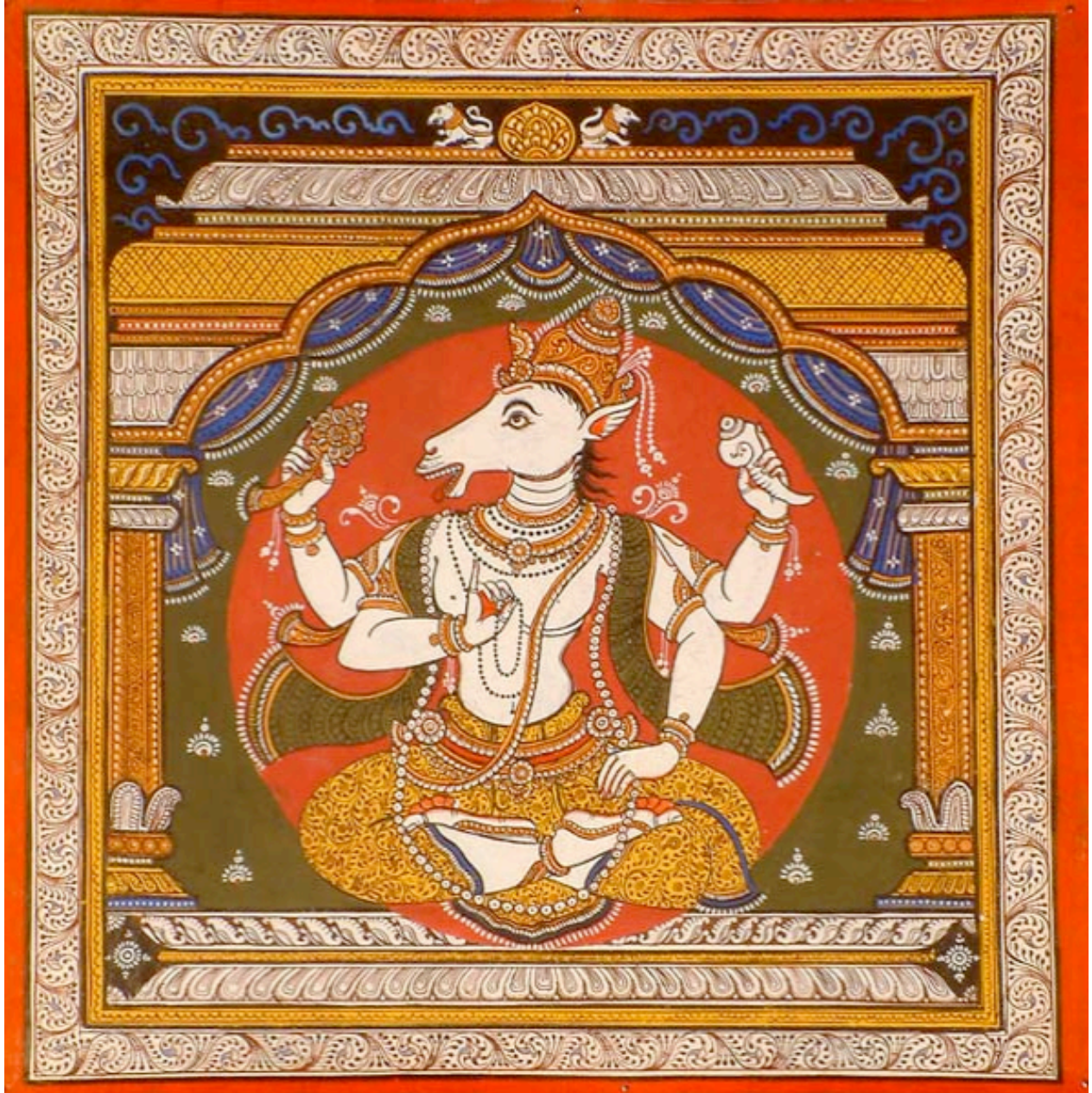
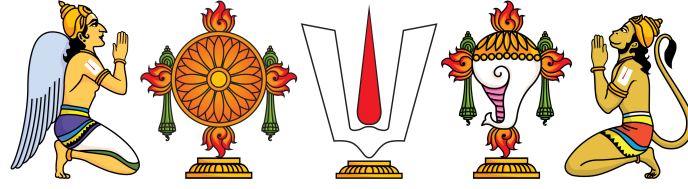


