

SrI VAsudEva puNyAhavAcanam



Annotated Commentary In English By
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Cover Image:

Sriranga vimAna paravAsudEvan

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॥ श्रीः ॥

॥ श्री वासुदेव पुण्याहवाचनम् ॥

SrI VaasudEva puNyaahavaacanam



Dear BhakthAs of Lord RanganathA:

Sri VaasudEva PuNyaahavachanam is used for Suddhi in Temples; it is quite different from the PuNyaahavachanam used at home for the purification after child birth on the 11th or the 16th day after the birth or noothana gruha pravEsam. Both of them (home and Temple) are for site sanctification and appeals to those assembled to purify the site (Yaagasaala and Uthsavam site for the temples), mind and all items with their blessings. At home, the PuNyaahavachanam rites are for the removal of asoucham (theettu) and the restoration of purity to perform rituals (Aaraadhanam and Vaidhika karmaas of a gruhasthan). It offers prayers to Lord VaruNaa, Vaasthu Purushan et al.

adiyEn plans to release Saama Veda PuNyAhAvachanam soon with the Saama mantrams, meanings and recitation of them in a separate e-book. In this e-book, adiyEn will focus on the VaasudEva PuNyAhAvachana mantrams and the ways to perform this Koil suddhi ritual. We will follow closely KootthapAkkam Swamy's monograph on these procedures. The Mantrams are assembled below.

The procedure for doing the VaasudEva PuNyAhAvachanam are:

1. Wash the feet and hands,
2. perform Achamanam,
3. sit on a suitable (comfortable) Aasanam;
4. Hold chakra Mudhraa over the head,



5. do PrANAyAmam,
6. make the big sankalpam and
7. end with "KarmAngam dhravya Suddhdyartham, Sthala suddhdyartham, Aavasyaka upkaraNa Sudhyartham, PaancharAthra VidhAnEna Bhagavath VaasudEva PuNyAhAvacahnam karishyAmi".
8. Perform Saathvika thyAgam after this sankalpam.

Opposite the Aasanam, spread paddy into a mound, add rice over it and place tilam (Gingelly seed) on top. Now two blades of darbham are put on top of it as a base for the PuNyAhavachana vessel with water to sit on. All four sides of this arrangement are decorated with sandal paste and akshathais. Koorcham is now inserted into the water of the vessel and the mouth of the Paathram is covered with Mango and Arasu leaves and decorated with Flowers and Coconut.

ProkshaNam of the vessel with asthra mantram before DahanAbhyAyanam and showing of the Surabhi MudhrA. Dharma Peeta archanam is performed next. Aavaahanam is performed with Sudarsana mantram, NyAsa MudhrA, Shadanga NyAsam, Shadanga MudhrA; arghyam, Paadhyam, Aachamaneeyam, Vasthram, Gandham, Pushpam are offered along with dhUpa, dheepa and naivEdhya upachArams. Four Brahmins are seated opposite and requested with the appeal: "yooyam PuNyAham BrUha" (May thou declare that this be an auspicious day). They agree with the response "BhrUma:" and "PuNyAham". Now the PurOhithar touches the PuNyAha vessel with darbham and recites the VaasudEva PuNYAhavachana mantrams starting from "BhagavAn asthu" and ending up with "Yathra yathra gurOr mathi:".

Now a small vessel is placed next to the PuNyAhAvachana vessel and the coconut, Mango, arasu leaves are taken out from the mouth of the PuNyAhAvachana vessel. Only the koorcham is used to transfer small drops of water from the big to the small vessel with the recitation of the following prayer: "Saanthirasthu tushtirasthu, pushtirasthu, avignamasthu, Aayushyam asthu, AarOgyamasthu, dhana dhAnyA samruddhirasthu, gO-brahamaNEbhya:





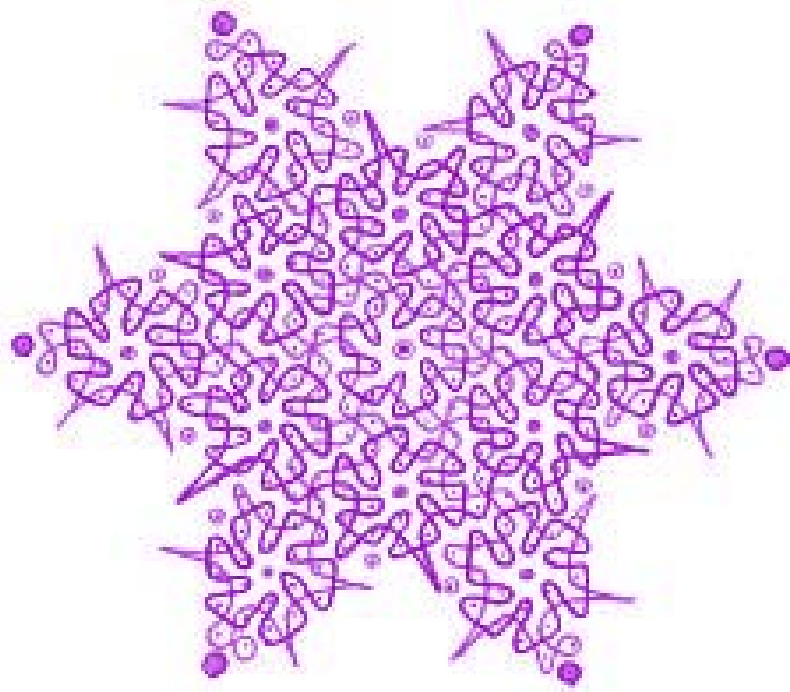
Subham bhavathu, uttharE KarmaNya avignamasthu”.

