

Fire Yajna and Upanayana Procedure

Compiled by Swami Bhakti Kanan Giri with assistance from Swami BV Bharati's translation of 'Sat Kriya Sara Dipika' and with assistance of Swami B.P. Tirtha, Srimad Ramai das brahmacari, and Srimad Swarupananda dasa.

Lasst ammended by Spd B.P. Tirtha Maharaj, 5 October 2001, in particular the section re the sitting places of the Acharyya, priest, etc.

Priest will sit on mat and do achman,

Mangal Acharana

Can do Vandana from our Math.

and /or,

yaṁ brahma vedānta-vido vadanti
pare pradhānam puruṣaṁ tathānye
viśvad gateḥ kāraṇam-iśvaram vā
tasmai namo vighna-vināśanāya

“Obeisance unto Him who is the destroyer of all obstacles, who the knowers of Vedānta describe as the Supreme Brahman, and who others describe as the pradhāna, or totality of mundane elements. Some describe Him as the Supreme Puruṣa, while others describe Him as the Supreme Lord and the cause of the creation of the universe.” (Bṛhad Viṣṇu Purāṇa)

om tad viṣṇoḥ paramaṁ padam sadā paśyanti sūrayaḥ
divīva cakṣur ātatam

“Just as those with ordinary vision see the sun’s rays in the sky, so the wise and learned devotees always see the supreme abode of Lord Viṣṇu. Because those highly praiseworthy and spiritually awake brāhmaṇas can see that abode, they can also reveal it to others.” (Sāma Veda)

om kṛṣṇo vai sac-cid-ānanda-ghanah
kṛṣṇa ādi-puruṣah
kṛṣṇah puruṣottamah
kṛṣṇo hā u karmādi-mūlam
kṛṣṇah sa ha sarvaikāryah
kṛṣṇah kāśāṅkṛd-ādīśa mukha-prabhu-pūjyah
kṛṣṇo 'nādis-tasmin-ajāndāntar bāhye
yan maṅgalaṁ tal-labhate kṛtī

“Lord Kṛṣṇa is the color of a new rain-cloud. Therefore He is compared to a transcendental cloud full of eternity, bliss and cognizance. He is the original and Supreme Person. He is the origin of all activities and the one and only Lord of all. He is the worshipful Lord of the best of demigods, the controller of Brahmā, Viṣṇu and Śiva. Kṛṣṇa is without any beginning. Whatever auspiciousness is found within or beyond this universe the devotee obtains in Kṛṣṇa alone.”
(Kṛṣṇopaniṣad)

Then read Puruṣa Sūkta:

- 1) om sahasra śīrṣā puruṣah sahasrākṣah sahasrapāt
sa bhūmim viśvato vṛtvā atyatiṣṭhad daśāṅgulaṁ
- 2) om puruṣa evedaṁ sarvaṁ yad bhūtaṁ yac-ca bhavyaṁ
utāmṛta-tva-syeśānaḥ yad annenā tirohati
- 3) om etāvān asya mahimā ato jyāyāṁś-ca pūruṣah
pādo 'sya viśvā bhūtāni tripād asyāmṛtam divi
- 4) om tripād-ūrdhva udait-puruṣah pādo 'syehā 'bhavat-punaḥ
tato viṣvaṁ-vyākṛāmat sāsānā naśane abhi
- 5) om tasmāt-virād-ajāyata virājo adhi pūruṣah
sa jāto atyaricyata paścād-bhūmim atho puraḥ
- 6) om tasmāt yajñāt sarva-hutaḥ sambhṛtaṁ pṛṣad-ājyam
paśūṁs-tāṁś-cakre vāyavyān āraṇyān-grāmyāś ca ye

7) tasmāt yajñāt-sarva-huta ṛcaḥ sāmāni jajñire
chandāmsi jajñire tasmāt yajus-tasmād-ajāyata

8) om̐ tasmād-aśvā 'jāyanta ye ke cobhayā-dataḥ
gāvo ha jajñire tasmāt tasmāj-jātā ajā vayah

9) om̐ taṁ yajñam̐ barhiṣi praukṣan puruṣam̐ jātam-agrataḥ
tena devā ayajanta sādhyā ṛṣayaś-ca ye

10) om̐ yat puruṣam̐ vyadadhuḥ katidhā vyakalpayan
mukham̐ kim-asya kau bāhū kā ūrupādā ucyete

11) om̐ brāhmaṇo 'sya mukham-āsīt bāhū rājanyaḥ kṛtaḥ
ūruḥ tadasya yad-vaiśyaḥ padbhyām̐ śūdro ajāyata

12) om̐ candramā manaso jātaścakṣoḥ sūryo ajāyata
mukhād-indraś-cāgniś-ca prāṇāt-vāyur-ajāyata

13) om̐ om̐ nābhyāsīd-antarikṣam̐ śīrṣṇo dyauḥ samavartata
padbhyām̐ bhūmir-diśaḥ śrotrāt tathā lokām̐ akalpayan

14) om̐ yat puruṣeṇa haviṣā devā yajñam-atanvata
vasanto asyāsīd ājyam grīṣma idhmaḥ-śarad-dhaviḥ

15) om̐ saptāsyāsan-paridhayaḥ triḥ sapta samidhaḥ kṛtāḥ
devā yad-yajñam̐ tanvānā abadhnan-puruṣam̐ paśum

16) om̐ yajñena yajñamayajanta devāstāni dharmāṇi prathamānyāsan
te ha nākaṁ mahimānaḥ sacanta yatra pūrve sādhyāḥ santi devāḥ

17) om̐ adbhyaḥ saraḥ bhṛtaṁ pṛthvī vai rasāc ca viśvakarmaṇaḥ
samavartatāgre
tasya tvaṣṭā vidadha drupameti tan martasya deva tva-māyā tamagre

18) om̐ vedāhametaṁ puruṣam̐ mahāntam āditya-varṇam̐ tasmaḥ parastāt
tameva veditvā 'atimṛtyumeti nānyaḥ panthā vidyate 'ayanāya

19) om prajāpatiścarati garbha antar ajāyamāno bahudhā bhijāyate
tasya yoniṃ paripaśyanti dhīrāstasmin ha tasturbhuvanāni (??) viśvā

20) om yo devebhya ātapati yo devānām purohitaḥ
pūrvo yo devebhyo jāto namo rucāya brāhmaye

21) om rucāṃ brāhmaṃ janayanto devā agre tadarbruvan
yastvevaṃ brāhmaṇo vindyāt tasya devā āsan vaśe

22) om śrīśca te lakṣmīśca patnyā ahorātre pārśve nakṣtrāṇi
rūpam aśvinau vyāttaṃ idhmamiṣāṇāmuṣma iṣāṇa sarvalokaṃ ma iṣāṇa

Then do Svasti Vāchanam (below):

Svasti Vāchanam

(Throw rice mixed with tumeric when saying each dadhātu.)

