

|| aupāsanam | agnihotram ||

|| om om om ||

|| dīpa pūjām || (Light the Lamps and apply Chandana while meditating on The Lord, the Light of lights and the grace of Divine Illumination)

śubham karoti kalyāṇam ārogyam dhana-sampadaḥ |  
śatru buddhi vināśāya dīpa-jyotiḥ namo'stu te ||  
dīpo jyotiḥ param brahma dīpo jyotiḥ janārdanaḥ |  
dīpo haratu me pāpam sandhyā dīpam namo'stu te ||  
om dīpa devatābhyo namaḥ | divya gandhan dhārayāmi  
||

|| guru prarthānam || (Hold Namaskara Mudra while meditating on the inner form of the Guru.)

om gururbrahmā gururviṣṇu gurudevo maheśvaraḥ |  
gurur-sākṣāt-parābrahmā tasmai śrī gurave namaḥ ||  
gurave sarva-lokānām bhiṣaje bhava rogiṇām |  
nidhaye sarva vidyānām śrī dakṣiṇā-mūrtaye namaḥ ||

|| gaṇapati prarthānam || (Make fists and cross arms [so the right knuckles tap the left temple and the left knuckles tap the right temple]. Tap the temples three times while saying this mantra while meditating that amrita / nectar is flowing down from the third eye chakra and bathing Lord Ganesha at the Root Chakra.)

śuklām-baradharam viṣṇum śaśi-varṇam caturbhujam |  
prasan-navadanam dhyāyet sarvavighno-paśāntaye ||

|| āsana vidhiḥ || (Namaskara mudra)

(Take water in the left palm and then dip the right ring finger in the water. With this water, draw a dot and then a triangle. The bindu / dot symbolizes the trilokas, tridehas, triavasthas, and tri kalas. The Lord supports all these, just as Mother earth supports us. Bless the aasana / seat by

this meditation and this practice. Then worship Mother earth with namaskara mudra and this mantra. Then be seated, in a comfortable pose with the spine strait.)

pr̥thvi tvayā dhṛtā lokā devi tvam̐ viṣṇunā dhṛtā |  
tvam̐ ca dhāraya mām̐ devi pavitram̐ kuru cāsanam̐ | |

| | anujñām̐ | | (Permission)

Hold namaskāra mudra and pray for the blessings of the Devas to begin the Aupāsana offerings.

om̐ r̥ddhyaśma havyair-namaso-pasadyā | mitram̐ devam̐  
mitra-dheyam̐ no astu | anūrādhān̐ haviṣā vārdhayantaḥ  
| śatam̐ jīvema śaradaḥ savīrāḥ | |

| | darbhā dhāram̐ | |

Wear pavitram (ring made from darbha grass), or if darbha pavitram is not available, ring made from lemongrass or metal may be substituted.

om̐ dhruvante rājā-varuṇo dhruvam̐ devo bṛhaspatiḥ |  
dhruvam̐ ta indraścā-gniścā rāṣṭram̐ dharayataḥ  
dhruvam̐ | |

| | ācamanīyam̐ | | (take water in the right palm before each mantra | intone the mantra while meditating on this aspect of the lord then sip but not slurp the water for purification | three three mantras are aimed to purify the physical causal and astral bodies | )

om̐ brahmaṇe svāhā̎ |

om̐ viṣṇave svāhā̎ |

om̐ rudrāya svāhā̎ | |

| | prāṇāyāmam̐ | |

om asya prāṇāvāsyā | para-brāhma ṛṣiḥ | daivi-gāyātri  
candaḥ | paramātmā devatā | prāṇāyame viniyogaḥ |  
om om om

(breath in through left nostril)

om bhūḥ | om bhuvāḥ | om suvāḥ | om mahāḥ | om  
janaḥ | om tapaḥ | om  
satyaṁ |