On the Northeastern section of the Paathram, PrOkshaNam is done with the mantram: “arishtha niraSanam asthu”. In the south east direction, prOkshaNam is done with the mantram “tath prathihathamasthu”. Two sprinklings are made into the small vessel with the mantrams “sarva SObhanamasthu” and “sarva sampadhas-santhu”. Now the assembled water in the small vessel is returned to the bigger vessel with the recitation of “(PraNavam) Saanthi: Saanthi: Saanthi:” This is followed by the recitation of the IndhraghOshathvaa mantram, while touching the vessel with hand. Next, the Koorcham, Mango leaves, arasu leaves are used to sprinkle all around to the accompaniment of the “sthAnAni” and Sudarsana ShaDakshara mantrams.





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SrI VaasudEva puNyaahavaacana mantrams



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॥ श्रीः ॥

MANTRAM 1

पवित्रं भगवानस्तु वासुदेवः परात्परः ।

तथा सङ्कर्षणो देवः पवित्रं परमो महान् ॥ १ ॥

pavitram bhagavanastu vAsudeva: paraathpara: |

tathA sankarshaNo deva: pavitram paramo mahAn ||

Meaning and Commentary:

Pavithram has many meanings. One that purifies and removes sins is Pavithram. It is also the ring made of dharbham (kusaa grass) that is worn on the fourth finger during the Vedic ceremonies that we are enjoined to do. It is also an instrument used for cleansing such as a strainer or a sieve. The common theme in PuNyAhaa Vachanam for the word "Pavithram" is One that is cleansing or purifying.

The First half of the mantram prays: "May that Bhagavan, VaasudEvan, the Lord of all (Sarva Swami/ParAth Paran) be the Pavithram to cleanse this YaagasAlaa, the Yajamaanan of the Yajn~am to be conducted and all material and vessels used in the Yajn~am to commence."

This mantram appeals to Lord Vaasudevan, The supreme most Lord (ParAthparan) endowed with the six attributes leading to the name, BhagavAn. These ShadarNa, sukha dhAyaka attributes are: Jn~Anam, Power (Sakthi), Strength (Balam), Lordship (Iswarya), Virility (Veerya) and Splendour (tEjas). BhagavAn is a term used extensively in PaancharAthra Aagamam. The Ahirbudhnya SamhithA of PaanchrAthram comments on the every aksharam that goes into the formation of the word Bhagavaan and defines BhagavAn as the Supreme/ultimate Reality known as Brahman and ParAthparan. That



ultimate reality of VedAnthā identified by PaancharAthram and VishNu purANam is the PurushOththaman, VaasudEvan.

The 563rd Sri VishNu Sahasra Naamam (ebooks number 29 to 33 at <http://www.ahobilavalli.org>) defines BhagavAn (Vaasudevan of the Aagamam as SarvahEya Prathyaneekan (opposite of all defects/blemishes), KalyANAthmakan (endowed with all auspicious attributes /saguNa Brahman) and PoojyAth Poojyataman (the worthiest among all worshippable Gods).

The PaancharAthra Aagamam is the first one to develop the concept of VyUhaa. Vyuham is one of the fivefold manifestations of Srīman Narayanā: (1) Para (2) VyUha (3) Vibhava (4) Archa and (5) antaryaami. The Vyuha avatAraS of the Parama Purushān is viewed by the PaancharAthram as fourfold: VaasudEva, SankarshaNa, Pradhymna and Aniruddha.

The second paadham of the First mantram appeals to SankarshaNan, the Second of the Four VyUha Moorthys and requests Him to be the Purifying instrument (Pavithram) just like VaasudEvan and salutes SamkarshaNa dEvan as Parama Purushān and Mahaan (tathaa SankarshaNO deva: pavitram paramO mahaan). If VaasudEvan possesses all the six attributes of the name Bhagavaan and becomes qualified to be saluted as Para VaasudEvan, then the other three vyUha Moorthys split up the three attributes as unique to them. For instance, Sankarshana possesses Jn~Ana and Bala; Pradhymna is endowed with I swarya and Veerya; Aniruddha accounts for the Sakthi and tEjas attributes. SankarshaNa takes care of the dissolution of the Universe and promulgation of the Bhagavath Saasthrams.