ŚRĪ VAIṢṆAVA
YAJUR VEDA UPAKARMA PRAYOGAḤ



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09:08:2016



śrīmate rāmāṇujāya namaḥ

Introduction

Upakarma is the day of commencement of the Veda study semester. It is held on the full moon day of the month of Shravana. The significance of this day is that Lord Vishnu took the form of a horse and restored the Veda that was stolen from Lord Brahma by the asuras. As lord Vishnu took the form of a horse, this incarnation is called Hayagriva or “horse-head”. So the day of Upakarma is also celebrated as Hayagriva's appearance day.

The principal duty ordained for Brahmins is learning and teaching (*Adhyayana* and *Adhyapana*). So, learning and teaching became the foremost occupation for Brahmins in the early days. The *Upakarma* was the solemn opening of the brahminical school term or semester and *Utsarga* was it's closing or valedictory function, the duration of the term being four and half months. The term '*Upakarma*' literally means things to be done before, or as preliminary or preparatory to a main event. Nowadays only *Upakarma* is observed and that too in a vestigial form and '*Utsarga*' has been totally discontinued. The *Upakarma* was an annual function and was conducted during the rainy season on the full moon day of Sravana month.

With the onset of monsoon over greater part of the country, the weather becomes pleasant and cool during this season, and the rains severely restrict movement. Persons of other 'Varnas' or vocations during this time will be busy with their respective occupations like agriculture, cattle grazing etc. All these are conducive for the Brahmin to engage himself in serious study. Also, during this time, the preceptors would be in their *Ashrams* observing their spiritual retreat (*Chaturmasya*). In fact, they will be eagerly awaiting arrival of students and some even perform rites to attract students so that they may be blessed with students who are good, intelligent, virtuous and prosperous, and in a continuous stream.

The purport of this ceremony is for the absolution of all sins committed during the year and the for re-affirmation of our commitment to leading a Dharmic life as dvijas and to seek the blessings of our 'mūla gurus' and 'rishis'. Shastras say that it is not only for personal welfare but it also uplifts the society.

YAJUR VEDA UPAKARMA

- In the morning rise and perform nitya kriya [snāna, sandhya vandana, tarpana, brahma yajña.]

Guru-parampara dhyānam

1.a. periya jīyar taniyan (Teṅgalai)

śrī śailesa dayā-pātram dhī-bhaktyādi guṇārnavam |
yatindra-pravaṇam vande ramya-jāmātaram munim ||

I pay my obeisance to the sage Manavallamamuni who is an ocean of virtues such as intelligence and devotion and who received the mercy of his guru Sri Sailesa and is so attached to Ramanuja.

1.b. vedānta deśikan taniyan (Vaḍagalai)

rāmānuja dayāpātram jñāna-vairāgya bhūṣaṇam |
śrīmat veṅkaṭa-nāthāryam vande guruparamarām ||

I salute the lineage of preceptors and Vedanta Desikan who was the recipient of the mercy of Ramanuja and is the ornament of knowledge and dispassion.

2. guru parampara taniyan

lakṣmī-nātha samārambhām nātha yāmuna madhyamām |
asmat ācārya paryantām vande guru paramparām ||

Beginning from the Supreme Lord, through Nathamuni and Yamunacharya, down to our own acarya I salute the entire lineage of spiritual masters.

