

Srimathe rAmAnujaya namaha

Yajur Upakarma procedure

(Step 1) Do morning nityakarmas including sandhyAvandanam as one would do on any other day.

(Step 2)

- (a) Acamanam twice
- (b) prANAyAma
- (c) sankalpam

(i) guru-paramparA anusandhAnam.

sRIshailEsha dayApAtram dhIbhaktyAdi guNArNavam |
yatIndra pravaNam vandE ramya jAmAtaram munim | |

lakshMI nAtha samArambhAm nAthayAmuna madhyamAm |
asmadAchArya paryantAm vandE guru paramparAm | |

(ii) vighna nivAraNam / viSvaksena dhyAnam

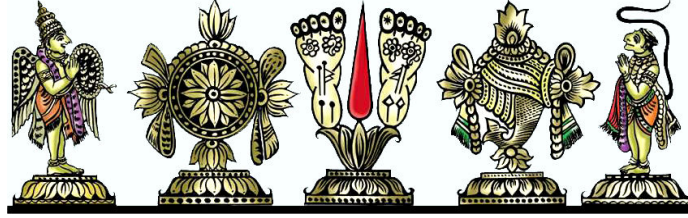
SuklAmbaradharam vishNum SaSivarnam caturbhujam |
prasanna-vadanam dhyAyet sarva-vighnopaSAntaye | |

yasya dvirada-vaktrAdyAH pAriSadyAH paraH Satam |
vighnam nighnanti satatam viSvasenam tam ASraye | |

(iii) mahA-sankalpa

- hariH om tat Sri govinda govinda govinda!
- asya Sri-bhagavato mahApurushasya
- vishNor AjnayA pravartamAnasya
- adya brahmaNe dvitIya-parArdhe Sri-Sveta-varAha-kalpe
- vaivasvata-manvantare kaliyuge prathamapAde
- jambudvIpe, bhAratavarshe, bhAratakhaNDe,





Srimathe rAmAnujaya namaha

- SakAbde, merOr dakshiNe pArSve
- asmin vartamAnAnAm vyAvahArikANAm
- prabhavAdi shashTi samvatsarANAm madhye

sarvajit nAma samvatsare, dakshiNAyane, varsha Rtau, simmHa mAsE, Sukla pakshe, paurNamAsyAm Subha-tithau,

bowma-vAsara-sravishtA-nakshatra yuktAyAm,

- SrI-vishnu-yoga
- SrI-vishnu-karaNa
- Subha-yoga Subha-karaNa
- Evam guNa-viSeshaNa viSishTAyAm,
- asyAm Subha-tithau,
- SrI-bhagavad-AjnayA bhagavat-kainkarya-rUpam
- taishyAm paurNamAsyAm adhyAya-utsarjana-akaraNa-prAyaScitta-artham,
- ashTottara-sahasra (1008) [or ashTottara-Sata (108)] sankhyayA "kAmo' kArshIt manyur akArshIt namO namaha" mahAmantra-japam karishye.
- Do the below japam

kAmo'kArshIt manyur akArshIt japam (Use pavithrams and edukupillu and aasanam (two dharpams for each)

(first time upAkarmins [talai AvaNi aviTTam] skip this and go to (Step 3))

Facing east:

(iv) sAttvika tyAgam (see notes) (optional based on kalai)

- bhagavAn eva svaniyAmya sva-Sesha-bhUtena mayA
- sva-ArAdhana-eka-prayojanAya idam "kAmo'kArshIt
- manyur akArshIt mahAmantra-japam" svasmai svaprItaye
- svayam eva kArayati.

(v) Do japam of "kAmo'kArshIt manyur akArshIt namO namaha" 1008 or 108 times as one has resolved.

(vi) Acamanam once, followed by concluding sAttvika tyAgam





Srimathe rAmAnujaya namaha

(Step 3)

- In Practice Brahmacharis are supposed to have a haircut after samithadhanam and before japam. For convenience sake haircut can be done in the beginning before starting nityakarmas
- 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.

