इदं न मम ॥ 7

ब्रह्मणे स्वयंभुवे स्वाहा ॥ ब्रह्मणे स्वयंभुव इदं न मम ॥ 8

सदसस्पतिमद्भुतं प्रियमिन्द्रस्य काम्यम् । सनिं मेधामयासिषस्स्वाहा ॥ सदसस्पतय इदं न मम ॥ 9

Veda Arambham

ममोपात्त - - प्रीत्यर्थं, अध्यायोपक्रम कर्मणि वेदारम्भं करिष्ये ॥

Wash your right palm and fingers with water.

॥ श्री गुरुभ्यो नमः हरिःओ(4)म् ॥

गणानान्त्वा गणपतिं हवामहे कविङ्कवीनामुपमश्रवस्तमम् ।

ज्येष्ठराजं ब्रह्मणां ब्रह्मणस्पत आ नश्शृण्वन्नूतिभिस्सीद सादनम् ॥

1. हरिःओ(4)म् ॥ इषे त्वोर्जे त्वा वायवस्स्थो-पायवस्स्थ, देवो वस्सविता प्राऽर्पयतु श्रेष्ठतमाय कर्मण
आप्यायद् ध्वमघ्निया देवभागमूर्जस्वतीः पयस्वतीः प्रजावतीरनमीवा अयक्ष्मा मा वस्तेन ईशत
माऽघशंसो रुद्रस्य हेतिः परि वो वृणक्तु दधुवा अस्मिन्नोपतौ स्यात बह्वीर्यजमानस्य

पशून्पाहि ॥ (First mantra of Krishna Yajur Veda Samhita – in fact first four anuvakas are to be chanted. Abridged version is given as per the book by Brahmasri Anna, Ramakrishna Mutt publications.)

2. धूरसि धूर्व धूर्वन्तन्धूर्व तंयोऽस्मान् धूर्वति तन्धूर्व यं वयन्धूर्वामस्त्वन्देवानामसि
सस्रितमंप्रितमञ्जुष्टमं वह्नितमन्देवहूतम-महुतमसि हविर्द्धानन्देहस्व माह्वार्मित्रस्य त्वा
चक्षुषाप्रेक्षे मा भेर्मा संविक्था मा त्वा हिंसिषम् ॥ हरिःओ(3)म् ॥ (Mantra from first kanda)

The number in the bracket indicates the matra kalam of chanting the letter 'O' – it has to be 4 matra kalas initially and at the end 3 matra kalas – these are niceties. If followed will regulate once breath well.

3. हरिःओ(4)म् ॥ ब्रह्म सन्धत्तन्तन्मे जिन्वतम् । क्षत्रं सन्धत्तन्तन्मे जिन्वतम् । इषं सन्धत्तन्ताम्मे
जिन्वतम् । ऊर्जं सन्धत्तन्ताम्मे जिन्वतम् । रयिं सन्धत्तन्ताम्मे जिन्वतम् । पुष्टिं
सन्धत्तन्ताम्मे जिन्वतम् । प्रजां सन्धत्तन्ताम्मे जिन्वतम् । पशून्सन्धत्तन्तान्मे जिन्वतम् ॥ हरिः

ओ(3)म् ॥ (First mantra of Ashtakam – Krishna Yajur Veda, Taittiriya Brahmanam)

4. हरिःओ(4)म् ॥ भद्रं कर्णेभिः शृणुयाम देवाः । भद्रं पश्येमाक्षभिर्यजत्राः । स्थिरैरङ्गैस्तुष्टुवाꣳ
सस्तनूभिः । व्यशेम देवहितं यदायुः । स्वस्ति न इन्द्रो वृद्धश्रवाः । स्वस्ति नः पूषा

विश्ववेदाः । स्वस्ति नस्ताक्षर्यो अरिष्टनेमिः । स्वस्ति नो बृहस्पतिर्दधातु ॥ हरिःओ(3)म् ॥

(First mantra of Arunam – Krishna Yajur Veda, Taittiriya Aaranyakam)

5. हरिःओ(4)म् ॥ संज्ञानं विज्ञानम्प्रज्ञानञ्ज्ञानदभिजानत् । सङ्कल्पमानम्प्रकल्पमानमुपकल्पमान
मुपकलुप्तङ्कलुप्तम् । श्रेयो वसीय आयथ्सम्भूतम्भूतम् । चित्रः केतुः प्रभानाभान्थ्सम्भान् ।
ज्योतिष्माꣳस्तेजस्वानातपꣳस्तपन्नमितपन्न । रोचनो रोचमानश्शोभनश्शोभमानःकल्याणः ॥
दरःशा दृष्टा दरःशता विश्वरूपा सुदरःशना । आप्यायमाना प्यायमाना प्याया सूनृतेरा ।
आपूर्यमाणा पूर्यमाणा पूर्यन्ती पूर्णा पौर्णमासी । दाता प्रदाताऽऽनन्दो मोदः प्रमोदः ॥हरिः

ओ(3)म् ॥ First mantra of Kathakam – Krishna Yajur Veda Taittiriya Brahmanam)

6. हरिःओ(4)म् ॥ प्रसुग्मन्ता धियसानस्य सक्षणि वरेभिर्वराꣳ अभि षु प्रसीदत ।
अस्माकमिन्द्र उभयञ्चुजोषति यथसौम्यस्यान्धसो बुबोधति । अनृक्षरा ऋजवस्सन्तु पन्था
येभिस्सखायोयन्तिनो वरेयम् ॥ समर्यमा सम्भगोनो निनीयाथ्सञ्जास्पत्यꣳ सुयममस्तु देवाः ॥

हरिःओ(3)म् ॥ (First mantra of Ekagni Kanda – Krishna Yajur Veda Taittiriya Brahmanam)

7. हरिः ओ(4)म् ॥ अग्रिमीळे पुरोहितं, यज्ञस्य देवमृत्विजम् ॥ होतारं रत्न-धातमम् ॥ हरिः

ओ(3)म् ॥ (First mantra of Rig Veda)

8. हरिः ओ(4)म् ॥ अग्र आयाहि वीतये गृणानो हव्यदातये । नि होता सथिस बर्हिषि ॥

हरिःओ(3)म् ॥ (First mantra of Sama Veda)

9. हरिः ओ(4)म् ॥ शन्नो देवीरभिष्टय आपो भवन्तु पीतये । शं योरभिस्रवन्तु नः ॥ हरिः

ओ(3)म् ॥ (First mantra of Atharva Veda)

