

# PUNYĀHĀ VĀCANA SAṄGRAHA

Compendium of various versions of the  
Sanctification Ceremony



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## Introduction

The *puṇyāha vācana* rite is one of the most important and commonly performed of all Hindu ceremonies. It is done as a prelude to every important sacrament and yajña. After periods of impurity (death & birth) the ceremony is done as the principle rite.

athātaḥ pravakṣyāmi puṇyāhasya vidhi kramam |  
pukāraṃ pāpa nāśanaṃ syād ṇyakāraṃ deha śuddhidam ||

*Now I shall declare the rite of sanctification (pu-nya-ha vacanam)  
'Pu' indicates absolution of sins, 'nya' indicates physical purification*

hakāraṃ sthāna-śuddhiḥ syāt puṇyāhaṃ tu vidhīyate |  
sarva pāpaharaṃ caiva sarva siddhi pradāyakam ||

*'ha' indicates sanctification of space, this is the meaning of punyaha,  
It absolves one from all sins, and grants all success and prosperity.*

nitye naimittike kāmye sthānabimbādi śuddhiṣu |  
athavā maṅgale kārye puṇyāhaṃ tu samācāret ||

*It should be performed at all obligatory, occasional and optional liturgies,  
Or else, on all auspicious occasions it should be properly done.*

The two elements involved in the Puṇyāha ceremony are:—

1. Purification
2. Generating auspiciousness

'Purification' here has nothing to do with *cleanliness* as understood in an hygienic sense but rather freedom from psycho-spiritual contamination. This 'contamination' results from 6 primary sources (1) *kāma* — selfish-desires, (2) *krodha* — anger, (3) *moha* — delusion, (4) *mada* — arrogance, (5) *lobha* — greed and (6) *mātsarya* — malicious envy. But generally includes depression, grief, guilt from wrong-doing, breaking of ethical or moral codes, sadness, stress, anxiety, mental exhaustion etc.

The dynamic of the ceremony is based on the belief that those (priests, sages, monks etc) who are dedicated to truth and spiritual illumination develop a psychic power to transform others through speech — whatever truth-speakers say *will* come true. So the process is for the host (*yajamāna*) to formally request the four invited Brahmins to say nice things and to bless the family by chanting Vedic verses.

There are many different ways to perform this important ceremony and the two main divisions are those of the Yajur Veda — the Krishna and the Sukla. In the Krishna Yajur Veda tradition the focus is on *purification* whereas in the Sukla Yajur Veda it is on generating *well-being* and *auspiciousness*.

Usually on all auspicious occasions such as birth, initiations, marriages etc. the Puṇyāham is preceded by Gaṇeśa Pūjā and on inauspicious occasions (those pertaining to death) it is done alone. Puṇyāha can optionally be accompanied by Svasti-vācana, the text is given in the appendix.

In this publication we are giving a number of different versions of the ceremony in current use, from both the Yajur Vedas as well as Purāṇas and Āgamas.

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## Preliminaries.

The performers take a bath, wear clean clothes and sitting facing the east perform Ganeśa pūjā, and svasti-vācana (see appendix) thereafter the purohit and ṛitviks perform the establishment of the Kalaśa.

### Kalaśa sthāpanam.

The kalaśa-sthāpanam of the Vājasaneyīs is very elaborate and is as follows.

- ❖ A mandala of eight petals is drawn with rice on an altar.
- ❖ Take gandha-akṣata-puṣpa and recite:—

māhī dyauḥ pṛthivī cā na imam yajñam mimikṣatām |  
pipṛtān no bharimabhiḥ ||

May Heaven and Earth, the Mighty duality, gaze upon this our sacrifice, and feed us full with nourishments. V.S. 8:32

- ❖ Place a pile of seven types of grains on the maṇḍala

dhānyamasi dhinuhi devān prāṇāya tvo dānāya tvā vyānāya tvā |  
dīrghāmanu prasitim āyuse dhām devo vas savitā hiraṇya pāṇiḥ prati grbhnā  
tvacchidreṇa pāṇinā cakṣuse tvā mahinām payo'si ||

You are grain. You please the Gods. You are the life-force. You are for diffusive breathing. May I live a long healthy life. May Savitar the God, the golden-handed, with flawless hand unto himself receive you. You are pleasant to look upon. Of the Great Ones you are the essence. V.S. 1:20

- ❖ With the following mantra place the kalaśa on the pile of grains.

ā jighra kalaśam mahyā tvā viśantvindaḥ | punar ūrjā ni vartasva sā naḥ  
sahasram dhukṣvoru dhārā payasvatī punar mā viśatādrayih ||

Smell the jug. Let Soma drops flow into you, O Mighty One. Return again with store of energetic force. Pour for us wealth in abundance with full broad streams and floods of milk. Let riches come again to me. V.S.8:42

- ❖ Fill the kalaśa with water

varuṇasyottambhanam asi varuṇasya skambha sarjanī stho varuṇasya 'ṛta  
sadanasya | varuṇasya 'ṛta sadanam asi varuṇasya 'ṛta sadanamā sīda ||

You are a basis for Varuna to rest upon. Ye are the supports that strengthen Varuna's pillar. You are the lawful seat where Varuna sits. Sit on the lawful seat where Varuna sits. V.S.4:36

- ❖ Add gandham (sandal paste)

gandha-dvārāṃ durādharṣāṃ nitya puṣṭāṃ kariṣiṇīm |  
īśvarigūṃ sarva bhūtānāṃ tām ihopahvaye śriyam ||

I invoke here in this world the Goddess of prosperity, the Mother Earth, who is inviolable. She is of exhaustable nourishment, representing wealth of cattle. She is the mistress of all creatures.

❖ *Add dūrva (lawn-grass)*

kāṇḍāṭ kāṇḍāṭ prarohāntī parūṣaḥ parūṣas pari |  
evāno dūrve pratānu sahasreṇa śatenā ca ||

*Upspringing from your every joint, springing to life from each knot of yours, Thus with a thousand, O lawn-grass with a hundred years do you prolong our lives. V.S.13:20*

❖ *Place 5 leaves on the mouth of the kalaśa*

om aśvatthe vo niśadānam parṇe vo vasatiṣkṛtā |  
gobhāja itkilāsatha yat sanavātha pūruṣam ||

*The Holy Fig tree is your home, your mansion is the Parna tree: gainers of cattle shall you be if you regain for me this man. V.S.12:79*

❖ *Add seven types of soil (from horse-shed, elephant-shed, river, gate of the king, cow-shed, cross-roads and ant-hill.)*

syonā pṛthivi bhavā-nṛkṣarā niveśanī | yacchānaś-śarma saprathāḥ |

*May you be thornless O Earth, spread wide before us for a dwelling place. Grant us shelter broad and secure. (Rig Veda 1.22.15.)*

❖ *Add a betel nut*

yāḥ phalinīr yā aphaḷā apuṣpā yāśca puṣpaṇīḥ |  
brhaspati prasūtā stā no muñcatvaguṃ hasaḥ ||

*The fruitful, the fruitless, the flowering and the flowerless; Impelled by Brihaspati, may they free us from tribulation.*

❖ *Add five gems (or a pearl)*

om pari vājapatiḥ kavir agnir havvyānya kramīt | dadhad ratnāni dāśuṣe ||

*Round the oblation vessel he paced, Agni the wise, the Lord of Strength, giving the offerer precious boons. V.S.11:25*

❖ *Add a piece of gold*

hiraṇya-garbhā-samāvartatāgre bhūtasya jātaḥ patirekā āsīt |  
sa dādharma pṛthivīm dyām utemāḥ kasmai devāya haviṣā vidhema ||

*IN the beginning arose Hiranyagarbha, the One Lord of all created beings. He established and supports this earth and heaven. What God shall we adore with our oblation?*

❖ *Tie cloth or red thread around the kalaśa.*

om yuvā suvāsāḥ parivīta ā gāt sa u śreyān bhavati jāyamānaḥ |  
taṃ dhīrā saḥ kavaya unnayanti svādhyo manasā devayantaḥ ||

*'A youth, well attired, dressed came hither; springing to life his glory waxes exponentially. Contemplative in mind, and God-adoring, highly intelligent sages praise him. (R.V. 3:8:4)*

❖ *Add a pavitrī*

om pavitrē stho vaiṣṇavyau savitur vaḥ prasava utpunāmy-acchidreṇa

pavitreṇa sūryasya raśmibhiḥ || tasya te pavitra-pate pavitra pūtasya yat  
kāmāḥ pune tacchakeyam ||

*Ye two are the purifiers that belong to Vishnu. By the impulse of Savitar, with this flawless purifier I purify you, with the rays of Surya. (V.S. 1;12)*

❖ *Place a saucer of rice over the mouth of the kalāśa*

pūrṇā dārvi parā pata supūrṇā punarāpāta |  
vasneva vikrīṇā vahā iṣam ūrjaguṃ śata-krato ||

*Full, fly away, O ladle, and filled completely fly back to us. O Indra, let us two barter, like goods, our food and strength. V.S.3:49*

❖ *Place a coconut on the top.*

śrīś ca te lakṣmīś ca patnyaū | aho rātre pārśve | naḥṣātrāṇi rūpam | aśvinau  
vyāttam | iṣtam maniṣāṇa | amuṃ maniṣāṇa | sarvaṃ maniṣāṇaḥ ||

*Beauty and Fortune are your wives: each side of you are Day and Night. The constellations are your form: the Asvins are your open jaws. Wishing, wish yonder world for me, wish that the Universe be mine. V.S.31:22*

❖ *Invoke Varuṇa in the kalāśa.*

tat tvā yāmi brahmaṇā vanda mānas tadā śāste yajamāno havirbhiḥ |  
ahedaṃmāno varuṇeha bodhyuruśaguṃ sa mā na āyuh pramoṣiḥ ||

*O Varuna! Praised by Vedic hymns, may I reach your refuge for which I long, through these oblations. I offer you abundant praise, withhold your anger now and enlighten us. Hail! ( RV 4.1.5 TS 2.5.12.3)*

❖ *Offer ṣoḍaśopacāra pūjā*

❖ *Procede with the Puṇyāha vācana*



# 1. Kṛṣṇa Yajur-vedīya — Bodhāyanokta<sup>1</sup>

**Saṅkalpaḥ** — hariḥ om tat sat | śrī govinda x 3 | śubhe śobhane muhūrte adye śrī bhagavato mahā-puruṣasya śrī viṣṇoḥ ājñaya pravartamānasya ādya brahmaṇaḥ dvitīya parārdhe śrī śveta varāha kalpe vaivasvata manvantare aṣṭāvimśatīttame kali yuge kali yugasya prathama pāde jāmbu-dvīpe meroḥ *dakṣiṇa*<sup>2</sup> dig-bhāge \_\_\_\_\_ deśe \_\_\_\_\_ mahā-nagari antargate, vyavahārikānām prabhavādi ṣaṣṭhi saṁvatsarānām madhye \_\_\_\_\_ nāma saṁvatsare, \_\_\_\_\_ ayane, \_\_\_\_\_ ṛtau, māsottame \_\_\_\_\_ māse, \_\_\_\_\_ pakṣe, \_\_\_\_\_ tithau, \_\_\_\_\_ vāsara yuktāyām \_\_\_\_\_ nakṣatra yuktāyām śrī viṣṇu yoge śrī viṣṇu karaṇe śubha yoga śubha karaṇe sakala graha guṇa viśeṣaṇa viśiṣṭhāyām asyām śubha tithau:—