?????????Where????????????????

om svasti no govindaḥ, svasti no 'chyutānantaḥ, svasti no vāsudevo viṣṇur
dadhātu.

svasti no nārāyaṇo naro vai, svasti naḥ padmanābhaḥ puruṣottamo dadhātu.

svasti no viśvakseno viśveśvaraḥ, svasti no hṛṣikeśo harir dadhātu.

svasti no vainateyo hariḥ, svasti no 'njanāsuto hanūr bhagavato dadhātu.

svasti svasti sumāṅgalai keśo mahān, śrī-krṣṇaḥ saccidānanda-ghanaḥ
sarveśvareśvaro dadhātu.

“May Lord Govinda, Acyuta, Ananta Śrīśa, Vāsudeva and Lord Viṣṇu bestow auspiciousness upon us. May Nara-Nārāyaṇa, Padmanābha and Puruṣottama bestow auspiciousness upon us. May Viśvaksena, the Lord of the Universe, Hṛṣikeśa and Lord Hari bestow auspiciousness upon us. May Garuḍa and the son of Añjanā, who is the great devotee of Lord Rāma, Hanumān, bestow auspiciousness upon us. May the great and only Lord of auspiciousness, Śrī Kṛṣṇa, who is like a transcendental cloud full of eternity, consciousness and bliss, and who is the Lord of all the demigods, bestow upon us all prosperity and auspiciousness.” (Kṛṣṇopaniṣad)

After throwing the tumeric-rice, continue chanting Svasti Vāchanam with folded palms before sacrificial arena:

Svasti Vāchaṁ continued:

karotu svasti me kṛṣṇa sarva-lokeśvareśvaraḥ
kāṛṣṇādayaś ca kurvantu svasti me loka-pāvanāḥ

kṛṣṇo mamaiva sarvatra svasti kuryāt śriyā samam
tathaiva ca sadā kāṛṣṇiḥ sarva-vighna-vināśanaḥ

“May Kṛṣṇa, the Lord of all Lords of the universe, and His followers, the deliverers of the fallen, bestow auspiciousness on me.” (Sammohana Tantra)
“May Kṛṣṇa, the destroyer of all obstacles and His followers bestow auspiciousness and prosperity to me at all times and places. (Viṣṇu Yāmala-saṁhitā)

End of Svasti Vāchaṁ

Then read Maṅgal Vāchan from Archan Kaṇa
(The following is Maṅgal Vāchan)

maṅgalaṁ bhagavān viṣṇur
maṅgalam madhusūdanaḥ
maṅgalaṁ hṛṣīkeśo 'yaṁ
maṅgalāyatano hariḥ
viṣṇūchchāraṇa-mātreṇa
kṛṣṇasya smaraṇādd hareḥ
sarvva-vighnāni naśyanti
maṅgalaḥ syān na saṁśayaḥ
(End of Maṅgal Vāchan)

Nija-Dhyāna

divya-śrī-hari-mandirāḍya-tilakaṁ
kaṅṭham sumālānvitam
bakṣaḥ śrī-harināma-varna-subhagaṁ
śrī-khaṇḍa-liptaṁ punaḥ
pūṭam sūkṣma-navāmbaram vimalatām
nityam vahantīm tanum
dhyāyechchhī-gurupādapadma-nikaṭe
sevotsukām chātmanaḥ

Archan of Sri Guru , Gauranga , Radha Krsna or Sri Giriraja
Then one should perform archan of Sri Guru, Gauranga, Radha Krishna or
Giriraja following the procedure given in archchan-kana as follows:

1/ Physically offer each of the articles available to the above mentioned Deities
with the appropriate mantra (ie idam aasanam aing guruve namah to offer a
seat to the guru, and so on), or -

2/ Offer by meditation as follows: while meditating on offering each of the
different articles offer a spoon of water from the panca patra while chanting the
appropriate mantra (such as idam aasanam aing guruve namah, etc.), then
throw the spoonful of water into the archan patra (pot to hold water used
when offering). The entire procedure is as follows:

Offering seat to guru- idam aasanang aing gurave namah

Offering foot-wash to guru- etat paadyang aing gurave namah

Offering arghyang (water with flower petals, etc.) to guru- idam arghyang aing
gurave namah

Offering water for cleansing to guru- idam aachamaniiyang aing gurave namah

Offering madhuparkah (milk, yogurt, ghee, honey & sugar) to guru- esha
madhuparkah aing gurave namah

Offering water for cleansing to guru- idang punar aachamaniiyang aing gurave
namah

Offering bathing water to guru- idang snaaniiyang aing gurave namah

Offering cloth to guru- idang sottariiya-vastrang aing gurave namah

Offering ornaments to guru- idam aabharanang aing gurave namah

Offering fragrance to guru- esha gandhah aing gurave namah

Offering incense to guru- esha dhuupah aing gurave namah

Offering lamp to guru- esha diipah aing gurave namah

Offering flower with chandan to guru- idang sachandanapushpang aing gurave
namah

Offering fruit, water, sweets, grains, etc. to guru- idang naivedyang aing gurave
namah

Offering drinking water to guru- idang paaniiya-jalang aing gurave namah

Offering water for cleansing to guru- idang punar aachamaniiyang aing gurave
namah

Offering betal, pan, etc. to guru- idang taambulang aing gurave namah

Offering garland to guru- idang maalyang aing gurave namah

Offering everything to guru- idang sarvvang aing gurave namah

Then do the same for Mahaprabhu and Raadhaa Krishna or Giriraja using the respective mantras- klim gauraaya namah, om sring kling raadhaa krishnaaya namah or kling krishnaaya namah.