(Step 4) Preparing for the upAkarma

Seated facing east, wearing a pavitram if available, after Acamanam twice, prANAYama and sankalpa, including sAttvika tyAgam:

(repeat sankalpa portion from above, including dhyAna slokas)

- SrAvaNyAm paurNamAsyAm adhyAya-upAkarma karishye,
- tad angam kAndarshi-tarpaNam karishye,
- tad angam yajnopavIta-dhAraNam karishye,
- tad angam snAnam karishye.

[Brahmacharis add: tad angatayA maunji-ajina-daNDa-dhAraNani karishye]

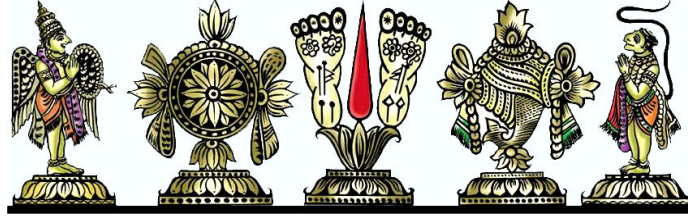
(a) First, do the 'nimitta snAnam'. The very orthodox, performing this ritual at a river bank or pushkariNi, would have done the snAnam immediately upon reaching the water. If this is not possible, do mAnasika snAnam as a bare minimum by meditating on the lotus-eyed Lord.

(b) Wear the new yajnopavItam (poonool-s) with [appropriate mantras](#) (Refer Notes (g))

- (1) Sit squatting (kukkuTTAsanam) facing east. Acamanam twice
- (2) prANAYAmam, wearing pavitram if available
- (3) sankalpam, with sAttvika tyAgam:

- adya pUrvocharita evam guNa-viseshaNa-viSishTayAm,
- asyAm Subha-tithau,
- SrI-bhagavad-AjnyA





Srimathe rAmAnujaya namaha

- SrIman-nArAyaNa-prItIartham (or “baghavat kaikaryam or bagavat kaikaryaroopam”)
- Srauta-smArta-vihita-nitya-karma-anushThAna-
- yogyatA-siddhyartham yajnopavIta-dhAraNam karishye

(4) Put one yajnopavItam on at a 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 holding the sacred thread this way:

- yajnopavIta-dhAraNa-mantrasya
- brahmA Rshi:
- trishTup chanda:
- trayIvidyA devatA
- yajnopavIta dhAraNe viniyoga:

yajnopavItam paramam pavitram, prajApater yat sahajam purastAt |
Ayushyam agryam pratimunca Subhram yajnopavItam balam astu teja: | |

Now wear the yajnopavItam. Acamanam once.

If you are married, repeat this procedure for the second yajnopavItam, from the praNAyAmam and sankalpa to the mantra, and wear the thread.

Acamanam. The sankalpa is:

pUrvoccarita evam guNa-viseshaNa-viSishTAyAm,
asyAm Subha-tithau,

SrI-bhagavad-AjnayA

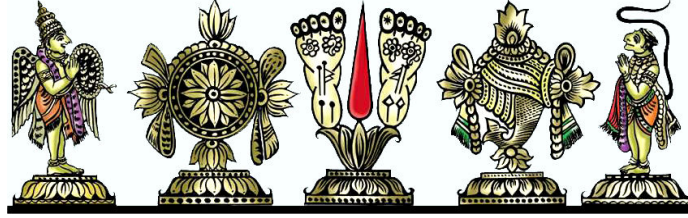
SrIman-nArAyaNa-prItIartham (or variant “baghavat kaikaryam” or bagavat kaikaryaroopam)

grahasthaasrama sidhyartham dvitIya yajnopavIta-dhAraNam karishyE

Wear the second yajnopavItam as before.

Then, after saying





Srimathe rAmAnujaya namaha

upavItam bhinnantanthum 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!. While disposing of
old one say "OM and do prokshanam"

Acamanam again followed by sAttvika tyAgam.