*Harih om tatsat. Govinda, Govinda, Govinda, with the sanction of the Supreme Being Lord Vishnu, in this period during the second half of the life-span of the demiurge Brahma, during the aeon of the White Boar, during the universal rule of Vaivasvata Manu in the 28th period, during the first quarter of the age of Kali, on the planet Earth in land east/west/north/south of mount Meru, in the country of \_\_\_\_\_, in the city of \_\_\_\_\_, in the year \_\_\_\_\_, of the 60 year Jovian cycle, in the \_\_\_\_\_, solstice, during the \_\_\_\_\_, season, in the month of \_\_\_\_\_, in the \_\_\_\_\_, fortnight, on the \_\_\_\_\_, lunar day, on a \_\_\_\_\_, day under the constellation of \_\_\_\_\_, with auspicious conjunctions, and all the planets being benevolently disposed on this auspicious date:—*

adya mama upāta samasta duritakṣaya dvāra śrī parameśvara prītyartham [bhagavad ājñayā bhagavad prītyartham/kainkarya rūpeṇa<sup>3</sup>] ātma śuddhyartham, śarīra śuddhyartham, gṛha śuddhyartham (bhāṇḍā / kūpa / etc<sup>4</sup>) sarvopakaraṇa śuddhyartham, śuddhi puṇyāha vācanam kariṣye ||

*For the absolution of all my sins and to please the Supreme Being [with the sanction of the Lord and as service to Him] for the purification of my Self, physical body, house (storehouse, well etc) and all the accessories of worship, I shall now perform the Puṇyāha Vācana ceremony.*

**Purohit;** bhavadbhiḥ anujñātaḥ puṇyāhaṁ vācayiṣye |  
*With your permission I shall recite the benediction.*

**Ritvik<sup>5</sup>;** om vācyatām — *Please recite.*

## Call and response

The yajamāna makes the following offerings to the brāhmins:—

	Yajamāna	Brāhmins reply
<i>drips water in their hands:</i>	om āpa	śivā āpas santu
<i>offers gandha</i>	om gandhāḥ	sugandhā pāntu
<i>puṣpāṇi</i>	om sumanasa	saumanasyam astu

<sup>1</sup> This version comes from the Bodhāyana Pūrva Prayogaḥ

<sup>2</sup> Insert the direction from the Himalayas on the continent that you are on.

<sup>3</sup> The words in square brackets are recited by Srivaishnavas.

<sup>4</sup> etc. refers to any item or space that is to be purified/sanctified.

<sup>5</sup> The Ritviks are the invited Brahmin priests

<i>akṣatān</i>	om akṣataṃ	akṣataṃ cāriṣṭaṃ cāstu
<i>fruit</i>	om anvahāryam	svanvāhāryo astu
<i>some coin</i>	om dakṣiṇā	svasti dakṣiṇāḥ pāntu bahu deyam astu

om iḍā devahūrmanūr yajñanīr br̥haspatīr ukthāmadāni śaguṃ siṣad  
viśvedevās sūkta vācaḥ pṛthivī mātarmā mā higuṃsīr madhuḥ maṇiṣye  
madhuḥ janiṣye madhuḥ vakṣyāmi madhuḥ vadiṣyāmi madhuḥ matiṃ devebhyo  
vācam ūdyāsaḥ śuśrūṣeṇyāṃ maṇiṣyebhyastaṃ mā devā avantu  
śobhāyai pitaro'numadantu ॥

yajamāna brāhmins  
manas-samādhīyatām samāhita manasaḥ sma  
prasīdantu bhavantaḥ prasannāḥ sma  
punastvā "dityā rudrā vasavas samindhatām |  
punar brahmāṇo vasunītha yajñaiḥ |  
ghṛtena tvaṃ tanvaṃ vardhayasva |  
satyās śantu yajamānasya kāmāḥ ॥

*Again let the Ādityas, Rudras, Vaus, and Brahmans with their rites kindle you, O blazing Agni; Wealth-bringer! May the offered ghee increase your body: May the Sacrificer's wishes come true. V.S.12:44*

**purohit:—** bho brāhmaṇāḥ ! asya yajamānasya puṇyāhaṃ bhavanto bruvantu |

**ṛtviks:—** om puṇyāham astu x 3

svasti nā indro vṛddhaśravāḥ | svasti naḥ pūṣā viśvavedāḥ |

svasti naś tārksyo ariṣṭanemiḥ | svasti no br̥haspatīr dadhātu ॥

*May our minds incline us to hearing the Spiritual Teachings, may the Divine Sustainer who is all knowing, nourish us during our spiritual practice, may the Divine Protector guard us from all spiritual error, and may the Lord of Wisdom grant us the realisation of the Truth. (Yajur Veda 25:21)*

**purohit:—** bho brāhmaṇāḥ ! asya yajamānasya svasti bhavanto bruvantu |

**ṛtviks:—** om svastir astu x 3

ṛdhyāsmā havyair namāso paśadya | miṭram devaṃ miṭradheyāṃ no astu |

anūrādhān haviṣā vardhayantaḥ | śataṃ jīvema śaradaś-savīrāḥ ॥

*May we prosper, having approached with oblations with salutations, may the radiant Supreme Being be our support. May His bliss-bestowing Grace with oblations ever increase, may we live a hundred autumns in the company of our heroes. TB.3.1.2.1a*



**purohit:—** bho brāhmaṇāḥ ! asya yajamānasya ṛddhiṃ bhavanto bruvantu |

**ṛtviks:—** om ṛddhir astu x 3

❖ *Drip water on the kumbha, the purohit recites and the ṛtviks respond with “astu!”*

ṛddhir-astu | samṛddhir-astu | puṇyāha-samṛddhir-astu | śāntir-astu | puṣṭir-astu | tuṣṭir-asti | vṛddhir-astu | avighnam-astu | āyuṣyam-astu | ārogyam-astu | om śivam astu | om śivaṃ karmāstu | om karma samṛddhir-astu | om dharma samṛddhir-astu | om veda samṛddhir-astu | om śāstra samṛddhir-astu | om dhana-dhānya samṛddhir-astu | om putra pautra saṃpad-astu | om iṣṭa-saṃpad-astu |

❖ *Drip water in the South-west direction.*

om sakala ariṣṭa nirasanam-astu | om yat pāpaṃ rogaṃ śokam akalyāṇaṃ tat dūre pratihatam-astu |

❖ *Drip water on the kumbha*

sarva śobhanaṃ bhavatu | sarva sampadās santu | om śanno astu dvipade śaṃ catuṣpade || om śāntiḥ śāntiḥ śāntiḥ ||

**purohit:—** tat tat karma yad daivatyaṃ bhavati tasya nāma gṛhṇāti asau priyetām |

**ṛtviks:—** prīyantām bhagavān asau ||

### Varuṇa āvāhānam

imaṃ me varuṇa śrudhī havāṃ adyācā mṛdaya | tvāṃ avasyurācāke | tat tvā yāmi brahmaṇā vanda mānas tadā śāste yajamāno havirbhiḥ | aheḍamāno varuṇeha bodhyuruśaguṃ sa mā na āyuḥ pramoṣiḥ ||

*O Lord Varuna listen now to my invocation. Be gracious even now. I approach you seeking your protection. O Varuna! Praised by Vedic hymns, may I reach your refuge for which I long, through these oblations. I offer you abundant praise, withhold your anger now and enlighten us. Hail! ( RV 4.1.5 TS 2.5.12.3)*

asmin kumbhe varuṇam dhyāyāmi āvāhayāmi ||

**upacāras** — āsanam samarpayāmi | arghyaṃ | pādyaṃ | ācamanīyam | snānam | vastra artham akṣatām | upavītam | gandham | puṣpam | puṣpaiḥ pūjayāmi – om varuṇāya namaḥ, pracetase, surūpiṇe, apāṃ-pataye, makara-vāhanāya, jalādhipataye, pāśa-hastāya, aneka-maṇi-bhūṣitāya, om varuṇāya namaḥ | dhūpam | dīpam | neivedyam | tām-būlam | karpūra nirājanam | om jala-bimbāya vidmahe nīla-puruṣāya dhīmahi | tanno varuṇa pracodayāt

### Japam

om dadhī krāviṇṇo ākāriṣaṃ jiṣṇor aśvāsya vājinaḥ |

surābhi no mukhā karat praṇa āyūguṃṣi tāriṣat ||

*May the Lord, the Supporter, the Ruler and the victorious Measurer of the Cosmos, the Repository of all knowledge who has taken the form of Hayagriva and to whom I offer my obeisance; free us from all*

*hindrances to the performance of righteous deeds.*

āpo hiṣṭho māyo bhuvah | tā na ūrje dadhātana | mahe rañāya cakṣate | yo  
vās-śivatāmo rasah | tasya bhājayateha nah | uśatīr-iva mātaraḥ | tasmā  
araṅga māma vah | yasya kṣayāya jinvaṭha | āpo janayāthā ca nah |

*O Waters! you are beneficent, so grant to us nourishment that we may behold great delight. Grant us a share in that great bliss that you possess, like Mothers in their tender solicitous love. To you we come gladly for Him, to whose abode you lead us on. Make us pure through wisdom and grant us to be reborn with splendour.*

hirānya varṇā śucayah pāvakā yāsu jātaḥ kaśyapo yāsvindrah |  
agniṃ yā garbhaṃ dadhire virūpās tā na āpaś śaggas syonā bhāvantu ||

*Golden of colour, pure and purifying, in which was born Kashyapa, in which Indra. May these waters who have conceived Agni as a germ, of varied forms; be gentle and kind to us.*

yāsāguṃ rājā varuṇo yāti madhye satyānrte avapaśyaṃ janānām |  
madhuścutaś śucayo yāḥ pāvakās tā na āpaś śaggas syonā bhāvantu ||

*Those in whose midst Varuna (The cosmic mind) moves, gazing on the truth and falsehood of the people, exuding sweetness, pure, purifying; may these waters be kind and grant us peace.*

yāsām devā divi kṛṇvanti bhakṣaṃ yā antarikṣe bahudhā bhavanti |  
yāḥ pṛthivim payāsondanti śukrās tā na āpaś śaggas syonā bhāvantu ||

*Those Waters which in the heavens the gods consume, those that are abundant in the atmosphere. Those that inundate the earth with their liquid, the pure ones; may these waters be kind and grant us peace.*

śivenā mā cakṣuṣā paśyatāpaś śivayā tanuvopā sprśata tvacaṃ me |  
sarvāguṃ agniguṃ rāpsuśado huve vo mayi varco balaṃ ojo nidhātta ||

*With auspicious eyes gaze on me, O Waters; with auspicious form, touch my skin; I invoke all the principles of divine wisdom that dwell in the waters; confer on me enlightenment, strength and spiritual force. ( Krishna Yajur Veda 5;6;1a-d)*

pavāmānaś suvarjanaḥ | pavitreṇa vicārṣaṇiḥ | yaḥ potā sa punātu mā ||

*May Pavamana (Agni — the principle of enlightenment) with his purifying capabilities, popular amongst all peoples, purify us today. (V.S.19;42)*

punantu mā deva-jaṇāḥ | punantu manavo dhīyā | punantu viśvā āyavaḥ ||

*Purify me O gods, purify the thoughts of my mind. Purify me of all things that be. (V.S. 19;39)*

jātavedaḥ pavitravat | pavitreṇa punāhi mā | śukreṇa deva dīdyāt | agne kratvā  
kratūguṃ ranū ||

