Each new activity or pooja is started by first worshipping and offering reverences to the holy God Lord Ganesha. He is invoked and called to preside over any worship or yagna, and only after this the other rituals are started. He is also the first to be worshipped during any auspicious event.

Traditionally, every religious and auspicious function begins with worship of Lord Ganesh. No other god is equal in significance to Ganesh. The reason for this greater significance is that the word Ganesh is a form of Brahma and hence symbolizes Omkar. Ganesh is the Lord of Good Fortune who provides prosperity, fortune and success. He is the Lord of Beginnings and the Remover of Obstacles of both material and spiritual kinds, He is also known as the destroyer of evils and the God of education, knowledge, wisdom, wealth and domestic harmony.

<table>
<thead>
<tr>
<th>What to do</th>
<th>What to say</th>
</tr>
</thead>
<tbody>
<tr>
<td>Recite 3 times</td>
<td>Om Shree Ganeshaya Namah!</td>
</tr>
<tr>
<td></td>
<td>Om Hari Om!</td>
</tr>
<tr>
<td>Recite once.</td>
<td>Vakratunda Mahaakaaya Suryakotee Sama Prabha</td>
</tr>
<tr>
<td></td>
<td>Nirvighnam kuru mey Deva Sarva kaaryeshu Sarvadaa</td>
</tr>
<tr>
<td></td>
<td>Om Ekdantaye Vidmahe, Vakratundaaya Dheemahi, Tanno Dhanti Prachodayaat, Om Gam Ganapataya Namah!</td>
</tr>
<tr>
<td>Place the Ganesh idol or photo</td>
<td>Place the Ganesh idol or photo frame facing East or West, but not facing the South. Apply sandal paste and kumkum on the idol’s forehead, palms and feet and then garland with flowers.</td>
</tr>
<tr>
<td>frame facing East or West, but</td>
<td></td>
</tr>
<tr>
<td>not facing the South.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>What to do</td>
<td>What to say</td>
</tr>
<tr>
<td>----------------------------------------------</td>
<td>------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Light lamp or candle</td>
<td>deepa jyotih param brahma&lt;br&gt;deepajotir janardana&lt;br&gt;deepo haratu me papam&lt;br&gt;deepa jyotir nomo stutae</td>
</tr>
<tr>
<td>Sip water 3 times</td>
<td>om achutaya namaha&lt;br&gt;om anantaya namaha&lt;br&gt;om govindaya namaha</td>
</tr>
<tr>
<td>Repeat to honor guru</td>
<td>gurur brahma, gurur vishnu, gurur devo maheshwaraha&lt;br&gt;guru sakshaat para bramha, tasmai shree guravae namaha</td>
</tr>
<tr>
<td>Invoke Ganesha by repeating while tapping temples</td>
<td>skuklam barad haram vishnum&lt;br&gt;shashi varnam chatur bujam&lt;br&gt;prasanna vadanam dhyayet&lt;br&gt;sarva vighno pashantayae</td>
</tr>
<tr>
<td>Do pranayam</td>
<td>OM bhoor buvas suvaha&lt;br&gt;tat savitur varenyam&lt;br&gt;bhargo devasya deemahi&lt;br&gt;dhiyoyo na pracho dayat (touch right ear)</td>
</tr>
<tr>
<td>Repeat for statement of purpose (holding rice and flowers)</td>
<td>mamo patta samasta duritak shayad varra&lt;br&gt;shree parameshwara preet yartham&lt;br&gt;maha ganapatayae poojam karishyae</td>
</tr>
<tr>
<td>Invite Ganesha to the puja</td>
<td>asmin bimbai sumukam&lt;br&gt;maha ganapati dhya yaami,&lt;br&gt;avahayami (offer rice)</td>
</tr>
<tr>
<td>Offer a place to sit</td>
<td>asanam samarpayami (offer rice)</td>
</tr>
<tr>
<td>Offer water to wash hands</td>
<td>argyam samarpayami (offer water)</td>
</tr>
<tr>
<td>Offer water to clean feet</td>
<td>padyam samarpayami (offer water)</td>
</tr>
<tr>