- (c) Brahmacharis should recite mantras (**refer Notes (h)**) for the darbha belt (maunji),
krishNAjina (a piece of deer skin), and palAsa daNDa
and if possible wear them (see notes for the mantras)
- (d) Acamanam

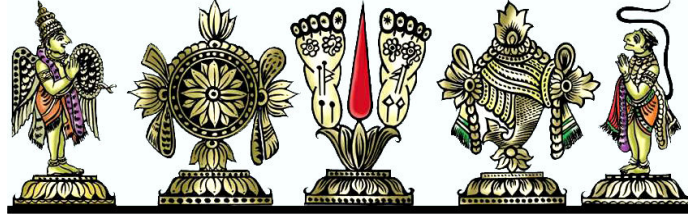
(5) Nava kANDa Rshi tarpaNam

- (a) Acamanam twice
- (b) Facing north, walk knee-deep into a river or pool of fresh water
if possible. Otherwise stand where you are; traditionally, your clothes
should be wet. Do as you can.
- (c) 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.

Wear the yajnopavItam as a necklace (nivItam). For the first seven,
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 finger. This is known as **Rshi tIrtham**.

- (i) prajApatim kANDarshim tarpayAmi
- (ii) sOmam kANDarshim tarpayAmi
- (iii) agnim kANDarshim tarpayAmi
- (iv) viSvAn devAn kANDarshIn tarpayAmi
- (v) sAMhitIr devata upanishadas tarpayAmi





Srimathe rAmAnujaya namaha

- (vi) yajnikIr devatA upanishadas tarpayAmi
- (vii) vAruNIr devatA upanishadas tarpayAmi

Now, still 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**.

- (viii) brahmANaGM 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.

- (ix) sadasaspatim tarpayAmi
- (x) refer **Notes (f)** below

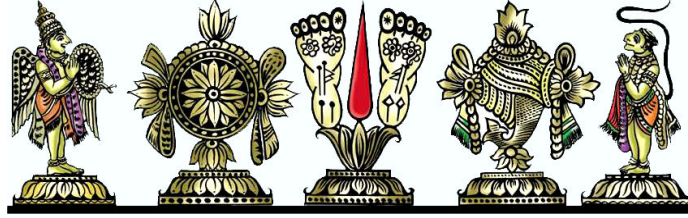
- (e) Return to upavItam, i.e., your poonool in its normal position.
Finish with Acamanam and sAttvika tyAgam, and change into dry clothes.

- (6) 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.

[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 a salutations to the rishis who perceived and revealed the Vedic mantras to the world. This is the significance of the nava-kANDarshi tarpaNam





Srimathe rAmAnujaya namaha
and the anuvAka recitation.]

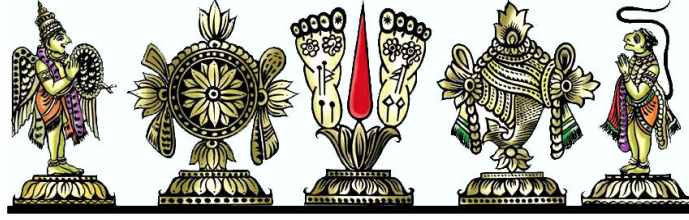
Notes

- (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 meagre prAyaScittam for not having done it.





Srimate rAmAnujaya namaha

Therefore, the *important* yajnopavItam changing is for the upAkarma.

(d) sankalpa details

The following is said for any major sankalpa (mahA-sankalpa). The underlined parts change depending on the day and are specified below for upAkarma this year (2007).

After acharya vandanam and vishvaksena dhyAnam,

hariH om tat
SrI govinda govinda govinda!

- asya SrI-bhagavato mahApurushasya
- vishNor AjnayA pravartamAnasya
- adya brahmaNe dvitIya-parArdhe SrI-Sveta-varAha-kalpe
- vaivasvata-manvantare kaliyuge prathamapAde
- jambudvIpe, bhAratavarshe, bhAratakhaNDe,
- SakAbde, meror dakshiNe pArSve
- asmin vartamAnAnAm vyAvahArikANAm
- prabhavAdi shashTi samvatsarANAm madhye

sarvajit nAma samvatsare, dakshiNAyane, varsha Rtau, simmHa mAsE, Sukla pakshe, paurNamAsyAm Subha-tithau,