3. Rāmānuja taniyan

yo nitya-acyuta padāmbuja yugma rukma
vyāmohas tad itarāni tṛṇāya mene |
asmat guror bhagavato'sya dayaika sindhoḥ
rāmānujasya caraṇau śaraṇam prapadye ||

I seek refuge in the feet of Bhagavad Ramanuja, our teacher who is an ocean of compassion, who considered everything apart from the precious lotus feet of Krishna to be worthless.

KĀMO 'KARṢĪN MANYUR AKARṢĪT JAPAM

Saṅkalpaḥ — hari om tat sat | śrī govinda 3 | śubhe śobhane muhūrte adye śrī bhagavato mahā-puruṣasya śrī viṣṇor ājñayā pravartamānasya ādya śrī brahma dvitīya parārdhe śrī śveta varāha kalpe vaivasvata manvantare aṣṭāvimśatīttame, kali yuge prathama pāde jāmbu-dvīpe, mero dakṣiṇa dig-bhāge, hiraṇmaya varṣe hiraṇmaya deśe _____ deśe _____ mahā nagari antargate vyavahārikānām prabhavādi ṣaṣṭi saṁvatsarānām madhye _____ nāma saṁvatsare dakṣiṇa ayane _____ ṛtau, śimha māse, śukla pakṣe, paurṇamāsyām śubha tithau _____ vāsara yuktāyām _____ nakṣatra yuktāyām, śrī viṣṇu yoge śrī viṣṇu karaṇe śubha yoge śubha karaṇe, sakala graha guṇa viśeṣaṇa viśiṣṭhāyām, bhagavad ājñayā bhagavat kaiṅkarya rūpam —

Harih om tatsat. Govinda, Govinda, Govinda, with the sanction of the Supreme Being Lord Vishnu, in this period during the second half of the life-span of the demiurge Brahma, during the aeon of the White Boar, during the universal rule of Vaivasvata Manu in the 28th period, during the first quarter of the age of Kali, on the planet Earth in land south of mount Meru, in the Golden Land, in the country of _____, in the city of _____, in the year _____, of the 60 year Jovian cycle, during the _____ season, in the month of Sravana in the bright fortnight, on the _____, lunar day, on a _____, day under the constellation of _____, with auspicious conjunctions, and all the planets being benevolently disposed;

taiṣyām paurṇamāsyām adhyāyotsarjana akaraṇa prāyaścittārtham aṣṭhottara śata saṅkhyayā — 'kāmo 'karṣīn manyur akarṣīt' — iti mahā-mantra japam kariṣye.

In order to atone for the offence of not performing the study of the Vedas I now recite 108 times the mantra — desire is the cause, anger is the cause.

Sāttvika tyāgam

bhagavān eva sva-niyāmya sva-rūpa sthiti pravṛtti sva-śeṣataika rasena, anena ātmanā kartrā svakiyaiś-copakaraṇai svārādhanaika prayojanāya, parama-puruṣa sarva śeṣī śrīyaḥ-pati svaśeṣa-bhūtam, idaṁ kāmo 'karṣīn manyur akarṣīt' mantra japa karma svasmai, svapṛitaye svayam-eva kārayati ||

- ācamana x 2
- repeat the mantra at least 108 times.

kāmo 'karṣīn manyur akarṣīn namo namaḥ

- wear a pavitri on the right ring-finger, having taken a seat facing the east and having done ācamanam, recite the saṅkalpam from the previous version.