10. हरिः ओ(4)म् ॥ अथातो दर्शपूर्णमासौ व्याख्यास्यामः । प्रातरग्निहोत्रं हुत्वा ।

अन्यमाहवनीयं प्रणीय । अग्नीनन्वादधाति । नगतश्रियोऽन्यमग्निं प्रणयति ॥ हरिः ओ(3)म् ॥

(First sutra of Apastamba Śrauta sutram – this explains the agni karyas as mentioned in Vedas)

11. हरिः ओ(4)म् ॥ अथ कर्माणि आचाराद्यानि गृह्यन्ते । उदगयनपूर्वपक्षाहः पुण्याहेषु कार्याणि ।

यज्ञोपवीतिना प्रदक्षिणम् ॥ हरिः ओ(3)म् ॥ (First sutra of Apastamba Grihya sutram – this explains the agni karyas to be done in one's household)

12. हरिः ओ(4)म् ॥ अथातः सामयाचारिकान् धर्मान् व्याख्यास्यामः । धर्मज्ञसमयः प्रमाणं

वेदाश्च । चत्वारो वर्णाः ॥ हरिः ओ(3)म् ॥ (First sutra of Dharma sutram – this explains the Dharma Śastra)

13. हरिः ओ(4)म् ॥ अइउण् । ऋलृक् । एओङ् । ऐऔच् । हयवरट् । लण् । जमडणनम् ।

झभञ् । घढधष् । जवगडदश् । खफछठथ-चटतव् । कपय् । शषसर् । हल् ।

इति माहेश्वराणि सूत्राणि ॥ हरिः ओ(3)म् ॥ (First sutra of Vyakaranam)

14. हरिः ओ(4)म् ॥ अथातो ब्रह्मजिज्ञासा ॥ हरिः ओ(3)म् ॥ (First Sutra of Brahmasutra)

End of the Veda Parayanam (Keep the hands in anjali mudra and chant the following mantra thrice)

ॐ । नमो ब्रह्मणे, नमो अस्त्वग्रये, नमः पृथिव्यै, नम ओषधीभ्यः ।

नमो वाचे, नमो वाचस्पतये, नमो विष्णवे बृहते करोमि ॥

(First mantra of second Praśna of Krishna Yajur Veda Taittiriya Aaranyakam)

Go back home with pavitram and youngsters need to be welcomed with aarati. Do namaskaram to the family puja altar and then do Pavitra visarjana followed by Achamanam.

आरब्धा वेदाः ।

आभिर्गीर्भिर्यदतो न ऊनमाप्यायय हरिवो वर्द्धमानः । यदा स्तोतृभ्यो महि गोत्रा रुजासि

भूयिष्ठभाजो अध ते स्याम ॥ ब्रह्म प्रावादिष्य तन्नो मा हासीत् ॥ ॐ शान्तिश्शान्तिश्शान्तिः ॥

Jayadi Homa

एतत् कर्म समृद्धयर्थं जयादि होमं करिष्ये ।

॥जयादि होम मन्त्राः ॥

Jayadi Mantras

3rd Kanda, 4th Praśna,
15th Panchadi; 118S

- चित्तञ्च॑ स्वाहा । चित्तायेदं॑ न मम ॥ 1 चित्तिश्च॑ स्वाहा । चित्या इदं॑ न मम ॥ 2
- आकू॑तञ्च॒ स्वाहा । आकू॑तायेदं॑ न मम ॥ 3 आकू॑तिश्च॒ स्वाहा । आकू॑त्या इदं॑ न मम ॥ 4
- विज्ञा॑तञ्च॒ स्वाहा । विज्ञा॑तायेदं॑ न मम ॥ 5 वि॒ज्ञान॑ञ्च॒ स्वाहा । विज्ञा॑नायेदं॑ न मम ॥ 6
- मनश्च॑ स्वाहा । मनस॑ इदं॑ न मम ॥ 7 शक॑वरीश्च॒ स्वाहा । शक॑वरीभ्य इदं॑ न मम ॥ 8
- दर॑शश्च॒ स्वाहा । दर॑शायेदं॑ न मम ॥ 9 पूर्ण॑मासश्च॒ स्वाहा । पूर्ण॑मासायेदं॑ न मम ॥ 10
- बृह॑च्च॒ स्वाहा । बृहत॑ इदं॑ न मम ॥ 11 रथ॑न्तरञ्च॒ स्वाहा । रथ॑न्तरायेदं॑ न मम ॥ 12
- प्रजा॑पति॒र्जया॑निन्द्राय॒ वृष्णे॑ प्रायच्छदु॒ग्रः पृ॑तनाज्येषु॒ तस्मै॑ विश॒स्सम॑नमन्त॒ सर्वा॑स्स उ॒ग्रस्स॑ हि ह॒व्यो॑
- ब॒भूव॑ स्वाहा । प्रजा॑पतय इदं॑ न मम ॥ 13

Abhyatana Mantras

3rd Kanda, 4th Praśna,
16th Panchadi; 118S

- अ॒ग्नि॒र्भू॒ताना॑मधि॒पति॑स्समाव॒त्वस्मि॑न्ब्रह्म॒न्नस्मि॑न्क्ष॒त्रेऽस्या॑माशिष्य॒स्यां
- पु॒रो॒धाया॑म॒स्मिन्क॑र्म॒न्नस्या॑न्दे॒वहू॑त्या॒ऽस्वाहा॑ । अ॒ग्रय॑ इदं॑ न मम ॥ 14
- इन्द्रो॑ज्ये॒ष्ठाना॑मधि॒पति॑स्समाव॒त्वस्मि॑न् ... दे॒वहू॑त्या॒ऽस्वाहा॑ । इन्द्रा॑येदं॑ न मम ॥ 15
- य॒मः पृ॑थि॒व्या अ॑धि॒पति॑स्समाव॒त्वस्मि॑न् ... दे॒वहू॑त्या॒ऽस्वाहा॑ । यमा॑येदं॑ न मम ॥ 16
- वा॒युर॑न्तरि॒क्षस्या॑धि॒पति॑स्समाव॒त्वस्मि॑न् ... दे॒वहू॑त्या॒ऽस्वाहा॑ । वाय॑व इदं॑ न मम ॥ 17
- सूर्यो॑ दि॒वोधि॑पति॒स्समाव॒त्वस्मि॑न् ... दे॒वहू॑त्या॒ऽस्वाहा॑ । सूर्या॑येदं॑ न मम ॥ 18