Kushandika

Establishing the fire (place)

In the place of the sacrifice, an elevated plot of earth (or a mound of sand one thumb length in height) should be prepared measuring a circumference of four hastas plus four fists .Each side being 1 Hasta (length between elbow and middle finger), plus the width of a fist, cleared of all hair, grain husks, cinders, bones and gravel. The plot of earth should either slope from east to north or be completely level. If performed outside, the entire sacrificial area should first be anointed with cow dung and the fire-place, hereafter called the sacrificial altar or sthandila, should be enclosed within a shaded pavilion.

After cleaning himself by properly bathing and performing acamana, the priest who is performing Kusandika should dress himself in two garments. He should sit on a kusa mat on the west side of the fire facing east. To the north of the sacrificial altar (on his left) he should place a copper or clay pot filled with water to be used for sprinkling. It should be mixed with kusa grass, fragrance, flowers, tulasi, barley, betel, haritaki, unhusked rice, durba, sesame seeds, sandalwood, turmeric and white mustard powder. Use as many of these substances as are obtainable.

Panca-Rekha the five lines

Then, kneeling on his right knee, he draws all the required lines on the sacrificial altar. Taking a kusa grass stalk in his right hand he should draw five lines.

The first line is drawn from west to east, starting in the south/west corner, 2 Pradesha long (1 pradesha is the length between stretched thumb and middle finger), and should be decorated with yellow dye while chanting:

Om rekhe tvam prthvi-rupa pita-varnasi

while meditating on the female form of the earth personified.

Starting from the point where the first line was begun, another line should be drawn toward the north (from S/w corner to N/W corner) the length of 3 Pradesha and decorated with red dye while meditating upon the personified form of a cow and chanting:

Om rekhe twam go-rupa lohita varnasi

Starting from the point on the red line which is 1 Pradesha away from the yellow line, the third line is drawn from west to east the length of 1 Pradesha and decorated with black dye while meditating upon the female form of the Yamuna river personified and chanting:

Om rekhe tvam kalindi-rupa krsna varnasi

Next, starting from the point on the red line which is 1 Pradesha north of the black line, the fourth line is drawn from west to east 1 Pradesha in length .

This line is decorated with gold color while meditating upon the personification of Laksmi-devi and chanting:

Om rekhe tvam sri rupa svarna-varnasi

Starting on the extreme north end of the red line, 1 Pradesha north of the gold line, the fifth line is drawn from west to east, 1 pradesha in length . This line is decorated with white color while meditating upon the personification of Sarasvati-devi and chanting:

Om rekhe tvam sarasvati-rupa sukla-varnasi

Utkara Nirasana (expelling the impurities)

The priest should take a pinch of earth from each line with the thumb and ring finger of the right hand , simultaneously collecting with the mantra:

om̐ prajāpati-viṣṇu ṛṣiḥ
gāyatrī chandaḥ
śrī-viṣṇur devatā
uatkara-nirasane viniyogaḥ

And throwing the piched earth colors when saying the word parāvasuḥ to the north east corner with the mantra:

om̐ nirastaḥ parāvasuḥ

(“The depleter of fortune has been thrown out and destroyed.”)

Rekhābhyukṣana- Sprinkling the lines

The priest should then sprinkle the lines with water from the previously stationed pot of auspicious ingredients.

Agni Samskar and Agni-Sthapana

Wrap two sticks of wood with cotton and soak in ghee one for Agni Samskar, the other for Agni-sthapana

Agni Samskar

Light first stick from fire with the mantra:

om prajāpati viṣṇu ṛṣiḥ
triṣṭup chandaḥ
ṣrī-viṣṇur devatā
agni-saṁskāre viniyogaḥ

And then say the mantra:

om kravyādāṁ agniṁ prahinomi dūraṁ
yamarājyo 'gacchatu ripravāhaḥ

Place the stick beyond the sand outside of the sthandila on the Southwest corner .

("I cast the inauspicious fire in charge of burning corpses far away. May those who oppose this rite go to the kingdom of death.")

Agni-sthapana- Establishing the fire

Then, lighting the second piece of firewood, the priest chants the mantra:

Om prajāpati visnu rsiḥ brhati chandah sri-visnuḥ devata agni-stapane
viniyogaḥ. Om bhur bhuvah svah om

The stick should be placed upon the black line, its upper part facing himself, A few other sticks may be dipped in ghee and placed upon the sthandila.

At this point, the particular manifestation of Agni (the fire) which is prescribed for the sacrifice being performed should be invoked by his proper name as follows:

Om Samudbhava(the name of Agni used for this uanaya ceremony)-
namagne ihagaccha. Agne tvam Samudbhava –namasi

By thinking, "Sri visnos teja evayam" (this fire is the potency of Sri Visnu), he should worhsip the fire while meditating upon Visnu with offerings of Incense, flower, water to wash His feet, etc. Articles should be offered in the same manner as was done previously when worshipping Sri Guru, Mahaprabhu, etc.

using this mantra: om samudbhava-namagnaye namah. (ie. idang aasanang om samudbhava-namagnaye namah)

Note : short version is offering 5 articles only while putting ghee on fire (instead of water in patra) As follows:

Offering fragrance to Agnidev esha gandhah om samudbhava-namagnaye namah

Offering incense to Agnidev esha dhuupah om samudbhava-namagnaye namah

Offering lamp to Agnidev esha diipah om samudbhava-namagnaye namah.

Offering flower with chandan to Agnidev idang sachandanapushpang om samudbhava-namagnaye namah.

Offering fruit, water, sweets, grains, etc. to Agnidev idang naivedyang om samudbhava-namagnaye namah

Normal full offering as like previous achan is as follows :

...../////?????????????????Im HERE !!!!!!!!!!!

Offering seat to Agnidev idam aasanang om samudbhava-namagnaye namah. .

Offering foot-wash to guru- etat paadyang om samudbhava-namagnaye namah.

Offering arghyang (water with flower petals, etc.) to guru- idam arghyang om samudbhava-namagnaye namah.

