

YAJUR VEDA

UPAKARMA VIDHI



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UPAKARMA DATES FOR 2006

RG UPAKARMA:

Wednesday, August 9 (August 8th for USA West Coast)

YAJUR UPAKARMA:

USA: Tuesday, August 8

Singapore/ India: Wednesday, August 9

SAAMA UPAKARMA:

Sunday, August 27

GAYATRI JAPAM (ALL VEDINS):

Wednesday, August 9

NOTE:

The upakarma section in this document has been provided bilingually. Those unfamiliar with Sanskrit Script please follow the even page number sequence (10, 12, 14..) for English transliteration of the upakarma mantras. Those comfortable with Sanskrit text may follow the odd page number sequence for Devanagari (11, 13, 15..).

Images in this document are courtesy of <http://www.ahobilam.com/>

Other References: <http://www.prapatti.com/> and <http://www.ahobilam.com/>

The sankalpam entries are for residents for US. Please consult with your local Bruhaspati for local variations.

PLEASE NOTE THESE ENTRIES FOR SANKALPAM TEXT

	Upakarma	Gayathri
YEAR	व्यय	व्यय
AYANAM	दक्षिण	दक्षिण
RITU	ग्रीष्म	ग्रीष्म
MONTH	कटक	कटक
DAY	भौम	सौम्य
STAR	उत्तराषाड / श्रवण	श्रवण / धनिष्ठ





VEDAMS AND UPANISHADS

Contribution by Oppiliappan Koil Varadachari SathakOpan

THE TWO KINDS OF KNOWLEDGE: PARA AND APARA VIDHYAS

The great tradition of the transmission of knowledge through AchArya Mukham is recorded in Mundaka Upanishad as a conversation between BrahmA, the creator and his eldest son, AtharvA about the knowledge of BRAHMAN, the corner stone of ALL knowledge. AtharvA taught what he had learned from his father to AngirA, who in turn taught it to SatyavAhA belonging to the clan of BharadvAjA; SatyavAhA passed that supreme knowledge in succession to Sage Angiras.

SaunakA, the celebrated grahasthA approached Sage Angiras and asked humbly: "O Illustrious sage! kasminnu BhagavO vig~nyAthE sarvamidham vig~nAtham bhavathee? (What is that by the knowing of which all this becomes known?)

Sage Angiras replied: "two kinds of knowledge needs to be known according to the knowers of Brahman. They are the higher knowledge (parA) and the lower knowledge (aparA)".

Sage Angiras explained further that the lower knowledge is the Rig Veda, the Yajur VedA, the Saama VedA and Atharva VedA, SikshA (phonetics), kalpA (rituals), vyAkarNam (grammer), NirukthA (etymology), chandas (metre) and JyOthisham (astronomy); and the higher knowledge is that by which the imperishable Brahman is attained.

Sage Angiras said: "dhvE vidhyE vEdhithavyE ithi ha sma yadh BrahmavidhO vadanthi ParA chaivAparA cha". AparA are the four VedAs and their six angAs to understand the nature of DharmA and the ParA is the knowledge about the imperishable (akshaya) Brahman, which is the embodiment of DharmA. That omniscient, Omnipotent, all merciful Brahman has been defined as the source/origin, sustenance and dissolution of this multifaceted world according to the second Brahma sUthrA (JanmAdhyasya yatha:). That Brahman is cognized only through the scriptures, the sources of authoritative knowledge about Brahman (Saasthra yOnithvAth: Brahma-sUthram 1.3). The next Brahma sUthram goes on to point out that Brahman is the main purport of all Vedic and upanishadic texts (tatthu samanvayAth). Thus one can not dismiss the VedAs quickly as aparA vidhyA and jump on to Para vidhyA. Rigorous study of the VedAs reveal to us the approach to Brahman, the para VidhyA, the ultimate goal for us all.

THE FOUR CATEGORIES OF KNOWLEDGE IN THE VEDAS

THE FOUR VEDAS CONTAIN FOUR IMPORTANT CATEGORIES OF KNOWLEDGE RELATED TO DHARMA:

- (1) Injunctions and Prohibitions
- (2) Valedictory (praise) and deprecatory passages
- (3) MantrAs and
- (4) Names





All these four are necessary to understand true DharmA or righteous duty from different angles. Thus an inquiry in to them through the study of the VedAs becomes an essential pre-requisite in one's journey towards the comprehension of Brahman (para VidhyA). The authority of the VedAs for us is supreme and final and hence a proper understanding of them with the help of a qualified AchAryA sets us on a safe footing to comprehend Brahman and achieve the parama purushArtham of Moksham. Our tradition is therefore called Vaidhikam or the one based on the authoritativeness of the VedAs.

THE FOUR KINDS OF VEDA SAMHITHAS:

ATHARVA SAMHITHA

Rig, Yajur, Saama and Atharva samhithAs constitute the four VedA samhithAs. Each of them have more than one branch (SaakA). The oldest VedA is recognized as Rig Vedam and the youngest is the Atharva Vedam. Latter has nine branches or rescensions (navadhAatharvaNO veda:). These nine branches are: (1) PaippalAda (2) Tauda (3) MuNda (4) SaunakIya (5) Jaajala (6) Jalada (7) BrAhmaveda (8) Devadarsa and (9) ChAraNavaidya. Today, only two of the nine branches of Atharva Vedam (Saunakha and PaippalAda) are available to us. The Delhi Vedic trust has recorded the Saunakha sAkA .

The Atharva Veda samhithA has 5977 verses spread over 20 KhAndams (books/chapters). The khAndams are further subdivided into hymns and they in turn house a group of manthrAs. Some prefer to catalogue the Atharva Veda Text (SamhithA) into prapaathakAs (Lessons or lectures). Under this classification, there are 34 prapAthakAs that house the 5977 verses. Among NammAzhwAr's four Tamil Prabhandhams, Periya ThiruvanthAdhi is considered as the essence of Atharva Vedam.

The Delhi Vedic trust has recorded the 20 KhAndhams of Atharva Vedam in 14 audio tapes. I have now enjoyed listening to two of the twenty khAndams.

RG VEDA SAMHITHA

This ancient Vedam has 1,028 sUkthams (hymns) and contains in all 10,589 verses. These are grouped into either 8 KhAndAs or 10 MandalAs with 85 anuvAkAs (subsections). There used to be 21 sakAs (redactions) of the Rig VedAs. There is only one available today. That is Saakala SaakA. IythrEya Upanishad belongs to Rig Veda SamhithA. NammAzhwAr's Thiruviruttham is considered as the Veda SaarArtham of Rig Vedam.

The Delhi Vedic Trust has recorded Saakala sAkA in 27 ninety minute tapes. During my father's sathAbhishEkam celebration, there was one Rig Vedic expert from Mayavaram, who recited that samhithA. He was lost in the ghOsham of Saama and KrishNa yajur Vedams. My great desire to hear the authentic rendition of the Rig Vedam is now satisfied.