Pradhāna Saṅkalpaḥ

hariḥ om tat sat bhagavad ājñayā bhagavat kaiṅkarya rupam:—

anādi-avidyā-vāsanayā pravartamāne, asmin mahati saṁsāra cakre vicitrābhiḥ, karma gatibhiḥ, vicitrāsu yoniṣu, punaḥ puṅar anekadhā janitvā, kenāpi puṅya karma viśeṣeṇa, idānīntana mānuṣye dvija janma viśeṣaṁ prāptavato mama [asmākam], iha janmani pūrva janmasu mayā [asmābhiḥ] kṛtānām, mahā pātakāṅām, niṣiddha śāstra-abhigamana-ādīnām, veśyādi saṁsarga nimittānām, bālye vayasi kaumāre yauvane vārdhake, jāgrat svapna susupti āvasthāsu, mano vāk kāya sarvendriya vyāpāraiśca saṁsarga nimittānām, bhūyo bhūyo'bhyasthānām, tatra tatra garbhotpati nimittānām, tat saha-bhojana tad ucchiṣṭha bhakṣaṇa nimittānām, vṛkṣa-cchedana dhānya-raupaya asacchāstrālāpa grāmādhikāra maṭhādikāra paurohitya parīkṣā pakṣa-pātaka, sama-pātakānām, jñānataḥ sakṛt-kṛtānām, ajñānataḥ asakṛt-kṛtānām, jñānato ajñānataś cābhyastānām, atyanta-abhyasthānām nirantara-abhyastānām, saṅkarī karaṅānām, malinī karaṅānām, apātrī karaṅānām, avihita karmācaraṇa, vihita karma tyāgādīnām, prakīrṇakānām, mahā-pātakānām, ati-pātakānām, evaṁ navānām nava vidhānām, bahūnām bahu vidhānām, sarveṣāṁ pāpānām apanodana dvārā, ayājya yājana asat-pratigahā abhakṣya bhakṣaṇa, abhojya bhojana, apeya pānādi, samasta pāpa-kṣayārthaṁ, *śrī-bhū nīlā sameta śrīman nārāyaṇa svāmi sannidau*, trayas-trimśat koṭi devatā sannidhau, brāhmaṇāḥ śrīvaiṣṇavāḥ sannidhau, mama [asmākam] samasta pāpa kṣayārthaṁ śrāvāṇyām paurṇamāsyām adhyāyana upakarma kariṣye, [kariṣyāmaḥ] tad aṅgaṁ kāṇḍa ṛṣi tarpaṇaṁ kariṣye [kariṣyāmaḥ] - tad aṅga yajñopavīta dhāraṇaṁ kariṣye [kariṣyāmaḥ] |

With the sanction of the Supreme Being, and as service alone, due to ignorance from time immemorial, we are wandering about in this great ocean of Samsara, impelled by our diverse karmas; becoming involved in diverse circumstances, and being born again and again in various species. At last, due to some specific act of great merit, we have been born as human beings, and moreover we have been granted the great privilege of becoming dvijas. In this birth and in our previous births, we have committed a great number of offences, which have caused us to become degraded; major offences, acts that have been forbidden by Shastra; during childhood, youth and adulthood; in the various levels of consciousness, while awake and while dreaming; wittingly and unwittingly, and in delusion; by our actions, speech and mind; through all our senses and through our acts of daily living; an enormous number of sins have been committed such as eating with the unsuitable people, eating contaminated food, destruction of trees and plants, discussion of unbeneficial literature, disrespecting elders, community leaders and priests, and failing to remain neutral and balanced, committing transgressions knowingly once and unknowingly many times, offences done repeatedly, deeds that have spiritually contaminated us, and made us unworthy of our status as dvijas. We have done those deeds which we should not have, and refrained from doing what we should have; miscellaneous sins, major sins and even mortal sins. For the absolution of all the nine types of sins; two of the mind — believing in false doctrines, thinking badly of others, three of speech: lying, slander and gossip and four of body: taking that which was not given, causing injury to other living beings, not rendering assistance to others in

time of need and sexual misconduct. And for the additional offences of sacrificing for those who were unworthy of participating, for accepting gifts from unworthy donors, eating forbidden items, for enjoying forbidden pleasures, drinking forbidden drinks, for the absolution of all these sins, in the presence of all the 33 devas, in the company of Brahmins and Srivaishnavas we shall now perform this Upakarma rite consisting of sanctification, and offering of libations to the Rishis and the changing of the sacred thread.