(retain breath)

om tat savitur vareṇyaṁ bhargō devasyā dhīmahi | dhīyo  
yo naḥ pracodayāt | |

(breath out through right nostril)

om āpo jyoti-rasomṛtaṁ brahmā bhūrbhuvāḥ suvarom | |

| | saṅkalpaḥ | |

om tat sat om |

mamo-pāṭṭa | samasta durita-kṣaya-dvāra | śrī  
parameśvara prītyartham |

iṣṭa-devatā prasāda-siddhyartham | prātar-aupāsanam ( or  
sāyam aupāsanam ) hoṣyāmi | |

om apa upas-priśya | |

| | agni mukham | | (Preparing of the Sacred Fire / rituals of commencement)

| | parisamūham | | (Sweeping up - cleaning and preparing the place for the  
sacred fire)

**sthaṇḍila** (place where the fire is to be established) is smoothed down with the hand. Fire  
can be placed on a **sthaṇḍila** (a clear, level area of ground, raised or flat), or in a  
**kunḍa** (a fire altar). In either case, the dimensions should be one square cubit (this is the  
length from the elbow to the tip of the middle finger). Debris should be cleared (from left to  
right in rituals of offerings to the Devas - or right to left in rituals for the ancestors or for  
purification).

|| sthaṇḍila mirmāṇam || (Preparing the ground)

sthaṇḍila (or inside the homa kuṇḍa) should be covered with rice flour.

|| rekhā kriya || (Drawing lines)

Draw three lines with blades of darbhā grass, with turmeric powder, or with the base of the ladle from West to East and then three bisecting lines from South to North.

(place darbha)

1 om brahmaṇe namaḥ |

2 om yamāya namaḥ |

3 om somāya namaḥ |

4 om rudrāya namaḥ |

5 om viṣṇave namaḥ |

6 om indrāya namaḥ ||

A pinch of Earth is taken from the center of the kuṇḍa using the thumb and index finger of the right hand and cast away to the South-West with the following mantra;

kravyā-damaṅniṁ prahiṇomi dūram yamarājño gacchatu

ripra-vāhaḥ ||

ihaivāya-mitaro jātavedā devebhyo havyam vahatu

prajānan ||

|| abhyukṣaṇam || (Sprinkling water)

Sprinkle the sthaṇḍila with water using a flower.

|| samidhā cayanam || (spreading / piling up of the kindling)

Use mantras of the pradhaana homam devataa or simply use your Guru mantra or the

gāyatrī. Spread small twigs from appropriate trees, and cow dung. Moisten with ghee and spread some camphor.

|| agni pradīpanam || (kindling of the sacred fire)

(Place some camphor on a copper plate. Lite the camphor from the lamp and circle the **kuṇḍa** three times saying:)

caḍramā maṇaso jātaḥ | cakṣo sūryo ajāyata |  
mukhād indraś cāgniś ca | prāṇād vāyur ajāyata | |

"The Moon was created from His mind, and from His eye the Sun had birth. From His mouth were Indra and Agni born, from His breath came the wind."

| | agni ādhānam / agni sthāpanam | | (placing of sacred fire in the homa kunda)

Placing the burning camphor on top of the kindling.

bhūr bhuvāḥ suvaḥ | |

The plate which was used to bring the fire is then sprinkled with water and **akṣatas**.

| | agni niṣpavaṇam | | (Fanning the Fire)

ā no niyudbhi śśatini-bhiradhvaṇam | saha-sriṇibhi  
rupayāhi yajñam |  
vāyo asmin . haṇiṣi mādayasva | yūyam pāta svastibhi  
ssadā naḥ | |

| | agni prajvalanam | | (Feed the fire, for increasing the fire.)

