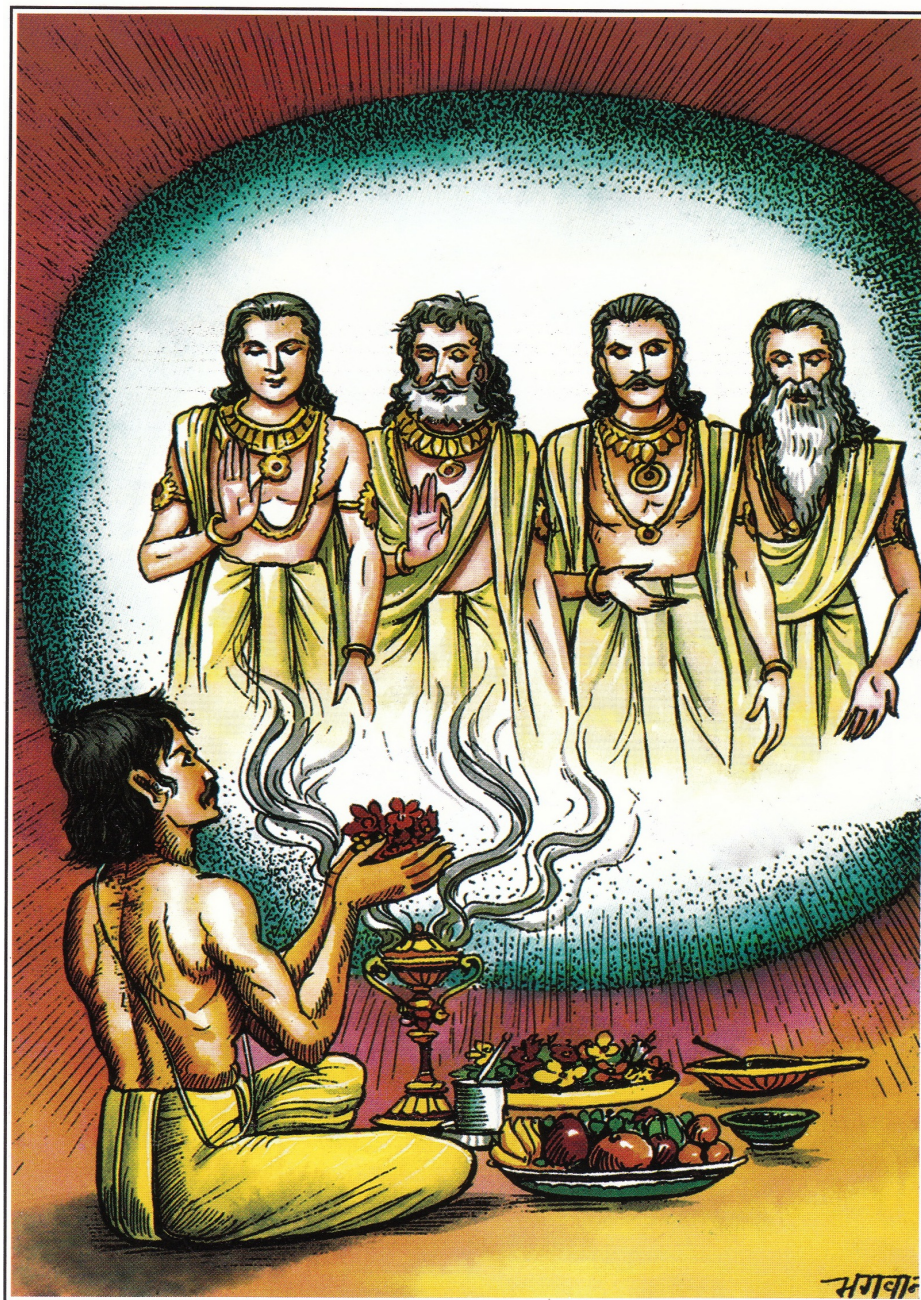


# ŚRĀDDHA PRA YOGA PUSTAKA



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Simha Publications



10:2:2014

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# 1. INTRODUCTION TO ŚRĀDDHA

## A. Meaning and Scope

The term 'Śrāddha' has originated from 'Śraddhā' (faith). It is impossible to repay the various favors, which our deceased forefathers have done for us. The ritual performed for them with complete faith is known as Śrāddha.

## B: Definition

The definition of Śrāddha is as follows:

“ The offerings (food etc.) made to the brahmins (priests) with the intension being received by the deceased ancestors, after taking into account the aptness of country, time period and place and with complete faith and abiding by all the rules is known as Śrāddha.”

## C: Associated words

Śrāddhattva Piṇḍa, Pitru Puja (ritualistic worship of deceased ancestors), Pitru Yajña (sacrificial fires performed for deceased ancestors).

## Three historically established phases of Śrāddha and its nature in the current era

### A. Agnau-karana

During the era of Rigveda, ancestors were worshipped by offering Samidha (a wooden stick) and Piṇḍa (a rice ball) into the sacrificial fire.

### B. Piṇḍa-dāna (Offering of rice-balls)

The process for Piṇḍadāna is mentioned in the Yajurveda, Brahmaṇas, Śrauta and Gṛhya sutra. The ritual of Piṇḍadāna was put into practice during the period of Guhya sutra.

The information regarding the time period when the worship of Piṇḍa started is documented in the holy text Mahābharata (Shantiparva 12.3.345) – God Varaha, incarnation of Lord Vishnu, introduced Śrāddha to the entire world. He created three Piṇḍas from His molar tooth and placed it on a Darbha (dried grass twig) towards the southern direction. Lord Varaha advised 'Let the 3 Piṇḍas be considered as a representation of the father, grandfather and great grandfather' and then He vanished after performing the ritualistic worship of the Piṇḍas using sesame seeds in a scientific manner. Thus began the worship of Piṇḍa for deceased ancestors as per the guidance of Lord Varaha.

### C. Offering food to priests (Brahmins)

During the post Gṛhya sutra and Shruti-Smṛti period, offering food to priests (Brahmins) was considered mandatory and became an important part of the ritual of Śrāddha.

### D. All the three phases together

In the current era, all the three phases mentioned above are included within the 'Pārvaṇ' Śrāddha. The Dharma prescribes that householders should perform the ritual of Śrāddha as their duty.



## TERMINOLOGY OF ŚRĀDDHA

- A. Pitar:** When a human being dies, its subtle body gets freed from the dead body after performing the ritual of Śrāddha and it gets established in the astral plane. At that moment it assumes the designation of *Pitar*.
- B. Pārvan:** After performing *Sapiṇḍikaran Śrāddha* (Śrāddha performed one day prior to one-year completion after the death of the person is called *Sapiṇḍikaran Śrāddha*), the jiva that has assumed the designation of Pitar now joins other Pitars and then gets further categorised as *Pārvan*. Also, it gains authority so as to allow its descendants to perform Pārvan Śrāddha for it.
- C. Pitru-trayi (Trio in Pitars):** Generally the son of the dead person has authority to perform Śrāddha. In his absence, other options are explored. The terminology of Śrāddha has been prepared assuming the son as being the person who performs the śrāddha. Therefore the jiva for whom the Śrāddha is being performed, is invoked as ‘father’ (father of the son performing Śrāddha). One generation before, i.e. the father of dead person is referenced as ‘Pitamahā’ (grandfather of the son performing Śrāddha). The grandfather of the dead person is referred to as ‘Prapitamahā’ (great grandfather of the son performing Śrāddha). The earlier generations than these are not counted in trios of Pitars (Pitru-trayi), because it is assumed that they are liberated or born again.
- D. Jivat-pitruk:** A male whose father is alive does not have authority to perform Śrāddha. But he has right to perform Śrāddha for his mother and maternal grandfather. Also, generally, he even does not have the right to perform rituals of Narayana bali etc; however if these rituals are performed with the objective of conceiving a child, then the jivat-pitruk can do so. In order to perform ‘Apasavya’, a jivat-pitruk can only hold the thread in the thumb of the left hand and cannot hold it completely in his left hand.
- E. Three ways of wearing the thread (yajñopavīta)** are Savya, Apasavya and Nivit: The thread should always be worn on the left shoulder. This style of wearing the thread is known as ‘savya’. When it is worn on the right shoulder it is known as ‘Apasavya’. When worn as a necklace, it is known as ‘Nivit’.
- F. Offering ‘kṣan’:** During the ritual of śrāddha, the deity and the deceased ancestors are invited by offering grass twigs (*darbha*) to them. This is called the offering ‘kṣan’.
- G. Pishangi:** Rangoli drawn using ash and with chanting of mantras, around the meal plate arranged for the priest (Brahmin) is called as *pishangi*. (Offering food to priest (Brahmin) is considered as an important part of Śrāddha. Rangoli is drawn in a clockwise direction (similar to circumambulation) around the food offering plate arranged for the deity and in the reverse direction around the plate arranged for the ancestors. *Pishangi* is one of the aspects of the ritual of śrāddha. Nowadays, *Pishangi* is drawn only in case of offering of Piṇḍa (Piṇḍa dāna). However, *Pishangi* should be drawn during all types of śrāddha.
- H. Vikira:** During Śrāddha, after finishing offering of Piṇḍa (*Piṇḍa dāna*) and worship of Piṇḍa, ‘Savya’ is performed and a morsel of rice is kept in front of the plate with the food offering arranged for the deities. This is termed as *Vikira*.
- I: Prakira:** After performing *Vikira*, ‘Apasavya’ is done and a morsel of rice is kept in front of the plate which has the meal arranged for deceased ancestors. This is called as *Prakira*.
- J: Uchista Piṇḍa:** After performing *Prakira*, piṇḍa is kept for the ones who have died by being burnt in a fire or due to partial burning or for the dead fetus, near the plate of food arranged for the deceased ancestors or close to other offerings of piṇḍa.



**K: Śrāddha Sampat:** If two śrāddhas occur on the same date (as per Hindu calendar) then it is termed as Śrāddha Sampat.

## PRESIDING DEITIES OF ŚRĀDDHA

### Viśvadevas

kratu dakṣo vasuḥ sabhyaḥ kālakāmau dhurilocanau | purūrava mādravāśca viśvedevāḥ prakīrtitāḥ ||  
iṣṭha hrāddhe kratu-dakṣo vasuḥ sabhyaśca vaidike | kāla-kāmo 'gnikāryeṣu ambare dhurilocanau |  
purūrava mādravaśca pārvaṇeṣu niyojayet

Kratu & Daksha are the Viśvadevas who should be invoked to preside over an *iṣṭhi* (done upon the fruition of a worldly desire) Vasu & Satya invoked in a *deva sraddha*, Kāla & Kāma are invoked to an *agni-karya*, Dhuri & Locana in respect of an ambara karya and Purūravā & Mādravas in a parvana sraddha. (likhita 48, 50)

### Vasu-Rudra-Āditya

The deceased person for whom the ritual of Śrāddha is primarily being performed, is considered as a follower of Vasu, his parents are considered as followers of Rudra and his grand parents are considered as followers of Aditya. Therefore during Śrāddha, the names of father, grandfather and great grandfather (or mother, grandmother and great grandmother) are pronounced as representatives of Vasu-Rudra-Aditya respectively.

## TYPES OF ŚRĀDDHA

Matsya Purana mentions, that there primarily there are three types of Śrāddha - one performed daily, periodically and with purpose (Kāmya).

In addition to these, Yama-smṛuti adds Nāndi Śrāddha and Pārvaṇ Śrāddha.

### 1. Daily Śrāddha

The ritual of Śrāddha performed daily is known as *Nitya Śrāddha*. There is no invocation of Viśvadevas. This Śrāddha can be performed just by offering water or sesame seeds to deceased ancestors.

### 2. Periodic Śrāddha

The *naimittika śrāddha* is of the ekoddiṣṭha type performed for a single deceased ancestor - usually one without offspring. There is no invocation of Viśvadevas.

### 3. Kāmya (Purpose oriented) Śrāddha

Śrāddha performed for achieving a specific objective is termed as purpose oriented or *Kāmya Śrāddha*.

From the point of view of deriving fruitful result, if the Śrāddha is performed on a specific lunar day, date (as per Hindu calendar) and taking into consideration the position of stars (nakṣatra), then the desired result is achieved. The details are given below

Tithi	Result
1	Gaining a good fowl and being able to give birth to a healthy baby boy
2	Conceiving a baby girl.
3	Acquiring a horse, acquiring fame
4	Acquiring a lot of inferior animals
5	Having a lot of good looking male children

6	Conceiving bright male child, getting success in gambling
7	Acquiring a farm or land
8	Obtaining success in business
9	Acquiring animals like horses
10	Expansion of cattle, acquiring animals with two humps
11	Acquiring utensils, clothes and a scholarly male child.
12	Acquiring gold, silver etc.
13	Gaining superiority within the community
14	The persons, who have died due to the stroke of a weapon or on a battlefield, get momentum to attain a higher sub-plane. Gaining good citizens.
FM	Fulfillment of all wishes

Note 1: Except full moon night, all other dates that belong to the dark fortnight and corresponding dates in dark fortnight of the month of Bhadrapad, bestow special benefit.

1. *Bhimashtami Śrāddha*: If one is not able to conceive or is facing problems of abortion, then for the well being of the fetus, Śrāddha is performed or offering of water is made to Bhishmacharya, on the eighth day of the bright fortnight (Bhimashtami) in the Hindu calendar month of Magh.

Nakṣatra	Results
Krittika	Acquiring a heavenly abode for oneself and one's son.
Rohini	Conceiving male child
Mruga	Acquiring radiance of Brahman (Brahmatej)
Ādra	Providing evolutionary momentum to an evildoer, action transformed into supernatural power.
Punarvasu	Obtaining wealth or land
Pushya	Improvement in strength
Ashlesha	Conceiving a male child with brave character, fulfillment of a wish
Magha	Gaining superiority within the community, a long married life
Purva	Good luck, conceiving a male child, elimination of sin
Uttara	Good luck, conceiving a male child, elimination of sin
Hasta	Fulfillment of a wish, gaining superiority within the community
Chitra	Conceiving a handsome male child, conceiving ample male children
Swati	Earning profit in business, earning success.
Vishakha	Conceiving ample male children, acquiring gold
Anuradha	Acquiring a kingdom (attaining position of minister etc), acquiring friends
Jyeshtha	Acquiring superiority, authority, wealth and self-confidence, acquiring a kingdom
Mula	Obtaining good health, acquiring a farm or land
Purvashadha	Achieving good fame, successful journey up to the sea limit
Uttarashada	Getting relieved from grievances, fulfillment of desires, improving hearing ability
Shravan	Achieving best progress in subtle plane, superiority
Dhanishtha	Acquiring kingdom (attaining position of minister etc), fulfillment of all wishes
Shatataraka	Achieving supernatural powers in medical practice, acquiring metal other than gold and silver.
Purvabhadrapada	Acquiring a flock of sheep, acquiring metal other than gold and silver.
Uttarabhadrapada	Acquiring cattle, acquiring sanctified and good premises
Revati	Acquiring utensils and clothes, acquiring cattle
Ashwini	Acquiring horses
Bharni	Acquiring a long life

Note 1: When an evildoer dies and Śrāddha is performed for him at the time of Ārdra star, for imparting momentum to its spirit, the desired benefit can be derived.

Special note: In the table given in point 2 and 3, multiple benefits are indicated for a single date or star position. These are specified based on references obtained from different books.

#### 4. Nāndi Śrāddha

The Śrāddha performed during the start of any joyous ceremony and performance of any of the 16 religious rites, and recitation of specific mantras for success of the ceremony is called Nāndi Śrāddha. In this ritual *Satya-vasu* (or *kratu-dakṣa*) are the Viśve devas and the father-grandfather-great grandfather, mother-grandmother (mother's mother) - great grandmother (mother's grandmother) and mother- grandmother (mother's mother-in-law) - great grandmother (mother-in-law of mother's mother-in-law) are invoked.

**a. Karmāṅga Śrāddha:** This Śrāddha is performed during the religious ritual of Garbhadhan.

**b. Vṛddhi Śrāddha:** Śrāddha performed at the time of birth of a baby.

#### 5. Ekoddiṣṭa and Pārvan Śrāddha

*Ekoddiṣṭa* is the annual śrāddha performed for one person who has died (without descendants) – usually on the anniversary *tithi* of death (*kṣaya-tithi*). In this Śrāddha only one piṇḍa is offered for the deceased and one Brahmin is fed.

*Pārvan* Śrāddha is performed on new-moon, pitri-pakṣa, sankrānti days and includes all 3 generations. Once the deceased ancestors get listed as Pārvans after sapiṇḍi-karaṇa, then this śrāddha is performed for them.

*Ek-Pārvan* (single Pārvan), *dvi-Pārvan* (double Pārvan), *tri-Pārvan* (triple Pārvan) are the three varieties of this śrāddha.

Mahālaya Śrāddha and Tīrtha Śrāddha are the types of Pārvan Śrāddha.

**1. Mahālaya Śrāddha (fortnightly):** It is a Pārvan Śrāddha performed in the fortnight starting from the 11<sup>th</sup> day of dark fortnight of Bhādrapad (Hindu calendar month) till the amavāsya.

**2. Tīrtha Śrāddha:** The ritual of śrāddha performed at Holy places like Prayag or at the banks of a sacred river is termed as Tīrtha Śrāddha. While performing Tīrtha Śrāddha, all the Pārvans of Mahālaya are invoked.

Apart from the main types mentioned above there are 96 types of Śrāddha namely:— 12 new moon nights (amavāsya), 4 yuga śrāddhas, 14 manvantars, 12 sankrāntis, 12 vaidhruti, 12 vyatipat, 15 mahālayas, 5 first, 5 ashtak and 5 anvashtake.

#### 6. Goṣṭhi Śrāddha

The Śrāddha performed by the group of priests (Brahmins) and scholars at a holy place with the intention that, 'Deceased ancestors should be satisfied and let happiness and prosperity preside', or while discussing the topic of Śrāddha, if one gets inspired all of a sudden and performs Śrāddha, then such Śrāddha is termed as *Goṣṭhi Śrāddha*.

#### 7. Śuddhi Śrāddha

Offering food to priests (Brahmins) for purification is called as *Shuddhi Śrāddha*.



## 8. Puṣṭi Śrāddha

Śrāddha performed for increasing physical strength and prosperity is called as *Puṣṭi Śrāddha*.

## 9. Ghr̥ta Śrāddha (Yātra Śrāddha)

Śrāddha performed using ghee (clarified butter), in remembrance of deceased ancestors, before embarking on a journey to holy places with the objective of completing the journey without any obstacles is called *Ghr̥ta Śrāddha*.

## 10. Dadhi Śrāddha

Śrāddha performed after returning from a journey to holy places is termed as *Dadhi Śrāddha*.

## 11. Aṣṭaka Śrāddha

Śrāddha performed on 8th day of the bright fortnight of the month. During the era of Vedas, the Aṣṭaka Śrāddha used to be performed specifically on the 8th day of bright fortnight of Margashirsha, Paush, Magha and Phalguna months. It was a practice to offer vegetables, meat, cakes, sesame seeds, honey, rice kheer, fruits and underground vegetables to ancestors.

## 12. Daivika Śrāddha

Śrāddha performed with the objective of obtaining the grace of God is termed as *Daivik Śrāddha*.

## 13. Hiraṇya Śrāddha

This Śrāddha is performed by offering uncooked food items and money (dakṣiṇa) to the priests (brahmins).

## 14. Hasta Śrāddha

Śrāddha performed by offering food to the priests (Brahmins) designated as *Hasta Śrāddha*. If cooked food is not available then the Śrāddha is performed by offering money or dry food grains.

## 15. Ātma Śrāddha

Those people who do not have children or whose children are atheists, they should perform *Ātma Śrāddha* for themselves when they are alive.

Even though various types of Śrāddha are mentioned above, based on the calendar days, the Śrāddha performed for a dead person from the first day to the eleventh day, monthly śrāddha, Sapiṇḍikaran Śrāddha, Śrāddha performed on one-year completion, Śrāddha performed every year from the second year and Mahālaya Śrāddha are the only ones that are commonly practiced.

## TARPAṆA

### 1. Tarpaṇa and Pitru tarpaṇa

**a. Significance and meaning:** The root — ‘*Tṛp*’ means satisfying others. Offering water to Gods, Sages, ancestors and human beings and satisfying them through it is called *tarpaṇa*.

**b. Objective:** The objective of performing tarpaṇa is that Gods, disembodied jīvas etc whose names are pronounced while performing Tarpaṇa, should bestow happiness on us.

**c. Types:** *Brahma-yajña-anga-tarpaṇā* (performed as part of the daily scriptural study), *snana-anga* (performed daily after bath), *śrāddha-anga* (performed during Śrāddha) are the various types of Tarpaṇas that are part of the various rituals and should be performed during the respective occasions.

## 2. Method of performing Tarpaṇa

Bodhayana has mentioned that 'Tarpaṇa should be performed at the riverside'. While performing Tarpaṇa at the riverside, one should stand in the river so that the water level touches the navel or one should perform tarpaṇa by sitting on the banks of the river.

Tarpaṇa for Gods and Sages should be performed by facing East and that for deceased ancestors it should be performed by facing South.

Tarpaṇa for Gods should be performed in 'Savya', that for Sages should in 'Nivita' and for deceased ancestors in 'Apasavya'.

Dried grass (darbha) is necessary for performing tarpaṇa. Tarpaṇa for Gods is performed from the tip of the darbha, tarpaṇa for Sages should be performed by folding the darbha in the middle, and tarpaṇa for deceased ancestors should be performed from the tip and root of the two darbhas.

Offering of water (tarpaṇa) to deities should be done using the finger tips, while offering of water to Sages should be done from the base of the little finger and the third finger and that to the deceased ancestors should be done through the mid of the thumb and the first finger of the hand.

Tarpaṇa should be performed taking one handful (*anjali*<sup>1</sup>) of water for each deity, two handful of water for Sages and three handful of water for deceased ancestors. In case of *matrutrayi* (mother-grandmother and great grandmother) three handful of water should be used and for other females ancestors one handful of water should be used for tarpaṇa.(8)

## 4. Pitru tarpaṇa

By performing tarpaṇa, the ancestors not only get satisfied and leave us, but they also bestow long life, radiance, superior intellect (*brahmavarchasva*), wealth, success and foodstuff (ability to digest the food consumed) on the host performing the tarpaṇa and satisfies him too.

The daily ritual of tarpaṇa should be done in the early morning after having bath. If it is not possible to perform Śrāddha for ancestors daily, then one should at least perform tarpaṇa.

## 5. Tarpaṇa of sesame seeds (tila tarpaṇa):

Sesame seeds should be used in the ritual of Pitru tarpaṇa. Sesame seeds are available in two varieties, black and white. Black sesame seeds should be used for Śrāddha. If sesame seeds are not available then gold or silver should be used.

Tila tarpaṇa (as a part of Śrāddha) should be offered to the same number of ancestors for whom the śrāddha has been performed.

Tila tarpaṇa is performed before Darśa śrāddha and in case of annual śrāddha; tila tarpaṇa is performed on the following day of the śrāddha. In case of any other śrāddha, tila tarpaṇa is performed just after performing the śrāddha.

Tila tarpaṇa is not performed during Nandi Śrāddha, Sapiṇḍi Śrāddha etc.

## 6. Importance of performing tila tarpaṇa

Sesame seeds are the favorites of ancestors.

By usage of sesame seeds, the demons do not obstruct the ritual of Śrāddha.

On the day of Śrāddha, sesame seeds should be sprinkled all over the house, sesame seeds mixed in

<sup>1</sup> (Original meaning of word 'anjali' is handful ('onjal')). In this context, however, 'giving one handful (anjali) of water for tarpaṇa' is to indicate that the tarpaṇa should be given only once – compiler)

water should be given to the invited priests (Brahmins) and sesame seeds should be donated. - Jaiminiya Ghṛya sutra (2.1), Bodhāyan Dharmasutra (2.8.8) and Bodhāyan Ghṛya sutra

## FEMALES AND THE PERFORMANCE OF ŚRĀDDHA.

### 1. Importance of performing Śrāddha by oneself

‘Ideally, the host (*kartā*) should perform the ritual of Śrāddha by himself. However, since we do not know how to perform it, we get it done through the priest (*Brahmin*). Nowadays, it has become difficult to get priests for performing Śrāddha. As a solution to this, one can procure the texts that describe the ritual and learn it by heart.<sup>2</sup>

### 2. Hindu Dharma that does not give any cause for excuse for not performing śrāddha due to the absence of a particular person!

Son (including the one whose thread ceremony has not been done), daughter, grandson, great grandson, wife, daughter’s son (if he is one of the heirs), real brother, nephew, cousin’s son, father, mother, daughter-in-law, son of elderly and younger sisters, maternal uncle, anyone in the seven generations and from the same lineage (*sapinda*), anyone after the seven generations and belonging to the same family domain (*samanodak*), disciple, priests (*upadhyay*), friend, son-in-law of the deceased person can perform Śrāddha in that order.

In case of a joint family, the eldest and earning male person should perform Śrāddha. In case of the unit family, everyone should perform śrāddha independently.

Hindu Dharma has made arrangement so that for each and every dead person the śrāddha can be performed so as to give momentum to that person to progress to a higher sub-plane. Dharma Sindhu mentions that:—

‘If a particular dead person does not have any relative or a close person, then it is the duty of the king to perform Śrāddha for that person’.

### 3. Performance of Śrāddha by females

1. In point 2 it is mentioned that the daughter, wife, mother and daughter-in-law of the deceased person have the authority to perform Śrāddha. In spite of this, in the current era, the priests who conduct Śrāddha refuse to allow females to perform Śrāddha. This could be because in the earlier days the thread ceremony was performed for females, and in current era, this practice has been discontinued in all classes. Therefore, in accordance to that, even performing of Śrāddha has been disallowed for females. In emergency conditions, however, if no one is available for performing Śrāddha, then it is better for it to be performed by females instead of not performing it at all.

2. The female performing śrāddha should place a clean cotton cloth on her shoulder while performing ‘Savya-Asavya’

## APPROPRIATE DATES FOR PERFORMING ŚRĀDDHA

Normally, amāvāsyā, 12 sankrants in a year, solar-lunar eclipses, Yugadhi and Manvadi dates, Ardhodayadi parva, date of death, arrival of Shrotriya priests (Brahmins) etc dates are considered appropriate for performing śrāddha.

- Normally every year Śrāddha should be performed on the date of death of the person (as per

<sup>2</sup> Although the point mentioned above is correct, considering the complexity in pronouncing certain Sanskrit words and limitation to understand the rites mentioned in the science, it may not be possible for everyone to perform the ritual as prescribed, by themselves. In such cases one can get the ritual performed through priests and if they are not available, then the ritual can be performed with the help of knowledgeable people. One should remember that making the ritual of śrāddha is more important - Compiler



the Hindu calendar and not as per the English calendar.) If the date is not known and only the month is known, then in that case the śrāddha can be performed on the no moon night of that month.

- If both, the date as well as the month is unknown then the śrāddha can be performed on the amāvāsya of the Hindu calendar month of Magh or Margashirsha.
- If the definite date of death is not known then the śrāddha can be performed on the date when the news of the death was received.
- Śrāddha should be performed everyday and it can be achieved just by offering water (tarpaṇa) to them.
- If it is impossible to perform Śrāddha daily, then Darśa Śrāddha should be performed. This fulfills the requirement of doing the Śrāddha daily. Darśa means no moon night. Therefore Darśa Śrāddha is the one, which is performed on the amāvāsya of every month.
- If it is not possible to perform Darśa Śrāddha every month, one should at least perform it on the amāvāsya of Chaitra, Bhādrapad and Āshvīn months.
- If it is not possible even to perform Darśa Śrāddha on those days, then at least the ritual of Mahālaya should be performed in the Pitru fortnight of the month of Bhādrapad. If this too is impossible then Śrāddha should be performed on the amāvāsya of the month of Bhādrapad (sarva pitri amāvāsya)

### Appropriate time of the day

If the day from sunrise to sunset is divided into 5 parts, then the fourth part is called the ‘Aparanha’ period. This period is most appropriate for performing śrāddha.

### 4. Special dates for performing Śrāddha and the benefits derived after performing śrāddha on these dates

**Kalpadi date (tithi):** Lord Brahma’s day is considered as the day of origin. This is also called as Kalpadi tithi. The 1st and 5th day of Chaitra, 3rd day of Vaiśākha, 7th day of Kārtik, 9th day of Margashirsha, 13th day of Magh, 3rd day of Phalgun (all days from the bright fortnight) indicate the start of the era (*kalpa*).

**Akṣayya Trutiya (3rd day within the bright fortnight of Vaiśākha):** Akṣayya Trutiya indicates the start of the Kruta era. The benefits derived by performing rituals like Śrāddha, Tarpaṇa for ancestors and donations on this date is everlasting. Therefore one should at least perform A piṇḍa Śrāddha or Tarpaṇa for their ancestors.

The Puranas say that, on the day of Akṣayya Trutiya one should donate uncooked food (āmāṇṇa), a water pot, a fan made of mint grass, an umbrella, footwear etc with the intension of offering them to the ancestors. It is mentioned in Garuda Purana that, once the donations are made with the intention of offering them to ancestors on this day, the messengers of Lord Yama do not cause distress to the ancestors.

### Pitru fortnight (Pitru-pakṣa) (Mahālaya pakṣa)

The dark fortnight in the Hindu calendar month of Bhādrapad is called ‘Pitru-pakṣa’. This fortnight is very dear to the ancestors. If Mahālaya Śrāddha is performed for the ancestors during this fortnight, they remain satisfied for the entire year.

The Mahābhārata says:— “The householder who does not perform śrāddha during the period when the Sun is in Virgo, how will he earn money and be gifted with a baby boy as he would have enraged the ancestors? Additionally, the abode for ancestors remains vacant till the Sun moves from Virgo and Libra sign to the Scorpio sign.”

The abode for ancestors remaining vacant during this period implies that the ancestors come

closer to their descendants for blessing them and if Śrāddha is not performed, they curse their descendants and return. Due to this it is important to perform Śrāddha during this period.

### OBJECTIVES OF PERFORMING ŚRĀDDHA

- A. Providing momentum to the deceased ancestors present in the Pitru region so that they can progress to a higher plane of existence, through the means of Śrāddha.
- B. Satisfying wishes and desires of the disembodied dead (*pretas* = hungry ghosts) who are trapped in the negative regions due to unfulfilled desires and providing momentum for their further progress.
- C. Some deceased ancestors, due to their evil deeds, reside in hell instead of nether region. Through the medium of ritual of Śrāddha, one can relieve them from being trapped in this form.

### IMPORTANCE AND NEED OF PERFORMING ŚRĀDDHA

- A. Repaying the debt to ancestors is as important as repaying the debt to God, Sages and the society. It is the duty of descendants to respect their ancestors, make donations in their name and to undertake activities that will please them. Performing Śrāddha is a part of fulfilling that Dharma,.
- B. Ancestors becomes satisfied only after receiving piṇḍa and water from their son.
- C. Sage Sumantu has said, that nothing is as superior as the ritual of Śrāddha. Therefore, a person having a pure intellect to discriminate between right and wrong should never abstain from performing Śrāddha.
- D. Brahmapurāṇa says, 'Activities related to deceased ancestors are more important than those related to God'. Therefore every sacred ceremony begins with Nandi Śrāddha.
- E. Brahma Purana says, 'One who performs the ritual of Śrāddha diligently and in accordance with ones financial state, he satisfies everyone right from Lord Brahma to the insignificant blade of grass. No one in the family of the person performing Śrāddha remains unhappy.'
- F. If a deceased person wishes that 'someone should perform Śrāddha for me' and if it does not get fulfilled from the expected descendant, then it becomes unhappy due to non-fulfillment of the desire. Such a jiva can transform into an evil spirit (a type of negative energy) and cause distress to its relatives for not performing the ritual of Śrāddha.
- G. At the time of death if a person feels, 'Śrāddha is meaningless and nobody should perform Śrāddha for me after my death' and later because of Śrāddha having not been performed, after his death, he experiences that, 'I am trapped', even then he cannot convey this feeling to anyone. He could become unhappy because of his wish remaining unfulfilled. Taking this point into consideration, it is absolutely necessary to perform Śrāddha for every deceased person.
- H. By performing ritual of Śrāddha for a deceased person, the give-and-take account that exists with that person gets fulfilled, e.g. if we owe something to a person and he dies before we could repay him, then by the virtue of performing Śrāddha the loan can be repaid.
- I. In the current age, people do not perform rituals like Śrāddha or spiritual practice the way it used to be done earlier. Therefore most of the people experience distress due to unsatisfied ancestors.

## PRAYERS AND TYPES OF THE ŚRĀDDHA RITUAL

### 1. The prayers offered during śrāddha

“Let the ancestors residing on Earth attain an evolved region. Let the ancestors who are in heaven, that is, at a higher plane of existence, never degrade. Let the ones who are at a medium plane of existence, attain a higher plane. Let the ancestors who symbolise the Truth protect us.”

Also, prayer is offered to the ancestors for the continuation of the lineage,

“O Pitru-deities, give birth to a son like Ashwini Kumar, who is beautiful, healthy and who can fulfil the wishes of Deities, ancestors and all humans.”

### 2 The prayers offered at the end of the śrāddha ritual

“Since the time of the origin of the Universe to date, whoever was born in the lineage of my mother and father and all the servants from these two lineages and my past births, those supported by me, those serving me, friends, disciple, pets, the plants and trees planted and cut by me, the close relatives, those who incurred favours from me and those who bestowed favours on me, enjoy the food offered by me.”

It is evident from this prayer that the Hindu Dharma teaches us to express gratitude not only to our own but also towards our benefactors, other beings and trees and plants.

## REGULATIONS WHEN PERFORMING ŚRĀDDHA.

If there is impurity due to birth or death in the family on the day of the śrāddha, then after its completion consume panchgavya, change the Sacred thread and do śrāddha. Alternatively, perform śrāddha on the first amāvāsyā after the impurity is over.

After commencing the ritual of śrāddha if impurity due to birth or death occurs in the family but outside the house, then do not follow the regulations of impurity till the completion of the śrāddha. If it happens in the house, then stop the śrāddha and only after the observance of impurity is completed, do the śrāddha again.

If the wife of the one who performs the śrāddha has menses, then Mahāyala can be done any time after those five days. When the lady performing the śrāddha has menses then no regulations need to be followed.

If the śrāddha falls on Ekadashi, then the person performing the śrāddha should merely smell the meal of the śrāddha and offer it to a cow or one should perform Hiranya-śrāddha.

Hiranya-śrāddha is a śrāddha done merely by offering donation (dakṣiṇa) without offering meal.

During eclipse, take a bath and do śrāddha even if there is impurity. Here two points become evident. One is that every ritual has been considered subtly from a worldly perspective in Sanatan Hindu Dharma. The second is that women can also perform śrāddha.

## THE EFFECTS OF THE ŚRĀDDHA RITUAL

For the subtle body (linga deha), the interval from the time of death to the next birth is similar to that of a foetus in the womb. Due to the mantras of the śrāddha, the blessings of the brahmins, the good wishes of the relatives and piṇḍa-dan etc. the deceased ancestors acquire a protective sheath and get the momentum to progress.



## TYPES OF ŚRĀDDHA PERFORMED IN PITRU-PAKṢA

### 1. Bharani śrāddha

Performing śrāddha on the chaturthi or panchami on the Bharani asterism in the Pitru-pakṣa has a special importance. If possible doing the śrāddha on the Bharani asterism in addition to the tithi of death of the person helps the subtle body of the dead to be liberated from the form of being of the dead.

### 2. Avidhava Navami

The woman who dies before her husband is called 'avidhava'. Her śrāddha is performed on the tithi of Navami of Pitru-pakṣa. So this Navami is called 'Avidhava Navami'.

The śrāddha of a dead married woman should be performed on the Navami of the Pitru-pakṣa by the son or the husband. In this śrāddha married women are served a meal and ritualistically offered a coconut, sari and a blouse piece. As long as the husband is alive, both the Avidhava Navami and yearly śrāddha should be performed.

### 3. Trayodashi and Chaturdashi of Pitru-pakṣa

On the tithi of Trayodashi, a ritual of Kākabali is performed for the dead children. On the day of the Chaturdashi of Pitru-pakṣa, the śrāddha of those who died in accidents is performed.

### 4. Sarvapitri āmāvasya

The Amavasya that falls in the Pitru-pakṣa is the last tithi of Pitru-pakṣa. If it is not possible to perform śrāddha on any day of the entire year, it is very essential that a śrāddha be performed for all the dead on the tithi of Sarvapitri Amavasya. According to the Scriptures, the Amavasya of the Pitru-pakṣa is the most appropriate tithi for the ritual of śrāddha.

Instead of śrāddha, on this day some people offer food to the poor or money to a school. By doing this no spiritual benefit is gained.

## Relationships

pitāmahaḥ – *paternal grandfather*

pitāmahi – *paternal grandmother*

prapitāmahaḥ – *paternal great grandfather*

prapitāmahi – *paternal great grandmother*

vrddha - prapitāmahaḥ – *paternal great great grandfather*

vrddha - prapitāmahi – *paternal great great grandmother*

mātāmaha – *maternal grandfather*

mātāmahi – *maternal grandmother*

pramātāmaha – *maternal great-grandfather*

pramātāmahi – *maternal great-grandmother*

vrddha - pramātāmaha – *maternal great great grandfather*

vrddha - pramātāmahi – *maternal great great grandmother*

śvaśura — *father-in-law* śvaśurasya pitā — śvaśurasya pitāmahaḥ

śvaśrū — *mother-in-law* śvaśurasya mātā — śvaśurasya mātāhaha

## ACCESSORIES



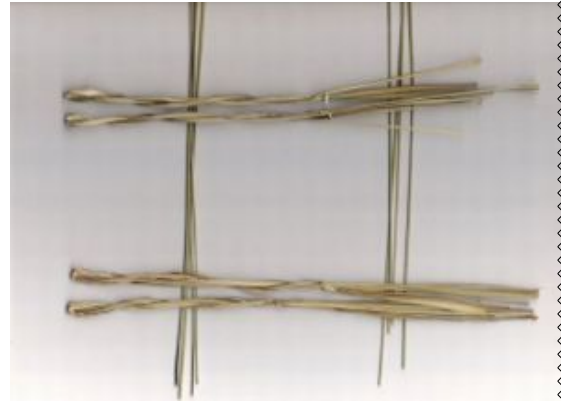
Pavitri of 3 darbhas



Bhugnam or kurca



Katṭa darbha



East

West

East = Pitru varga  
West = Mātāmaha varga



black sesame seeds for men and white for women.