<td>Offer water to drink</td>
<td>achamaneyam samarpayami (offer water)</td>
</tr>
<tr>
<td>Offer sweet</td>
<td>madhu parkam samarpayami (offer rice or flowers)</td>
</tr>
<tr>
<td>Offer water to bathe in</td>
<td>snanam samarpayami (offer water on Ganesha’s head)</td>
</tr>
<tr>
<td>Offer another drink</td>
<td>snanan antaram achamaneyam samarpayami (offer water)</td>
</tr>
<tr>
<td>What to do</td>
<td>What to say</td>
</tr>
<tr>
<td>------------</td>
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</tr>
<tr>
<td>Offer cloth, decoration and sacred thread in the form of rice</td>
<td>vastra, alankara, upaveetartam, akshathan samarpayami (offer rice)</td>
</tr>
<tr>
<td>Offer sandalpaste on his head</td>
<td>gandhan dharayami (offer sandal)</td>
</tr>
<tr>
<td>Offer kumkum on his head</td>
<td>ghandopari haridra kumkumam samarpayami (offer kumkum)</td>
</tr>
<tr>
<td>Offer jewels</td>
<td>abharanam samarpayami (offer rice or flowers)</td>
</tr>
<tr>
<td>Offer rice</td>
<td>akshataan samarpayami (offer rice)</td>
</tr>
</tbody>
</table>
| Offer flowers with each namaha | pushaihi poojayami (offer flowers while repeating the following names of Ganesha)  
sumukaya namaha  
yaekaadantaya namaha  
kapilaya namaha  
gajakarnakaya namaha  
lambo daraya namaha  
vikataya namaha  
vignara jaya namaha  
ganadhipaya namaha  
palachandraya namaha  
gajananaya namaha  
vakratundaya namaha  
shoorpakarnaya namaha  
herambaya namaha  
skandapoorvajaya namaha  
maha ganapatayae namaha  
nanavida parimala patra pushpani samarpayami |
| Offer incense | dhoopam agrahayami |
| Offer oil lamp | deepam darshayami |
| Offer water sprinkled on fruit | OM bhoor bhuvas suvaha  
tat savitur varenyam  
ghar go devasya deemahi  
dhiyoyo na pracho dayat |
<p>| Offer fruit | naivedyam navaedayami (sprinkle water on fruit) |</p>
<table>
<thead>
<tr>
<th>What to do</th>
<th>What to say</th>
</tr>
</thead>
<tbody>
<tr>
<td>With flower and rice in hand offer the food</td>
<td>OM pranaya swaha</td>
</tr>
<tr>
<td></td>
<td>OM apanaya swaha</td>
</tr>
<tr>
<td></td>
<td>OM vyanaya swaha</td>
</tr>
<tr>
<td></td>
<td>OM udanaya swaha</td>
</tr>
<tr>
<td></td>
<td>OM samanaya swaha</td>
</tr>
<tr>
<td></td>
<td>OM brahamanay swaha</td>
</tr>
<tr>
<td>Offer water</td>
<td>madhyae madhyae paneeyam samarpayami (offer water)</td>
</tr>
<tr>
<td>Offer water after eating</td>
<td>naivedyam anantaram achamaneyam samarpayami (offer water)</td>
</tr>
<tr>
<td>Offer rice in place of betel leaf</td>
<td>tamboolam akshatan samarpayami (offer rice)</td>
</tr>
<tr>
<td>Light camphor or ghee wick and offer in 3</td>
<td>vakratunda maha kaya</td>
</tr>
<tr>
<td>rotations in front of Ganesha, then say...</td>
<td>suryakoti samaprabha</td>
</tr>
<tr>
<td></td>
<td>nirvignam kuru mae deva</td>
</tr>
<tr>
<td></td>
<td>sarva karyaeshu sarvada</td>
</tr>
<tr>
<td>Offer water</td>
<td>neerajan antaram achamaneyam samarpayami (offer water)</td>
</tr>
<tr>
<td>Do pradakshina and bow down and express your</td>
<td>yanni kanni cha papani</td>
</tr>
<tr>
<td>wish or desire to Ganesha</td>
<td>janmantara krutani cha</td>
</tr>
<tr>
<td></td>
<td>tani tani vina shyanti</td>
</tr>
<tr>
<td>Offer prayers</td>
<td>pradakshina paday paday</td>
</tr>
<tr>
<td></td>
<td>Pratana namaskaram samarpayami</td>
</tr>
</tbody>
</table>
# Simple Navgraha Puja