चन्द्रमा नक्षत्राणामधिपतिस्समावत्वस्मिन् ... देवहूत्याःस्वाहा । चन्द्रमस इदं न मम ॥ 19

बृहस्पतिर्ब्रह्मणोधिपतिस्समावत्वस्मिन् ... देवहूत्याःस्वाहा । बृहस्पतय इदं न मम ॥ 20

मित्रस्सत्यानामधिपतिस्समावत्वस्मिन्ब्रह्मन्नस्मिन्क्षत्रेऽस्यामाशिष्यस्यां

पुरोधायामस्मिन्कर्मन्नस्यान्देवहूत्याःस्वाहा । मित्रायेदं न मम ॥ 21

वरुणोपामधिपतिस्समावत्वस्मिन् ... देवहूत्याःस्वाहा । वरुणायेदं न मम ॥ 22

समुद्रस्स्रोत्यानामधिपतिस्समावत्वस्मिन् ... देवहूत्याःस्वाहा । समुद्रायेदं न मम ॥ 23

अन्नः साम्राज्यानामधिपतिन्मावत्वस्मिन् ... देवहूत्याःस्वाहा । अन्नायेदं न मम ॥ 24

सोम ओषधीनामधिपतिस्समावत्वस्मिन् ... देवहूत्याःस्वाहा । सोमायेदं न मम ॥ 25

सविताप्रसवानामधिपतिस्समावत्वस्मिन् ... देवहूत्याःस्वाहा । सवित्र इदं न मम ॥ 26

रुद्रः पशूनामधिपतिस्समावत्वस्मिन् ... देवहूत्याःस्वाहा । रुद्रायेदं न मम ॥ 27

(Wash your hands with water – It is considered as a mark of respect to Rudra!)

त्वष्टा रूपाणामधिपतिस्समावत्वस्मिन् ... देवहूत्याःस्वाहा । त्वष्ट्र इदं न मम ॥ 28

विष्णुः पर्वतानामधिपतिस्समावत्वस्मिन् ... देवहूत्याःस्वाहा । विष्णव इदं न मम ॥ 29

मरुतो गणानामधिपतयस्तेमावन्त्वस्मिन् ... देवहूत्याःस्वाहा । मरुद्भ्य इदं न मम ॥ 30

पितरः पितामहाः परेऽवरे ततास्ततामहा इहमावत । अस्मिन्ब्रह्मन्नस्मिन्क्षत्रेऽस्यामाशिष्यस्यां

पुरोधायामस्मिन्कर्मन्नस्यान्देवहूत्याःस्वाहा । पितृभ्य इदं न मम ॥ (instead in practice it is customary

to chant) मन्त्रोक्त देवताभ्य इदं न मम ॥ 31 (Wash your hands with water)

ऋताषा ङृतधामाग्निर्गन्धर्वस्तस्यौषधयोऽप्सरसऊर्जो नाम स इदं ब्रह्म क्षत्रं पातु



ता इ॒दं ब्र॒ह्म क्ष॒त्रं पा॒न्तु॑ तस्मै॒ स्वाहा॑ । अ॒ग्रये॑ ग॒न्धर्वा॑येदं न मम ॥ 32

ताभ्य॒स्स्वाहा॑ । ओष॒धिभ्योऽप्स॑रोभ्य इ॒दं न मम॑ ॥ 33

स॒ङ्घि॒तो वि॒श्वसा॑मा॒ सूर्यो॑ ग॒न्धर्व॑स्तस्य॒ मरी॑चयोऽप्स॒रस॑ आ॒युवो॑ नाम॒ स इ॒दं ब्र॒ह्म क्ष॒त्रं पा॒तु॑ ता
इ॒दं ब्र॒ह्म क्ष॒त्रं पा॒न्तु॑ तस्मै॒ स्वाहा॑ । सूर्या॑य ग॒न्धर्वा॑येदं न मम ॥ 34

ताभ्य॒स्स्वाहा॑ । मरी॑चिभ्योऽप्स॑रोभ्य इ॒दं न मम॑ ॥ 35

सु॒षु॒म्नः सूर्य॑रश्मिश्चन्द्र॒मा ग॒न्धर्व॑स्तस्य॒ नक्ष॑त्राण्यप्स॒रसो॑ बे॒कुरयो॑ नाम॒ स इ॒दं ब्र॒ह्म क्ष॒त्रं पा॒तु॑
ता इ॒दं ब्र॒ह्म क्ष॒त्रं पा॒न्तु॑ तस्मै॒ स्वाहा॑ । च॒न्द्रम॑से ग॒न्धर्वा॑येदं न मम ॥ 36

ताभ्य॒स्स्वाहा॑ । नक्ष॑त्रेभ्योऽप्स॑रोभ्य इ॒दं न मम॑ ॥ 37

भु॒ज्यु॒स्सु॒पर्णो॑ य॒ज्ञो ग॒न्धर्व॑स्तस्य॒ दक्षि॑णा अ॒प्स॒रस॑स्त॒वा नाम॒ स इ॒दं ब्र॒ह्म क्ष॒त्रं पा॒तु॑
ता इ॒दं ब्र॒ह्म क्ष॒त्रं पा॒न्तु॑ तस्मै॒ स्वाहा॑ । य॒ज्ञाय॑ ग॒न्धर्वा॑येदं न मम ॥ 38

ताभ्य॒स्स्वाहा॑ । दक्षि॑णाभ्योऽप्स॑रोभ्य इ॒दं न मम॑ ॥ 39

प्र॒जाप॑तिर्वि॒श्वकर्मा॑ मनो॒ ग॒न्धर्व॑स्तस्य॒र्त्सामान्य॑प्स॒रसो॑ व॒न्हयो॑ नाम॒ स इ॒दं ब्र॒ह्म क्ष॒त्रं पा॒तु॑
ता इ॒दं ब्र॒ह्म क्ष॒त्रं पा॒न्तु॑ तस्मै॒ स्वाहा॑ । म॒नसे॑ ग॒न्धर्वा॑येदं न मम ॥ 40