# 1. SĀMĀNYA TARPAṆA

## Saṅkalpaḥ

hariḥ om tat sat śrī-govinda govinda govinda asya śrī bhagavato mahā puruṣasya viṣṇorājñayā pravartamānasya ādya brahmaṇo dvitīya parārdhe śrī śveta-varāha kalpe vaivasvata manvantare aṣṭhāviṃśatītate, kaliyuge prathama pāde jāmbu dvīpe meroḥ \_\_\_\_\_ dig-bhāga \_\_\_\_\_ deśe \_\_\_\_\_ nagari antargate asmin vartamānānām vyāvahārikānām prabhavādīnām ṣaṣṭyāḥ saṁvatsarānām madhye \_\_\_\_\_ nāma saṁvatsare \_\_\_\_\_ ayane \_\_\_\_\_ ṛtau \_\_\_\_\_ māse \_\_\_\_\_ pakṣe \_\_\_\_\_ puṇya tithau \_\_\_\_\_ vāsare \_\_\_\_\_ nakṣatra yuktāyām asyām puṇya tithau:—

*Harih om tatsat. Govinda, Govinda, Govinda, with the permission 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 south of mount Meru, in the Golden Land, in the country of ....., in the metropolis 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 meritorious day,*

**Vaiṣṇavas** — śrī Bhagavad ājñayā śrīman-nārāyaṇa prītyartham/bhagavad kaiṅkarya rūpaṁ:—

*with the sanction of the Supreme being and as service to him alone,*

**Smārtas** — mama upāta samasta durita-kṣaya dvārā, śrī-parameśvara prītyartham:—

*In order to diminish all my sins and to please the Supreme Being.*

vasu rudra āditya svarūpāṇām asmat pitṛ pitāmahaḥ prapitāmahaḥ \_\_\_\_\_ *father, grandfather & great-grandfather* \_\_\_\_\_ aryāṇām, vasu rudra āditya svarūpāṇām asmat mātuh pitṛ pitāmahi prapitā-mahinām \_\_\_\_\_ *mother, paternal grandmother & great-grandmother* \_\_\_\_\_ varga dvaya pitṛṇām akṣayya trītyartham amavāsya puṇya-kāle (new-moon) darśa śrāddham tila tarpaṇa rūpeṇa aham kariṣye ||

☸ In a broad shallow dish place 2 bhugnas<sup>3</sup> or flowers.

ime bhugnayoh/puṣpayoh varga dvaya pitṛṇ āvāhayāmi |

*In these two flowers I invoke the ancestors on both sides of my family*

☸ Prepare a jug of water mixed with sesame seeds.

## ☞ Apasavyam

☸ Fill your right hand with water + sesame seeds and pour it onto the bhugna/flower from the thumb – the hand should be slight turned towards the right side.

<sup>3</sup> Bhugnas are bunches of kuśa grass tied with a special knot



### 1. Father

asmat pitā \_\_\_\_\_ nāma vasu svarūpaḥ ṭṛpyatām |  
idaṁ tilodakaṁ tasmai svadhā namas-tarpayāmi || x 3

### 2. Paternal grandfather

asmat pitāmahaḥ \_\_\_\_\_ nāma rudra svarūpaḥ ṭṛpyatām |  
idaṁ tilodakaṁ tasmai svadhā namas-tarpayāmi || x 3

### 3. Paternal great-grandfather

asmat prapitāmahaḥ \_\_\_\_\_ nāma āditya svarūpaḥ ṭṛpyatām |  
idaṁ tilodakaṁ tasmai svadhā namas-tarpayāmi || x 3

### 4. Mother

asman mātā \_\_\_\_\_ nāma devī gāyatrī svarūpī ṭṛpyatām |  
idaṁ tilodakaṁ tasmai svadhā namas-tarpayāmi || x 3

### 5. Paternal grandmother

asman pitāmahī \_\_\_\_\_ nāma devī sāvitrī svarūpī ṭṛpyatām |  
idaṁ tilodakaṁ tasmai svadhā namas-tarpayāmi || x 3

### 6. Paternal great grandmother

om asman prapitāmahī \_\_\_\_\_ nāma devī sarasvatī svarūpī ṭṛpyatām |  
idaṁ tilodakaṁ tasmai svadhā namas-tarpayāmi || x 3

### 7. Maternal grandfather

om asman mātāmahaḥ \_\_\_\_\_ nāma agni svarūpaḥ ṭṛpyatām |  
idaṁ tilodakaṁ tasmai svadhā namas-tarpayāmi || x 3

### 8. Maternal great grandfather

om asmat pramātāmahaḥ \_\_\_\_\_ nāma varuṇa svarūpaḥ ṭṛpyatām |  
idaṁ tilodakaṁ tasmai svadhā namas-tarpayāmi || x 3

### 9. Maternal great great grandfather

om asmat vṛddha pramātāmahaḥ \_\_\_\_\_ nāma prajāpati svarūpaḥ ṭṛpyatām |  
idaṁ tilodakaṁ tasmai svadhā namas-tarpayāmi || x 3

### 10. Maternal grandmother

om asmat mātāmahī \_\_\_\_\_ nāma devī gaṅgā svarūpī ṭṛpyatām |  
idaṁ tilodakaṁ tasmai svadhā namas-tarpayāmi || x 3

### 11. Maternal great grandmother

om asmat pra-mātāmahī \_\_\_\_\_ nāma devī yamunā svarūpī ṭṛpyatām |  
idaṁ tilodakaṁ tasmai svadhā namas-tarpayāmi || x 3

### 12. Maternal great great grandmother

om asmat vṛddha-pra-mātāmahī \_\_\_\_\_ nāma devī sarasvatī svarūpī ṭṛpyatām |  
idaṁ tilodakaṁ tasmai svadhā namas-tarpayāmi || x 3

## 2. NITYA ŚRĀDDHA

☸ Sit facing east and do ācamanam then recite:—

om eko viṣṇur mahad bhūtaṃ pṛthak bhūtāny anekāśaḥ |  
trīn lokān vyāpya bhūtātmā bhunkte viśvabhug avyayaḥ ||

*There is only One Supreme All-pervading Lord of the Universe who dwells with the hearts of all beings, pervading all the three realms of existence, he remains, experiencing all, through the individual jiva.*

### 1. Rakṣa dīpa sthāpanam

☸ Light the Rakṣa-dīpam

bho dīpa brahma rūpas tvam karma-sākṣī hyavighna-kṛta |  
yāvat karma samāptiḥ syāt tāvat tvam susthiro bhava ||

*O light you are the form of Brahma, the witness to my actions and the remover of obstacles. As long as the ritual lasts please remain steady.*

namo brahmaṇya devāya go-brāhmaṇa hitāya ca |  
jagad-hitāya kṛṣṇāya govindāya namo namah ||

*Salutations to the most adorable Lord of the Universe; Kṛṣṇa who is beneficent to the spiritually-minded and the whole world.*

namo namaste govinda purāṇa puruṣottama |  
idaṃ śrāddham hr̥ṣīkeśa rakṣa tvam sarvadā ||

*I offer my obeisance to the Ancient Primeval Lord Govinda. O Master-of-the-senses please protect this obsequial rite.*

### 2. Karma-pātra sādhanam

☸ Place a vessel filled with water upon a pile of rice, add parimala dravya, and a flower, decorate the four sides with sandal paste and kumkum. Cover the mouth of the vessel with the right hand or show the ankusha mudra.

gaṅge ca yamune caiva godāvarī sarasvatī |  
narmade sindhu kāveri jale'smin sannidhiṃ 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 śāntyārthaṃ 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.*

☸ Recite the following mantras:—

yad dēva dēva heḍanaṃ devāśaś-čakṛmā vāyam |  
agnir mā viśvān muñcatvaguṃ hasaḥ ||

yadī divā yadī naktam enāguṃsi cakṛmā vāyam |  
 vāyur mā tasmād enaso viśvān muñcatvaguṃ hasaḥ ||  
 yadī jāgrad yadī svapna enāguṃsi cakṛmā vāyam |  
 sūryo mā tasmād enaso viśvān muñcatvaguṃ hasaḥ ||

ॐ Sprinkle everything with the following mantra:—

apavitraḥ pavitro vā sarvāvasthām gato'pi vā  
 yaḥ smarēt puṇḍarikākṣam sa bāhyābhyāntaraḥ śuciḥ ||

*Pure or impure, being in any condition whatsoever, he who meditates upon the Lotus-eyed Lord Vishnu is purified both physically and mentally.*

☸ To the right of one's āsana prepare three palasa leaves for the ancestors - facing north.

☸ In front prepare 4 pātra and one bhojan pātra.

**Saṅkalpaḥ** — Hariḥ om tatsat. Govinda, govinda, govinda adya ..... asyām puṇya tithau: — adya \_\_\_\_\_ gotraḥ \_\_\_\_\_ śarmā/varma/gupta/dāsa aham śruti-smṛti purāṇokta phala prāptartham śrī bhagavat prītyartham —

☞ **Apasavyam**

**Father** \_\_\_\_\_ gotrasya \_\_\_\_\_ śarmā/varma/gupta/dāsa mama pitṛasya [maraṇāt prathama/dvītiya etc ahni] nitya śrāddham aham kariṣye ||

**Mother** \_\_\_\_\_ gotrāyā \_\_\_\_\_ mama mātuh [maraṇāt ? ahni] nitya śrāddham aham kariṣye ||

**Varga dvaya** \_\_\_\_\_ gotrāṇām \_\_\_\_\_ śarmānām asmat pitṛ pitāmahaḥ prapitāmahanām sapatnīkānām tathā \_\_\_\_\_ gotrāṇām \_\_\_\_\_ asman mātāmaha pramātāmaha vṛddha pramātāmahanām sapatnīkānām nitya śrāddham kariṣye ||

☸ Take water and sesame repeat

gāyatri mantra 3 x

om devatābhyaḥ pitṛbhyaśca mahāyogibhya eva ca |  
 namaḥ svadhāyai svāhāyai nityam eva namo namaḥ ||

*Salutations to the devas, to the manes and to all the great yogis,  
 I venerate the obsequial chants, I pay my obeisance again and again.*

om pitṛgaṇāya vidmahe, jagat dhāriṇe dhīmahi, tanno pitru pracodayāt ||

**Rakṣoghna mantrāḥ**

agniṣvāttāḥ pitṛ gaṇāḥ prācīm rakṣantu me diśām |  
 tathā barhiṣadaḥ pāntu yāmyām ye pitaras sthitāḥ ||

praticīm ājyapās tad vad udīcīm api somapāḥ |  
vidiśaśca gaṇās sarve rakṣantu ūrdhvam adhovapi ||

rakṣo bhūta piśācebhyas tathaiva asura doṣataḥ |  
sarvataś cādhipas teṣāṃ yamo rakṣāṃ karotu me ||

tilā rakṣantu ditijāt darbhā rakṣantu rākṣasāt |  
pañktiṃ vai śrotriyo rakṣed atithis sarva rakṣakaḥ ||

☸ Scatter til —

apāhatā aśurā rakṣāguṃsi piśācā ye kṣayaṃti pṛthivīm anu |  
anyatreto gacchantu yatraiśāṃ gataṃ manaḥ ||

## Invocations

☸ Kneel the left knee take water, darbha and til and repeat:—

**Mother & Father** — om adya \_\_\_\_\_ gotrāḥ \_\_\_\_\_ mama pituḥ/mātuḥ nitya  
śrāddhe idaṃ āsanam svadhā ||

**Paternal Grand-parents** — om adya \_\_\_\_\_ gotrāḥ \_\_\_\_\_  
asmat pitṛ pitāmahaḥ prapitāmahaḥ sapatnīkāḥ nitya śrāddhe idaṃ āsanam tridhā  
vibhajya yuṣmabhyam svadhā ||

☸ Place it on the pitṛ āsana

☸ take again and repeat:—

**Maternal Grand-parents** — om adya \_\_\_\_\_ gotrāḥ \_\_\_\_\_  
asman mātāmaha pramātāmaha vṛddha pramātāmahaḥ sapatnīkāṇāḥ nitya śrāddhe  
idaṃ āsanam tridhā vibhajya yuṣmabhyam svadhā ||

## Upacāra

☸ Offer candan, flowers, incense, lamp, betel etc.

arcata prārcata priyam-edhaso arcata |  
arcantu putrakā uta puram na dhṛṣṇavarcata ||  
idaṃ vo 'rcanam

**Gandham** amī vaḥ sakumkuma karpūra aguru caṃpaka padmaka miśra  
gandhāḥ ||

**Puṣpāni** imāni puṣpāni śrī tulasī dalāni ca ||

**Dhūpam** ghrāṇa tṛpti artham ayaṃ vo dhūpaḥ ||

**Dīpam** avalokana artham ayaṃ vo dīpaḥ ||

**Vastram** ācchādana artham idaṃ vastram [yajñopavītam darbhan vā]



**Akṣata**

śeṣa upacāra artham ime akṣatāḥ

**Parents** — om adya \_\_\_\_\_ gotrasya/gotrāyā \_\_\_\_\_ mama pituḥ/mātuḥ nitya śrāddhe etāni gandha puṣpa dhūpa dīpa tāmbūlāni yuṣmabhyam svadhā ||

**Paternal Grand-parents** — om adya \_\_\_\_\_ gotrāḥ \_\_\_\_\_ \_\_\_\_\_ asmat pitṛ pitāmahaḥ prapitāmahaḥ sapatnīkāḥ nitya śrāddhe etāni gandha puṣpa dhūpa dīpa tāmbūlāni yuṣmabhyam svadhā ||

**Maternal Grand-parents** — om adya \_\_\_\_\_ gotrāḥ \_\_\_\_\_ \_\_\_\_\_ asman mātāmaha pramātāmaha vṛddha pramātāmahaḥ sapatnīkānāḥ nitya śrāddhe etāni gandha puṣpa dhūpa dīpa tāmbūlāni yuṣmabhyam svadhā ||

### Annam

☸ Prepare a plate with food and place it on a stool.

☸ Sprinkle water around it.

madhuvāṭā ṛtāyate madhu kṣaranti sindhavaḥ |  
 mādhvīrnas-santvoṣadhīḥ ||  
 madhu naktam utoṣasi madhumat pārthivagum rajaḥ |  
 madhu dyaur astu nah pitā ||  
 madhu mānno vanaspatir madhumāgum astu sūryaḥ |  
 mādhvīr gāvo bhavantu || RV.1.90.6 TS.4.2.9.7

*To the pious the winds blow sweet, the streams are sweet; be sweet to us the plants.  
 Sweet is the night, and sweet at dawn the air of the earth, sweet be the sky our father.  
 Sweet to us be the Lord of the forest, sweet the sun, sweet be the cows to us.*

☸ Touch the plate (see diagram on next page.)

pr̥thivī te pātraṁ dyaur ap̥idhānam brahmaṇas tvā mukhe juhomi svāhā ||  
 idaṁ viṣṇur vicakrame tredhā nidādhe paḍam |  
 samūḍham asya pāgm̐ sure ||

om viṣṇo kavyam idaṁ rakṣa madiyam || svadhā  
 viṣṇo kavyagum rakṣasva !

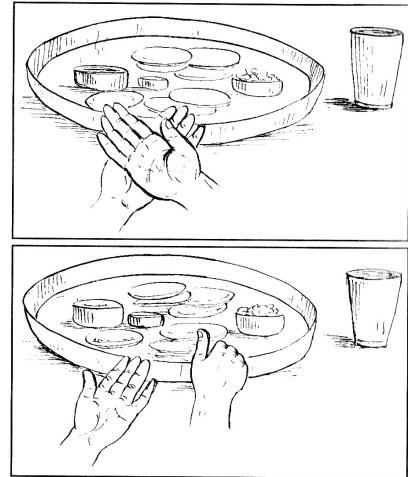
☸ Touch the food etc with the right thumb.

idaṁ annam, imāḥ āpaḥ, idaṁ ājyam,  
 idaṁ haviḥ

☸ Sprinkle til around the bhojan-pātra

apāhatā asurā rakṣāguṁsi vediṣadaḥ ||

☸ Take water and til



**Parents** — om adya \_\_\_\_\_ gotrasya/gotrāyā \_\_\_\_\_ mama pituḥ/mātuḥ nitya  
śrāddhe idaṃ annam sopaskaram svadhā ||

**Paternal Grand-parents** — om adya \_\_\_\_\_ gotrāḥ \_\_\_\_\_ asmat pitṛ pitāmahaḥ  
prapitāmahaḥ \_\_\_\_\_ sapatnīkāḥ idaṃ annam sopaskaram yuṣmabhyam svadhā ||

**Maternal Grand-parents** — om adya \_\_\_\_\_ gotrāḥ \_\_\_\_\_ \_\_\_\_\_  
asman mātāmaha pramātāmaha vṛddha pramātāmahaḥ sapatnīkāḥ idaṃ annam  
sopaskaram yuṣmabhyam svadhā ||

anna-hīnaṃ kriyā-hīnaṃ vidhi-hīnaṃ ca yad bhavet |  
acchidram astu tat sarvam pitṛādīnām prasādataḥ ||

☸ Chant puruṣa sūkta, trisuparṇa etc.

### Dakṣiṇa Dānam

om adya \_\_\_\_\_ gotrasya/gotrāyā \_\_\_\_\_ mama pituḥ/mātuḥ kṛtāitan nitya  
śrāddha pratiṣṭhārthaṃ idaṃ .. daivatam dakṣiṇā dravyam \_\_\_\_\_ gotrāya \_\_\_\_\_  
śarmaṇe brahmaṇāya datum aham utsrje ||

om adya \_\_\_\_\_ gotrāṇām \_\_\_\_\_ \_\_\_\_\_ \_\_\_\_\_ asmat pitṛ pitāmaha  
prapitāmahanām \_\_\_\_\_ sapatnīkāṇām tathā \_\_\_\_\_ gotrāṇām \_\_\_\_\_  
\_\_\_\_\_ asman mātāmaha pramātāmaha vṛddha pramātāmahanām sapatnīkāṇām  
vasu rudra āditya svarūpāṇām kṛtāitan nitya śrāddha pratiṣṭhārthaṃ idaṃ .. daivatam  
dakṣiṇā dravyam \_\_\_\_\_ gotrāya \_\_\_\_\_ śarmaṇe brahmaṇāya datum aham utsrje

### Prārthana

gotran no vardhatām | dātāro no 'bhivardhantām |  
vedās santatir eva na | śraddhā ca no mā vyagamat |  
bahu deyaṃ ca no astu | annam ca no bahu bhaved |  
atithīgumś ca labhemahi | yācitāraś ca nas santu |  
mā ca yāciṣma kañcana | etā satyā āśiṣas santu ||

*May our clan expand may our wellwishers increase.  
May our learning increase and our faith be not diminished.  
May we have many objects fit to be given, and much foodstuffs.  
May we receive many guests and may we have many petitioners.  
May we never need to petition any one, may this blessing be ours.*

pramādāt kurvatām karma pracyavetādhvareṣu yat |  
smaraṇād eva tad viṣṇoḥ sampūraṇam syād iti śrutiḥ ||

yasya smṛtyā ca nāmoktyā tapo yajña kriyādiṣu |  
nyūnam sampūrṇatām yāti sado vande tam acyutam ||

anena kṛtena nitya śrāddha karmaṇā bhagavan gadādharaḥ priyatām na mama  
|| om tat sad brahmārpaṇam astu ||

### 3. SĀṆKALPIKA ŚRĀDDHA

#### Saṅkalpaḥ

hariḥ om tat sat | śrī-govinda govinda govinda asya śrī bhagavato mahā puruṣasya viṣṇorājñayā pravartamānasya ādya brahmaṇo dvitīya parārdhe śrī śveta-varāha kalpe vaivasvata manvantare aṣṭhāviṃśatītate, kaliyuge prathama pāde jāmbu dvīpe meroḥ \_\_\_\_\_ dig-bhāga \_\_\_\_\_ deśe \_\_\_\_\_ nagari antargate asmin vartamānānām vyāvahārikāṇām prabhavādīnām ṣaṣṭyāḥ saṃvatsarāṇām madhye \_\_\_\_\_ nāma saṃvatsare \_\_\_\_\_ ayane \_\_\_\_\_ ṛtau \_\_\_\_\_ māse \_\_\_\_\_ pakṣe \_\_\_\_\_ puṇya tithau \_\_\_\_\_ vāsare \_\_\_\_\_ nakṣatra yuktāyām asyām puṇya tithau:—

*Harih om tatsat. Govinda, Govinda, Govinda, with the permission 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 south of mount Meru, in the Golden Land, in the country of ....., in the metropolis 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 meritorious day,*

\_\_\_\_\_ gotraḥ \_\_\_\_\_ śarmā/varmā/guptā/dāso'haṁ \_\_\_\_\_ gotrasya \_\_\_\_\_ asmat pituḥ/mātuḥ kṣudhā, pipāsā nivṛtti pūrvakam akṣaya tṛpti sampādanārthaṁ brāhmaṇa bhojanātmaka sāṅkalpika śrāddhe pañca-bali karma ca kariṣye ||

#### Pañca-bali Prayogaḥ

- ❖ Prepare 5 piṇḍas of cooked rice and 5 leaves.

##### 1. Go-bali

###### ☞ Savyam

- ❖ — outside of the maṇḍala on a leaf in the west

saurabheyya sarva-hitāḥ pavitrāḥ puṇyā-rāśayaḥ |  
pratigrhṇantu me grāsaṁ gāvas trailokya mātaraḥ ||  
idaṁ gobhyo namaḥ

##### 2. Śvāna-bali

###### ☞ nivṛti

dvau śvānau śyāma-śabalau vaivasvata kulodbhavau |  
tābhyām annaṁ prayacchāmi syātām etāvahiṃsakau ||  
idaṁ śvabhyām namaḥ

##### 3. Kāka-bali

###### ☞ Apasavyam

endrāvaruṇa vāyavyā yāmyā vai nairṛtās tathā |

vāyasāḥ pratigrhṇantu bhūmau piṇḍaṁ mayojjhatam ||  
idaṁ annaṁ vāyasebhyo na mama ||

#### 4. Devādi-bali

##### ☞ Savyam

devā manuṣyāḥ paśavo-vayāmsi siddhāḥ sa-yakṣo-raga daitya saṅghāḥ |  
pretāḥ piśācās taravaḥ samastā ye cānnaṁ icchanti mayā pradattam ||  
idaṁ annaṁ devādibhyo na mama ||

#### 5. Pipīlikādi-bali

##### ☞ Savyam

pipīlikāḥ kīṭa pataṅgakādyā bubhuḥṣitāḥ karma nibandha baddhāḥ |  
teṣāṁ hi tṛptyartham idaṁ mayānnaṁ tebhyo viśṛṣṭaṁ sukhino bhavantu ||  
idaṁ annaṁ pipīlikādibhyo na mama ||

### Annadāna Saṅkalpa

- ❖ Invite the brāhmins, wash their feet, invite them to sit down.
- ❖ Serve the food on a plate or offer them raw food — see last paragraph.

##### ☞ Apasavyam

- ❖ take a moṭaka, til, jal offer from pitru tīrtha

om adya \_\_\_\_\_ gotra \_\_\_\_\_ mama pitr /mātre śarmaṇe/varmaṇe  
guptāya, dāsaya — sāṅkalpika śrāddhe sopaskaraṁ pariviṣṭaṁ pari-veksyamāṇaṁ  
brāhmaṇa bhojana tṛpti paryantam idaṁ annam te namaḥ ||

##### ☞ Savyam

- ❖ face east and receive aśirvādam

gotran no vardhatām | dātāro no 'bhivardhantām |  
vedās santatir eva ca | śraddhā ca no mā vyagamad |  
bahu deyaṁ ca no astu | annaṁ ca no bahu bhaved |  
atithīṁś ca labhemahi | yācitāraś ca nas santu |  
mā ca yāciṣma kancana | etāḥ satyā āśiṣaḥ santu |

*May our clan expand may our wellwishers increase.  
May our learning increase and our faith be not diminished.  
May we have many objects fit to be given, and much foodstuffs.  
May we receive many guests and may we have many petitioners.  
May we never need to petition any one, may this blessing be ours.*

### Dakṣiṇa Saṅkalpa

- ❖ Taking 3 kuśas til and jal make dakṣiṇa saṅkalpa

harīḥ om tat sat adya kṛta etat sāṅkalpika śrāddha pratiṣṭha arthaṁ dakṣiṇā dravyaṁ  
\_\_\_\_\_ nāma \_\_\_\_\_ gotrāya brahmaṇāya dātum utsṛjye ||



## Prārthana

annahīnaṁ kriyā hīnaṁ vidhi-hīnaṁ ca yad bhavet |  
acchidraṁ astu tat sarvaṁ pitrādīnāṁ pramādataḥ ||  
pramādāt kurvatāṁ karma pracyavetādhvareṣu yat |  
smaraṇād eva tad viṣṇoḥ sampūraṇaṁ syād iti śrutiḥ ||

❖ Afterwards offer tilak and do four circumambulations and prostrate.

**Yajamāna asks** — śeṣa annaṁ kiṁ kartavyam ? *What shall be done with the leftovers?*

**Brāhmins reply** — iṣṭaiḥ saha bhoktavyaṁ! *Consume them together with your family.*

## Āma Śrāddha

❖ If raw food is being offered then the following Sankalpa is recited:—

om adya \_\_\_\_\_ gotraḥ \_\_\_\_\_ śarmā/varmā/guptā/dāso'haṁ  
\_\_\_\_\_ gotrasya \_\_\_\_\_ asmat pituḥ/mātuḥ kṣudhā, pipāsā nivṛtti  
pūrvakam akṣaya tṛpti sampādanārthaṁ sopaskaram āmāna dānātmakaṁ  
sāṅkalpika śrāddhaṁ kariṣye ||

om adya \_\_\_\_\_ gotrāya \_\_\_\_\_ śarmaṇe/varmaṇe/guptāya  
/dāsāya sāṅkalpika śrāddhe brāhmaṇa bhojana tṛpti paryāptam idaṁ annaṁ  
te namaḥ ||



## 4. SĀMVATSARIKA EKODDIṢṬA ŚRĀDDHA

### 1. Rakṣa dīpa sthāpanam

ॐ Light the Rakṣa-dīpam

bho dīpa brahma rūpas tvam karma-sākṣī hyavighna-kṛta |  
yāvat karma samāptiḥ syāt tāvat tvam susthiro bhava ||

*O light you are the form of Brahma, the witness to my actions and the remover of obstacles.  
As long as the ritual lasts please remain steady.*

### 2. Ārambhaḥ

śrāddha bhūmau gayāṃ dhyātvā dhyātvā devaṃ gadādharam |  
svapitṛn manasā dhyātvā tataḥ śrāddham samācaret ||

*Having imagined that the place of performance of the obsequial rite is Gaya, having worshipped the Lord Gadadhara, and having mentally invoked the manes one should perform the rite.*

### Saṅkalpam

hariḥ om tat sat | śrī govinda 3 | asya śrī bhagavato mahā-puruṣasya śrī viṣṇor ājñayā  
pravartamānasya ādya brahmaṇaḥ dvitīya parārdhe śrī śveta varāha kalpe vaivasvata  
manvantare aṣṭhāviṃśatīttame kali yugasya prathama pāde jāmbu-dvīpe meruḥ  
dakṣiṇa dig-bhāge hiraṇmaya varṣe \_\_\_\_\_ deśe \_\_\_\_\_ mahā nagari antargate  
vyavahārikānām prabhavādi ṣaṣṭhi saṃvatsarānām madhye \_\_\_\_\_ nāma  
saṃvatsare \_\_\_\_\_ ayane \_\_\_\_\_ ṛtau \_\_\_\_\_ māse \_\_\_\_\_ pakṣe  
\_\_\_\_\_ tithau \_\_\_\_\_ vāsara yuktāyām \_\_\_\_\_ nakṣatra yuktāyām asyām  
puṇya tithau,

śrī bhagavad ājñayā bhagavad kaiṅkarya rūpaṃ (mama upāta samasta durita-kṣaya  
dvāra śrī parameśvara prityartham)

✚ Apasavyam

adya asmat pituḥ, \_\_\_\_\_ gotraḥ \_\_\_\_\_ śarmaṇaḥ/varmaṇaḥ/guptasya/dāsasya  
(\_\_\_\_\_ gotrāḥ \_\_\_\_\_ namnīḥ asmat mātuh) śāstroкта phala prāptiyartham  
sāmvatsarika ekoddiṣṭa śrāddham ahaṃ kariṣye ||

*today, on this meritorious day, I will perform the annual memorial rites for my father/ mother  
..... of the clan of ..... in order to obtain all the benefit mentioned in the scriptures.*

✚ Savyam

devatābhyaḥ pitṛbhyaśca mahāyogibhya eva ca |  
namaḥ svadhāyai svāhāyai nityam eva namo namaḥ ||

*Salutations to the devas, to the manes and to all the great yogis,  
I venerate the obsequial chants, I pay my obeisance again and again.*

om jīva nārāyaṇa svarūpa pitru devāya vidmahe | vasu rudra āditya vidmahe |  
tanno pitru deva pracodayāt ||

### 3. Bhūmī-sahita Viṣṇu pūjana

☸ Offer pañcopacāra pujā to a salagrama or recite the following dhyāna śloka and offer a flower to Viṣṇu.

śāntākāraṃ bhujagaśayanaṃ padmanābhaṃ sureśaṃ  
viśvādhāraṃ gaganasadrśaṃ meghavarṇaṃ śubhāṅgaṃ |  
laksmīkāntaṃ kamalanayanaṃ yogibhir-dhyānagamyam  
vande viṣṇuṃ bhava-bhaya-haraṃ sarva-lokaikanāthaṃ ||

*I offer my obeisance to Vishnu, who is the embodiment of peace, resting upon the serpent of Time (Anantasesha). From His navel sprouts the lotus of cosmic manifestation. He is the Lord of the celestial beings. His form is the universe. He is like the sky and of the colour of clouds, auspicious of limbs. He is the Lord of the Goddess of Prosperity, His eyes are like lotuses, and He is realized by yogis through deep meditation. He is the remover of the fear of rebirth, He is the one Lord of the entire Universe.*

om bhūmī-patnī sahitāya viṣṇave namaḥ

### 4. Karma-pātra sādhanam

☸ Place a vessel filled with water upon a pile of rice, add parimala dravya, and a flower, decorate the four sides with sandal paste and kumkum. Cover the mouth of the vessel with the right hand or show the ankusha mudra.

gaṅge ca yamune caiva godāvarī sarasvatī |  
narmade sindhu kāveri jale'smin sannidhiṃ 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 śāntyārthaṃ 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.*

ॐ Recite the following mantras:—

yad dēva dēva heḍanaṃ devāśaś-cakṛmā vāyam |  
agnir mā viśvān muñcatvaguṃ hasaḥ ||  
yadi divā yadi naktam enāguṃsi cakṛmā vāyam |  
vāyur mā tasmād enaso viśvān muñcatvaguṃ hasaḥ ||  
yadi jāgrad yadi swapna enāguṃsi cakṛmā vāyam |  
sūryo mā tasmād enaso viśvān muñcatvaguṃ hasaḥ ||

South



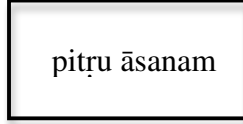
Vikradānam



bhūswāmi



rakṣa-dīpam (South-facing)

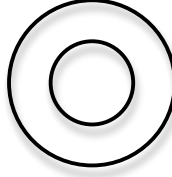


pitru āsanam



uttāna argha

bhojan pātra

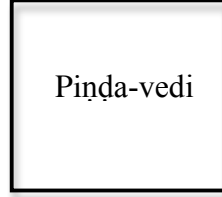


jala pātra

Ghee pātra



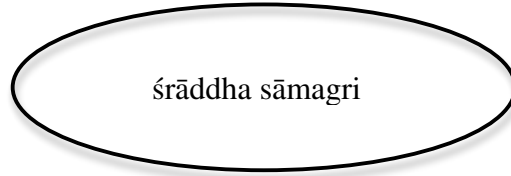
argha pātra



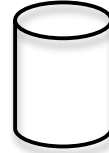
Piṇḍa-vedi



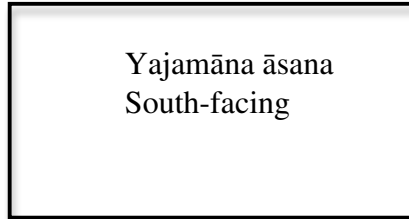
avanejan pātra



śrāddha sāmagri



karma pātra



Yajamāna āsana  
South-facing

Setup for Ekoddiṣṭa Śrāddha



## Aspersions

apāvitraḥ pavitro vā sarvāvasthām gato'pi vā  
yaḥ smaret puṇḍarikākṣam sa bāhyābhyantaraḥ śuciḥ ॥

*Pure or impure, being in any condition whatsoever, he who meditates upon the Lotus-eyed Lord Vishnu is purified both physically and mentally.*

## 5. Dik-rakṣaṇa

☸ The yajamāna stands and salutes the directions.

om prācyai diśe namaḥ | om dakṣiṇasyai diśe namaḥ | om pratīcyai diśe namaḥ | om  
udīcyai diśe namaḥ | om antarikṣāya namaḥ | om bhūmyai namaḥ | om brahmaṇe  
namaḥ | om viṣṇave namaḥ | om rudrāya namaḥ ॥

om pūrve nārāyaṇaḥ pātu vārijāsastu dakṣiṇe |  
pradyumaḥ paścime pātu vāsudevas tathottare |  
ūrdhvaṁ govardhano rakṣed adhastācca trivikramaḥ ॥

☞ Apasavyam — scatter til

apahatā asurā rakṣāgum̐si veditādaḥ |

*Expelled are the Antigods, the forces of chaos that deprecate the sacred space.*

## 6. Āsana-dāna

☞ Apasavyam

☸ On the pitri āsana place three darbhas – points facing South

ayantu naḥ pitaras somyāso 'gniṣvāttāḥ pathibhir deva-yānāiḥ  
asmin yajñe svadhayā madantu adhibruvantu te avantvaśmān ॥

*May they our ancestors whom the flames have consumed, worthy of the Soma offering, come on God-ward paths. Enjoying at this sacrifice their portion, may they be gracious unto us and bless us. VS.19.58.*

☸ Scatter til on the āsana

apahatā asurā rakṣāgum̐si veditādaḥ |

*Expelled are the Antigods, the forces of chaos that deprecate the sacred space.*

## 7. Argha-pātra Nirmāṇa

☸ Make a pavitraka of one blade and place it in the arghapātra with the following mantra

om pavitre stho vaiṣṇavyau savitur vaḥ prasava utpūnāmy-acchidreṇa  
pavitreṇa sūryasya rāśmibhiḥ ॥

*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*

☸ Add til to the argha pātra

tilosi soma daivatyo gosavo deva nirmītaḥ |  
prayatnam adbhiḥ saṃprktaḥ svadhayā pitṛn lokān pranohinaḥ |

*Sesame art thou, Soma is thy deity, at the gosava sacrifice, thou wast created by the gods. By the ancients hast thou been offered. Through the funeral oblation make the pitris and those realms propitious to us. AG. 4;7;11*

☸ Add flowers and sandalwood paste silently.

☸ Raise the argha-pātra and remove the pavitraka placing it on the bhojan pātra facing north.

om namo nārāyaṇāya

☸ Cover the argha-pātra with the right hand and say:—

yā divyā āpaḥ payasā sambabhūvuḥ | yā antarīkṣa uta pārthivīryāḥ |  
yāsām aṣādhā anuyanti kāmam | tā na āpaś śaggas syonā bhavantu ||

*This water that is born from the essence of heaven,, that is in the atmosphere and in the earth, that is desired by Purvashadha for the fulfilment of desires, may this water grant us peace. (TB. 3.1.2)*

☸ Recite the following saṅkalpa—

om \_\_\_\_\_ gotraḥ \_\_\_\_\_ śarman/varman/gupta/dāsa mama pituḥ ( \_\_\_\_\_  
gotrāyāḥ \_\_\_\_\_ nāmnyāḥ mama mātuh) adyāsmi sāmvasarika ekoddiṣṭa  
śrāddhe eṣa arghas te namaḥ ||

☸ Pour the water on top of the pavitraka and return it to the argha pātra south-facing — replace the argha-pātra on to the pitru āsana and then do not move or touch it again till the end.

om pitre sthānam asi

## 8. Pitru Pūjā

ॐ Offer candan, flowers, incense, lamp, betel etc. on the pitru āsana

arcatā prārcatā priyam-edhaso arcata |  
arcantu putrakā uta puram na dhṛṣṇavarcatā || idaṃ vo 'rcanam

ācamanīyam idaṃ ācamanīyam

snānīyam idaṃ su-snānīyam

ācamanīyam idaṃ ācamanīyam

vastram ācchādana artham idaṃ vastram [sūtra darbhān vā]

ācamanīyam idaṃ ācamanīyam

yajñopavītam ime yajñopavīte

ācamanīyam	idaṁ ācamanīyam
gandham	eṣa gandhaḥ
tilākṣata	ime tilākṣatāḥ
mālā	idaṁ mālyam
puṣpāni	imāni puṣpāni śrī tulasī dalāni ca
dhūpam	ghrāṇa tṛpti arthaṁ ayaṁ vo dhūpaḥ
dīpam	avalokana arthaṁ ayaṁ vo dīpaḥ
naivedyam	idaṁ naivedyam
ācamanīyam	idaṁ ācamanīyam
phalam	idaṁ phalam
ācamanīyam	idaṁ ācamanīyam
tāmbūlam	idaṁ tāmbūlam
dakṣiṇā	eṣā dakṣiṇā

om adya \_\_\_\_\_ gotrasya/gotrāyā \_\_\_\_\_ mama pituḥ/mātuḥ sām̐vatsarika  
ekoddiṣṭa śrāddhe etāni arcanāni gandha puṣpa dhūpa dīpa tāmbūlāni te svadhā ||

om̐ pitrgaṇāya vidmahe, jagat dhāriṇe dhīmahi, tanno pitru pracodayāt ||

☞ Savyam — face east and do ācamanam

☞ Apasavyam

☞ Face south pour water from the jala pātra in an anti-clockwise circular motion around the bhojan pātra.

om yathā cakrāyudho viṣṇus trailokyam̐ pari-rakṣati |  
evam̐ maṇḍala toyam̐ tu sarvabhūtāni rakṣatu ||

## 9. Bhūsvāmī Anna Pradāna

☞ In a bhojan pātra serve some food, recite the following mantra and place it down.

om̐ idaṁ annam̐ etad bhūsvāmī pitṛbhyo namaḥ

☞ Savyam —

☞ face east and do ācamanam.

☞ Prepare another bhojan pātra with all the food items.

☞ Pour some honey on the food with both hands.

madhu<sub>u</sub>vātā<sub>i</sub> ṛtāyate<sub>i</sub> madhu<sub>i</sub> kṣaranti<sub>i</sub> sindhavaḥ<sub>i</sub> |  
mādhvīrnas-śantvoṣadhīḥ ||  
madhu<sub>u</sub> naktam̐<sub>i</sub> utoṣasi<sub>i</sub> madhumat<sub>i</sub> pārthivagum̐<sub>i</sub> rajah<sub>i</sub> |  
madhu<sub>u</sub> dya<sub>i</sub>ur astu nah<sub>i</sub> pitā ||

madhū mānno vanaspatīṛ madhumāguṃ astu sūryaḥ ।  
mādhvīṛ gāvō bhavantu ॥ RV.1.90.6

*To the pious the winds blow sweet, the streams are sweet; be sweet to us the plants.  
Sweet is the night, and sweet at dawn the air of the earth, sweet be the sky our father.  
Sweet to us be the Lord of the forest, sweet the sun, sweet be the cows to us.*

## 10. Pātrāmbhāna

☸ kneel on the left knee

☸ touch the pātra — left hand under right hand over.

prthivī te pātraṃ dyaur apidhānam brahmaṇas  
tvā mukhe juhomi svāhā ॥

*The earth is thy receptacle, the heaven thy covering, I offer  
ambrosia into the mouth of the brahmana,*

idaṃ viṣṇur vicakrame tredha nidādhe  
paḍam । samūḍham asya pāgm sure ॥

*Forth through This All strode Vishnu; thrice His foot he planted,  
and the whole world was gathered in His footstep's dust.*

viṣṇo havyaguṃ rakṣasva !