<table>
<thead>
<tr>
<th>What to do</th>
<th>What to say</th>
</tr>
</thead>
<tbody>
<tr>
<td>Invite the Navagraha to the puja</td>
<td>asmin bimbae sumukam navagraha dhya yaami, avahayami (offer rice)</td>
</tr>
<tr>
<td>Offer a place to sit</td>
<td>asanam samarpayami (offer rice)</td>
</tr>
<tr>
<td>Offer water to wash hands</td>
<td>argyam samarpayami (offer water)</td>
</tr>
<tr>
<td>Offer water to clean feet</td>
<td>padyam samarpayami (offer water)</td>
</tr>
<tr>
<td>Offer water to drink</td>
<td>achamaneyam samarpayami (offer water)</td>
</tr>
<tr>
<td>Offer sweet</td>
<td>madhu parkam samarpayami (offer rice or flowers)</td>
</tr>
<tr>
<td>Offer water to bathe in</td>
<td>snanam samarpayami (offer water on the planet's image)</td>
</tr>
<tr>
<td>Offer another drink</td>
<td>snanan antaram achamaneyam samarpayami (offer water)</td>
</tr>
<tr>
<td>Offer cloth, decoration and sacred thread in the form of rice</td>
<td>vastra, alankara, upaveetartam, akshatan samarpayami (offer rice)</td>
</tr>
<tr>
<td>Offer sandal powder</td>
<td>gandhan dharayami (offer sandal)</td>
</tr>
<tr>
<td>Offer kumkum powder</td>
<td>ghanhasyo pari haridra kumkumam samarpayami (offer kumkum)</td>
</tr>
<tr>
<td>Offer jewels</td>
<td>abharanam samarpayami (offer rice or flowers)</td>
</tr>
<tr>
<td>Offer rice</td>
<td>akshataan samarpayami (offer rice)</td>
</tr>
<tr>
<td>What to do</td>
<td>What to say</td>
</tr>
<tr>
<td>---------------------</td>
<td>-----------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Offer flowers</td>
<td>pushaihi poojayami (offer flowers while repeating the following mantras)</td>
</tr>
<tr>
<td></td>
<td>Japa Kasuma Sankasham</td>
</tr>
<tr>
<td></td>
<td>Kashapeyam Mahadyutim</td>
</tr>
<tr>
<td></td>
<td>Tamorim Sarva Papagnam</td>
</tr>
<tr>
<td></td>
<td>Pramatosmi Divakaram</td>
</tr>
<tr>
<td></td>
<td>Om Suryaya Namaha</td>
</tr>
<tr>
<td></td>
<td>Dadhi Shankha Tusharabham</td>
</tr>
<tr>
<td></td>
<td>Ksheero Dharnava Shambavam</td>
</tr>
<tr>
<td></td>
<td>Namami Shashinam Somam</td>
</tr>
<tr>
<td></td>
<td>Shambhor Mukuta Bhushanam</td>
</tr>
<tr>
<td></td>
<td>Om Chandraya Namaha</td>
</tr>
<tr>
<td></td>
<td>Dharani Garbha Sambhutam</td>
</tr>
<tr>
<td></td>
<td>Vidyut kanti Sama prabham</td>
</tr>
<tr>
<td></td>
<td>Kumaram Shakti Hastamcha</td>
</tr>
<tr>
<td></td>
<td>Tam Mangalam Pranamanyaham</td>
</tr>
<tr>
<td></td>
<td>Om Angarakara Namaha</td>
</tr>
<tr>
<td></td>
<td>Priyangu Kalika Shyamam</td>
</tr>
<tr>
<td></td>
<td>Rupena Pratimam Budham</td>
</tr>
<tr>
<td></td>
<td>Saumyam Saumya Gunopetam</td>
</tr>
<tr>
<td></td>
<td>Tam Budham Pranamanyaham</td>
</tr>
<tr>
<td></td>
<td>Om Budhaya Namaha</td>
</tr>
<tr>
<td></td>
<td>Devanamcha Rishinamcha</td>
</tr>
<tr>
<td></td>
<td>Gurum Kanchana Sannibham</td>
</tr>
<tr>
<td></td>
<td>Budhi Bhutam Trilokesham</td>
</tr>
<tr>
<td></td>
<td>Tam Namami Brihaspatim</td>
</tr>
<tr>
<td></td>