Add some kindling and then offer eight oblations of ghee, saying:

om bhūrbhuva sṣuva ssvāhā |

| | paristarāṇam | | (Strewing the sacred **darbhā** grass around the Fire)

Place darbha grass on the four sides of the fire with tips pointing East or North. Three or five pieces of grass should be kept on each side. In the East with tips pointing North; in the South with tips pointing East; in the West with tips pointing North; and in the North with tips pointing East.

| | pātra sādhanam | | (Preparation of the vessels)

To the Northern side of the fire, strew a layer of darbha grass and arrange the sacrificial vessels, which are placed up-side down. The **sṛk** and **sruva** (two spoons for offering ghee),

**ājyasthāli** (bowl for ghee), **prokṣaṇi pātra** (vessel for sprinkling water),

**praṇītā pātra** (vessel for holding sacred water); and **samidhas** (sticks of wood for offering) at least 12 in number, and other dravyas (substances for offering).

|| **prokṣaṇi pātra sādhanam** || (Preparing the vessel for sprinkling water)

The **prokṣaṇi pātra** is filled with water. Prepare two pieces of darbha grass, with tips intact, measuring about a span in length (this is the distance from the tip of the thumb to the tip of the little finger when the fingers are spread apart). The water is purified by placing the tips of the darbha into the water. This water is then poured into the **praṇītā pātra** and the **prokṣaṇi pātra** is subsequently refilled.

|| **praṇītā varuṇāvāhaṇam** || (Invocation of Lord **Varuṇa** into the **praṇītā pātra**)

om varuṇāya namaḥ | om bhūr bhuvā ssuvāḥ | asmin  
praṇītā pātre | varuṇam āvāhayāmi sthāpayāmi pūjayāmi  
||

|| **ājya saṁskāram** || (Purification of the ghee)

Ensure the bowl is clean and fill with ghee. A pavitra made of two blades of darbha grass is passed through the ghee. Then the knot is released and the darbha placed in the fire. A few coals are removed from the fire and kept to the South-East. The **ājyasthāli** (vessel for ghee) is placed over the coals and a burning blade of darbha (or a burning stick) is waved around it. The ghee is then purified with dhenu mudra. The coals are then returned to the fire.

|| **sṛk-sruva saṁskāram** ||

(Purification of the sacrificial ladles)

The sacrificial ladles are passed through the flames for purification. They are wiped with darbha grass, reheated and sprinkled with water. Then they are kept to the right.

|| **paridhi paridadhānam** || (Placing Wood / Twigs around the Fire)

Four pieces of wood are placed in the four directions around the Fire. These are placed first in the West, then the South, then the North, then the East.

|| **parisiñcana - jala siñcana** || (Sprinkling water around the fire using a flower)

adīte'numanyasva | (South side - West to East)

anumate'numanyasva | (West side - South to North)

sarasvate'numanyasva | (North side - West to East)

deva savitaḥ prasuva | | (All sides - Clockwise)

"O Earth, please allow me to obtain the kingdom. O Shakti of the Lord, who supports action, let me obtain what I desire. O Sarasvati, Goddess of speech, please allow me to obtain what I desire. O Savita, who is the divine Impeler, incite me to sacrifice. "

| | agni prārthanām - agni dhyānam | | (Prayer to Agni / Meditation on the Sacred Fire)

om raṁ agnaye namaḥ | |

vaiśvānarāya vidmahe lālīlāya dhīmahi |

tanno agniḥ pracodayāt | |

meṣārudham ca vakrāṅgam jātaveda samanvayam |

dvi-śīrṣam sapta-hastam ca tri-pādam sapta-jihvakam | |

varadam śakti-pāṇim ca bibhrāṇām sruk-sruvau tathā |

abhītidam carma-dharam vāme-cājya-dharam kare | |

"I contemplate Lord Agni who rides upon a ram, whose limbs are twisted and who is endowed with omniscience, who has two heads, and seven arms, three feet and seven tongues, He shows us the gesture of munificence, and bears the shakti weapon and the two ladles, he shows us the gesture of protection and carries the vessel full of ghee."