*All hail O vishnu protect this food offering.*

☸ With the right thumb — indicate the food items:

om idaṃ annaṃ । om imā āpaḥ । om idaṃ ājyam । om idaṃ kavyam । om  
etānyupakaraṇāni ॥

apāhatā asurā rakṣāguṃsi vēḍṣadaḥ ॥

*Expelled are the Antigods, the forces of chaos that deprecate the sacred space.*

## 11. Annadāna Saṅkalpa

☸ Holding water and til in the right hand recite:—

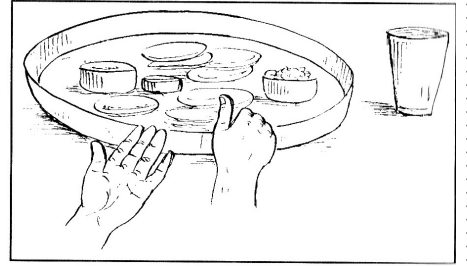
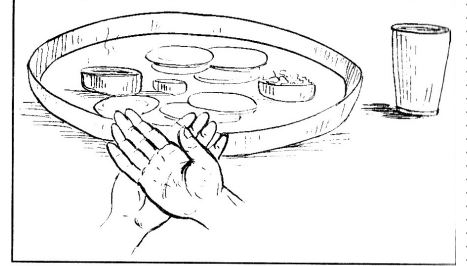
adya asmat pituḥ, \_\_\_\_\_ gotraḥ \_\_\_\_\_ śarmaṇe/varmaṇe/guptāya/dāsāya  
(\_\_\_\_\_ gotrāḥ \_\_\_\_\_ namnīḥ asmat mātuḥ) śāstroкта phala prāptyarthaṃ  
sāmvatsarika ekoddiṣṭa śrāddham ahaṃ kariṣye ॥

om adya \_\_\_\_\_ gotrāya \_\_\_\_\_ śarmaṇe/varmaṇe/guptāya/dāsāya (\_\_\_\_\_  
gotrāyāḥ \_\_\_\_\_ nāmnīm) asmat pitre/mātre sāmvatsarika ekoddiṣṭa śrāddhe  
idaṃ annam sopaskaram te svāhā ॥

☸ pour the water and til down beside the plate:

anna-hīnaṃ kriyā-hīnaṃ vidhi-hīnaṃ ca yad bhavet ।  
acchidram astu tat sarvaṃ pitrādīnāṃ pramādataḥ ॥

devatābhyaḥ pitṛbhyaśca mahāyogibhya eva ca ।  
namas svāhāyai svadhāyai nityam eva namo namaḥ ॥



*Salutations to the devas, to the manes and to all the great yogis,  
I venerate the obsequial chants, I pay my obeisance again and again.*

ॐ While the brāhmin eats the following verses are to be chanted. If there is no bhoktā then skip to the Vikira Dānam.

## 12. Śāstra Pāṭhaḥ

agnim̐ īle purohitam̐ yajñasya̐ devam̐ ṛtvijaṁ̐ | hotāraṁ ratna dhātāmam || 1 ||

*I Praise Agni, the Chosen Mediator, the Shining One, the Minister, the summoner, who most grants ecstasy.*

iṣe tvorje tvā vāyavās sthopāyavās stha devo vās savitā prārpāyatu  
śreṣṭhātāmāya karmāṇa | ā pyāyadhvamaghniyā deva-bhāgam ūrjasvatīḥ  
payāsvatīḥ prajāvatīr-anamīvā āyākṣmā mā vās stena īśata māghaśaguṇ so  
rudrasya hetīḥ pari vo vṛṇaktu dhruvā asmin gopātau syāta bahvir-  
yajamānasya paśūn pāhi || 2 ||

*O Palasha branch I am cutting you in order to use you as an offering to the gods. O Calves! Depart from your mothers to the forest to eat grass and again return to your master's house in the evening. O Cows the Supreme Lord that is within you impels you so that your milk may be used in the sacrifice.*

agna āyāhi vītaye grṇāno havya dātaye | nihotā satsi barhiṣi || 3 ||

*Agni moves and arouses the desires of the devotee to bestow oblations. He presides below in existence and binds us with desires to the variegated sense activities.*

śan-no devīr-abhiṣṭaya āpo bhavantu pītaye | śam yor-abhisravantu naḥ || 4 ||

*May the excellent waters be helpful to us for our bliss and our drink. May they flow all around, for curing our ailments, and preventing us from falling prey to them.*

### smṛti pāṭhaḥ

manum ekāgram āsīnam abhigamya mahārṣayaḥ |  
pratipūjya yathānyāyam idaṁ vacanam abruvan ||  
yogīśvaraṁ yājñavalkyaṁ sampūjya munayo'bruvan |  
varṇāśram etarāṇāṁ no brūhi dharmān aśeṣataḥ ||

### purāṇa

nārāyaṇam namaskṛtyaṁ naraṁ caiva narottamam |  
devī sarasvatīm vyāsaṁ tato jayam udīrayet ||

### rāmāyaṇa

tapāḥ svādhyāya niratām tapasvī vāgvidām varam |  
nāradam paripapraccha vālmīkiḥ muni puṅgavam ||



### 13. Vikira Dānam

#### ☞ Apasavyam

- ☞ Face south. In the agni-kona sprinkle the ground and spread 3 kuśas and place a moṭaka on them.
- ☞ Recite the following mantra while holding water and til and a little ghee and then pour it from the pitru tīrtha into the moṭaka.

asaṁskṛta pramītānām tyāginām kula-bhāginām |  
ucchiṣṭa bhāga dheyānām darbheṣu vikirāsanam ||  
agnidagdhāśca ye jīvā ye'pyadagdhāḥ kule mama |  
bhūmau dattena tṛpyantu tṛptā yāntu parām gatim ||

- ☞ Remove the pavitri from your finger and leave it on the vikira sthāna.
- ☞ Wash hands and feet.

#### ☞ Savyam Face the east and do ācamanam, wear new pavitri.

om eko viṣṇur mahad bhūtaṁ pṛthak bhūtāny anekāśaḥ |  
trīn lokān vyāpya bhūtātmā bhuṅkte viśvabhug avyayaḥ ||

*Vishnu is the unique and unparalleled deity in that he pervades the great elements of different kinds and the three worlds of existence. He is the Supersoul of all beings and their Protector. He transcends all of them and is not touched by their defects thus He enjoys supreme bliss.*

#### ☞ Apasavyam face the south and prepare the Piṇḍa vedi. Scatter til.

apāhatā asurā rakṣāguṁsi vedaśadaḥ |

*Expelled are the Antigods, the forces of chaos that deprecate the sacred space.*

- ☞ Wave a coal or burning camphor around the vedi

om ye rūpāṇi pratimuñcamānā asurāḥ santaḥ svadhayā caranti |  
parāpuro nipuro ye bharanty-agniṣṭāmlokāt praṇudāty-asmāt ||

### 14. Avanejanam

- ☞ In a leaf-container place water, chandan, til, white flowers take it in the hands and say:

om adya \_\_\_\_\_ gotra/gotre \_\_\_\_\_ śarman/varman/gupta/dāsa  
(\_\_\_\_\_ *gotrāḥ* \_\_\_\_\_ *namnīḥ* *asmāt mātuh*) sām̐vatsarika ekoddiṣṭa  
śrāddha piṇḍa-dāna sthāne atrāvane nikṣva te namaḥ ||

- ☞ Pour half the water on the Piṇḍa-vedi and return it to its place.

### 15. Piṇḍa-dānam

- ☞ Place 3 kuśas upon the altar.

om adya \_\_\_\_\_ gotra/gotre \_\_\_\_\_ śarman/varman/gupta/dāsa  
 (\_\_\_\_\_ *gotrāḥ* \_\_\_\_\_ *namnīḥ* *asmat mātuḥ*) sām̐vatsarika ekoddiṣṭa  
 śrāddhe eṣa piṇḍas te svadhā ||

☞ **Savyam** Face the east and do ācamanam.

om eko viṣṇur mahad bhūtaṁ pṛthak bhūtāny anekāśaḥ |  
 trīn lokān vyāpya bhūtātmā bhuṅkte viśvabhug avyayaḥ ||

*Vishnu is the unique and unparalleled deity in that he pervades the great elements of different kinds and the three worlds of existence. He is the Supersoul of all beings and their Protector. He transcends all of them and is not touched by their defects thus He enjoys supreme bliss.*

## 16. Pratyavanejanam

☞ Take the avanejan pātra hold it while repeating the following and then pour it on the piṇḍa.

om adya \_\_\_\_\_ gotra/gotre \_\_\_\_\_ śarman/varman/gupta/dāsa  
 sām̐vatsarika ekoddiṣṭa śrāddha piṇḍe atra pratyavane nikṣva te namaḥ ||

☞ **Savyam** face the east and do ācamanam.

## 17. Sūtra-dānam

☞ **Apasavyam**

☞ face the south and hold a thread, recite the following and place it on the piṇḍa

namo vaḥ pitaro rasāya namo vaḥ pitaras-śoṣāya  
 namo vaḥ pitaro jīvāya namo vaḥ pitaras-svadhāyai  
 namo vaḥ pitaro ghorāya namo vaḥ pitaro manyave  
 namo vaḥ pitarāḥ pitaro namo vo grhānnaḥ pitaro data  
 sato vaḥ pitaro deṣma om etad vaḥ pitaro vāsa ādatta || VS.2:32

*Obeisance to your essence, O Fathers! Fathers, obeisance unto you for Ardour! Fathers, obeisance unto you for Svadhā! Obeisance unto you for Life, O Fathers! Fathers, to you obeisance for your strict discipline! Fathers, obeisance unto you for Passion! O Fathers, unto you be adoration. Bestow upon us houses, O Fathers, what is ours, O Fathers, will we offer to you.  
 With this your raiment clothe yourselves, O Fathers.*

om adya \_\_\_\_\_ gotra/gotre \_\_\_\_\_ śarman/varman/gupta/dāsa  
 sām̐vatsarika ekoddiṣṭa śrāddha piṇḍe etat te vāsaḥ svadhā ||

## 18. Piṇḍa Pūjā

☞ Offer candan, flowers, incense, lamp, betel etc.

arcata prārcata priyam-edhaso arcata |  
 arcantu putrakā uta puram na dhr̥ṣṇavarcata ||  
 idaṁ vo 'rcanam

**Gandham** eṣa gandhaḥ

Tilākṣata	ime tilākṣatāḥ
Puṣpāni	imāni puṣpāni śrī tulasī dalāni ca
Dhūpam	ghrāṇa tṛpti arthaṃ ayaṃ vo dhūpaḥ
Dīpam	avalokana arthaṃ ayaṃ vo dīpaḥ
Naivedyam	idaṃ naivedyam
ācamanīyam	idaṃ ācamanīyam
Tāmbūlam	idaṃ tāmbūlam
Dakṣiṇā	eṣā dakṣiṇā

om adya \_\_\_\_\_ gotra/gotre \_\_\_\_\_ śarman/varman/gupta/dāsa mama  
pituḥ/mātuḥ sām̐vatsarika ekoddiṣṭa śrāddhe etāni arcanāni gandha puṣpa dhūpa dīpa  
tāmbūlāni te svadhā ||

### ☞ Savyam

om vasantāya namaḥ | om ghrīṣmāya namaḥ | om varṣābhyo namaḥ |  
om śarade namaḥ | om hemantāya namaḥ | om śiśirāya namaḥ ||

## 19. Akṣayyodaka Dāna

### ☞ Apasavyam

☞ Make the following offering on the vedi.

Water — śivā āpaḥ santu  
Flower — saumanasyam astu,  
akṣataṃ — akṣataṃ cariṣṭam astu

om adya \_\_\_\_\_ gotra/gotre \_\_\_\_\_ śarmaṇaḥ/varmaṇaḥ/guptasya/dāsasya  
mama pituḥ/mātuḥ sām̐vatsarika ekoddiṣṭa śrāddhe dattaitad anna pānādikam  
akṣayyam astu ||

### ☞ Savyam

☞ Offer water on the pinḍa.

om aghorāḥ pitarāḥ santu!

☞ Face the east.

## 20. Prārthana

gotran no vardhatām | dātāro no 'bhivardhantām |  
vedās santatir eva na | śraddhā ca no mā vyagamat |  
bahu deyaṃ ca no astu | annaṃ ca no bahu bhaved |  
atithīguṃś ca labhemahi | yācitāraś ca nas santu |  
mā ca yāciṣma kañcana | etā satyā āśiṣas santu ||

*May our clan expand may our wellwishers increase.  
May our learning increase and our faith be not diminished.*

*May we have many objects fit to be given, and much foodstuffs.  
May we receive many guests and may we have many petitioners.  
May we never need to petition any one, may this blessing be ours.*

### ☞ Apasavyam

- ☞ Place 3 kuśas on the piṇḍa then recite the following and offer water or milk.

ūrjāṃ vahantīr amṛtaṃ ghṛtaṃ payaḥ kīlālaṃ  
parisrutaggas svadhāstha tarpayata me pitṛn ||

*Bearers of vigour and the ambrosia of immortality a sweet beverage and foaming drink,  
you are a refreshing draught, bring delight to my ancestors. VS.3.34*

- ☞ Take the piṇḍa and smell it – later consign it to water or feed to the crows.  
☞ Shake the argha-pātra.

### ☞ Savyam

## 21. Dakṣiṇa Dānam

om adya \_\_\_\_\_ gotra/gotre \_\_\_\_\_ śarman/varman/gupta/dāsa mama  
pituḥ/mātuḥ kṛtattat sām̐vatsarika ekoddiṣṭa śrāddha pratiṣṭhārthaṃ idaṃ hiranyaṃ  
..... gotrāya .... śarmaṇe brāhmaṇāya tubhyam aham sampradade ||

## 22. Pañca-bali dānam

- ❖ Prepare 5 piṇḍas of cooked rice and 5 leaves.

### 1. Go-bali

#### ☞ Savyam

- ❖ — outside of the maṇḍala on a leaf in the west

saurabheyya sarva-hitāḥ pavitrāḥ puṇyā-rāśayaḥ |  
pratigrhṇantu me grāsaṃ gāvas trailokya mātaraḥ ||  
idaṃ gobhyo namaḥ

### 2. Śvāna-bali

#### ☞ nivīti

dvau śvānau śyāma-śabalau vaivasvata kulodbhavau |  
tābhyāṃ annaṃ prayacchāmi syātām etāvahiṃsakau ||  
idaṃ śvabhyāṃ namaḥ

### 3. Kāka-bali

#### ☞ Apasavyam

endrāvaruṇa vāyavyā yāmyā vai nairṛtās tathā |  
vāyasāḥ pratigrhṇantu bhūmau piṇḍaṃ mayojjhatam ||  
idaṃ annaṃ vāyasebhyo na mama ||

### 4. Devādi-bali

#### ☞ Savyam

devā manuṣyāḥ paśavo-vayāmsi siddhāḥ sa-yakṣo-raga daitya saṅghāḥ |  
pretāḥ piśācās taravaḥ samastā ye cānnaṁ icchanti mayā pradattam ||  
idaṁ annaṁ devādibhyo na mama ||

## 5. Pipīlikādi-bali

☞ Savyam

pipīlikāḥ kīṭa pataṅgakādyā bubhukṣitāḥ karma nibandha baddhāḥ |  
teṣāṁ hi tṛptyarthaṁ idaṁ mayānnaṁ tebhyo viśṛṣṭaṁ sukhino bhavantu ||  
idaṁ annaṁ pipīlikādibhyo na mama ||

## 23. Visarjanam

☞ Apasavyam

☞ Face the South and recite. om abhiramyatām

☞ Savyam

☞ Face the South, do ācamanam and recite 3 times.

devatābhyaḥ pitṛbhyaśca mahā-yogibhya eva ca |  
namas svāhāyai svadhāyai nityam eva namo namaḥ ||

*Salutations to the devas, to the manes and to all the great yogis,  
I venerate the obsequial chants, I pay my obeisance again and again.*

om pitṛgaṇāya vidmahe, jagat dhāriṇe dhīmahi, tanno pitru pracodayāt ||

☞ Apasavyam

☞ Face the South and extinguish the rakṣadīpa

☞ Savyam

☞ Face the South, do ācamanam and recite.

anena kṛta sāmivatsarika ekoddiṣṭa śrāddhena pitṛ-rūpī janardanaḥ prīyatām na mama

om pramādāt kurvitam karma pracyavetādhvareṣu yat |  
smaraṇād eva tad viṣṇoḥ sampūrṇa syāt iti śrutiḥ ||

*If inadvertently a slip occurs while one is performing a sacrifice, mere remembrance of Vishnu rectifies the fault. This is what is laid down by the Vedas.*

prāyaścitta anya śeṣāṇi tapaḥ karmātma kāni vai |  
yāni teṣāṁ aśeṣāṇāṁ kṛṣṇa anusmaraṇaṁ param ||

*There is no other expiation in austerities and other actions whereby everything that is deficient becomes whole other than by the remembrance of the name of Krishna.*

yasya smṛtyā ca nāmoktyā tapo yajña kriyādiṣu |  
nyūnam sampūrṇatām yāti sado vande tam acyutam ||

*Through the remembrance or recitation of the name of Acyuta while performing any austerity, yajña or ritual, all imperfections therein are immediately corrected.*



yat pāda paṅkaja smaraṇād yasya nāma japād api |  
nyūnam karma bhavet pūrṇam taṁ vande sāmbam īśvaram ||

*Through the remembrance of the Lotus Feet of Lord Siva and through reciting His holy name . A deficient work becomes perfect. I salute Lord Siva.*

om viṣṇave namaḥ | om viṣṇave namaḥ | om viṣṇave namaḥ |  
om sām̐ba-sadā-śivāya namaḥ | om sām̐ba-sadā-śivāya namaḥ |  
om sām̐ba-sadā-śivāya namaḥ |

**Yajamānaḥ;** — svāmināḥ adya anuṣṭhite mama pituḥ/mātuḥ sām̐vatsarika ekoddiṣṭa  
śrāddhena karmaṇi mantra lope dravya lope niyama lope satya api sarvaṁ yathā  
śāstra anuṣṭitaṁ bhūyāt iti bhavantaḥ anugr̥h̥ṇantu ||

*Revered sirs, in this annual memorial service for my father/mother, whatever lapses there may be in the formulae, in ritual methodology, in the oblations, in the regulations, by your blessing may it all be amended.*

tathāstu!!



## 5. PRATYĀBDHIKA ŚRĀDDHAM (Tarpaṇa-rūpa — KYV)

- ⊗ Annual śrāddhā is performed during the pakṣa and month of the parent's passing, on the day of the tithi.
- ⊗ *Nimitta rīti* or *nimitta mārṅa* (pārvaṇa or saṅkalpa) śrāddhā which most people follow in India, is normally performed by inviting three brāhmins, representing (1) Mahā viṣṇu (2) viśvedevā(s) and (3) pitṛī(s). The śrāddhā is performed by invoking the three svarūpās into the guests, followed by śrāddha bhojana. Some people also offer vastra dāna, and other dānā(s).
- ⊗ When it is not feasible to follow the above procedure, śrāddhā is best performed by offering rice, other provisions, and vegetables to an invited brāhmin. (*āmarūpa śrāddham*)
- ⊗ The minimum requirement is to perform śrāddhā in the form of *tarpaṇa*.
- ⊗ *Parehaṇi śrāddha* is performed on the day following the pratyābdhika śrāddha, and is usually done as tarpaṇa. The routine is similar to the tila tarpaṇa rūpa pratyābdhika śrāddhā and the necessary modifications to the saṅkalpa are shown below in parentheses.

asmad gurubhyo namaḥ |  
 asmat-parama gurubhyo namaḥ |  
 asmat-sarva gurubhyo namaḥ |

śuklāmbaṛadharaṃ viṣṇuṃ śaśi-varṇaṃ caturbhujam |  
 prasannavadanaṃ dhyāyet sarva vighnopaśāntaye ||

yasya dvirada vaktrādyāḥ pāriṣadyāḥ paraḥśatam |  
 vighnaṃ nighnanti satataṃ viṣvaksenaṃ tamāśraye ||

☞ **Apasavyam**

### Saṅkalpaḥ

hariḥ om tat sat śrī-govinda govinda govinda asya śrī bhagavato mahā puruṣasya  
 viṣṇorājñayā pravartamānasya ādya brahmaṇo dvitīya parārdhe śrī śvetavarāha  
 kalpe vaivasvata manvantare aṣṭhāvimśatītate, kaliyuge prathama pāde jāmbu  
 dvīpe meroḥ \_\_\_\_\_ dib-bhāga \_\_\_\_\_ deśe \_\_\_\_\_ nagari antargate asmin  
 vartamānānāṃ vyāvahārikāṇāṃ prabhavādīnāṃ ṣaṣṭyāḥ saṃvatsarāṇāṃ madhye  
 \_\_\_\_\_ nāma saṃvatsare \_\_\_\_\_ ayane \_\_\_\_\_ ṛtau \_\_\_\_\_ māse  
 \_\_\_\_\_ pakṣe \_\_\_\_\_ puṇya tithau \_\_\_\_\_ vāsara \_\_\_\_\_ nakṣatra  
 yuktāyāṃ asyāṃ puṇya tithau:—

**Vaiṣṇavas** — śrī Bhagavad ājñayā śrīman-nārāyaṇa prītyartham/bhagavad kainkarya rūpaṃ,

**Smārtas** — mama upāta samasta durita-kṣaya dvārā, śrī-parameśvara prītyartham ,

adya \_\_\_\_\_ gotraḥ \_\_\_\_\_ śarmaṇaḥ \_\_\_\_\_ asmat pituḥ

adya \_\_\_\_\_ gotrā \_\_\_\_\_ nāmnīm asmat mātuh

pratyābdīka śrāddha kale (*pratyābdīka śrāddhāṅga parehaṇi śrāddha kale*)  
 \_\_\_\_\_ gotrāṇām \_\_\_\_\_ śarmaṇām vasu-rudrāditya  
 svarūpāṇām asmat pitṛ pitāmahaḥ prapitāmahanām sapatnīkāṇām vargaika-pitṛn  
 uddiśya asmat pituḥ pratyābdīka śrāddham (*pratyābdīka śrāddhāṅga parehaṇi  
 śrāddham*) tila-tarpaṇa rūpeṇa kariṣye ||

\_\_\_\_\_ gotrāṇām \_\_\_\_\_ nāmnīm ganga, Yamuna  
 sarasvatī svarūpāṇām asmat mātṛ pitāmahi prapitāmahyānām vargaika-mātṛn  
 uddiśya asmat mātuh pratyābdīka śrāddham (*pratyābdīka śrāddhāṅga parehaṇi  
 śrāddham*) tila-tarpaṇa rūpeṇa kariṣye ||

**Sanṅkrānti days** — rāśi saṅkramane puṇya-kāle ....

**Lunar eclipses** — somoparāga puṇya kāle somoparāga śrāddha tila-tarpaṇa...

**Solar eclipses** — sūrya parāga puṇya kāle sūrya parāga śrāddha tila-tarpaṇa....

☞ **Savyam, face west, añjali mudra**

### Sāttvika Tyāgaḥ (Vaiṣṇavas)

om bhagavān eva svaniyāmya svarūpa sthiti pravṛtti svaśeṣataika-rasena anena  
 ātmanā kartrā svakīyaīscopakaraṇaiḥ svārādhanaika prayojanāya parama puruṣaḥ  
 sarvaśeṣī śriyaḥ patih svaśeṣa bhūtam idam pratyābdīka śrāddhākhyam karma  
 (*pratyābdīka śrāddhāṅga parehaṇi śrāddhākhyam karma*) bhagavān svasmai  
 svaprītaye svayameva kārayati ||

☞ **Apasavyam**

apāhatā asurā rakṣāguṃsi piśācā ye kṣayanti pṛthivīm anu |  
 anyatreto gacchantu yatraiśam gatam manah ||

*Expelled are the Antigods, the forces of chaos that deprecate the earth. May they depart hence to another place that they may fancy.*

udīratām avara utparāsa unmādhyaṁāḥ pitarāḥ somyāsaḥ  
 asuṁ ya iyurāvṛkā ṛtajñāste no avantu pitaro haveṣu ||

*Let the lower, let the higher, let the middlemost Soma-loving Fathers arise; let those Fathers who friendly, knowing right, have gone to life eternal, favour us in our invocations. (R.V.x;15;1)*

apāvitraḥ pavitro vā sarvāvasthām gato'pi vā  
 yaḥ smaret puṇḍarikākṣam sa bāhyābhyantaraḥ śuciḥ ||

*Pure or impure, being in any condition whatsoever, he who meditates upon the Lotus-eyed Lord Vishnu is purified both physically and mentally.*

om bhūr-bhuvas-suvo bhūr-bhuvas-suvo bhūr-bhuvas-suvaḥ ||



Saying the above mantra, sprinkle tila (sesame seeds) over the place where the darbhās will be placed for tarpaṇam.

- ☸ Arrange two rows of straight darbhās in East-West orientation for the base, as shown in the sketch.
- ☸ Of the two bhugnās, lay one single bhugnā in the centre, with the bhugna tips facing South.
- ☸ Put aside the other bhugnā for now.

### Āvāhanam

āyāta pitarah [mātarāḥ] somyā gambhīraiḥ pathibhiḥ pūrvyaiḥ |  
prajāṃ asmabhyam dadato rayiṇ ca dīrghāyutvam ca śata śāradam ca ||

*O Fore-fathers, who acting according to your vows are in search of the Divine Bliss go forth on the difficult path of spiritual aspiration, worthy to be followed. Grant us progeny, wealth, and a lifespan of an hundred autumns. AV.18.4.62*

**Paternal** \_\_\_\_\_ gotrān \_\_\_\_\_ śarmaṇaḥ vasu-  
rudrāditya svarūpān asmat pitṛ pitāmahaḥ prapitāmahān

**Maternal** \_\_\_\_\_ gotrāḥ \_\_\_\_\_ nāmnīḥ gaṅgā yamunā  
sarasvatī svarūpān asmat mātṛ pitāmahi prapitāmahiṃśca āvāhayāmi ||

- ☸ sprinkle a few tila (sesame seeds) on the bhugna.

### Āsanam

sakṛdācchinnaṃ barhir ūrṇā mṛdu | syonaṃ pitṛbhyastvā bharāmyaham  
asmin-sīdantu me pitarah somyāḥ | pitāmahaḥ prapitā-mahāścānugaiḥ saha

*This once-cut sacred straw soft as wool, pleasant for ye O Manes, I spread out, may you who are worthy of the Soma offering please be seated here, along with the grand-father, the great grandfather and their entourage.*

**Paternal** \_\_\_\_\_ gotrānām \_\_\_\_\_ śarmaṇām vasu-  
rudrāditya svarūpānām asmat pitṛ pitāmahaḥ prapitāmahānām

**Maternal** \_\_\_\_\_ gotrāḥ \_\_\_\_\_ nāmnīnām gaṅgā  
yamunā sarasvatī svarūpān asmat mātuh pitāmahi prapitāmahīnām ca idam āsanam

- ☸ Take the bhugnā which was laid aside, and offer it as āsana making it a pair of bhugnās.  
idamarcanam

- ☸ Sprinkle a few tila (sesame seeds) on the bhugnas.

ūrjaṃ vahanṭir amṛtaṃ ghṛtaṃ payaḥ kīlālam  
parisrutaguṃ svadhāstha tarpayata me pitṛn ||

*Bearers of vigour and the ambrosia of immortality a sweet beverage and foaming drink, you are a refreshing draught, bring delight to my ancestors. VS.3.34*

## Tarpaṇam



Offer water with tila on the bhugnās after uttering the following mantrās (one offering after each svadhā-namas-tarpayāmi, for a total of three offerings after each mantrā)

### Pituh — father

udīratām avāra utparāsa unmadhyamāḥ pitarāḥ soṃyāsāḥ  
asum ya iyuravrkā rtajñāste nō avantu pitaro haveṣu ||

*Let the lower, let the higher, let the middlemost Soma-loving Manes arise; let those Manes who, friendly, knowing right, have gone to life eternal, favour us in our invocations.*

\_\_\_\_\_ gotrān \_\_\_\_\_ śarmaṇaḥ vasu-svarūpān asmat pitṛn  
svadhā-namas-tarpayāmi | x3

aṅgīraso naḥ pitaro navāgvā atharvāṇo bhr̥gavas soṃyāsāḥ |  
teṣāṃ vayaguṃ sūmatau yajñiyanām api bhadre saumanase syāma ||

*The Angirases are our ancestors, as are the Atharvans and the Soma-loving Bhrgus; we desire to abide in the favour and the good graces of those adorable ones. RV.10.14.6*

\_\_\_\_\_ gotrān \_\_\_\_\_ śarmaṇaḥ vasu-svarūpān asmat pitṛn  
svadhā-namas-tarpayāmi | x3

ayantu naḥ pitaras soṃyāsō 'gniṣvāttāḥ pathibhir̥ deva-yānāiḥ  
asmin yajñe svadhayā madantu adhibruvantu te avantvaśmān ||

*May they our Ancestors whom the flames have consumed, worthy of the Soma offering, come on Godward paths. Enjoying at this sacrifice their portion, may they be gracious unto us and bless us. VS.19.58.*

\_\_\_\_\_ gotrān \_\_\_\_\_ śarmaṇaḥ vasu-svarūpān asmat pitṛn  
svadhā-namas-tarpayāmi | x3

### Pitāmahāḥ — Paternal Grandpa

ūrjaṃ vahantīr amṛtaṃ ghṛtaṃ payaḥ kīlālam  
parisrutaguṃ svadhāstha tarpayata me pitṛn ||

\_\_\_\_\_ gotrān \_\_\_\_\_ śarmaṇaḥ rudra-svarūpān asmat pitāmahān  
svadhā-namas-tarpayāmi | x3

pitṛbhyaḥ svadhāvibhyas svadhā namāḥ |  
pitāmahebhyas svadhāvibhyas svadhā namāḥ |  
prapitā mahebhyas svadhāvibhyas svadhā namāḥ | akṣaṇ pitarāḥ ||

*To the Manes, to our father, grandfather and great grandfather who are deserving of the offerings, may they accept them and our homage. The Manes have consumed the offerings. VS.19.37*

\_\_\_\_\_ gotrān \_\_\_\_\_ śarmaṇaḥ rudra-svarūpān asmat pitāmahān  
svadhā-namas-tarpayāmi | x3



ye ceḥa pitaro ye ca neha yāggusścā vidma yāguṃ uca na pravidma |  
tvaṃ vettha yadi te jātavedas svadhābhīr yajñaguṃ sukṛtaṃ juṣasva ||

*Both the Fathers who are here in this realm and who are not here in this world, both those whom we know and those whom we know not, you know how many they are O Jatavedas; enjoy the sacrifice well prepared with funeral offerings. R.V. 10:15:13*

\_\_\_\_\_ gotrān \_\_\_\_\_ śarmaṇaḥ rudra-svarūpān asmat pitāmahān  
svadhā-namas-tarpayāmi | x3

### Prapitāmahāḥ — Paternal great grandpa

madhuvātā ṛtāyate madhu kṣaranti sindhavaḥ |  
mādhvīrnas-santvoṣadhīḥ ||

*To the pious the winds blow sweet, the streams are sweet; be sweet to us the plants.*

\_\_\_\_\_ gotrān \_\_\_\_\_ śarmaṇaḥ āditya-rūpān asmat prapitāmahān  
— svadhā-namas-tarpayāmi | x3

madhu naktam utoṣasi madhumat pāṛthivaguṃ rajaḥ |  
madhu dyaur astu nah pitā ||

*Sweet is the night, and sweet at dawn the air of the earth, sweet be the sky our father.*

\_\_\_\_\_ gotrān \_\_\_\_\_ śarmaṇaḥ āditya-rūpān asmat prapitāmahān — svadhā-  
namas-tarpayāmi | x3

madhu mānno vanaspatir madhumāguṃ astu sūryaḥ |  
mādhvīr gāvo bhavantu ||

*Sweet to us be the Lord of the forest, sweet the sun, sweet be the cows to us. (RV.1.90.6 TS.4.2.9.7)*

\_\_\_\_\_ gotrān \_\_\_\_\_ śarmaṇaḥ āditya-rūpān asmat prapitāmahān — svadhā-  
namas-tarpayāmi | x3

**Mātuḥ** \_\_\_\_\_ gotrāḥ \_\_\_\_\_ nāmnīḥ vasu-patnī rūpiṇī asmat mātr  
svadhā-namas-tarpayāmi | x3

**Pitāmahī — paternal grandma** \_\_\_\_\_ gotrāḥ \_\_\_\_\_ nāmnīḥ rudra-patnī  
rūpiṇī asmat pitāmahīḥ — svadhā-namas-tarpayāmi | x3

**Prapitāmahī — paternal g.grandma** \_\_\_\_\_ gotrāḥ \_\_\_\_\_ nāmnīḥ āditya-  
patnī rūpiṇī asmat prapitāmahīḥ — svadhā-namas-tarpayāmi | x3

## Mātā varga

### Mātuḥ pituḥ — mother's father

udīratām avāra utparāsa unmādhyaṃāḥ pitarāḥ soṃyāsāḥ  
asum ya iyuravṛkā ṛtajñāste nō avantu pitaro haveṣu ||

\_\_\_\_\_ gotrān \_\_\_\_\_ śarmaṇaḥ vasu-svarūpān asmat mātuh pitṛn  
svadhā-namas-tarpayāmi | x3

aṅgīraso naḥ pitaro navāgvā atharvāṇo bhṛgavas soṃyāsaḥ |  
teṣāṃ vāyaguṃ sūmatau yajñiyanāṃ api bhadre saumanase syāma |

\_\_\_\_\_ gotrān \_\_\_\_\_ śarmaṇaḥ vasu-svarūpān asmat mātuh pitṛn  
svadhā-namas-tarpayāmi | x3

ayantu naḥ pitaras soṃyāsō 'gniṣvāttāḥ pathibhir deva-yānāiḥ  
asmin yajñe svadhayā madantu adhibruvantu te avantvasmān ||

\_\_\_\_\_ gotrān \_\_\_\_\_ śarmaṇaḥ vasu-svarūpān asmat mātuh pitṛn  
svadhā-namas-tarpayāmi | x3

### **Mātuh pitāmahāḥ — mother's Grandpa**

ūrjaṃ vahanṭir amṛtaṃ ghṛtaṃ payaḥ kīlālaṃ  
parisrutaggas svadhāstha tarpayata me pitṛn ||

\_\_\_\_\_ gotrān \_\_\_\_\_ śarmaṇaḥ rudra-svarūpān asmat mātuh pitāmahān —  
svadhā-namas-tarpayāmi | x3

pitṛbhyaḥ svadhāvibhyaḥ svadhā namaḥ |  
pitāmahebhyaḥ svadhāvibhyaḥ svadhā namaḥ |  
prapitā mahebhyaḥ svadhāvibhyaḥ svadhā namaḥ | akṣaṇ pitarāḥ ||

\_\_\_\_\_ gotrān \_\_\_\_\_ śarmaṇaḥ rudra-svarūpān asmat mātuh pitāmahān —  
svadhā-namas-tarpayāmi | x3

ye cēha pitaro ye ca neha yāggaśca vidma yāguṃ uca na pravīdma |  
tvaṃ vettha yadi te jātavedas svadhābhir yajñaguṃ sukṛtaṃ juṣasva ||

\_\_\_\_\_ gotrān \_\_\_\_\_ śarmaṇaḥ rudra-svarūpān asmat mātuh pitāmahān —  
svadhā-namas-tarpayāmi | x3

### **Mātuh prapitāmahāḥ — mother's great grandpa**

madhuvātā rtāyate madhu kṣaranti sindhavaḥ |  
mādhvīrnas-santvoṣadhīḥ ||

\_\_\_\_\_ gotrān \_\_\_\_\_ śarmaṇaḥ ādityarūpān asmat mātuh prapitāmahān —  
svadhā-namas-tarpayāmi | x3

madhu naktāṃ utoṣasi madhumat pāṛthivaguṃ rajaḥ |  
madhu dyaur astu naḥ pitā ||

\_\_\_\_\_ gotrān \_\_\_\_\_ śarmaṇaḥ ādityarūpān asmat mātuh prapitāmahān —  
svadhā-namas-tarpayāmi | x3

madhu mānno vanaspatir madhumāguṃ astu sūryaḥ |  
mādhvīr gāvo bhavantu ||

\_\_\_\_\_ gotrān \_\_\_\_\_ śarmaṇaḥ ādityarūpān asmat mātuh prapitāmahān —  
svadhā-namas-tarpayāmi | x3

**Mātāmahī — mother's mother** \_\_\_\_\_ gotrāḥ \_\_\_\_\_ nāmnīḥ vasu-patnī  
svarūpiṇī asmat mātāmahī — svadhā-namas-tarpayāmi | x3

**Mātuḥ Pitāmahī — mother's paternal grandma** \_\_\_\_\_ gotrāḥ \_\_\_\_\_  
nāmnīḥ rudra-patnī svarūpiṇī asmat mātuh pitāmahī —  
svadhā-namas-tarpayāmi | x3

**Prapitāmahī — mother's paternal g.grandma** \_\_\_\_\_ gotrāḥ \_\_\_\_\_ nāmnīḥ  
ādityapatnī rūpiṇī asmat mātuh prapitāmahī —  
svadhā-namas-tarpayāmi | x3

### Jñātī Tarpaṇam

jñātājñāta pitṛn svadhā-namas-tarpayāmi | x3  
jñātājñāta pitṛ-patnīḥ svadhā-namas-tarpayāmi | x3

*I make these libations to all of my unknown ancestors on both sides*

pitṛn vaṃśya mātṛ vaṃśya ye ca anye matt udakam arhanti  
tāṃ svadhā-namas-tarpayāmi | x3

*I make these libations to all of my ancestors on my mother's side and my father's side who are  
worthy of water offerings from me*

ūrjaṃ vahanṭīr amṛtaṃ ghr̥taṃ payaḥ kīlālaṃ  
paṛisrutaggas svadhāstha tarpayata me pitṛn ||

☸ Offer water with tila to the bhugnās

ṭṛpyata, ṭṛpyata, ṭṛpyata

☸ Sprinkle tila (sesame seeds) on the bhugnās.

### Upasthāna

namo vaḥ pitaro rasāya namo vaḥ pitaras-śuṣmāya  
namo vaḥ pitaro jīvāya namo vaḥ pitaras-svadhāyai  
namo vaḥ pitaro manyave namo vaḥ pitaro ghorāya  
pitaro namo vo ya etasmiṇ loke stha yuṣmāguṃstenu  
ye asmiṇ loke mām tenu |

ya etasmilloke stha yūyaṃ teṣāṃ vasiṣṭhā bhūyāstha  
ye asmiṇlloke 'haṃ teṣāṃ vasiṣṭho bhūyāsam ||

*Obeisance unto ye O Fathers for your nourishment, obeisance unto ye for glory, obeisance unto ye for life, Obeisance unto ye O Fathers for the sacrificial chant, Obeisance unto ye for sacrifice, Obeisance unto ye O Fathers for the terrific, unto ye O Fathers, be adoration.*

*Those that are in the astral-realm may they all follow ye, those that are in this world, may they follow me. Ye are the most fortunate of them that are in the astral-realm, of those that are in this world may I become the most fortunate. T.S. 3.2.5.*

### ☞ Savyam

☸ pradakṣiṇaṃ, namaskāraṃ, abhivādanam

abhivādaye, \_\_\_\_\_ ṛṣeya pravarānvita \_\_\_\_\_ gotraḥ  
\_\_\_\_\_ sūtraḥ \_\_\_\_\_ śākhādhyāyī \_\_\_\_\_ śarmā nāmāhaṃ asmi bho.