Offering water for cleansing to guru- idam aachamaniiyang om samudbhava-namagnaye namah.

Offering madhuparkah (milk, yogurt, ghee, honey & sugar) to guru- esha madhuparkah om samudbhava-namagnaye namah.

Offering water for cleansing to guru- idang punar aachamaniiyang om samudbhava-namagnaye namah.

Offering bathing water to guru- idang snaaniiyang aing gurave namah

Offering cloth to guru- idang sottariiya-vastrang aing gurave namah

Offering ornaments to guru- idam aabharanang aing gurave namah

Offering fragrance to guru- esha gandhah aing gurave namah

Offering incense to guru- esha dhuupah aing gurave namah

Offering lamp to guru- esha diipah aing gurave namah

Offering flower with chandan to guru- idang sachandanapushpang aing gurave namah

Offering fruit, water, sweets, grains, etc. to guru- idang naivedyang aing gurave namah

Offering drinking water to guru- idang paaniya-jalang aing gurave namah

Offering water for cleansing to guru- idang punar aachamaniyang aing gurave namah

Offering betal, pan, etc. to guru- idang taambulang aing gurave namah

Offering garland to guru- idang maalyang aing gurave namah

Offering everything to guru- idang sarvvang aing gurave namah

The following should be chanted softly with folded hands:

Om krsnananta mukunda madhava hare govinda vamsi-muka. Sri-gopi-jana-vallabha vraja-suhrt bhakta-priedyacyuta. Bhakta-prema-vasa-kriya-phala-rasanandaika dinarti-hrt. Radha-kanta duranta-samsrti-harety akhyahi jivhe sada. Om tad visnoh paramam padam sada pasyanti surayo dviva caksur atatam. Om krsna vai sac-cid-ananda-ghanah krsnah adi-purusah krsnah purusottomah krsnoha u karmadi-mulam krsnasah sa ha savaikaryah krsnah kasam-krdadisa-muka-prabhu-pujya, krsno'nandis tasmin ajandantar-bahye yan mangalam tal labhate krti

With normal voice he should chant the following mantra with folded hands:

Om agnim dram purodadhe havya-vaham upabruve deva asadayad iha

Om prajapatih visnu rsih tristup candah sri-visnuh devata agni-sthapane viniyogah.

Om ihaivayam itaro jata-veda devebhyo havyam vahatu prajanan

Then, he should take firewood dipped in ghee to the depth of one pradesa and place it upon the fire without mantra.

Udakanjali-seka -The sprinkling of Water from joined hands.

Udakanjali-seka should be performed while kneeling on the right knee.

Cupping his palms and filling them with water he should sprinkle the water along the south side of the fire from west to east, with the mantra:

Om prajapati visnu rsih gayatri chandah sri anato devata udakanjali-seke viniyogah. Om ananta anumanyasva.

Next, the water should be sprinkled along the west side of the fire from south to north, with the mantra:

Om prajapati visnu rsih gayatri chandah sri-acyuto devata udakanjali-seke viniyogah. Om acyuta anumanyasva.

Then he should sprinkle the water along the north side of the fire from west to east, with the mantra:

Om prajapati visnu rsih gayatri chandah sri-visnu devata udakanjali-seke viniyogah. Om sarasvaty anymanyasva.

Finally, he should sprinkle water around the perimeter of the fire, clockwise, with the mantra:

Om prajapati visnu rsih gayatri chandah sri-aniruddho devata agni-paryuksane viniyogah. Om prabho aniruddha pra suva yajnam pra suva yajna-patim bhagaya pata sarva-bhuta-sthah ketapuh ketam nah punatu vag-isah vacam nah svadatu.

Virupaksa-japa - Prayers to Siva

The priest should take kusa grass, unhusked rice, fragrance, a fruit and a flower and hold them on top of his right clenched fist. Then, he will chant japa of the mahabhagavata, Siva, with the following mantra:

Om prajapati visnu rsih gayatri chando rudra-rupo visnuh devata sri-mahabhagavata-virupaksa-jape viniyogah. Om bhur bhuvah svah om mahantam virupaksam tvam atmana prapadye, bhagavata-virupakso 'si dantanjih tasya te saya parne, grham antarikse vimitam hiranmayam. Tad devanam hrdayani ayasmahe kumbhe 'ntah sannihitani tani. Balabhrc balasac ca raksato 'pramani animisat. Tat satyam yatte dvadasa-putrah, te tva samvatsare samvatsare kama-prena yajnena yajayitva punah brahmacaryam upayanti . Tvam devesu brahmano 'si aham manusyesu brahmano vai brahmanam upadhavati, upa tva dhavami; japantam ma ma prati japih juhvantam ma ma pratihosih, kurvantam ma ma pratikarsih, tvam prapadye. Tvaya prasuta idam karma karisyami; tan me radhyatam tan me samrdhyatam, tan me upapadyatam. Samudro ma visva-vyaca brahma anujanatu, svatro ma praceta maitravarunah anujanatu. Tasmai virupaksaya dantanjaye, samudraya visva-vyacase, tuthaya visva-vedase, svatraya pracetase, sahasraksaya brahmanah putraya parama-bhagavatottamaya namah.

Then, the priest will throw the items held on his fist to the North East corner.

Then with folded hands the he will chant:

om tapash ca tejas ca shraddha ca
hrish ca satyang ca akrodhash ca
tyaagash ca dhrtish ca dharmash ca sattvang ca
vaak ca manash ca aatmaa ca brahma ca
taani prapadye, taani maam avantu

Amantrika Homa

Without mantra throw wood soaked in ghee and flowers with sandalwood paste into the fire.

The end of the Kushandika

The Aachaarya should now perform

Vyasta-Samasta-Mahavyahrti-Homa

as follows:

[Offer ghee to the fire with each svaha.]