ताभ्य॒स्स्वाहा॑ । ऋ॒त्सामे॑भ्योऽप्स॑रोभ्य इ॒दं न मम॑ ॥ 41

इ॒षि॒रो वि॒श्वव्य॑चा॒ वातो॑ ग॒न्धर्व॑स्तस्याऽऽपोऽप्स॒रसो॑ मु॒दा नाम॒ स इ॒दं ब्र॒ह्म क्ष॒त्रं पा॒तु॑
ता इ॒दं ब्र॒ह्म क्ष॒त्रं पा॒न्तु॑ तस्मै॒ स्वाहा॑ । वा॒ताय॑ ग॒न्धर्वा॑येदं न मम ॥ 42

ताभ्य॒स्स्वाहा॑ । अ॒द्भ्योऽप्स॑रोभ्य इ॒दं न मम॑ ॥ 43

भुवनस्य पते यस्य त उपरि गृहा इह च । स नो रास्वाऽज्यानिः रायस्पोषः सुवीर्यः
संवत्सरीणाः स्वस्तिः स्वाहा ॥ भुवनस्य पत्य इदं न मम ॥ 44

परमेष्ठ्यधिपतिर्मृत्युर्गन्धर्वस्तस्य विश्वमप्सरसो भुवो नाम स इदं ब्रह्म क्षत्रं पातु ता इदं ब्रह्म क्षत्रं
पान्तु तस्मै स्वाहा ॥ मृत्यवे गन्धर्वायेदं न मम ॥ 45

ताभ्यस्स्वाहा ॥ विश्वस्मा अप्सरोभ्य इदं न मम ॥ 46

सुक्षितिस्सुभूतिर्भद्रकृत्सुवर्वाण्पर्जन्यो गन्धर्वस्तस्य विद्युतोऽप्सरसो रुचो नाम स इदं ब्रह्म क्षत्रं पातु
ता इदं ब्रह्म क्षत्रं पान्तु तस्मै स्वाहा ॥ पर्जन्याय गन्धर्वायेदं न मम ॥ 47

ताभ्यस्स्वाहा ॥ विद्युद्भ्योऽप्सरोभ्य इदं न मम ॥ 48

दूरेहेतिरमृडयो मृत्युर्गन्धर्वस्तस्य प्रजा अप्सरसो भीरुवो नाम स इदं ब्रह्म क्षत्रं पातु
ता इदं ब्रह्म क्षत्रं पान्तु तस्मै स्वाहा ॥ मृत्यवे गन्धर्वायेदं न मम ॥ 49

ताभ्यस्स्वाहा ॥ प्रजाभ्योऽप्सरोभ्य इदं न मम ॥ 50

चारुः कृपणकाशी कामो गन्धर्वस्तस्याऽऽधयोऽप्सरसश्शोचयन्तीर्नाम स इदं ब्रह्म क्षत्रं पातु ता इदं
ब्रह्म क्षत्रं पान्तु तस्मै स्वाहा ॥ कामाय गन्धर्वायेदं न मम ॥ 51

ताभ्यस्स्वाहा ॥ आधिभ्योऽप्सरोभ्य इदं न मम ॥ 52

स नो भुवनस्य पते यस्य त उपरि गृहा इह च । उरु ब्रह्मणेऽस्मै क्षत्राय महि शर्म यच्छ स्वाहा ॥
भुवनस्यपत्ये ब्रह्मण इदं न मम ॥ (भुवनस्य पत्य इदं न मम ॥) 53

प्रजापते न त्वदेतान्यन्यो विश्वा जातानि परि ता बभूव । यत्कामास्ते जुहुमस्तन्नो अस्तु वयःस्याम
पतयो रयीणाः स्वाहा ॥ प्रजापतय इदं न मम ॥ 54

Vyahruti Homam (3)

॥
भूः स्वाहा ॥ अग्रय इदं न मम ॥ भुवः स्वाहा ॥ वायव इदं न मम ॥



॥
सुवः स्वाहा ॥ सूर्याय इदं न मम ॥

यदस्य कर्मणोऽत्यरीरिचं यद्वा न्यूनमिहाकरम् । अग्रिष्टत् स्विष्टकृत् विद्वान् सर्वंस्विष्टं सुहुतङ्करोतु

॥
स्वाहा ॥ अग्रये स्विष्टकृत इदं न मम । 58 Svishtakrut (Chant in high-pitched voice)



The amount of ghee has to be more than what is used earlier. Chant the mantra in a hi-pitched voice. The aahuti has to be done on the northeast part of the Agni kunda such that it does not mix with the earlier aahutis!

1. **Uttarangam** Touch the paridhis with ghee using the pradhana darvi in the order they were kept. (West, South, North)

1. **Paridhi Praharanam** Take the paridhi on the Western side and keep it on Agni. Then, take the other two paridhis (first from the Southern side and then North) and offer them simultaneously to Agni.

Take out the aaghara samits and offer them in the homa kunda.

2. **Saggusrava Homa**

Keep itara darvi on your left hand with ghee and pradhana darvi on your right hand with ghee. Ensure that the tip of itara darvi touches the nuni of pradhana darvi. Pour the ghee from both the darvis to Agni kunda without Swahakaram. As per Aapastambha Śrouta Sutra, nuni of itara darvi touching the nuni of Pradhana darvi is important. Keeping Aajya in itara darvi seems to be secondary.

वसुभ्यो रुद्रेभ्य आदित्येभ्यः सःस्राव भागेभ्य इदं न मम ॥



॥
ओं भूर्भुवस्सुवः स्वाहा ॥ प्रजापतय इदं न मम ॥

3. **Prayaschitta Homa**

अस्मिन् कर्मणि अनाज्ञात प्रायश्चित्तानि करिष्ये ॥ Wash your right palm.