☸ pradakṣiṇa of the bhugnās, (if the locations does not so permit, perform ātma- pradakṣiṇa) while chanting the following mantras

vāje vāje 'vata vājino no dhanēsu viprāmṛtā ṛtajñāḥ |  
asya madhvaḥ pibata mādayadhvaṃ tṛptā yāta pathibhirdevayānaiḥ ||  
devatābhyaḥ pitṛbhyaśca mahā-yogibhya eva ca  
namas svadhāyai svāhāyai nityam eva namo namaḥ ||

☸ Sāṣṭāṅga namaskāra (if not possible, sūkṣma namaskāra) and offer abhivādana

abhivādaye, \_\_\_\_\_ ṛṣeya pravarānvita \_\_\_\_\_ gotraḥ  
\_\_\_\_\_ sūtraḥ \_\_\_\_\_ śākhādhyāyī \_\_\_\_\_ śarmā nāmāhaṃ asmi bho.

### ☞ Apasavyam

☸ Sprinkle tila (sesame seeds) on the pitṛ varga bhugnās while chanting the following

\_\_\_\_\_ gotrān \_\_\_\_\_ śarmaṇāḥ vasurudrāditya  
svarūpān asmat pitṛ pitāmahaḥ prapitāmahān, mātṛ, pitāmahī, prapitāmahīśca yathā-  
sukhaṃ yathā-stānaṃ pratiṣṭhāpayāmi ||

☸ Untie the bhugnās and pavitram, take all the darbhas in the right hand along with the left over tila. Pouring tīrtha on to the right hand, chant the following and gently place the darbha with tila on the spot where the tarpaṇam was performed.

yeṣāṃ na pitā na bhrātā na bandhur na canya gotriṇaḥ |  
te tṛptim akhilā yāntu mayā dattaiḥ kuśais-tilaiḥ ||

*To all those who have no father, no brother and no relatives or clansmen,  
May they all be satisfied by this offering of water from the kusha grass.*

tṛpyata, tṛpyata, tṛpyata.

### ☞ Savyam

☸ Do ācamanam

acutāya namaḥ, anantāya namaḥ, govindāya namaḥ |

☯ offer water from the garment

ye ke ca asmat kule jāta aputraḥ gotraja mrtāh |  
te ghrnantu mayā dattaṁ vastra niṣpīḍaṁ odakam ||

*To all those who were born in our family who died without progeny, I now offer the water squeezed from my garment.*

☯ take two acamanam

### Sāttvika tyāgaḥ (Vaiṣṇavas)

om bhagavāneva pratyābdīka śrāddhākhyam (pratyābdīkāṅga parehaṇi  
śrāddhākhyam) karma bhagavān svasmai svaprītaye svayameva kāritavān anena  
prīyatām śrī vāsudevaḥ

kāyena vācā manasendriyairvā buddhyātmanā vā prakṛteḥ svabhāvāt karomi  
yadyatsakalam parasmai śrīmannārāyaṇāyeti samarpayāmi

|| sarvaṁ śrī kṛṣṇārpaṇamastu ||





## 6. PRATYĀBDHIKA ŚRĀDDHA

(Homa-rūpa — KYV)

See setup on page 63

### Ārambhah

śrāddha bhūmim gayāṃ dhyātvā dhyātvā devaṃ janārdanam |  
tābhyāṃ caiva namaskṛtya tataḥ śrāddham pravartate ||

*Having imagined that the place of performance of the obsequial rite is Gaya, having worshipped the Lord janardana, and having saluted them both the śrāddha should be conducted.*

om namo brahmaṇya devāya go-brāhmaṇa hitāya ca |  
jagad-hitāya kṛṣṇāya govindāya namo namah ||

*Salutations to the most adorable Lord of the Universe; Kṛṣṇa who is beneficent to the spiritually-minded and the whole world.*

om namo namaste govinda purāṇa puruṣottama |  
idaṃ śrāddham hr̥ṣīkeśa rakṣa tvam sarvadā ||

*I offer my obeisance to the Ancient Primeval Lord Govinda. O Master-of-the-senses please protect this obsequial rite.*

☸ The yajamāna stands and salutes the directions.

om prācyai diśe namaḥ | om dakṣiṇasyai diśe namaḥ | om pratīcyai diśe namaḥ | om  
udīcyai diśe namaḥ | om ūrdhvāya diśe namaḥ | om adharāya diśe namaḥ | om  
antarikṣāya namaḥ | om bhūmyai namaḥ | om brahmaṇe namaḥ | om viṣṇave namaḥ |  
om rudrāya namaḥ ||

### Rakṣa dīpa sthāpanam

☸ Light the Rakṣa-dīpam

bho dīpa brahma rūpas tvam karma-sākṣī hyavighna-kṛta |  
yāvat karma samāptiḥ syāt tāvat tvam susthiro bhava ||

*O light you are the form of Brahma, the witness to my actions and the remover of obstacles.  
As long as the ritual lasts please remain steady.*

☞ Apasavyam — scatter til

apāhatā aśurā rakṣāgūṃsi piśācā ye kṣayaṃti pṛthivīm anu |  
anyatreto gacchantu yatraiśaṃ gatam manaḥ ||

*Expelled are the Antigods, the forces of chaos that deprecate the earth. May they depart hence to another place that they may fancy.*

**Saṅkalpam** — hariḥ om tat sat | śrī govinda 3 | asya śrī bhagavato mahā-puruṣasya  
śrī viṣṇor ājñayā pravartamānasya ādya brahmaṇaḥ dvitīya parārdhe śrī śveta varāha  
kalpe vaivasvata manvantare aṣṭhāvimśatīttame kali yugasya prathama pāde jāmbu-

dvīpe meroḥ dakṣiṇa dig-bhāge hiraṇmaya varṣe \_\_\_\_\_ deśe \_\_\_\_\_ mahā  
 nagari antargate vyavahārikānām prabhavādi ṣaṣṭhi saṃvatsarānām madhye  
 \_\_\_\_\_ nāma saṃvatsare \_\_\_\_\_ ayane \_\_\_\_\_ ṛtau \_\_\_\_\_ māse  
 \_\_\_\_\_ pakṣe \_\_\_\_\_ tithau \_\_\_\_\_ vāsara yuktāyām \_\_\_\_\_ nakṣatra  
 yuktāyām asyām puṇya tithau,  
 śrī bhagavad ājñayā bhagavad kainkarya rūpaṃ (mama upāta samasta durita-kṣaya  
 dvāra śrī parameśvara prityartham)

### 🕉️ Apasavyam

\_\_\_\_\_ gotrasya \_\_\_\_\_ \_\_\_\_\_ śarmāṇām asmat pituḥ,  
 pitāmahā, prapitāmānām (\_\_\_\_\_ gotrāḥ \_\_\_\_\_  
 namnīḥ asmat mātuh pitāmahī, prapitāmāhīnām) pratyābdika śrāddha sambhavatā  
 niyameṇa sambhavatā dravyeṇa sambhavadbhiḥ rupācāraiḥ sambhavantyā dakṣiṇayā  
 sambhavantyā śaktyā mama pituḥ (mātuh) akṣaya tr̥pti arthaṃ anena haviṣā  
 sadaivam pratyābdika śrāddham ahaṃ kariṣye ||

*today, on this meritorious day, I will perform the annual memorial rites for my father/ mother  
 ..... of the clan of ..... according to my ability, according to the availability of the substances,  
 according to my financial state, in order to afford boundless bliss to my father/ mother I now perform  
 these memorial rites.*

### Karma-pātra sādhanam

- 🕉️ Place a vessel filled with water upon a pile of rice, add parimala dravya, and a flower, decorate the four sides with sandal paste and kumkum. Cover the mouth of the vessel with the right hand or show the ankusha mudra.

gaṅge ca yamune caiva godāvarī sarasvatī |  
 narmade sindhu kāveri jale'smin sannidhiṃ 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 śāntyārthaṃ 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.*

- 🕉️ Recite the following mantras:—

yad dēva dēva heḍanaṃ devāsaś-caḥrmā vāyam |  
 agnir mā viśvān muñcatvaguṃ hasaḥ ||  
 yadi divā yadi naktam enāguṃsi cakrmā vāyam |  
 vāyur mā tasmād enaso viśvān muñcatvaguṃ hasaḥ ||  
 yadi jāgrad yadi svapna enāguṃsi cakrmā vāyam |  
 sūryo mā tasmād enaso viśvān muñcatvaguṃ hasaḥ ||

## Aspersions

apāvitraḥ pavitro vā sarvāvasthām gato'pi vā  
yaḥ smaret puṇḍarikākṣam sa bāhyābhyantaraḥ śuciḥ ॥

*Pure or impure, being in any condition whatsoever, he who meditates upon the Lotus-eyed Lord Vishnu is purified both physically and mentally.*

☞ **Savyam** — take tila & akshata and offer to the Brahmins who have been invited or to the purohit in the absence of brāhmins.

samasta sampat samavāpti hetavaḥ samuttitā patkula dhūma-ketavaḥ |  
apāra saṁsāra samudra setavaḥ punantu mām brahmana pāda pāmsavaḥ ॥

*The sacred fire is the cause of all opulence and prosperity. The dust of the feet of the Brahmins purifies me and helps me to cross the ocean of worldly existence.*

devatābhyaḥ pitṛbhyaśca mahā yogibhya eva ca |  
namaḥ svadhāyai svāhāyai nityameva namo namaḥ ॥

om jīva nārāyaṇa svarūpa pitru devāya vidmahe | vasu rudra āditya vidmahe |  
tanno pitru deva pracodayāt ॥

☞ **Savyam** devebhyo namaḥ ॥  
☞ **Apasavyam** pitṛ pitāmahe prapitāmāhebhyo namaḥ ॥  
☞ **Savyam** śrī mahā viṣṇave namaḥ ॥

## Agnimukham

- ☞ Prepare the sthaṇḍila and establish the fire with the vyāhṛtis.
- ☞ Recite the following mantra while touching the ground with the thumb and the ring finger of the right hand.

ye pārthivāsaḥ pitaṛo ye antarikṣe ye divi ye vā mṛtā abhūvaḥ |  
te asmin yajñe samavayantām ॥

*Those of the Manes who are earth bound, and those who are in the astral plane, those who are in transcendental realm and those who have attained immortality may they all be united with this sacrifice.*

- ☞ Kindle the fire, parisamūhya, paristaraṇam, pātra-sādanam - place the vessels singly; darvī - ājya-sthāli - prokṣaṇi - praṇīta - idhmam - upastaraṇa - darvī - haviḥ pātraṁ.
- ☞ apa upasprśya
- ☞ Prepare prokṣaṇi etc. up to paridhi paridadānam

☞ **Apasavyam**

- ☞ silently do parisecanam in an anticlockwise manner.
- ☞ Take idhmam soak with ghee;

asmin mama pituḥ/mātuḥ pratyābdika śrāddha homa karmaṇi brahman idhman  
ādhyāsyē ॥

*O Brahmin! In this annual Memorial Rite of my father/mother I shall offer kindling into the fire*

☸ Throw all the idhma onto the fire at once.

### ☞ Savyam

om prajāpataye svāhā | prajāpataye idam na mama |  
 om indrāya svāhā | indrāya idam na mama |  
 om agnaye svāhā | agnaye idam na mama |  
 om somāya svāhā | somāya idam na mama |  
 om bhūr-bhuvas-suvas-svāhā | prajāpataye idam na mama.

## Invocation of the Viśvedevas

☸ Arise and facing the Viśvedeva āsana in the west;

purūrava-mādrava samjñakānām viśvān devān āvāhayiṣye | āvāhaya !  
*I shall invoke the Cosmic Forces. Please Invoke!*

viśve-devās śṛṇutemaguṃ havam me | ye antarikṣe ya upa dyaviṣṭha |  
 ye agni-jihvā utā vā yajatrāḥ | āsadyāsmiṃ barhiṣi mādayadhvam ||

*O Cosmic Forces, hear now my invocation, all you that are in the astral region or the transcendental realm, you with the Mystic Fire as your tongue, worthy of offerings, be present upon this strew and rejoice. (TS.2.4.14.)*

āgaccha mahā-bhāgā viśvedevā mahā-balāḥ |  
 ye atra vihitāḥ śrāddhe sāvadhānā bhavantu te ||

*Please come hither O Great and Worthy Cosmic Forces of enormous energy, To this memorial rite which has been arranged, please be present.*

☸ Take barley and water in the right hand.

asmiṃ mama pituḥ/mātuḥ pratyābdika śrāddhe purūrava-mādrava samjñakānām  
 viśvākhyān devān āvāhayāmi ||

*In this annual memorial rite of my father I invoke the Cosmic forces born from the Discriminating and Distributing thought of the Divine Mind.*

uktānām viśveṣām devānām sayavam idam āsanam ||

☸ Offer on the darbhas to the north with the devatīrtha.

## Invocation of the Manes

### ☞ Apasavyam

☸ to the south of the fire place three darbhas.

pitṛ pitāmahaḥ prapitāmahān āvāhayiṣye | āvāhaya !

*I shall now invoke father, grand-father and great grand-father. — Please invoke!*

mātr pitāmahi prapitāmahīnām āvāhayiṣye | āvāhaya !

*I shall now invoke mother, paternal grand-mother and great grand-mother. — Please invoke!*

āyāta pitarāḥ [mātarāḥ] somyā gambhīraiḥ pathibhiḥ pūrvyaiḥ |  
 prajāṃ āsmabhyam dadato rayiṃ ca dīrghāyutvam ca śata śāradaṃ ca ||

*O Fore-fathers, who acting according to your vows are in search of the Divine Bliss go forth on the difficult path of spiritual aspiration, worthy to be followed. Grant us progeny, wealth, and a lifespan of an hundred autumns. AV.18.4.62*

asmin mama pituḥ pratyābdika śrāddhe vasu rudra āditya  
svarūpān asmat pitṛ pitāmahaḥ prapitāmahān āvāhayāmi ||

*In this annual memorial rite of my father I invoke the fore-fathers through the medium of the Vasus, Rudras and Adityas. I invoke our father, grandfather & Great-grandfather.*

asmin mama mātuḥ pratyābdika śrāddhe gaṅgā yamunā sarasvatī  
svarūpān asmat mātṛ pitāmahi prapitāmahīnām āvāhayāmi ||

*In this annual memorial rite of my mother I invoke the fore-mothers through the medium of the Ganga Yamuna and Sarasvati Rivers. I invoke our mother, paternal grand-mother and great grand-mother.*

☸ Offer the til on the darbhas with the pitṛ-tīrtha

sakṛdācchinnaṃ barhir ūrṇā mṛdu | syonaṃ pitṛbhyāstvā bharāmyaham  
asmin-sīdantu me pitarāḥ somyāḥ | pitāmahāḥ prapitā-mahāścānugaiḥ saha

*This once-cut sacred straw soft as wool, pleasant for ye O Manes, I spread out, may you who are worthy of the Soma offering please be seated here, along with the grand-father, the great grandfather and their entourage.*

asmin mama pituḥ/mātuḥ pratyābdika śrāddhe vasu rudra āditya  
svarūpān asmat pitṛ pitāmahaḥ prapitāmahān satilaṃ idaṃ āsanam ||

*In this annual memorial rite of my father I invoke the fore-fathers through the medium of the Vasus, Rudras and Adityas to our father, grandfather & Great-grandfather I offer this seat.*

asmin mama mātuḥ pratyābdika śrāddhe gaṅgā yamunā sarasvatī  
svarūpān asmat mātṛ pitāmahi prapitāmahīnām satilaṃ idaṃ āsanam ||

*In this annual memorial rite of my mother I invoke the fore-mothers through the medium of the Ganga Yamuna and Sarasvati Rivers. To our mother, paternal grand-mother and great grand-mother I offer this seat.*

☸ Recite the following and offer water.

ūrjāṃ vahanṭir amṛtaṃ ghṛtaṃ payaḥ kīlāṃ  
parisrutaggas svadhāstha tarpayata me pitṛn ||

*Bearers of vigour and the ambrosia of immortality a sweet beverage and foaming drink, you are a refreshing draught, bring delight to my ancestors. VS.3.34*

### Invocation of Mahāviṣṇu

☸ Savyam

☸ face the East and place two blades of darbha in front of the fire.

śrāddha samrakṣaka śrī mahā-viṣṇuṃ āvāhayiṣye | āvāhaya |  
*I shall now invoke the Supreme Lord Vishnu who is the protector of the rite. Please invoke!*

saḥasra śīrṣā puruṣaḥ | sahasrākṣaḥ sahasra pāt |  
sa bhūmim viśvato vṛtvā | atyatiṣṭhad daśāṅgūlam ||

*The Supreme Being has a thousand heads, a thousand eyes, a thousand feet.  
Pervading the cosmos on every side He fills a space ten fingers beyond.*

asmin mama pituḥ/mātuḥ pratyābdika śrāddhe śrāddha saṁrakṣaka śrī mahā-viṣṇuṁ  
āvāhayāmi ||

*In this annual memorial rite of my father I invoke Lord Vishnu who is the Protector of the rite.*

puruṣa evedaguṁ sarvaṁ | yaḍ bhūtaṁ yac ca bhavyaṁ |  
utāmṛtatva syeśānaḥ | yaḍ annenā tirohati ||

*The Supreme Being indeed is all this, what has been and what yet shall be.  
It is He who confers on all immortality by which alone they live.*

asmin mama pituḥ/mātuḥ pratyābdika śrāddhe śrī mahāviṣṇave sayavam idaṁ  
āsanam ||

☸ Offer the yava on the blades of darbha grass.

☸ Offer the havis to the Lord and then oblate into the fire.

### Pradhāna Homāḥ

#### ☞ Apasavyam

ye tāṛṣur devatrā jehamānā hotrā-vidas stomā taṣṭāso arkaiḥ | āgne yāhi  
suvidatrebhir arvān satyaiḥ kavyaiḥ pitrbhir gharmasadbhiḥ ||

*Come Agni to our presence with the Pitris, who are possessed of knowledge, who having attained a seat amongst the gods, thirst for soma, skilled in sacrifices, reciters of hymns, speakers of truth, seers, frequenters of sacrifices. (RV.10.15.9)*

1. \_\_\_\_\_ śarmaṇe asmat pitre svāhā | pitra idaṁ na mama ||

1. \_\_\_\_\_ nāmnīm asman mātṛe svāhā | mātara idaṁ na mama ||

yās tiṣṭhanti yā dhāvanti yā ādroghniḥ paritasthuṣiḥ |  
adbhir viśvasya bhartrībhir antaraṇyaṁ pitur dadhe ||

*By the standing ones, by the streaming ones, by the small ones that flow about; By the cosmic forces the supporters of all am I separated from my father. (AMB.2.19.2 Sank GS. 3.13.5.)*

2. \_\_\_\_\_ śarmaṇe asmat pitre svāhā | pitra idaṁ na mama ||

2. \_\_\_\_\_ nāmnīm asman mātṛe svāhā | mātara idaṁ na mama ||

ye satyāso havirado haviṣpā indreṇa devais sarathaṁ dadhānāḥ | āgne yāhi  
sahasraṁ devavandaiḥ paraiḥ pūrvaiḥ pitrbhir gharmasadbhiḥ ||

*Come Agni, with thousands of Pitris, of both past and future, frequenters of sacrifices, eulogists of the gods; those who are true, who consume the oblations, possessing equality with Indra and the other gods. RV.10.15.10*

3. \_\_\_\_\_ śarmaṇe asmat pitāmahāya svāhā | pitāmahāyedaṁ na mama ||

3. \_\_\_\_\_ nāmnīm asmat pitāmāhyas svāhā | pitāmāhya idaṁ na mama ||

antardadhe parvatāir antar mahyā pṛthivyā | ābhir digbhir anantabhir  
antaraṇyaṁ pitāmāhād ādadhe ||



*Interposed are the mountains, interposed is the wide earth to me. By the sky, by the directions of space, by eternity am I separated from my grandfather. (SankGS.3.13.5)*

4. \_\_\_\_\_ śarmaṇe asmat pitāmahāya svāhā | pitāmahāyedam na mama ||

4. \_\_\_\_\_ nāmnīm asmat pitāmahyas svāhā | pitāmahya idam na mama ||

agniṣvāttāḥ pitareḥa ḡacchata sadās-sadas-sadata supraṇīṭayaḥ |  
attā havīguṃ śi prayatāni barhiṣyathāḥ rayiguṃ sarvā vīraṃ dadhātana ||

*You Fathers that have been devoured by fire come hither; sit you down each on his seat, you that have good guidance; partake of the offerings proffered on the strew; then bestow wealth accompanied by strong sons.*

5. \_\_\_\_\_ śarmaṇe asmat prapitāmahāya svāhā | prapitāmahāyedam na mama ||

5. \_\_\_\_\_ nāmnīm asmat pra-pitāmahyas svāhā | pra-pitāmahya idam na mama ||

antardadhe ṛtubhir ahorātrais sasandhibhiḥ | ardhamāsaiśca māsaiśca  
antaranyam prapitāmahād ādādhe ||

*Interposed to me are the seasons, and the days and nights, the children of the twilight, by the fortnights and the months am I separated from my great grandfather. (Sank.GS.3.13.5)*

6. \_\_\_\_\_ śarmaṇe asmat prapitāmahāya svāhā | prapitāmahāyedam na mama ||

6. \_\_\_\_\_ nāmnīm asmat pra-pitāmahyas svāhā | pra-pitāmahya idam na mama ||

tvamāgna īlato jātavedo'vāḍ dhavyāni surabhīni kṛtvī | prādāḥ pitṛbhyas  
svadhayā te akṣann āddhi tvam deva prayatā havīguṃ śi svāhā | agnaye  
idam ||

*You O Agni, having been implored, O Source of the Vedas, have conveyed the oblations, having made them fragrant. You have presented them to the fathers; with the funeral offering they have eaten them; so you, O god do also partake of the oblations proffered.*

udīratām avāra utparāsa unmadhyamāḥ pitarāḥ soṃyāsāḥ  
asum ya iyuravrkā ṛtajñāste nō avantu pitaro haveṣu svāhā | pitṛbhyo ||

*Let the lower, let the higher, let the middlemost Soma-loving Manes arise; let those Manes who, friendly, knowing right, have gone to life eternal, favour us in our invocations. (RV.10.15.1)*

idam pitṛbhyo namo astvadya ye pūrvāso ya uparāseyuh | ye pārthive  
rajasyā niṣattā ye vā nūnaguṃ suvrjanāsu vikṣu svāhā | pitṛbhyo ||

*Let this our adoration be made to-day to our predecessors, to those our successors who have departed who have seated themselves in the astral realms or who are now present among opulent people. (RV.10.15.2)*

āham pitṛn suvidatrāguṃ avitsi napātām ca vikramaṇaṇca viṣṇoḥ |  
barhiṣado ye svadhayā sutasya bhajanta pitvasta ihāgamiṣṭhās svāhā |  
pitṛbhyo ||

*I have invoked the Manes, who are well cognizant of my worship, the infallibility, and the progressive advance of this sacrifice; the Manes who sit on the sacred grass frequently coming hither shall partake of the pressed drink with the offering to the dead, come most gladly here. (RV.10.15.3)*

barhiṣadḥa pīṭara ūṭyarvāgum imā vo havyā cakṛmā juṣadhvam | ta ā  
gatāvasā śāntamenāthāḥ naḥ śam yorarapo dadhāta svāhā | pīṭrbhyo ||

*You Manes that sit on the strew come hither protect us who are in your presence; these offerings we have made to you; accept them; so come with most beneficent protection; then bestow upon us health and happiness, and pardon from sin.*

upāhūtāḥ pīṭaras somyāso barhiṣyeṣu nidhiṣu priyeṣu | ta ā gāmantu teha  
śrūvantvadhi bruvantu te vantvaśmān svāhā | pīṭrbhyo ||

*May the Pitaras who are entitled to the Soma offering come hither, when invoked by us, to the dear offerings placed upon the strew; let them come; let them listen here to our hymns; let them speak for us; let them protect us.*

ācyā jānu dakṣiṇato niṣadyemaṁ yajñemabhi grṇīta viśve | mā higuṁ siṣṭa  
pīṭaraḥ kenā cinno yadvāgaḥ puruṣatā karāma svāhā | pīṭrbhyo ||

*Bending the knee, sitting down to the south do you all greet favorably this sacrifice; injure us not, O Manes, by reason of any offence that we may have committed against you through human frailty.*

āśināso aruṇinām upastho rayim dhātta dāśuṣe martyāya | putrebhyaḥ  
pīṭarastasya vasvaḥ pra yacchata tehorjam dadhāta svāhā | pīṭrbhyo ||

*Sitting in proximity to the radiant flames of the altar, bestow wealth on the worshipping mortal. To your sons, O Fathers, present a share of those riches; so do you here bestow strength.*

ye naḥ pūrve pīṭaras somyāso nūhire soma-pītham vasiṣṭhāḥ | tebhīr yamas  
saguṁ rarāṇo havīggaṣ syuśann uśadbhiḥ pratikāmamattu svāhā | pīṭrbhyo ||

*May Yama, being propitiated, desirous of the offering, partake at pleasure of the oblations along with those our ancient progenitors, the Saumyas, the possessors of great spiritual wealth, who also desire it, and who convey the Soma oblation to the devas and the pitaras in order.*

ye ceha pīṭaro ye ca neha yāggaśśca vidma yāguṁ u ca na pravīdma |  
tvaṁ vettha yaṭi te jātavedas svadhābhīr yajñaguṁ sukr̥taṁ juṣasva svāhā |  
pīṭrbhyo ||

*Both the Fathers who are here in this realm and who are not here in this world, both those whom we know and those whom we know not, you know how many they are O Jatavedas; enjoy the sacrifice well prepared with funeral offerings.*

ye āgni dagdhā ye anāgni dagdhā madhye divas svadhayā mādayānte |  
tebhis svarāḷa sunītim etām yathā vaśam tanvaṁ kalpayasva svāhā |  
pīṭrbhyo ||

*Those who, cremated or not, are exhilarated by the funeral offering in the midst of heaven, and do you Supreme Lord, associated with them construct a body according to your power for spiritual progress.*

svāhā pītre | pīṭr idam || pītre svāhā | pīṭr idam || svāhā pītre | pīṭr idam ||  
pītre svāhā | pīṭr idam || svadhā svāhā || pīṭrbhyo idam ||

*Hail to the Manes ; This oblation is theirs not mine. To the Manes all Hail. This oblation is theirs not mine. All Hail to the Manes. This oblation is theirs not mine. To the Manes all Hail. This oblation is theirs not mine. Adoration and All Hail. This oblation is theirs not mine.*

agnaye kavya-vāhanāya svadhā svāhā |  
agnaye kavya-vāhanāyedaṁ na mama ||

### ☞ Savyam

yad āsya karmaṇo 'tyarīricaṃ yad vā nyūnam ihākāram |  
 agniṣṭat sviṣṭa-kṛd vidvān sarvagum sviṣṭagam suhutam karotu svāhā ||  
 agnaye sviṣṭakṛtedam na mama ||

*Whatever there has been done that is superfluous or deficient in this sacrifice, you know it all, please accept it as complete O Agni Svistakṛta.*

### ☞ Apasavyam

☸ Offer an oblation in the coals to the north of the fire.

om svāhā | huta devatābhyaḥ idaṃ na mama ||

☸ Take each paridhi in turn, dip it in the ghee and offer into the fire.

☸ Do avaguntana of the fire three times and show anjali mudra.

☸ With two hands take the two darvis fill with ghee and oblate.

### ☞ Savyam

om svāhā | vasubhyo rudrebhya āditebhyaḥ saṃsrāva bhāgebhyaḥ idaṃ na  
 mama ||

## Prāyaścitta

**Saṅkalpaḥ** — asmin mama pituḥ/mātuḥ pratyābdika śrāddha homa karmaṇi mantra  
 tantra devatā viparyāsa nyūna atireka svāra akṣara bhreṣa prāyaścitta āhuti hoṣyāmi ||

*In this Fire Sacrifice of the Memorial rite for my father I offer an expiatory offering as atonement for any converse formulae, formalities or invocations; for all lapses or surpluses, and for incorrect intonations of the prayers.*

om bhūssvāhā | agnaye idaṃ na mama ||

om bhuvassvāhā | vāyave idaṃ na mama ||

om suvassvāhā | sūryāya idaṃ na mama ||

anājñātaṃ yad ajñātaṃ yajñasya kriyate mithu | agne tadāsyā kalpayā  
 tvagum hi vettha yathā tathagass svāhā || agnayedam na mama ||

*Whatever error I may have committed in this sacrifice, knowingly or unknowingly, O Agni you know full well, please amend it and make it perfect. (TB.3.7.11.5.)*

puruṣa sammito yajño yajñaḥ puruṣa sammitaḥ | agne tadāsyā kalpayā  
 tvagum hi vettha yathā tathagass svāhā || agnayedam na mama ||

*The Supreme Lord is coequal with Sacrifice, the Sacrifice is coequal with the Lord. O Agni you know full well, please amend it and make it perfect. (TB.3.7.11.5)*

yat pākātra manasā dīna dakṣā na | yajñasya manvatē martāsaḥ |  
 agniṣṭad hotā krātu-vid vijānan yajīṣṭho devāgum krātuśo yajāti svāhā ||  
 agnayedam na mama ||

*Since we humans of feeble energies, with immature minds, are unacquainted with the correct procedure of sacrifice, may the Mystic Fire who is skilled in the rites, well knowing all that is to be done, the best offerer, offer worship (on our behalf) according to fit season. (RV.10.2.5a)*

om bhūssvāhā | agnaye idam na mama ||  
om bhuvassvāhā | vāyave idam na mama ||  
om suvassvāhā | sūryāya idam na mama ||

**Saṅkalpaḥ** — asmin pratyābdika śrāddha homa karmaṇi madhye sambhāvita samasta doṣa prāyaścittārthaṃ sarva prāyaścittam hoṣyāmi ||

*For all shortcomings that occurred during the course of this memorial sacrifice I now offer final atonement and expiation.*

om bhūr-bhuvas-suvas-svāhā | prajāpataye idam na mama |  
om śrīviṣṇave-svāhā | viṣṇave paramātmāne idam na mama |  
om rudrāya paśupataye svāhā | rudrāya paśupataye idam na mama

### **Pūrṇahuti**

om pūrṇāhutim ūttamāṃ juhōti | sarvaṃ vai pūrṇā-huṭiḥ | sarvaṃ evāpnōti  
| atho iyaṃ vai pūrṇā-huṭiḥ | aśyāṃ eva prati-tiṣṭhatī svāhā ||  
agnaye vausaṭ ! ||

*He sacrifices the best of final oblations; Totality is the final oblation; through that everything is obtained; therefore is this, that final oblation; in this is it established.*

### **Vasordhāra Homāḥ**

om sapta te agne samidhaḥ sapta jihvās sapta ṛṣayaḥ sapta dhāmā priyāṇi |  
sapta hotrā sapta-dhā tvā yajanti sapta yonir āpr̥ṇasva ghṛteṇa svāhā ||  
agnaye saptavatedaṃ na mama ||

*Seven are your faggots O Agni, seven your tongues, seven the seers and seven the beloved locations. Seven are the priests that oblate to you, seven are the sources, with this oblation of ghee grant us protection. (KYV. 1.5.3.2)*

### **☞ Apasavyam**

#### **☸ Prāṇyāma & Pariśecanam**

adīte'nvāmagass sthāḥ | anumate'nvāmagass sthāḥ |  
sarāsvate'nvāmagass sthāḥ | devā savitaḥ prāsāvīḥ ||

*Aditi has granted us permission, Anumati has granted permission. Sarasvati has granted permission, Deva Savita has impelled us.*

#### **☸ Valediction of Varuna from the pranita pātra**

varuṇāya namaḥ sakala arādhanaḥ svarcitam | yathā-sthānam ....

*O Varuna I offer you all my homage, please depart where you will, for Glory, well-being and the hope that you will return.*

☸ Pouring out of the water

prācyāṁ diśī devā rtvijō mārjayantām

*In the eastern quarter may the gods, the priests make me bright.*

dakṣiṇasya diśī māsāḥ pitarō mārjayantām

*In the southern quarter may the months, the manes make me illustrious.*

praticyāṁ diśī grhāḥ paśavo mārjayantām

*In the western quarter may the houses, the cattle make me illustrious.*

udīcyāṁ diśyāpa oṣadhayo mārjayantām

*In the northern quarter may the waters, the plants, the trees make me illustrious.*

ūrdhvāyāṁ diśī yajña samvatsaro yajña-patir mārjayantām

*In the zenith may the sacrifice, the year, the Lord of Sacrifice make me illustrious.*

om vaiśvānarāya vidmahe | lālīlāya dhīmahi | tanno agniḥ pracodayāt ||

*We cognize the Mystic Fire within the consciousness of all beings, may that Agni enlighten us.*

### Homage to Agni

agne naya supathā rāye asmān viśvāni deva vayunāni vidvan |

yuyodhyasmaj-juhurāṇam eno bhūyiṣṭhānte nama uktim vidhema ||

om agnaye namaḥ agniṁ ātmanyudvāsayāmi ||

*O Refulgent Agni you possess all kinds of knowledge and are therefore wise. Lead us in a goodly path to the wealth of Beatitude. Keep away from us corrupting sin which stands in the way of our attainment. We offer you many salutations.*

*Om Obeisance to Agni - I return you to your place within my heart*

### Prārthana

namaste gārhapatyāya namaste dakṣiṇāgnaye |

nama āhavanīyāya mahā vedyāi namo namaḥ ||

*Reverence to the Garhapatya fire , reverence to the dakshina fire. Reverence to the Ahavaniya fire and to the Main Altar I pay repeated reverence.*

kāṇḍa dvaya upapādhyāya karma brahma svarūpiṇam |

svarga apavarga rūpāya yajñeśāya namo namaḥ ||

*I pay my obeisances to the Lord of Sacrifices who is manifest in the form of the twin divisions of the Vedas relating to Action (karma-kanda) and to Knowledge (Brahma-kanda) which are the causes of heaven and liberation respectively.*

yajñeśācyuta govinda mādharma anata keśava |

kṛṣṇa viṣṇo hr̥ṣīkeśa vāsudeva namo'stu te ||

*Salutations to you O Krishna, the Lord of Sacrifice, The All-pervading One, the Lord-of-the-senses, the Eternal One, the Consort of Lakshmi, the Indweller, and Lord of the Universe.*

mantra hīnaṁ kriya hīnaṁ bhakti hīnaṁ hutāśana |

yad hutaṁ tu mayā deva paripūrṇaṁ tad astu te ||

*Deficient as this sacrifice is in formulae, methodology and devotion O Agni! Whatever I have offered my Lord, let it be acceptable to you.*

prāyaścitta anyā śeṣāṇi tapaḥ karmātma kāni vai |  
yāni teṣāṃ aśeṣāṇāṃ kṛṣṇa anusmaraṇaṃ param ||

*There is no other expiation in austerities and other actions whereby everything that is deficient becomes whole other than by the remembrance of the name of Krishna.*

yasya smṛtya cā nāmokta tapaḥ yajña kriyādiṣu |  
nyūnam sampūrṇatām yāti sadyo vande tam acyutam ||

om śrī kṛṣṇa kṛṣṇa kṛṣṇa

**Yajamānaḥ;** — svāminaḥ adya anuṣṭhite mama pituḥ pratyābdika śrāddha  
karmaṇi mantra lope dravya lope niyama lope satya api sarvaṃ yathā śāstra  
anuṣṭitaṃ bhūyāt iti bhavantaḥ anugṛhṇantu || tathāstu ||

*Revered sirs, in this memorial service for my father, whatever lapses there may be in the formulae, in ritual methodology, in the oblations, in the regulations, by your blessing may it all be amended.*

### **Annam**

☸ Prepare a plate with food and place it on a stool.

☸ Sprinkle water around it.

madhu<sub>v</sub>ātā<sub>1</sub> ṛtāyate<sub>2</sub> madhu<sub>1</sub> kṣaranti<sub>2</sub> sindhavaḥ<sub>1</sub> |  
mādhvīrnas-śantvoṣadhīḥ ||  
madhu<sub>1</sub> naktam<sub>1</sub> utoṣasi<sub>2</sub> madhumat<sub>1</sub> pārthivaguṃ<sub>2</sub> rajaḥ<sub>1</sub> |  
madhu<sub>1</sub> dyaur astu nah pitā ||  
madhu<sub>1</sub> mānno vanaspatir<sub>2</sub> madhumāguṃ<sub>2</sub> astu sūryaḥ<sub>1</sub> |  
mādhvīr gāvō bhavantu || RV.1.90.6 TS.4.2.9.7

*To the pious the winds blow sweet, the streams are sweet; be sweet to us the plants.  
Sweet is the night, and sweet at dawn the air of the earth, sweet be the sky our father.  
Sweet to us be the Lord of the forest, sweet the sun, sweet be the cows to us.*

☸ touch the plate (see diagram 1.)

pr̥thivī te pātraṃ dyaur ap̥idhānaṃ brahmaṇas tvā mukhe juhomi svāhā ||  
idaṃ viṣṇur viçakrame tredhā nidādhe paḍam |  
samūḍham asya pāgm̐ sure ||

*Through all this world strode Vishnu; thrice His foot he planted, and the whole was gathered in His footstep's dust.*



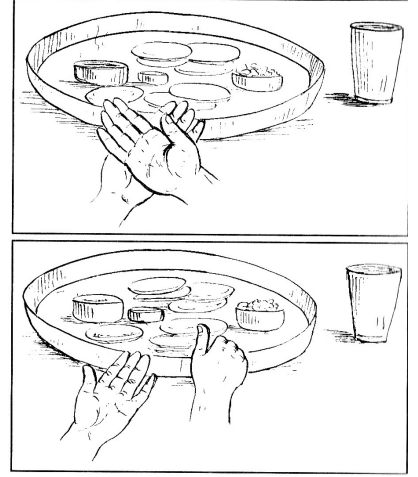
om viṣṇo kavyam idaṁ rakṣa maḍīyam || svadhā  
viṣṇo kavyagum rakṣasva !

☸ touch the food etc with the right thumb (see diagram 2.)

idaṁ annam, imāḥ āpaḥ, idaṁ ājyam,  
idaṁ haviḥ

☸ sprinkle til around the bhojan-pātra

apāhatā asurā rakṣāgumsi vediśadaḥ ||



☸ take water and til

**Parents** — om adya \_\_\_\_\_ gotrasya/gotrāyā \_\_\_\_\_ mama pituḥ/mātuḥ  
pratyābdika śrāddhe idaṁ annam sopaskaram svadhā ||

anna-hīnaṁ kriyā-hīnaṁ vidhi-hīnaṁ ca yad bhavet |  
acchidram astu tat sarvam pitrādīnām prasādataḥ ||

☸ chant puruṣa sūkta, trisuparṇa etc.