Om prajapatih visnu rsih gayatri chandah sri-visnu devata vyasta-samasta-mahavyahrti-home viniyogah om bhuh svaha

Om prajapatih visnu rsih usnik chandah sri-acyuto devata vyasta-samasta-mahavyahrti-home viniyogah om bhuvah svaha

Om prajapatih visnu rsih anustup chanda sri-narayano devata vyasta-samasta-mahavyahrti-home viniyogah om svah svaha

Om prajapati visnu rsih brhati chandah sri-ananto devata vyasta-samasta-mahavyahrti-home viniyogah om bhur bhuvah svah svaha

[There are an additional 5 mantras to insert here that Swarupananda will supply]

[I think the following are the correct mantras which are used in the Ajya Homa. Ghee is offered to the fire with each svaha]

om vishno vratapate vratang carishyaami
tat te prabraviimi
tat shakeyang tenardhyaasang
idam ahang anrtaat satyang upaimi svaahaa
idam vishnave idam na mama

om acyuta vratapate vratang carishyaami
tat te prabraviimi
tat shakeyang tenardhyaasang
idam ahang anrtaat satyang upaimi svaahaa
idam acyutaaya idam na mama

om naaraayana vratapate vratang carishyaami
tat te prabraviimi
tat shakeyang tenardhyaasang

idam ahang anrtaat satyang upaimi svaahaa
idam naaraayanaaya idam na mama

om ananta vratapate vratang carishyaami
tat te prabraviimi
tat shakeyang tenardhyaasang
idam ahang anrtaat satyang upaimi svaahaa
idam anantaaya idam na mama

om sankarshana vrataanaam vratapate vratang carishyaami
tat te prabraviimi
tat shakeyang tenardhyaasang
idam ahang anrtaat satyang upaimi svaahaa
idam sankarshanaaya idam na mama

Upanayana (Upaniti) Ceremony

Paitas (Brahmin Threads) are smeared with a solution of Tumeric & Water in the area of the knots.

The Acharyya stands on the South side of the fire facing North with folded palms. The initiates stand on the West side of the fire facing East, they stand on the left side of the Hotra, the Brahmana priest who offers the ingredients into the fire.

E

N

S Acharyya (or mantra-chanter)

W

New initiate + "Hotra" (Brahmana priest)

An assistant to the hotra will sit at a convenient place. The assistant's only duty is to feed wood to the fire to keep it burning steadily.

Initiates and Brahmana standing on asanas

An assistant comes from the north side of the fire and puts water in the hands of first the initiates and then the Brahmana. Their hands are cupped the right in the left.

The initiates should turn around and face the Brahmana. The Acharya then chants the following mantras and the Brahmana repeats.

Om prajapati visnu rsih anustup chandah sri visnu-narayana-vasudeva sankarshano devata upanayane acaryasya manavakam preksamanasya jape viniyogah. Om agantra samagammahi, pra sumartyam yuyotana, aristah sancaremahi, svasti sancaratat syam

Om prajapati visnu rsih gayatri chandah sri visnu-devata upanayane acaryasya manavaka-pathane viniyogah om brahmacaryam agama, upa ma nayasva

The Brahmana chants: (asking the name of the initiate)

Om prajapati visnu rsih gayatri chandah sri-visnu-devata upanayane acaryasya manavaka namaprasne viniyogah, om ko naama asi [What is your name?]

The initiate answers with:

Om prajapati visnu rsih gayatri chandah sri visnu-devata upanayane manavakasya nama kathane viniyogah, om (initiate says his name) nama asi
Afterword everyone drops the water held in their hands to their right side.

The Brahmana chants the following while holding the fingers and thumb of the initiates right hand with his right hand. [When there are many initiates they may all join hands and are considered included in the following procedure.]

om prajapati visnu rsih gayatri chandah sri visnu-narayana-vasudeva-sankarsana devata upanayane acaryasya manavaka-hasta-grahane viniyogah.

om devasya te vishnoh prasave naaraayana-vaasudevayoh baahubhyaang sankarshanasya hastaabhyaang hastang grbha naami (name of initiate).

om prajapati visnu rsih gayatri chandah sri visnvdayo devata upanayane grhita-manavaka-hastasya acaryasya jape viniyogah,

om vishnuh te hastang-agrahiit, naaraayano mahaavishnuh hastang agrahiit, mukundo prabhavishnuh hastang agrahiit, mitrah tvang asi karmanaa, vishnuh aacaaryah tava.

The Brahmana using his two hands on the initiates shoulders then turns the initiate clockwise. While turning he chants: [When there are many initiates the Brahmin may turn each in succession while the aachaary chants the following mantra once and the Brahmin repeats.]

Om prajapati visnu rsih gayatri chandah sri visnuh-devata manavakasya avartane viniyogah om visnu vikramanam anvavartasva shri (the name of the initiate)

With his hand moving clockwise, The Brahmana puts his hand to the initiate's right shoulder and chants the following while moving his hand from the shoulder to the navel:

Om prajapati visnu rsih gayatri chandah sri acyuto devata upanayane brahmacari-nabhi desa-sparsane viniyogah, om prananam granthih asi, ma visrasah, acyuta tubhyam idam paridadami shri (name of the initiate) followed by "dasa osmi".

With his right hand above the navel of the initiate, the brahmana chants:

Om prajapati visnu rsih gayatri chandah sri narayano devata upanayane brahmacarinabhi-uparidesa sparsane viniyogah, om narayana, tubhyam idam paridadami shri (the name of the initiate) followed by "dasa osmi".

With his hand on the heart of the initiate, the brahamana chants:

Om prajapati visnu rsih gayatri chandah sri janardano devata upanayane brahmacari hrdaya-sparsane viniyogah, om janardana, idam paridadami shri (the name of the initiate) followed by “dasa osmi”.

With his hand on the right shoulder of the initiate the brahmana chants:

Om prajapati visnu rsih gayatri chandah upanahane brahmacari daksina skanda-sparsane viniyogah, om visnuve prajapataye, tva paridadami shri (the name of the initiate) followed by “dasa osmi”.

With his left hand on the left shoulder of the initiate, the brahmana chants:

Om prajapati visnu rsih gayatri chandah sri visnu-devata brahmacari bama-skandha-sparsane viniyogah, om visnuve damodaraya tva paridadami shri (the name of the initiate) followed by “dasa osmi”.

The brahamana then removes his hand from the initiate. He then chants the following to call the initiate: [He can call all of them at once.]

Om prajapati visnu rsih gayatri chandah sri visnu-devata upanayane brahmacari-sambodhane viniyogah, om brahmacari asi shri (the name of the initiate). [You are a brahmacaarii name.]