॥
अनाज्ञातं यदाज्ञातम् । यज्ञस्य क्रियते मिथु । अग्रे तदस्य कल्पय । त्वं हि वेत्थ यथा

॥
तथंस्वाहा ॥ अग्रय इदं न मम ॥

3rd Ashtakam, 7th Praśna, 115th Panchadi, 176B


॥
पुरुषसम्मितो यज्ञः । यज्ञः पुरुषसम्मितः । अग्रे तदस्य कल्पय । त्वं हि वेत्थ यथा

॥
तथंस्वाहा ॥ अग्रय इदं न मम ॥

यत्पाक॒त्रा मन॑सा दी॒नद॑क्षा न । य॒ज्ञस्य॑ म॒न्वते॑ म॒र्तासः॑ । अ॒ग्नि॑ष्टद्वोता॒ क्रतु॑विद्वि॒जान॑न् ।

यजि॑ष्ठो दे॒वाः ऋ॑तु॒शो य॑जाति॒ स्वाहा ॥ अ॒ग्रय॑ इदं न मम ॥

अस्मिन् अध्यायोपक्रम होम कर्मणि मध्ये संभावित समस्त दोष प्रायश्चित्तार्थं सर्वप्रायश्चित्तं होमं होष्यामि ।

ओं भूर्भुव॒स्सुवः॑ स्वाहा ॥ प्रजापतय इदं न मम ।  (Take Aajya from Itara darvi four times)

विष्ण॑वे स्वाहा ॥ विष्णवे परमात्मन इदं न मम ।

नमो॑ रु॒द्राय॑ पशु॒पतये॑ स्वाहा ॥ रु॒द्राय॑ पशु॒पतय॑ इदं न मम ।

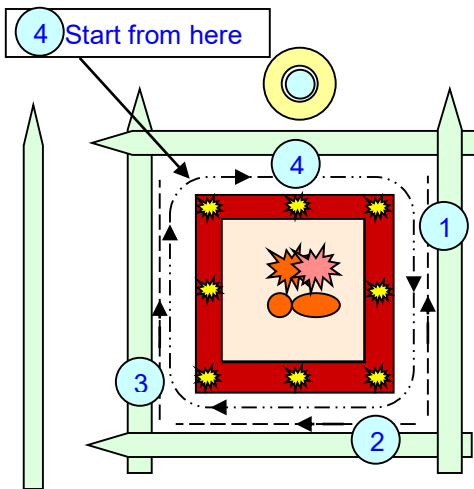
(Wash your hands with water. It is considered as a mark of respect to Rudra!)

4. Purnahuti Homa Hold both the darvis on left hand and aajya patram on the right hand and do homa by emptying the aajya patra (ensure that the nuni darbhass, put in the third stage of cleaning, have fallen on the fire). Here again the mantra has to be chanted with a high-pitched voice.

स॒प्त ते॑ अ॒ग्ने स॒मिध॑स्स॒प्त जि॒ह्वास्स॑प्त ऋ॒षय॑स्स॒प्त धाम॑ प्रि॒याणि॑ । 

स॒प्त हो॒त्रास्स॑प्त॒धा त्वा॑ यजन्ति स॒प्त यो॒नीरा॑ पृ॒णस्वा॑ घृ॒तेन॑ स्वाहा ॥ अ॒ग्रये॑ सप्तवत इदं न मम

Keep the aajya patra and the darvis on the northern side wash your hands and then do **Pranayama**.



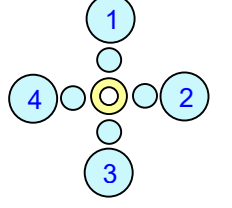
5. Parishechanam

- 1 अ॒दि॒तेऽन्व॑म॒स्थाः ।
- 2 अ॒नु॒म॒तेऽन्व॑म॒स्थाः ।
- 3 स॒रस्व॑तेऽन्व॑म॒स्थाः ।
- 4 दे॒वस॑वि॒तः प्रा॑सा॒वीः ।



6. Avabhruta snanam

Chanting वरुणाय नमः । Put akshata on the praneeta patra. Keep it in front of you and put some jalam. From that put some teertham on the East, South, West, North and one within itself using your right hand once each. Invert the patram on the Eastern side pouring all the water down.



Touch the water that has fallen on the ground with your right palm and do prokshana of yourself and all those related to the karma being conducted.

7. Pooja to Brahma

ब्रह्मन् वरं ते ददामि ब्रह्मणे नमः सकलाराधनैः स्वर्चितम् । (Put akshata to Brahma)

Collect darbha forming the pristharanam from East, South, West and put them on the Northern side.

8. Upasthanam (One of the samits kept separately from the idhmam on the Northern side is to be used)

॥ स्वाहा ॥ (Keep the samit on the Agni) अग्नेः उपस्थानं करिष्ये । (Stand up and chant the following)

अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान् । युयोद्धयस्मज्जुहुराणमेनो भूयिष्ठान्ते नम उक्तिं विधेम ।

मन्त्रहीनं क्रियाहीनं भक्तिहीनं हुताशन । यद्भुतं तु मया देव परिपूर्णं तदस्तु ते ॥

प्रायश्चित्तान्यशेषाणि तपः कर्मात्मकानि वै । यानि तेषा-मशेषाणां कृष्णानुस्मरणं परम् ।

The best method of Prayaschitta is to remember the name of Lord Śri Krishna. (Chant Krishna Krishna twelve times)

9. Abhivadanam10. Namaskaram (Note for Agni alone you have to do first abhivadanam and then a namaskaram)

Remove the paristaranam East, South, West and North and discard them in the Northern side. This action frees the Agni. Similarly remove all the patra sadhana darbhas too and discard in the Northern side.

Punar Puja to Varuna and Veda Vyasa

In a simplistic fashion the puja is done.

वरुण सहित वेदव्यासाय नमः आसनादि षोडशोपचारान् समर्पयामि । So saying put akshata

Dupam, Deepam, Naivedyam

धूपमाघ्रापयामि । दीपं दर्शयामि । ... निवेदयामि । तांबूलं । कर्पूरनीराजनं दर्शयामि ।

मन्त्रपुष्पं समर्पयामि । सुवर्णपुष्पं समर्पयामि । समस्तोपचार-पूजां समर्पयामि ॥

तत्त्वा यामि ब्रह्मणा वन्दमानस्तदा शास्ते यजमानो हविर्भिः ।

2nd Kanda, 1st Praśna,
65th Panchadi; 58S

अहेडमानो वरुणेह बोद्धयुरुशःस मा न आयुः प्र मोषीः ॥

यज्ञेन यज्ञमयजन्त देवाः । तानि धर्माणि प्रथमान्यासन् । ते ह नाकं महिमानस्सचन्ते ।

यत्र पूर्वे साध्यास्सन्ति देवाः ॥

अस्मात् कुम्भात् आवाहितं वेदव्यासं वरुणं च यथास्थानं प्रतिष्ठापयामि । Slightly shift the kalasa towards the North. Then prokshanam and prasanam of the sanctified water.

Prasanam

Prokshanam of kumba jalam followed by prasanm of kumba water after removing pavitram.