## Pinḍa Pradānam

☞ Apasavyam

**Saṅkalpaḥ** — om pūrvokta guṇa viśeṣeṇa viśiṣṭhāyām asyām puṇya tithau bhagavad  
ājñayā bhagavad kainkarya rūpeṇa \_\_\_\_\_ gotrasya \_\_\_\_\_ śarmaṇaḥ  
mama pituḥ/mātuḥ pratyābdika śrāddhānte śrāddhiya pitṛṇām pinḍa pradānam ahaṁ  
kariṣye ||

*On this meritorious day, at the conclusion of the obsequial rites for ..... of the clan of ..... I now offer  
the required pinḍas to the manes.*

☸ Spread 3 darbhas with their points to the south

## Father

☸ sprinkle water on them.

mārjayantām mama pitarah | mārjayantām mama pitāmahāḥ |  
mārjayantām mama prapitāmahāḥ |

*May my father, my grandfather and my great grandfather be illustrious with spiritual knowledge.*

☸ offer the pinḍas from the pitru-tīrtha.

etat te asmat pituḥ \_\_\_\_\_ gotra \_\_\_\_\_ śarman/varma/gupta/dāsa vasu-rūpa ye  
ca tvām anu |

*O my father of the clan of \_\_\_\_\_ by the name of \_\_\_\_\_ who art in the form of the Vasus, this  
is for thee and those who follow thee.*

etat te asmat pitāmahaḥ \_\_\_\_\_ gotra \_\_\_\_\_ śarman/varma/gupta/dāsa rudra-  
rūpa ye ca tvām anu |

*O my grandfather of the clan of \_\_\_\_\_ by the name of \_\_\_\_\_ who art in the form of the Rudras, this is for thee and those who follow thee.*

etat te asmat prapitāmahaḥ \_\_\_\_\_ gotra \_\_\_\_\_ śarman/ varma/ /dāsa āditya-rūpa  
ye ca tvām anu |

*O my great-grandfather of the clan of \_\_\_\_\_ by the name of \_\_\_\_\_ who art in the form of the Adityas, this is for thee and those who follow thee.*

☸ Sprinkle water and til on the balls.

mārjayantām mama pitarah | mārjayantām mama pitāmahaḥ |  
mārjayantām mama prapitāmahaḥ |

*May my father, my grandfather and my great grandfather be illustrious with spiritual knowledge.*

### Mother

☸ Sprinkle water on the darbha.

mārjayantām mama mātarah | mārjayantām mama pitāmahyah |  
mārjayantām mama prapitāmahyah |

*May my mother my grandmother and my great grandmother be illustrious with spiritual knowledge,*

☸ Offer the piṇḍas from the pitru-tīrtha.

etat te asmat mātuh \_\_\_\_\_ gotra \_\_\_\_\_ śarman/varma/gupta/dāsi gaṅgā-rūpinī  
ye ca tvām anu |

*O my mother of the clan of ..... by the name of ..... who art in the form of the Ganga, this is for thee and those who follow thee.*

etat te asmat pitāmahi \_\_\_\_\_ gotra \_\_\_\_\_ śarman/varma/gupta/dāsi yamuna-  
rūpinī ye ca tvām anu |

*O my grandmother of the clan of ..... by the name of ..... who art in the form of the Yamuna, this is for thee and those who follow thee.*

etat te asmat prapitāmahi \_\_\_\_\_ gotra \_\_\_\_\_ śarman/ varma/ gupta/ dāsi  
sarasvatī-rūpinī ye ca tvām anu |

*O my great-grandmother of the clan of ..... by the name of ..... who art in the form of the Sarasvati, this is for thee and those who follow thee.*

☸ Sprinkle water and til on the balls.

mārjayantām mama mātarah | mārjayantām mama pitāmahyah |  
mārjayantām mama prapitāmahyah |

*May my mother my grandmother and my great grandmother be illustrious with spiritual knowledge,*

☞ Savyam — ācamanam

## Offering of Betel & Honorarium

### ☞ Savyam — Viśvedevāḥ

satyavasū samjñika viśvedevāḥ — idaṁ vas tāmbūlaṁ iyaṁ ca dakṣiṇā ||

### ☞ Apasavyam — Pitarāḥ

pitṛ pitāmahaḥ prapitāmahaḥ — idaṁ vas tāmbūlaṁ iyaṁ ca dakṣiṇā ||

mātr pitāmahi prapitāmahīḥ — idaṁ vas tāmbūlaṁ iyaṁ ca dakṣiṇā ||

### ☞ Savyam — Viṣṇu

śrāddha samrakṣaka śrī mahāviṣṇo — idaṁ vas tāmbūlaṁ iyaṁ ca dakṣiṇā ||

## Prārthana

gotraṁ no vardhatām | dātāro no 'bhivardhantām |  
vedās santatir eva na | śraddhā ca no mā vyagamat |  
bahu deyaṁ ca no astu | annaṁ ca no bahu bhaved |  
atithīguṁś ca labhemahi | yācitāraś ca na santu |  
mā ca yāciṣma kañcana | etā satyā āśiṣas santu ||

*May our clan expand may our wellwishers increase.  
May our learning expand and our faith be not diminished.  
May we have many objects fit to be given, and much foodstuffs.  
May we receive many guests and may we have many petitioners.  
May we never need to petition any one, may this blessing be ours.*

namo<sup>1</sup> vaḥ pitaro<sup>2</sup> rasāya<sup>3</sup> namo<sup>4</sup> vaḥ pitaraś-śuṣmāya<sup>5</sup>  
namo<sup>6</sup> vaḥ pitaro<sup>7</sup> jīvāya<sup>8</sup> namo<sup>9</sup> vaḥ pitaraś-svadhāya<sup>10</sup>  
namo<sup>11</sup> vaḥ pitaro<sup>12</sup> manyave<sup>13</sup> namo<sup>14</sup> vaḥ pitaro<sup>15</sup> ghorāya<sup>16</sup>  
pitaro<sup>17</sup> namo<sup>18</sup> vo<sup>19</sup> ya<sup>20</sup> etasmiṇ<sup>21</sup> loke<sup>22</sup> stha<sup>23</sup> yuṣmāguṁstenu<sup>24</sup>  
ye<sup>25</sup> asmiṇ<sup>26</sup> loke<sup>27</sup> mām<sup>28</sup> tenu<sup>29</sup> |  
ya<sup>30</sup> etasmiṇ<sup>31</sup> loke<sup>32</sup> stha<sup>33</sup> yūyaṁ<sup>34</sup> teṣāṁ<sup>35</sup> vasiṣṭhā<sup>36</sup> bhūyāstha<sup>37</sup>  
ye<sup>38</sup> asmiṇ<sup>39</sup> loke<sup>40</sup> 'haṁ<sup>41</sup> teṣāṁ<sup>42</sup> vasiṣṭho<sup>43</sup> bhūyāsam<sup>44</sup> ||

*Obeisance unto ye O Fathers for your nourishment, obeisance unto ye for glory, obeisance unto ye for life, Obeisance unto ye O Fathers for the sacrificial chant, Obeisance unto ye for sacrifice, Obeisance unto ye O Fathers for the terrific, unto ye O Fathers, be adoration. Those that are in the astral-realm may they all follow ye, those that are in this world, may they follow me. Ye are the most fortunate of them that are in the astral-realm, of those that are in this world may I become the most fortunate. T.S. 3.2.5.*

vāje<sup>1</sup> vāje<sup>2</sup> 'vata<sup>3</sup> vājino<sup>4</sup> no<sup>5</sup> dhanēṣu<sup>6</sup> viprāmṛtā<sup>7</sup> ṛtajñāḥ<sup>8</sup> |

asya<sup>1</sup> madhvaḥ<sup>2</sup> pibata<sup>3</sup> mādayadhvaṁ<sup>4</sup> tṛptā<sup>5</sup> yāta<sup>6</sup> pathibhirdevayānāiḥ<sup>7</sup> ||

*O brahmanas, O Immortals and the knowers of the Truth, having accepted the offering of food at each offering, protect us in abundance of wealth and prosperity. Drink ye the essence of this offering and be ye satisfied; return ye by the path used by the devas.*



## Visarjanam

☞ Apasavyam

uttiṣṭhata pitṛ pitāmahaḥ prapitāmahāḥ  
uttiṣṭhata mātṛ pitāmahi prapitāmahīḥ

☞ Savyam

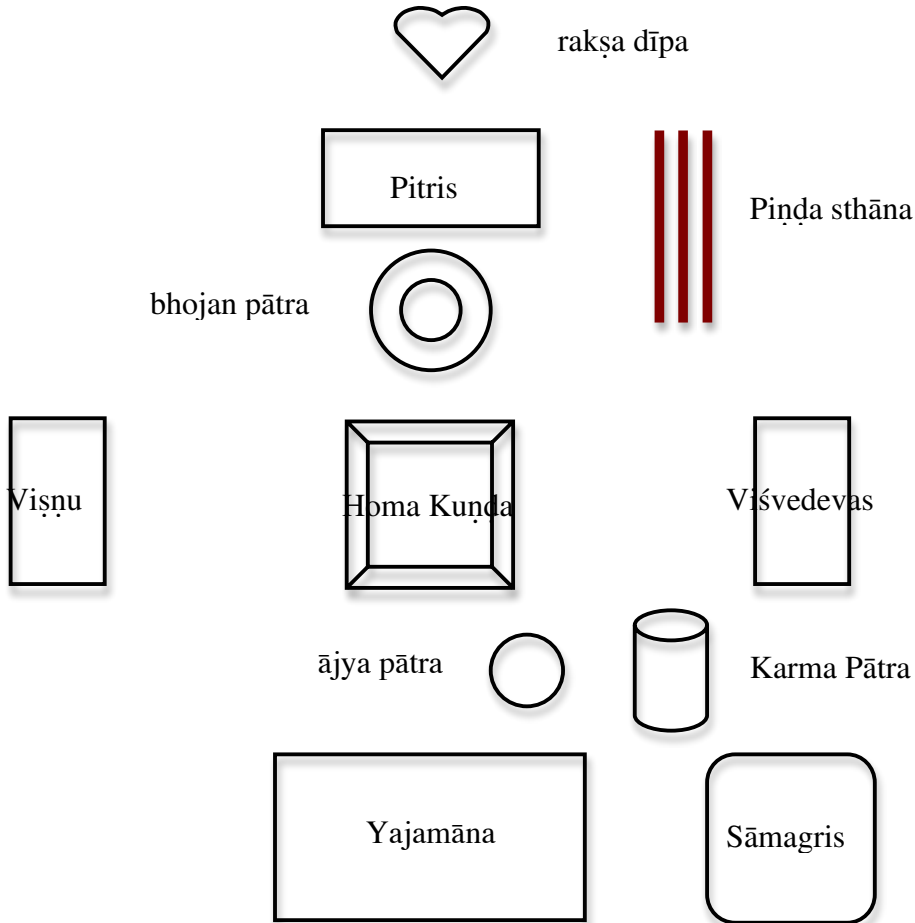
uttiṣṭhata viśvedevāḥ  
uttiṣṭhata śrāddha samrakṣaka śrī mahā-viṣṇo

mantra hīnam kriyā hīnam bhakti hīnam dvijottamāḥ ।  
śrāddha sampūrnatām yātu prasādāt bhavatām mama ॥

*This obsequial rite is deficient in mantras, rite and in devotion O Best of Brahmins! By your benediction may the obsequial rite be complete.*

## Setup for the Pratyābdika Homa

### SOUTH



## ĀŚIRVĀDAM

svasti mantrārthāḥ satyās saphalās santu iti bhavanto mahānto anugṛhṇantu || 1 ||  
tathāstu !

*May the benediction pronounced be true and may there be success.*

asya yajamānasya sakuṭumbasya vedoktam dīrgham āyusyaṁ bhūyāt iti bhavanto  
mahānto anugṛhṇantu || 2 ||

*May this couple obtain the longevity that is mentioned in the Vedas.*

asya yajamānasya pituḥ pratyābdika śrāddhe karmaṇi mantra-lopa, tantra-lopa, kriya-  
lopa, śraddhā-lopa, niyama-lopa, sarvam yathā śāstra anuṣṭitam bhūyāt iti bhavanto  
mahānto anugṛhṇantu || 3 ||

*In this sacrificer's annual obsequial rites, may all lapses of formulae, methodology, performance, faith, regulations, be considered as correct according to the scripture.*

asya yajamānasya gr̥he vasatām dvipadām catuṣpadām nīroga śatāyusam bhūyāditi  
bhavanto mahānto anugṛhṇantu || 4 ||

*May all those who dwell in the house of this couple; both men and beasts be free from disease and have long life.*

asya yajamānasya vidyamān aiśvarya dvāra itopyadhik aiśvarya avāpti, candra arkam  
vamśa abhivṛdhi uttarottara abhivṛdhiśca bhūyāsuri iti bhavanto mahānto anugṛhṇantu  
|| 5 ||

*May the prosperity that is this sacrificer's increase, and may his descendants keep on increasing.*

asya yajamānasya brahma-prajñā, śraddhā, medhā, vidyā, yaśo, varcaḥ āyusyaṁ,  
balam, indriyam, tejo, annādyam, dhanam, dhānyam, paśavaḥ sthairyam siddhir  
lakṣmīḥ, satyam, tapo, dharma, kṣamā, vinayaḥ, pratiṣṭhā, śāntiḥ, śobhanam,  
sadguṇā ānando nityotsavo nityaśrī nityamangalam, sarvam vardhamānam bhūyād  
iti bhavanto mahānto anugṛhṇantu || 6 ||

*May this sacrifice, obtain spiritual-wisdom, faith, intelligence, knowledge, fame, lustre, longevity, strength, healthy organs, brilliance, nourishment, wealth, grain, domestic animals, stability, success, prosperity, truth, austerity, righteousness, forgiveness, modesty, esteem, peace, glory, bliss, perpetual festivities, perpetual prosperity, and perpetual auspiciousness.*

sarve janāḥ nīrogāḥ nir-upadravāḥ sad-ācāra-sampannā ādhyā nirmatsara dayālavasca  
bhūyāsuri iti bhavanto mahānto anugṛhṇantu || 7 ||

*May all people be free from disease and suffering, may they all be of good character and prosperous, may all people be compassionate and free from jealousy.*

## 7. HIRANYA ŚRĀDDHAM (Kṛṣṇa-yajurvediya)

☸ Sit facing east and do ācamanam then recite:—

namo brahmaṇya devāya go-brāhmaṇa hitāya ca |  
jagad-hitāya kṛṣṇāya govindāya namo namah ||

namo namaste govinda purāṇa puruṣottama |  
idaṁ śrāddham hr̥ṣīkeśa rakṣa tvam sarvadā ||

devatābhyaḥ pitṛbhyaśca mahāyogibhya eva ca |  
namah svadhāyai svāhāyai nityam eva namo namah ||

om pitrgaṇāya vidmahe, jagat dhāriṇe dhīmahi, tanno pitru pracodayat ||

śrāddha bhūmiṁ gayāṁ dhyātvā dhyātvā devaṁ janārdanam |  
tābhyāṁ caiva namaskṛtya tataḥ śrāddham pravartate ||

apavitraḥ pavitra vā sarvāvasthaṁ-gatopī vā |  
yas-smaret puṇḍarikākṣaṁ sa bāhyābhyantaraś-śuciḥ ||

### Saṅkalpam

hariḥ om tat sat | śrī govinda 3 | asya śrī bhagavato mahā-puruṣasya śrī viṣṇor ājñayā pravartamānasya ādya brahmaṇaḥ dvitīya parārdhe śrī śveta varāha kalpe vaivasvata manvantare aṣṭhāviṁśatīttame kali yugasya prathama pāde jāmbu-dvīpe meror dakṣiṇa dig-bhāge hiraṇmaya varṣe \_\_\_\_\_ deśe \_\_\_\_\_ mahā nagari antargate vyavahārikānām prabhavādi ṣaṣṭhi saṁvatsarānām madhye \_\_\_\_\_ nāma saṁvatsare \_\_\_\_\_ ayane \_\_\_\_\_ ṛtau \_\_\_\_\_ māse \_\_\_\_\_ pakṣe \_\_\_\_\_ tithau \_\_\_\_\_ vāsara yuktāyām \_\_\_\_\_ nakṣatra yuktāyām asyām puṇya tithau,

śrī bhagavad ājñayā bhagavad kainkarya rūpaṁ (mama upāta samasta durita-kṣaya dvāra śrī parameśvara prityartham)

### ☞ Apasavyam

varga dvaya pitṛṇām pratyābdhika [pārvana] śrāddha āma/hiraṇya-rūpeṇa adya kariṣye || apa upaspr̥śya ||

*On this auspicious day with the sanction of the Supreme Being and as service to Him alone, [in order to absolve myself of all sins and to please the Supreme Lord] I now perform the memorial rite to my ancestors through charity.*



### Sāttvika Tyāgaḥ (Vaiṣṇavas)

om bhagavān eva svaniyāmya svarūpa sthiti pravṛtti svaśeṣataika-rasena anena  
ātmanā kartrā svakīyaiścopakaraṇaiḥ svārādhanaika prayojanāya parama puruṣaḥ  
sarvaśeṣī śriyaḥ patiḥ svaśeṣa bhūtam idaṁ pratyābdīka śrāddhākhyam karma  
(pratyābdīka śrāddhāṅga parehaṇi śrāddhākhyam karma) idaṁ āma śrāddham  
bhagavān svasmai svaprītaye svayameva kārayati ||

### Viśvedeva (west)

asmin pratyābdhika [pārvana] śrāddhe pitrādi traya śrāddha sambandhinaḥ satya-  
vasu samjñakānām viśveṣām devānām idaṁ āsanam || svāhā namaḥ | iyaṁ ca  
vṛddhi

*On the occasion of this annual memorial rite to my ancestors I now invite you to represent the beatific  
All Gods — please take your seat.*

### Pitrñām (south)

asmin pratyābdhika [pārvana] śrāddhe \_\_\_\_\_ gotre \_\_\_\_\_  
\_\_\_\_\_ nāma mama pituḥ, sapatnika pitāmahā, sapatnika prapitāmahaḥ pitru  
vargānām idaṁ āsanam || svāhā namaḥ | iyaṁ ca vṛddhi ||

*On the occasion of this memorial rite I now invite you to represent my beatific father and grandfather  
and their wives — please take your seat.*

### Mātṛñām (south)

asmin pratyābdhika [pārvana] śrāddhe \_\_\_\_\_ gotre \_\_\_\_\_  
\_\_\_\_\_ mama mātūḥ, sapatika pitāmahi sapati prapitāmahī mātṛu vargānām idaṁ  
āsanam || svāhā namaḥ | iyaṁ ca vṛddhi ||

*On the occasion of this memorial rite I now invite you to represent my beatific paternal mother and  
grandmother. — please take your seat.*

### Viṣṇuḥ (east)

om eko viṣṇur mahad bhūtaṁ pṛthak bhūtāny anekaśaḥ |  
trīn lokān vyāpya bhūtātmā bhunkte viśva-bhug avyayaḥ ||

asmin pratyābdhika [pārvana] śrāddhe saṁrakṣaka śrī mātṛa-viṣṇoḥ idaṁ āsanam |  
iyaṁ ca vṛddhi || iti dvau vṛtvā ||

*On the occasion of this memorial rite I now invite you to represent Lord Vishnu the preserver of sacred  
rites. — please take your seat.*

### Upacāra — Offerings

arcāta prārcāta priyam-edhaso arcāta |  
arcantu putrakā uta puram na dhṛṣṇavarcata ||  
idaṁ vo 'rcanam

**Gandham**    gan<sub>1</sub>ḁha<sub>2</sub>-dvā<sub>1</sub>rām<sub>1</sub> ḁurād<sub>1</sub>harṣām<sub>1</sub> nitya puṣṭām<sub>1</sub> karīṣiṇīm<sub>1</sub> |  
īś<sub>1</sub>varīgum<sub>1</sub> sarva bhūtānām<sub>1</sub> tām i<sub>1</sub>hopahvaye śrīyam<sub>1</sub> ||

amī vaḥ sakumkuma karpūra aguru cāmpaka padmaka miśra gandhāḥ ||

**Puṣpāni**    hrīś<sub>1</sub> ca te lakṣmīś<sub>1</sub> ca patnyaū<sub>1</sub> | a<sub>1</sub>ho rātre pārsve<sub>1</sub> |  
nakṣatrāṇi rūpam<sub>1</sub> | aśvinau<sub>1</sub> vyāttam<sub>1</sub> |  
iṣṭam<sub>1</sub> maniṣāṇa | amum<sub>1</sub> maniṣāṇa | sarvaṁ<sub>1</sub> maniṣāṇaḥ ||

imāni puṣpāni śrī tulasī dalāni ca ||

**Dhūpam**    dhūraśi<sub>1</sub> dhūrva<sub>1</sub> dhūrvāntam<sub>1</sub> dhūrva<sub>1</sub> tam<sub>1</sub> yo'smān<sub>1</sub> dhūrvāti<sub>1</sub> tam<sub>1</sub>  
dhūrva<sub>1</sub> yaṁ<sub>1</sub> vāyaṁ<sub>1</sub> | dhūrvāmastvam<sub>1</sub> devānāmasi<sub>1</sub> sasnitamaṁ<sub>1</sub>  
prapritamaṁ<sub>1</sub> juṣṭatamaṁ<sub>1</sub> vahnitamaṁ<sub>1</sub> deva-hūtamaṁ<sub>1</sub> ||

ghrāṇa tṛpti artham ayaṁ vo dhūpaḥ ||

**Dīpam**    uddīpyasva jātavedo'paghnan<sub>1</sub> niṛṛtiṁ<sub>1</sub> mama<sub>1</sub> |  
paśūguṁś<sub>1</sub> ca mahyam<sub>1</sub> āvaha<sub>1</sub> jīvanam<sub>1</sub> ca diśo<sub>1</sub> diśa<sub>1</sub> ||

avalokana artham ayaṁ vo dīpaḥ ||

**Vastram**    om yuvā<sub>1</sub> suvāsāḥ<sub>1</sub> parivīta<sub>1</sub> ā gāt<sub>1</sub> sa u śreyān<sub>1</sub> bhavati<sub>1</sub> jāyamānaḥ<sub>1</sub> ||  
ācchādana artham idaṁ<sub>1</sub> vastram<sub>1</sub> [yajñopavītam<sub>1</sub> darbhan<sub>1</sub> vā]

**Akṣata**                    śeṣa upacāra artham ime akṣatāḥ

**Pitā** — om adya \_\_\_\_\_ gotrāḥ \_\_\_\_\_ \_\_\_\_\_ asmat<sub>1</sub> pitṛ<sub>1</sub>  
pitāmahaḥ<sub>1</sub> prapitāmahāḥ<sub>1</sub> sapatnīkāḥ<sub>1</sub> pratyābdhika [pārvana] śrāddhe etāni<sub>1</sub> gandha<sub>1</sub>  
puṣpa dhūpa dīpa tāmbūlāni<sub>1</sub> yuṣmabhyam<sub>1</sub> svadhā<sub>1</sub> || sakalāradhanaiḥ<sub>1</sub> svarcitam<sub>1</sub> ||

**Mātā** — om adya \_\_\_\_\_ gotrāḥ \_\_\_\_\_ \_\_\_\_\_ asman<sub>1</sub> mātāmahi<sub>1</sub>  
pramātāmahi<sub>1</sub> vṛddha pramātāmahi<sub>1</sub> ..... sapatikānām<sub>1</sub> pratyābdhika [pārvana] śrāddhe  
etāni<sub>1</sub> gandha<sub>1</sub> puṣpa dhūpa dīpa tāmbūlāni<sub>1</sub> yuṣmabhyam<sub>1</sub> svadhā<sub>1</sub> || sakalāradhanaiḥ<sub>1</sub>  
svarcitam<sub>1</sub> ||

sadevāḥ<sub>1</sub> nāndīmukhāḥ<sub>1</sub> pitarāḥ<sub>1</sub>/mātarāḥ<sub>1</sub> amī<sub>1</sub> vo gandhāḥ<sub>1</sub> |  
imāni<sub>1</sub> puṣpāni<sub>1</sub> tulasī<sub>1</sub> dalāni<sub>1</sub> ca<sub>1</sub> |

*O Holy Gods and beatific forefathers, please accept this sandal paste and these flowers, I offer you all respects.*

### Āma-dānam

hiranyagarbha garbhas<sub>1</sub>tham<sub>1</sub> hema<sub>1</sub> bīja<sub>1</sub> vibhāvasoḥ<sub>1</sub> |  
ananta puṇya phaladam<sub>1</sub> ataḥ<sub>1</sub> śāntiṁ<sub>1</sub> prayaccha<sub>1</sub> me<sub>1</sub> ||

asmin<sub>1</sub> pratyābdhika [pārvana] śrāddhe satyavasū<sub>1</sub> saṁjñakānām<sub>1</sub> viśveṣām<sub>1</sub> devānām<sub>1</sub>  
nāndīmukhānām<sub>1</sub> tṛptyartham<sub>1</sub> idaṁ<sub>1</sub> hiraṇyam<sub>1</sub> [āmam<sub>1</sub>] sadakṣiṇākam<sub>1</sub> satāmbūlam<sub>1</sub>  
satya-vasu saṁjñakebhyāḥ<sub>1</sub> viśvebhyo<sub>1</sub> devebhyāḥ<sub>1</sub> saṁpradade<sub>1</sub> namaḥ<sub>1</sub> | na mama<sub>1</sub> || iti  
dvih<sub>1</sub> ||

*On the occasion of this memorial rite to my ancestors I now offer to you who represent the Holy All Gods this honorarium, betel and raw food — Please accept it.*

### For Mother

hiranyagarbha ..... prayaccha me ||

asmin pratyābdhika [pārvana] śrāddhe \_\_\_\_\_ nāmnīm mama mātuh, sapatiko mātā-mahi pra-māta-mahī mātrunām trptyartham idam hiranyam [āmam] sadakṣiṇākam satāmbūlam prapitāmahī pitāmahī mātṛbhyah sampradade namaḥ | na mama ||

*On the occasion of this memorial rite to my ancestors I make these offerings on behalf of my mother and maternal grandparents and great grand-parents. May they all be satisfied.*

### For Father

hiranyagarbha ..... prayaccha me ||

asmin pratyābdhika [pārvana] śrāddhe \_\_\_\_\_ nāma mama pituh, sapatnīko pitāmahah prapitāmahah pitṛnām trptyartham idam hiranyam [āmam] sadakṣiṇākam satāmbūlam prapitāmahah pitāmah pitṛbhyah sampradade namaḥ na mama ||

*On the occasion of this memorial rite to my ancestors I make these offerings on behalf of my father and paternal grandparents and great grand-parents. May they all be satisfied.*

### Prārthana

dātāro no 'bhivardhantām vedās santatir eva |  
śraddhā ca no mā vyapagāt bahu deyaṃ ca no astu ||  
annaṃ ca no bahu bhaved atithiḡṃś ca labhemahi |  
yācitāraś ca nas santu mā ca yāciṣma kancana ||

*May our clan expand may our wellwishers increase. May our learning increase and our faith be not diminished. May we have many objects fit to be given, and much foodstuffs. May we receive many guests and may we have many petitioners. May we never need to petition any one, may this blessing be ours.*

pramādāt kurvatam karma pracyavetādhvareṣu yat |  
smaraṇād eva tad viṣṇoḥ sampūrṇam syād iti śrutiḥ ||  
yasya smrtyā ca nāmoktyā tapo yajña kriyādiṣu |  
nyūnam sampūrṇatām yāti sadyo vande tam acyutam ||

anena mayā hiranyena kṛtam abhyudayikam sampannam | [susampannam]

*May this memorial rite to my ancestors done through these offerings be acceptable.*

iḍā devahūr manur yajñanīḥ brhaspatiḥ uktāmadāni śagum siṣat  
viśvedevaḥ sūkta-vācaḥ prthivi mātā mā mā higuṃ siḥ madhu maṇiṣye  
madhu janiṣye madhu vakṣyāmi madhu vadiṣyāmi madhu-matiṃ  
devebhyah vācam udyāśagum śuśruṣeṇyām maṇuṣyebhyas tam mā devā  
avantu śobhāyai pītaro'numadantu ||

*Ida summons the gods, Manu leads the sacrifice, Brihaspati recites the chants and acclamations. The All-gods recite the hymns, O Earth Mother do not harm me. Of sweetness shall I think, sweetness shall I produce, sweetness shall I proclaim, sweetness shall I speak, may I utter speech full of sweetness for the gods and acceptable to men, may the gods aid me to radiance may the manes rejoice in me. TS.3.3.2*

idā ehi | āditi ehi | sarasvatye | śobhanam śobhanam |

*Come O Ida! Come Sarasvati! May all be well*

manas-samādhīyatām | [samāhita manasaḥ smaḥ]

*Reverend sirs may you be gratified.*

prasīdantu bhavantaḥ | [prasannāḥ smaḥ]

*Reverend sirs may you be gratified.*

śrīrastviti bhavanto bruvantu || [astu śrīḥ]

*Reverend sirs may we obtain wellbeing.*

puṇyāha bhavanto bruvantu || [puṇyāham]

*Reverend sirs may we be sanctified.*

rdhyāsmā havyair namaśo paśadya | mītram devaṁ mītrādheyam no astu |  
anūrādhān haviṣā vardhayantaḥ | śataṁ jīvema śaradaś-savirāḥ ||  
[dīrghāyusyam-astu] || TB.3.1.2.1a

*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.*

namas sadāse namaś sadāśas-pataye namaś sakhinām  
purogāṇām cakṣuṣe namo dīve namaḥ pṛthivyai |

*I offer obeisance to the assembly, homage to the Lord of the assembly, salutations to the friends who go before, homage to Heaven and to Earth. T. S. 3;2;4*

sapṛatha sabhām me gopāya | ya ca śabhyās sabhā sadaḥ |  
tān indriyāvata kuru | sarvaṁ āyur upāsatām ||

*May this august assembly afford me its protection, all those who are present here. May they protect my sense organs, I offer my lifelong obeisance. TB. 1.1.10.3.5*

āśīrvādaḥ (page 46) | tadaṅga puṇyāham vācayet ||



take two acamanam

### Sāttvika tyāgaḥ (Vaiṣṇavas)

om bhagavāneva pratyābdīka śrāddhākhyam (pratyābdīkāṅga parehaṇi  
śrāddhākhyam) karma bhagavān svasmai svaprītaye svayameva kārītavān anena  
prīyatām śrī vāsudevah

kāyenavācā ..... samarpayāmi || sarvaṁ śrī kṛṣṇārpaṇamastu ||

## 8. LAGHU PUṆYĀHA VĀCANAM

### Invocation of Varuṇa

nāga-pāśa-dharam hr̥ṣṭam raktaugha dyuti-vigraham |  
 śaśāṅka dhavalam dhyāyet varuṇam makarāsanam ||  
 varuṇam śveta-varṇam ca pāśa-hastam rujāsanam |  
 mauktikālāṅkṛtam devam tīrtha nātham aham bhaje ||  
 asmin kalaśe varuṇam dhyāyāmi āvāhayāmi sthāpayāmi gandhākṣata samarpayāmi |

☸ Offer 16 upacāras:—

*puṣpa arcana* - om varuṇāya namaḥ, pracetase, surūpiṇe, apām-pataye, makara-vāhanāya, aneka maṇi-bhūṣitāya, jalādhipataye, pāśa-hastāya, sakala-tīrthādhi-pataye |

om jala-bimbāya vidmahe, nīla-puruṣāya dhīmahi, tanno varuṇa pracodayāt  
 om namo namaste astu sphaṭika prabhāya suśveta-vastrāya, sumaṅgalāya  
 supāśa-hastāya jhaṣāsanāya jalādhināthāya varuṇāya namo namaḥ ||

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

śivā āpaḥ santu — santu śivā āpaḥ |  
 saumanasyam astu — astu saumanasyam |  
 akṣatam cāriṣṭam cāstu — astvakṣatam ariṣṭam |  
 bhavadbhir anujñātaḥ puṇyāham vācayiṣye — vācyatām ||

punaṣtvā "dityā rudrā vasavaś samindhatām |  
 punar brahmāṇo vasunītha yajñaiḥ |  
 ghr̥tena tvaṁ tanvaṁ vardhayasva |  
 satyās santu yajamānasya kāmāḥ || (V.S. 12:44)

*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.*

bho brāhmaṇā ! asya yajamānasya puṇyāham bhavanto bruvantu |  
 om puṇyāham astu x 3

svasti mitrā 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.*

bho brāhmaṇā ! asya yajamānasya svasti bhavanto bruvantu ||

om̐ svastir astu x 3

ṛdhyāsmā havyair namāso paśadya | mītram devam mītrādheyam no astu |  
anūrādhān haviṣā vardhayantaḥ | śatam 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*

bho brāhmaṇā ! asya yajamānasya ṛddhiṁ bhavanto bruvantu  
om̐ ṛddhir astu x 3

ṛddhir-astu | samṛddhir-astu | puṇyāham samṛddhir-astu | śāntir-astu |  
puṣṭir-astu | tuṣṭir-asti | vṛddhir-astu | avighnam-astu | āyusyam-astu |  
ārogyam-astu | om̐ śivam astu | om̐ śivam karmāstu | om̐ karma samṛddhir-  
astu | om̐ dharma samṛddhir-astu | om̐ veda samṛddhir-astu | om̐ śāstra  
samṛddhir-astu | om̐ dhana-dhānya samṛddhir-astu | om̐ putra pauṭra  
sāmpad-astu | om̐ iṣṭa-sāmpad-astu | om̐ sakala ariṣṭa nirasanam-astu | om̐  
yat pāpam rogam śokam akalyāṇam tat dūre pratihatam-astu | om̐ śanno  
astu dvipade śam catuṣpade || om̐ śāntiḥ śāntiḥ śāntiḥ ||

ābrahman brāhmaṇo brahma varcaśī jāyatām asmin rāṣṭre rājanya iṣavyaś  
sūro mahāratho jāyatām, dogdhṛī dhenur voḍhā 'nādhvān āśus saptiḥ  
purandhri yoṣā jiṣṇū 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.*

tacchaṁyo rāvṛṇīmahe | gātum yajñāya | gātum yajña-pātaye | daivī svastir  
astu naḥ | svastir mānuṣebhyaḥ | ūrdhvaṁ jigātu bheṣajam | śanno astu  
dvipade | śam 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.*

svāminaḥ manaḥ samādhīyatām — samāhita manasaḥ sma ||  
prasīdantu bhavantaḥ — prasannāḥ sma ||



Varuṇa udvāsanam



Sprinkle every one with the holy water.