YAJUR VEDA SAMHITHA

This Vedam has 1975 verses grouped under 40 chapters known as adhyAyAs. The longest





chapter has 117 "verses" and the shortest chapter has 13 "verses". There are two Yajur samhithAs: Sukla and KrishNa (White and Black) samhithAs. The White Yajur Veda samhithA is also known as VajasanEyi -MadhyAndina Sukla Yajur vedam to distinguish it from KrishNa Yajur Veda or Taittiriya SamhithA, which is generally considered to be more close to a BrahmaNA rather than to a Sruthi. Most of the people in AndhrA and Tamil Naadu are KrishNa Yajur Vedins.

The two samhithAs have number of recensions in view of their wide popularity. These variations arose from a variety of textual differences and their applications in Vedic rituals. The two popular recensions of the Sukla Yajur Vedam are: MaadhyAndhina and KaaNva; the KrishNa Yajur Vedam has three recensions: kAtaka, Kapishtala-Kata and MaithrAyaNee.

SAAMA SAMHITHA

In its importance in YaagAs and sacredness, Saama Veda SamhithAs rank next to Rig VedA. The Lord of GeethA however has put this Saama samhithA on the top of all four SamhithAs with His declaration that He is Saama VedA among the VedAs. This samhithA consists of hymns chanted by udhgAtri priests at the Soma YaagAs. Many of the hymns originate from Rig Vedam and have been rearranged without reference to the original order in the Rig Vedam and set to music. Only 75 verses of the total of 1,875 verses of Saama Vedam are not to be found in Rig Vedam. The remaining 1,800 verses are essentially the repetitions of Rig Vedic verses. The important distinction however is that they are sung instead of being recited. The Rig Vedam deals with knowledge and Saama Vedam deals with UpAsana, Worship and DhyAnam.

According to one classification, the Saama samhithA is catalogued under two sections: PurvArchikA and UttarArchikA. Each archikA is subdivided into prapaathakAs and adhyAyAs. In another classification, the 1875 verses are grouped under FOUR categories:

1. PurvArchikA: 585 verses (1-585)
2. AraNya KhAndam : 55 verses (586-640)
3. MahAnAmnyArchikA : 10 verses(641-650)
4. UttarArchikA: 1225 verses (651-1875)

In singing, the priests of the Yaj~nams follow specific styles through alteration of prolongation, repetition, modulation, rests et al. These become the various styles of Saama GhAnams: congregational (GrAma gEya GhAnam), AraNya ghAnam (Forest song style), Uha ghAnam and Uhya GhAnam.

Saama Vedam had originally 1001 branches. We have very few left now. NammAzhwAr's celebrated Thiruvaimozhi is recognized as the Saama Veda SaarArtham.

UPANISHADS AND VEDA SAAKAAS

Upanishads are found in the concluding sections of the Veda Saakaas and hence are known as Vedanta or the end of the Vedas. There are four Veda Samhitas (Rg, Yajur, Sama and Atharva). The Yajur Vedam has two Samhitas known as the Krishna and Sukla Yajur Vedas. Hence, One





can say that there are 5 Veda Samhitas, if we take into account the 2 Samhitas of Yajur Veda. Each of the 4 Samhitas referred to above has several branches or Saakaas. Each Saaka has a Karma Khanda dealing with the actions to be performed and is made up of Mantras and Btrahmanaas. Latter deals with Upasana or meditation and has Aranyakas inside them for the benefit of those who have resorted to the quiet habitat of the forest to pursue their spiritual Quest. The Upanishads are found mostly in the Aranyaka section of the Vedas.

The traditional view is that Vyasa Bhagavan has classified the four Vedas into 1180 Saakaas and each of these Saakaa is associated with an Upanishad. Hence, One anticipates 1180 Upanishads. According to this view, there must have been 21 Upanishads for the 21 Rg Saakaas, 109 for Yajurveda, 1000 for Sama Veda and 50 for the Atharva Veda. Most of these Saakaas have been lost with the passage of time and we are left with 108 Upanishads today. The breakdown among the 108 Upanishads according to the 5 Veda Samhitas are as follows:

1. Rg Veda : 10
2. Sama Veda :16
3. Atharva Veda: 31
4. Krishna Yajur Veda: 32
5. Sukla Yajur Veda: 19



“Yoga Hayagreevan”





THE SIGNIFICANCE OF UPAKARMA

An Explanation of the Vedic Ritual of Yajur Upakarma, known in Tamil as “Avani Avittam”

Contribution by Vijayaraghavan Srinivasan

UPAKARMA (AVANI AVITTAM): NATURE AND PURPOSE

Upakarma (/upaakarma/) means beginning or “Arambham”, i.e. to begin the study of the Veda (Veda Adhyayanam). For example, Yajur Upakarma means to begin the study of the Yajur Veda. Those belonging to the Yajur Veda observe the Upakarma in the month of Sravana (August-September), on the day of the full moon (purnami). Why begin study of the Vedas on this particular day? This auspicious day also happens to be the day when Lord Narayana took the avatara as Lord Hayagriva. Lord Hayagriva as we all know restored the Vedas to Brahma and also is the God of Knowledge.

The next question is: why do this every year? In the not too distant past, Veda Adhyayanam was performed only during the period Avani to Tai (from mid-August to mid-January). Therefore, one is supposed to perform an “utsarjanam” in the month of Tai, i.e., a giving up of the learning of Vedas from Tai to Avani. Just like a Upakarma function there was a Utsarjana function in Tai. The period between January to August was then devoted to learning other branches of our shastras. Thus the cycle of Upakarma and Utsarjana with regard to Vedic studies was established. However, this method took 12 or more years to learn just one veda. Slowly this became impractical and Vedic studies continued throughout the year.

Therefore, the first thing to do before the Upakarma function is to do a praayaschitta (atonement) for having learned Vedas during the prohibited period. Specifically, one atones for not having performed the Utsarjanam in the month of Tai. That’s why we begin the function by doing the “kAmo’ karshIt...” japam. The purpose is declared as “adhyAya-utsarjana-akaranaprAyaScittArtham..” (to atone for not doing the utsarjana of Vedic study) and the sankalpam continues as “...ashTottara-sahasra-sankhyayA kAmo’karshIt manyur akArshIt mahA-mantra-japam karishye” (I will now do recite the great “kAmo’kArshIt” mantra 1008 times). The meaning in Tamil is “kAmaththAl seyya pattadhu, kOpaththAl seyya pattadhu” -- done out of desire, done out of anger. The correct way of chanting this mantra is “kAmo’karshIt manyur akArshIt”. Don’t add namo nama: etc. The right time to perform is immediately after your morning anushthanam like sandhya, samidaadaanam (if you are a brahmachari), brahmayajnam etc. This is performed during the abhigamana kaalam. Brahmacharis are supposed to have a hair-cut (preferably by a man!) after this.

THE KANDA RISHIS AND THEIR SIGNIFICANCE

We saw that the “kAmo’karshIt manyur akArshIt” japam is done with a sense of contrition. Who else but Vasudeva can bear the burden of our acts of omissions and commissions with regard to shastras? SAstramayena sthira pradIpena -- Daya Devi (compassion of the Lord personified) lights the lamp of shastras so that the jiva can find its way to its home in the Absolute.