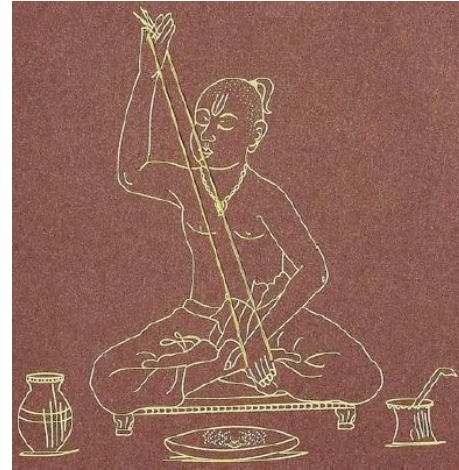
YAJÑOPAVĪTA DHĀRAṆA KRAMAḤ

Saṅkalpaḥ — pūrvokta guṇā viṣeṣaṇa viśiṣṭhāyām asyām śubha tithau bhagavat ājñayā bhagavat kainkarya rūpeṇa — śrauta smārta vihita nitya karma anuṣṭhāna yogyatā siddhyartham, brahma-tejas abhivṛdhyartham yajñopavīta dhāraṇam kariṣye;

In order to invoke the grace of the Supreme Lord, as service to Him, in order to observe the injunctions of the sacred law and to obtain the right to perform my daily obligatory duties, in order to increase my spiritual learning I shall now don the sacred thread.

- Hold the sacred thread with the left hand over the pañcapātra and the right hand palm upwards towards the ceiling and recite the mantras;

yajñopavīta dhāraṇa mantrasya;
brahma ṛṣiḥ (touch the forehead) |
anuṣṭup chandaḥ (touch the mouth) |
vedās trayo devatāḥ (touch the heart) |
yajñopavīta dhāraṇe viniyogaḥ |



- Sit in kukuta āsana facing the east or north and say;

yajñopavītam paramam pavitram prajāpater yat sahajam purastāt |
āyusyam agryam pratimuṅca śubhram yajñopavītam balaṁ astu tejaḥ ||

This sacred thread, supremely holy, born with Prajapati of yore, conducive to long life, and excellent, wear this pure sacred thread; may it conduce to strength and vigour.

- Wear the new thread
- Perform ācamanam
- Gṛhastha should repeat the performance with a second thread.

Saṅkalpaḥ — asyām śubha tithau śrauta smārta vihita nitya karma anuṣṭhāna yojñatā siddhyartham gārhasthyartham dvitīya yajñopavīta dhāraṇam kariṣye;

On this auspicious day, with the Sanction of the Lord and in His Service, in order to fulfill the daily duties as laid down in the Scriptures, in order to fulfill my duties as a householder I now don the second sacred thread.

- don the second thread.
- repeat ācamanam
- repeat the following sloka and then remove the old thread.

upavītaṁ chinna tantum jīrṇaṁ kaśmala dūṣitaṁ |
visrajāmi jale brahmaṇ varco dīrghāyur astu me ||

I now again discard this sacrificial thread, thread-bare, worn, and stained, may I attain spiritual radiance and longevity O Brahma.

- repeat acamanam twice.
- replace pavitri on the finger.

TARPANAM

The hand is divided into four sections and each section is used for different water libations. The Brahma tīrtha is at the base of the palm, the Deva tīrtha at the tips of the fingers, the Rīṣi tīrtha at the base of the little finger and the Pitru tīrtha between the thumb and the base of the index finger



- Facing north, perform tarpanam with water containing sesame & akṣata. If possible it should be done while standing in a river or in the sea, but if not it can be done pouring the water into trays.
- Wear the yajñopavītam around the neck like a garland [*nivītam*] - grasp it with the thumbs and offer the water with the palms cupped and dropping the water from between the palms.
- [if using a panchapatra hold the yajñopavītam with the thumb of the right hand and pour the water into the right hand with the left.]
- Offer from the ṛṣi tīrtha — each 3 times.