Next the Brahmin chants the following mantras:

Om prajapati visnu rsih gayatri chandah brahmacari presane viniyogah, om samidhim adhehi [Put wood on the fire.]
the initiates reply: om bharam [I will.]
the Brahmin chants: om apah asan [Drink water for purification (aacamana).]
the initiates reply: om bharam [I will.]
the Brahmin chants: om karma kuru [Serve the Guru, Vaishnavas, etc.]
the initiates reply: om bharam [I will.]
the Brahmin chants: om ma diva svapsih [Do not sleep during the day]
the initiates reply: om bharam [I agree.]

The Brahmin then stands on the North side of the fire facing East, the new initiate (standing on the East side of the fire) should stand facing him.

The Brahmin picks up a sacred thread and chants:

Om prajapati visnu rsih gayatri chandah shree Vishnu devatah upanayane yajnopavit-dane viniyogah, om yajnopaviitang asi, yajnyasya tvaa yajnopaviitena upanahyaami

The Brahmana chants the following while putting the thread on the initiate:
[The following mantra may also be used when changing one's Brahmin thread.]

Om prajapati visnu rsih gayatri chandah shree Vishnu devatah
upanayane manavakasya yajnopavita paridhapane viniyogah
om yajnopavitam paramam pavitram prajapateh yat sahajam purastat
ayusyam agryam pratimunca subhram yajnopavitam balam astu tejah.

The initiate folds his hands and then chants the following to the Brahmana:
(the aachaarya will supply the mantra to the initiate by saying slowly to the
initiate so he can repeat it.)

Om prajapatih visnu rsih gayatri chandah sri Vishnu devata acarya
mantrane viniyogah
om adhihii bhoh, saavitring me bhavaan anubraviitu. [Sir please teach
me the Gayatri Mantra by reciting it to me.]

The Brahman assistant teaches the Bramha Gayatri to the initiate by
chanting the following phrases three times each. Each time the initiate will
repeat the phrase to learn it. (The initiate should hear with right ear and no
ladies should listen to the mantra). [An arlternative to this is to simply teach
the Brahma Gayatri word by word, or phrase by phrase to the initiates.]

om tat savituh varenyang (three times)

om bhargo devasya dhiimahi (three times)

om dhiyo yo nah pracodayaat (three times)

Then:

om tat savituh varenyang bhargo devasya dhiimahi (three times)

om dhiyo yo nah pracodayaat (three times)

Then the initiate will repeat the full mantra three times as follows:

Om tat savituh varenyang, bhargo devasya dhiimahi, dhiyo yo nah pracodayaat
(three times)

Then the initiate should recite each of the following Mahaavyaahrtis three
times.

om bhuur om (three times)
om bhuvah om (three times)
om svah om (three times)

Then the initiate should recite the entire Gayatri mantra with the Mahaavyaahrtis three times.

om bhuur bhuvah svah, tat savitur varenyang, bhargo devasya dhiimahi, dhiyo yo nah pracodayaat om (three times)

The newly initiated brahmans now go to beg alms for their guru while the fire yajna continues.

They should approach woman by saying “om bhavati bhikshaam dehi”. (Oh good woman, please give me some alms.)

Men should be approached saying “om bhavaan bhikshaam dehi”. (Oh sir, please give me alms.)

In both cases when alms are given the initiate should respond with “om svasti”.

Udicya-karma

(Udicya-karma regularly concludes every Homa)

After making resolution with the mantra, "Om visnuh om tat sat",

Then one should perform prayascitta homa with the following nine mantras (and pour ghee on the fire with each svaha):

- 1) Om prajapatih visnu rsih gayatri chandah sri-visnuh devata prayascitta-home viniyogah om pahi no 'cyuta enase svaha
- 2) Om prajapatih visnu rsih gayatri chandah sri-visnuh devata prayascitta-home viniyogah om pahi no visvavedase svaha
- 3) Om prajapati visnu rsih gayatri chandah sri-visnuh devata prayascitta-home viniyogah om yajnah pahi hare vibho svaha
- 4) Om prahapatih visnu rsih gayatri chandah sri-visnuh devata prayascitta-home viniyogah om sarvam pahi sriyah-pate svaha
- 5) Om prajapati visnu rsih gayatri chandah sri-visnuh devata prayascitta-home viniyogah om pahino 'nanta ekaya, pahi uta dvitiyaya, pahi urjam trtiyaya, pahi girbhis catasrbhah visnoh svaha

6) Om prajapati visnu rsih gayatri chandah sri-visnuh devata prayascitta-home viniyogah om punah urja nivartasva, punah visnoh isa ayusa, punah nah pahi ahamsah svaha

7) Om prajapati visnu rsih gayatri chandah sri-visnuh devata prayascitta-home viniyogah om saha rasya nivartasva, visno pimbhasva dharaya, visvapsnya visvataspari svaha

8) Om prajapatih visnu rsih gayatri chandah sri-visnuh devata prayascitta-home viniyogah om ajnatam yad ajnatam, yajnasya kriyate mithu, visno tad asya kalpava, tvam hi vettha yathatatham svaha

9) Om prajapatih visnu rsih gayatri chandah sri-visnuh devata prayascitta-home viniyogah om prajapate visno na tvat etani anyo,visva jatani pari ta babhuva, yat-kama te juhumah, tat no 'stu, vayam syamah patayo rayinam svaha

The Aachaarya should now offer ghee soaked wood to the fire silently.

The Aachaarya should now perform

Vyasta-Samasta-Mahavyahrti-Homa

as follows:

[Offer ghee to the fire with each svaha.]