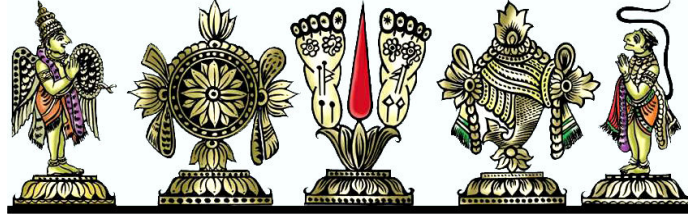
bowma-vAsara-sravishtA-nakshatra yuktAyAm,

- SrI-vishnu-yoga
- SrI-vishnu-karaNa
- Subha-yoga Subha-karaNa
- Evam guNa-viSeshaNa viSishTAYAm,
- asyAm Subha-tithau,
- SrI-bhagavad-AjnayA bhagavat-kainkarya-rUpam

followed by the sankalpa for the particular karma.

Having said a mahA-sankalpa once for a particular ritual, it need not be





Srimathe rAmAnujaya namaha

said again and again in its entirety. It is enough to say "pUrvoccarita
evam guNa-viSeshaNa viSishTAYAm, asyAm Subha-tithau, SrI-bhagavad-AjnayA..."

(e) sAttvika tyAgam details

sAttvika tyAgam 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. In an abbreviated form, here is one version:

Before doing the karma:

bhagavAn eva svaniyAmya sva-Sesha-bhUtena mayA
sva-ArAdhana-eka-prayojanAya idam [name of the act]
svasmai svaprltaye svayam eva kArayati.

After doing the karma, say the same thing, except replace the last word "kArayati" with "kAritavAn".

(f) After the kANDa-rishi tarpaNam, some people add:

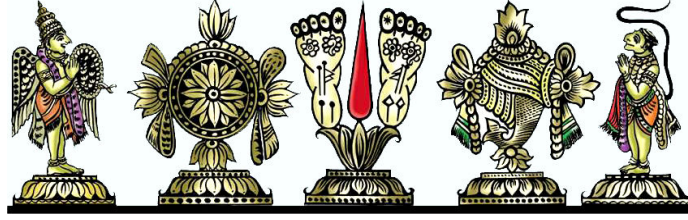
- Rg-vedam tarpayAmi
- yajur-vedam tarpayAmi
- sAma-vedam tarpayAmi
- atharvaNa-vedam tarpayAmi
- itihAsam tarpayAmi
- purANam tarpayAmi
- kalpam tarpayAmi

It is normal practice to do pitr tarpanam on this day for those whose fathers are no longer alive.

Pithru tharpanam (each three times the water should flow through thumb with prachinaveethi):

- Somaha pithrumaan yemo angirassvaan agnihi kavya vaahanaadhayaha ye pitharaha than pithruun tarpayami
- Sarvaan pithrun tarpayami
- Sarva pithruganaan tarpayami
- Sarva pithru pathinees tarpayami
- Sarva pithru gana pathinees tarpayami





Srimathe rAmAnujaya namaha

- Oorjamvahanthee amrutham krutham keelamparisrutham svadhaastha tarpayatha may pithruun .

After this wear the poonal I the normal way (upaveetham) remove the pavitharam and do the aachamanam thereafter prostrate before perumal and the elders.

(g) procedure for wearing the yajnopavitam (poonool)

(h) mantras for wearing the maunji, ajina, and palAsa daNDA:

(1) maunji

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

mitrasya cakshur dharuNam ballIyas tejo yaSasvi sthaviraGM samiddham |
- - - - -

anAhanasyam vasanam jarishNu parIdham vAjyajinam dadhe'ham | |
- - - - -

(3) daNDA

suSravassuSravasam mA kurU yathA tvaGM suSrava: susravA asyevamahaGM
- - - - -

suSravassuSravA bhUyAsam yathA tvaGM suSravassuSravo devAnAm nidhigOpO-
- - - - -





Srimathe rAmAnujaya namaha

'syevamaham brAhmaNAnAm brahmaNo nidhigOpO bhUyAsam | | - - - -

azhwAr emberumAnAr jeeyar thiruvadigalE sharanam

For all clarifications and feedback please send an email to vedicsfoundation@gmail.com

The above contents has been prepared based on the website www.ramanuja.org