1. om prajāpatiṁ kāṇḍa ṛṣiṁ tarpayāmi
2. om somaṁ kāṇḍa ṛṣiṁ tarpayāmi
3. om agniṁ kāṇḍa ṛṣiṁ tarpayāmi
4. om viśvān devān kāṇḍa ṛṣiṁ tarpayāmi
5. om sāgamhitūr devatā upaniṣadas tarpayāmi



6. om̐ yājñikīr devatā upaniṣadas tarpayāmi

7. om̐ vāruṅīr devatā upaniṣadas tarpayāmi

- offer from the brahma tirtha — base of the palms

8. om̐ brahmānam̐ svayambhuvaṁ tarpayāmi

- offer from the devata tirtha — tips of fingers

9. om̐ sadasaspatim̐ tarpayāmi

- Return to upavītam

PITṚU TARPANAM

- Only done by those who have lost a parent.
- Wear the sacred thread over the right shoulder (prācīnavīti).
- Allow the water to trickle from the pitr tīrtam of the right hand.

1. somaḥ pitṛmān yamo angirasvān agniḥ kavya-vāhanaḥ

ityādayo ye pitaras tān pitṛum tarpayāmi |

2. sarvān pitṛum tarpayāmi |

3. sarva pitṛ-gaṇām tarpayāmi |

4. sarva pitṛ-patnīs tarpayāmi |

5. sarva pitṛ-gaṇa-patnīs tarpayāmi |



I gratify all the Manes commencing with Soma. Pitṛman, Angirasan, Agni Kavyavahana and others by these libations of water. I gratify all the Manes by these libations of water. I gratify all the host of the Manes by these libations of water. I gratify all the wives of the Manes by these libations of water. I gratify all the wives of the host of Manes by these libations of water.

ūrjāṁ vahantīr amṛtaṁ ghr̥taṁ payaḥ kīlalaṁ pari-srutaguṁ

svadhāstha tarpayata me pitṛun | tripyata tripyata tripyata |

Bearers of vigour and immortal abundance, essence, sweet beverage and foaming drink, you are a refreshing draught, bring delight to my ancestors. VS.3.34

- repeat ācamanam

VEDĀRAMBHA

Saṅkalpam — śrī bhagavad ājñayā bhagavad kair̥karya rupeṇa śrāvanyām paurṇamāsyām svādhyāya upakarma kariṣye | brahma yajñena yakṣye ||

ārambha mantra — kṛtañca kariṣyāmi bhagavan nityena bhagavat kair̥karya rūpeṇa mahā vibhūti cāturātmyā brahma-yajñena bhagavantam vāsudevam arcayiṣyāmi ||

I am engaged in doing that which has already been done; it is the daily rite; the service of the Supreme Person Sri Krishna; I shall now adore the Divine Vasudeva through this rite of Brahma-yajna.

- Wash the hands while reciting;

vidyudasi¹ vidya¹ me pāpmān¹ anṛtāt¹ satyam upāimi¹

O Lord you are the Supreme Light; make me mindful of my transgressions, by this may I reach the Truth.

- Repeat ācamanam silently, wipe mouth and then wash hands.
- Touch water and then touch each of the following parts of the body.

Head - all fingers.
Eyes - ring finger.
Nose - index finger.
Ears - little finger.
Chest - palm of the hand.

- Wash hands again, spread darbha and be seated thereupon.
- Place pavitris on both hands and then do three prāṇāyāmas.
- Sit with the right leg above the left one and clasp the brahmānjali then recite;

om bhūḥ | tat savitur vareṇyam |

om bhuvāḥ | bhargō devasyā dhīmahi |

om suvāḥ | dhiyo yo naḥ pracodayāt |

om bhūḥ | tat savitur vareṇyam | bhargō devasyā dhīmahi |

om bhuvāḥ | dhiyo yo naḥ pracodayāt |

om suvāḥ | tat savitur vareṇyam | bhargō devasyā dhīmahi | dhiyo yo naḥ pracodayāt |

om bhūr bhūvas suvāḥ | tat savitur vareṇyam | bhargō devasyā dhīmahi | dhiyo yo naḥ pracodayāt |

- Recite the first verse of each of the Vedas;

1. Rig Veda

agnimīle purohitam yajñasya devam ṛtvijam | hotāham ratna dhātāmam || 1 ||

I praise Agni, the chosen Priest, the god, the minister of sacrifice, the Hotar (priest) the giver of ecstasy.

