

Sarvartha Siddha Yoga Punarvasu on a Friday

PUNARVASU MANTRA:

https://youtu.be/4fXAwwqzeiI?si=4tx6mL-jqphpN_HT

*punar no devy āditiḥ punarṭu ।
punar vasunaḥ punar etaṁ yajñam ।
punar no devā abhiyantu sarve ॥*

R̥gveda (8.18.6)

Taittirīya Saṁhitā (4.6.1.1).

Meaning (literal):

- *punar naḥ* — again (may it be) for us
- *devī āditiḥ punarṭu* — may goddess Aditi renew (restore) us
- *punar vasunaḥ punar etaṁ yajñam* — may the Vasus restore this sacrifice again
- *punar naḥ devāḥ abhiyantu sarve* — may all the gods approach us again

Simple translation:

“May the goddess Aditi renew our life again;
may the Vasus renew this sacrifice again;
may all the gods come to us again.”

पुनः	<i>punar</i>	indeclinable (avyaya)	again, anew, once more
नः	<i>naḥ</i>	pronoun (gen./dat. pl. of <i>asmad</i>)	to us, for us
देव्या	<i>devyā</i>	instrumental singular of <i>devī</i>	by the goddess
अदि तिः	<i>āditiḥ</i>	nominative singular feminine	Aditi (the divine mother, boundless one)
पुनर्तु ः	<i>punarṭu</i>	verb (3rd person singular, optative of √ṛ — “to go, to restore”)	may she renew, may she restore
पुनः	<i>punar</i>	indeclinable	again
वसुनः	<i>vasuna</i>	genitive plural of <i>vasu</i>	of the Vasus (the group of eight devas)
पुनः	<i>punar</i>	indeclinable	again
एतं	<i>etaṁ</i>	accusative singular masculine of <i>idam</i>	this

यज्ञम्	yajñam	accusative singular masculine	sacrifice, ritual offering
पुनः	punar	indeclinable	again
नः	naḥ	pronoun	to us
देवा	devāḥ	nominative plural masculine	the gods
अभियन्तु	abhiyantu	verb (3rd person plural, imperative of <i>abhi√yā</i>)	may they approach, come toward
सर्वे	sarve	nominative plural masculine	all

Literal syntactic sense

“May the goddess Aditi restore (us) again;
may the Vasus restore this sacrifice again;
may all the gods come to us again.”

Taittirīya Saṁhitā (4.6.1.1) as part of the *Punarmṛtyu-homa* and *Punarvāsu yajña* context — invoking renewal of life, wealth (*bhūti*), and offspring (*prajā*), symbolizing restoration and continuity of creation after a completed sacrifice.

ādityai svāhā | punarvasubhyaḥ svāhā |

bhūtyai svāhā | prajāyai svāhā ||

Sans krit	Transliteration	Grammatical form	Meaning
आदित्यै	ādityai	dative singular feminine of <i>Āditi</i> (or sometimes masculine plural dative of <i>Āditya</i>)	to Aditi / to the Ādityas (solar deities)
स्वाहा	svāhā	indeclinable (exclamation used in offerings)	hail! / an oblation to / may it be offered
पुनर्वसुभ्यः	punarvasubhyaḥ	dative plural of <i>Punarvasu</i> (Nakṣatra / the Vasus again)	to the Punarvasus / to the Vasus again
स्वाहा	svāhā	indeclinable	hail! / offering to
भूत्यै	bhūtyai	dative singular feminine of <i>bhūti</i>	to prosperity, to well-being
स्वाहा	svāhā	indeclinable	hail!
प्रजायै	prajāyai	dative singular feminine of <i>prajā</i>	to offspring, to progeny
स्वाहा	svāhā	indeclinable	hail!

भूति (bhūti) – “prosperity, wellbeing”

- Stem/dhātu: √भू (bhū) = “to be, to become, to exist, to come into being”.
- Pratyaya: -ति (-ti) forming a noun meaning “that which becomes/exists”.
- So *bhūti* literally means “that which being-ness/coming into being produces” → interpreted as “being, existence, welfare, prosperity”.

प्रजा (prajā) – “offspring, progeny”

- Prefix: **pra-** = “forth, forward, in front, in the sense of ‘out of’ or ‘forth from’”.
- Root/dhātu: √जा (jā/ja-) = “to be born, to produce, to generate”.
- So *prajā* = “that which is born forth”, hence “offspring, progeny, generation”.

पुनर्वसुभ्यः (punarvasubhyaḥ) – “to the PunarVasus / to those who again shine (the Vasus) / again-wealthy”

- Prefix: **punar-** = “again, repeatedly, once more”.
- Root/dhātu: √वस् (vas) = “to dwell, to be rich, to exist” (in the sense of “wealth, dwelling, well-being”).
- Stem: *vasu* (वसु) = “wealth, goodly thing; one of the Vasus (deities)”.
- Pratyaya: *-bhyaḥ* = dative plural ending (“to the ...”).
- So *punarvasubhyaḥ* = “to the Vasus who are again (wealth-giving)”, or more simply “to the Punar-Vasus”.