*O Radiant God the omniscient, as a filter; purify me, refulgent with your pure bright capacity to purify — with powers according to your own. (V.S.19;40)*

yatte pavitraṃ arciṣi | agne vitātam antārā | brahma tena punīmahe ||

*O Agni your capacity to purify is diffused through all your fiery glow. O Sacred knowledge! through you may I become pure. (V.S. 19;41)*

ubhābhyām deva savitaḥ | pavitreṇa savenā ca | idam brahmā punīmahe ||

*God who impels (to enlightenment), purify me by both these, purifying power and sacrifice, and may I be purified through sacred knowledge. (V.S. 19;43)*

vaiśvadevī punāti devyāgāt | yasyai vahvīs tanuvō vīta pṛṣṭhāḥ |

tayā madāntas sadham adyeṣu | vayaggas syāma patāyo rayīnām ||

*The purifying goddess who is dear to all gods has come, she who contains these many beautiful forms. Through her may we in sacrificial banquets rejoice, and may we become prosperous. (V.S. 19;44).*

vaiśvānaro raśmibhir mā punātu | vātāḥ prāṇeṣiro ma'yo bhūḥ |

dyāvā pṛthivī payasā payobhiḥ | ṛtāvārī yajñīye mā punītām ||

*O Internal Principle of Life purify me with your rays. O Wind, with your Cosmic Breath purify me, invigorating me that I may attain happiness. O Heaven and earth, with your rain and with your water sources purify me, make me pure and fit for self-sacrifice.*

brhadbhis savitas ṛbhiḥ | varṣiṣṭhair deva manmābhiḥ |

agne dakṣaiḥ punāhi mā ||

*By the three great Savitars ( Gayatri — prayers for enlightenment recited at morning, noon and dusk) may I be made pure, May the Highest and preminent God by wisdom purify me, O Mystic Fire by your skill purify me.*

yenā deva apūnata | yenāpo divyaṅkaśaḥ |

tenā divyena brahmaṇā | idam brahmā punīmahe ||

*May that Divine Spiritual Knowledge, that is hallowed by the gods, by which water; by the Divine Wisdom, may Wisdom purify this.*

yaḥ pāvamānīr adhyeti | ṛṣibhis sambhṛtaguṃ rasam ||

sarvagum sa pūtam āsnāti | svaditam mātariśvanā ||

*One who studies (and chants) these Pavamani verses; the essence of the knowledge gathered by the Rishis — becomes purified, he then enjoys all things made sweet by the touch of the Mystic Fire.*

pāvamānīr yo adhyeti | ṛṣibhis sambhṛtaguṃ rasam ||

tasmai sarāsvatī duhe | kṣīraguṃ sarpir madhūdakam ||

*Whoever studies the verses, the essence of knowledge stored by the Sages. For him Sarasvati (the goddess of knowledge) pours forth milk, butter, honey and water.*

pāvamānis svastyayanīḥ | sudughā hi payasvatīḥ |

ṛṣibhis sambhṛto rasāḥ | brāhmaṇeṣv-amṛtaguṃ hitam ||

*Yea, for the purifying Cosmic Wisdom, flows abundantly, exuding the principle of life, bringing us weal, spiritual substance stored by the sages, the nectar of immortality deposited with the Brahmins.*

pāvamānīr dīśantu naḥ | imam lokam atho amum |

kāmān samārdhayantu naḥ | devīr devaiḥ samābhṛtāḥ ||

*So may the Mystic Fire bestow on us this world and the next, and gratify the desires of our hearts, so may all the goddesses along with the gods.*

pāvamānis svastyayanīḥ | sudughā hi ghṛtaścutaḥ |

ṛṣibhis sambhṛto rasāḥ | brāhmaṇeṣv-amṛtaguṃ hitam ||

*Yea, for the purifying Cosmic Wisdom, flows abundantly, exuding the principle of sacrifice, bringing us weal, spiritual substance stored by the sages, the nectar of immortality deposited among the Brahmins,*

yenā devāḥ pavitreṇa | ātmānam punate sadā |

tenā sahasrā dhāreṇa | pāvamānyaḥ pūnantu mā ||

*The purifying flood (of wisdom) whereby the gods ever purify themselves, with that Wisdom in a thousand currents may the Mystic Fire purify us.*

prājāpatyaṃ pavitraṃ | śatodyāmaguṃ hiraṇmayam |

tenā brahma vidō vāyam | pūtam brahma punīmahe ||

*That which is offered to the Creator is pure; with an hundred precious efforts, may we strive to become Knowers-of-Brahman, may that Spiritual Wisdom purify us. (S.V. Part ii, book 5 Hymn 8)*

indrās sunītī saha mā punātu | somās svastyā varuṇas samīcya |

yamo rājā pramṛṇābhiḥ punātu mā | jātavedā moṛjayantyā punātu |

om bhūrbhuvasuḥ ||

*May Indra (The Mind) purify me with good polity, Soma (the Moon) with health, Varuna (The Cosmic Witness) with propriety, Yama the king (the Principle of Dharma) with restraint; and Agni (the Mystic Fire) with energy.*

ābrahman brāhmaṇo brahma varcaṣī jāyatām asmin rāṣṭre rājanya iṣavyaś  
śūro mahāratho jāyatām, dogdhri dhenur voḍhā 'nadhvān āsus saptiḥ  
purandhri yoṣā jiṣṇū ratheṣṭhās sabheyo yuvā'sya yajamānasya viro jāyatām,  
nikāme nikāme naḥ parjanyaḥ varṣatu phalinyo na oṣadhayaḥ pacyantām  
yoga kṣemo naḥ kalpatām ||

*In the Priesthood let there be born the Brahmana illustrious with Spiritual Knowledge; In the kingdom let there be born a prince, a skilled archer, a hero and a great-car-warrior; the milch cow; the ox capable of bearing burdens; the swift race horse; the industrious woman; the victorious warrior, the youth fit for the assemble. To this sacrificer may a hero be born. May Parjanya send rain according to our needs, may the plants ripen with fruit and may acquisition and preservation of possessions be secured for us.*

tacchaṃyo rāvṛṇīmahe | gātuṃ yajñāya | gātuṃ yajña-pātaye | daivī

svastir astu naḥ | svastir mānuṣebhyaḥ | ūrdhvaṃ jigātu bheṣajam |

śanno astu dvipade | śam catuṣpade || om śāntiḥ x 3

*We worship the Supreme Being for the welfare of all. May we be free from all miseries and shortcomings so that we may always chant in the sacrifices and for the Lord of Sacrifices. May the medicinal herbs grow in potency, so that diseases can be cured effectively. May the devas grant us peace. May all human beings be happy, may all the birds and the beasts also be happy. Om Peace Peace Peace.*

❖ *Varuṇa udoāsanam* |

**Prokṣaṇam (sprinkling)**

de<sub>1</sub>va<sub>2</sub>syā tva savitūḥ pra<sub>1</sub>savē'svinor bāhubhyāṃ pūṣṇo hastābhyāguṃ  
sarasvatyai vāco ya<sub>1</sub>ntur ya<sub>2</sub>ntreṇāgnes tvā sām<sub>1</sub>rājyenābhisiñcāmi | drupa<sub>1</sub>dādi  
venmumucānaḥ | svinnas snāt<sub>1</sub>vī malād iva | pū<sub>1</sub>tam pavitreṇevājyaṃ | āpaś  
śundhantu mainasaḥ | om bhūr-bhuvas-suvaḥ x 3 ||

*Impelled by the Lord Savita — the Impeller, with the arms of the Ashvins (Right Knowledge & Right Action) and with the hands of Pushan — the Nourisher, with the voice of Sarasvati — Divine Knowledge, with the control of the Controller, I asperse with sovereignty. As one released from a fetter, or cleansed by bathing after toil. As butter which has been purified through a filter, let this water purify me from all sins. (VS. 20;20)*

**Prāśanam (drinking)**

āpa idvā ū bheṣajīr āpō amīva cāntānīḥ |  
āpas sarvasya bheṣajīs tā me kṛṇvantu bheṣajam ||

*These waters have their healing powers. These waters drive away disease (Spiritual imperfections). These waters have a balm for all, let them be as (spiritual) medicine for you. (RV. 10.137.6)*

## 2. Kṛṣṇa Yajur-vedīya — Āpastambokta<sup>6</sup>

❖ *Varuṇa āvāhānam & ṣoḍaśa upacāra pūjā*

purohit	ritviks
bhavadbhiḥ anujñātaḥ puṇyāham vācayiṣye   <i>With your permission I shall recite the benediction</i>	om vācyatām
puṇyāham bhavanto bruvantu   <i>May this rite bring sanctification.</i>	om puṇyāham astu
karmaṇe svasti bhavanto bruvantu   <i>May this rite be propitious</i>	om karmaṇe svasti astu
ṛddhiṃ bhavanto bruvantu   <i>May this rite flourish</i>	om karma ṛddhyatām

❖ *Drip water on the kumbha*

om ṛddhīr astu | samṛddhir astu | puṇyāha samṛddhir astu | śāntir astu |  
puṣṭir astu | tuṣṭir astu | ṛddhir astu | avighnam astu | āyusyam astu |  
ārogyam astu | go-brāhmaṇebhyo śubham bhavatu |