2. Yajur Veda

iṣe tvorje tvā vāyavaṣ stha upāyavastha devo vaḥ savitā prārpayatu
śreṣṭhatamāya karmaṇa | ā pyāya-dhvam aghniyā deva-bhāgam ūrjasvatīḥ
payasvatīḥ prajāvatīḥ anamivā ayakṣmā mā vaṣ tena īsata māghaśaguṃ so
rudrasya hetīḥ pari vo vṛṇaktu dhruvā asmin gopatau syāta bahvir-
yajāmānasya 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.

3. Sāma Veda

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.

4. Atharvana Veda

śan-nō devīr-abhiṣṭaya āpō 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.

- After this the puruṣa sūkta is chanted by all the assembled brahmins.
- Time permitting other sūktas can also be recited.

Puruṣa Sūktam

śrī gurubhyo namaḥ hariḥ om

taçchaṃyor āvṛṇīmahe | gātuṃ yajñāya | gātuṃ yajña-pātaye | daivī svastir
astu naḥ | svastir mānuṣebhyaḥ | ūrdhvaṃ jigātu bheṣajam | śam no astu
dvīpade | śam catuspade || om śāntiś śāntiś śāntiḥ | hariḥ om ||

saḥasra śīrṣā puruṣaḥ | saḥasrākṣaḥ saḥasra pāt |
sa bhūmim viśvato vṛtvā | atyatiṣṭhad daśāṅgulam || 1 ||

puruṣa evedaguṃ sarvaṃ | yad bhūtaṃ yac ca bhavyaṃ |
utāmṛtatva syeśānaḥ | yad annenā tirohāti || 2 ||

etāvān asya mahimā | ato jyāyāguś ca pūruṣaḥ |
pādo'sya viśvā bhūtāni | tripād asyām ṛtam divi || 3 ||

tripād ūrdhva udait puruṣaḥ | pādo'syehā'bhavāt punaḥ |
tato viśvaṅ vyākramat | sāśanānaśane abhi || 4 ||

tasmād virāḍ ajāyata | virājo adhi pūruṣaḥ |
sa jāto atyaricyata | paścād bhūmim atho puraḥ || 5 ||

yat puruṣeṇa haṁviśā | devā yajñam atānvata |
vasanto asyāsīd ājyam | grīṣma idhmaś śarad-haviḥ || 6 ||

saptāsyāsan paridhāyaḥ | triḥ sapta samidhaḥ kṛtāḥ |
devā yad yajñam tānvānāḥ | abādhanan puruṣam paśum || 7 ||

tam yajñam barhiṣi praukṣan | puruṣam jātam agrataḥ |
tena devā ayajanta | sādhyā ṛṣayaś ca ye || 8 ||

tasmād yajñāt sarva hutāḥ | sambhṛtaṁ pṛṣad ājyam |
paśūguṁs tāggaś cakre vāyavyān | āraṇyān grāmyāśca ye || 9 ||

tasmād yajñāt sarva hutāḥ | ṛcaḥ sāmāni jajñire |
chandāguṁsi jajñire tasmāt | yajus tasmād ajāyata || 10 ||

tasmād aśva ayajanta | ye ke cobhayādātaḥ |
gavo ha jajñire tasmāt | tasmāj jātā ajā vayaḥ || 11 ||

yat puruṣaṁ vyādadhuh | katidhā vyakalpayan |
mukhaṁ kim asya kau bāhū | kā vūrū pādā vucyete || 12 ||