catvāri śrīṅgā trayo asya pādā dve śīrṣe sapta hastāso asya

tridhā baddho vṛṣabho roravīti maḥo devo martyāgm̐  
āviveśa |

eṣa hi devaḥ praḍiśo nu sarvāḥ pūrvō hi jātaḥ sa u garbhē  
antaḥ |

sa vijāya-mānaḥ sa janiṣya-māṇaḥ praṭyaṁ-mukhā-  
stiṣṭhati viśvato-mukhaḥ | | he agne | prānmukho deva

| mamā-bhimukho bhava | |

" The Great Deity Agni has come down to men and is attended by sacrifices,he has the four Vedas as His horns,the three svaras as his feet,Brahmodana and Pravargya are his two heads,the seven vedic meters are his seven hands.He is regulated by the Mantra, Kalpa and Brahmana; He is the bestower of fortune.He is sung with and without music by the hymns of the Rg,Yajus and Sama by the sacrificial priests such as the Hota.Self-resplendent Paramatma Realized by the wise having been present in all quarters was born as Hiranyagarbha in the beginning of creation.He is the same Paramatma.He has been born as Devas,Beasts etc; and will be born as such in future too.He is the indweller of the hearts of all beings,is the witness to all and the inciter of action. O Agni of divine splendor,please be seated in the Eastern direction and be well disposed towards me."

|| agnyalankāram ||

Offer akShatas and flowers in the 8 directions around the fire.

om agnaye namaḥ | East

om jātavedase namaḥ | SE

om sahojase namaḥ | South

om ajirā-prabhava namaḥ | SW

om vaiśvānarāya anamaḥ | West

om naryāpase namaḥ | NW

om panktirādhase namaḥ | North

om visarpiṇe namaḥ | NE

om yajña-puruṣāya namaḥ || Center

|| daśa digpālakā vandanam ||

Offer akṣatas in the directions indicated.

om laṁ indrāya namaḥ | (E)

om raṁ agnaye namaḥ | (SE)

om maṁ yamāya namaḥ | (S)

om kṣaṁ nirṛtaye namaḥ | (SW)

om vaṁ varuṇāya namaḥ | (W)

om yaṁ vāyave namaḥ | (NW)

om śaṁ somāya namaḥ | (N)

om haṁ īśānāya namaḥ | (NE)



om hriṁ brahmaṇe namaḥ | (Above)

om aṁ anantāya namaḥ | (Below)

om ātmane namaḥ | (Offer over head)

om sarvebhyo brahmaṇebhyo namaḥ | Offer over heads of all  
Brāhmaṇas present.

|| brahma varaṇam || (appointing the Brāhmaṇa priest)

This is done for rituals requiring the participation of priests. For **aupāsaṇam** this step can be skipped. A seat is placed to the Southern side of the fire and the Brāhmaṇa is asked to be seated.

asmin \_\_\_\_ homa karmaṇi brahmāṇam tvām vṛṇe |

If no Brāhmaṇa priest is available, a **kūrca** of darbha (bundle of grass) or a flower is placed upon the seat and Lord Brahma is invoked.

om kham brahmaṇe namaḥ | sakalārādhanai svaṛcitam

||

|| samidha dānam ||

More samidhas (twigs) may be offered if necessary.

bhūr bhuvā ssvāhā |

|| pūrvāṅgam || (Preliminary Offerings)

|| āghāra || (2 Ghee Offerings)

om prajāpataye svāhā | prajāpataya idaṁ na mama | |  
(Center)

om indrāya svāhā | indrāye daṁ na mama | | (Center)

|| ājyabhāgam || (2 Ghee Offering)

om agnāye svāhā | agnāya idaṁ na mama | | (North)

om somāya svāhā | somāyedaṁ na mama | | (South)

|| vyāhr̥tyāhuti || (Offering with the sacred utterances)

om bhū ssvāhā | agnāya idaṁ na mama | |

om bhuvā ssvāhā | vāyava idaṁ na māma | |  
om suvā ssvāhā | sūryāyedaṁ na māma | |  
om bhūrbhuvā ssuvā ssvāhā | | pajāpataya idaṁ na  
māma | |

| | prāyaścitta homam | | (Offering for Attonement for Mistakes in the Rituals)  
ārambha-prabhṛti etat-kṣana-paryantaṁ madhye  
sambhāvita samasta doṣa prāya-ścittārthaṁ sarva prāya-  
ścittaṁ hoṣyāmi | om bhūr bhuvāḥ suvā ssvāhā |  
prajāpataye idaṁ na mama | |

| | pradhāna homam | | (Principle Offerings)