❖ *Drip water in the South-western direction*

sakala ariṣṭa nirasanam astu | yat pāpam tat pratihatam astu |

<sup>6</sup> This is the version of the followers of the Āpastamba school

❖ *Drip water on the kumbha*

sarva śobhan bhavatu | sarva sampadāḥ santu | om śāntiḥ śāntiḥ śāntiḥ ||

## Japa

dadhi krāviṇṇo ākāriṣaṃ jiṣṇor aśvasya vājinaḥ | surabhi no mukhā karat  
 praṇa āyūguṃṣi tāriṣat || āpo hiṣṭho mayo bhuvaḥ | tā na ūrje dadhātana |  
 mahe raṇāya cakṣate | yo vaś-śivatamo rasaḥ | tasya bhājayateha naḥ |  
 uśatir-iva mātarah | tasmā araṅga māma vaḥ | yasya kṣayāya jinvatha | āpo  
 janayathā ca naḥ | hirānya varṇā śucayaḥ pāvakā yāsu jātaḥ kaśyapo  
 yāsvindraḥ | agniṃ yā garbhaṃ dadhire virūpās tā na āpaś śaggas syonā  
 bhavantu || yāsāguṃ rājā varuṇo yāti madhye satyānrte avapaśyan janānām |  
 madhuścutaś śucayo yāḥ pāvakās tā na āpaś śaggas syonā bhavantu || yāsām  
 devā divi krṇvanti bhakṣaṃ yā antarikṣe bahudhā bhavanti | yāḥ pṛthivim  
 payasondanti śukrās tā na āpaś śaggas syonā bhavantu || śivena mā cakṣuṣā  
 paśyatāpaś śivayā tanuvopa sprṣata tvacaṃ me | sarvāguṃ agniḥ guṃ  
 rapsuśado huve vo mayi varco balam ojo nidhatta || pavamānas suvarjanaḥ |  
 pavitreṇa vicarṣaṇiḥ | yaḥ potā sa punātu mā | punantu mā deva-janāḥ |  
 punantu manavo dhīyā | punantu viśva āyavaḥ || jātavedaḥ pavitravat |  
 pavitreṇa punāhi mā | śukreṇa deva didyat | agne kratvā kratūguṃ ranu |  
 yatte pavitram arciṣi | agne vitātam antarā | brahma tena punīmahe ||  
 ubhābhyām deva savitaḥ | pavitreṇa śavena ca | idam brahma punīmahe |  
 vaiśvadevī punāti devyāgāt | yasyai vahviś tanuvo vīta pṛṣṭhāḥ | tayā  
 madantas sadham adyeṣu | vayaggas śyāma patayo rayiṇām || vaiśvānaro  
 raśmibhir mā punātu | vātaḥ pṛāṇeneṣiro ma'yo bhūḥ | dyāvā pṛthivī  
 payasā payobhiḥ | ṛtāvarī yajñīye mā punītām || bṛhadbhis savitas ṛbhiḥ |  
 varṣiṣṭhair deva manmābhiḥ | agne dakṣaiḥ punāhi mā || yena deva apunata  
 | yenāpo divyaṅkaśaḥ | tena divyena brahmaṇā | idam brahma punīmahe |  
 yaḥ pavamānir adhyeti | ṛṣibhis sambhṛtaguṃ rasam | sarvaguṃ sa pūtam  
 aśnāti | svaditam mātariśvanā || pavamānir yo adhyeti | ṛṣibhis  
 sambhṛtaguṃ rasam | tasmai sarasvatī duhe | kṣīraguṃ sarpir madhūdakaṃ  
 | pavamānis svastyayanīḥ | sudughā hi payasvatīḥ | ṛṣibhis sambhṛto rasaḥ  
 | brāhmaṇeṣv-amṛtaguṃ hitam | pavamānir diśantu naḥ | imam lokam atho  
 amum | kāmān samardhayantu naḥ | devīr devaiḥ samābhṛtāḥ || pavamānis  
 svastyayanīḥ | sudughā hi ghṛtaścutaḥ | ṛṣibhis sambhṛto rasaḥ |  
 brāhmaṇeṣv-amṛtaguṃ hitam | yena devāḥ pavitreṇa | ātmānam punate  
 sadā | tena sahasra dhāreṇa | pavamānyaḥ punantu mā || prajāpatyaṃ  
 pavitram | śatodyāmaguṃ hiraṇmayam | tena brahma vidō vayam | pūtam  
 brahma punīmahe | indras sunīti saha mā punātu | somas svastyā varuṇas  
 samīcyā | yamo rājā pramṛṇābhiḥ punātu mā | jātavedā morjayantyā punātu  
 | om bhūrbhuvāsuvaḥ ||

tacchaṃyo rāvṛṇīmahe | gātuṃ yajñāya | gātuṃ yajña-pātaye | daivī  
svastir astu naḥ | svastir mānuṣebhyaḥ | ūrdhvaṃ jigātu bheṣajam |  
śanno astu dvīpade | śaṃ catuṣpade || om śāntiḥ x 3

❖ *Varuṇa udvāsanaṃ* |

### Prokṣaṇam (sprinkling)

devasyā tva savituḥ prāsavéśvinor bāhubhyāṃ pūṣṇo hastābhyāguṃ  
sarāsvatyai vāco yantur yantreṇāgnes tvā sāmraṅjyenābhisiñcāmi | drupadādi  
venmūmucānaḥ | svinnas snātvī malād iva | pūtam pavitreṇevājyaṃ | āpaś  
śundhantu mainasaḥ | om bhūr-bhuvaḥ-suvaḥ x 3 ||

### Prāśanam (drinking)

āpa idvā u bheṣajīr āpō amīva cāntānīḥ |

āpaś sarvāsya bheṣajīs tā me kṛṇvantu bheṣajam ||

*These waters have their healing powers. These waters drive away disease (Spiritual imperfections). These waters have a balm for all, let them be as (spiritual) medicine for you. (RV. 10.137.6)*



### 3. Laghu Puṇyāha Vācanam

- ❖ The mouth of the vessel with the right hand or show the ankusha mudra, or touch with a bunch of kuśa grass:—

purohit	ritviks
śivā āpaḥ santu	santu śivā āpaḥ
saumanasyam astu	astu saumanasyam
akṣataṁ cāriṣṭaṁ cāstu	astvakṣatam ariṣṭam
bhavadbhir anujñātaḥ puṇyāhaṁ vācayiṣye	vācyatām

punaṣṭvā "dityā ruḍrā vasavaṣ samindhatām |  
 punar brahmāṇo vasunītha yajñaiḥ |  
 ghr̥tena tvam taṇvam vardhayasva |  
 satyās santu yajamānasya kāmāḥ ||

*Again let the Ādityas, Rudras, Vaus, and Brahmans with their rites kindle you, O blazing Agni; Wealth-bringer! May the offered ghee increase your body: May the Sacrificer's wishes come true. (V.S. 12:44)*

purohit:— bho brāhmaṇāḥ ! asya yajamānasya puṇyāhaṁ bhavanto bruvantu |

rtviks:— om puṇyāham astu x 3

svasti mītrā varuṇā svasti pathye revati |  
 svasti na indraścāgniśca svasti nō adite kṛdhi ||

*Prosper us, Mitra, Varuna. O wealthy Pathya, prosper us.  
 Indra and Agni, prosper us; prosper us you, O Aditi.*

purohit:— bho brāhmaṇāḥ ! asya yajamānasya svasti bhavanto bruvantu |

rtviks:— om svastir astu x 3

ṛdhyāsmā havyair namaso pasadya |  
 mītraṁ devaṁ mītradheyam no astu |  
 anūrādhān haviṣā vardhayantaḥ |  
 śataṁ jīvema śaradaṣ-savīrāḥ ||

*May we prosper, having approached with oblations with salutations, may the radiant Supreme Being be our support. May His bliss-bestowing Grace with oblations ever increase, may we live a hundred autumns in the company of our heroes. TB.3.1.2.1a*

purohit:— bho brāhmaṇāḥ ! asya yajamānasya ṛddhiṁ bhavanto bruvantu |

rtviks:— om ṛddhir astu x 3

- ❖ *Drip water on the kumbha*

ṛddhir-astu | samṛddhir-astu | puṇyāhaṁ samṛddhir-astu | śāntir-astu |  
 puṣṭir-astu | tuṣṭir-asti | vṛddhir-astu | avighnam-astu | āyusyam-astu |  
 ārogyam-astu | om śivam astu | om śivam karmāstu | om karma samṛddhir-



astu | om̐ dharma samṛddhir-astu | om̐ veda samṛddhir-astu | om̐ śāstra samṛddhir-astu | om̐ dhana-dhānya samṛddhir-astu | om̐ putra pautra sampad-astu | om̐ iṣṭa-sampad-astu |

❖ *Drip water in the South-western direction*

om̐ sakala ariṣṭa nirasanam-astu | om̐ yat pāpaṁ rogaṁ śokam akalyāṇaṁ tat dūre pratihatam-astu |

❖ *Drip water on the kumbha*

sarva śobhanam bhavatu | sarva sampadā santu | śanno astu dvipade śaṁ catuṣpade || om̐ śāntiḥ śāntiḥ śāntiḥ ||

ābrahman brāhmaṇo brahma varcaṣī jāyatām asmiṁ rāṣṭre rājanya iṣavyaś sūro mahāratho jāyatām, dogdhri dhenur voḍhā 'nadhvān āśus saptiḥ purandhri yoṣā jṣṇū ratheṣṭhās sabheyo yuvā'sya yajamānasya vīro jāyatām, nikāme nikāme naḥ parjanyaḥ varṣatu phalinyo na oṣadhayaḥ pacyantām yoga kṣemo naḥ kalpatām ||

*In the Priesthood let there be born the Brahmana illustrious with Spiritual Knowledge; In the kingdom let there be born a prince, a skilled archer, a hero and a great-car-warrior; the milch cow; the ox capable of bearing burdens; the swift race horse; the industrious woman; the victorious warrior, the youth fit for the assemble. To this sacrificer may a hero be born. May Parjanya send rain according to our needs, may the plants ripen with fruit and may acquisition and preservation of possessions be secured for us.*

taçchaṁyo rāvṛṇīmahe | gātum yajñāya | gātum yajña-pātaye | daivī svastir astu naḥ | svastir mānuṣebhyaḥ | ūrdhvaṁ jigātu bheṣajam | śanno astu dvipade | śaṁ catuṣpade ||

*We worship the Supreme Being for the welfare of all. May we be free from all miseries and shortcomings so that we may always chant in the sacrifices and for the Lord of Sacrifices. May the medicinal herbs grow in potency, so that diseases can be cured effectively. May the devas grant us peace. May all human beings be happy, may all the birds and the beasts also be happy. Om Peace Peace Peace.*

yajamāna

ṛtviks

svāminaḥ manaḥ samādhiyatām

samāhita manasaḥ sma

prasīdantu bhavantaḥ

prasannāḥ sma

❖ *Varuṇa udvāsanam*

❖ *Sprinkle everything with the holy water:—*

apavitraḥ pavitro vā sarvā vasthāṁ gato'pi vā |  
yassmaret puṇḍarikākṣaṁ sa bāhya abhyantara śuciḥ ||

*Whatever state one may be in; whether ritually pure or impure, one is immediately purified by remembrance of the Lotus-eyed Lord Kṛṣṇa.*

## 4. Śukla Yajur-vedīya

❖ *Invite four Brahmins*

**Saṅkalpaḥ** — hariḥ om̐ tat sat | .....asyām śubha tithau \_\_\_\_\_<sup>7</sup> karmaṇi sarvābhyudaya prāptaye brāhmaṇa dvārā puṇyāham vācayiṣye ||

❖ *yajamāna gives arghya to all the Brahmins.*

bhūmi devāgra janmasi tvaṁ vipra puruṣottama |  
pratyakṣo yajña-puruṣo hyargho'yaṁ pratigr̥hyetāṅ ||

❖ *yajamāna gives gandham to all the Brahmins*

gandha-dvārāṁ dūrādharṣāṁ nitya puṣtāṁ karīṣiṇīm |  
īśvarīguṁ sarva bhūtānāṁ tām ihopahvaye śriyam ||

❖ *yajamāna pays obeisance to all the Brahmins.*

namo 'stv anantāya sahasra-mūrtaye sahasra-pādākṣi śīroru bāhave |  
sahasra nāmne puruṣāya śāśvate sahasra koṭi yuga dhāriṇe namaḥ ||

❖ *yajamāna invites them to recite the puṇyāha vācanam.*

ebhir gandhākṣata puṣpa pūgī phala dravyaiḥ \_\_\_\_\_ karmaṇi sarvābhyudaya prāptaye puṇyāha vācanārthaṁ brāhmaṇānāṁ tvām aham vṛṇe ||