अकालमृत्युहरणं सर्वव्याधिनिवारणम् सर्वपापक्षयकरं मन्त्रपूतोदकं शुभम् ।

Wear pavitram. Dakshina to Sastrigal and namaskaram followed by Abhivadanam. Then proceed for home. Children are to be invited with an aarati at home and then prostrate at the altar and remove the pavitram and do achamanam twice. Then prostrate elders at home and seek their blessings.

1. Bhasma Dharanam (Wear bhasma)

बृहत्साम क्षत्रभृद् वृद्धवृष्णयन्त्रिष्टुभौजश्शुभितमुग्रवीरम् ।

4th Kanda, 4th Praśna, 34th Panchadi; 152S

इन्द्र स्तोमेन पञ्चदशेन मद्ध्यमिदं वातेन सगरेण रक्ष ॥

Gayatri Japa/Homa

1. Achamanam

2. Pavitra Dharanam

ऋद्ध्या स्म हव्यैर्नमसोपसद्य । मित्रन्देवं मित्रधेयन्नो अस्तु ।

अनूराधान्-हविषा वर्द्धयन्तः । शतञ्जीवेम शरदस्सवीराः ॥

नवो नवो भवति जायमानोऽह्नाङ्के तुरुषसामेत्यग्रे ॥

भागन्देवेभ्यो वि दधात्यायन्प्र चन्द्रमास्तिरति दीर्घमायुः ॥

The acharya needs to recite this while giving the pavitram along with akshata to the karta.

Use pavitram made of two strands of kuśa grass.

The karta needs to recite this while wearing the pavitram and put akshata on the head.

Put at least two strands of kuśa grass below the legs and wash the right palm. Keep at least two strands (even numbers) of kuśa grass along with pavitram.

3. Vighneśvara dhyanam

4. Pranayamam

5. Gayatri Japa/ Homa Sankalpam

(After sankalpa discard the loose darbha of yours and wash both the hands. Prayaschitta karma – start by 8:30 A.M)

ममोपात्त - समस्त - दुरित - क्षय - द्वारा - श्री परमेश्वर - प्रीत्यर्थं

शुभे शोभने मुहूर्ते आद्यब्रह्मणः द्वितीयपरार्धे श्वेतवराहकल्पे वैवस्वत मन्वन्तरे अष्टाविंशतितमे कलियुगे प्रथमे पादे जंबूद्वीपे भारतवर्षे भरतखण्डे मेरोः दक्षिणे पार्श्वे, शालिवाहन शकाब्दे अस्मिन् वर्तमाने

व्यावहारिके प्रभवादि-षष्टिसंवत्सराणां मध्ये शार्वरीनामसंवत्सरे, दक्षिणायने ग्रीष्म ऋतौ कटकमासे

कृष्णपक्षे प्रथमायां शुभतिथौ भौम वासरयुक्तायां, श्रविष्ठा नक्षत्रयुक्तायां सौभाग्य योगयुक्तायां, बालव

(कौलव After 9.38 A.M) करणयुक्तायां एवङ्गुण विशेषण विशिष्टायां प्रथमायां शुभतिथौसंवत्सर-प्रायश्चित्तार्थं

मिथ्याधीत प्रायश्चित्तार्थं दोषवत्सु अपतनीय दोषनिर्हरणार्थं अष्टोत्तरसहस्रसंख्यया गायत्री महामन्त्र जपं

करिष्ये । (To do homa सावित्र्या समिथ्सहस्रं आधास्ये । तेन परमेश्वरं प्रीणयानि ॥)

Establish Agni if one wants to do Homa. See appendix. Place the samit in Agni without swahakaram.

6. Pranayamam

प्रणवस्य ऋषिः ब्रह्म । (Touch the head - TH) देवी गायत्री छन्दः । (Touch the nose - TN)

परमात्मा देवता । (Touch the chest with both hands - TCBH)

भूरादि सप्त व्याहृतीनां अत्रि भृगु कुत्स वसिष्ठ गौतम काश्यप आङ्गिरसाः ऋषयः । (Head)

गायत्री उष्णिक् अनुष्टुप् बृहती पङ्क्ति त्रिष्टुप् जगत्यः छन्दांसि ।(Nose)

अग्नि वायु अर्क वागीश वरुण इन्द्र विश्वेदेवा देवताः । (Touch Chest with both hands)

प्राणायामे विनियोगः ॥ Do Pranayamam 10 times.

7. **Gayatri Avahanam** – Prayer to Gayatri devi to occupy the lotus of the individual's heart.

आयातु इति अनुवाकस्य वामदेव ऋषिः । (Touch the head) अनुष्टुप् छन्दः । (Nose)

Mantra from
Mahanarayana
Upanishad; 293B

गायत्री देवता । (Touch the chest with both hands) गायत्र्यावाहने विनियोगः ॥

आयातु वरदा देवी अक्षरं ब्रह्मसंमितम् । गायत्रीञ्छन्दसां मातेदं ब्रह्म जुषस्व नः ॥

Oh Devi, who can grant any boon, please come here to teach me the Truth established in Vedanta.

ओजोऽसि सहोऽसि बलमसि भ्राजोसि देवानान्धाम नामासि विश्वमसि विश्वायुस्सर्वमसि

सर्वायुरभिभूरोऽयत्रिमावाहयामि । (Show the avahana mudra) सावित्रीमावाहयामि । (Show the avahana

mudra) सरस्वतीमावाहयामि । (Show the avahana mudra)

8. **Gayatri Japam** (Being an elaborate Japa doing of anganyasam, karanyasam are also seen in practice.)