<td>Om Guruve Namaha</td>
</tr>
<tr>
<td></td>
<td>Himakunda Mrinalabham</td>
</tr>
<tr>
<td></td>
<td>Daityanam Paramam Gurum</td>
</tr>
<tr>
<td></td>
<td>Sarva Shastra Pravakram</td>
</tr>
<tr>
<td></td>
<td>Bhargavam Prananmyaham</td>
</tr>
<tr>
<td></td>
<td>Om Shukraya Namaha</td>
</tr>
<tr>
<td>What to do</td>
<td>What to say</td>
</tr>
<tr>
<td>------------------------------------------------</td>
<td>-----------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Offer flowers</td>
<td>Neelanjana Samabhasam, Raviputram Yamagrajam, Chaya Martanda Sambhutam, Tam Namami Shanishcharam, Om Shanishcharaya Namaha, Ardhakayam Mahaviryam, Chadraditya Vimardanam, Simhika Garba sambhutam, Tam Rahum Pranamamyaham, Om Rahave Namaha, Kalasha Pushpa Sankasham, Taraka graha Mastakam, Raudram Raud ratmikam Goram, Tam Ketum Pranamamyaham, Om Ketave Namaha</td>
</tr>
<tr>
<td>Now take flowers and hold while reciting the following for all the planets and then offer.</td>
<td>Adityaya Somaya Mangalaya Budhayacha, Guru Shukra Sanibescha Rahavay Ketavay Namaha, nanavida parimala patra pushpani samarpayami</td>
</tr>
<tr>
<td>Offer incense</td>
<td>dhoopam agrahayami</td>
</tr>
<tr>
<td>Offer oil lamp</td>
<td>deepam darshayami</td>
</tr>
<tr>
<td>Offer water sprinkled on fruit</td>
<td>OM bhoor bhuvas suvaha, tat savitur varenyam, bhargo devasya deemahi, dhiyoyo na pracho dayat</td>
</tr>
<tr>
<td>Offer fruit</td>
<td>naivedyam navaedayami (sprinkle water on fruit)</td>
</tr>
<tr>
<td>With flower and rice in hand offer the food</td>
<td>OM pranaya swaha, OM apanaya swaha, OM vyanaya swaha, OM udanaya swaha, OM samanaya swaha, OM brahmananay swaha</td>
</tr>
<tr>
<td>Offer water</td>
<td>madhyae madhyae paneeyam samarpayami (offer water)</td>
</tr>
<tr>
<td>Offer water after eating</td>
<td>naivedyam anantaram achamaneyam samarpayami (offer water)</td>
</tr>
<tr>
<td>Offer rice in place of betel leaf</td>
<td>tamboolam akshatan samarpayami (offer rice)</td>
</tr>
<tr>
<td>What to do</td>
<td>What to say</td>
</tr>
<tr>
<td>---------------------------------------------------------------------------</td>
<td>-----------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Light camphor or ghee wick and offer in 3 rotations in front of the planets and say...</td>
<td>ta tatra suryo bhati na chandra tarakam nema vidhyuto bhanti kuto yamagni tameva, bhanta, manubhati sarvam tasya bhasya sarvamidam vibhati Adityaya Somaya Mangalaya Budhayacha Guru Shukra Sanibescha Rahavay Ketavay Namaha karporea neerajanam sandarshayami,</td>
</tr>
<tr>
<td>Offer water</td>
<td>neerajan antaram achamaneyam samarpayami (offer water)</td>
</tr>
<tr>
<td>Do pradakshina and bow down and express your wish or desire to the Navagraha</td>
<td>yanni kanni cha papani janmantara krutani cha tani tani vina shyanti pradakshina paday paday</td>
</tr>
<tr>
<td>Offer prayers</td>
<td>Pratana namaskaram samarpayami</td>
</tr>
</tbody>
</table>
यज्ञ