Pradhymna takes care of the creation of the universe and the establishment of dharma. Aniruddha has the assignment of protection of the universe and the teaching of Brahma vidhyaa.

In this first mantram, two of the vyUha moorthys are beseeched to become the cleansing instruments (agents/forces) in the BrahmOthsavam or any Uthsavam done according to PaancharAthra Aagamam.



MANTRAM 2

प्रद्युम्नोऽस्तु पवित्रं वै साक्षी विश्वस्य साम्प्रतम् ।

पवित्रमनिरुद्धोऽस्तु विश्वत्राता जगत्पतिः ॥ २ ॥

pradhyumna: astu pavitram vai sAkshi viSvasya sAmpratam |

pavitram aniruddha: astu viSva-traata jagatpati: ||

Meaning and commentary:

In this second sIOkam, the two other vyUhamoorthis are requested to act as the agent for purification of the YaagasAlaa. The attribution of a pair of GuNAs (guNa niyama) for these two vyUha Moorthys has been discussed earlier. Sankarshana takes responsibility for destruction by entering into Rudhran through the act of anupravEsam and carries out the responsibilities of Dissolution of the universe. Pradhyumnan enters similarly into Brahma dEvan to engage in creation. Aniruddhan as Jn~Ana Moorthy teaches Brahma Vidhya and stays as the Aadharam for sakala vidhyaas.

The sIOkam asks Prahdymna to be the pavithram for us (Pradhyumna: astu pavitram vai). He is then saluted as the witness to activities of the Jeevans in this world (viSvasya Saakshi) and as ViSvasya sAmpratam (sampradhAyam). Saampratam means proper and relevant at this time. SaampradhAyam refers to the traditional doctrines handed down by Bhagavaan and by His AchAryAs to maintain sampradhAya parisuddhi.

The second Paadham asks Aniruddha Moorthy to be the Pavithram and salutes Him as Visva traataa and Jagatpati. Aniruddhan has the responsibility for protection and hence He is Visva Rakshakan or Visva-trAtaa, He is also the Jagatpati in view of his role as Visva-trAtaa.



MANTRAM 3

शुद्धये वासुदेवास्तु लाङ्गलि शुद्धये तथा ।

प्रद्युम्नश्शुद्धये चास्तु अनिरुद्धोऽस्तु शुद्धये ॥ ३ ॥

Suddhaye vAsudevAstu lAngali Suddhaye tathA |

pradyumna: Suddhaye ca astu aniruddha: astu Suddhaye ||

Meaning and commentary:

Here the prayer for the three vyUha Moorthys are to stay as the agents of purification (Suddhi). VaasudEvan, Pradhyumna and Aniruddhan are invoked and SankarshaNan is left out possibly because of His samhAra vyavahAram. Laangali (plough) is specifically mentioned here and its suddhi is prayed for. In preparation for Yaagam, the field has to be ploughed and the instrument of ploughing (kalappai) has to achieve Suddhi. Hence, it is specifically mentioned. Seethaa appearing during the ploughing of the field before Yajn~am by king Janaka has to be remembered here.



MANTRAM 4

पूरुषश्शुद्धये चास्तु सत्यश्चास्तु विशुद्धये ।

अच्युतश्शुद्धये चास्तु अनन्तश्चास्तु शुद्धये ॥ ४ ॥

Purusha: Suddhaye ca astu satya: chaastu viSuddhaye |

acyuta: Suddhaye ca astu ananta: ca astu Suddhaye ||



Sriranga vimana Anantha mUrthi- thanks Sri AMR Kannan

Meaning and commentary:

VaasudEva PuNyAhaavachanam is also used by VaikAnasa Agamam followers. In VaikAnasa Aagamam blessed to us by Sage Vikanasa, the Maanaseeka puthran



of Sriman NaarAyaNan, Bhagavaan is visualized in four forms: Purushan, Satyan, Achyuthan and Ananthan. Purushan in the KaThOpanishad tradition is the Supreme Person (Para-VaasudEvan): "PurushAnna Param kimchith". TaittirIyam salutes this Purushan as "Purusham ViSvakarmANam Aadhi dEvam ajam Vibhu:". Satyan is standing for the One who is well disposed towards the pious souls. He is Natha-Sathyan (True to those, who surrender unto Him). He is SaraNAgatha Vathsalan. As Achyuthan, He never lets down any one, who has surrendered to Him. As Anantan, He is limitless,

"Satyam Jn~Anam anantham Brahmam" from Aanandhavalli of Taitthireeyam has to be remembered here since VaikAnasam has significant links to Vedam as well.