सावित्र्या ऋषिः विश्वामित्रः । (Head) निचृद्गायत्री छन्दः । (Nose)

सविता देवता । (Touch chest with both hands)

तथ्सवितुर्वरेण्यम् इति बीजम् । भर्गो देवस्य धीमहि इति शक्तिः ।

धियो यो नः प्रचोदयात् इति कीलकम् । मम श्रीगायत्री प्रसादसिद्धयर्थे जपे/होमे विनियोगः ।

1. Karanyasam

तथ्सवितुः ब्रह्मात्मने अङ्गुष्ठाभ्यां नमः । वरेण्यम् विष्णुवात्मने तर्जनीभ्यां नमः ।

भर्गोदेवस्य रुद्रात्मने मध्यमाभ्यां नमः । धिमहि ईश्वरात्मने अनामिकाभ्यां नमः ।

धियो॑ यो॒नः॑ सदा॒शिवा॑त्मने कनिष्ठिकाभ्यां॑ नमः॑ । प्रचो॒दया॑त् सर्वा॒त्मने॑ करतलकरपृष्ठाभ्यां॑ नमः॑ ।

2. Anganyasam

तथ्स॑वि॒तुः॑ ब्रह्मा॒त्मने॑ हृदयाय॑ नमः॑ । वरे॑ण्यम् विष्णुवा॒त्मने॑ शिरसे॒स्वाहा॑ ।

भर्गो॑दे॒वस्य॑ रुद्रा॒त्मने॑ शिखायै॑ वषट् । धि॒म॒हि॒ ईश्व॑रा॒त्मने॑ कवचाय॑ हुं ।

धियो॑ यो॒नः॑ सदा॒शिवा॑त्मने नेत्रत्रयाय॑ वौषट् । प्रचो॒दया॑त् सर्वा॒त्मने॑ अस्त्राय॑ फट् ।

भूर्भुव॑स्सुवरोम् इति दिग्बन्धः ।

3. ध्यानम्

मुक्ताविद्रुम हेमनीलधवलच्छायैः मुखैः त्रीक्षणैः युक्तामिन्दुनिबद्धरत्नमकुटां तत्त्वार्थवर्णात्मिकाम् ।

गायत्रीं वरदाभयाङ्कुशकशाः शुभ्रं कपालं गदां शङ्खं चक्रमथारविन्दयुगलं हस्तैर्वहन्तीं भजे ॥

4. Pancha Puja

लं पृथिव्यात्मने गन्धं समर्पयामि । हं आकाशात्मने पुष्पाणि समर्पयामि ।

यं वायुवात्मने धूपमाघ्रापयामि । रं अग्नियात्मने दीपं दर्शयामि । वं अमृतात्मने अमृतं निवेदयामि ।

शं सर्वात्मने सर्वोपचार पूजां समर्पयामि ।

5. Japam or Homa 1008 times (Always chant Gayatri mantra with five pauses as indicated below)

(For homa after chanting Gayatri dip the samit in ghee or cow's milk and just place it in Agni without Swahakaram)

ॐ ।

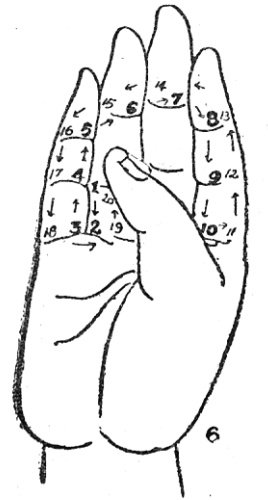
भूर्भुवः॑ सुवः॑ ।

तथ्स॑वि॒तुर्वरे॑ण्यम् ।

भर्गो॑ दे॒वस्य॑ धीमहि॑ ।

धियो॑ यो॒ नः॑ प्रचो॒दया॑त् ॥

Arunam,
1stPraśna, 49
and 50th
Panchadis;
229B



6. Anganyasam

तथ्स॑वि॒तुः ब्र॑ह्मात्मने हृद॒याय॑ नमः । वरे॑ण्यम् विष्णु॑वात्मने शिरसे॑स्वाहा ।
 भर्गो॑दे॒वस्य॑ रुद्रा॒त्मने॑ शिखा॒यै वषट् । धि॒म॒हि ईश्व॑रात्मने कव॒चाय॑ हुं ।
 धियो॑ यो॒नः सदा॑शिवात्मने नेत्रत्रयाय॑ वौषट् । प्र॒चो॒दयात्॑ सर्वा॒त्मने॑ अस्त्राय॑ फट् ।
 भूर्भुव॑स्सुवरोम् इति दि॒ग्विमो॑कः ।

7. ध्यानम्

मुक्ताविद्रुम हेमनीलधवलच्छायैः मुखैः त्रीक्षणैः युक्तामिन्दुनिबद्धरत्नमकुटां तत्त्वार्थवर्णात्मिकाम् ।
 गायत्रीं वरदाभयाङ्कुशकशाः शुभ्रं कपालं गदां शङ्खं चक्रमथारविन्दयुगलं हस्तैर्वहन्तीं भजे ॥

8. Pancha Puja

लं पृथिव्या॑त्मने गन्धं समर्पयामि । हं आकाशा॑त्मने पुष्पाणि समर्पयामि ।
 यं वायु॑वात्मने धूपमाघ्रापयामि । रं अ॒ग्निया॑त्मने दीपं दर्शयामि । वं अमृ॑तात्मने अमृतं निवेदयामि ।
 शं सर्वा॑त्मने सर्वोपचार पूजां समर्पयामि ।

9. Pranayamam

10. Gayatri Upasthanam – Request Gayatri devi to return to Her abode.

गायत्री उपस्थानं करिष्ये ।

उ॒त्तमे॑ शिखरे॑ दे॒वी भू॒म्यां पर्व॑तमूर्धनि । ब्रा॒ह्मणे॑भ्यो ह्यनु॒ज्ञानं॑

ग॒च्छ दे॒वि यथा॑ सु॒खम् ॥ (Stand up and chant with folded hands) Also chant the following.

मि॒त्रस्य॑ चर्षणीधृतश्श्रवो॑ दे॒वस्य॑ सान॒सिम् । स॒त्यञ्चि॒त्रश्रव॑स्तमम् ॥

मि॒त्रो जना॑न् यातयति प्रजा॒नन् मि॒त्रो दा॑धार पृथि॒वीमु॒तद्याम्॑ ।

मि॒त्रः कृ॒ष्टीरनि॑मिषाऽभिचष्टे॑ स॒त्याय॑ ह॒व्यङ्घ्र॑तवद्विधेम ॥

3rd Kanda, 4th Praśna,
45th Panchadi; 122S

प्र स मित्र॑ म॒र्तो॑ अस्तु॑ प्र॒यस्वा॒न् यस्त॑ आ॒दित्य॑ शि॒क्षति॑ व्र॒तेन॑ ।
न ह॒न्यते॑ न जी॒यते॑ त्वो॒तो नै॒नम॑ऽहो अ॒श्नो॒त्यन्ति॑तो॒ न दू॒रात् ॥

11. Namaskaram

12. Abivadanam

13. Samarpanam (Take little water in the hand and put it on the ground through deva teertha)

का॒येन॑ वा॒चा मन॑सेन्द्रि॒यैर्वा॑ बु॒द्ध्यात्म॑ना वा प्र॒कृतेः॑ स्वभा॒वात् ।
करो॑मि यद्यत्सक॒लं पर॑स्मै॒ नारा॑यणा॒येति॑ सम॒र्पयामि॑ ॥

Keep pavitram over the right ear.