After the kamo' karsheeth japam, we proceed to perform the Upakarma function. It is done after mAdhyAhnikam and bhagavad-ArAdhanam (ijyA). The main purpose of the Upakarma function is to offer prayers and express our gratitude to those rishis who gave us the Vedas -- the rishis through whom the Vedic mantras were revealed. These rishis are known as "kaanda rishis". There are different rishis for the different Vedas. We are expected to worship those rishis who belong to our shakha or branch of the Veda, one of Yajur, Rk, Samam etc. The Yajur Veda consists of 4 kaandams. These are known as

1. prAjApatya kaaNDam
2. saumya kaaNDam
3. Agneya kaaNDam and
4. vaishvadeva kaaNDam.

These kaandams are named after those rishis who first taught the Vedas, viz., Prajapati, Soma, Agni and Vishvadeva. Subsequently we also offer our prayers to the Upanishads saamhiti, yaajniki, and vaaruni, and finally to Svayambhu and Sadasaspati, through whom the Yajur Veda came down to us.

The sankalpam is mainly taken for performing the Upakarma Homam. Then we say tad angam snAnam karishye, tad angam yajnopavIta-dhAraNam karishye, tad angam kANDarshi tarpaNam karishye -- which implies that all other activities like snaanam, yajnopaveeta dhaaranam, tarpanam etc., are only performed as an 'angam' or subsidiary to the Upakarma Homam (which is the angi or primary).

In the Upakarma Homam as well as in the tarpanam, the offerings are made to the kaanda rishis. In fact this tarpanam is so important that it is included as part of our nitya karma-anushthaanam, our daily worship. There are other minor points that are worth noting:

Brahmacharis should wear maunji (belt made of sacred grass), ajinam (deerskin) and dandam (stick made of palaasa wood) after they wear the poonool (sacred thread). There are separate mantras for each.

It is said that: purAtanAn parityajya which implies that you should wear a new set of clothes (veshti and uttarIyam) before the tarpanam and homam.

It is also said that: kANdarshi tarpaNa-kAle punaH snAtvA Ardra vastra eva tat kuryAt, i.e, before performing the kaanda rishi tarpanam you should once again take a dip in the water and do it with wet clothes.

The rishi tarpanam is done with the poonool in the nivita position (like a garland) and the water along with rice and sesame seeds should leave the root of the small finger.

In some traditions you fast on the Upakarma day or at least fast till the end.

In some traditions a general pitr tarpanam is also done.



YAJUR UPAKARMA PROCEDURE (ENGLISH) Mani Varadarajan

KAMO'KARSHIT MANYUR AKARSHIT JAPAM

Perform morning nityakarmas including sandhyAvandanam as one would do on any other day.

(First time upAkarmins [talai AvaNi aviTTam] do NOT perform this japam and go to page 10 and begin with Madhyannikam)

Perform Achamanam **Twice** (See Appendix) and sit on a raised wooden platform, maNai, if available, facing east.

Place two darbhais on your seat. Wear a pavithram on your right hand ring finger and fold two dharbais around your ring finger.

Perform prANAyAmam **Thrice** (See Appendix)

Perform maha-sankalpam by reciting:

GURU-PARAMPARA ANUSANDHANAM

SrImAn venkaTanAthAryaH kavitaArkika kesarI |
vedAntAcArya varyo me sannidhattAm sadA hRdi ||
gurubhyas tad gurubhyaS ca namo vAkam adhImahe |
vRiNImahe ca tatrAdyau dampatI jagatAm patI ||
sva-sesha-bhUtena mayA svIyaiH sarva paricchadaiH |
vidhAtum prItam AtmAnam devaH prakramate svayam ||

VIGHNA NIVARANAM / VISVAKSENA DHYANAM

SuklAmbaradharam vishNum SaSivarnam caturbhujam |
prasanna-vadanam dhyAyet sarva-vighnopaSAntaye ||
yasya dvirada-vaktrAdyAH pAriSadyAH paraH Satam |
vighnam nighnanti satatam viSvasenam tam ASraye ||

MAHA-SANKALPAM

On your right thigh, place your left palm facing upwards and place right palm on top of it.

YAJUR UPAKARMA PROCEDURE (SANSKRIT) Srirangam K. Lakshminarayanan

KAMO'KARSHIT MANYUR AKARSHIT JAPAM

Perform morning nityakarmas including sandhyAvandanam as one would do on any other day.

(First time upAkarmins [talai AvaNi aviTTam] do NOT perform this japam and go to page 11 and begin with Madhyannikam)

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Perform prANAyAmam **Thrice** (See Appendix)

Perform maha-sankalpam by reciting:

(I) GURU-PARAMPARA ANUSANDHANAM

श्रीमान् वेङ्कट नाथार्यः कवितार्किक केसरी।
वेदान्ताचार्य वर्यो मे सन्निधत्तां सदा हृदि ॥
गुरुभ्यस् तद् गुरुभ्यश्च नमो वाक मधीमहे।
वृणीमहे च तत्राद्यौ दंपति जगतां पति ॥
स्वशेषभूतेन मया स्वीयैः सर्व परिच्छदैः।
विधातुं प्रीत्मात्मानं देवः प्रक्रमते स्वयम् ॥

VIGHNA NIVARANAM / VISVAKSENA DHYANAM

शुक्लाम्बरधरं विष्णुं शशिवर्णं चतुर्भुजं।
प्रसन्नवदनं ध्यायेत् सर्वविघ्नोपशान्तये ॥
यस्य द्विरद वक्राद्याः पारिषद्याः परश्शतं।
विघ्नं निघ्नन्ति सततं विष्वक्सेनं तमाश्रये ॥

MAHA-SANKALPAM :

On your right thigh, place your left palm facing upwards and place right palm on top of it.

hariH om tat SrI govinda govinda govinda!

asya SrI-bhagavato mahA-purushasya vishNor AGYayA pravartamAnasya adya brahmaNah dvitIya-parArdhe SrI-Sveta-varAha-kalpe vaivasvata-manvantare kaliyuge prathamapAde jambudvIpe, bhAratavarshe, bhAratakhANDe (USA residents substitute: krau~nca dwIpe, ramaNaka varShe, utara or gotIrtha khaNde), SakAbde, meror dakshiNe pArSve asmin vartamAnAnAm vyAvahArikANAm prabhavAdi shashTi samvatsarANAm madhye

☛ REPLACE THE APPROPRIATE NAMES FOR THE YEAR, AYANAM, RITU, MONTH, DAY AND STAR FROM THE NOTES ON FIRST PAGE ACCORDING TO THE COUNTRY WHERE THE UPAKARMA IS BEING PERFORMED.

year nAma samvatsare ayanam ayane, ritu Ritau, month mAsE, Sukla pakshe, paurNamAsyAm Subha-tithau,

SrI-vishnu-yoga SrI-vishnu-karaNa Subha-yoga Subha-karaNa evam guNa-viSeshaNa viSishTAYAm, asyAm Subha-tithau, SrI-bhagavad-AjnayA [SrIman-nArAyaNa-prItartham OR bhagavat-kainkaryarUpam OR bhagavat-prItartham, depending on sampradAya] taishyAm paurNamAsyAm adhyAya-utsarjana-akaraNa-prAyaScittartham,

ashTottara-sahasra (1008) [or ashTottara-Sata (108)] sankhyayA
“kAmo’kArshIt manyur akArshIt” mahAmantra-japam karishye.