MANTRAM 5

शुद्धयेऽस्तु सदा देवाः केशवः केशिसूदनः ।

नारायणोऽस्तु विश्वेशः शुद्धये सवेकर्मसु ॥ ५ ॥

Suddhaye astu sadA deva: keSava: keSisoodhana: |

nArAyaNOastu viSveSa: Suddhaye saravakarmasu ||

Meaning and Commentary:

Some of the PaancharAthra SamhithAs describe three more VyUha Moorthys (VyUhAntharams) descendant from the Four VyUha Moorthys and giving rise to a total of Twelve (4x3). They are being addressed now to grant purity. The twelve UpavyUha Moorthys are: Kesava, Narayana and Madhavaa from VaasudEvan. SamkarshaNan is the root for Govindha, VishNu and Madhusoodhanan. Pradhyumnan is the point of origin for Thrivikrama, Vaamana and Sridharan. Aniruddhan is the source for HrusheekEsan, PadmanAbhan and DaamOdharan.

1. The first Paadham invokes the constant blessings of Kesavan, who killed the asuran who took the form of Kesi, the wild horse (Kesava: kEsisoodhana:).
2. The second Paadham asks for the anugraham of NaarAyaNan for purity in the performance of all Vaidhika karmaas in His role as the Lord of the Universe (ViSvESan).

MANTRAM 6

माधवश्शुद्धये चास्तु सर्वरक्षणदीक्षितः ।

शुद्धये चास्तु गोविन्दः परमात्मा सनातनः ॥ ६ ॥

mAdhava: Suddhaye caastu sarvarakshaNa-dhIkshita: |

Suddhaye caastu govinda: paramAtmA sanAtana: ||



Sri ranga vimana Sri Govindan- thanks Sri AMR Kannan

Meaning and Commentary:

The third and the fourth UpavyUha Moorthys are saluted in this sLOkam. They are Maadhavan and Govindhan. Maadhavan is recognized as the One skilled in the protection of all (Sarva rakshaNa dIkshithan). With His consort Maa (Lakshmi), He is the Sarvarakshakan. Govindhan is saluted as ParamAthmaa and SanAtanan (ancient). The 898th Sri VishNu Sahasra naamam salutes this SanAtanan as SanAtana Tamam (the Most ancient).

MANTRAM 7

शुद्धयेऽस्तु महाविष्णु शुद्धये मधुसूदनः ।

त्रिविक्रमो महामायः शुद्धये वामनस्तथा ॥ ७ ॥

Suddhaye astu mahAvishNu: Suddhaye madhusoodana: |

trivikramo mahAmAya: Suddhaye vAmanstathA ||

Meaning and Commentary:

The next Four UpavyUha Moorthys are:

1. VishNu,
2. Madhusoodhanan,
3. Trivikraman and
4. Vaamanan.

They are addressed in this sIOkam. The name VishNu refers to His vyApthi of all chETanams and achETanams. He pervades them all and showers His grace on all. The name Madhusoodhana stands for attracting the sense organs of the liberated souls (MukthAs and nithya sooris) to Himself without any interference. Both Trivikraman and Vaamanan are mysterious (Maahaa Maaya:). As Kapada VaamAnan, He approached Bali and asked for three feet of land and once it was deeded to Him, He grew and grew as Trivikraman and measured the earth and the sky. All of these four VyUha Moorthys are requested to consecrate the place where the uthsavam is going to be conducted.



MANTRAM 8

श्रीधरश्शुद्धये चास्तु हृषीकेशोस्तु शुद्धये ।

शुद्धये पद्मनाभोस्तु तथा दामोदरः प्रभुः ॥ ८ ॥

Sridhara: Suddhaye caastu hrusheekeSa: astu Suddhaye |

Suddhaye PadmanAbha: astu tathA dAmodara: prabhu: ||

Commentary:

In this sIOkam, the last of the twelve upavyUha Moorthys are being addressed to confer their anugrahams. They are: Sridharan, HrusheekEsan, PadmanAbhan and DhAmOdharan.





MANTRAM 10

शुद्धये वामानात्मास्तु रामात्मा चास्तु शुद्धये ।

तथा दाशरथी रामः शुद्धयेऽस्तु सदा हरिः ॥ १० ॥

Suddhaye vAmAnAtmAstu rAmAtmA caastu Suddhaye |

tathA daaSarathI rAma: Suddhaye astu sadA hari: ||

Commentary:

This sIOkam houses prayers to the Vibhava avathAra Moorthys of Vaamana, ParasurAman, Daasarathi Raaman. Hari nAma sankeerthanam is also included here: "SuddhayE astu sadA Hari:"



MANTRAM 11

कृष्णोऽस्तु शुद्धये शौरिः बलरामोऽस्तु शुद्धये ।

शुद्धयेऽस्तु महामायी कल्की विष्णुस्सनातनः ॥ ११ ॥

krishNostu Suddhaye Souri: balarAmOstu Suddhaye |

Suddhaye astu mahAmAyee Kalkee VishNus-sanAtana: ||



Krishna (Souri) - thanks Sri Sridha

Commentary:

The last of the three Vibhava avathArams are covered here. KrishNa is addressed as Souri, the son of Soora (VasudEva). The next salutation is to BalarAman, the elder brother of KrishNa. The last salutation in this sIOkam is to Kalki, son of VishNu YasaS, a future avathAram of the Lord to clean up this world of all asubhams at the end of Kali yugam.