Now the Aupāsana and Agnihotra offerings can be made. Or if conducting another Homam, begin with Gaṇapati Homam and then invoke the Principle Deity and make offerings. After these skip to the uttaraṅgam.

| | aupāsana āhutiḥ | | (Daily Aupāsana Oblation)

Cooked rice or barley (or other suitable grains) are offered (raw, unbroken rice could be substituted)

offering rice, the husband says:

hoṣyāmi |

Offer ricing, wife says:

juhodhi | |

| | agnihotra āhutiḥ | | (Daily Agnihotra Oblation)

| | prātāhutiḥ | | (Morning Oblation)

om sūryāya svāhā | sūryāyedaṁ na māma | |

om agnaye sviṣṭakṛte svāhā | agnaye sviṣṭakṛta idaṁ na  
māma | |

| | sāyamāhutiḥ | |

om agnaye svāhā | agnaye idam na mama | |  
om agnaye sviṣṭakṛte svāhā | agnaye sviṣṭakṛta idam na  
mama | |

| | uttaraṅgam | | (Concluding Offerings)

| | prajā-patyahuti | | (Offering to Prajāpati, the Protector of all Living  
Creatures)

prajāpate na tvade-tānyanyo viśvā jātāni pari tā bābhūva  
|

yat-kāmāste juhuma-sta nnō astu vayagg syāma patayo  
rāyīṅagg svāhā |

prajapataya idam na mama | |

"O Lord of Beings, you alone can comprehend all these created forms, and none beside you.  
Grant us our heart's desire when we invoke you, may we become the lords of rich possessions."

| | vyāhṛtyāhuti | | (Offering with the sacred utterances)

om bhū ssvāhā | aganaya idam na mama | |

om bhuva ssvāhā | vāyava idam na mama | |

om suva ssvāhā | sūryāyedaṁ na mama | |

om bhūrbhuvā ssuva ssvāhā | | pajāpataya idam na  
mama | |

| | sviṣṭakṛt-āhuti | |

yadasya karmaṇo'tyari-ricam yadvā nyūnam ihākaram |  
agniṣṭat sviṣṭakṛd vidvān sarvagg sviṣṭagm suhutam  
karotu svāhā | agnaye sviṣṭakṛta idam na mama | |

| | paridhi pariharaṇam | | (Offering of Wood placed around the Fire)

The four sticks around the fire are dipped in ghee and then offered starting with the West, then  
South, then North, then East.

|| samsrāva homam || (Offering the remaining ghee)

Fill the sruva with ghee. Cover with the śruk and pour a continuous stream of ghee.

om vasubhyo rudrebhya ādityebhyaḥ saṁsrāva  
bhāgabhya ssvāhā || om vasubhyo rudrebhya  
ādityebhyaḥ saṁsrāva bhāgebhyaḥ idaṁ na mama ||

|| prāyaścitta homam || (Offering for atonement for Mistakes)

tai brā 3-7-11

anā-jñātaṁ yadā-jñātaṁ | yajñasya kriyate mithu | agne  
tadasya kalpaya | tvagm hi vettha yathā-tathagg ssvāhā  
|| agnaya idaṁ na mama ||

puruṣa-sammito yajñah | yajñah puruṣa-sammitah | agne  
tadasya kalpaya | tvagm hi vettha yathā-tathagg ssvāhā |  
agnaya idaṁ na mama ||

yat-pākatrā manasā dīna-dakṣā na | yajñasya manvate  
martāsaḥ | agniṣṭa-ddhotā kratuvid vijānan | yajīṣṭho  
devāgm rtuśo yajāti svāhā | agnaya idaṁ na mama ||