Discard the folded darbhais towards northern direction. Do not remove the pavithram. Fold your hands and perform saathvika thyaagam.

SATTVIKA TYAGAM

bhagavAneva svaniyAmya swarUpasthiti pravR^itti svaSesha-taikarasena anena aatmanaa kartraa svakIyaishcopakaraNaiH svArAdhanaika-prayojanAya parama purushaH sarvaSeshii shriyaH patiH svaSesha bhuutamidam kAmo’kArshIt manyurakArshIt iti mahAmantra-japaakhyam karma svasmai svaprItaye svayameva kArayati.

हरिः ओम् तत् श्री गोविन्द गोविन्द गोविन्द।

अस्य श्री भगवतो महापुरुषस्य श्री विष्णोः आज्ञया प्रवर्तमानस्य अद्य ब्रह्मणः द्वितीय परार्धे
श्री श्वेत वराह कल्पे वैवस्वत मन्वन्तरे कलियुगे प्रथम पादे जम्बूद्वीपे भारतवर्षे भरतखण्डे
(For USA please substitute: क्रौञ्च द्वीपे रमणक वर्षे उत्तर or गोतीर्थ खण्डे)

शकाब्दे मेरोर्दक्षिणे पार्श्वे अस्मिन् वर्तमानानां व्यवहारिकाणां प्रभवादी षष्टि संवत्सराणां मध्ये

☛ REPLACE THE APPROPRIATE NAMES FOR THE YEAR, AYANAM, RITU, MONTH, DAY AND STAR FROM THE NOTES ON FIRST PAGE ACCORDING TO THE COUNTRY WHERE THE UPAKARMA IS BEING PERFORMED.

year नाम संवत्सरे ayanam अयणे ritu ऋतौ month मासे शुक्ल पक्षे पौर्णमास्याम्

शुभतिथौ day वासर star नक्षत्र युक्तायां

श्री विष्णु योग श्री विष्णु करण शुभ योग शुभ करण एवं गुण विशेषण विशिष्टायां

अस्यां पौर्णमास्याम् शुभतिथौ

श्री भगवदाज्ञया (or श्रीमन् नारायण प्रीत्यर्थ or भगवत् कैकर्य रूपं or भगवत् प्रीत्यर्थ)

तैष्यां पौर्णमास्यां अध्याय उत्सर्जन अकरण प्रायश्चित्तार्थ अष्टोत्तर सहस्र 1008 (or अष्टोत्तर

शत 108) सङ्ख्या कामोकार्षीत् मन्युरकार्षीत् महामन्त्र जपं करिष्ये।

Discard the folded darbha's towards northern direction. Do not remove the pavithram. Fold your hands and perform saathvika thyaagam.

SĀTTVIKA TYĀGAM

भगवानेव स्वनियाम्य स्वरूपस्थिति प्रवृत्ति स्वशेष-तैकरसेन अनेन आत्मना कर्त्रा

स्वकीयैश्वोपकरणैः स्वाराधनैक-प्रयोजनाय परम पुरुषः सर्वशेषी श्रियः पतिः स्वशेष

भूतमिदम् कामोकार्षीत् मन्युरकार्षीत् इति महामन्त्र-जपाख्यम् कर्म स्वस्मै स्वप्रीतये

स्वयमेव कारयति।

PERFORM JAPAM BY RECITING EITHER 1008 TIMES OR 108 TIMES AS RESOLVED:

“kAmo’kArshIt manyur akArshIt”

Perform Achamanam Once and then perform sAttvika tyAgam by reciting:

bhagavAneva svaniyAmya swarUpasthiti pravR^itti svaSesha-
taikarasena anena aatmanaa kartraa svakIyaishcopakaraNaiH
svArAdhanaika-prayojanAya parama purushaH sarvaSeshii shriyaH
patiH svaSesha bhuutamidam kAmo’kArshIt manyurakArshIt iti
mahAmantra-japaakhyam karma svasmai svaprItaye svayameva
kAritavaan.

The first part of the Upakarma procedure is completed now.

Perform mAdhyAhnika, including mAdhyAhnika snAnam if one is accustomed, followed by bhagavad-ArAdhanam. After this, strictly speaking, one should wait until after midday (aparAhna) to perform the upAkarma, but these days, due to exigencies of work, etc., people do it earlier.

Facing East perform Achamanam Twice and sit down on a seat with two darbhais. Wearing a pavitram on your right hand ring finger, perform praanayaamam three times.

Folding your hands in anjali mudra do maha-sankalpam by reciting:

SrImAn venkaTanAthAryaH kavitaArkika kesarI |
vedAntAcArya varyo me sannidhattAm sadA hRdi ||
gurubhyas tad gurubhyaS ca namo vAkam adhImahe |
vRiNImahe ca tatrAdyau dampatI jagatAm patI ||
sva-sesha-bhUtena mayA svIyaiH sarva paricchadaiH |
vidhAtum prItam AtmAnam devaH prakramate svayam ||
SuklAmbaradharam vishNum SaSivarnam caturbhujam |
prasanna-vadanam dhyAyet sarva-vighnopaSAntaye ||
yasya dvirada-vaktrAdyAH pAriSadyAH paraH Satam |
vighnam nighnanti satatam viSvasenam tam ASraye ||

PERFORM JAPAM BY RECITING EITHER 1008 TIMES OR 108 TIMES AS RESOLVED:

“ कामोकार्षीत् मन्युरकार्षीत् ”

Perform Achamanam Once and then perform sAttvika tyAgam by reciting:

भगवानेव स्वनियाम्य स्वरूपस्थिति प्रवृत्ति स्वशेष-तैकरसेन अनेन आत्मना कर्त्रा
स्वकीयैश्वोपकरणैः स्वाराधनैक-प्रयोजनाय परम पुरुषः सर्वशेषी श्रियः पतिः स्वशेष
भूतमिदम् कामोकार्षीत् मन्युरकार्षीत् इति महामन्त्र-जपाख्यम् कर्म स्वस्मै स्वप्रीतये
स्वयमेव कारितवान्।

The first part of the Upakarma procedure is completed now.

Perform **mAdhyAhnika**, including mAdhyAhnika snAnam if one is accustomed, followed by bhagavad-ArAdhanam. After this, strictly speaking, one should wait until after midday (aparAhna) to perform the upAkarma, but these days, due to exigencies of work, etc., people do it earlier.

Facing East perform Achamanam Twice and sit down on a seat with two darbhais. Wearing a pavitram on your right hand ring finger, perform praanayaamam three times.