(This is a compound and ritual phrase, so the sense is “to the Vasus anew / again-renewing”).

2. Ritual-context: Punar Mr̥tyu and Punar Vāsu yajña/homa

What the terms mean

- Punar mr̥tyu literally means “again-death” or “re-death” (from *punar* = again + *mr̥tyu* = death). It refers in late Vedic/Upanishadic usage to the idea of being subject to death again — i.e., the cycle of life-death-rebirth. [Encyclopedia Britannica+2Om Namah Śivāya+2](#)

- Vasus are a group of deities (in many accounts eight or more) associated with wealth, light, natural forces, well-being. The phrase “Punar Vāsu” suggests a renewal or restoration by the Vasus.
- A yajña (sacrifice) or homa (fire-ritual) called the Punar Vāsu yajña/homa (or sometimes associated with Punar mṛtyu) has as its aim the renewal of life/health/offspring/wealth, i.e., undoing or averting the “again-death” condition.

In the Vedic text context

- The mantra you cited (e.g., “ādityai svāhā ... punarvasubhyaḥ svāhā ... bhūtyai svāhā ... prajāyai svāhā”) occurs in the context of the Taittirīya Saṃhitā (Krishna Yajurveda) (4.6.1.1) as part of a ritual for renewal.
- The idea is that after a sacrifice (or at its completion) the sacrificer prays for regeneration: “May the goddess Aditi restore us; may the Vasus renew this sacrifice / renew our wealth; may prosperity come; may offspring come.”
- In broader Vedic ritual theory (e.g., the branch of the Katha śākhā of the Kṛṣṇa Yajurveda) the term “punar mṛtyum apahanti” (they remove re-death) appears in the description of the Pravargya ritual (III 219) as a way the ritual gives a kind of second life to the yajamāna (sacrificer) and frees him from the cycle of death-rebirth. [Om Namah Śivāya+1](#)
- The philosophical implication is that once one is freed from “again-death” one attains a kind of immortality or escape from the cycle of birth-death (not necessarily literally but in the Upanishadic sense). [Encyclopedia Britannica+1](#)

Why this ritual matters

- It addresses a deep anxiety in Vedic thought: even the gods and heaven are impermanent, death eventually comes — so one wants a ritual means to overcome “again-death”.
- The Punar Vāsu and related mantras thus carry the tone of renewal, restoration, and continuity of life, lineage, sacrifice, well-being.
- From a ritual-practical perspective: the officiants recite these mantras as *svāhā* offerings into the fire, dedicating to the deities (Āditya, Vasus) the oblation and asking for the desired blessings (wealth, progeny, life).

Sources you can verify

- The online edition of the Taittirīya Saṃhitā is available in the Vedic Heritage website. vedicheritage.gov.in
- For the term “punar mṛtyu” and its meaning in Vedic ritual/Upanishadic context, the article on NamahShivaya.net gives a summary with references to the Katha śākhā and other texts. [Om Namah Śivāya](http://NamahShivaya.net)
- The entry for “Punarmṛtyu” on WisdomLib gives definitions and some references. [Wisdom Library](http://WisdomLibrary)

Punarvasunakṣatra

Vasu (वसु, “wealth”)

Vasu (वसु) is the chief of the eight Vasu

Vasu (वसु) refer to good or bright Gods, they are:

1. Apa: containing water,
2. Dhruva: polestar,
3. Soma: moon,
4. Dharā: earth,
5. Anila: wind,
6. Anala: fire,
7. Pratyūṣa: dawn,
8. Prabhāsa: light.

Aṣṭavasu (अष्टवसु).—*Origin.* Gaṇadevatās are called Aṣṭavasus. They were born to Dharmadeva of his wife Vasu, daughter of Dakṣa. They are: Dhara, Dhruva, Soma, Ahar, Anila, Anala, Pratyūṣa and Prabhāsa. (Ślokas 17 and 18, Chapter 66, Ādi Parva, Mahābhārata). There is a version in certain purāṇas that the Aṣṭavasus are the sons of Kaśyapa. (See full article at Story of Aṣṭavasu from the Puranic encyclopaedia by Vettam Mani)

If Mercury should pass through the constellations of [Puṣya](#), [Punarvasu](#) and the two [Phālgunis](#), his course is known as Saṃkṣipta.

Brihat Jataka by Varahamihira [Sanskrit/English] (by Michael D Neely)

Verse 16.4 < [Chapter 16 - Results of the Nakṣatras]

A person born in *Punarvasu nakṣatra* is subdued, happy, good-tempered, stupid, possessing disease, thirsty ... singular) = contented punarvasau (stem form: punarvasu) (masculine, locative, singular) = in *Punarvasu nakṣatra*

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***Panyastrī* vow:**

The vow is performed on any Sunday when the *Hasta*, *Puṣya* or *Punarvasu nakṣatra* are added. Goddess **Lakṣmī** is also worshiped along with lord **Puṇḍarikākṣa** Nārāyaṇa. The rules of this vow are mentioned in the 70th chapter of the *Matsya Purāṇa* .