## 9. HIRANYA ŚRĀDDHAM [nāndī] (Śukla Yajurvedīya)

om namo brahmaṇya devāya go-brāhmaṇa hitāya ca |  
jagad-hitāya kṛṣṇāya govindāya namo namah ||

om namo namaste govinda purāṇa puruṣottama |  
idaṃ śrāddhaṃ hr̥ṣīkeśa rakṣa tvam sarvadā ||

om apavitraḥ pavitra vā sarvāvasthaṃ-gatopi vā |  
yas-smaret puṇḍarikākṣaṃ sa bāhyābhyantaraś-śuciḥ ||

devatābhyaḥ pitṛbhyaśca mahāyogībhya eva ca |  
namas svāhāyai svadhāyai nityam eva namo namaḥ ||

### Saṅkalpaḥ

Hariḥ om tatsat | Govinda .....[mama upāta + prītyartham] varga dvaya pitṛṇām  
pratyābhdhika [pārvana, abhyudayaṃ] śrāddha hiraṇya-rūpeṇa adya kariṣye || apa  
upaspr̥śya ||

*On this auspicious day with the sanction of the Supreme Being and as service to Him alone, [in order to  
absolve myself of all sins and to please the Supreme Lord] I now perform the memorial rite to my  
ancestors through charity.*

### Viśvedeva

asmin pratyābhdhika [pārvana/ābhyudayika] śrāddhe mātṛādi traya śrāddha  
sambandhinaḥ satya-vasu saṃjñakānām viśveṣāṃ devānām nāndīmukhānām idaṃ  
āsanam || svāhā namaḥ | iyaṃ ca vṛddhi

asmin pratyābhdhika [pārvana/ābhyudayika] śrāddhe pitṛādi traya śrāddha  
sambandhinaḥ satya-vasu saṃjñakānām viśveṣāṃ devānām nāndīmukhānām idaṃ  
āsanam || svāhā namaḥ | iyaṃ ca vṛddhi

asmin pratyābhdhika [pārvana/ābhyudayika] śrāddhe mātāmahādi traya śrāddha  
sambandhinaḥ satya-vasu saṃjñakānām viśveṣāṃ devānām nāndīmukhānām idaṃ  
āsanam || svāhā namaḥ | iyaṃ ca vṛddhi

### Mātṛnām

asmin pratyābhdhika [pārvana/ābhyudayika] śrāddhe \_\_\_\_\_ gotre mātara [*mother*]  
\_\_\_\_\_ Devī gāyatrī svarūpiṇī nāndīmukhī idaṃ āsanam || svāhā namaḥ | iyaṃ ca  
vṛddhi

asmin pratyābhdhika [pārvana/ābhyudayika] śrāddhe \_\_\_\_\_ gotre pitāmahi  
[*paternal grandma*] \_\_\_\_\_ Devī sāvitṛī svarūpiṇī nāndīmukhī idaṃ āsanam ||  
svāhā namaḥ | iyaṃ ca vṛddhi

asmin pratyābhdhika [pārvana/ābhyudayika] śrāddhe \_\_\_\_\_ gotre prapitāmahi

[*paternal g.grandma*] \_\_\_\_\_ devī sarasvatī svarūpiṇī *nāndīmukhī* idaṁ āsanam ||  
svāhā namaḥ | iyaṁ ca vṛddhi

### Pitṛnām

asmin pratyābdhika [pārvana/ābhyudayaika] śrāddhe \_\_\_\_\_ gotra pitara  
[*father*] \_\_\_\_\_ śarman/āryan vasu svarūpa *nāndīmukhe* idaṁ āsanam || svāhā  
namaḥ | iyaṁ ca vṛddhi

asmin pratyābdhika [pārvana/ābhyudayaika] śrāddhe \_\_\_\_\_ gotra pitāmahaḥ  
[*grandpa*] \_\_\_\_\_ śarman/āryan rudra svarūpa *nāndīmukhe* idaṁ āsanam || svāhā  
namaḥ | iyaṁ ca vṛddhi

asmin pratyābdhika [pārvana/ābhyudayaika] śrāddhe \_\_\_\_\_ gotra prapitāmahaḥ  
[*great-grandpa*] \_\_\_\_\_ śarman/āryan āditya svarūpa *nāndīmukhe* idaṁ āsanam ||  
svāhā namaḥ | iyaṁ ca vṛddhi

### Mātāmahānām

asmin pratyābdhika [pārvana/ābhyudayaika] śrāddhe \_\_\_\_\_ gotra \_\_\_\_\_  
mātāmaha [*maternal grandpa*] sapatnīka vasu svarūpa *nāndīmukhe* idaṁ āsanam ||  
svāhā namaḥ | iyaṁ ca vṛddhi

asmin pratyābdhika [pārvana/ābhyudayaika] śrāddhe \_\_\_\_\_ gotra \_\_\_\_\_  
pramātāmaha [*maternal great-grandpa*] sapatnīka rudra svarūpa *nāndīmukhe* idaṁ  
āsanam || svāhā namaḥ | iyaṁ ca vṛddhi

asmin pratyābdhika [pārvana/ābhyudayaika] śrāddhe \_\_\_\_\_ gotra \_\_\_\_\_  
vṛddha-pramātāmaha [*maternal great-g.grandpa*] sapatnīka āditya svarūpa  
*nāndīmukhe* idaṁ āsanam || svāhā namaḥ | iyaṁ ca vṛddhi

### viṣṇuḥ

asmin pratyābdhika [pārvana/ābhyudayaika] śrāddhe [abhyudaya] samrakṣaka śrī  
māhā-viṣṇoḥ idamāsanam | svāhā namaḥ | iyaṁ ca vṛddhi ||

*On the occasion of this memorial rite I now invite you to represent Lord Vishnu the preserver of sacred  
rites. — please take your seat.*

### Upacāra — Offerings

⊗ Offer candan, flowers, incense, lamp, betel

arcāta prārcāta priyam-edhaso arcāta |  
arcantu putrakā uta puram na dhr̥ṣṇavarcata ||  
idaṁ vo 'rcanam

**Gandham** amī vaḥ sakumkuma karpūra aguru campaka padmaka  
miśra gandhāḥ ||

**Puṣpāni** imāni puṣpāni śrī tulasī dalāni ca ||

**Dhūpam** ghrāṇa tṛpti artham ayaṁ vo dhūpaḥ ||

<b>Dīpam</b>	avalokana arthaṃ ayaṃ vo dīpaḥ
<b>Vastram</b>	ācchādanārthaṃ idaṃ vastram [yajñopavītam darbhān vā]
<b>Akṣata</b>	śeṣa upacāra artham ime akṣatāḥ

**Pitā** — om adya \_\_\_\_\_ gotrāḥ \_\_\_\_\_ \_\_\_\_\_ asmat pitṛ  
pitāmahaḥ prapitāmahaḥ sapatnīkāḥ pratyābdhika [pārvana] śrāddhe etāni gandha  
puṣpa dhūpa dīpa tāmbūlāni yuṣmabhyaṃ svadhā || sakalāradhanaiḥ svarcitam ||

**Mātā** — om adya \_\_\_\_\_ gotrāḥ \_\_\_\_\_ \_\_\_\_\_ asman  
mātāmaha pramātāmaha vṛddha pramātāmahaḥ ..... sapatnīkānāḥ pratyābdhika  
[pārvana] śrāddhe etāni gandha puṣpa dhūpa dīpa tāmbūlāni yuṣmabhyaṃ svadhā ||  
sakalāradhanaiḥ svarcitam ||

### **Dānam**

hiraṇyagarbha garbhasthaṃ hema bīja vibhāvasoḥ |  
ananta puṇya phaladam ataḥ śāntiṃ prayaccha me ||

asmin pratyābdhika [pārvana/ābhyudayika] śrāddhe satya-vasu samjñakānāṃ  
viśveṣāṃ devānāṃ nāndīmukhānāṃ tṛptyarthaṃ idaṃ hiraṇyaṃ [āmam]  
sadaḥ śiṇākāṃ satāmbūlaṃ satyavasū samjñakebhyaḥ viśvebhyo devebhyaḥ  
saṃpradade namaḥ na mama || iti dviḥ ||

*On the occasion of this annual/periodical memorial rite to my ancestors I now offer to you who represent the Holy All Gods this honorarium, betel and raw food — Please accept it.*

asmin pratyābdhika [pārvana/ābhyudayika] śrāddhe prapitāmahī pitāmahī mātṛnāṃ  
nāndīmukhānāṃ tṛptyarthaṃ idaṃ hiraṇyaṃ [āmam] prapitāmahī pitāmahī  
mātṛbhyāḥ ||

*On the occasion of this annual/periodical memorial rite to my ancestors [performed as an adjunct to the marriage of my son by the name of ..... born under the constellation of ..... and the lunar asterism of .....] I now offer to you who represent the beatific paternal foremothers this honorarium, betel and raw food — Please accept it.*

### **Mother**

**Mātā** — asmin pratyābdhika [pārvana/ābhyudayika] śrāddhe \_\_\_\_\_ gotre mātara  
\_\_\_\_\_ devī gāyatrī svarūpiṇī nāndīmukhī idaṃ annam sadaḥ śiṇākāṃ satāmbūlaṃ  
sopakaraṇam te saṃpradade namaḥ na mama ||

**Pitāmahi** — asmin pratyābdhika [pārvana/ābhyudayika] śrāddhe \_\_\_\_\_ gotre  
pitāmahi \_\_\_\_\_ devī sāvitrī svarūpiṇī nāndīmukhī idaṃ annam sadaḥ śiṇākāṃ  
satāmbūlaṃ sopakaraṇam te saṃpradade namaḥ na mama ||

**Prapitāmahi** — asmin pratyābdhika [pārvana/ābhyudayika] śrāddhe \_\_\_\_\_ gotre  
prapitāmahi \_\_\_\_\_ devī sarasvati svarūpiṇī nāndīmukhī idaṃ annam  
sadaḥ śiṇākāṃ satāmbūlaṃ sopakaraṇam te saṃpradade namaḥ na mama ||

## Father

**Pitā** — asmin pratyābdhika [pārvana/ābhyudayika] śrāddhe \_\_\_\_\_ gotra pitara \_\_\_\_\_ śarman vasu svarūpa *nāndīmukhe* idaṁ annam sadakṣiṇākam satāmbūlam sopakaraṇam te saṁpradade namaḥ na mama ||

**Pitāmahaḥ** — asmin pratyābdhika [pārvana/ābhyudayika] śrāddhe \_\_\_\_\_ gotra pitāmahaḥ \_\_\_\_\_ śarman rudra svarūpa *nāndīmukhe* idaṁ annam sadakṣiṇākam satāmbūlam sopakaraṇam te saṁpradade namaḥ na mama ||

**Prapitāmahaḥ** — asmin pratyābdhika [pārvana/ābhyudayika] śrāddhe \_\_\_\_\_ gotra prapitāmahaḥ \_\_\_\_\_ śarman āditya svarūpa *nāndīmukhe* idaṁ annam sadakṣiṇākam satāmbūlam sopakaraṇam te saṁpradade namaḥ na mama ||

## Grandparents

**Mātāmaha** — asmin pratyābdhika [pārvana/ābhyudayika] śrāddhe \_\_\_\_\_ gotra \_\_\_\_\_ mātāmaha sapatnīka vasu svarūpa *nāndīmukhe* idaṁ annam sadakṣiṇākam satāmbūlam sopakaraṇam te saṁpradade namaḥ na mama ||

**Pramātāmaha** — asmin pratyābdhika [pārvana/ābhyudayika] śrāddhe \_\_\_\_\_ gotra \_\_\_\_\_ pramātāmaha sapatnīka rudra svarūpa *nāndīmukhe* idaṁ annam sadakṣiṇākam satāmbūlam sopakaraṇam te saṁpradade namaḥ na mama ||

**Vṛddha-pramātāmaha** — asmin pratyābdhika [pārvana/ābhyudayika] śrāddhe \_\_\_\_\_ gotra \_\_\_\_\_ vṛddha-pramātāmaha sapatnīka āditya svarūpa *nāndīmukhe* idaṁ annam sadakṣiṇākam satāmbūlam sopakaraṇam te saṁpradade namaḥ na mama ||

mayā hiraṇyena kṛtaṁ abhyudayikaṁ saṁpannam | [susāpannam] ||

*May this memorial rite to my ancestors done through these offerings be acceptable.*

manas-samādhīyatām || [samāhita manasaḥ smaḥ]

*Reverend sirs may you be gratified.*

prasīdantu bhavantaḥ || [prasannāḥ smaḥ]

*Reverend sirs may you be gratified.*

śrīrastviti bhavanto bruvantu || [astu śrīḥ]

*Reverend sirs may we obtain wellbeing.*

puṇyāha bhavanto bruvantu || [puṇyāham]

*Reverend sirs may we be sanctified.*

bhādraṁ kaṛṇebhiḥ śṛṇuyāma devā bhādraṁ paśyemākṣibhir-yajatrāḥ |  
sthīrair-aṅgaḥ-tuṣṭuvāgum sastaṇūbhiḥ vyaśema devahitaṁ yadāyuh ||

*O Gods may we, with our ears listen to what is good, and with our eyes see what is good, O Divine Beings. With limbs and bodies firm may we, extolling you attain the term of life appointed by the Supreme Lord. V.S.25;21*

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

*May our minds incline us to hearing the Spiritual Truths, 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)*

dyaus śāntir antarikṣaḥ śāntiḥ prthivī śāntir āpa śāntir oṣadhaya śāntiḥ |  
vanaspataya śāntir viśvedevās śāntir brahma śāntis sarvaḥ śāntis śāntir  
eva śāntis sā mā śāntir 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!*

āśirvādaḥ | tadaṅga puṇyāhaṁ vācayet ||



## 10. SAṆKṢIPTA NĀNDĪ ŚRĀDDHAM

☸ Sit facing east and do ācamanam then recite:—

om̐ eko viṣṇur mahad bhūtaṃ pṛthak bhūtāny anekāśaḥ |  
trīn lokān vyāpya bhūtātmā bhunkte viśvabhug avyayaḥ ||  
om̐ namo brahmaṇya devāya go-brāhmaṇa hitāya ca |  
jagad-hitāya kṛṣṇāya govindāya namo namah ||  
om̐ namo namaste govinda purāṇa puruṣottama |  
idaṃ śrāddhaṃ hr̥ṣīkeśa rakṣa tvam̐ sarvadā ||  
om̐ apavitraḥ pavitra vā sarvāvasthaṃ-gatopi vā |  
yas-smaret puṇḍarikākṣaṃ sa bāhyābhyantaraś-śuciḥ ||

bhagavad ājñayā bhagavad kair̥karyarūpaṃ [mama upāta + prītyartham̐] varga dvaya  
pitṛṇām̐ akṣaya tṛtyartham̐ nāndī śrāddha hiraṇya-rūpeṇa adya kariṣye || apa  
upaspr̥śya ||

### Upacāra — Offerings

☸ Offer candan, flowers, incense, lamp, betel

arcāta prārcāta priyam̐-edhaso arcāta |  
arcantu putrakā uta puraṇ na dhṛṣṇavārcata ||  
idaṃ vo 'rcanam̐

<b>Gandham</b>	amī vaḥ sakum̐kuma karpūra aguru caṃpaka padmaka miśra gandhāḥ
<b>Puṣpāni</b>	imāni puṣpāni śrī tulasī dalāni ca
<b>Dhūpam</b>	ghrāṇa tṛpti artham̐ ayaṃ vo dhūpaḥ
<b>Dīpam</b>	avalokana artham̐ ayaṃ vo dīpaḥ
<b>Vastram</b>	ācchādanārtham̐ idaṃ vastram̐ [yajñopavītam̐ darbhān vā]
<b>Akṣata</b>	śeṣa upacāra artham̐ ime akṣatāḥ

sadevāḥ nāndīmukhāḥ pitarāḥ amī vo gandhāḥ |  
imāni puṣpāni tulasī dalāni ca | sakalāradhanaiḥ svarcitam̐ ||

asmin nāndī śrāddhe satya-vasu saṃjñakānām̐ viśveṣām̐ devānām̐ prapitāmāḥ  
pitāmāḥ mātṛṇām̐ prapitāmāḥ pitāmāḥ pitṛṇām̐ sapatnīka mātuh̐ prapitāmāḥ  
mātuh̐ pitāmāḥ mātāmāhānām̐ nāndīmukhānām̐ tṛptyartham̐ idaṃ hiraṇyam̐  
[āmam̐] sadakṣiṇākam̐ satāmbūlam̐ sopakaraṇam̐ pūrva pūjita brāhmaṇāya  
saṃpradade namaḥ | na mama ||



hiraṇya garbha garbhastham hema bīja vibhāvasoḥ |  
ananta puṇya phaladam atha śāntim prayaccha me ||

mayā hiraṇyena kṛtaṃ abhyudayikaṃ saṃpannam | [susampannam] ||

idā devahūr manūr yajñānīḥ brhaspatiḥ uktāmadāni śaguṃ siṣat  
viśvedevaḥ sūkta-vācaḥ pṛthivi mātār mā mā higuṃ sīḥ madhu maṇiṣye  
madhu janiṣye madhu vakṣyāmi madhu vadiṣyāmi madhu-matiṃ  
devebhyaḥ vācam udyāsaguṃ śuśruṣeṇyām maṇuṣyebhyas taṃ mā devā  
avantu śobhāyai pītaro'numadantu ||

*Ida summons the gods, Manu leads the sacrifice, Brihaspati recites the chants and acclamations. The All-gods recite the hymns, O Earth Mother do not harm me. Of sweetness shall I think, sweetness shall I produce, sweetness shall I proclaim, sweetness shall I speak, may I utter speech full of sweetness for the gods and acceptable to men, may the gods aid me to radiance may the manes rejoice in me. TS.3.3.2*

idā ehi | āditi ehi | sarasvatyeḥi | śobhanam śobhanam ||  
manas-samādhīyatām || [samāhita manasaḥ smaḥ]  
prasīdantu bhavantaḥ || [prasannāḥ smaḥ]  
śrīrastviti bhavanto bruvantu || [astu śrīḥ]  
puṇyāha bhavanto bruvantu || [puṇyāham]  
rdhyāsmā havyair namaso pasadya | mītram devaṃ mītrādheyam no astu |  
anūrādhān haviṣā vardhayantaḥ | śataṃ jivema śaradaś-savirāḥ ||  
[dirghāyusyam-astu] || TB.3.1.2.1a

namas sadāse namaś sadāśas-patāye namaś sakhinām  
purogāṇām cakṣuṣe namo dive namaḥ pṛthivyai ||

saprātha sabhām me gopāya | ya ca sabhyās sabhā sadaḥ |  
tān indriyāvata kuru | sarvam āyur upāsātām ||

āśirvādaḥ | tadaṅga puṇyāham vācayet ||



## 11. ŚRĀDDHA BHOJAN VIDHIḤ

om namo brahmaṇya devāya go-brāhmaṇa hitāya ca |  
jagad-hitāya kṛṣṇāya govindāya namo namah ||

*Salutations to the most adorable Lord of the Universe; Kṛṣṇa who is beneficent to the spiritually-minded and the whole world.*

### Śrāddha saṅkalpaḥ

mānasam vācikaṁ pāpaṁ karmaṇā samupārjitaṁ |  
śrī rāma smaraṇenaiva vyapohati na śaṁśayaḥ ||

hariḥ om tat sat śrī-govinda govinda govinda asya śrī bhagavato mahā puruṣasya  
viṣṇorājñayā pravartamānasya ādya brahmaṇo dvitīya parārdhe śrī śvetavarāha  
kalpe vaivasvata manvantare kaliyuge prathama pāde asmin vartamānānām  
vyāvahārikānām prabhavādīnām ṣaṣṭyāḥ saṁvatsarāṇām madhye \_\_\_\_\_ nāma  
saṁvatsare \_\_\_\_\_ ayane \_\_\_\_\_ ṛtau \_\_\_\_\_ māse \_\_\_\_\_ pakṣe  
\_\_\_\_\_ puṇya tithau \_\_\_\_\_ vāsara \_\_\_\_\_ nakṣatra yuktāyām asyām  
puṇya tithau mama upāta samasta durita kṣaya dvārā śrī parameśvara prītyartham:—

☞ **Apasavyam** \_\_\_\_\_ gotrasya \_\_\_\_\_ śarmaṇaḥ mama pituḥ ( \_\_\_\_\_  
gotrāyāḥ \_\_\_\_\_ nāmnyāḥ mama mātuh) pratyābdika śrāddham \_\_\_\_\_  
gotrāṇām \_\_\_\_\_ śarmāṇām ( \_\_\_\_\_ gotrāṇām  
\_\_\_\_\_ nāmnīm) asmat pitṛ pitāmahaḥ prapitāmahānām  
(mātr pitāmahī prapitāmahīnām) akṣayya tṛptiyartham sambhavatā niyamenā  
sambhavatā dravyeṇa sambhavadbhiḥ upacāraiḥ sambhavantyā śaktyā dakṣiṇayā ca  
annena haviṣā yuṣmad anujñayā pārvaṇa vidhānena sadaivam adya kariṣye ||

### Welcoming the Brahmins

☞ The kartā welcomes the two brāhmins at the door to the house.

☞ **Savyam — Visvedeva Brahmins**

☞ offer akṣata, tāmbulam, and flowers.

\_\_\_\_\_ gotrasya \_\_\_\_\_ śarmaṇaḥ mama pituḥ ( \_\_\_\_\_ gotrāyāḥ \_\_\_\_\_  
nāmnyāḥ mama mātuh) adyāsmiṁ pratyābdika śrāddhe śrāddha sambandhīnām purūr  
avārdrava saṁjñikakānām viśveṣāṁ devānām anena tāmbūla gandha puṣpākṣatena  
mayā nimantritaḥ || **response** — om nimantrito'smi ! ||

☞ **Apasavyam — Pitri Brahmins**

☞ offer akṣata, tāmbulam, and flowers.

**yajamāna** \_\_\_\_\_ gotrāṇām asmat pitṛ pitāmahaḥ prapitāmahānām \_\_\_\_\_

\_\_\_\_\_ śarmāṇām sapatnīkānaṁ vasu rudra āditya svarūpāṇām<sup>4</sup> anena  
tāmbūla gandha puṣpākṣatenamayā nimantritaḥ ||

**response** — om nimantrito'smi ! ||

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

### Washing the Feet.

☞ Savyam

śan-no devīr-abhiṣṭāya āpo bhavantu pītaye | śaṁ yor-abhisravantu naḥ ||

*May the excellent waters be helpful to us for our bliss and our drink. May they flow all around, for curing our ailments, and preventing us from falling prey to them.*

samasta sampat samavāptihetavaḥ samuttitā patkula dhūma-ketavaḥ |  
apāra saṁsāra samudra setavaḥ punantu mām brahmana pāda pāmsavaḥ ||

*The sacred fire is the cause of all opulence and prosperity. The dust of the feet of the Brahmins purifies me and helps me to cross the ocean of worldly existence.*

☞ Invite them into the house and seat them down

**yajamānaḥ** — om āgatā yūyaṁ,

om su-svāgatā yūyam |

om idaṁ āsanam āsyatām ||

**response** — om āsyate ! |

Viśvedeva Brahmin Facing east	Purohit Facing West
	Pitri Brāhmin facing North

**yajamāna** — Bhavatā kṣaṇa kartavyaḥ

**response** — prāpnotu bhāvān !

### Deva Karma Pātra Sādhanaṁ

**yajamānaḥ** — om deva karma pātram kariṣye

**response** — om kuruṣva !

yad deva deva heḍanaṁ devāśaś-cakṛmā vāyam |  
agnir mā viśvān muñcatvaguṁ hasaḥ ||  
yadi divā yadi naktam enāguṁsi cakṛmā vāyam |  
vāyur mā tasmād enaso viśvān muñcatvaguṁ hasaḥ ||  
yadi jāgrad yadi svapna enāguṁsi cakṛmā vāyam |  
sūryo mā tasmād enaso viśvān muñcatvaguṁ hasaḥ ||

☞ add pavitri

<sup>4</sup> The Vasus are representatives of the *Iccha śakti* — the emotive force, the Rudras symbolize dissolution through *jñāna śakti* — the power of cognition which destroys all ignorance. The Adityas represent the *kriya śakti* or force of action.

om pavitrē stho vaiṣṇavyau savitur vaḥ prasava utpūnāmy-acchidreṇa  
pavitreṇa sūryasya raśmibhiḥ || tasya te pavitrapate pavitra pūtasya yat  
kāmaḥ 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*

☯ add water

śan-no devīr-abhiṣṭaya āpo bhavantu pītaye | śaṃ yor-abhisravantu naḥ ||

*May the excellent waters be helpful to us for our bliss and our drink. May they flow all around, for curing our ailments, and preventing us from falling prey to them.*

☯ add candan

gandha-dvārāṃ durādharṣāṃ nitya puṣṭāṃ karīṣiṇīm |  
īśvarīguṃ 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.*

☯ barley

yavo'si yavayāsmad dveṣo yava-yārātīr dive tvā'ntarikṣāya  
tvā prthivyai tvā śundhantāṃ llokāḥ pītṛ ṣadānāḥ pītṛ ṣadānam asi ||

*You are Barley! bar from us those that hate us, bar our enemies, You are for space, you are for earth, you are for the atmosphere, may all the realms of existence be pure, as well as the resting place of the ancestors, you are their habitation. V.S. 5:26*

☯ flowers

hrīś ca te lakṣmīś ca patnyaḥ | aho rātre pārśve | nakṣatrāṇi rūpam |  
aśvinau vyāttam | iṣṭam maṇiṣāṇa | amuṃ maṇiṣāṇa | sarvaṃ maṇiṣāṇaḥ ||

*Beauty and Fortune are your two consorts, each side of you are day and night. The constellations are your form, the Ashvins your mouth. Being such grant me whatever I desire; yonder world and all other happiness.*

### Pitṛ karma Pātra Sādhanam

**yajamānaḥ** — om pitṛ karma pātram kariṣye

**response** — om kuruṣva !

☯ Repeat the previous procedure and then sprinkle everything with the water therefrom.

apavitraḥ pavitro vā sarvāvasthāṃ gato'pi vā  
yaḥ smaret puṇḍarikākṣaṃ sa bāhyābhyantaraḥ śuciḥ ||

*Pure or impure, being in any condition whatsoever, he who meditates upon the Lotus-eyed Lord Vishnu is purified both physically and mentally.*

## Dig-vandana & bandhanam

devatābhyaḥ pitṛbhyaśca mahāyogibhya eva ca  
namaḥ svadhāyai svāhāyai nityameva namo namaḥ ||

*Salutations to the devas, to the manes and to all the great yogis,  
I venerate the obsequial chants, I pay my obeisance again and again.*

śrāddha bhūmau gayāṃ dhyātvā dhyātvā devaṃ gadādharam |  
svapitr̥n manasā dhyātvā tataḥ śrāddham samācaret ||

*Having imagined that the place of performance of the obsequial rite is Gaya, having worshipped the Lord Gadadhara, and having mentally invoked the manes one should perform the rite.*

☸ The yajamāna stands and salutes the directions.

om prācyai diśe namaḥ | om dakṣiṇasyai diśe namaḥ | om pratīcyai diśe namaḥ | om  
udīcyai diśe namaḥ | om antarīkṣāya namaḥ | om bhūmyai namaḥ | om brahmaṇe  
namaḥ | om viṣṇave namaḥ | om rudrāya namaḥ ||

☸ take til and repeat the following mantras while scattering in the directions.

agniṣvāttāḥ pitṛ gaṇāḥ prācīm rakṣantu me diśam |  
tathā barhiṣadaḥ pāntu yāmyām ye pitarāḥ sthitāḥ ||

pratīcīm ājyapās tadvad udīcīm api somapāḥ |  
vidiśaśca gaṇāḥ sarve rakṣantu ūrdhvam adho api ||

rakṣo bhūta piśācebhyas tathaiva asura doṣataḥ |  
sarvataś cādhipas teṣāṃ yamo rakṣāṃ karotu me ||

tilā rakṣantu ditijāt darbha rakṣantu rākṣasāt |  
panktiṃ vai śrotriyo rakṣed atithiḥ sarva rakṣakaḥ ||

om namo namaste govinda purāṇa puruṣottama |  
idaṃ śrāddham hr̥ṣīkeśa rakṣatām sarvato diśaḥ ||

*I offer my obeisance to the Ancient Primeval Lord Govinda.  
O Master-of-the-senses please protect this obsequial rite.*

## Invocation of the Viśvedevas

☸ Arise and facing the brāhmins seated to the north place some yava under his seat.

purūrava-mādrava samjñakānām viśvān devān āvāhayiṣye | āvāhaya |  
*I shall invoke the Cosmic Forces. Please Invoke!*

☸ Face the east and recite, place yava on knees, shoulds and head of brahmin.

viśve-devās śṛṇutemaguṇi havām me | ye antarīkṣe ya upa dyaviṣṭha |  
ye agni-jihvā uta vā yajatrāḥ | āsadyāsmin barhiṣi mādayadhvam ||

*O Cosmic Forces, hear now my invocation, all you that are in the astral region or the transcendental realm, you with the Mystic Fire as your tongue, worthy of offerings, be present upon this strew and rejoice. (TS.2.4.14.)*

āgaccha mahābhāgā viśvedevā mahābalāḥ |  
ye atra vihitāḥ śrāddhe sāvadhānā bhavantu te ||

*Please come hither O Great and Worthy Cosmic Forces of enormous energy, To this memorial rite which has been arranged, please be present.*

☸ Take barley and water in the right hand.

asmin mama pituḥ/mātuḥ pratyābdika śrāddhe purūrava-mādrava samjñakānām  
viśvākhyān devān āvāhayāmi ||

*In this annual memorial rite of my father I invoke the Cosmic forces born from the Discriminating and Distributing thought of the Divine Mind.*

☸ Touch the brāhmin with the barley and water in the right hand.

uktānām viśveṣām devānām sayavaṁ idaṁ āsanam ||

### Invocation of the Manes

☞ Apasavyam

☸ to the south place three darbhas under the seat of the pitru brahmin.

pitṛ pitāmahaḥ prapitāmahān āvāhayiṣye | āvāhaya |

āyāta pitarāḥ soṃyā gambhīraiḥ paṭhibhiḥ pūryaiḥ |  
prajāṃ asmabhyam dadato rayiṁ ca dīrghāyutvaṁ ca śata śāradaṁ ca ||

*O Fore-fathers, who acting according to your vows are in search of the Divine Bliss go forth on the difficult path of spiritual aspiration, worthy to be followed. Grant us progeny, wealth, and a lifespan of an hundred autumns. AV.18.4.62*

asmin mama pituḥ/mātuḥ pratyābdika śrāddhe vasu rudra āditya svarūpān asmat pitṛ  
pitāmahaḥ prapitāmahān āvāhayāmi ||

*In this annual memorial rite of my father I invoke the fore-fathers through the medium of the Vasus, Rudras and Adityas. I invoke our father, grandfather & Great-grandfather.*

☸ Take til and touch the various parts of the brahmin.

sakṛdācchinnaṁ barhir ūrṇā mṛdu | syonaṁ pitṛbhyastvā bharāmyaham  
asmin-sīdantu me pitarāḥ soṃyāḥ | pitāmahaḥ prapitā-mahāścānugaiḥ saha

*This once-cut sacred straw soft as wool, pleasant for ye O Manes, I spread out, may you who are worthy of the Soma offering please be seated here, along with the grand-father, the great grandfather and their entourage.*

asmin mama pituḥ/mātuḥ pratyābdika śrāddhe vasu rudra āditya svarūpān asmat pitṛ  
pitāmahaḥ prapitāmahān satilaṁ idaṁ āsanam ||

*In this annual memorial rite of my father I invoke the fore-fathers through the medium of the Vasus, Rudras and Adityas to our father, grandfather & Great-grandfather I offer this seat.*



☯ Recite the following and offer water.

ūrjaṁ vahantīr amṛtaṁ ghr̥taṁ payaḥ kīlālaṁ  
parisrutaguṁ svadhāstha tarpayata me pītṛn ॥

*Bearers of vigour and the ambrosia of immortality a sweet beverage and foaming drink, you are a refreshing draught, bring delight to my ancestors. VS.3.34*

☞ Apasavyam

apāhatā asurā rakṣāguṁsi piśācā ye kṣayānti pṛthivīm anu |  
anyatreto gacchantu yatraisāṁ gataṁ manaḥ ॥  
udīratām avārā utparāsa unmādhyaṁāḥ pitarāḥ soṁyāsāḥ  
asum ya iyuravṛkā ṛtajñāste nō avantu pitaro haveṣu ॥

### Honouring of the Brahmins

☯ The kartā honours the brāhmins.

arcatā prārcatā priyaṁ-edhaṣo arcatā |  
arcantu putrakā uta purāṁ na dhṛṣṇavarcata ॥ idaṁ vo 'rcanaṁ

**Gandham**

gandha-dvārāṁ durādharṣāṁ nitya puṣṭāṁ karīṣiṇīm |  
īśvariguṁ sarva bhūtānāṁ tām ihopahvaye śriyam ॥

asmin mama pituḥ pratyābdika śrāddhe purūravādrava samjñikāḥ viśve devāḥ / vasu  
rudra āditya svarūpānāṁ yathā bhāgaśaḥ amī vaḥ sakumkuma karpūra aguru  
cāmpaka padmaka miśra gandhāḥ ॥

**Puṣpāṇi**

oṣadhyāḥ prati mōdhvaṁ enaṁ puṣpāvatīḥ supippalāḥ |  
ayaṁ vo garbhā ṛtvayaḥ pratnaguṁ sadhasthāṁ āsad ॥

imāni puṣpāṇi śrī tulasī dalāni ca ॥

**Dhūpam**

dhūrasi dhūrva dhūrvantāṁ dhūrva taṁ yō'smān dhūrvatī taṁ dhūrva  
yaṁ vayaṁ | dhūrvāmastvaṁ devānāmasi sasnitamaṁ prapritamaṁ  
juṣṭatamaṁ vahnitamaṁ deva-hūtamam ॥

ghrāṇa tṛpti arthaṁ ayaṁ vo dhūpaḥ ॥

**Dīpam**

uddīpyasva jātavedo'paghnan nirṛtiṁ mama |  
paśūguṁś ca mahyam āvaha jīvanam ca diśo diśa ॥

avalokana arthaṁ ayaṁ vo dīpaḥ ॥

## Vastram;

om̐ yuvā suvāsāḥ parivīta ā gāt sa u śreyān bhavati jāyamānaḥ ||  
 ācchādana artham̐ idam̐ vastram [yajñopavītam darbhan̐ vā]  
 śeṣa upacāra artham̐ ime akṣatāḥ

## ☞ Apasavyam

ayantu naḥ pitaras̐ somyāsō 'gniṣvāttāḥ pathibhir̐ deva-yānāiḥ  
 asmin̐ yajñe svadhayā madantu adhibruvantu te avantvaśmān ||

*May our pitris - the Agnishvattas- who are worthy of the Soma offering come by the path called devayana along which the devas pass. May they be satisfied with the Svadha offerings in this sacrifice; may they bless and protect us.*

## Agnau-karaṇa /Pāṇi-homa

**yajamānaḥ** — om̐ agnau karaṇam̐ aham̐ kariṣye! **response** — om̐ kuruṣva !

- ☞ Sit in front of the Pitri brāhmin
- ☞ Drip some ghee on the leaf-plate
- ☞ A serving of rice is placed on a leaf and cut with a blade of darbha grass.
- ☞ A blade of darbha is placed into the hands of the brahmin in whom the Pitris have been invoked.
- ☞ The rice offering is placed in the hand of the brahmin from pitritūrtha

om̐ agnaye kavya vāhanāya svadhā namaḥ | agnaye kavyavāhanāya idam̐ ||  
 om̐ somāya pitṛmate svadhā | idam̐ somāya pitṛmate idam̐ na mama ||

## Serving the Food

## ☞ Savyam

- ☞ In front of the Deva-brāhmin draw a rectangle maṇḍala with water.
- ☞ In front of the pitru brāhmin draw a round maṇḍala
- ☞ The rice and other items are placed on the leaf plates.
- ☞ The leaf-plates are now sprinkled with water while uttering the gayatri
- ☞ Water is sprinkled around the food and a little water is placed in the palm of the brahmana.

## Viśvedevā-pātre

- ☞ kneel on the right knee in front of the brāhmin

om̐ bhūrbhuvās vaḥ — satyam̐ tvārtena parisiñcāmi

- ☞ recite gāyatrī mantra
- ☞ touch the pātra — left hand under right hand over.

pr̥thivī te pātraṁ dyaur̐ ap̥idhānam̐ brahmaṇas̐ tvā mukhe juhomi svāhā |

*The earth is thy receptacle, the heaven thy covering, I offer ambrosia into the mouth of the brahmana,*

idaṁ viṣṇuṛ vicākrame tṛedha nidādhe paḍam |  
samūḍham asya pāgm̐ sure ||

*Forth through This All strode Vishnu; thrice His foot he planted, and the whole world was gathered in His footstep's dust.*

viṣṇo havyaguṁ rakṣasva !

*All hail O vishnu protect this food offering.*

ॐ Holding the brahmin's right thumb — indicate the food items:

om idaṁ annaṁ | om imā āpaḥ | om idaṁ ājyam | om idaṁ haviḥ | om  
etānyupakaraṇāni ||

yavo'si yaṁvayāsmad dveṣo yaṁva-yārātīr dive tvā'ntarikṣāya tvā pṛthivyai tvā  
śundhantāṇ llokāḥ pitṛ ṣadanāḥ pitṛ ṣadanam asi ||

\_\_\_\_\_ gotrāṇām \_\_\_\_\_ sarmāṇām sapatnikānām  
(\_\_\_\_\_ gotrāṇām \_\_\_\_\_ nāmnīm) asmat pitṛ  
pitāmahaḥ prapitāmahānām (mātr pitāmahi prapitāmahīnām) idaṁ pārvaṇa śrāddhe  
purūr-avārdrava samjñikebhyo viśvebhyo devebhyah idaṁ annam sajalam  
sopaskaram pariviṣṭam parivekṣyamāṇam akṣayya tṛpti hetor vaḥ svāhā ||

### Pitru-pātre

☸ kneel on the left knee in front of the brāhmin

om bhūrbhuvas svaḥ — satyam tvārtena parisiñcāmi

☸ recite gāyatrī mantra

☸ touch the pātra — right hand under left hand over.

pṛthivī te pātraṁ dyaur apīdhānam brahmaṇas tvā mukhe juhomi svāhā |

idaṁ viṣṇuṛ vicākrame tṛedha nidādhe paḍam |  
samūḍham asya pāgm̐ sure ||

viṣṇo havyaguṁ rakṣasva !

☸ Holding the brahmin's right thumb palm down — indicate the food items:

om idaṁ annaṁ | om imā āpaḥ | om idaṁ ājyam | om idaṁ haviḥ | om etāni  
upakaraṇāni ||

yavo'si yaṁvayāsmad dveṣo yaṁva-yārātīr dive tvā'ntarikṣāya  
tvā pṛthivyai tvā śundhantāṇ llokāḥ pitṛ ṣadanāḥ pitṛ ṣadanam asi ||

\_\_\_\_\_ gotrāṇām \_\_\_\_\_ sarmāṇām sapatnikānām  
(\_\_\_\_\_ gotrāṇām \_\_\_\_\_ nāmnīm) asmat pitṛ  
pitāmahaḥ prapitāmahānām (mātr pitāmahi prapitāmahīnām) idaṁ pārvaṇa śrāddhe  
vasu rudrāditya svarūpebhyah idaṁ annam sajalam sopaskaram pariviṣṭam  
parivekṣyamāṇam akṣayya tṛpti hetor vaḥ svāhā ||

eko viṣṇur mahad bhūtaṁ pṛthak bhūtāny anekaśaḥ |  
trīn lokān vyāpya bhūtātmā bhunkte viśvabhug avyayaḥ ||

*There is only One Supreme All-pervading Lord of the Universe who dwells with the hearts of all beings, pervading all the three realms of existence, he remains, experiencing all, through the individual jiva.*

### Apoṣanam

☯ Offer water for āpoṣanam in the right hands of the brahmins.

āpoṣanam      amṛtaṁ bhavatu — amṛtopastaraṇamasi  
*O water thou art the seat spread out for Annabrahma, the immortal food.*

### Prāṇāhuti

śraddhāyām prāṇe niviṣṭo'mṛtaṁ juhomi |  
śivo mā viśā pradāhāya | prāṇāya svāhā ||

*Firm in my religious faith, I offer this oblation of ambrosia into prana with reverence. O thou offered substance, be auspicious and become digested, ameliorate hunger. All hail to prana.*

śraddhāyām apāṇe niviṣṭo'mṛtaṁ juhomi |  
śivo mā viśā pradāhāya | apāṇāya svāhā ||

*Firm in my religious faith, I offer this oblation of ambrosia into apana with reverence. O thou offered substance, be auspicious and become digested, ameliorate hunger. All hail to apana.*

śraddhāyām vyāṇe niviṣṭo'mṛtaṁ juhomi |  
śivo mā viśā pradāhāya vyāṇāya svāhā ||

*Firm in my religious faith, I offer this oblation of ambrosia into vyana with reverence. O thou offered substance, be auspicious and become digested, ameliorate hunger. All hail to vyana.*

śraddhāyām udāṇe niviṣṭo'mṛtaṁ juhomi |  
śivo mā viśā pradāhāya | udāṇāya svāhā ||

*Firm in my religious faith, I offer this oblation of ambrosia into udana with reverence. O thou offered substance, be auspicious and become digested, ameliorate hunger. All hail to udana.*

śraddhāyām samāṇe niviṣṭo'mṛtaṁ juhomi |  
śivo mā viśā pradāhāya | samāṇāya svāhā ||

*Firm in my religious faith, I offer this oblation of ambrosia into samana with reverence. O thou offered substance, be auspicious and become digested, ameliorate hunger. All hail to samana.*

brahmaṇi ma ātmā'mṛtatvāya ||

madhuvātā ṛtāyate madhu kṣaranti sindhavaḥ |  
mādhvīrnas-santvoṣadhīḥ ||  
madhu naktam utoṣasi madhumat pārthivaguṁ rajah |  
madhu dyaur astu nah pitā ||  
madhu mānno vanaspatir madhumāguṁ astu sūryaḥ |  
mādhvīr gāvō bhavantu || RV.1.90.6 TS.4.2.9.7

madhu madhu madhu

## Abhiśravanam

☸ The yajamana says;

svāminah yathā sukhaṁ juṣadhvam !

śrī puṁ sūkte, vaiṣṇavān paitṛkān rākṣoghnān anyāṁśca pavamānāni itihāsa purāṇāni  
ca bhavato bhujjānān yāvāc chakyaṁ śrāvayiṣye || om śrāvaya !

- ☸ The Brāhmins now take their meals silently as the yajamāna chants the texts in the Appendix.
- ☸ They should not indicate with their hands if something is desired but should wait for it to be served. They should not make uncouth sounds.
- ☸ The plate or leaf should not be lifted off the ground, they should avoid gluttony or eating too meager amounts

## Vikīra Dānam

☸ In front the pitrāsana place 3 stalks of darbha.

☸ On this offer a piṇḍa of rice.

ye agni dagdhā ye anāgni dagdhāḥ ye vā jātāḥ kule mama |  
bhūmau dattena piṇḍena tṛptā yāntu parāṁ gatim ||  
ayaṁ piṇḍa svadhā namaḥ ||

- ☸ Pour some tilodaka on the piṇḍa
- ☸ Wash hands
- ☸ Do ācamanam twice.

## Uttarapoṣanam

viśvedevāḥ ! amṛtāpidhānam asi !  
Pitarāḥ ! amṛtāpidhānam asi !  
svāminah ! bhagavan nivediteṣu kim apekṣitam ?  
*Venerable sirs, what else would you like?*

sarvaṁ saṁpūrṇaṁ !! susaṁpannaṁ !! tṛptāḥ smaḥ !!  
*Everything is perfect, we are well pleased.*

**Yajamāna;** anna śeṣaḥ kiṁ kriyātām ? *What shall be done with the rest of the food?*

**Brāhmins;** iṣṭaiḥ saha bhujiyatām ! *Eat it together with your family and friends.*

- ☸ Offer water for the brahmins to wash their hands [first to the pitris].
- ☸ Until the piṇḍa offering do not clean the dinning area.
- ☸ After the brahmins have done acamanam the yajamāna does ācamanam.

**yajamānaḥ** — om piṇḍa-dānam ahaṁ kariṣye ||

**response** — om kuruṣva !

## Piṇḍa Pradānam

☸ Near the kuṇḍa make 3 or 6 piṇḍas of rice- flour, ghee, til, and honey.

☞ **Apasavyam** — prāṇāyāmya;

**Saṅkalpah;**

asyām tithau \_\_\_\_\_ gotrasya \_\_\_\_\_ śarmaṇaḥ śrāddhānte śrāddhīya  
pitṛṇām piṇḍa pradānam kariṣye ||

☸ wave a burning coal or a piece of camphor over the altar

apahatā asurā rakṣāgum̐si vediśadaḥ |

☸ Place two darbha grass pointing south.