Folding your hands in anjali mudra do maha-sankalpam by reciting:

श्रीमान् वेङ्कट नाथार्यः कवितार्किक केसरी।
वेदान्ताचार्य वर्यो मे सन्निधत्तां सदा हृदि ॥
गुरुभ्यस् तद् गुरुभ्यश्च नमो वाक मधीमहे।
वृणीमहे च तत्राद्यौ दंपति जगतां पति ॥
स्वशेषभूतेन मया स्वीयैः सर्व परिच्छदैः।
विधातुं प्रीत्मात्मानं देवः प्रक्रमते स्वयम् ॥
शुक्लाम्बरधरं विष्णुं शशिवर्णं चतुर्भुजं।
प्रसन्न वदनं ध्यायेत् सर्वविघ्नोपशान्तये ॥
यस्य द्विरद वक्राद्याः पारिषद्याः परश्शतं।
विघ्नं निघ्नन्ति सततं विष्वक्सेनं तमाश्रये ॥

Do Mahasankalpam by reciting:

On your right thigh, place your left palm facing upwards and place right palm on top of it.

hariH om tat SrI govinda govinda govinda!

asya SrI-bhagavato mahA-purushasya vishNor AGYayA
pravartamAnasya adya brahmaNah dvitIya-parArdhe SrI-Sveta-
varAha-kalpe vaivasvata-manvantare kaliyuge prathamapAde
jambudvIpe, bhAratavarshe, bhArataKhaNDe (USA residents
substitute: krau~nca dwIpe, ramaNaka varShe, utara or gotIrtha
khaNde), SakAbde, meror dakshiNe pArSve asmin vartamAnAnAm
vyAvahArikANAm prabhavAdi shashTi samvatsarANAm madhye
year nAma samvatsare ayanam ayane, ritu Ritau, month mase,
Sukla pakshe, paurNamAsyAm Subha-tithau,

SrI-vishnu-yoga SrI-vishnu-karaNa Subha-yoga Subha-karaNa evam
guNa-viSeshaNa viSishTAyAm, asyAm Subha-tithau, SrI-bhagavad-
AjnayA [SrIman-nArAyaNa-prItiyartham OR bhagavat-kainkarya-
rUpam OR bhagavat-prItiyartham, depending on sampradAya]

SrAvANyAm paurNamAsyAm adhyAya-adhyAya-upAkarma karishye
tad angam kAndarshi-tarpaNam karishye
tad angam yajnopavIta-dhAraNam karishye
tad angam snAnam karishye

BRAHMACHARIS ADD the line below:

tad angatayA maunji-ajina-daNDa-dhAraNani karishye

Perform saatvika thyaagam by reciting:

bhagavAneva svaniyAmya swarUpasthiti pravR^itti svaSesha-
taikarasena anena aatmanaa kartraa svakiyaishcopakaraNaiH
svArAdhanaika-prayojanAya parama purushaH sarvaSeshii shriyaH
patiH svaSesha bhuutamidam shraavaNyaam purnamaasyaam
adhyayopaakarmaakhyam karma svasmai svaprItaye svayameva
kArayati.

Do Mahasankalpam by reciting:

On your right thigh, place your left palm facing upwards and place right palm on top of it.

हरिः ओम् तत् श्री गोविन्द गोविन्द गोविन्द।

अस्य श्री भगवतो महापुरुषस्य श्री विष्णोः आज्ञया प्रवर्तमानस्य अद्य ब्रह्मणः द्वितीय परार्धे
श्री श्वेत वराह कल्पे वैवस्वत मन्वन्तरे कलियुगे प्रथम पादे जम्बूद्वीपे भारतवर्षे भरतखण्डे

(For USA please substitute: क्रौञ्च द्वीपे रमणक वर्षे उत्तर or गोतीर्थ खण्डे)

शकाब्दे मेरोर्दक्षिणे पार्श्वे अस्मिन् वर्तमानानां व्यवहारिकाणां प्रभवादी षष्टि संवत्सराणां मध्ये
year नाम संवत्सरे ayanam अयणे ritu ऋतौ month मासे शुक्ल पक्षे पौर्णमास्याम्

शुभतिथौ day वासर star नक्षत्र युक्तायां

श्री विष्णु योग श्री विष्णु करण शुभ योग शुभ करण एवं गुण विशेषण विशिष्टायां

अस्यां पौर्णमास्याम् शुभतिथौ

श्री भगवदाज्ञया (or श्रीमन् नारायण प्रीत्यर्थ or भगवत् कैकर्य रूपं or भगवत् प्रीत्यर्थ)

श्रावण्याम् पौर्णमास्याम् अध्याय-उपाकर्म करिष्ये

तदङ्गम् कान्ठ ऋषि तर्पणम् करिष्ये

तदङ्गम् यज्ञोपवीत-धारणम् करिष्ये

तदङ्गम् स्नानम् करिष्ये।

BRAHMACHARIS ADD the line below:

तदङ्गतया मौञ्जि अजिन-दण्ड-धारणानि करिष्ये

Perform saatvika thyaagam by reciting:

भगवानेव स्वनियाम्य स्वरूपस्थिति प्रवृत्ति स्वशेष-तैकरसेन अनेन आत्मना कर्त्रा

स्वकीयैश्चोपकरणैः स्वाराधनैक-प्रयोजनाय परम पुरुषः सर्वशेषी श्रियः पतिः स्वशेष

भूतमिदम् श्रावण्याम् पौर्णमास्याम् अध्याय-उपाकर्माख्यं कर्म स्वस्मै स्वप्रीतये स्वयमेव

कारयति।

Now recite with folded hands

apavitraH pavitro va sarvaavasthaam gatopivaa
yaH smaret puNDarIkaakShaM sa baahyaabhyantaraH shuchiH
shrI harirhariH puNDarIkaakShaaya namaH

Now sprinkle some water on yourself as a mAnasika snAnam. The very orthodox, performing this ritual at a river bank or pushkariNi, would have done the snAnam immediately upon reaching the water.

WEAR THE NEW YAJNOPAVITAM (POONOL-S) WITH APPROPRIATE MANTRAS

Perform sankalpam (Posture: Place left palm on right thigh and place right palm over the left palm), with sAttvika tyAgam by reciting:

adya pUrvoccarita evam guNa-viseshaNa-viSishTAyAm, asyAm
Subha tithau, SrI-bhagavad-AjnayA SrIman-nArAyaNa-prItiyartham
(or variant) Srauta-smArta-vihita-nitya-karma-anushThAna-
yogyatA-siddhyartham yajnopavIta-dhAraNam karishye

bhagavAneva svaniyAmya swarUpasthiti pravR^itti svaSesha-
taikarasena anena aatmanaa kartraa svakIyaishcopakaraNaiH
svArAdhanaika-prayojanAya parama purushaH sarvaSeshii shriyaH
patiH svaSesha bhuutamidam yaGYopavItadhaaraNaakhyam karma
svasmai svaprItaye svayameva kArayati.

Put one yajnopavItam on at a time. To do this, sit squatting (kukkuTTAsanam) facing east. Hold the yajnopavItam with both hands, with your right palm facing up over your head, and your left palm facing the ground. The top of the brahma-mudi (knot) should be on your right palm and should be facing right. Then say this mantra, while touching the scalp with your right fingers:

yajnopavIta-dhAraNa-mantrasya brahma Rshi:

Touch your nose and recite:

trishTup chandaH

Touch your chest and recite:

trayIvidyA devatA yajnopavIta dhAraNe viniyogah

Now recite with folded hands

अपवित्रः पवित्रो व सर्वावस्थाम् गतोपिवा

यः स्मरेत् पुण्डरीकाक्षं स बाह्याभ्यन्तरः शुचिः

श्री हरिर्हरिः पुण्डरीकाक्षाय नमः

Now sprinkle some water on yourself as a mAnasika snAnam. The very orthodox, performing this ritual at a river bank or pushkariNi, would have done the snAnam immediately upon reaching the water.