### Japam

om̐ brahmā jajñānaṁ prathamam purastād visīmatas-surucō vena āvaḥ |  
subudhniyā upamā asya viṣṭhās-sataśca yonim asātaśca vivaḥ ||

*In the beginning, first was the Veda generated, the delight of existence overcame the gods from on high revealing the most profound and simple revelations — the source of the existent and the non-existent. (Vajasaneyi Samhita 13:3)*

om̐ br̥haspate atiyadaryo arhād dyumad-vibhāti kratumaj-janeṣu |  
yaddīda-yaccha vāsarta prajāta tad-asmāsu draviṇan dhehi citram ||

*O Brhaspati, who are born of holy order; that Divine Wisdom shall overcome the enemies of the mind, that wisdom shall shine glorious, with insight among men. That wisdom shall be resplendent in glory. (Taittiriya Samhita 1:8;22 g)*

yajamāna<sup>8</sup> brāhmaṇaṁ puṇyam maharyacca sṛṣṭyutpādana kārakam |  
veda vṛkṣodbhavaṁ yacca tat puṇyāhaṁ bruvantu naḥ ||  
bho brāhmaṇāḥ ! mama gr̥he puṇyāhaṁ bhavanto bruvantu ||

rtviks:– om̐ puṇyāham astu x 3 ||

<sup>7</sup> Insert the name of the ceremony of which this is an anga e.g. gr̥ha praveśa (entering a new home)

<sup>8</sup> In case the yajamāna is unfamiliar with Sanskrit this part can be recited by the family purohit.

punantu mā deva-janāḥ | punantu manavo dhīyā | punantu viśva āyavaḥ |  
 jātavedaḥ pavitravat | pavitreṇa punāhi mā | śukreṇa deva dīdyat |  
 agne kratvā kratūguṃ ranu ||

*Purify me O gods, purify the thoughts of my mind. Purify me of all things that be. (V.S. 19;39) O Radiant God the omniscient, as a filter; purify me, refulgent with your pure bright capacity to purify — with powers according to your own. (V.S.19;39/40)*

svastir yā avināśākhyā loka kalyāṇa siddhidā |  
 vināyaka priyā nityam tām ca svasti bruvantu naḥ ||  
 bho brāhmaṇāḥ ! mama gr̥he svasti bhavanto bruvantu ||

*rtviks:— om svasti astu x 3 ||*

svasti nā indro vṛddhaśravāḥ | svasti naḥ pūṣā viśvavedāḥ |  
 svasti naḥ tārksyo ariṣṭanemiḥ | svasti no br̥haspatir dadhātu ||

*Illustrious far and wide, may Indra prosper us: may Pusan prosper us, the Master of all wealth. May Tarksya with uninjured fellows prosper us: Brhaspati grant to us prosperity.*

sāgarasya tu yā ṛddhir mahā-lakṣmyādibhiḥ kṛtā |  
 sampūrṇā suprabhāvā ca tām ca ṛddhim bruvantu naḥ ||  
 bho brāhmaṇāḥ ! mama gr̥he ṛddhim bhavanto bruvantu ||

*rtviks:— om ṛddhir astu x 3 ||*

om satrasya ṛddhir asya ganma jyotir amṛtā abhūma |  
 divam pṛthivyā adhyā'ruhām-āvidāma devān2-svajyotiḥ ||

*The Session's has profitably terminated. We have attained illumination and become immortal. We have ascended beyond the material sphere to expansive vastness, have found the Gods and heaven and light. (SYV 8:52)*

vaidhṛtau ca vyatipāte saṅkrāntau rāhu parvaṇi |  
 yādṛg vṛddhim avāpnoti tām va vṛddhim bruvantu naḥ ||  
 bho brāhmaṇāḥ ! mama gr̥he vṛddhim bhavanto bruvantu ||

*rtviks:— om vṛddhir astu x 3 ||*

om jyaiṣṭyam ca ma ādhīpatyam ca me manyuśca me bhāmaśca me mbhaśca  
 me jemā ca me mahimā ca me varimā ca me prathimā ca me varṣimā ca me  
 drāghimā ca me vṛddham ca me vṛddhiśca me yajñena kalpantām ||

*May my pre-eminence and my overlordship, and my wrath and my angry passion, and my violence and my impetuosity, and my victorious power and my greatness, and my breadth and my width, and my height and my length, and my increase and my improvement prosper by sacrifice. (SYV 18:4)*

pṛthivyām uddhṛtāyān tu yat kalyāṇam purā kṛtam |  
 ṛṣibhiḥ siddha gandharvais tat kalyāṇam bruvantu naḥ ||  
 bho brāhmaṇāḥ ! mama gr̥he kalyāṇam bhavanto bruvantu ||

rtviks:– om kalyāṇam astu x 3 ॥

om yathemāṁ vācāṁ kalyāṇī māvadāni janebhyaḥ | brahma  
rājanyābhyāguṁ sūdrāya cāryāya ca svāya cāraṇāya ca | priyo devānām  
dakṣiṇāyai dātur iha bhūyā samayaṁ me kāmāḥ samṛddhyatām upa mādo  
nāmatu ॥

*That I to all the people may address this salutary speech. To priest and nobleman, Sudra and Arya, to one of our own kin and to the stranger. Dear may I be to Gods and the liberal giver of honorarium. Fulfilled be this my hope: be that my blessing! (SYV 16:2)*

sarit pateśca yā kanyā yā śrīr viṣṇu gr̥he sthitā |  
sarva saukhyavatī lakṣmīs tām śriyaṁ ca bruvantu naḥ ॥  
bho brāhmaṇāḥ ! mama gr̥he śrīr astviti bhavanto bruvantu ॥

rtviks:– om śrīr astu x 3 ॥

manasaḥ kāmam ākūtiṁ vācas satyam aśimahi |  
paśūnāguṁ rūpam-annasya mayi śriḥ śrayatām yaśaḥ ॥

*May all my desires be fulfilled. May all my intentions come true and my utterances by truthful. May the Goddess be with me for ever in the form of abundant food, increased fame, fine form all kinds of domestic animals.*

śaṅkhā sura-vipattau ca yathā śāntir dharā tale |  
yathā ca deva devānām tām ca śāntiṁ bruvantu naḥ ॥  
bho brāhmaṇāḥ ! mama gr̥he śāntiṁ bhavanto bruvantu ॥

rtviks:– om śāntir astu x 3 ॥

## Abhiṣeka

- ❖ *The yajamāna and family sit together (the wife to the right) and the Brahmins sprinkle them with water from the kumbha.*

punantū mā deva-janāḥ | punantu manavo dhīyā | punantu viśvā āyavaḥ ॥  
jātavedaḥ pavitrāvat | pavitreṇa punāhi mā | śukreṇa deva dīdyāt | agne kratvā  
kratūguṁ ranu ॥

devasya tva savituḥ prasaveśvinor bāhubhyām pūṣṇo hastābhyāguṁ  
sarāsvatyai vāco yantur yantreṇāgnēs tvā sāmrajyenābhisiñcāmi | drupadādi  
venmumucānaḥ | svinnas snātvī malād iva | pūtam pavitreṇevājyaṁ | āpaś  
śundhantu mainasaḥ ॥ om bhūr-bhuvāḥ-suvaḥ x 3 ॥

om̐ dyauś śāntir̐ antariḡṣaḡum̐ śāntiḡ pr̐thivī śāntir̐ āpa śāntir̐ ośadhaya  
 śāntiḡ | vanaspatāya śāntir̐ viśvedevās̐ śāntir̐ brahma śāntis̐ sarvaḡum̐ śāntis̐  
 śāntir̐ eva śāntis̐ sā mā śāntir̐ edhi ||

*To the Sky be peace, to the atmosphere peace, to the Earth peace, to the waters and Plants be peace. To the Trees peace, to the All-Gods peace, peace to Brahma peace, may the entire Universe have peace, peace indeed peace—may I too experience that peace!*

om̐ viśvāni deva savitur̐ duritāni parā suva | yad bhādraḡ tanna āsuva ||

*Send us this day O Savitar, prosperity with progeny, drive from us the nightmare. O God Savitar, drive away from us all sorrow and misfortune, and send us all that is for our good. (R.V. 5:82:4-5)*

yato yathaḡ samihase tato no abhayaḡ kuru |

śam̐ naḡ kuru prajābhyo'bhayaḡ naḡ paśubhyaḡ ||

*From whatsoever trouble you desire, give us safety therefore.  
 Give to our children happiness and to our animals security. (V.S. 36:22)*

## Nīrājanam

❖ *Some suvāsinis (married women) perform ārati for the couple.*

om̐ anādhr̐ṣṭā purastād agner adhipatyā āyur me dāḡ |  
 putravatī dakṣiṇata indrasyādhipatyē prajāḡ me dāḡ ||  
 suśadā paścād devasyā savitur̐ ādhipatyē cakṣur me dā |  
 āśrutir̐ uttarato dhātur̐ adhipatyē rāyas pośam̐ me dāḡ ||  
 vidhr̐tir̐ upariṣṭād br̐haspater̐ ādhipatyā ojo me dā |  
 viśvābhyo mā nāṣṭrābhyas̐ pāhi manor̐ aśvāsi ||

*Unconquerable, eastward, in Agni's overlordship, give me life. Abundant offspring, southward, in Indra's overlordship give me offspring.*

*Well-seated, westward, in God Savitar's overlordship, ensure my vision. Range of hearing, northward, in Dhātar's overlordship, give me increase of wealth.*

*Organization, upward, in Brihaspati's overlordship, give me energy. From all destructive forces guard us. You are the skilled mind. (V.S. 37:12)*

## Dakṣiṇa dānam

adyeha amukoham amuka karmaṇi sarvābhyudaya prāptaye kṛtasya puṇyāha vācana  
 karmaṇaḡ sāṅgatā siddhaye imāḡ dakṣiṇāḡ puṇyāha vācakebhyo brāhmaṇebhyo  
 vibhajya dāsye om̐ tat san na mama ||

**brāhmaṇāḡ** —mantrārthāḡ saphalāḡ santu puṇyāha vācana prasādo'stu ||

## 5. Śukla Yajur-vedīya Saṅkṣipta

yajamāna<sup>9</sup> brāhmaṇ puṇyam maharyacca sṛṣṭyutpādana kārakam |  
veda vṛkṣodbhavaṁ yacca tat puṇyāhaṁ bruvantu naḥ ||

bho brāhmaṇāḥ mama sakuṭumbasya saparivārasya gṛhe ..... karmaṇaḥ puṇyāhaṁ  
bhavanto bruvantu ||

ṛtviks:– om puṇyāham x 3 ||

yajamāna pṛthivyām uddhṛtāyān tu yat kalyāṇaṁ purā kṛtam |  
ṛṣibhiḥ siddha gandharvais tat kalyāṇaṁ bruvantu naḥ ||

bho brāhmaṇāḥ mama sakuṭumbasya saparivārasya gṛhe ..... karmaṇaḥ kalyāṇam  
bhavanto bruvantu ||

ṛtviks:– om kalyāṇam x 3 ||

yajamāna sāgarasya tu yā ṛddhir mahā-lakṣmyādibhiḥ kṛtā |  
sampūrṇā suprabhāvā ca tāṁ ca ṛddhiṁ bruvantu naḥ ||

bho brāhmaṇāḥ mama sakuṭumbasya saparivārasya gṛhe ..... karmaṇaḥ ṛddhiṁ  
bhavanto bruvantu ||