MANTRAM 12

शुद्धये पद्मनाभादि मूर्तयो विभवास्तथा ।

पद्मनाभो ध्रुवोऽनन्तः शक्तीशो मधुसूदनः ॥ १२ ॥

Suddhaye PadmanAbhAdi moortayo vibhavAs- tathA |

PadmanAbho dhruvO-ananta: SaktheeSo madhusoodana: |

Meaning:

May the upa-vyUha Moorthys like PadmanAbhan and the Vibhava moorthys as well purify this uthsavam site! PadmanAbhan is indeed limitless in His valour and similarly Madhusoodhanan is the Lord of power to make this happen.



MANTRAM 13

विद्याधिदेवः कपिलः विश्वरूपो विहङ्गमः ।

क्रोडात्मा बडबावक्त्रः धर्मो वागीस्वरस्तथा ॥ १३ ॥

vidyAdhideva: kapila: viSvaroopO vihangama: |

kroDaatmA baDabAvaktra: dharmo vAglSvaras- tathA ||

Meaning and commentary:

In this sIOkam, the prayer is to Kapila Muni, the founder of the Saankya system of philosophy. Bhagavaan refers to him as an amsAvathAram in Geetha: I am Kapila among the sages (Bhagavath Geethaa 10.26). He is a well known teacher (Bhaagavatham: 3.24-28) and is saluted therefore as VidhyA dEvar. The next appeal for purification is to VedAthma Garudan of gigantic form (VisvaroopO Vihangama:). The mare faced submarine (under the ocean) fire is invoked to burn all inauspiciousness after Garudan. The fourth appeal in this sIOkam is to Lord Hayagreevan as the Lord of all VidhyAs.



Viswarupa lakshminrusimhan on kUrmapeetam

MANTRAM 14

एकार्णवान्तश्शायी च तथा कमठरूपधृत् ।

वराहोऽपि नृसिंहात्मा अमृताहरणः प्रभुः ॥ १४ ॥

yekArNavAnta: Sayee ca tathA kamaTharoopadhrut |

varAho api nrusimhAtmA amrutAharaNa: prabhu: ||

Meaning and Commentary:

May the Lord resting in the DaNdakAraNyam forest, and the Ones having the forms of Tortoise, the wild Boar, Nrusimhan and Garudaa cleanse and purify this Yaagasaala and all the accouterments! AmruthAharaNam was done by Garudaa to free His mother from bondage.



MANTRAM 15

श्रीपति दिव्यदेहश्च क्रान्तश्चामृतधारकः ।

राहुजित्कालनेमिघ्नः पारिजातहरो महान् ॥ १५ ॥

Sripati: divyadehasccha krAntasccha amrutadharaka: |

rAhujit kAlanemighna: pArijAtaharo mahAn ||

Meaning and Commentary:

May the dhivya MangaLa vigraham of the Lord of Lakshmi spreading nectar all around purify this site for His Uthsavam! May the Lord who won over the deceit of Raahu and who destroyed the asuran by the name of KaalanEmi as well as the Lord who brought (stole) the PaarijAthaa tree from the Garden of Indhra bless us with the purity for this Yaagasaalaa!



MANTRAM 16

लोकनाथोऽपि शान्तात्मा दत्तात्रयो महाप्रभुः ।

न्यग्रोधशायी भगवान् एकश्रृङ्गतनुस्तथा ॥ १६ ॥

lokanaAthOpi SaantaAtmA dattaAtrayo mahaprabhu: |

nyagrodhaSaayee bhagavaAn yekaSrungatanu: tathA: ||

Meaning and Commentary:

May the great DhataAtrEya who is a tranquil One in spite of being the Lord of the universe and the One resting on the pupil leaf during the Mahaa praLayam as well as the Bhagavaan with a body having one horn (Vedic usage) sanctify this ground, uthsavam participants and the vasthus used in this Yajn~am!

MANTRAM 17

देवो वामनरूपोऽस्तु सर्वव्यापी त्रिविक्रमः ।

नरनारायणौ चैव हलि कृष्ण स्तथैव च ॥ १७ ॥

devo vAmanaroopOstu sarva vyApI trivikrama: |

nara-nArAyaNaou ca yeva hali krushNa stathaiva ca ||



trivikrama-Thanks Sri Gopal (gopalramanuja@gmail.com)

Meaning:

May the divine dwarf who pervaded the earth and sky as Thrivikraman and Nara-NaarAyaNa as well as KrishNa and His brother BalarAman sanctify this sthalam!

MANTRAM 18

ज्वलत्परशुधृग्रामः रामश्चान्यो धनुर्धरः ।

वेदविद् भगवान् कल्की पातालशयनः प्रभुः ॥ १८ ॥

jvalat paraSudhrugrAma: rAmaScchaanyo dhanurdhara: |

vedavid bhagavAn kalkI pAtAlaSayana: prabhu: ||

Meaning:

May the Raaman with resplendent axe in His hand and the other Raaman with a bow in His hand, the Vedic seer BhagavAn Kalki and the Lord resting at the netherworld sanctify this Yaagasaala and uthsavam site!