Om prajapatih visnu rsih gayatri chandah sri-visnu devata vyasta-samasta-mahavyahrti-home viniyogah om bhuh svaha

Om prajapatih visnu rsih usnik chandah sri-acyuto devata vyasta-samasta-mahavyahrti-home viniyogah om bhuvah svaha

Om prajapatih visnu rsih anustup chanda sri-narayano devata vyasta-samasta-mahavyahrti-home viniyogah om svah svaha

Om prajapati visnu rsih brhati chandah sri-ananto devata vyasta-samasta-mahavyahrti-home viniyogah om bhur bhuvah svah svaha

[There are an additional 5 mantras to insert here that Swarupananda will supply]

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om naaraayana vratapate vratang carishyaami
tat te prabraviimi
tat shakeyang tenardhyaasang
idam ahang anrtaat satyang upaimi svaahaa
idam naaraayanaaya idam na mama

om ananta vratapate vratang carishyaami
tat te prabraviimi
tat shakeyang tenardhyaasang
idam ahang anrtaat satyang upaimi svaahaa
idam anantaaya idam na mama

om sankarshana vrataanaam vratapate vratang carishyaami
tat te prabraviimi
tat shakeyang tenardhyaasang
idam ahang anrtaat satyang upaimi svaahaa
idam sankarshanaaya idam na mama

Then offer one piece of wood to the fire without mantra.

Vaishnava Homa

One should then successively offer oblations unto all the Vaisnavas as follows:
(Each name is preceded with Om and followed with svaha [Ex. Om sanakaya svaha] and ghee is offered to the fire.)

Om vishvaksenaaya svaha

Om sanakaaya svaha

Om sanaatanaaya svaha

Om sanandanaaya svaha

om sanat-kumaaraaya svaha

Om kavaye svaha

havaye

antariksaya

prabuddhaya

pippalayanaya

avirhotraya
drumilaya
camasaya
karabhajanaya
naradaya
kapilaya
yamabhagavataya
bhismadevaya
sukadevaya
janakaya
sadashivaya
prahladaya
brahmane
balirajaya
svayambhuvaya
garudaya
hanumate
ambarisaya
vyasadevaya
uddhavaya
yudhisthiraya
bhimaya
arjunaya
nakulaya
sahadevaya
viduraya
visnurataya
vibhisanaya
sri-krsna-caitanyaya
sri-nityanandaya
sri-advaitaya
pandita-gadadharadibhyah
Srivasadibhyah
Om sri-rupaya svaha
sri-sanatanaya
bhatta-raghunathaya
sri-jivaya
gopala-bhattaya

dasa-raghunathaya
diksa-gurave
siksa-gurubhyah
sri-navadvipa-dhamne
sri-mayapura-yogapithaya
antarangyai
purnamasyai
padmayai
mahalaksmyai
gangyai
yamunayai
sarasvatyai
gopyai
vrndayai
gayatryai
tulasyai
prthivyai
gaave
yasodayai
devahutyai
devakya
rohinyai
sitayai
draupadyai
kuntayai
Om rukminiyai svaha
satyabhamayai
jambavatya
nagnajityai
lakshmanayai
kalindyai
bhadrayai
mitravindayai
sridamne
sudamne
stokakrsnaya
lavangaya
arjunaya

vasudamne

visalaya

subalaya

sri-ramaya

sri-krsnaya

narma-sakhibhyah

priya-narman-sakhibhyah

sahacarebhyah

sarva-gopalebhyah

nandaya

upanandaya

sunandaya

mahanandaya

shubhanandaya

Om pranandaaya svaha

sadaanandaaya

gurave [srila bhakti sundara govinda devai]

sarvebhyo mahanta-gurubhyah

caitya-gurave

Om varsabhanavi, gandarvike, kartikadevi, sri-krsna-priye, sarvesvari, klim sri-vrndavana-sevadhikara prade srim hrim tubyam sri-radhikayai svaha

Om krsno vai sac-cid-ananda-ghanah, krsna adi-purusah, krsnah

purusottamah, krsno haa u karmadi-mulang, krsnah sa ha sarvaikaryah, krsna

kaasham krt aadiisha mukha-prabhu-pujyah, krsno 'naadis tasmin ajaandaantar

baahye yan-mangalang tal labhate krti, klim krsnaya svaha

Om lalitayai svaha

syamalayai

visakayai

campakalaatayai

Om indulekhayai svaha

sudevyai

rangadevyai

sucitraayai

t ungavidyaayai

kundalataayai

dhanyaayai

mangalaayai

padmaayai

shaihyaayai
bhadrayaayai
citrotpalaayai
palyai
taraayai
kunjakalikaayai
nirkunjakalikaayai
sukhalikaayai
rasakalikaayai
premodaayai
dhanisthaayai
tulasyai
ramaayai
ramyaayai
vimvoshthyai
rasadaayai
aanandadaayi
kalaavatyai
rupa-manjaryai
ananga-manjaryai
rasa-manjaryai
labanga-manjaryai
kasturi-manjaryai
guna-manjaryai
rati-manjaryai
karpura-manjaryai
sarva-sakhibhyah
sarva-sahacaribhyah
sarva-sanginiibhya
sarva-ranginiibhyah
Om vrsabhanubhyah svaha
vrsabhanu ganebhyah
kirtidaayai
sarva-karsnebyah
sarva-vaisnavebhyah
narayanaaya
kaaranaabdhi-shaayine
gabhoda-shaayine

ksiraabdhi-shaayine
vaikuntha-dhaamne
vasudevaaya
sankarsanaaya
pradyumnaya
aniruddhaaya
goloka-dhaamne
mathura-dhaamne
dvaarakaa-dhaamne
matsyaaya
kurmaaya
varaahaaya
nrsimhaaya
vaamanaaya
sankarshana-raamaaya
raghunaatha-raamaaya
jaamadagnya-raamaaya
buddhaaya
kalkine
sarvebhyo gunaavataarebhyah
sarvebhyo manvantaaraavataarebhyah
hamsaaya
yajnaaya
dattatreyaaya
prthave
dhanvantarye
mohinyai
Om viraaje svaha
satya-yugaavataaraaya shukla-muurtye
treta-yugaavataaraaya rakta-muurtye
dvaapara-yugaavataaraaya krsna-muurtye
sri-vrndaavana-dhaamne
vrndaavanaaya
dvaadasha-vanebhyah
dvaatringshata-upavanebhyah
Om shriing kliing vrajavaasi-sthaavara-jangama-saparikara-sri-sri-raadhaa-
krsnabhyah svaha

Upon completion of the oblations, one should put fuel on the fire without mantra and then perform agni paryuksana by sprinkling water from the pancha patra on the fire with the following mantra:

Om prajapati visnu rsih gayatri chandah sri-aniruddho devata agni-paryuksane viniyogah, om prabho aniruddha! Pra suva yajnam, pra suva yajnapatim bhagaya, pata sarva-bhutasthah ketapuh ketam na punatu, vagisha vacam na svadatu.