WEAR THE NEW YAJNOPAVITAM (POONOO-S) WITH APPROPRIATE MANTRAS

Perform sankalpam (Posture: Place left palm on right thigh and place right palm over the left palm), with sAttvika tyAgam by reciting:

अद्य पूर्वोच्चरित एवम् गुण-विशेषण-विशिष्टायां अस्याम् शुभ-तिथौ

श्री-भगवद्-आज्ञया श्रीमन्-नारायण-प्रीत्यर्थम्

श्रौत-स्मार्त-विहित-नित्य-कर्म-अनुष्ठान-

योग्यता-सिध्यर्थम् यज्ञोपवीत-धारणम् करिष्ये

भगवानेव स्वनियाम्य स्वरूपस्थिति प्रवृत्ति स्वशेष-तैकरसेन अनेन आत्मना कर्त्रा

स्वकीयैश्वोपकरणैः स्वाराधनैक-प्रयोजनाय परम पुरुषः सर्वशेषी श्रियः पतिः स्वशेष

भूतमिदम् यज्ञोपवीतधारणारख्यम् कर्म स्वस्मै स्वप्रीतये स्वयमेव कारयति।

Put one yajnopavItam on at a time. To do this, Sit squatting (kukkuTTAsanam) facing east. Hold the yajnopavItam with both hands, with your right palm facing up over your head, and your left palm facing the ground. The top of the brahma-mudi (knot) should be on your right palm and should be facing right. Then say this mantra, while touching the scalp with your right fingers:

यज्ञोपवीत-धारण-मन्त्रस्य ब्रह्मा ऋषिः

Touch your nose and recite:

त्रिष्टुप् छन्दः

Touch your chest and recite:

त्रयीविद्या देवता यज्ञोपवीत धारणे विनियोगः

After reciting the following mantra wear one set of yagyopavitam

yajnopavitam paramam pavitram, prajApter yat saham purastAt
Ayushyam agryam pratimunca Subhram yajnopavitam balamastu teja:

Perform Achamanam Once.

IF MARRIED do prANAyAmam and perform sankalpam, with sAttvika tyAgam by reciting:

pUrvocarita evam guNa-viseshaNa-viSishTAyAm, asyAm Subha-tithau,
SrI-bhagavad-AjnayA SrIman-nArAyaNa-prItiyartham (or variant)
graahasthyArham dvitIya yajnopavIta-dhAraNam karishyE

Put the second yajnopavitam on at this time. To do this, hold the yajnopavitam with both hands, with your right palm facing up over your head, and your left palm facing the ground. The top of the brahma-mudi (knot) should be on your right palm and should be facing right. Then say this mantra, while touching the scalp with your right fingers:

yajnopavIta-dhAraNa-mantrasya brahma Rishi:

Touch your nose and recite:

trishTup chandaH

Touch your chest and recite:

trayIvidyA devatA yajnopavIta dhAraNe viniyogah

After reciting the following mantra wear one set of yagyopavitam

yajnopavitam paramam pavitram, prajApter yat saham purastAt
Ayushyam agryam pratimunca Subhram yajnopavitam balamastu teja:

Now wear the second yajnopavitam. Perform Achamanam Once.

Common to BOTH Brahmacharis and Grahasthyaas

After saying

upavitam chinnantu jIrNam kaSmala-dUshitam |

visRjAmi punar brahman varco dIrghAyur astu me ||

Remove the old yajnopavitam(s) and discard them under a tree, in a river, or some other natural place. Don't throw them in the garbage!

Perform Achamanam

After reciting the following mantra wear one set of yagyopavitam

यज्ञोपवीतम् परमम् पवित्रम् प्रजापतेर् यत् सहजम् पुरस्तात्।

आयुष्यम् अर्ग्यम् प्रतिमुन्च शुभ्रम् यज्ञोपवीतम् बलम् अस्तु तेजः ॥

Perform Achamanam Once.

IF MARRIED do prANAyAmam and perform sankalpam, with sAttvika tyAgam by reciting:

पूर्वोच्चरित एवम् गुण-विशेषण-विशिष्टायाम् अस्याम् शुभ-तिथौ

श्री-भगवद्-आज्ञया श्रीमन्-नारायण-प्रीत्यर्थम्

ग्राहस्त्यार्हम् द्वितीय यज्ञोपवीत-धारणम् करिष्ये

Put the second yajnopavitam on at this time. To do this, hold the yajnopavitam with both hands, with your right palm facing up over your head, and your left palm facing the ground. The top of the brahma-mudi (knot) should be on your right palm and should be facing right. Then say this mantra, while touching the scalp with your right fingers:

यज्ञोपवीत-धारण-मन्त्रस्य ब्रह्मा ऋशिः

Touch your nose and recite:

त्रिष्टुप् छन्दः

Touch your chest and recite:

त्रयीविद्या देवता यज्ञोपवीत धारणे विनियोगः

After reciting the following mantra wear one set of yagyopavitam

यज्ञोपवीतम् परमम् पवित्रम् प्रजापतेर् यत् सहजम् पुरस्तात्।

आयुष्यम् अर्ग्यम् प्रतिमुन्च शुभ्रम् यज्ञोपवीतम् बलम् अस्तु तेजः ॥

Now wear the second yajnopavitam. Perform Achamanam Once.

Common to BOTH Brahmacharis and Grahasthyaas: After saying

उपवीतम् चिन्नन्तु जीर्णम् कष्मल-दूषितम्।

विसृजामि पुनर् ब्रह्मन् वर्चो दीर्घायुर् अस्तु मे ॥

Remove the old yajnopavitam(s) and discard them under a tree, in a river, or some other natural place. Don't throw them in the garbage!

Perform Achamanam

Perform sAttvika tyAgam by reciting:

bhagavAneva svaniyAmya swarUpasthiti pravR^itti svaSesha-
taikarasena anena aatmanaa kartraa svakIyaishcopakaraNaiH
svArAdhanaika-prayojanAya parama purushaH sarvaSeshii shriyaH
patiH svaSesha bhuutamidam yaGYopavItadhaaraNaakhyam karma
svasmai svaprItaye svayameva kAritavaan

This completes the procedure of wearing the yagyopavItham

BRAHMACHARIS SHOULD RECITE MANTRAS FOR THE DARBHA BELT (MAUNJI),
KRISHNAJINA (A PIECE OF DEER SKIN), AND PALASA DANDA AND IF POSSIBLE WEAR
THEM.