MANTRAM 19

अष्टात्रिंशा इमे देवाः शुद्धये लोकपावनाः ।

देव्यश्रियादयस्सन्तु शुद्धये विष्णुवल्लभाः ॥ १९ ॥

ashTaatrimSaa ime devA: Suddhaye lokapAvanA: |

devya: SriyAdaya: santu Suddhaye vishNuvalabhA: ||

Meaning and Commentary:

May these 38 dEvAs, who are purifiers of the world sanctify this Yaaga Saalail
May the beloved consorts of Hari (SrI, BhU and NeeLA dEvis) bless the
Yaagasaala to be auspicious and free of any blemishes! There are 33 dEvaas.
The 8 Vasus, the 11 Rudras, the 12 AdityAs, IndrA and PrajApathi (The Lord
of Progeny) make up the assembly of 33 dEvAs and PanchabhuthAs and their
adhishtAna devathAs bring the number to Thirty Eight.



MANTRAM 20

सर्वत्र रक्षणे सन्तु चक्राद्यायुध मूर्तयः ।

शुद्धये चास्त्वननन्तात्मा सहस्रफणवान् बली ॥ २० ॥

saravtra rakshNE santu cakrAdyaayudha moortaya: |

Suddhaye cAstvananantAtmA sahasraphaNavAn balee ||

Meaning and Commentary:

May the Moorthys adorning Chakra and the other weapons as servants of VishNu be there in all directions for our protection! May the thousand hooded and powerful AdhisEshan be here for realizing the Suddhi of this Yaagasaala, adhikAris and the upakaraNams!



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MANTRAM 21

शुद्धये वैनतेयोऽस्तु पक्षिराडुरगाशनः ।

शुद्धयेऽस्तु गणाध्यक्षः विश्वक्सेनः प्रतापवान् ॥ २१ ॥

Suddhaye vainateyoAstu pakshiraaD-uragaaSana: |

Suddhaye astu gaNaadhyaksha vishvaksena: pratApavAn ||

Meaning and commentary:

May the King of Birds, VainatEya, whose food is the snakes confer Suddhi to this Yaagasaalaa! May the powerful commander-in-chief of the army of the Lord, VishvaksEnar bless this uthsavam and sanctify it! Both VishvaksEnar and VainathEyar are nithya sooris (eternally liberated jeevans).



MANTRAM 22

द्वारपास्सन्तु चण्डाद्ययाः प्रभावन्तश्च सर्वदा ।

इन्द्राद्याः शङ्करान्ताश्च शुद्धये सन्तु लोकपाः ॥ २२ ॥

dvArapAssantu caNDaadyaa: prabhAvantasccha sarvadA |

indrAdyA: SankarAntASccha Suddhaye santu lokapA: ||

Meaning and Commentary:

May the virile dhvAra pAlakAs exhibiting their valour like ChaNDa, Kumudha, Jaya, Vijaya and others bless this uthsavam with sanctity! May Indra, the ruler of the heaven (Svargam) and the ruler of the eastern direction, Sankara, the Lord of the North East direction (Isaanyam) confer sanctity and auspiciousness on all that are linked to this uthsavam!



MANTRAM 23

कुमुदाद्याश्च भूतेशाः शुद्धये सन्तु सर्वदा ।

शुद्धये सनकाद्यश्च योगिनो ऋषयस्तथा ॥ २३ ॥

kumudhAdyASccha bhUteSaa: Suddhaye santu sarvada |

Suddhaye sanakAdhyaSccha yogino rushayastathA |

Meaning and commentary:

Kumudha is the short for Kumudhapathi (Moon). He is born of the mind of Purushaa (Chandramaa manasO jAtha:). Sanaka, Sananthana, SanathkumAra, the Maanasa putrAs of Brahmaa are great Yogis. Both Moon and the Parama Yogis are invoked here to confer sanctity on the Yajn-am (Vaidhika KarmAs associated with the Uthsavam).



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MANTRAM 24

न्यूनाधिकानां सर्वेषां शुद्धये भगवान् प्रभुः ।

शङ्ख चक्र गदा पद्म युक्तस्सर्वेश्वरेश्वरः ॥ २४ ॥

nyUnAdhikAnAm sarveshAm Suddhaye bhagavAn prabhu: |

sankha cakra gadA padya yukta: sarveSvareSvara: ||

Meaning and commentary:

May the Sovereign Lord free us from the errors of omissions and commissions from sampradhAyic, Saastram-prescribed ways! As SarvEswaran adorning the Sudarsanam, Paanchajanyan, KoumEdhaki and the Lotus purify us and the Yajn~am to be commenced!