brāhmaṇo'sya mukhaṁ āsīt | bāhū rājanyaḥ kṛtāḥ |
ūrū tad asya yad vaiśyaḥ | padbhyāguṁs sūdro ajāyata || 13 ||

chandramā manaso jātaḥ | cakṣos-sūryo ajāyata |
mukhād indraś cāgniś ca | prāṇād vāyur ajāyata || 14 ||

nābhyā āsīd antarikṣam | śīrṣṇo dyauḥ samāvartata |
padbhyām bhūmir diśaś śrotrāt | tathā lokāguṁs akalpayan || 15 ||

vedāham etaṁ puruṣaṁ mahāntam | āditya varṇaṁ tamāśas tu pāre |
sarvaṇi rūpaṇi vicitya dhīraḥ | nāmāni kṛtvā'bhivadan yadāste || 16 ||

dhātā purastād yam udājahāra | śakraḥ pravidvān pradiśaś-catasraḥ |
tamevā vidvān amṛta iha bhavati | nānyaḥ panthā ayanāya vidyate || 17 ||

yajñena yajñam ayajanta devāḥ | tāni dharmāṇi prathamā-nyāsan |
te ha nākaṁ mahimānaś sacante | yatra pūrve sādhyās santi devāḥ || 18 ||

adbhyas sambhūtaḥ pṛthivyai rasācca | viśvakarmaṇas samāvartatādhi |
tasya tvaṣṭā vidadhād rūpam-eti | tat puruṣasya viśvam ājānam agre || 19 ||

vedāham etaṁ puruṣam mahāntam | āditya varṇam tamasaḥ parastāt |
tam evam vidvān amṛta iha bhavati | nānyaḥ panthā vidyate'yanāya || 20 ||

prajāpatis carati garbhe antaḥ | ajāyamāno bahudhā vijāyate |
tasya dhīrāḥ parijānanti yonim | maricīnām paḍam icchanti vedhasaḥ || 21 ||

yo devebhya ātapati | yo devānām purohitaḥ |
purvo yo devebhyo jātaḥ | namo rucāya brāhmaṇe || 22 ||

rucam brāhmaṇam janayantaḥ | devā agre tad abruvan |
yas tvaivam brāhmaṇo vidyāt | tasya devā asan vaśe || 23 ||

hrīś ca te lakṣmīś ca patnyaū | aho rātre pārśve | nakṣatrāṇi rūpam | aśvinau
vyāttam | iṣṭam maṇiṣāṇa | amuṁ maṇiṣāṇa | sarvaṁ maṇiṣāṇaḥ || 24 ||

- Taking water in the right hand sprinkle it around the head with;

om satyam tapaḥ śraddhāyām juhomi |

- Repeat three times;

namo brahmaṇe namo'stvagnaye namaḥ pṛthivyai nama auśadhībhyaḥ |
namo vāce namo vācas-pataye namo viṣṇave brhate kāromi ||

om śāntiś śāntiś śāntiḥ ||

*I pay my obeisance to Brahma and to you O Agni, to the Earth and to the Herbs.
To Speech and the Lord of Speech, salutations to Vishnu, this I do for the Sacred Vedas.
Om Peace Peace*

- Wash the hands;

vṛṣṭir asi vṛśca me pāpmān-anṛtāt satyam upāgām ||

*O Lord Thou art the cause of separation; separate me from sin. From untruth I have reached
the Truth.*

- ācamanam.

Dedication of merit.

- Take some water in the right hand, recite the following sloka and then pour the water into the tray.

kāyeṇa vācā manasendriyair vā buddhyātmanā va prakṛtair svabhāvāt |

karomi yadyat sakalam parasmai nārāyaṇāyeti samarpayāmi ||

Whatever I achieve through action or speech, by thought or sense organ, by intellect or Self or through my natural disposition, all that I dedicate to the Supreme Lord Sriman Narayana.

- Some people perform abhyudaya śrāddha
- punyāham.