ṛtviks:– om ṛddhyatām x 3 ||

yajamāna svastir yā avināśākhyā loka kalyāṇa siddhidā |  
vināyaka priyā nityaṁ tāṁ ca svasti bruvantu naḥ ||

bho brāhmaṇāḥ mama sakuṭumbasya saparivārasya gṛhe ..... karmaṇaḥ svastiṁ  
bhavanto bruvantu ||

ṛtviks:– om āyusmate svasti x 3 ||

svasti nā indro vṛddhaśrāvāḥ | svasti naḥ pūṣā viśvavedāḥ |

svasti naḥ tārksyo ariṣṭanemiḥ | svasti no bṛhaspatir dadhātu ||

yajamāna mṛkaṇḍa sūnor āyur yad dhruva lomaśayos tathā |  
āyusyā tena saṁyuktā jīvema śaradaś śatam ||

ṛtviks:– jīvantu bhavantaḥ x 3

yajamāna samudra-mathanāj jātā jagad ānanda kārīkā |  
hari-priyā ca māṅgalyā tāṁ śriyaṁ ca bruvantu naḥ ||  
śiva gaurī vivāhe tu yā śrī rāme nṛpātmaje |  
dhanadasya gṛhe yā śrī asmākaṁ yāstu sadmani ||

ṛtviks:– astu śrīḥ x 3

<sup>9</sup> In case the yajamāna is unfamiliar with Sanskrit this part can be recited by the family purohit.

manasaḥ kāmam ākūtiṃ vācas satyam aśīmahī |  
paśūnāguṃ rūpam-annasya mayi śrīḥ śrayatām yaśaḥ ||

prajāpati lokapālo dhātā brahmā ca devarāt |  
bhagavañ chāśvato nityam sa no rakṣatu sarvataḥ ||  
yo 'sau prajāpatiḥ pūrve yaḥ kare padma sambhavaḥ |  
padmā vai sarva lokānām tanno 'stu prajāpate ||

❖ take water in the hand and say:–

bhagavān prajāpatiḥ prīyatām  
prajāpate na tvad etānyanyo viśvā jātāni pari tā bābhūva |  
yat kāmā te juhūmas tanno astu vāyaguṃ syāma patāyo rayiṇām ||

*O Lord of Beings, you alone can comprehend all these created forms, and none beside you. Grant us our heart's desire when we invoke you, may we become the lords of rich possessions. (VS. 10;20)*

āyusmate svastimate yajamānāya dāśuṣe |  
kṛtās sarvāśiṣas santu ṛtvagbher veda pāragaiḥ ||  
yā svastir brāhmaṇo bhūtā yā ca deve vyavasthitā |  
dharma-rājasya yā patnī svastiḥ śāntiḥ sadā naḥ ||  
devendrasya yathā svastir yathā svastir guror gr̥he |  
ekaliṅge yathā svastis tathā svastiḥ sadā tava ||

rtviks:– om āyusmate svasti x 3

om prati panthāmapadmahi svasti gāmaṇeḥasam |  
yena viśvāḥ pari dveṣo vṛnākta vindate vasu ||

*Now have we entered on the path that leads to bliss without obstruction. The path whereon one escapes all obstruction and obtains the supreme wealth. (V.S.4:29)*

puṇyāha vācana karmaṇaḥ samṛddhirastu |



## 6. Paurānika Puṇyāha Vācanam

kalaśasya mukhe viṣṇuḥ kaṇṭhe rudra samāśritaḥ |  
mūle tatra sthito brahmā madhye mātṛu gaṇāḥ smṛtāḥ ||  
kuḥṣau tu sāgara sarva sapta dvīpa vasundharā |

*The mouth of this vessel (representing the universe) is Vishnu, the neck is Rudra, the Base is Brahma, in the centre all the sounds of the letters reside. All the oceans are within your belly along with the seven continents of the earth.*

ṛgvedo'tha yajur vedaḥ sāma vedo hyatharvanaḥ |  
aṅgaiśca sahita sarve kalaśambu samāśritāḥ ||

*The Rig, Yajur, Sama and Atharvana Vedas together with all their branches dwell within the waters.*

gaṅge ca yamune caiva godāvarī sarasvatī |  
narmade sindhu kāveri jale'smin sannidhiṁ kuru ||

*May the Divine streams of Light represented by the rivers Gange, Yamuna, Godavari, Sarasvati, Narmada, Sindhu and Kaveri be present in these waters.*

puṣkarādyāni tīrthāni gaṅgādyās saritas tathā |  
āyantu loka śāntyārthaṁ durita kṣaya kārakāḥ ||

*May all the sacred pools, and tanks along with the Ganga and other rivers and streams be present here to grant peace to the world and to erase my negative impressions.*

deva dānava samvāde mathyamāne mahodadhau |  
utpanno'si tadā kumbho vidhr̥to viṣṇunā svayam ||

*You O Kumbha were born at the time of the churning of the great ocean by the gods and the anti-gods, held in the hand of Vishnu himself.*

tvat toyē sarva tīrthāni devās sarve tvayi sthitāḥ |  
tvayi tiṣṭhanti bhūtāni tvayi prāṇāḥ pratiṣṭhitāḥ ||

*In your waters are located all the sacred places, and all the devas are situated in you. In you are all beings, and all the life-forces too are in you.*

śivas svayam tvamevāsi viṣṇus-tvam ca prajāpatiḥ |  
āditya vasavo rudrā viśvedevās sapaitṛkāḥ ||

*You yourself are Siva, Vishnu and Brahma. The Sun, the Vasus, the Rudras, the Vishvadevas and all the manes as well.*

tvayi tiṣṭhanti sarve 'pi yataḥ kāma-phala-pradāḥ |  
tvat-prasādād imām pūjām kartum ihe jalodbhava ||  
sānnidhyam kuru me deva prasanno bhava sarvadā |

*In you everything is located, wherefore you are the fulfiller of all desires. O Pot born of the waters, be gracious to remain here for this ceremony.*

atra gāyatrī sāvitṛī śāntiḥ puṣṭikari tadā |  
āyantu yajamānasya durita kṣaya kārakāḥ ||

*Here, the gayatri, savitri, Peace and Nourishment always be present for absolving this sacrificer of all his negative karma.*



apām madhye sthitā devāḥ sarvaṁ apsu pratiṣṭhitāḥ |  
brāhmaṇānām kare nyastāḥ śivā āpo bhavantu te ||

*In these waters all the Cosmic Forces are present, everything in the universe is established in these waters, through the touch of the hands of the brahmins may these waters grant you well-being.*

### Invocation of Varuṇa

nāga-pāśa-dharam hr̥ṣṭam raktaugha dyuti-vigraham |  
om varuṇam śveta-varṇam ca pāśa-hastam rujāsanam |  
mauktikālaṅkṛtam devaṁ tīrtha nātham aham bhaje ||  
asmin kalaśe varuṇam dhyāyāmi āvāhayāmi sthāpayāmi gandhākṣata samarpayāmi |

❖ Offer 16 upacāras:

om jala-bimbāya vidmahe, nīla-puruṣāya dhīmahi, tanno varuṇa pracodayāt ||

om namo namaste sphaṭika prabhāya suśveta vastrāya, sumaṅgalāya  
supāśa-hastāya jhaṣāsanāya jalādhināthāya varuṇāya namo namaḥ ||

❖ Touch the vessel with a bunch of kuśa grass.

purohit	ritviks
śivā āpaḥ santu	santu śivā āpaḥ
saumanasyam astu	astu saumanasyam
akṣataṁ cāriṣṭam cāstu	astvakṣatam ariṣṭam
bhavadbhir anujñātaḥ puṇyāhaṁ vācayiṣye	vācyatām

karotu svasti te brahmā svasti cāpi dvijātayaḥ |  
śarīrpaśca ye śreṣṭhās-tebhyaste svasti sarvadā || 1 ||

yayāti nahuṣaścaiva dhundhumāri bhagīrathaḥ |  
tubhyaṁ rājarṣayas sarve svasti kurvantu nityaśaḥ || 2 ||

svasti te'stu dvipādebhyaś-catuṣpādebhya eva ca |  
svasty-astu pāvakebhyaśca sarvebhyas svasti sarvadā || 3 ||

svāhā-svadhā śacī caiva lakṣmīr-arundhatī tathā |  
asito devalaścaiva viśvamitras tathāṅgiraḥ || 4 ||

vivasvān bhagavān viṣṇuḥ kārṭikeyaśca ṣaṇmukhaḥ |  
diggajāścaiva catvāraḥ kṣitiśca gaganam grahāḥ || 5 ||

adhastād-dharaṇī yo'sau nāgo dhārayate sadā |  
śeṣaśca pannagaḥ śreṣṭhaḥ svasti tubhyaṁ prayacchatu || 6 ||

āyusmate svasti-mate yajamānāya dāśuṣe |  
śrīye dattāśiṣaḥ santu ṛtvigbhir-veda-pāragaiḥ || 7 ||

devendrasya yathā svasti yathā svasti guror-gr̥he |  
ekaliṅge yathā svasti tathā svasti sadā tava || 8 ||  
svāminaḥ manaḥ samādhīyatām — samāhita manasaḥ sma ||

prasīdantu bhavantaḥ — prasannāḥ sma ॥

śāntir-astu | puṣṭir-astu | tuṣṭir-asti | vṛddhir-astu | avighnam-astu | āyuṣyam-astu | ārogyam-astu | om śivam astu | om śivam karmāstu | om karma samṛddhir-astu | om dharmā samṛddhir-astu | om veda samṛddhir-astu | om śāstra samṛddhir-astu | om dhana-dhānya samṛddhir-astu | om putra pauṭra saṃpad-astu | om iṣṭasaṃpad-astu | om sakala ariṣṭa niraśanam-astu | om yat pāpaṃ rogaṃ śokaṃ akalyāṇam tat dūre pratihatam-astu | om śanno astu dvipade saṃ catuṣpade ॥ om śāntiḥ x 3 ॥