Then one should perform udakanjaliseka by sprinkling water on three sides of the fire with the following three mantras:

- 1) One should spinkle the south side of the fire from west to east while chanting: Om prajapati visnu rsih gayatri chandah sri-ananto devata udakanjaliseke viniyogah, om ananta anvamamsthah.
- 2) One should sprinkle the west side of the fire from the south to the north: Om prajapati visnu rsih gayatri chandah sri-acyuto devata udakanjaliseke viniyogah, om acyuta anvamamsthah.
- 3) One should sprinkle the north side of the fire from the west to the east: Om prajapati visnu rsih gayatri chandah sri-visnuh devata udakanjaliseke viniyogah, om sarasvaty anvamamsthah.

Then, the darbhajutika-home. Taking kusa grass [or other grass if kusha is not available] in both hands which are spread outward, the Brahman assistant should successively anoint with ghee, the tip, middle (by folding the Kusha in half) and root of the kusa grass while uttering the following mantra each time ghee is put on the kusha.

Om prajapatih visnu rsih gayatri chandah sri-visnuh devata darbharnabhyanjane viniyogah, om aktam rihana vyantu vayah

Holding the kusa grass in his left hand the Brahmin should sprinkle it with water, and chanting the next mantra, throw it into the fire using his right hand.

Om prajapatih visnu rsih anustup chandah sri-visnuh devata darbhjutika-home viniyogah, om bho vaisnavanam adhipate visno! rudrah anticaro vrsa pasun asmakam ma himsit etad astu hutam tava svaha.

Next, purna-homa . One should perform purna-homa by standing and completely satisfying the fire by offering him [as many of the following as are available] mahaprasada, cloth, a brahmana thread, fragrance, flower garland, sandalwood, flowers, fruits, betel nut, etc. after chanting the following mantra:

Om prajapati visnu rsih virad gayatri chandah sri-visnuh devata visnu-dasya-yassa-kamasya yajaniya-prayoge viniyogah, om purna-homam yasase visnave juhomi, yah asmai visnave juhoti, sa varam asmai dadati, visnoh varam vrne, yasasa bhama loka svaha.

Shantidana

The aachaarya chants:

Om prajapati visnu rsih gayatri chandah sri-visnuh devata shanti karmani jape viniyoga.

Om bhuh bhuvah svah kainya nah citre abhu but utishada vrdha sakha kainya shatishtaiya bharta.

Om bhuh bhuvah svah kah tva satya madhanang manghishta mat sat andhasha dridha cit aruje basu.

Om bhuh bhuvah svah abhi shu na sakhinam abita joritrinam satam bhabasi utaye.

Then read Svasti vaachan (below) from Archan Kahn ending with sarveshvaraeshvaro dadhaatu.

Svasti Vaachan

om svasti no govindah svasti no 'chyutaanantau svasti no vaasudevo vishnur dadhaatu.

Svasti no naaraayano nara vai, svastinah padmanaabhah purushottamo dadhaatu.

Svasti no vishvakseno vishveshvarah, svasti no hrshikesho harir dadhaatu.

Svasti no vinateyo harih svasti no 'njanaasuto hanur bhagavato dadhaatu.

Svasti svasti sumangalaih kesho mahaan shri-krshnah sachchidaananda-ganah sarveshvaraeshvaro dadhaatu.

The following (Shantidan) is done three times.

Use a bunch of kusha wrapped into a bundle like the end of a broom and dipping the loose ends into water from the abhyukshana patra use it to throw water as follows:

Throw water towards the heavenly planets while chanting Om dyaugh shanty.
Then throw water to the sky (ether) while chanting Om antariksha shanty.
Then throw water to the earth while chanting Om prtivi shanty.
Then throw water to the water while chanting Om apo shanty.
Then throw water to the air while chanting Om vayu shanty.
Then throw water to the fire while chanting Om tejo shanty.
Then throw water to all the medicine giving plants while chanting Om
oshdhaiya shanty.
Then throw water to all the planetary systems while chanting Om loka shanty.
Then throw water to the brahmins while chanting Om brahminah shanty.
Then throw water to the vaishnavas while chanting Om vaishnava shanty.
Then pray for shanty (peace) for everyone (let there be peace, let there be
satisfaction) om shantir astu dhrtir astu

Then chant om shanti, om shanti, om shanti.

(Repeat entire procedure three times.)

END OF SHANTIDAN

Karma-karayita -- according to one's ability new initiates should give daksina to the priest of the yajna and according to one's ability one should give daksina to the vaisnavas and other brahmanas for five days.

Then you can put out the fire by adding sufficient water to do so.

Mix some ghee with ash from the fire and apply to the middle of the forehead of all present.

One should serve the Vaisnavas of Krsna and satisfy all other living entities according to one's ability. One should perform Sri-Krsna-Sankirtana with the Vaisnavas. If one is unable to do that, he should chant the name of Krsna. Then one should offer his dandavats to all.

Thus ends the Udicya-karma

Someone should instruct the new Brahmins how to place paita around the ear when using the toilet, how to change old paita for new, how to do achaman, etc.

Explanation of terms.

arghya-

The arghya mixture may contain flowers, white rice, barley, sesame, darbha grass, kuça tips, white mustard seeds, and gandha (sandalwood paste)—all mixed with water—or it may consist of yogurt, milk, white rice, kuça tips, barley, sesame, and white mustard seeds—all mixed with water. Alternatively, you may simply add sandalwood paste to fresh water.

Madhuparka-

Madhuparka, composed of the auspicious elements of cow milk, yogurt, ghee, honey, and sugar, is a high-class refreshment given to a respected person. Alternatively, you may offer a mixture of yogurt, honey, and ghee. If honey is unavailable you may use guða (raw sugar); if ghee is unavailable you may use puffed rice, and if yogurt is unavailable you may use milk. According to some authorities, madhuparka should have four parts honey and one part of each of the remaining ingredients.