MANTRAM 25

नारायणास्सुरेशानः कर्मणां पूरणाय च ।

परात्परेशरूपस्य परस्य परमात्मनः ॥ २५ ॥

nArAyaNaa: sureSaana: karmaNaam pooraNaaaya cha |

paraAtpareSa roopasya parasya paramAtmana: ||

Meaning and commentary:

Here is another tribute to the ParamAthmA, who is SarvasmAth Paran (Superior to every thing and every being). He is NaarAyaNan, the Lord of DevAs (imayOr talaivan/DevanAthan/SurEsan) and as Yajvaa, Yajn~a pathi and Yajn~akruth. He Himself performs the sacrifice for those who are unable to perform and helps them to complete the Yajn~am as Yajn~a Vaahanan. He brings Poorthy and perfection to the Vaidhika karmas and confers poorNathvam. The prayer is for conferral of PoorNathvam and sanctity as Yajn~a saadhanan.



The Lord of dEvAs

MANTRAM 26

प्रतिमानां च दिव्यानां स्थितानां परिशुद्धये ।

प्रासादगोपुरादीनां प्राकाराणाञ्च शुद्धये ॥ २६ ॥

pratimAnAm ca divyAnAm sthitAnAm pariSuddhaye |

prAsAdagopurAdInAm prAkAraaNaancha Suddhaye ||



Sriranga gopuram and vimAnam

Meaning and Commentary:

Here the parisuddhi of the Dhivya Prathimaas (divine icons) adorning the gopurams and the consecrated images as well as the Parisuddhi of the PrAkArams through which the Lord is carried out during the processions. PrAsAda-para manthram is incorporated in the VimAnams and gOpurams at the time of SamprOkshaNam.



MANTRAM 27

विभोः करिष्यमाणस्य यागस्थानस्य शुद्धये ।

यागोपकरणानाञ्च शुद्धये यागकर्मणाम् ॥ २७ ॥

vibho: karishyamaaNasya yAgasthAnasya Suddhaye |

yaagopakaraNaanccha Suddhaye yAgakarmaNaam ||

Meaning:

Oh Lord! We invoke Your blessings for the parisuddhi of the Yajn-am to be commenced, the different activities at the Yaagasaalaa, the Yaagasaalaa itself and the utensils used in this Yajn-am.



MANTRAM 27

राज्ञो जनपदस्यापि विभोः क्षेत्रनिवासिनाम् ।

वर्णानां ब्राह्मणादीनां तत्तदाश्रमवासिनाम् ॥ २९ ॥

rAjn~o janapadasyApi vibho: kshetravAsinAm |

varNaanAm brahamaNaadeenAm tatath aaSramavAsinAm ||

Meaning and commentary:

Here is a prayer for the parisuddhi of the four varNaas (BrahmaNa, Kshathriya, Vaisya and Soodhra varNams) and the different Aasramams (Brahmacharya, Gruhastha, Vaanapratha and SanyAsa Aasramams). Prayer for Parisuddhi is extended to the King, his Citizens and the residents of the KshEthram, where the Uthsavam is conducted.



MANTRAM 28

वेदशास्त्रागमज्ञानां व्रतस्थानां शुभार्थिनाम् ।

पञ्चकालविधिज्ञानां पाञ्चरात्रतात्मनाम् ॥ २९ ॥

vedaSastraagamajn~AnAm vratasTAnAm SubhArthinAm |

pancakAlavidhijn~AnAm pAncarAtra-tAtmanAm ||

Meaning and Commentary:

In this sLOkam, the prayer for parisuddhi is for the scholars in the VedAs, SaasthrAs and the AagamAs, the YajamAnAs adorning rakshA bhandham and those who seek auspiciousness through the performance of this uthsavam (Yajn-am). Parisuddhi is also sought for the anushtAthAs of Panchakaala Prakriya (rites to be performed in the five divisions of the day starting with abhigamanam and concluding with yOgam). Parisuddhi is particularly beseeched for those with outhsukyam (fondness and joy) for PaancharAthra Aagamam (Bhagavath Saasthram).



MANTRAM 30

आचार्य देशिकादीनां ऋत्विजां परिचारिणाम् ।

वैष्णवानां विशेषेण परत्र हित मिच्छताम् ॥ ३० ॥

AcArya desikAdInAm rtvijAm paricAriNaam |

vaishNavAnAm viSeshaNa paratra hitamicchatAm ||

Meaning and Commentary:

Parisuddhi (sanctity) and auspiciousness sought here for the AchAryAs and DesikEndhrALs, the rthviks and the parichArakAs, attending VaishNavAs and particularly those wishing the well being of others (Paraspara hithaishiNAm Suddhi:).



MANTRAM 31

पुत्रमित्रकलत्राणां दासादीनां गवामपि ।

स्वस्तिरस्तु शिवंचास्तु शान्तिरस्तु पुनः पुनः ॥ ३१ ॥

putra mitra kaLatraaNaam dAsAdInAm gavAmapi |

svastirastu Sivam ca astu Saantirastu puna: puna: ||

Meaning and commentary:

May there be auspiciousness and MangaLam for the progeny, friends, wives, servants, the cows! May there be peace again and again! This mantram and the subsequent ones are like the Svasthi mantrams as the VaasudEva PuNyAha Vachanam is racing towards its conclusion.