☸ Sprinkle water on the vedi.

śan-nō devīr-abhiṣṭāya āpō bhavantu pītaye | śaṃ yor-abhisravāntu naḥ ||

☞ **Apasavyam**

☸ Take jala, tila, flowers in a cup and recite

om \_\_\_\_\_ gotra asmat pitaram \_\_\_\_\_ śarman vasu rūpādyā pārvāṇa śrāddhe  
piṇḍasthāne atrāvane nikṣva te svadhā ||

☸ Pour it on the altar and then continue with the others.

om \_\_\_\_\_ gotra asmat pitāmahaḥ \_\_\_\_\_ śarman rudra rūpādyā pārvāṇa śrāddhe  
piṇḍasthāne atrāvane nikṣva te svadhā ||

om \_\_\_\_\_ gotra asmat prapitāmahaḥ \_\_\_\_\_ śarman āditya rūpādyā pārvāṇa  
śrāddhe piṇḍasthāne atrāvane nikṣva te svadhā ||

om \_\_\_\_\_ gotrā asmat mātaram \_\_\_\_\_ vasu rūpinī adya pārvāṇa śrāddhe  
piṇḍasthāne atrāvane nikṣva te svadhā ||

om \_\_\_\_\_ gotrā asmat pitāmahi \_\_\_\_\_ rudra rūpinī adya pārvāṇa śrāddhe  
piṇḍasthāne atrāvane nikṣva te svadhā ||

om \_\_\_\_\_ gotrā asmat prapitāmahi \_\_\_\_\_ āditya rūpinī adya pārvāṇa śrāddhe  
piṇḍasthāne atrāvane nikṣva te svadhā ||

☸ Take the first piṇḍa

om \_\_\_\_\_ gotra asmat pitaram \_\_\_\_\_ śarman vasu rūpādyā pārvāṇa śrāddhe  
eṣa piṇḍo amṛta svarūpo akṣayya tṛpti hetos te svadhā ||

☸ Place it upon the vedi.

☸ Continue with the others.

om \_\_\_\_\_ gotra asmat pitāmahaḥ \_\_\_\_\_ śarman rudra rūpādyā pārvāṇa śrāddhe  
eṣa piṇḍo amṛta svarūpo akṣayya tṛpti hetos te svadhā ||

om \_\_\_\_\_ gotra asmat prapitāmahaḥ \_\_\_\_\_ śarman āditya rūpādyā pārvāṇa



śrāddhe eṣa piṇḍo amṛta svarūpo akṣayya tṛpti hetos te svadhā ||

om \_\_\_\_\_ gotrā asmat mātaram \_\_\_\_\_ vasu rūpinī adya pārvana śrāddhe eṣa piṇḍo amṛta svarūpo akṣayya tṛpti hetos te svadhā ||

om \_\_\_\_\_ gotrā asmat pitāmahī \_\_\_\_\_ rudra rūpinī adya pārvana śrāddhe eṣa piṇḍo amṛta svarūpo akṣayya tṛpti hetos te svadhā ||

om \_\_\_\_\_ gotrā asmat prapitāmahī \_\_\_\_\_ āditya rūpinī adya pārvana śrāddhe eṣa piṇḍo amṛta svarūpo akṣayya tṛpti hetos te svadhā ||

### Upacārās

☸ Offer sūtra, puṣpa, dhūpa, dīpa etc to the piṇḍas.

om asmat pitṛ pitāmahaḥ prapitāmahāḥ sapatnīkāḥ vasu rudra āditya svarūpāḥ adya kartavyam pārvana śrāddhe etāni piṇḍārcanāni atra ūrṇa sūtra, gandha, puṣpa, akṣata, dhūpa, dīpa, naivedya, tāmbūlam pūgi-phalādi tredhā vibhajya yuṣmabhyam svadhā ||

om pitrgaṇāya vidmahe, jagat dhāriṇe dhīmahi, tanno pitru pracodayat ||

☸ Pour water again as before.

namo vaḥ pitaro rasāya namo vaḥ pitaras-śuṣmāya  
namo vaḥ pitaro jīvāya namo vaḥ pitaras-svadhāyai  
namo vaḥ pitaro manyave namo vaḥ pitaro ghorāya  
pitaro namo vo ya etasmiṇ loke stha yuṣmāguṁstenu  
ye asmiṇ loke mām tenu |  
ya etasmiṇ loke stha yūyam teṣāṁ vasiṣṭhā bhūyāstha  
ye asmiṇ loke 'haṁ teṣāṁ vasiṣṭho bhūyāsam ||

*Obeisance unto ye O Fathers for your nourishment, obeisance unto ye for glory, obeisance unto ye for life, Obeisance unto ye O Fathers for the sacrificial chant, Obeisance unto ye for sacrifice, Obeisance unto ye O Fathers for the terrific, unto ye O Fathers, be adoration.*

*Those that are in the astral-realm may they all follow ye, those that are in this world, may they follow me. ye are the most fortunate of them that are in the astral-realm, of those that are in this world may I become the most fortunate. T.S. 3.2.5.*

namo vaḥ pitaro ūrje | namo vaḥ pitaro rasāya  
namo vaḥ pitaro bhāmāya | namo vaḥ pitaro manyave  
namo vaḥ pitaro yad ghoram | tasmai namo vaḥ pitaro yat krūram  
tasmai namo vaḥ pitaro yacchivam  
tasmai namo vaḥ pitaro yat syonam  
tasmai namo vaḥ pitaras-śvadhā vaḥ pitaras  
ye'tra pitaras pitaro ye'tra yūyam stha yuṣmāguṁste'nu  
yūyam teṣāṁ śreṣṭhā bhūyāstha | ya iha pitaro jīva iha vāyam smaḥ  
asmāguṁste'nu vāyam teṣāṁ śreṣṭhā bhūyāasma || (A.V.18:481-86)

*Obeisance unto you O Fathers for your nourishment,  
Obeisance unto you O Fathers for your subtle essences*

*Obeisance unto you O Fathers for your righteous indignation.  
 Obeisance unto you O Fathers for your anger at evil.  
 Obeisance unto you O Fathers for whatever is terrible in you.  
 We salute you O Fathers for your cruelty  
 We salute you O Fathers for everything that is benevolent in you.  
 We salute you O Fathers for everything tht is beneficial in you.  
 O fathers, all respects to you. O fathers we offer this energising libation to you.  
 O elders who are here, and those that are elsewhere, please remain here,  
 Thse that follow you and those that are before you, may we attain excellence over and above all of them.*

☸ Wipe your hands on a kusa

om lepabhāga bhujaḥ pitaras tṛpyantu ||

☸ Wash the hands

☞ Savyam

ॐ Make the following offering in the hand of the viśvedeva brahmin

Water — śivā āpaḥ santu

Flower — saumanasyam astu,

akṣataṁ — cariṣṭam astu

☞ Apasavyam Then in the hand of the pitṛi brahmin.

Water — śivā āpaḥ santu

Flower — saumanasyam astu,

akṣataṁ — cariṣṭam astu

apāṁ madhye sthitā devās sarvam apsu pratiṣṭhitam |  
 brāhmaṇasya kare nyastāḥ śivā āpo bhavantu me ||

lakṣmīr vasati puṣpeṣu lakṣmīr vasati puṣkare |  
 lakṣmīr vasati goṣṭheṣu saumanasya dadhātu me ||

akṣataṁ cāstu me puṇyaṁ śāntiḥ puṣṭir dhṛtis tathā |  
 yacchreyaskaraṁ loke tat tad astu sadā mama ||

☞ Savyam

☸ Take water from the karma pātra and sprinkle it on every one's heads:—

om asmat kule dīrghāyur astu | śāntir astu | puṣṭir astu | tuṣṭir astu | ṛddhir  
 astu | avighnam astu | ārogyam astu | go-brāhmaṇebhyo śubham bhavatu |

☸ sprinkle on the ground — yat pāpam tat pratihatam astu |

*May there be in our family longevity, peace, nourishment, satisfaction, prosperity, absence of impediments,  
 health. May all the world and the spiritual aspirants have auspiciousness. May all our difficulties be  
 eliminated. May you be absolved of all your sins.*

om adya pārvaṇa śrāddhe dattaitad anna pānādikam akṣayyam astu

☸ Pour some water on each piṇḍa

### Prārthana

gotran no vardhatām dātāro no 'bhivardhantām |  
vedās santatir eva na śraddhā ca no mā vyagamat |  
bahu deyaṃ ca no astu | annaṃ ca no bahu bhaved |  
atithīgumś ca labhemahi | yācitāraś ca nas santu |  
mā ca yāciṣma kañcana etā satyā āśiṣas santu ||

*May our clan expand may our wellwishers increase.*

*May our learning increase and our faith be not diminished.*

*May we have many objects fit to be given, and much foodstuffs.*

*May we receive many guests and may we have many petitioners.*

*May we never need to petition any one, may this blessing be ours.*

### Yajamāna

gotran no vardhatām  
dātāro no 'bhivardhantām  
vedās santatir eva ca  
śraddhā ca no mā vyagamat  
bahu deyaṃ ca no astu  
annaṃ ca no bahu bhaved  
atithīmś ca labhemahi  
yācitāraś ca nas santu  
mā ca yāciṣma kañcana  
om etā āśiṣas satyās santu

### Brāhmins

om vardhatām  
om vardhantām  
om santu  
om māgāt  
om astu  
om bhavatu  
om labhadhva  
om santu  
om mā yācethāḥ  
om santu

### Kṣamā Yācana

dhanyā vyaṃ bhavat pāda rajaḥ pūtam idaṃ gṛham |  
anugrahaśca yuṣmābhiḥ kṛto 'smāsu dayālubhiḥ ||

patra śāka ādi dānena kleśitā yūyam īdrśāḥ |  
tat kleśa jātaṃ citteṣu vismr̥tya kṣantum arhatha ||

mantra hīnaṃ kriyā hīnaṃ bhakti hīnaṃ dvijottamāḥ |  
śrāddhaṃ~saṃpūrṇatām yātu prasādāt bhavtām mama ||

*This obsequial rite is deficient in mantras, rite and in devotion O Best of Brahmins! By your benediction may the obsequial rite be complete.*

adya me saphalaṃ janma bhavat pādābja vandanāt |  
adya me vaṃśajāḥ sarve yātā vo 'nugrahāt divam ||

### Visarjanam

☸ Raise the piṇḍas with the following mantras;

☞ Apasavyam uttiṣṭhata piṭṛ pitāmahaḥ prapitāmahaḥ

☸ Take a pinch of each piṇḍa and smell it while reciting;

prāṇe niviṣṭo' mṛtaṁ juhomi | brahmaṇi ma ātmā' mṛtatvāya ||

☸ give the piṇḍas to a cow or throw them into water.

pitā pitāmahāścaiva tathaiva prapitāmahah |  
trptīm prayāntu piṇḍena mayā dattena bhūtale ||

☞ Savyam — ācamanam.

vāje vāje 'vata vājino no dhanēṣu viprāmṛtā ṛtajñāḥ |  
asya madhvah pibata mādayadhvam trptā yāta pathibhirdevayānaiḥ ||

*O brahmanas, O Immortals and the knowers of the Truth, having accepted the offering of food at each offering, protect us in abundance of wealth and prosperity. Drink ye the essence of this offering and be ye satisfied; return ye by the path used by the devas.*

### Abhivādanam Tāmbūlam & Dakṣiṇa Dānam

#### 1. Viśvedevās

☞ Savyam purūrārdrava saṁjñaka viśvadevāḥ! idam vas tāmbūlam iyaṁ ca dakṣiṇā!

#### 2. Pitaras

☞ Apasavyam pitṛ pitāmahah prapitāmahah ! idam vas tāmbūlam iyaṁ ca dakṣiṇā!

svāminah ! pitaram uddiśya mayā kṛtaṁ idam śrāddham yathā śāstra anuṣṭhitam,  
gayā śrāddha phaladam akṣayya trpti-karam bhagavat prīṇam ca bhūyād iti bhavanto  
mahānto anugṛhṇantu || TATHĀSTU!!

### Viśarjanam.

☞ Apasavyam uttiṣṭhata pitṛ pitāmahah prapitāmahah !

☞ Savyam uttiṣṭhata viśvedevāḥ !

☸ The valedicted brahmins chant;

vāma-devāya namo jyeṣṭhāya namaḥ | śreṣṭhāya namo rudrāya namaḥ  
kāḷāya namaḥ kāḷa-vikaraṇāya namo balā-vikaraṇāya namo balāya namo  
balā-pramathanāya namaḥ sarva bhūta-damanāya namo maṇon-manāya  
namaḥ ||

*Salutations to the Generous-One, Salutations to the Eldest, Salutations to the Most-Worthy-One, Salutations to the Destroyer, Salutations to the Force-of-time, Salutations to the Cause-of-change, Salutations to the Supreme Energy, Salutations to the Source-of-all-energy, Salutations to the Repressor-of-energy (at the time of dissolution), Salutations to the Ruler-of-all-beings, Salutations to the Light-of-the Self. (MNU 18.)*

## Āśirvādaḥ

svasti mantrārthāḥ satyās saphalās santu iti bhavanto mahānto anugṛhṇantu || 1 ||

tathāstu !

asya yajamānasya sakuṭumbasya vedoktam dīrgham āyusyaṁ bhūyāt iti bhavanto mahānto anugṛhṇantu || 2 ||

asya yajamānasya pituḥ pratyābdika śrāddhe karmabi mantra-lopa, tantra-lopa, kriya-lopa, śraddhā-lopa, niyama-lopa, sarvam yathā śāstra anuṣṭitam bhūyāt iti bhavanto mahānto anugṛhṇantu || 3 ||

asya yajamānasya gr̥he vasatām dvipadām catuṣpadām nīroga śatāyusam bhūyāditi bhavanto mahānto anugṛhṇantu || 4 ||

asya yajamānasya vidyamān aiśvarya dvāra itopyadhik aiśvarya avāpti, candra arkam vamśa abhivṛdhi uttarottara abhivṛdhiśca bhūyāsuri iti bhavanto mahānto anugṛhṇantu || 5 ||

asya yajamānasya brahma-prajñā, śraddhā, medhā, vidyā, yaśo, varcaḥ āyusyam, balam, indriyam, tejo, annādyam, dhanam, dhānyam, paśavaḥ sthairyam siddhir lakṣmīḥ, satyam, tapo, dharma, kṣamā, vinayaḥ, pratiṣṭhā, śāntiḥ, śobhanam, sadguṇā ānando nityotsavo nityaśrī nityamangalam, sarvam vardhamānam bhūyād iti bhavanto mahānto anugṛhṇantu || 6 ||

sarve janāḥ nīrogāḥ nir-upadravāḥ sad-ācāra-sampannā ādhyā nirmatsara dayālavasca bhūyāsuri iti bhavanto mahānto anugṛhṇantu || 7 ||

☞ **Savyam**                      devebhyo namaḥ

☞ **Apasavyam**              pitṛ pitāmahe prapitāmāhebhyo namaḥ



## 12. SĀMVATSARIKA PIṆDA-ŚRĀDDHAM (Drāhyāna & Āśvalāyana sūtras)

☸ Place 3 kūrcas on āsanas and place three bhojan pātras in front of them.

☸ ācamanam.

apāvitraḥ pavitro vā sarvāvasthām gato'pi vā  
yaḥ smaret puṇḍarikākṣam sa bāhyābhyantaraḥ śuciḥ ||

*Pure or impure, being in any condition whatsoever, he who meditates upon the Lotus-eyed Lord Vishnu is purified both physically and mentally.*

om namo brahmaṇya devāya go-brāhmaṇa hitāya ca |  
jagad-hitāya kṛṣṇāya govindāya namo namaḥ ||

*Salutations to the most adorable Lord of the Universe; Kṛṣṇa who is beneficent to the spiritually-minded and the whole world.*

devatābhyaḥ pitṛbhyaśca mahāyogibhya eva ca  
namaḥ svadhāyai svāhāyai nityameva namo namaḥ ||

*Salutations to the devas, to the manes and to all the great yogis,  
I venerate the obsequial chants, I pay my obeisance again and again.*

īśānaḥ pitṛ-rūpeṇa mahādeva maheśvaraḥ |  
prīyatām bhagavān īśaḥ paramātmā sadā-śivaḥ ||

*May the Lord Siva in the form of the mames, who is the great lord of Splendour, the Perfect One, the Self of the Universe, the ever-blessed, the Absolute be pleased.*

☸ Savyam

om devebhyo namaḥ ||

☸ Apasavyam

om pitṛ pitāmahaḥ prapitāmāhebhyo namaḥ ||

☸ Savyam

om śrāddha samrakṣaka śrī mahā viṣṇave namaḥ ||

### Śrāddha saṅkalpaḥ

mānasaṁ vācikaṁ pāpaṁ karmaṇā samupārjitam |  
śrī rāma smaraṇenaiva vyapohati na śaṁśayaḥ ||

hariḥ om tat sat śrī-govinda govinda govinda asya śrī bhagavato mahā puruṣasya  
viṣṇorājñayā pravartamānasya ādya brahmaṇo dvitīya parārdhe śrī śvetavarāha  
kalpe vaivasvata manvantare kaliyuge prathama pāde asmin vartamānānām  
vyāvahārikāṇām prabhavādīnām ṣaṣṭyāḥ samvatsarāṇām madhye \_\_\_\_\_ nāma  
samvatsare \_\_\_\_\_ ayane \_\_\_\_\_ ṛtau \_\_\_\_\_ māse \_\_\_\_\_ pakṣe  
\_\_\_\_\_ puṇya tithau \_\_\_\_\_ vāsara \_\_\_\_\_ nakṣatra yuktāyām asyām  
puṇya tithau mama upāta samasta durita kṣaya dvārā śrī parameśvara prītyartham:—



☞ **Apasavyam** asmat pitṛ pitāmahaḥ prapitāmahānām (māṭṛ pitāmahi prapitāmahīnām) akṣayya tṛptyartham prati sām̐vatsarika śrāddham aham kariṣye ||

## 1. Viśvedeva Āvāhanam

☞ **Savyam**

viśve-devāś śṛṇu<sup>1</sup>tema<sup>2</sup>guṃ ha<sup>3</sup>vam me | ye an<sup>4</sup>tarikṣe ya upa<sup>5</sup> dyaviṣ<sup>6</sup>ṭha |  
ye āg<sup>7</sup>ni-jihvā uta vā ya<sup>8</sup>jatrāḥ | āsadyā<sup>9</sup>smin barhiṣi mādayadhvaṃ ||

*O Cosmic Forces, hear now my invocation, all you that are in the astral region or the transcendental realm, you with the Mystic Fire as your tongue, worthy of offerings, be present upon this strew and rejoice. (TS.2.4.14.)*

☞ Take barley, kuśa and water in the right hand and offer it on the viśvedeva āsana.

purū<sup>1</sup>rava-mādrava samjñā<sup>2</sup>kānām viśvān devān asmin kū<sup>3</sup>rce āvā<sup>4</sup>hayāmi | kṣaṇa  
prasā<sup>5</sup>daḥ karaṇī<sup>6</sup>yaḥ | prāp<sup>7</sup>nuvantu bhava<sup>8</sup>ntaḥ ||

## 2. Pitṛ Āvāhanam

☞ **Apasavyam**

om uśan<sup>1</sup>tas tvā havā<sup>2</sup>maha uśan<sup>3</sup>taḥ samidhī<sup>4</sup>mahi |  
uśannuśata ā vaha pitṛn haviṣe attave ||

*O Agni deva we who desire that our manes should go to heaven, pray that you too may be pleased to bring our manes to this ceremony so that they may betake of the offerings being made.*

☞ Take til, kuśa and water in the right hand and offer it on the pitṛ āsana.

asmat pitṛ pitāmahaḥ prapitāmahānān \_\_\_\_\_ gotrān \_\_\_\_\_  
\_\_\_\_\_ śaramā<sup>1</sup>nām vasu rudra āditya rūpā<sup>2</sup>nām āvā<sup>3</sup>hayāmi | kṣaṇa prasā<sup>4</sup>daḥ  
karaṇī<sup>5</sup>yaḥ | prāp<sup>6</sup>nuvantu bhava<sup>7</sup>ntaḥ ||

## 3. Viṣṇu Āvāhanam

☞ **Savyam**

sahasra śī<sup>1</sup>rṣā puruṣaḥ | sahasrākṣaḥ sahasra pāt |  
sa bhū<sup>2</sup>mim viśvato vṛ<sup>3</sup>tvā | atyatiṣ<sup>4</sup>ṭhad daśāṅ<sup>5</sup>gulaṃ || 1 ||

*The Supreme Being has a thousand heads, a thousand eyes, a thousand feet.  
Pervading the cosmos on every side He fills a space ten fingers beyond.*

☞ Take akṣata, kuśa and water in the right hand and offer it on the viṣṇu āsana.

śrāddha samrakṣa<sup>1</sup>ka śrī mahā-viṣṇu<sup>2</sup>m asmin kū<sup>3</sup>rce āvā<sup>4</sup>hayāmi | | kṣaṇa prasā<sup>5</sup>daḥ  
karaṇī<sup>6</sup>yaḥ | prāp<sup>7</sup>nuvantu bhava<sup>8</sup>ntaḥ ||

## Upasthānam — Welcome

### ☞ Apasavyam

ayantu naḥ pitaras̄ somyāsō 'gniṣvāttāḥ pathibhir̄ deva-yānāiḥ  
asmin yajñe svadhayā madantu adhibruvantu te avantvasmān ॥

*May they our ancestors whom the flames have consumed, worthy of the Soma offering, come on God-ward paths. Enjoying at this sacrifice their portion, may they be gracious unto us and bless us. VS.19.58.*

## Pāṇi-homaḥ

☞ Apasavyam asmat pitṛ pitāmahaḥ prapitāmahanām (māṭṛ pitāmahi  
prapitāmahīnām) asmin śrāddhe bhavat pāṇāveva homaṁ ahaṁ kariṣye ॥

☞ A libation of water is offered into the right hand of the brāhmin

om̐ somāya pitṛmate svadhā ॥

om̐ agnaye kavya vāhanāya svadhā namaḥ ॥

om̐ yamāya aṅgirasvate svadhā namaḥ ॥

svadheyam̐ svadheyam̐ svadheyam̐ ॥

## Viśvedevā-pātre

### ☞ Savyam

☞ kneel on the right knee in front of the viśvedevā-āsana

om̐ bhūrbhuvas svaḥ — satyam tvārtena parisiñcāmi

☞ recite gāyatrī mantra

☞ touch the pātra — right hand over the left hand palms up.

pr̥thivī te pātraṁ dyaur̥ ap̥idhānam̐ brahmaṇas̐ tvā mukhe juhomi svāhā ।

idaṁ viṣṇur̥ vicakrame tredha nidādhe paḍam ।

samūḍham̐ asya pāgm̐ sure ॥

viṣṇo havyaguṁ rakṣasva !

viśvebhyo devebhyaḥ svāhā havyaṁ na mama ॥

## Pitru-pātre

### ☞ Apasavyam

☞ kneel on the left knee in front of the pitru-āsana

om̐ bhūrbhuvas svaḥ — satyam tvārtena parisiñcāmi

☞ recite gāyatrī mantra

☞ touch the pātra — left hand over the right hand.

pr̥thivī te pātraṁ dyaur ap̥idhānam brahmaṇas tvā mukhe juhomi svāhā ।  
 idam viṣṇur vicakrame tredha nidādhe paḍam ।  
 samūḍham asya pāgm̐ sure ॥  
 viṣṇo havyaguṁ rakṣasva !

pitṛ pitāmahāḥ prapitāmahebhyaḥ svadhā kavyaṁ na mama ॥

### Viṣṇu-pātre

#### ☞ Savyam

☸ kneel on the right knee in front of the viṣṇu-āsana.

om bhūrbhuvas svah — satyam tvārtena parisiñcāmi

☸ recite gāyatrī mantra

☸ touch the pātra — right hand over the left hand palms up.

pr̥thivī te pātraṁ dyaur ap̥idhānam brahmaṇas tvā mukhe juhomi svāhā ।  
 idam viṣṇur vicakrame tredha nidādhe paḍam ।  
 samūḍham asya pāgm̐ sure ॥  
 viṣṇo havyaguṁ rakṣasva !

śrāddha samrakṣaka śrī mahāviṣṇave svāhā annam na mama ॥  
 deva-pitṛ svarūpī śrī janārdanaḥ prīyatām ॥

### Piṇḍa Pradānam

☸ Make 3 piṇḍas of rice- flour, ghee, til, and honey.

☸ Spread 3 blades of darbha with their tips to the South

#### ☞ Apasavyam — prāṇāmya;

### Father

☸ sprinkle water on them.

mārjayantām mama pitarah । mārjayantām mama pitāmahāḥ ।  
 mārjayantām mama prapitāmahāḥ ।

*May my father, my grandfather and my great grandfather be illustrious with spiritual knowledge.*

☸ offer the piṇḍas from the pitru-tīrtha.

etat te asmat pituḥ \_\_\_\_\_ gotra \_\_\_\_\_ śarman/varma/gupta/dāsa vasu-rūpa ye  
 ca tvām anu ।

*O my father of the clan of \_\_\_\_\_ by the name of \_\_\_\_\_ who art in the form of the Vasus, this  
 is for thee and those who follow thee.*

etat te asmat pitāmahaḥ \_\_\_\_\_ gotra \_\_\_\_\_ śarman/varma/gupta/dāsa rudra-  
rūpa ye ca tvām anu |

*O my grandfather of the clan of \_\_\_\_\_ by the name of \_\_\_\_\_ who art in the form of the Rudras, this is for thee and those who follow thee.*

etat te asmat prapitāmahaḥ \_\_\_\_\_ gotra \_\_\_\_\_ śarman/ varma/ /dāsa āditya-rūpa  
ye ca tvām anu |

*O my great-grandfather of the clan of \_\_\_\_\_ by the name of \_\_\_\_\_ who art in the form of the Adityas, this is for thee and those who follow thee.*

☸ Sprinkle water and til on the balls.

mārjayāntām mamaḥ pitarah | mārjayāntām mamaḥ pitāmahaḥ |  
mārjayāntām mamaḥ prapitāmahaḥ |

*May my father, my grandfather and my great grandfather be illustrious with spiritual knowledge.*

## Mother

☸ Sprinkle water on the darbha.

mārjayāntām mamaḥ mātaraḥ | mārjayāntām mamaḥ pitāmahyaḥ |  
mārjayāntām mamaḥ prapitāmahyaḥ |

*May my mother my grandmother and my great grandmother be illustrious with spiritual knowledge,*

☸ Offer the piṇḍas from the pitru-tīrtha.

etat te asmat mātāḥ \_\_\_\_\_ gotra \_\_\_\_\_ śarman/varma/gupta/dāsi gaṅgā-rūpinī  
ye ca tvām anu |

*O my mother of the clan of ..... by the name of ..... who art in the form of the Ganga, this is for thee and those who follow thee.*

etat te asmat pitāmahi \_\_\_\_\_ gotra \_\_\_\_\_ śarman/varma/gupta/dāsi yamuna-  
rūpinī ye ca tvām anu |

*O my grandmother of the clan of ..... by the name of ..... who art in the form of the Yamuna, this is for thee and those who follow thee.*

etat te asmat prapitāmahi \_\_\_\_\_ gotra \_\_\_\_\_ śarman/ varma/ gupta/ dāsi  
sarasvatī-rūpinī ye ca tvām anu |

*O my great-grandmother of the clan of ..... by the name of ..... who art in the form of the Sarasvati, this is for thee and those who follow thee.*

☸ Sprinkle water and til on the balls.

mārjayāntām mamaḥ mātaraḥ | mārjayāntām mamaḥ pitāmahyaḥ |  
mārjayāntām mamaḥ prapitāmahyaḥ |

*May my mother my grandmother and my great grandmother be illustrious with spiritual knowledge,*

☞ Savyam — ācamanam

## Namaskārah

- ☞ Savyam — Viśvedevāḥ
- ☞ Apasavyam — Pitarāḥ
- ☞ Savyam — Viṣṇu

viśvebhyo devebhyo namaḥ ||  
 pitṛ pitāmahaḥ prapitāmebhyo namaḥ ||  
 śrāddha samrakṣaka śrī mahāviṣṇave namaḥ ||

## Prārthana

dātāro no 'bhivardhantām vedās santatir eva na |  
 śraddhā ca no mā vyapagāt bahu deyaṃ ca no astu ||  
 annaṃ ca no bahu bhaved atithīguṃś ca labhemahi |  
 yācitāraś ca nas santu mā ca yāciṣma kancana ||

*May our clan expand may our wellwishers increase.  
 May our learning increase and our faith be not diminished.  
 May we have many objects fit to be given, and much foodstuffs.  
 May we receive many guests and may we have many petitioners.  
 May we never need to petition any one, may this blessing be ours.*

vāje vāje 'vata vājino no dhanēṣu viprāmṛtā ṛtajñāḥ |  
 asya madhvāḥ pibata mādayadhvaṃ tṛptā yāta pathibhirdevayānaiḥ ||

*O brahmanas, O Immortals and the knowers of the Truth, having accepted the offering of food at each offering, protect us in abundance of wealth and prosperity. Drink ye the essence of this offering and be ye satisfied; return ye by the path used by the devas.*

☞ abhivādanam

## Visarjanam

- ☞ Apasavyam uttiṣṭhata pitṛ pitāmahaḥ prapitāmahaḥ
  - ☞ Savyam uttiṣṭhata viśvedevāḥ  
 uttiṣṭhata śrāddha samrakṣaka śrī mahā-viṣṇo
- mantra hīnam kriyā hīnaṃ bhakti hīnaṃ dvijottamāḥ |  
 śrāddha sampūrnatām yātu prasādāt bhavatām mama ||

*This obsequial rite is deficient in mantras, rite and in devotion O Best of Brahmins! By your benediction may the obsequial rite be complete.*



## 13. MĀSIKA ŚRĀDDHA (K.Y.V.)

### Anujñā

aśeṣa he pariṣat bhavat pāda-mūle mayā samarpitāṃ imāṃ sauvarṇīm dakṣiṇāṃ yat kiñcit dakṣiṇāṃ api yathokta dakṣiṇāṃ iva svikṛtya |

*O assembly of learned brahmins, may this gratuity which is offered at your feet, whatever it may be, be acceptable to you.*

\_\_\_\_\_ gotrasya/gotrāyā \_\_\_\_\_ śarmaṇaḥ mama pituḥ (mātuḥ) prathama anumāsika śrāddhaṃ āma-rūpaṃ kartuṃ योग्यात् सिद्धिम् अनुग्राह्णा ||

*Please grant me your sanction to perform this monthly memorial rite for my parent with uncooked food.*

### Saṅkalpaḥ

Hariḥ om tat sat ..... asyāṃ puṇya tithau bhagavad ājñayā bhagavad kaiṅkarya rūpeṇa (mama upāta samasta durita kṣaya dvāra śrī parameśvara prītyartham) \_\_\_\_\_ gotrasya/gotrāyā \_\_\_\_\_ śarmaṇaḥ mama pituḥ (mātuḥ) prathama anumāsika śrāddhaṃ āma-rūpeṇa adya kariṣye ||

*On this auspicious day with the sanction of the Supreme Being and as service to Him alone, [in order to absolve myself of all sins and to please the Supreme Lord] I now perform the monthly memorial rite of my father/mother through charity.*

om eko viṣṇur mahad bhūtaṃ pṛthak bhūtāny anekaśaḥ |  
trīn lokān vyāpya bhūtātmā bhuṅkte viśvabhug avyayaḥ ||

om namo brahmaṇya devāya go-brāhmaṇa hitāya ca |  
jagad-hitāya kṛṣṇāya govindāya namo namaḥ ||

om namo namaste govinda purāṇa puruṣottama |  
idaṃ śrāddhaṃ hr̥ṣīkeśa rakṣa tvam sarvadā ||

om apavitraḥ pavitra vā sarvāvasthaṃ-gatopi vā |  
yas-smaret puṇḍarikākṣaṃ sa bāhyābhyantaraś-śuciḥ ||

om prācyai diśe namaḥ | om dakṣiṇasyai diśe namaḥ |  
om pratīcyai diśe namaḥ | om udīcyai diśe namaḥ |  
om ūrdhvāya namaḥ | om adharāya namaḥ |  
om antarikṣāya namaḥ | om bhūmyai namaḥ |  
om brahmaṇe namaḥ | om viṣṇave namaḥ | om rudrāya namaḥ |

śrāddha bhūmiṃ gayāṃ dhyātvā dhyātvā devam gadādharam |  
tābhyāṃ caiva namaskṛtya tataḥ śrāddha pravartate ||

### ☞ Apasavyam



apāhatā asurā rakṣāgum̐si piśācā ye kṣayānti pṛthivīm anu |  
 anyatreto gacchantu yatraisāṃ gataṃ manah | |  
 udīratām avārā utparāsa unmādhyaṃ mah pitarah̐ somyāsah̐ |  
 asuṃ ya iyuravṛkā ṛtajñāste no 'vantu pitaro haveṣu | |  
 om bhūrbhuvassuvo bhūrbhuvassuvo bhūrbhuvassuvaḥ ||

### Āma Dānam

hiraṇyagarbha garbhasthaṃ hema bīja vibhāvasoḥ |  
 ananta puṇya phaladam ataḥ śāntiṃ prayaccha me ||

### Offering to the Viśvadevas

\_\_\_\_\_ gotrasya \_\_\_\_\_ śarmaṇaḥ mama pituḥ/mātuḥ prathama/dvitiya vā  
 anumāsika śrāddhe purūrava-mādrava samjñakānāṃ viśveṣāṃ devānāṃ tṛptyarthaṃ  
 brāhmaṇa bhojana paryāpta dāsyamānam annaṃ tan niṣkrayībhūtaṃ kiñcid  
 hiraṇyādikaṃ vā amṛta rūpeṇa svāha sampadyatām vṛddhiḥ |

### Offering to the Manes

#### Father

\_\_\_\_\_ gotrasya \_\_\_\_\_ śarmaṇaḥ mama pituḥ prathama/dvitiya vā  
 anumāsika śrāddhe vasu rudra āditya svarūpān asmat dpitr̥ pitāmahaḥ prapitāmahān  
 tṛptyarthaṃ brāhmaṇa bhojana paryāptaṃ dāsyamānam annaṃ tan niṣkrayībhūtaṃ  
 kiñcid hiraṇyādikaṃ vā amṛta rūpeṇa svāha sampadyatām vṛddhiḥ |

#### Mother

\_\_\_\_\_ gotrāyā \_\_\_\_\_ mama mātuḥ prathama/dvitiya vā anumāsika  
 śrāddhe gaṅgā yamunā sarasvatī svarūpān asmat mātṛ mātāmahī mātuḥ prapitāmahīn  
 tṛptyarthaṃ brāhmaṇa bhojana paryāptaṃ dāsyamānam annaṃ tan niṣkrayībhūtaṃ  
 kiñcid hiraṇyādikaṃ vā amṛta rūpeṇa svāha sampadyatām vṛddhiḥ |

### Prārthana

mātā pitāmahī caiva tathaiva prapitāmahī |  
 pitā pitāmahāścaiva tathaiva prapitāmahāḥ ||  
 mātāmahas tatpitā ca pramātāmahakādayaḥ |  
 ete bhavantu supṛitāḥ prayacchantu ca maṅgalam ||

gotran no vardhatām dātāro no 'bhivardhantām |  
 vedās santatir eva na śraddhā ca no mā vyagamat |  
 bahu deyaṃ ca no astu | annaṃ ca no bahu bhaved |  
 atithīguṃś ca labhemahi | yācitāraś ca nas santu |  
 mā ca yāciṣma kañcana etā satyā āśiṣas santu ||

*May our clan expand may our wellwishers increase.  
May our learning increase and our faith be not diminished.  
May we have many objects fit to be given, and much foodstuffs.  
May we receive many guests and may we have many petitioners.  
May we never need to petition any one, may this blessing be ours.*

*Yajamānah* — māsika-śrāddham saṁpannam dvijāḥ susapannam  
vāje vājevata vājino no dhanēṣu viprā amṛtā ṛtajñāḥ |  
asya madhvaḥ pibata mādayādhvam tṛptā yāta pathibhīr devayānāḥ ||

*yajamānah* — asmin māsika-śrāddhe nyūnātirikto yo vidhiḥ sa upaviṣṭa  
brāhmaṇānām vacanān sarvaḥ paripūrṇo'stu |

*dvijāḥ* — astu paripūrṇaḥ

*yajamāna (with water in his hand)* — anena kṛta māsika-śrāddhena pitarāḥ karmāṅga  
devatāḥ prajāpatiśca prīyatām ||

pramādāt kurvataṁ karma pracyavetādhvareṣu yat |  
smaṇād eva tad viṣṇoḥ sampūrṇam syād iti śrutiḥ ||  
yasya smṛtyā ca nāmoktyā tapo yajña kriyādiṣu |  
nyūnam sampūrṇatām yāti sadyo vande tam acyutam ||

mayā hiraṇyena kṛtaṁ māsika-śrāddham saṁpannam | [susapannam] ||

idā devahūr manu yajñanīḥ brhaspatiḥ uktāmadāni śagum siṣat viśvedevaḥ  
sūkta-vācaḥ pṛthivi mātā mā mā higuṁ sīḥ madhu maṇiṣye madhu janiṣye  
madhu vakṣyāmi madhu vadiṣyāmi madhu-matiṁ devebhyaḥ vācam  
udyāsaḥ śuśruṣeṇyām maṇuṣyēbhyas taṁ mā devā āvantu śobhāyai  
pitara'numadantu ||

*Ida summons the gods, Manu leads the sacrifice, Brihaspati recites the chants and acclamations. The  
All-gods recite the hymns, O Earth Mother do not harm me. Of sweetness shall I think, sweetness shall I  
produce, sweetness shall I proclaim, sweetness shall I speak, may I utter speech full of sweetness for the  
gods and acceptable to men, may the gods aid me to radiance may the manes rejoice in me. TS.3.3.2*

idā ehi | ādita ehi | sarasvatyeḥi | śobhanam śobhanam |  
*Come O Ida! Come Sarasvati! May all be well*

manas-samādhīyatām | [samāhita manasaḥ smaḥ] |  
*Reverend sirs may you be gratified.*

prasīdantu bhavantaḥ | [prasannāḥ smaḥ] ||  
*Reverend sirs may you be gratified.*

śrīrastviti bhavanto bruvantu || [astu śrīḥ] ||  
*Reverend sirs may we obtain wellbeing.*

puṇyāha bhavanto bruvantu || [puṇyāham] ||

*Reverend sirs may we be sanctified.*

rdhyāsmā havyair namāso paśadya | mitram devaṃ mitradheyam no astu |  
anūrādhān haviṣā vardhayantaḥ | śataṃ jīvema śaradaś-savīrāḥ ||  
[dīrghāyusyamastu] ||

*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*

namas sadāṣe namas namas sadasaspataye namas sakhinām  
purogāṇām cakṣuṣe namo dive namaḥ pṛthivyai |

*I offer obeisance to the assembly, homage to the Lord of the assembly, salutations to the friends who go before, homage to Heaven and to Earth. T. S. 3;2;4*

sapratha sabhām me gopāya | ya ca sabhyāḥ sabhā sadaḥ |  
tān indriyāvata kuru | sarvam āyur upāsatām ||

*May this august assembly afford me its protection, all those who are present here. May they protect my sense organs, I offer my lifelong obeisance. TB. 1.1.10.3.5*