(1) maunji (wear a darbha belt around waist after reciting)

iyam duruktAt paribAdhamAnA Sarma varUtham punatIna AgAt
prANApAnAbhyAm balamAbharantI priyA dEvAnAGM subhagA
mEkhaleyam

Rtasya gOptri tapasa: parasvIghnatI raksha: sahamAnA arAtI:

sAna: samantamanu parIhi bhadhrayA bhartAraste mekhale mA rishAma

(2) ajina (a piece of deer skin is to be tied to yagyopavItham after this)

mitrasya cakshur dharuNam balliyas tejo yaSasvi sthaviraM samiddham
anAhanasyam vasanam jarishNu parIdham vAjyajinam dadhe'ham

(3) daNDA hold a palaasa dandam in hand or, if unavailable, darbhai

suSravassuSravasam mA kuru yathA tvaM suSrava: susravA asyevamahaM
suSravassuSravA bhUyAsam yathA tvaM suSravassuSravo devAnAm
nidhigOpO syevamaham brAhmaNAnAm brahmaNo nidhigOpO
bhUyAsam ||

Perform sAttvika tyAgam by reciting:

भगवानेव स्वनियाम्य स्वरूपस्थिति प्रवृत्ति स्वशेष-तैकरसेन अनेन आत्मना कर्त्रा
स्वकीयैश्वोपकरणैः स्वाराधनैक-प्रयोजनाय परम पुरुषः सर्वशेषी श्रियः पतिः स्वशेष
भूतमिदम् यज्ञोपवीतधारणाख्यम् कर्म स्वस्मै स्वप्रीतये स्वयमेव कारितवान्

This completes the procedure of wearing the yagyopavItham

BRAHMACHARIS SHOULD RECITE MANTRAS FOR THE DARBHA BELT (MAUNJI), KRISHNAJINA (A PIECE OF DEER SKIN), AND PALASA DANDA AND IF POSSIBLE WEAR THEM.

मौञ्जि

इयम् दुरुक्तात् परिबाधमाना शर्म वरूथम् पुनतीन आगात्।
प्राणापानाभ्याम् बलमाभरन्ती प्रिया देवानां सुभगा मेखलेयम्॥
ऋतस्य गोप्त्री तपसः परस्वीघ्नती रक्ष सहमाना अरातीः।
सानः समन्तम् अनु परीहि भद्रया भर्तारस्ते मेखले मा रिषाम॥

अजिन

मित्रस्य चक्षुर् धरुणम् बलीयस्तेजो यशस्वि स्थविरं समिद्धम्।
अनाहनस्यम् वसनञ्जरिणु परीदम् वाज्यजिनम् दधेहम्॥

दण्ड

सुश्रवस्सुश्रवसम् मा कुरु यथा त्वं सुश्रवः सुस्रवा अस्येवमहं
सुश्रवस्सुश्रवा भूयासम् यथा त्वं सुश्रवस्सुश्रवो देवानां निधिगोपोसि
एवमहं ब्राह्मणानां ब्रह्मणो निधिगोपो भूयासम्॥

NAVA KANDA RISHI TARPANAM

Perform Achamanam Twice followed by saathvika thyaagam by reciting:

**bhagavAneva svaniyAmya swarUpasthiti pravR^itti svaSesha-
taikarasena anena aatmanaa kartraa svakIyaishcopakaraNaiH
svArAdhanaika-prayojanAya parama purushaH sarvaSeshii shriyaH
patiH svaSesha bhuutamidam navakaaNDarishitarpaNaakhyam
karma svasmai svaprItaye svayameva kArayati**

For each of the following, offer a mixture of (uncooked) rice, black sesame seeds (eL), and water, as you say 'tarpayAmi'. **Each line should be said THREE times.** Preferably, someone should help by pouring the water as you release the rice and sesame, as this makes it easier.

Stand facing north, wear the yajnopavitam as a necklace (nivItam). Cup both your hands together, having the yajnopavitam's brahma-mudi (knots) resting in your palms and with the threads going between your thumb and forefinger of each hand. The water should be released along with the sesame and rice between the two hands, **at the base of the little fingers.** This is known as **Rshi tIrtham.**

**prajApatim kANDarshim tarpayAmi
sOmam kANDarshim tarpayAmi
agnim kANDarshim tarpayAmi
viSvAn devAn kANDarshIn tarpayAmi
sAmhitIr devatA upanishadas tarpayAmi
yajnikIr devatA upanishadas tarpayAmi
vAruNIr devatA upanishadas tarpayAmi**

Now, still with nivItam, the water mixture should be released towards you, off of the **base of the hands near the palms** (i.e., away from the fingertips). Typically this is done by pointing the fingers straight up, keeping the sides of the hands together. This is known as **brahma-tIrtham.**

brahmANaM svayambhuvam tarpayAmi

Now the water should be poured as deva-tIrtham. This means that the water mixture should be poured off the tips of the fingers.

sadasapatim tarpayAmi

NAVA KANDA RISHI TARPANAM

Perform Achamanam Twice followed by saathvika thyaagam by reciting:

भगवानेव स्वनियाम्य स्वरूपस्थिति प्रवृत्ति स्वशेष-तैकरसेन अनेन आत्मना कर्त्रा
स्वकीयैश्चोपकरणैः स्वाराधनैक-प्रयोजनाय परम पुरुषः सर्वशेषी श्रियः पतिः स्वशेष
भूतमिदम् नवकाण्डत्रयैर्षितर्पणाख्यम् कर्म स्वस्मै स्वप्रीतये स्वयमेव कारयति

For each of the following, offer a mixture of (uncooked) rice, black sesame seeds (eL), and water, as you say 'tarpayAmi'. **Each line should be said THREE times.** Preferably, someone should help by pouring the water as you release the rice and sesame, as this makes it easier.

Stand facing north, wear the yajnopavitam as a necklace (nivItam). Cup both your hands together, having the yajnopavitam's brahma-mudi (knots) resting in your palms and with the threads going between your thumb and forefinger of each hand. The water should be released along with the sesame and rice between the two hands, **at the base of the little fingers.** This is known as **Rshi tIrtham.**

प्रजापतिम् काण्डर्षिम् तर्पयामि
सोमम् काण्डर्षिम् तर्पयामि
अग्निम् काण्डर्षिम् तर्पयामि
विश्वान् देवान् काण्डर्षीम् तर्पयामि
साम्हितीर् देवता उपनिषदस् तर्पयामि
यज्ञिकीर् देवता उपनिषदस् तर्पयामि
वारुणीर् देवता उपनिषदस् तर्पयामि

Now, still with nivItam, the water mixture should be released towards you, off of the **base of the hands near the palms** (i.e., away from the fingertips). Typically this is done by pointing the fingers straight up, keeping the sides of the hands together. This is known as **brahma-tIrtham.**

ब्रह्माणं स्वयंभुवं तर्पयामि

Now the water should be poured as deva-tIrtham. This means that the water mixture should be poured off the tips of the fingers.

सदसस्पतिं तर्पयामि

After the kANDa-rishi tarpaNam, some people add:

Rg-vedam tarpayAmi
yajur-vedam tarpayAmi
sAma-vedam tarpayAmi
atharvaNa-vedam tarpayAmi
itihAsam tarpayAmi
purANam tarpayAmi
kalpam tarpayAmi

Some also now recommend pitR tarpaNam (prAcIna-vItam) for those whose fathers are no longer alive.

Return to upavItam, i.e., your poonool in its normal position.

Finish with Acamanam and sAttvika tyAgam.

bhagavAneva svaniyAmya swarUpasthiti pravR^itti svaSesha-
taikarasena anena aatmanaa kartraa svakIyaishcopakaraNaiH
svArAdhanaika-prayojanAya parama purushaH sarvaSeshii shriyaH
patiH svaSesha bhuutamidam navakaaNDarishitarpaNaakhyam
karma svasmai svaprItaye svayameva kAritavaan

Traditionally there is now a upAkarma homa, where the rishis and devatAs mentioned above are once again saluted using the sacred fire. Then there is vedArambha, where the first four anuvAkas of the yajur veda samhita are taught to the sishyas. This is the most important part of the upAkarma. This is followed by jayAdi homam.