om bhū ssvāhā | agnaya idaṁ na mama ||

om bhuva ssvāhā | vāyava idaṁ na mama ||

om suva ssvāhā | ādityāyedaṁ na mama ||

om bhūrbhuvā ssvāhā || pajāpataya idaṁ na  
mama ||

asmin \_\_\_\_\_ homa karmaṇi madhye sambhāvita samasta  
doṣa prāyaścittārthaṁ sarva prāyaścittaṁ hoṣyāmi |

om bhūrbhuva<sub>2</sub> ssuva<sub>2</sub> ssvāhā<sup>2</sup> | | pajāpataya idam<sup>1</sup> na  
mama | |

om śrī-viṣṇave paramātmāne<sup>1</sup> svāhā<sup>2</sup> | viṣṇave  
paramātmana idam<sup>1</sup> na mama | |

om rudrāya paśupataye<sup>1</sup> svāhā<sup>2</sup> | rudrāya paśupataya idam<sup>1</sup>  
na mama | |

| | pūrṇāhutim | | (final offering)

om pūrṇāhuti-muttamām<sup>1</sup> juhōti | sarva<sup>2</sup>m vai pūrṇāhuti<sup>2</sup>  
| sarvamevāpnoti | atho iya<sup>2</sup>m vai pūrṇāhuti<sup>2</sup> | asyāmeva  
prati tiṣṭhti |

pūrṇamada<sup>2</sup>ḥ pūrṇamida<sup>2</sup>m pūrṇāt-pūrṇamudacyute |  
pūrṇasya pūrṇamādāya pūrṇame-vāva-śiṣyate | |

om śānti śśānti śśānti<sup>2</sup> | |

(devataa mantra)

om deva-devottama<sup>2</sup> devatā sarvabhauma<sup>2</sup> akhilāṇḍa-koṭi<sup>2</sup>  
brahmāṇḍa-nāyakā śrī parameśvara svāmin<sup>2</sup> pūrṇahuti<sup>2</sup>m  
samārpayāmi | | nama<sup>2</sup> vvausaṭ<sup>2</sup> svāhā<sup>2</sup> | |

om sarva<sup>2</sup>m vai pūrṇagm<sup>2</sup> svāhā<sup>2</sup> | idam<sup>1</sup> agnaye (devatā  
nāma) idam<sup>1</sup> na mama | |

om brahmārpaṇam brahmahavir brahmāgnau brahmaṇā  
hutam |

brahmaiva tena gantavyam brahma karma samādhinā | |

| | agni sapta vātāhuti | | (Fire and Seven Winds Oblation)

Offer ghee.

sap̄ta te agne samidhaḥ sap̄ta jihvāḥ sap̄ta ṛṣayah sap̄taḥ  
dhāma priyāṇi |  
sap̄ta hotrā ssap̄ta dhātvā yajanti sap̄ta yonīr-āpṛnasvā  
ghṛtena svāhā | agnaye saptavātāy edaṁ na mama |

|| vasodhāra || (stream of excellence)

Offer a steady stream of ghee poured from the sruk or for larger homams a special implement called a vasodhāra is used.

śam ca me mayaśca me priyaṁ ca me nukāmaśca me  
kāmaśca me saumanasaśca me bhadrāṁ ca me śreyaśca  
me vasyaśca me yaśaśca me bhagaśca me draviṇaṁ ca me  
yantā ca me dhartā ca me kśemaśca me dhṛtiśca me  
viśvaṁ ca me maḥaśca me samvicca me jñātraṁ ca me  
sūśca me prasūśca me siraṁ ca me layaśca maṛtaṁ ca  
me mṛtaṁ ca me yakśmaṁ ca me nāmayacca me jīvātuśca  
me dīrghāyutvaṁ ca me namitraṁ ca me bhayaṁ ca me  
sugaṁ ca me śayanaṁ ca me sūṣā ca me sudinaṁ ca me  
||