14. Achamanam Wear pavitram

15. Abivadanam

16. Raksha

अ॒द्या नो॑ दे॒व स॒वितः॑ प्र॒जाव॑त्सा॒वी-स्सौ॑भ॒गम् । परा॑ दु॒ष्प॒प्रिय॑ऽसुव ।
वि॒श्वानि॑ दे॒व स॒वित-दु॑रि॒तानि॑ परा॒सुव । यद्भ॒द्रन्त॑न्म॒ आसु॑व ॥

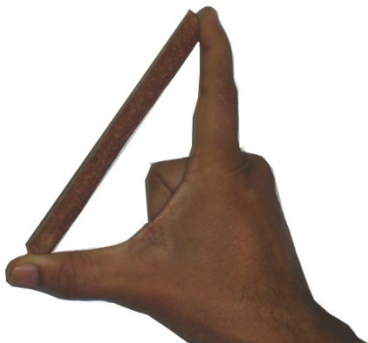
Mantra from Mahanarayana
Upanishad; 295B

Pavitra visarjana followed by achamanam.

This compilation is done by Prof. K. Ramesh, IIT Madras. For any comments and corrections send it to rameshk1960@gmail.com.

Abyukshanam	Sprinkle water – keeping the water in the palm and shake it to allow it to escape between the fingers gracefully. Palm faces upwards.
Avokshanam	Take water in the palm and put it on the floor with a force to cleanse the place. Palm faces the floor.
Prokshanam	Sprinkling water upwards by keeping the fingers joined using pavitram, mavilai etc. with a view to sanctify/purify. Palm faces upwards.

Size of Samit and the mudra to be used for placing it on Agni



Measure of one
“ottai” – this should
be the size of the
samit for homa.



Hamsee mudra to hold the samit

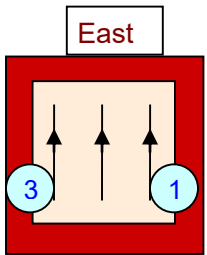
Establishing Agni for Gayatri Homa for Brahmacharins

Gayatri homa is usually done on the year of thalai avani avittam. However, acharyals recommend doing Gayatri homa every year by both Brahmacharins and also Grihastas. Brahmacharins have to do it in lowkikagni and grihastas have to do it on their respective Aupasanagni only. The new trend of samashti Gayatri homa finds no support in the Sastras. If a grihasta is not doing Aupasana every day (this is the case mostly) – he has to do Vicchinna Agni Sandhanam, perform sayamouapsana sahita pratar aupasanam and then do Gayatri Homa. The homa kunda will have paristaranaam etc. for a grihasta.

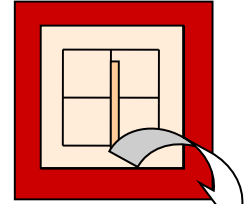
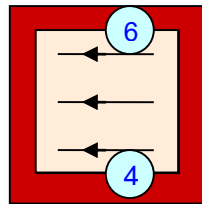
Brahmacharins have a very simple procedure for doing samidadhanam. On Gayatri Homa day let the Agni be established in a more traditional way as mentioned below. Let Agni be brought by one's mother and placed it on asanam (lines drawn in the homa kunda by a samit) and the associated sastric procedure, place a small brass cup with only water on the Eastern side of homa called *praktoyam*. Then do a parishechana as in Samidadhanam chanting "deva Savita prasuva" and start doing Samidadhanam. On the same Agni, the Gayatri Homa can be continued. Instead one can do Samidadhanam normally and use that Agni for placing it in the homa kunda and then do Gayatri Homa. Finally do another parishechana by chanting "deva Savita prasaveehi".

Please note the procedure has definite steps – clearly mentioned in Aapastambha Dharma Sutra and follow it as meticulously as mentioned next diagrammatically.

Preparation for Homa (Need two uddarinis! – instead one can use the brass cup meant for keeping it as *praktoyam* can be used in place of uddarani-1 by having a small quantity of water to start with)

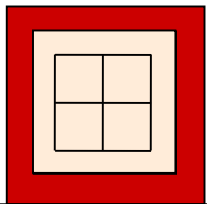
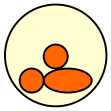


Homa kunda with a layer of sand or thavidu or rice husk. Draw six lines on it using a samit in the order and along the directions shown.



Keep the samit used for drawing the lines on the homa kunda. Do avokshanam using half of the water from uddarani-1. Take out the samit and discard it in the niruriti (south west) direction after breaking it into two.

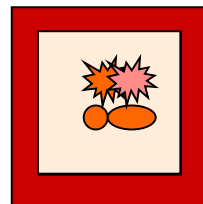
Wash your right palm and fingers.



Red hot thanal to be directly put over the lines - considered as asana for Agni.

Mother can bring the Agni on a brass plate (not on varatti) to be put in the homa kunda. Saying भूर्भुवस्सुवरो establish Agni.

Put some akshata and one uddarani water from uddarani-2 on the plate in which Agni was brought.



Put the balance of water from uddarani-1 on the Eastern/Northern side (mostly East) of the homa kunda and keep a small brass cup (*praktoyam*) with water on the spot. Kindle Agni to its full extent – put varattis and wood chips after cleansing by a prokshanam with the vyahritis.

Agnimidhva – keep a samit on Agni. Keep viragu varatti etc. *Prajvalya* – blow the Agni with a tube/samit (not directly) to kindle it.

Have all the 1008 samits counted and placed in appropriate plates. Do prokshana of all the samits before using it for the homa. Have Aajya or cow's milk in a silver cup and dip one end of each samit and place it on Agni after chanting Gayatri.

[Return to Gayatri Japa/Homa Sankalpam.](#)

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name of the book was coined by His Holiness in 1983 and its first copy running in to 400 pages was published in 1985 and sold at a price of 50 paisa! As of now the book has had six editions!

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If you find any mistakes please feel free to send it to me for further discussion and modifications. (email: rameshk1960@gmail.com)

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