om yat śreyas-tadastu |

om uttare karmaṇi nirvighnam astu |

om uttarottara abhivṛddhir astu |

om uttarottarāḥ kriyāḥ śubhāḥ śobhanāḥ sampadyantām ॥

om tithi karaṇa muhūrta nakṣatra graha lagna saṃpad-astu |

om tithi karaṇa muhūrta nakṣatra graha lagnādhidevatāḥ prīyantām |

om tithi karaṇe muhūrte nakṣatre sagrahe salagne sādhidevate prīyetām |

om durgāpāñcālyau prīyetām |

om agni purogā viśvedevāḥ prīyantām |

om indra purogā marud-gaṇāḥ prīyantām |

om vasiṣṭha purogā ṛṣi-gaṇāḥ prīyantām |

om maheśvarī purogā umā mātaraḥ prīyantām |

om aruṇhatī purogā ekapatnyaḥ prīyantām |

om viṣṇu purogā sarve devāḥ prīyantām |

om ṛṣayaścchandāmsyācāryā vedā devā yajñāśca prīyantām |

om brahma purogā sarve vedāḥ prīyantām |

om brahmaca brāhmaṇāśca prīyantām ॥

om śrī sarasvatyai prīyetām |

om śraddhā medhā prīyetām |

om bhagavatī kātyāyanī prīyatām |

om bhagavatī maheśvarī prīyatām |

om bhagavatī ṛddhi-karī prīyatām |

om bhagavatī vṛddhi-karī prīyatām |

om bhagavatī puṣṭi-karī prīyatām |

om bhagavatī tuṣṭi-karī prīyatām |

om sarvāḥ kula devatāḥ prīyantām |

om sarvā grāma devatā prīyantām |

om sarvā iṣṭa- devatāḥ prīyantām |

om hatāśca brahma-dviṣaḥ | om hatāśca paripanthinaḥ | om hatāśca vighna kartāraḥ | om sarve śatravaḥ parābhavaṃ yāntu | om śāmyantu ghorāṇi | om śāmyantu pāpāni | om śāmyantvitayaḥ | om śubhāni varddhantām | om śivā āpaḥ santu | om śivā ṛtavaḥ santu | om śivā oṣadhayaḥ santu | om śivā vanaspatayaḥ santu | om śivā atithayaḥ santu | om śivā agnayaḥ santu | om śivā āhutayaḥ santu | om ahorātre śive syātām ॥

bho yajamānaḥ ! tava sakuṭumbasya saparivārasya gr̥he kariṣyamāṇasya \_\_\_\_\_  
karmaṇaḥ kalyāṇam astu ! ॥

bho yajamānaḥ ! tava sakuṭumbasya saparivārasya gr̥he kariṣyamāṇasya \_\_\_\_\_  
karmaṇaḥ ṛddhyatān ! ॥

bho yajamānaḥ ! tava sakuṭumbasya saparivārasya gr̥he kariṣyamāṇasya \_\_\_\_\_  
karmaṇaḥ āyusmate svasti ! ॥

### Svasti Vācana

svastaye'stu sadā-viṣṇuḥ svastaye'stu catur-mukhaḥ |  
svastaye'stu sadā vahniḥ svastaye'stu yamas sadā ॥ 1 ॥

svastaye'stu nirṛtyākhyaḥ svastaye varuṇo'stu naḥ |  
svastaye'stu sadā vāyuḥ svastaye'stu dhaneśvaraḥ ॥ 2 ॥

svastaye'stu sadeśānaḥ svastaye'stu marud-gaṇaḥ |  
svastaye santu vasavo rudrāśca svastaye tathā ॥ 3 ॥

ādityās svastaye santu munayas-svastaye tathā |  
gandharvās svastaye santu svastaye santu kimnaraḥ ॥ 4 ॥

svastaye santu nāgāśca svastaye santu pannagāḥ |  
svastaye santu viśveśāḥ svastaye'psarasas sadā ॥ 5 ॥

svastaye santu nadyaśca svastaye santu sāgarāḥ |  
svastaye santu śailaśca vedāśca svastaye tathā ॥ 6 ॥

svastaye mātaraśca svastaye santu pitaras svastaye tathā |  
deva-pāriṣadās sarve svastaye santu nas- sadā ॥ 7 ॥

svasti bhāgavatānām tu svasti cāpyagra-janmanām |  
svasti vaiṣṇavānām tu svasti caiva gavāmapi ॥ 8 ॥

svasti vai sthāvarāṇām tu jaṅgamānām tathaiva ca |  
svasti caivātha mantrāṇām svasti vai karmaṇām api ॥ 9 ॥

balim nayāmi devasya viṣṇos-tasmai namo namaḥ ॥

### abhiṣekam

lakṣmīr vasati puṣpeṣu lakṣmīr vasati puṣkare |  
sā te vasatu nityam saumanasyam tathā'stu te ॥

*Lakshmi dwells within the flowers, Lakshmi dwells within the sacred reservoirs, may she dwell always within you, and may you attain clarity of mind.*

akṣataṁ cāstu te puṇyam dīrgham āyur yaśo balam |  
yadvac chreyaskaram loke tat-tad-astu sadā tava ॥

*May your merit be continuous, may you have longevity, fame and strength, whatever there is in the world that promotes your welfare, may it be yours for ever.*

vāsudevo jagannāthastathā saṅkarṣaṇo vibhuḥ |  
 pradyumnaścāniruddhaścabhavantu vijayāya te ||  
 yato yataḥ samīhase tato no abhayaṁ kuru |  
 śan naḥ kuru prajābhyo'bhayaṁ naḥ paśubhyāḥ ||  
 saritas sāgarāḥ śailās-tīrthāni jaladā nadā |  
 ete tvām abhisiñcantu sarva kāmārtha siddhaye ||

suśāntir-bhavatu |  
 śāntiḥ puṣṭis-tuṣṭiś-cāstu |  
 amṛtābhiṣeko'stu ||



## 7. Pāñcarātrika Puṇyāha Vācanam

❖ Upon a pile of rice in front place a kumbha filled with wate add a coin, akṣata, parimala-dravyaṃ a betel leaf and nut, place 5 mango or banyan leaves in the kumbha and a kurca of 7 blades of darbha grass- place a coconut on the top.

❖ Offer flowers to the deities of the pīṭha;—

1. oṃ ādhāra saktaye namaḥ
2. oṃ kurma kālāgnaye namaḥ
3. oṃ dharānyai namaḥ
4. oṃ dharmāya namaḥ
5. oṃ jñānāya namaḥ
6. oṃ vairāgyāya namaḥ
7. oṃ aiśvaryaaya namaḥ
8. oṃ paṃ padmāya namaḥ

### Invocation of Sudarśana

❖ Take water in the uddharini as before;

sudarśanaṃ mahā cakra govindasya karāyudha |  
tīkṣṇa dhāra mahāvega sūrya koṭi samaprabhā ||  
oṃ sahasrāra huṃ phaṭ

❖ Place flower and water on top of the kalaśa;

oṃ namaḥ sudarśanāya āgaccha āgaccha [3 times]

❖ offer āsanam then do nyāsa on the kalaśa.

oṃ ācakrāya svāhā jñānāya namaḥ	[heart]
oṃ vicakrāya balāya svāhā	[head]
oṃ sucakrāya vīryāya vaṣaṭ	[sikhā]
oṃ sūrya cakraaya svāhā aiśvaryaaya huṃ	[shoulders]
oṃ jvāla-cakraaya svāhā tejase phaṭ	[eyes]
oṃ mahā sudarśana cakraaya svāhā śaktyai vaṣaṭ.	

❖ snap fingers around the kalaśa and show cakra mudra, dhenu mudra and yoni mudra.

arghyam | pādyam | ācamaniyam | snānam | vastram | upavītam | gandham | puṣpa-  
mālikāṃ | puṣpaiḥ pūjayāmi —

oṃ śrī sudarśanāya namaḥ | cakra-rājāya | tejo-vyuhāya | mahā-dyutāya |  
sahasrabāhave | dīptāngāya | aruṇākṣāya | pratāpavate | anekāditya-saṅkāśāya |  
prordhva-jvāla-bhirañjitāya | saudāmaṇi-sahasrābhāya | maṇi-kuṇḍala-śobhitāya |  
pañca-bhūta-mano-rūpāya | ṣaṭ-koṇāntara-saṃsthitāya | harānta-kāraṇodbhuta-roṣa-  
bhīṣana-vigrahāya | hari-pāṇi-lasat-padma-vihāra-manoharāya ||

dhūpam | dīpam | naivedyam | tāmbūlam | phalam | karpūra nirājanam |

oṃ sudarśanāya vidmahe | heti-rājāya dhīmahi | tannas cakra pracodayāt ||

- ❖ *Invite four sādhakas to sit down in the four directions .*
- ❖ *Offer them respect and take their permission;*

oṃ bhavadbhir anujñātaḥ punyāhaṃ vācayiṣye.                      oṃ vācayatām!

### **pavitra mantra.**

oṃ bhagavan pavitraṃ vāsudeva pavitraṃ, tat pādau pavitraṃ, tat pādodakaṃ pavitraṃ, śata dhāraṃ, sahasra dhāraṃ, aparimita dhāraṃ, acchidraṃ ariṣṭhaṃ akṣayaṃ paramaṃ pavitraṃ bhagavan vāsudevaḥ punātu ||

- ❖ *Recite gāyatrī mantra*

oṃ nārāyaṇāya vidmahe vāsudevāya dhīmahi |  
tanno viṣṇuḥ pracodayāt ||

*May we know the Cause-of-all-beings, we meditate upon the Indweller-of-all-jivas; may that Supreme Omnipresent one enlighten our intellects.*

oṃ pavitraṃ bhagavān astu vāsudevaḥ paro guruḥ |  
astu saṅkarṣaṇo devaḥ pavitraṃ paramo vibhuḥ || 1 ||

pradyumno'stu pavitraṃ vai sāksī viśvasya sāmpratam |  
pavitraṃ aniruddho 'stu viśvatrāta jagat-patiḥ || 2 ||

śuddhaye 'stu paro devo vāsudevo'stu śuddhaye |  
sadā saṅkarṣaṇo devaḥ śuddhaye 'stu sadā malaḥ || 3 ||

pradyumnas śuddhaye cā'stu sarvatra mama sarvadā |  
aniruddhas sadā devas śuddhaye'stu jagat-patiḥ || 4 ||

śuddhaye viṣṇur astvādya śuddhaye madhusūdanaḥ |  
sarva loka hito devaḥ śuddhaye 'stu trivikramaḥ || 5 ||

vāmanas śuddhaye astvādyaḥ śrīdhāro 'stvādya śuddhaye |  
śuddhaye 'stu hr̥ṣīkeśaḥ padmanābho 'stu śuddhaye || 6 ||

sadā damodaro devaḥ śuddhaye'stu jagat-patiḥ |  
śuddhaye'stu sadā devaḥ keśavaḥ keśi-sūdanaḥ || 7 ||

nārāyaṇo 'stu viśveśaś śuddhaye sarva karmasu |  
śuddhaye mādhave 'stvatra sarva loka-hite rataḥ || 8 ||

śuddhaye cā'stu govindaḥ paramātmā sanātanaḥ |  
mīnātmā śuddhaye 'stvadya kūrmatmādyāstu śuddhaye || 9 ||