or

taittirīya saṁhitā 5-4-8

vasordhārāṁ juhōti vasorme dhārā'saditi vā eṣā hūyate  
ghṛtasya vā enameṣā dhārā'muṣmin loke pinvamānepa  
tiṣṭhata ājyena juhōti tejo vā ājyaṁ tejo vasordhārā  
tejasaiivāsmāi tejo'va rundhe'tho kāmā vai vasordhārā  
kāmānevāva rundhe yaṁ kāmayeta prāṇānasyā-nnādyāṁ  
vi ||

taittirīya brāhmaṇa 3-11-9-9

agnāviṣṇū itī vasordhārāyāḥ | agnāviṣṇū sajoṣase mā  
vardhantu vāṅgiraḥ... | |

Other Veda sūktams can be recited now also, like puruṣa sūktam,  
nārāyaṇa sūktam, śrī sūktam, durgā sūktam, bhāgya  
sūktam, saṁvāda sūktam, and pañcaka śānti.

| | pariśecanaṁ | |  
om adite'nvāmaggsthāḥ | anūmate'nvāmaggsthāḥ |  
sarasvate'nvāmaggsthāḥ | deva savitaḥ prāsāvīḥ |

| | prāṇāyāmaḥ | | (Breath Control)  
prāṇānāyāmya |  
om om om |

| | rakṣām | | (Protection / Blessings)

Dip a few blades of darbhā grass (or twigs) into ghee and ignite them from the fire. Collect the ash as it burns in a copper bowl. Mix to a powder with the sruva and add a few drops of ghee to moisten. Apply the ash to the third eye point between the eye-brows and the throat using the ring finger of the right hand.

mānastoke tanaye mā na āyusi mā no goṣu mā no aśveṣu  
rīriṣaḥ |  
vīrānmā no rudra bhāmito'vadhī-rhaviṣmānto namasā  
vidhema te | |  
indra stomena pañca-daśena madhyamidam vatena  
sagarena rakṣa | rakṣam dharayāmi | |

| | udvāsana | | (good bye)

asmāt agnyāt śrī agni (devataa) yathā-sukham yathā-sthānam  
pratiṣṭhāpayāmi |  
śobhanarthe kṣemāya puṇara-gamanāya ca | |

|| agni prārthanā || (Prayer to the Sacred Fire)  
agne naya supathā rāye asmān viśvāni deva vayunāni  
vidvān |  
yuyodhyāsmah juhūrā-ṇameno bhūyiṣṭhām te nama  
uktiṁ vidhema | agnaye namaḥ | agniṁ ātmanyu-  
dvāsayāmi | | |  
om agnaye namaḥ | | ātmanyu-dvāsayāmi | |

or

|| agni sūktam ||  
agne naya supathā rāye asmān viśvāni deva vayunāni  
vidvān |  
yuyodhyāsmajjuhūrāṇameno bhūyiṣṭhām te nama uktiṁ  
vidhema | |  
ā devānā-mapī panthāmaganma yacchak-navāma tadanu  
pravodhum |  
agnitvidvān sa yajātsedu hotā so adhvarān sa ṛtūn  
kalpayāti | |  
yadvāhiṣṭham tadagnaye brhadārca vibhāvaso |  
mahiṣīva tvadrayi-stvadvājā udīrate | |  
agne tvam pārayā navyo asmān svastibhirati durgāni  
viśvā |  
pūścā pṛthvī bahulā nā urvī bhavā tokāya tanāyāya śam  
yoḥ | |



tvamagne vratapā asi deva ā martyeṣvā |  
tvam yajñeṣvīdyaḥ | |  
yadvo vyaṃ pramināma vratāni viduṣāṃ devā  
aviduṣtarāsaḥ |  
agniṣṭad viśvamā pṛṇāti vidvān yebhirdevāgm ṛtubhiḥ  
kalpayāti | |  
om śānti śśānti śśāntiḥ | |  
om agnaye namaḥ | ātmanyu-dvāsayāmi | |

| | praṇītā patre varuṇa visarjanam | | (Valediction for Varuṇa  
from the praṇītā pātra)  
varuṇāya namaḥ | sakalārādhanai svarcītam | yathā-  
sthānam pratiṣṭhāpayāmi |  
śobhanarthe kṣemāya puṇara-gamanāya ca | |