MANTRAM 32

अविघ्नमनिशं चास्तु दीर्घमायुष्य मस्तु वै ।

समाहितमनश्चास्तु सम्पदश्चोत्तरोत्तरम् ॥ ३२ ॥

avighnam aniSam caaastu deerghamAyusham asthu vai |

samAhita-mana: caastu samapadaScOttarottaram ||

Meaning and Commentary:

May there never be any interruption to the uthsava karmas! May those who participate have long lives! May they have composed mind and unified purpose to conclude this uthsavam and its Agamaa-ordained kriyaas!

May their prosperity (Kaimkarya sampath / Kaimkarya Sri) grow further and further!



MANTRAM 33

वैष्णवा भगवद्भक्ताः ह्रत्समाहित चेतसः ।

एकान्तिनो महात्मानः सर्वे भागवतोत्तमाः ॥ ३३ ॥

vaishNavA bhagavat-bhaktA: hrutsamAhita cetasa: |

yekAntino mahAtmAna: sarve bhAgavatottamA: ||

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svasthi vachanam- thanks Sri Murali bhattar

Meaning and Commentary:

Svasthi vachanams are uttered for the well being of the assembled VaishNavAs, BhakthAs, BhagavathAs, Yogis, YekAnthis, ParamaikAnthis and all BhagavathOtthamAs.



MANTRAM 34

(प्रणवम्) भूः स्वस्ति भुवः स्वस्ति सुवः स्वस्ति च वै महः ।

जनः स्वस्ति तपः स्वस्ति सत्यं स्वस्ति तथोमिति ॥ ३४ ॥

(praNavam) bhu: svasti bhuva: svasti suva: svasti ca vai maha: |

jana: svasti tapa: svasti satyam svasti tathOmiti ||

Meaning and commentaries:

PrANAyAma VyAhruthi mantras are invoked here for conferring all round auspiciousness. In the Vedic way of PrANAyAmam, the VyAhruthi mantras are recited during the Kumbaka period of respiration. The mantras resonate to the waves of the mind. They also have impact on the major and minor chakras in the body. The chakras absorb the energy and keep the mind and body fit and well. The seven chakras activated by the 7 vyAhruthi mantrams (BhU:, Bhuva:, Suva:, Maha:, Jana:, Tapa:, and Satyam) are the MoolAdhAra, SvAdhishtAna, MaNipura, AnAhatha, Visuddha, Ajn~A and SaharAra. PrANAyAmam itself is a purificatory rite that maintains the health of the endocrine Glands. Svasthi is sought for the mind and body through the utterance of these seven vyAhruthis. This extraordinary sLOkam/prayer starts and ends with PraNavam in conformity with the sampradhAyam of Vedic recitations.



MANTRAM 35

एतत्पुण्याह मुद्दिष्टं विष्णो र्यागादिकर्मसु ।

एतन्मन्त्रजलैरेव प्रोक्षणं शुद्धि रुच्यते ॥ ३५ ॥

Yetat-puNyAha muddisTam vishNor yagAdikarmasu |

yetat mantrajalairEva prokshaNam Suddhirucyate ||

Meaning and commentary:

The Phalan of the VaasudEva PuNyAha vachanam recitation is summed up here. In the Yaaga Karmaas associated with VishNu (BrahmOthsavam, PavithrOthsavam, Mahaa SamprOkshaNam etc.), the purification of the Yaagam related field, adhikAris and utensils are achieved through the sprinkling of this consecrated water on them.



MANTRAM 36

सौदर्शनषडर्णेन कूर्चाश्वत्थदलैर्गुरुः ।

प्रोक्षयेत् कुम्भसलिलैः यत्र यत्र गुरोर्मतिः ॥ ३६ ॥

saudarSana shaDarNena kUrc-aaSvattha-dalair-guru: |

prOkshayet kumbha-salilai: yatra yatra guormati: ||

Meaning and commentary:

Here the proper way to perform the sprinkling of the consecrated water from the Kumbham is indicated. Guru is the opposite of laghu (light). It is suggested that the prOkshaNam (sprinkling) on the objects, places and the assembled ghOshti be generous with the help of Mango and Arasu leaves and Koorcham. sthAnAni and Sudarsana Shadakshari Mantram recitation should accompany such samprOkshaNam during the end stage of the PuNyAhA vachanam rites.



Sri VaasudEva PuNyAha Vachanam includes the purificatory rites on a grand scale and invokes the anugraham from Bhagavaan to His vyUha, upavyUha, Vibhava Moorthys, 33 dEvAs, Rishis, Yogis, ParamaikAnthi and a host of other auspicious entities. It points out the mantrams for prOkshaNam and the procedures for consecration in a majestic manner.

(PraNavam) namO VaasudEvAya,



Daasan, Oppiliappan KOil VaradAchAri SaThakOpan