## 14. NĪLA (VṚṢABHA) ŚRĀDDHA <sup>5</sup>

### Saṅkalpaḥ

hariḥ om tat sat śrī-govinda govinda govinda asya śrī bhagavato mahā puruṣasya  
viṣṇorājñayā pravartamānasya ādya brahmaṇo dvitīya parārdhe śrī śveta-varāha  
kalpe vaivasvata manvantare aṣṭhāvimśatītate, kaliyuge prathama pāde jāmbu  
dvīpe meroḥ \_\_\_\_\_ dig-bhāga \_\_\_\_\_ deśe \_\_\_\_\_ nagari antargate asmin  
vartamānānām vyāvahārikānām prabhavādīnām ṣaṣṭyāḥ saṁvatsarānām madhye  
\_\_\_\_\_ nāma saṁvatsare \_\_\_\_\_ ayane \_\_\_\_\_ ṛtau \_\_\_\_\_ māse  
\_\_\_\_\_ pakṣe \_\_\_\_\_ puṇya tithau \_\_\_\_\_ vāsare \_\_\_\_\_ nakṣatra  
yuktāyām

\_\_\_\_\_ gotraḥ/gotrāyā \_\_\_\_\_ pretasya/preṭāyāḥ ekādaśāhe kriyamāṇe  
vṛṣotsarga karmaṇi śāstroktā phala prāptyartham nīla vṛṣabha śrāddham kariṣye ||

*In order to obtain the benefits mentioned in the scriptures I now perform the Nila Vrshabha sraddha for  
my father/mother \_\_\_\_\_ of the clan of \_\_\_\_\_ on the occasion of the releasing of the bull on the  
eleventh day after death.*

### Piṇḍa-dānam

- ❖ Apasavyam – facing South.
- ❖ make 28 piṇḍas from barley flour mixed with tila, ghee, madhu, sugar etc. and with each of the following verses offer one piṇḍa.

naro ye cātra tiṣṭhanti patitāḥ piṭṛ bāndhavāḥ |  
teṣāṁ bhavat vayan trātā nīlomukto yathāvidhi ||

om piṭṛ pakṣāśca ye kecidye cānye mātṛ pakṣakāḥ |  
guru śvaśura bandhūnām ye kuleṣu samudbhavāḥ ||  
te sarve trptim āyāntu nīl piṇḍam dadāmyaham || 1 ||

ye cānye lupta piṇḍāśca putra dāra vivarjitāḥ |  
te sarve trptim āyāntu nīl piṇḍam dadāmyaham || 2 ||

ābrahmaṇe ye piṭṛ vaṁśa jātā mātus tathā vaṁśa bhavā madīyāḥ |  
kuledvaye ye mama vaṁśa-bhūtā bhṛtyās tathaivāśrita sevakāśca |  
te sarve trptim āyāntu nīl piṇḍam dadāmyaham || 3 ||

janmāntare ye mama saṅgatāśca tebhyaḥ svadhā piṇḍam idam dadāmi |  
te sarve trptim āyāntu nīl piṇḍam dadāmyaham || 4 ||

ye bāndhavā bāndhavāvā ye'nya janmani bāndhavāḥ |  
akāle'pagatā ye ca jātyandhā paṅgavas tathā |  
te sarve trptim āyāntu nīl piṇḍam dadāmyaham || 5 ||

<sup>5</sup> This Śrāddha is usually done as part of the Vṛotsarga Rite.

virūpā āma-garbhāśca jñātājñātāḥ kule mama ।  
 āmagarbhāśca ye kecid āgatā mukha-gocare ।  
 te sarve tṛptim āyāntu nīl piṇḍaṁ dadāmyaham ॥ 6 ॥

vṛṣa yoni gatā ye ca kīṭakādi pataṅgakāḥ ।  
 te sarve tṛptim āyāntu nīl piṇḍaṁ dadāmyaham ॥ 7 ॥

narake raurava jātāḥ kumbhipāke ca ye gatāḥ ।  
 te sarve tṛptim āyāntu nīl piṇḍaṁ dadāmyaham ॥ 8 ॥

tapta taila ca kṣīpyante yama loke mahābhaye ।  
 te sarve tṛptim āyāntu nīl piṇḍaṁ dadāmyaham ॥ 9 ॥

pīḍyante kiṅkarair ye ca su-dṛḍam ikṣu-kāṇḍavat ।  
 te sarve tṛptim āyāntu nīl piṇḍaṁ dadāmyaham ॥ 10 ॥

jalena pīḍitāḥ paṅke yama dūtair mahābalaiḥ ।  
 te sarve tṛptim āyāntu nīl piṇḍaṁ dadāmyaham ॥ 11 ॥

yantra madhye prapīḍyante preta pīḍā vyavasthitāḥ ।  
 te sarve tṛptim āyāntu nīl piṇḍaṁ dadāmyaham ॥ 12 ॥

kuṣṭāpasmara lūtābhir jalodara bhagandaraiḥ ।  
 te sarve tṛptim āyāntu nīl piṇḍaṁ dadāmyaham ॥ 13 ॥

gaṇḍa mālā pāṇdurogaiḥ kṣaya vyādhi mṛtāśca ye  
 te sarve tṛptim āyāntu nīl piṇḍaṁ dadāmyaham ॥ 14 ॥

kārāgrhe mṛtā ye ca vyāghra bhītī hatās tathā ।  
 te sarve tṛptim āyāntu nīl piṇḍaṁ dadāmyaham ॥ 15 ॥

caṇḍālair nihatā mārge aśauca śayane mṛtāḥ ।  
 te sarve tṛptim āyāntu nīl piṇḍaṁ dadāmyaham ॥ 16 ॥

brahma-svahāriṇo ye ca surāpā brahma-hāriṇaḥ ।  
 te sarve tṛptim āyāntu nīl piṇḍaṁ dadāmyaham ॥ 17 ॥

kubjāśca badhirā ye ca pitṛ-māṭṛ kulodbhavāḥ ।  
 te sarve tṛptim āyāntu nīl piṇḍaṁ dadāmyaham ॥ 18 ॥

samsāra rahitā ye ca rauravādiṣu ye gatāḥ ।  
 te sarve tṛptim āyāntu nīl piṇḍaṁ dadāmyaham ॥ 19 ॥

vṛkṣa-yoni gatā ye ca tṛṇa gulmalatā sthitāḥ ।  
 te sarve tṛptim āyāntu nīl piṇḍaṁ dadāmyaham ॥ 20 ॥

devatvaṁ mānuṣatvaṁ ca tiryak preta piśācakāḥ ।  
 te sarve tṛptim āyāntu nīl piṇḍaṁ dadāmyaham ॥ 21 ॥

kṛmi-kīṭa pataṅgatvaṁ gatā ye ca sva-karmaṇā ।  
 te sarve tṛptim āyāntu nīl piṇḍaṁ dadāmyaham ॥ 22 ॥

āsurī yonim āpannāḥ piśācatvaṁ ca ye gatāḥ ।  
te sarve tṛptim āyāntu nīl piṇḍaṁ dadāmyaham ॥ 23 ॥

udbandha narake jātā ūrdhva vaktra sthitāśca ye ।  
te sarve tṛptim āyāntu nīl piṇḍaṁ dadāmyaham ॥ 24 ॥

mahāpātakajān ghorān-narakān prāpya dārunān ॥  
te sarve tṛptim āyāntu nīl piṇḍaṁ dadāmyaham ॥ 25 ॥

mahā pretā mahā bhāgāḥ pūrva pretatva saṁsthitāḥ ।  
te sarve tṛptim āyāntu nīl piṇḍaṁ dadāmyaham ॥ 26 ॥

agamyāgamane lubdhā vrata-bhaṅga karāśca ye ।  
te sarve tṛptim āyāntu nīl piṇḍaṁ dadāmyaham ॥ 27 ॥

jalāgnibhir mṛtā ye ca aghorā dharma-varjitāḥ  
te sarve tṛptim āyāntu nīl piṇḍaṁ dadāmyaham ॥ 28 ॥

॥ iti rudradhara kṛta preta-taraṅgokta nīla-śrāddham ॥





## APPENDIX

### 1. PITARA SUKTAM

(Rig Veda 10.15)

udīratām avāra utparāsa unmadhyamāḥ pitarāḥ somyāsaḥ  
asum ya iyuravrkā rtajñāste nō avantu pitaro haveṣu || 1 ||

*Let the lower, let the higher, let the middlemost Soma-loving Manes arise; let those Manes who, friendly, knowing right, have gone to life eternal, favour us in our invocations.*

idaṁ pitrbhyo namo aṣtvadya ye pūrvāso ya uparāseyuh |  
ye pārbhivē rajasyā niṣattā ye vā nūnagum suvrjanāsu vikṣu || 2 ||

*Let this our adoration be made to-day to our predecessors, to those our successors who have departed who have seated themselves in the astral realms or who are now present among opulent people.*

āham pitṛn suvidatrāgum avitsi napātām ca vikramaṇaṇca viṣṇoh |  
barhiṣado ye svadhayā sutasya bhajanta pitvasta ihāgamiṣṭhāḥ || 3 ||

*I have invoked the Manes, who are well cognizant of my worship, the infallibility, and the progressive advance of this sacrifice; the Manes who sit on the sacred grass frequently coming hither shall partake of the pressed drink with the offering to the dead, come most gladly here.*

barhiṣadḥa pitara ūtyarvāgum imā vo havyā cakṛmā juṣadhvam |  
ta ā gatāvasā śamtamenāthāḥ naḥ śam yorarapo dadhāta || 4 ||

*You Manes that sit on the strew come hither protect us who are in your presence; these offerings we have made to you; accept them; so come with most beneficent protection; then bestow upon us health and happiness, and pardon from sin.*

upahūtāḥ pitaras somyāso barhiṣyeṣu nidhiṣu priyeṣu |  
ta ā gamantu teha śruvantvadhi bruvantu te vantvaśmān || 5 ||

*May the Pitara who are entitled to the Soma offering come hither, when invoked by us, to the dear offerings placed upon the strew; let them come; let them listen here to our hymns; let them speak for us; let them protect us.*

ācyā jānu dakṣiṇato niṣadyemaṁ yajñemabhi grṇita viśve |  
mā higuṁ siṣṭa pitarāḥ kena cinno yadvāgaḥ puruṣatā karāma || 6 ||

*Bending the knee, sitting down to the south do you all greet favorably this sacrifice; injure us not, O Manes, by reason of any offence that we may have committed against you through human frailty.*

āsināso aruṇinām upastho rayim dhātta dāśuṣe martyāya |  
putrebhyaḥ pitarastasya vasvaḥ pra yacchata tehorjam dadhāta || 7 ||

*Sitting in proximity to the radiant flames of the altar, bestow wealth on the worshipping mortal. To your sons, O Fathers, present a share of those riches; so do you here bestow strength.*

ye naḥ pūrve pitaras somyāso'nūhire soma-pītham vasiṣṭhāḥ |  
tebhīr yamas saguṃ rarāṇo havīggaṣ ṣyuśann uśadbhiḥ pratikāmamattu || 8 ||

*May Yama, being propitiated, desirous of the offering, partake at pleasure of the oblations along with those our ancient progenitors, the Saumyas, the possessors of great spiritual wealth, who also desire it, and who convey the Soma oblation to the devas and the pitaras in order.*

ye tātrṣur devatrā jehamānā hotrāvidas stomā taṣṭāso arkaiḥ.  
āgne yāhi suvidatrebhir arvān satyaiḥ kavyaiḥ pitrbhir gharmasadbhiḥ || 9 ||

*Come O Agni to our presence with the Pitris, who are possessed of spiritual wisdom, who have attained a seat in the assembly of the devas, who thirst for Soma, skilled in sacrifices, reciters of hymns, truth-speaking seers, frequenters of sacrifices.*

ye satyāso havirado haviṣpā indreṇa devais saratham dadhānāḥ |  
āgne yāhi sahasram devavandaiḥ paraiḥ pūrvaiḥ pitrbhir gharmasadbhiḥ ||

*Come O Agni with thousands of manes, of both past and future, frequenters of sacrifices, eulogists of the gods, those who are true, who are sustained by oblations, and possess equality with Indra and the devas.*

agniṣvāttāḥ pitareha gacchata sadas-sadas-sadata supraṇitayah |  
attā havīguṃ śi prayatāni barhiṣyathāḥ rayiguṃ sarvā vīram dadhātana || 11 ||

*You Fathers that have been devoured by fire come hither; sit you down each on his seat, you that have good guidance; partake of the offerings proffered on the strew; then bestow wealth accompanied by strong sons.*

tvamagna īlato jātavedo'vād dhavyāni surabhīni kṛtvī | prādāḥ pitrbhyas  
svadhayā te akṣann addhi tvam deva prayatā havīguṃ śi || 12 ||

*You O Agni, having been implored, O Source of the Vedas, have conveyed the oblations, having made them fragrant. You have presented them to the fathers; with the funeral offering they have eaten them; so you, O god do also partake of the oblations proffered.*

ye ceḥa pitaro ye ca neha yāggaśśca vidma yāguṃ u ca na pravidma |  
tvam vettha yaṭi te jātavedas svadhābhir yajñaguṃ sukṛtam juṣasva || 13 ||

*Both the Fathers who are here in this realm and who are not here in this world, both those whom we know and those whom we know not, you know how many they are O Jatavedas; enjoy the sacrifice well prepared with funeral offerings.*

ye agnidagdhā ye anagnidagdhā madhye divas svadhayā mādayante |  
tebhis svarāḷa sunītim etām yathā vaśam tanvam kalpayasva || 14 ||

*Those who, cremated or not, are exhilarated by the funeral offering in the midst of heaven, and do you Supreme Lord, associated with them construct a body according to your power for spiritual progress.*

## 2. PITRU STAVA

agnirūpāṃs tathaivānyān namasyāmi pitṛn aham |  
 agni soma mayam viśvaṃ yata etad aśeṣataḥ ||  
 ye ca tejasi ye caite soma sūryāgni mūrtayaḥ |  
 jagat svarūpinṇaścaiva tathā brahma-svarūpiṇaḥ ||  
 tebhyo'khilebhyo yogibhyaḥ yatamānasah |  
 namo namo namaste'stu prasīdantu svadhābhujah ||

*I pay my obeisance to the manes who have assumed the forms of fire and others as well. The universe is permeated by fire and the moon and it is meet that I make obeisance to them. Those who are in the cosmic fire, those who have assumed the forms of the sun, moon and fire, those who have assumed the form of the universe and those who have assumed the form of brahman - obeisance again and again to them to all those manes and yogis. I have purified my mind. Let the manes whose diet is svadha be delighted.*

amūrtānām ca mūrttānām pitṛṇām dīpta tejasām |  
 namasyāmi sadā teṣām dhyāninām divya cakṣuṣām || 1 ||  
 indrādīnām ca netāro dakṣa mārīcayos tathā |  
 saptarṣiṇām tathānyeṣām tān namasyāmi kāmādān || 2 ||

*I pay reverence always to those Pitris who are honoured, incorporeal, luminously splendid, who are rapt in meditation, and who possess supernatural sight. And I pay reverence to those granters of men's desires, who are leaders of Indra and the other gods, and of Dakṣa and Marīci, of the seven rishis and of other sages.*

manvādīnām munīndrāṇām sūrya candramasos tathā |  
 dyāvā pṛthivyāśca tathā namasyāmi kṛtāñjaliḥ || 3 ||  
 devarṣiṇām grahāṇām ca sarva loka namaskṛtān |  
 akṣayasya sadā dātṛaṇ namasyāmi kṛtāñjaliḥ || 4 ||

*I pay reverence to all the pitris of Manu and the other chief munis, and of the sun and the moon, among the waters and in the sea. With conjoint palms I pay reverence likewise to the constellations and the planets, to the wind and fire and to the sky, to the heaven and to the earth. And with conjoint palms I pay reverence to the devarishis progenitors to whom reverence is paid by all the worlds, who are always givers of what is imperishable.*

prajāpateḥ kaśyapāya somāya varuṇāya ca |  
 yogeśvarebhyaśca sadā namasyāmi kṛtāñjaliḥ || 5 ||  
 namo gaṇebhyaḥ saptabhyas tathā lokeṣu saptasu |  
 svayambhuve namasyāmi brahmaḥ yoga cakṣuṣe || 6 ||  
 somādhārān pitṛ-gaṇān yoga mūrtidharāṃs tathā |  
 namasyāmi tathā somaṃ pitaraṃ jagatām aham || 7 ||

*With joined palms I pay perpetual reverence to prajāpati, kashyapa to Soma and to varuna and to the prince of religious devotion. Reverence to the seven classes of pitris moreover to the seven worlds! I pay reverence to the self existent brahma whose eyes are semi-closed in meditation. I pay reverence to the somadhara and yogamurtidhara classes of pitris and to soma – father of the worlds.*

agni-rūpāms tathaivānyān namasyāmi pitṛn aham |  
 agniṣomam ayam viśvam yat etad aśeṣataḥ || 8 ||  
 ye u tejasi ye caite soma sūryāgni mūrttayah |  
 jagat svarūpiṇaścaiva tathā brahma svarūpiṇaḥ || 9 ||  
 tebhyo'khilebhyo yogibhyaḥ pitṛbhyo yatamānasah |  
 namo namo namste me prasīdantu svadhābhujah || 10 ||

*I pay reverence to the pitris who are in the form of fire, because this universe is entirely composed of Agni and Soma. Now these who dwell in this light, and who have the bodies of the moon, sun and fire, and whose true nature is the world. And whose true nature is Brahma – to those pitris, practisers of Bhakti I pay reverence with a subdued mind, salutations again and again to them. May they the consumers of svadha be propitious to me. (Markandeya Purana)*

### 3. TRISUPARṆA MANTRĀṆI

brahmam etu mām | madhum etu mām |  
 brahmam eva madhumetu mām |  
 yāste soma prajā vathso'bhī so aham |  
 duṣvapnaḥan dūruṣṣaha |  
 yāste soma prāṇāgass stāñ-juhomi |

*May the Supreme reach me. May the blissful reach me. May the Supreme alone that is blissful reach me. O Lord, being one among your creatures I am your child. Suppress the dreary dream of empirical existence that I experience. For that I offer myself as an oblation into You. O Lord, the vital and mental powers you have kept in me.*

trisuparṇam ayācitam brāhmaṇāyā dadyāt |  
 brahmaḥatyām vā ete ghnanti |  
 ye brāhmaṇās trisuparṇam paṭhanti |  
 te somam prāpnuvanti | āśaḥsrāt paṅkti punanti | om ||

*One may impart the Trisuparna to a brahmana unsolicited. Those brahmanas who recite the Trisuparna indeed destroy even the sin of brahminicide. They attain to the fruit of the performance of the Soma sacrifice. They purify all those who sit in a row of a thousand (while at dinner) and attain union with the Absolute.*

brahma medhayā | madhu medhayā |  
 brahmam eva madhu medhayā |

*That Brahman is attained through the power of intelligence. That Bliss is attained through the power of intelligence. The Bliss which is indeed Brahman is attained through the power of intelligence.*

adyā no deva savitaḥ prajāvatsāvīḥ saubhāgam |  
 parā duṣvapniyaguṃ suva ||  
 viśvāni deva savitar dūrītāni parā suva |  
 yad bhādraṃ tanna ā suva || (R.V. 5:82:4-5)

*Send us this day O Savitar, prosperity with progeny, drive from us the nightmare. O God Savitar, drive away from us all sorrows and misfortune, and send us all that is for our good.*

madhu<sub>1</sub>vā<sub>1</sub>tā<sub>1</sub> ṛtā<sub>1</sub>yate<sub>1</sub> madhu<sub>1</sub> kṣaranti<sub>1</sub> sindhavaḥ<sub>1</sub> |  
 mādhu<sub>1</sub>vīr<sub>1</sub>nas-santvoṣadhīḥ<sub>1</sub> ||  
 madhu<sub>1</sub> naktam<sub>1</sub> utoṣasi<sub>1</sub> madhumat<sub>1</sub> pārthivagum<sub>1</sub> rajah<sub>1</sub> |  
 madhu<sub>1</sub> dyaur<sub>1</sub> astu<sub>1</sub> nah<sub>1</sub> pitā<sub>1</sub> ||  
 madhu<sub>1</sub> mānno<sub>1</sub> vanaspatir<sub>1</sub> madhumāgum<sub>1</sub> astu<sub>1</sub> sūryaḥ<sub>1</sub> |  
 mādhu<sub>1</sub>vīr<sub>1</sub> gāvō<sub>1</sub> bhavantu || RV.1.90.6 TS.4.2.9.7

*To the pious the winds blow sweet, the streams are sweet; be sweet to us the plants.  
 Sweet is the night, and sweet at dawn the air of the earth, sweet be the sky our father.  
 Sweet to us be the Lord of the forest, sweet the sun, sweet be the cows to us.*

ya<sub>1</sub> imaṃ<sub>1</sub> trisupaṇam<sub>1</sub> ayācitam<sub>1</sub> brāhmaṇāya<sub>1</sub> dadyāt<sub>1</sub> |  
 bhrūṇa<sub>1</sub>hatyām<sub>1</sub> vā<sub>1</sub> ete<sub>1</sub> ghnanti<sub>1</sub> |  
 ye brāhmaṇās<sub>1</sub> trisupaṇam<sub>1</sub> paṭhanti<sub>1</sub> |  
 te somaṃ<sub>1</sub> prāpnuvanti<sub>1</sub> | āsahasrāt<sub>1</sub> paṅkti<sub>1</sub> punanti<sub>1</sub> | om ||

*One may impart the Trisuparna to a brahmana unsolicited. Those brahmanas who recite the Trisuparna indeed destroy even the sin of feticide. They attain to the fruit of the performance of the Soma sacrifice. They purify all those who sit in a row of a thousand (while at dinner) and attain union with the Absolute.*

brahma<sub>1</sub> medhavā<sub>1</sub> | madhu<sub>1</sub> medhavā<sub>1</sub> |  
 brahmam<sub>1</sub> eva<sub>1</sub> madhu<sub>1</sub> medhavā<sub>1</sub> |

*That Brahman is attained by one who has been prepared through the performance of sacrifice. That Bliss is attained by one who has been prepared through the performance of sacrifice. . The Bliss which is indeed Brahman is attained by one who has been prepared through the performance of sacrifice.*

brahmā<sub>1</sub> devānām<sub>1</sub> padavīḥ<sub>1</sub> kavīnām<sub>1</sub> ṛṣir<sub>1</sub> viprāṇām<sub>1</sub> mahiṣo<sub>1</sub> mṛgāṇām<sub>1</sub> |  
 śyeno<sub>1</sub> grdhrāṇāgnī<sub>1</sub> svadhitir<sub>1</sub> vanānāgnī<sub>1</sub> somaḥ<sub>1</sub> pavitraṃ<sub>1</sub> atyeti<sub>1</sub> rebhan<sub>1</sub> |

*Brahma of the gods, leader of poets, Sage of seers, bull of wild beasts. Eagle of vultures, axe of the forests, Soma goes over the seive singing. (Taittiriya Samhita 3;4;11d)*

ha<sub>1</sub>gumśaś<sub>1</sub> śuciśad<sub>1</sub> vasur<sub>1</sub> antarikṣasad<sub>1</sub> hotā<sub>1</sub> vediśad<sub>1</sub> atithir<sub>1</sub> duroṇasat<sub>1</sub> |  
 nṛśad<sub>1</sub> varasad<sub>1</sub> ṛtasad<sub>1</sub> vyomasad<sub>1</sub> abjā<sub>1</sub> gojā<sub>1</sub> ṛtajā<sub>1</sub> adri<sub>1</sub>jā<sub>1</sub> ṛtam<sub>1</sub> brhat<sub>1</sub> ||

*That which is the sun in the clear sky, is the Vsu (air that moves) in the mid-region, is the fire that dwells in the altar, and in the domestic hearth as the guest, is the fire that shines in humans and in the gods, as the Self, is the fire that is consecrated in sacrifice, is dwelling in the sky as air, is born in the ocean as the submarine heat, is born in the rays of the sun, is the fire that is directly seen as the luminary, and is born on the mountain as the rising sun — that is the Supreme Truth, the Reality underlying all.*

ṛce<sub>1</sub> tvā<sub>1</sub> ṛce<sub>1</sub> tvā<sub>1</sub> samit<sub>1</sub> sravanti<sub>1</sub> sarito<sub>1</sub> na<sub>1</sub> dhenāḥ<sub>1</sub> |  
 antar<sub>1</sub> hṛdā<sub>1</sub> manasā<sub>1</sub> pūyamānāḥ<sub>1</sub> | ghṛtasya<sub>1</sub> dhārā<sub>1</sub> abhicākaśīmi<sub>1</sub> |



*I pile fuel on the consecrated fire with a view to acquire the Vedas necessary for your worship, meditating on you in the form of the Rigveda. The unbroken flow of ghee offered into the sacred fire — flow like rivers. By this I kindle the splendour of the holy fire.*

hirāṇyayo<sup>1</sup> vetaso<sup>1</sup> madhya<sup>1</sup> āsām<sup>1</sup> | tasmin<sup>1</sup> suparṇo<sup>1</sup> madhukṛt<sup>1</sup> kulāyī<sup>1</sup>  
bhajānnāste<sup>1</sup> madhu<sup>1</sup> devatābhyaḥ<sup>1</sup> | tasyā<sup>1</sup>sate<sup>1</sup> harayas<sup>1</sup> sapta<sup>1</sup> tīre<sup>1</sup> svadhām<sup>1</sup>  
duhānā<sup>1</sup> amṛtasya<sup>1</sup> dhārām<sup>1</sup> ||

*In the āhavanīya fire, amidst those streams of ghee being obliterated, abides the rich and splendid Supreme Being magnified by the Trisuparna, who dwells in the nest of the bodies of created beings, who confers bliss on beings according to their merit, who shares the ambrosial oblations with the gods. Close to Him are seated the 7 sages who destroy sins continuously purifying sweet oblations for the gods.*

ya idam<sup>1</sup> trisuparṇam<sup>1</sup> ayācitam<sup>1</sup> brāhmaṇāyā<sup>1</sup> dadyāt<sup>1</sup> |  
vīrahatyām<sup>1</sup> vā<sup>1</sup> ete<sup>1</sup> ghnānti<sup>1</sup> | ye brāhmaṇās<sup>1</sup> trisuparṇam<sup>1</sup> paṭhānti<sup>1</sup> |  
te somaṁ<sup>1</sup> prāpnuvanti<sup>1</sup> | āsahasrāt<sup>1</sup> paṅkti<sup>1</sup> punānti<sup>1</sup> | om<sup>1</sup> ||

*One may impart the Trisuparna to a brahmana unsolicited. Those brahmanas who recite the Trisuparna indeed destroy even the sin of murdering a hero (protector). They attain to the fruit of the performance of the Soma sacrifice. They purify all those who sit in a row of a thousand (while at dinner) and attain union with the Absolute.*

#### 4. BRAHMA-VARCASĀ ANUVĀKAḤ

ābrahman<sup>1</sup> brāhmaṇo<sup>1</sup> brahma<sup>1</sup> varcasī<sup>1</sup> jāyatām<sup>1</sup> asmin<sup>1</sup> rāṣṭre<sup>1</sup> rājanya<sup>1</sup> iṣavyaś<sup>1</sup>  
śūro<sup>1</sup> mahā-ratho<sup>1</sup> jāyatām<sup>1</sup>, dogdhṛī<sup>1</sup> dhenur<sup>1</sup> voḍhā<sup>1</sup> 'nadhvān<sup>1</sup> āsus<sup>1</sup> saptiḥ<sup>1</sup>  
purandhri<sup>1</sup> yoṣā<sup>1</sup> jīṣṇū<sup>1</sup> ratheṣṭhās<sup>1</sup> sabheyo<sup>1</sup> yuvā'sya<sup>1</sup> yajamānasya<sup>1</sup> vīro<sup>1</sup> jāyatām<sup>1</sup>,  
nikāme<sup>1</sup> nikāme<sup>1</sup> naḥ<sup>1</sup> parjanya<sup>1</sup> varṣatu<sup>1</sup> phalinyo<sup>1</sup> na oṣādhayaḥ<sup>1</sup> pacyantām<sup>1</sup>  
yoga<sup>1</sup> kṣemo<sup>1</sup> naḥ<sup>1</sup> kalpatām<sup>1</sup> ||

*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-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.*

ābrahman<sup>1</sup> brāhmaṇo<sup>1</sup> brahma<sup>1</sup> varcasī<sup>1</sup> jāyatām<sup>1</sup> ityāha<sup>1</sup> | brahmaṇa<sup>1</sup> eva<sup>1</sup> brahma<sup>1</sup>  
varcasa<sup>1</sup> sandadhāti<sup>1</sup> | tasmāt<sup>1</sup> purā<sup>1</sup> brāhmaṇo<sup>1</sup> brahma<sup>1</sup> varcasya<sup>1</sup> jāyata<sup>1</sup> | asmin<sup>1</sup>  
rāṣṭre<sup>1</sup> rājanya<sup>1</sup> iṣavyaś<sup>1</sup> śūro<sup>1</sup> mahāratho<sup>1</sup> jāyatām<sup>1</sup> ityāha<sup>1</sup> | rājanyaḥ<sup>1</sup> eva<sup>1</sup> śauryam<sup>1</sup>  
mahimānam<sup>1</sup> dadhāti<sup>1</sup> | tasmāt<sup>1</sup> purā<sup>1</sup> rājanya<sup>1</sup> iṣavyaś<sup>1</sup> śūro<sup>1</sup> mahā-ratho<sup>1</sup> jāyata<sup>1</sup> |  
dogdhṛī<sup>1</sup> dhenur<sup>1</sup> ityāha<sup>1</sup> | dhenavān<sup>1</sup> eva<sup>1</sup> payo<sup>1</sup> dadhāti<sup>1</sup> | tasmāt<sup>1</sup> purā<sup>1</sup> dogdhṛī<sup>1</sup>



## dhenur ajāyata ||

*In the Priesthood let there be born the Brahmana illustrious with Spiritual Knowledge thus we pray. The Brahmana is the one who also imparts spiritual knowledge and lustre therefore at first we pray that there be born a brahmana illustrious with spiritual knowledge. In the kingdom let there be born a prince, a skilled archer, a hero and a great-car-warrior thus we pray. The princes provide valour and glory. Therefore we pray that a prince be born who is a skilled archer, a hero and a great-car-warrior. We pray for the milch cow. The milch cow provides giving abundant milk for nourishment. Therefore do we pray for the milch cow.*

voḍhā nādhvān ityāha | anaḍuhyeva vīryaṃ dadhāti | tasmāt purā  
voḍhā' nādhvān ajāyata | āśuḥ saptir ityāha | āśvā eva jayaṃ dadhāti |  
tasmāt purā 'śuraśvo'jāyata | purandhri yoṣetyāha | yoṣitveva rūpaṃ  
dadhāti | tasmāt strī yuvati priyā bhāvūkaḥ | jiṣṇū ratheṣṭhāḥ ityāha |  
āhavaḥ tatra jiṣṇū ratheṣṭhāḥ jāyate | yatrai tena yajñena yajante ||

*We pray for the ox capable of bearing burdens. The ox provides a source of power. Therefore do we pray for the ox capable of bearing burdens. We pray for the swift race-horse. The swift horse provides victory in battle, therefore do we pray for the swift race-horse. The industrious woman do we pray for. The women provide an adornment, they are lovely, nourishing and beneficial for the welfare of the country. We pray for the skilful warrior. The skilful warrior gains victory in battle so that yajnas may continue.*

sabheyo yuvetyāha | yo vai pūrva vayasī | sa sabheyo yuvā | tasmāt yuvā  
pumān priyo bhāvūkaḥ | asya yajamānasya vīro jāyātām ityāha | āhavaḥ tatra  
yajamānasya vīro jāyate | yatrai tena yajñena yajante | nikāme nikāme naḥ  
parjanyaḥ varṣatvityāha | nikāme nikāme haviḥ tatra parjanyaḥ varṣati |  
yatrai tena yajñena yajante | phalinyo na auśadhayaḥ pacyantām ityāha |  
phalinyo ha vai tatrauśadhayaḥ pacyante | yatrai tena yajñena yajante |  
yoga kṣemo naḥ kalpatām ityāha | kalpāte ha vai tatra prajābhyo yoga  
kṣemaḥ | yatrai tena yajñena yajante ||

*We pray for the youth fit for the assemble. A capable young man is called a youth fit for the assembly. The youth are the future and the welfare of our country. To this sacrificer may an assertive son be born - thus we pray. In conflict the assertive one will provide resolution. May Parjanya send rain according to our needs - thus we pray. When our material needs are fulfilled then are we capable of actualizing our spiritual aims. We pray that the plants ripen with fruit - whereby we may offer sacrifices. We pray that acquisition and preservation of possessions be secured for us. By the acquisition and preservation of possessions the citizens are capable of fulfilling their religious duties for the welfare of all beings.*

## 5. BRAHMODAYA ANUVAKAH

kiggas svid āsīt pūrva cittiḥ kiggas svid āsīd br̥had vayāḥ |  
kiggas svid āsīt piśaṅgilā kiggas svid āsīt pilippilā || 1 ||

*1. What was the First Conception? What was the Great Age?  
Who was the Tawny One? Who was the Smooth (slippery) One?*

dyaūr āsīt pūrva cittir aśvā āsīd br̥had-vayāḥ |  
rātrir āsīt piśaṅgilā'vir āsīt pilipillā || 2 ||

*2. Space was the first Conception. The Courser (horse) was The Great Age.  
The Tawny One was the Night. The Smooth (slippery) One was the earth.*

ka svid ekākī carati ka u svijjāyate punaḥ |  
kiggas svid himasya bheṣajam kiggas svid āvapaṇam maḥat || 3 ||

*3. Who move single and alone? Who is brought forth to life again?  
What is the remedy for cold? and what the great enveloper?*

sūrya ekākī carati candramā jāyate punaḥ |  
agnir himasya bheṣajam bhūmir āvapaṇam maḥat || 4 ||

*4. The Sun moves single and alone. The Moon is brought forth to life gain.  
Fire is the remedy for cold and the Earth is the Great Enveloper.*

pr̥cchāmi tvā paramantam pr̥thivyāḥ  
pr̥cchāmi tvā bhuvanasya nābhim |  
pr̥cchāmi tvā vṛṣṇo aśvasya retaḥ  
pr̥cchāmi vācaḥ paramam vyoma || 5 ||

*5. I ask you what is the furtherest end of the earth. I ask you what is the nave of the world.  
I ask you what is the sperm of the strong horse. I ask you what is the sound in highest realm.*

vedim āhuḥ paramantam pr̥thivyāḥ  
yajñam āhur bhuvanasya nābhim |  
somam āhur vṛṣṇo aśvasya reto  
brahmaiva vācaḥ paramam vyoma || 6 ||

*6. They call the altar the furtherest end of the earth. They call the sacrifice the nave of the world. They  
call Soma the sperm of the strong horse. They call the Veda the sound in the highest realm. (Kṛsna Yajur  
Veda 7;4;18;1-6)*

tejasā vā eṣa brahmavar̥casena vyārudhyate | yo'svamedhena yajate | hotā  
ca brahmā ca brahmodyam vadhataḥ | tejasā caivainam brahmavar̥casena  
ca samardhayataḥ | dakṣiṇato brahmā bhavati | dakṣiṇata āyatanō vai  
brahmā | bārhaspatyo vai brahmā | brahmavārcasam evāsyā dakṣiṇato  
dadhāti | tasmāt dakṣiṇo'rtho brahmavar̥cas itaraḥ | uttarato hotā bhavati ||

*Verily, fiery spirit and spiritual lustre pass away from him who performs the Asvamedha. The Hotri and the Brahmana engage in a theological discussion (brahmodyam). From this are fiery spirit and spiritual lustre increased. The Brahmana remains to the South. The South is the area for the Brahmana. Brihaspati is the Brahmana. The Hotri stands to the North. 7*

uttarāta āyatano hotā | āgneyo vai hotā | tejo vā agniḥ | teja eva syōttarato  
dadhāti | tasmāt uttarato'rtha tejas vitarah | yūpam apito vadathaḥ  
yajamāna devatyō vai yūpaḥ | yajamānam eva tejasā ca brahmavarcaṣena ca  
samardhaya | kiggas svid āsīt purva cittir ityāha | dyaus vai vṛṣṭiḥ pūrva  
cittih ||

*The Hotri relates to Agni. Fiery Spirit is Agni. .... With the sacrificial pole (yupa) between them they discourse together; for the stake is the Sacrificer. He thus encompasses the Sacrificer on both sides with fiery Spirit and Spiritual lustre. He (the Brahmana) asks; What was the first conception. The first Conception doubtless was the Sky and Rain. 8*

divam eva vṛṣṭim avarundhate | kiggas svid āsīt brhadvaya ityāha | aśvo  
vai brhadvayaḥ | aśvam eva avarundhate | kiggas svid āsīt piśaṅgiletyāha |  
rātrir vai piśaṅgilā | rātrim eva avarundhate | kiggas svid āsīt pilippiletyāha  
| śrīr vai pilippilā | annādyam eva avarundhate ||

*The Sky and Rain he thus secures for himself. He (Hotri) asks What was the Great Age (or Bird). The Horse verily is the Great Age. Vital power he thus secures for himself. He asks; what was the Tawny One? The Night verily is the Tawny One (Beauty Devouring One). He thus establishes himself in the night. He asks; who was the Slippery One? Prosperity verily is the Slippery One. He thus secures food in abundance.*

kaḥ svid ekākī carati ityāha | asau vā āditya ekākī carati | teja eva  
avarundhe | ka u svij-jāyate punarityāha | cāndramā vai jāyate punaḥ | āyur  
eva avarundhe | kiggas svid himasya bheṣajam ityāha | agnir vai himasya  
bheṣajam | brahmavarcaṣam eva avarundhe | kiggas svid āvapānam mahat  
ityāha ||

*He asks; Who is it that walks alone? It is doubtless yonder Sun that walks singly. He thus obtains Spiritual Lustre. Who is it that is born again? he asks. It is the Moon doubtless which is born again. Longevity he thus obtains. He asks; What is the remedy for cold?. The fire doubtless is the remedy for the cold. Fiery Spirit he thus obtains. What is the Great Vessel? he asks. 10*

ayam vai loka āvapānam mahat | asmin eva loke pratīṣṭhāti | prcchāmi tvā  
paramantam prthivyā ityāha | vedir vai paro'ntaḥ prthivyāḥ | vedim eva  
avarundhe | prcchāmi tvā bhuvanasya nābhim ityāha | yajño vai  
bhuvanasya nābhiḥ | yajñam eva avarundhe | prcchāmi tvā vṛṣṇo aśvasya  
reta ityāha | soma vai vṛṣṇo aśvasya retaḥ | soma pītam eva avarundhe |  
prcchāmi vācaḥ paramam vyometyāha | brahma vai vācaḥ paramam vyoma  
| brahma varcaṣam eva avarundhe ||

*The great Vessel is verily this Earth. In this world he thus establishes himself. He says; I ask you of the furthest end of the Earth? The altar verily is the furthest end of the Earth. He thus obtains the world. He says; I ask you of the nexus of the World. The nexus of the World is verily sacrifice. His sacrifice thus remains unobstructed. He says; I ask you of the seed of the Strong Horse. The seed of the Strong Horse is doubtless the Soma. His drinking of the Soma thus remains unobstructed. He says; I ask you of speech's highest realm. Brahma is verily the highest realm of speech, thus he obtains Spiritual Lustre. 11*