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The *nakṣatras* are described collectively in the *dharmadhātuvāgīśvara-maṇḍala* of the Niṣpannayogāvalī. In this *maṇḍala* the *nakṣatras* are given one face and two arms, which are clasped against the chest in the *añjalimudrā*:—“the deities [viz., Punarvasu] are decked in bejewelled jackets and they all show the *añjali-mudrā*”.—In colour, however, they differ. [viz., Punarvasu is given the colour yellow].

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प्राग्वैष्णवेषु त्रिषु भेषु यात्रा पुनर्वसौ चेष्टफला च या स्यात् ।
क्षपापरार्धं परिहृत्य याता सौमुख्यमानादिगुणोपपन्नः ॥१४॥

prāgvaiṣṇaveṣu triṣu bheṣu yātrā punarvasau ceṣṭaphalā ca yā syāt |
kṣapāparārdham parihṛtya yātā saumukhyamānādiguṇopapannaḥ ||14||

Among those three beginning with *ġravaṇā nakṣatra* (*ġravaṇā*, *Dhaniṣṭhā*, and *ġatabhiṣaj nakṣatras*) and *Punarvasu nakṣatra*, the military expedition marching and an invader endowed with good qualities such as cheerfulness and honor should have an auspicious result, having excluded the second half of the night.

English translation by Michael D Neely (2008)

Word-for-Word grammar analysis breakdown

prāñc = beginning with

vaiṣṇava = ḡravaṇā *nakṣatra*

prāgvaiṣṇaveṣu (stem form: prāgvaiṣṇava) (masculine, locative, plural) = among those beginning with ḡravaṇā *nakṣatra* (ḡravaṇā, Dhaniṣṭhā, and ḡatabhiṣaj *nakṣatras*)

triṣu (stem form: tri) (masculine, locative, plural) = among the three

bheṣu (stem form: bha) (masculine, locative, plural) = among *nakṣatras*

yātrā (stem form: yātrā) (feminine, nominative, singular) = military expedition

punarvasau (stem form: punarvasu) (masculine, locative, singular) = in Punarvasu *nakṣatra*

ca (conjunction) (indeclinable) = and

iṣṭa = auspicious

phalā = result

iṣṭaphalā (stem form: iṣṭaphalā) (feminine, nominative, singular) = auspicious result

ca (conjunction) (indeclinable) = and

yā (stem form: yā) (feminine, nominative, singular) = marching

syāt (2nd class verb root: as) (optative, parasmaipada, 3rd person, singular) = it should be

kṣapā = night

āparārdha =

āparārdha = second half kṣapāparārdham (stem form: kṣapāparārdha) (masculine, locative, singular) = in the second half of the night

parihṛtya (pari + 1st class verb root: hr) (gerund) (indeclinable) = having excluded

yātā (stem form: yātr) (masculine, nominative, singular) = an invader

saumukhya = cheerfulness

māna = honor

ādi = et cetera

guṇa = good qualities

upapanna = endowed

saumukhyamānādiguṇopapannas (upa + 4th class verb root: pad) (past passive participle, masculine, nominative, singular) = endowed with good qualities such as cheerfulness and honor

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The 55th chapter of the *Matsyapurāṇa* discusses the Ādityaśayanavrata elaborately. This *vrata* is observed by both man and woman. By observing this *vrata* the devotee attains divine facility and remains free from all diseases, grieves, and sufferings.^[4]

The *Matsyapurāṇa* describes the procedure of observing this *vrata* thus:

One who wants to observe this *vrata* should worship **Maheśvara** and Umā. Reciting the names of Āditya he also worships the Sun on a *liṅga* of Śiva. Lord Śiva is non-different from **Sūrya** and hence Śiva is worshipped with the *mantra*:

“*sūryāya namaḥ*”.

The mantras are also chanted for different limbs honouring different **Nakṣatras** starting with *Hastā*, *Citrā* etc. The devotee, during this *vrata*, does not take oil, flesh, green vegetables, and take food only at night. On the **Punarvasu** *nakṣatra* the devotee offers rice along with clarified butter to the *brāhmaṇa* in a vessel made of fig-leaves putting there some gold. On the 7th year of the fast the devotee gives gifts of a pair of clothes to the *brāhmaṇa*. On completion of the 14th year the *brāhmaṇa* is offered molasses, milk, and clarified butter. And after that the devotee gives golden lotus along with gems, bedsheets, pillow, shoes, utensils, *cāmara* etc. to the needy *brāhmaṇa*. A cow is also given to the *brāhmaṇa* on that occasion. ^[5] And then the Sun is prayed for getting lustre, fortune, and prosperity.^[6]

This *vrata* is also found treated in the same way in the *Padmapurāṇa*.^[7] No reference of the prevalence of this *vrata* in the present day society is found by us. It is not known whether this *vrata* is observed in any part of **India**.