These may not be available if one is away from one's elders and acharyas. At minimum, it is recommended that you recite one anuvAka from your veda on this day. The Purusha Sukta suffices, for example. If you haven't learnt any of your veda, you should do gAyatrI japam in its place.

After the kANDa-rishi tarpaNam, some people add:

ऋग्-वेदं तर्पयामि

यजुर्-वेदं तर्पयामि

साम-वेदं तर्पयामि

अथर्वण-वेदं तर्पयामि

इतिहासं तर्पयामि

पुराणं तर्पयामि

कल्पं तर्पयामि

Some also now recommend pitR tarpaNam (prAcIna-vItam) for those whose fathers are no longer alive.

Return to **upavItam**, i.e., your poonool in its normal position.

Finish with Acamanam and sAttvika tyAgam.

भगवानेव स्वनियाम्य स्वरूपस्थिति प्रवृत्ति स्वशेष-तैकरसेन अनेन आत्मना कर्त्रा
स्वकीयैश्चोपकरणैः स्वाराधनैक-प्रयोजनाय परम पुरुषः सर्वशेषी श्रियः पतिः स्वशेष
भूतमिदम् नवकाण्डऋषितर्पणाख्यम् कर्म स्वस्मै स्वप्रीतये स्वयमेव कारितवान्

Traditionally there is now a upAkarma homa, where the rishis and devatAs mentioned above are once again saluted using the sacred fire. Then there is vedArambha, where the first four anuvAkas of the yajur veda samhita are taught to the sishyas. This is the **most important part** of the upAkarma. This is followed by jayAdi homam.

These may not be available if one is away from one's elders and acharyas. At minimum, it is recommended that you recite one anuvAka from your veda on this day. The Purusha Sukta suffices, for example. If you haven't learnt any of your veda, you should do gAyatrI japam in its place.



NOTES

FOR A PICTORIAL GUIDE TO YAJUR AND SAMA UPAKARMA (WITH AUDIO) PLEASE VISIT
[HTTP://WWW.AHOBILAM.COM/](http://www.ahobilam.com/)

(a) On the UpAkarma day, strictly speaking, the rule is to eat only after bhagavad-ArAdhana and the homam. If done properly this lasts well into the afternoon. Because of the length of the procedure, young brahmacharis and those others who are absolutely unable to bear their hunger are permitted to eat before the homam itself. The typical meal consists of idli and appam, but usually excludes rice. Complete fasting is observed after this through the night, in preparation for the next day's gAyatrI japam. In some traditions one meal is eaten during the day and phalAhAram is observed at night.

(b) The mantra for the kAmo'kArshIt japam is "kAmo'kArshIt manyur akArshIt". Most authorities end with this, and do not follow it by anything else. However, in some traditions, the mantra is "kAmo'kArshIt manyur akArshIt namo namaH".

(c) Some people also change their yajnopavItam before the kAmo'kArshIt japam, in addition to the changing done for upAkarma itself. It should be remembered that the changing before upAkarma is the more important one, and if one only wants to change once, the upAkarma changing is preferred.

The reason for this is as follows. the kAmo'kArshIt japam is done as an atonement, a prAyaScittam for not having done the traditional utsarjana sankalpa earlier in the year. The sankalpa for the japam says this explicitly ('adhyAya-utsarjana-akaraNa'). Just as upAkarma is the formal recommencement of Vedic studies, the utsarjana is a sankalpa done to formally halt study of the Vedas and commence study of grammar, prosody, pronunciation, astronomy, etymology, etc., as well as other shastras, all of which are helpful in understanding the Vedas. The year was therefore divided into two, one half for studying the Vedas, the other half for studying the VedAngas or Vedic accessories.

The utsarjana has unfortunately fallen into disuse for quite a while, so what remains is the meager prAyaScittam for not having done it. Therefore, the important yajnopavItam changing is for the upAkarma.

(d) sAttvika tyAgam It is a moment of contemplation whereby one dedicates the act and all its fruits entirely to Bhagavan, and where one recognizes that Bhagavan himself is performing the act through you entirely for His own purposes. Typically, as an expression of this attitude, a brief sentence is stated before and after performing the karma.

(e) It is often erroneously thought that upAkarma or AvaNi aviTTam is primarily the changing the yajnopavItam (poonool). This cannot be further from the truth. Changing the poonool happens very often, whenever a significant vedic karma is performed. UpAkarma, however, is a rededication of oneself to the study of one's Veda, along with salutations to the rishis who perceived and revealed the Vedic mantras to the world. This is the significance of the navakANDarshi tarpaNam and the anuvAka recitation.





(f) Achamanam: (RH= Right hand)

अच्युताय नमः achyutaaya namaha

अनन्ताय नमः anantaaya namaha

गोविन्दाय नमः govindaaya namaha

केशवाय नमः keshavaaya namaha

नारायणाय नमः naarayaNaaya namaha

माधवाय नमः maadhavaaya namaha

गोविन्दाय नमः govindaaya namaha

विष्णवे नमः vishNave namaha

मधुसूदनाय नमः madhusUdanaaya namaha

त्रिविक्रमाय नमः thrivikramaaya namaha

वामनाय नमः vaamanaaya namaha

श्रीधराय नमः shriidharaaya namaha

हृषीकेशाय नमः hrushiikshaaya namaha

पद्मनाभाय नमः padmanaabhaaya namaha

दामोदराय नमः daamodaraaya namaha

For first 3, do as shown in image



Image: <http://www.ahobilam.com/>

RH Thumb touching the Right Cheek

RH Thumb touching Left Cheek

RH Ring Finger touching the Right Eye

RH Ring Finger touching the Left Eye

RH Index Finger touching Right Nostril

RH Index Finger touching Left Nostril

RH Little Finger touching the Right Ear

RH Little Finger touching the Left Ear

RH Index Finger touching the Right Shoulder

RH Middle Finger touching the Left Shoulder

RH Fingers touching the Navel

RH Fingers touching the Scalp

(f) Pranayaamam:

ॐ भूः। ॐ भुवः। ॐ सुवः। ॐ महः।

ॐ जनः। ॐ तपः। ओगुम् सत्यम्।

ओं तत्सवितुर्वरेण्यं।

भर्गोदेवस्य धीमहि।

धियो यो नः प्रचोदयात्।

ओमापो ज्योतिरसोऽमृतं ब्रह्म भूर्भुवस्सुवरोम् ॥





LINKS:

YAJUR VEDA GHANAM

Audio:

<http://www.ibiblio.org/sripedia/mpg/audio/kyv-ghanam-02.mp3>

From the krishNa-yajur-vEdIya taittarIya samhita 7.5.18

Complete Audio version of the Upakarma can be downloaded from

Video:

<http://www.ibiblio.org/sripedia/mpg/ghanam.MPG>

From Sukla-Yajur-Veda Kanva Samhita 2.9; also appears in krishNa-jajur-vEdIya taittarIya Samhita 1.1.11

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