śuddhaye'stu varāhātmā nṛsiṃhātmā'stu śuddhaye |  
śuddhaye vāmanātmā 'stu rāmātmādyā 'stu śuddhaye || 10 ||

tathā dāsarathī rāmaḥ śuddhaye 'stu sadā guruḥ |  
vāsudevātmajo rāmaḥ śuddhaye 'stu sadā-malaḥ || 11 ||

kr̥ṣṇo'stu śuddhaye śauriḥ buddhātmā'stu viśuddhaye |  
śuddhaye'stu mahā-māyaḥ kalkī viṣṇuḥ sanātanaḥ || 12 ||

devyaś śāntyādayaḥ santu śuddhaye viṣṇu-vallabhāḥ |  
 dvāra-pāla santu caṇḍādyāḥ prabhavāntāśca śuddhaye || 13 ||  
 śuddhaye'stu gaṇādhyakṣo durgāstvadya viśuddhaye |  
 śuddhaye vinateyo'stu pakṣi-rājo nāgāśanaḥ || 14 ||  
 indrādyāḥ śaṅkarāntāśca śuddhaye santu lokapāḥ |  
 viśvakseno'stu bhūteśaś śuddhaye'stu mahā-tapāḥ ||15 ||  
 kumudādyāstu bhūteśāḥ śuddhaye santu sarvadā |  
 śuddhaye santu sarveṣāṃ sarve sarvatra sarvadā ||16 ||  
 ete sarve sadā devāś-śāntaye santu pūjitāḥ |  
 śuddhaye puṣṭye santu siddhaye muktaye'pi ca || 17 ||  
 śivāya muktaye santu siddhaye karmaṇām api |  
 mantrāṇāṃ deśikādīnāṃ sthānānāṃ api sarvadā || 18 ||  
 putra mitra kalatrāṇāṃ dāsādīnāṃ gavām-api |  
 veda śāstrāgamādīnāṃ vratānāṃ iṣṭa saṃpadām ||19 ||  
 manorathānāṃ sarveṣāṃ hitānāṃ santu sarvadā |  
 āyusyārogya medhānāṃ dhana dhānyādi saṃpadām || 20 ||  
 puṇyānāṃ aṇimādīnāṃ guṇānāṃ śreyasām-api |  
 rājño janapadasyāpi yajamānasya mantriṇāṃ || 21 ||  
 vaiṣṇavānāṃ viśeṣeṇa paratra hitam icchatām |  
 pañca-kāla vidhi-jñānāṃ sattva-sthānāṃ śubhārtināṃ || 22 ||  
 svastir-astu śivan cāstu śāntir-astu punaḥ punaḥ |  
 avighnam-aniśaṃ dīrgham āyusyam astu vai || 23 ||  
 samāhitamanā cāstu saṃpadaścottarottaram |  
 vaiṣṇavāḥ bhagavad bhaktāḥ hr̥tsamāhita cetasaḥ || 24 ||  
 ekāntino mahātmānaḥ sarve bhāgavattotamāḥ |  
 puṇyāhaṃ bhavanto bruvantu puṇyāhaṃ harisattamāḥ || 25 ||

#### Yajamāna

om karmanaḥ puṇyāhaṃ bhavanto bruvantu |  
 om karmane svasti bhavanto bruvantu |  
 om karmane ṛddhim bhavanto bruvantu |  
 om puṇyāhaṃ karmanostu  
 svasti karmanostu karma ṛddhyetām ||

#### Ṛrtviks

om puṇyāham-astu  
 om svastir-astu  
 om ṛddhim-astu  
 om tathāstu

❖ *Take the arghya pātra and with a kurca drip water from the kumbha into it while saying the following;*

om śāntir-astu | om puṣṭir-astu | om tuṣṭir-astu | om avighnam astu | om āyusyam  
 astu | om ārogyam astu | om aiśvaryam astu | om śivam karmāstu ||

- ❖ *Take the darbhas from the hands of the sādhas place them on top of the kumbha and return the water from the arghya pātra to the kumbha with the following ;*

om śatadhāraṃ sahasradhāraṃ, aparimita-dhāraṃ acchidraṃ anantaṃ aparimitaṃ  
ariṣṭaṃ acyutaṃ akṣayaṃ paramaṃ pavitraṃ bhagavān vāsudevaḥ punātu ॥

- ❖ *Sprinkle everything with the following mantra;*

sthānāni desāni sahasra-bāho vareṇya nāmā virajāṃsi nāmā |  
tebhyo namaste madhusūdanāya tatrābhimānaṃ saha rakṣasantu om ॥





## 8. Svasti Vācanam

svasti nō mimītām aśvinā bhagas svasti devyadītir anarvaṇaḥ |

svasti pūṣā asuro dadhātu nas svasti dyāvā pṛthivī sucetunā ||

*May Bhaga and the Asvins grant us health and wealth, and Goddess Aditi and he whom none resist.  
The Asura Pusan grant us all prosperity, and Heaven and Earth most wise grant us happiness.*

svastayē vāyum upābravāmahe somaggas svasti bhuvanasya yaspatiḥ |

brhaspatigum sarva gaṇaggas svastayē svastaya ādityāso bhavantu naḥ ||

*Let us solicit Vayu for prosperity, and Soma who is Lord of all the world for weal;  
For weal Brhaspati with all his company. May the Adityas bring us health and happiness.*

viśvē devā nō adyā svastayē vaiśvānaro vasuragnis svastayē |

devā avantvṛbhavas svastayē svasti nō rudraḥ pātvagum hasaḥ ||

*May all the Gods, may Agni the beneficent, God of all human beings, this day be with us for our weal.  
Help us the Rbhus, the Divine Ones, for our good. May Rudra bless and keep us from calamity.*

svasti mītrā varuṇā svasti patthye revati |

svasti na indraścāgniścā svasti nō adite kṛdhi ||

*Prosper us, Mitra, Varuna. O wealthy Pathya, prosper us. Indra and Agni, prosper us; prosper us you, O Aditi.*

svasti panthām anūcarema sūryā candramasāviva |

punardadatā 'ghnatā jānatā saṃ gāmemahi ||

*Like Sun and Moon may we pursue in full prosperity our path, And meet with one who gives again, -who knows us well and slays us not.*

ā nō bhadrāḥ kratavo yantu viśvato'dabdhāso aparitāsa udbhidaḥ |

devā nō yathā sadamid vṛdhe asannaprāyuvō rakṣitāro dīve dīve ||

*MAY good concepts come to us from every side, un-beguiling, unhindered, and beneficial, that the Gods ever may be with us for our benefit, our guardians day by day unceasing in their care. Rig Veda 1:89:1*

devānām bhadrā sumatir ṛjūyatām devānām rātirabhi nō ni vartatām |

devānām sakhyam upāsedimā vyaṃ devā na āyuh pratirantu jīvasē || 2 ||

*May the auspicious favour of the Gods be ours, on us descend the bounty of the righteous Gods. The friendship of the Gods have we devoutly sought: so may the Gods extend our life that we may live.*

tān pūrvāyā nīvidā hūmahe vyaṃ bhagaṃ mītram aditiṃ dakṣamaśridham

aryamaṇaṃ varuṇaṃ somām aśvinā sarasvatī naḥ subhagā mayās karat || 3 ||

*We summon them here with an ancient hymn, Bhaga, the friendly Daksa, Mitra, Aditi, Aryaman, Varuna, Soma, the Asvins. May Sarasvati, auspicious, grant us contentment.*

tanno vātō mayobhuvātu bheṣajam tanmātā pṛthivī tat pita dyauḥ |  
tad grāvāṅsas soma sutō mayobhuvās tad aśvinā śṛṇutam dhiṣṇyā yuvam || 4 ||

*May the Wind waft to us that pleasant medicine, may Earth our Mother give it, and our Father Heaven, And the joy-giving stones that press the Soma's juice. Asvins, may you, for whom our spirits long, hear this.*

tamiśānam jagātas-tasthuṣas-patiṃ dhiyam jinvam avāse hūmahe vayam |  
pūṣā no yathā vedasāmasad vṛdhe rakṣitā pāyur-adābdhas svastayē || 5 ||

*Him we invoke for aid who reigns supreme, the Lord of all that stands or moves, inspirer of the soul, that Pusan may promote the increase of our wealth, our infallible keeper and our guard for our good.*

svasti nā indro vṛddhaśravāḥ | svasti naḥ pūṣā viśvavedāḥ |  
svasti naḥ tārksyo ariṣṭanemiḥ | svasti no brhaspatir dadhātu ||

*Illustrious far and wide, may Indra prosper us: may Pusan prosper us, the Master of all wealth. May Tarksya with uninjured fellows prosper us: Brhaspati grant to us prosperity.*

prṣad aśvā marutaḥ pṛṣṇi-mātaraś śubham yāvāno vidatheṣu jagmayāḥ |  
agni jihvā manavas sūracaḥśaso viśveno devā avasā gamanniha || 7 ||

*The Maruts, Sons of Prani, borne by spotted steeds, moving in glory, frequently visiting holy rites, Sages whose tongue is Agni, brilliant as the Sun, hither let all the Gods for our protection come.*

bhadram karṇebhiḥ śṛṇuyāma devā bhadram paśyemākṣibhir-yajatrāḥ |  
sthirair-aṅgais-tuṣṭuvāgum sāstanūbhiḥ vyaśema devahitam yadāyuh ||

*Gods, may we with our ears listen to what is beneficial, and with our eyes see what is good, you Holy Ones. With limbs and bodies firm may we extolling you attain the term of life appointed by the Gods.*

śatam innu śarado anti devā yatrā naśakrā jarasaṃ tanūnām |  
putrāso yatra pitaro bhavanti mā no madhyārīṣat-āyur-gantōḥ || 9 ||

*A hundred autumns stand before us, O Gods, within whose space you bring our bodies to decay; Within whose space our sons become fathers in turn. Break you not in the midst, our course of fleeting life.*

aditir dyaur aditir antarikṣam aditir mātā sa pita sa putraḥ |  
viśvedevāḥ aditi pañca-janā aditir jātam aditir janitvam || 10 ||

*Aditi is the heaven, Aditi is mid-air, Aditi is the Mother and the Sire and Son. Aditi is all Gods, Aditi five-classed men, Aditi all that has been born and shall be born.*

## 9. Śukla Yajur Veda Pavamāni Sūkta

punantū mā deva-janāḥ | punantu manavo dhīyā | punantu viśva āyavaḥ ||

*Purify me O gods, purify the thoughts of my mind. Purify me of all things that be. (V.S. 19;39)*

jātavedaḥ pavitravat | pavitreṇa punāhi mā | śukreṇa deva dīdyat | agne kratvā  
kratūguṃ ranū ||

*O Radiant God the omniscient, as a filter; purify me, refulgent with your pure bright capacity to purify — with powers according to your own. (V.S.19;40)*

yatte pavitram arciṣi | agne vitatam antarā | brahma tena punīmahe ||

*O Agni your capacity to purify is diffused through all your fiery glow. O Sacred knowledge! through you may I become pure. (V.S. 19;41)*

pavamānaḥ suvarjanaḥ | pavitreṇa vicarṣaṇiḥ | yaḥ potā sa punātu mā ||

*May Pavamana (Agni — the principle of enlightenment) with his purifying capabilities, popular amongst all peoples, purify us today. (V.S.19;42)*

ubhābhyām deva savitaḥ | pavitreṇa savenā ca | idam brahma punīmahe ||

*God who impels (to enlightenment), purify me by both these, purifying power and sacrifice, and may I be purified through sacred knowledge. (V.S. 19;43)*

vaiśvadevī punatī devyāgāt | yasyai vahvīs tanuvō vīta pṛṣṭhāḥ |

tayā madāntas sadham adyeṣu | vayaggas syāma patāyo rayīnām ||

*The purifying goddess who is dear to all gods has come, she who contains these many beautiful forms. Through her may we in sacrificial banquets rejoice, and may we become prosperous. (V.S. 19;44).*

prājāpatyaṃ pavitram | śatodyāmaguṃ hiraṇmayam |

tena brahma vidō vayam | pūtam brahma punīmahe ||

*That which is offered to the Creator is pure; with an hundred precious efforts, may we strive to become Knowers-of-Brahman, may that Spiritual Wisdom purify us. (S.V. Part ii, book 5 Hymn 8)*