Then pour out the water saying:

prācyāṃ diśi devā ṛtvijo mārjayantām | (East)

"In the Eastern quarter may the gods, the priests make me bright."

dakṣiṇāyāṃ diśi māsāḥ pitaro mārjayantām | (South)

"In the Southern quarter may the months, the manes make me illustrious."

prācyāṃ diśi grhāḥ paśavo mārjayantām | (West)

"In the Western quarter may the houses, the cattle make me illustrious."

udīcyāṃ diśyāpa ośadhayo vanaspatayo mārjayantām |  
(North)

"In the Northern quarter may the waters, the plants, the trees make me illustrious."

ūrdhvāyāṃ diśi yajñāḥ samvathsaro yajñapatir

mārjayantām | (Around the fire in a clockwise direction)

"In the Zenith may the sacrifice, the year, the Lord of Sacrifice make me illustrious."

| | prārthanām | |

namaste gārhapatyāya namaste dakṣiṇāgnaye |  
nama āhavanīyāya mahā-vedyai namo namaḥ | |

"Reverence to the Garhapatya fire, reverence to the dakshina fire. Reverence to the Ahavaniya fire and to the Main Altar I pay repeated reverence."

kāṇḍa dvayo-papādhyāya karma brahma svarūpiṇam |  
svargā-pavarga rūpāya yajñeśāya namo namaḥ | |

"I pay my obeisances to the Lord of Sacrifices who is manifest in the form of the twin divisions of the Vedas relating to Action (karma--kanda) and to Knowledge (Brahma--kanda) which are the causes of heaven and liberation respectively."

mantra hīnaṁ kriyā hīnaṁ bhakti hīnaṁ hutāśana |  
yad hutam tu mayā deva paripūrṇam tad astu te | |

"Deficient as this sacrifice is in formulae, methodology and devotion O Agni! Whatever I have offered my Lord, let it be acceptable to you."

prāyaści-ttānya śeṣāṇi tapaḥ karmātma kāni vai |  
yāni teṣāṁ aśeṣāṇāṁ kṛṣṇā-nusmaraṇam param | |

"There is no other expiation in austerities and other actions whereby everything that is deficient becomes whole other than by the remembrance of the name of Krishna."

yasya smṛtya cā nāmokta tapaḥ yajña kriyādiṣu |  
nyūnam sampūrṇatām yāti sadyo vande tam acyutam | |

tvameva mātā ca pitā tvameva  
tvameva bandhuśca sakhā tvameva |  
tvameva vidya draviṇam tvameva  
tvameva sarvaṁ mama deva deva | |

kāyena vācā manasen-driyairvā  
budhyā" | tmanā vā prakṛteḥ svabhāvāt |  
karomi yadyat sakalam parasmai  
sadāśivāyeti samarpayāmi | |

svasti prajābhya paripal-ayantām |  
jñānāyēn mārgēṇa mahim mahīśā | |  
gobrāhmaṇebhyaḥ śubhumastu nityam |  
lokāḥ samasthāḥ sukhino bhavantu |  
aimkāra hrīmkāra rahasya yukta  
śrīmkāra kūdhārtha mahāvibhūtyāḥ |  
omkāra marmā pradipānibhyām  
namo namaḥ śrī-guru-pādukābhyām | |  
ājñāna-nāśanāya vidmahe jñāna-prakaśāya dhīmahi |  
tanno guru-pādukāḥ pracodayāt | |  
om śāntiḥ śāntiḥ śāntiḥ |

anena divya maṅgala homena bhagavān sarvāt-makaḥ śrī-  
parameśvaraḥ priyatām |  
om tatsat śrī brahmārpanamastu |