Agnihotram (offerings through Agni to other devatas)
Homa / Havan
Yajya / Yajña / Yagna / Yadnya / Yagya / yaj~na / yagnya

It is a Vedic fire ritual, in which fire is raised in an enclosed altar, the Havan Kund, typically a square-shaped or an upside down pyramid-shaped structure made of bricks, with the top portion open to air. The sacred fire is both a deity as well as the medium to deliver offerings made to other deities. The deities to be worshiped are invoked during the yagna. Clarified butter (the fuel for yagna), medicinal herbs, twigs of Peepul tree, fire wood, and other offerings (Aahutis, Oblations) are put into the fire, accompanied by chanting specific hymns from the Vedas.

Offerings in Hinduism refers to personal surrender through acts of inner and outer worship. Devata is both universal and personal, but still refer to the Supreme God. Devata is said to grow when people worship. This is the personal aspect. The growth of devata in man is the development and fulfillment of man's being, material, emotional, intellectual and spiritual.

ANCIENT VEDIC SOLUTION FOR GLOBAL WARMING

"Yes, the amount of suffering, a man inflicts on his fellow-beings by polluting the air, and water with the waste products of his system and consequently bringing on disease, becomes the measure of his sin, to atone for which it becomes incumbent on him to perform Homa and thereby purify air and water to an extent, equal to, or greater than the mischief he has done."

Light of Truth (सत्यार्थ प्रकाश) Swami Dayanand ji Sarasvati

"I hold that the performance of yajna is most commendable. It consists in showing due respect to the wise, and the learned, in the proper application of the principles of chemistry and physical and mechanical sciences to the affairs of life, in the dissemination of knowledge and culture, in the performance of Agnihotra which, by contributing to the purification of air and water, rain and vegetables, directly promotes the well-being of all sentient creatures." Swami Dayanand ji Sarasvati

Yagna is the second of the five supreme sacred duties of life. It is our paramount duty to keep our environment clean. The texts recited during yagna bears ethical, social and spiritual values. It is a matter of great pride to be associated with the same texts which were recited by our sages and forefathers many thousands of years ago. As mentioned in Brahmana, yagna should be performed with the oblation of faith (shraddha) in the fire of truth (satya). Truth with faith is a complete yagna. The climax of true spirit of yajna appears at the heart of devotees by pronouncing IDAM NA MAMA, while offering the oblation where they cultivate the inner deep feelings of dedication for the practical welfare of mankind.
<table>
<thead>
<tr>
<th>#</th>
<th>यज्ञ विधि अनुक्रमणिका (INDEX)</th>
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<td>इन्द्रय स्पर्श मन्त्र</td>
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<td>3</td>
<td>ईश्वर प्रार्थना</td>
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<td>4</td>
<td>स्वस्तिवाचनम्</td>
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<td>शांतिप्रकरणम्</td>
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<td>शिव-संकल्पस्तु</td>
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<td>अग्न्याये ध्यान मन्त्र</td>
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<td>अग्नि प्रज्वलन मन्त्र</td>
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<td>अग्नि प्रदीपन मन्त्र</td>
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<td>जल प्रसेचन मन्त्र</td>
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<td>आधार वाज्य भागाहुति मन्त्र</td>
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<td>सामान्य प्रकरणम्</td>
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<td>स्विश्वतकृत मन्त्र</td>
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<td>16</td>
<td>प्रजापत्याहुति मन्त्र (मौन)</td>
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<td>17</td>
<td>आज्याहुति मन्त्र (४)</td>
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<td>18</td>
<td>आज्याहुति मन्त्र (८)</td>
</tr>
<tr>
<td>19</td>
<td>प्रातः या सायं काल के मन्त्र</td>
</tr>
<tr>
<td>20</td>
<td>दोनो काल के मन्त्र</td>
</tr>
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<td>21</td>
<td>गायत्रि मन्त्र</td>
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<tr>
<td>22</td>
<td>महा मृत्युञ्जय मन्त्र</td>
</tr>
<tr>
<td>23</td>
<td>पूर्णाहुति मन्त्र</td>
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<td>24</td>
<td>यज्ञ रूप प्रार्थना</td>
</tr>
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<td>25</td>
<td>कामना</td>
</tr>
<tr>
<td>26</td>
<td>शांति पाठ</td>
</tr>
</tbody>
</table>
आचमन मन्त्र

ācamana mantra

( Sipping Of Water )

Rinse & then wipe your hands. Pour half a teaspoon of water in your right (active) hand palm each time before reciting the following three mantras. Sip after svaha at the end of each mantra.

ॐ अमृतो-पस्त-रण मसि स्वाहा ॥ १ ॥

om amṛto-pasta-raṇa masi svāhā ॥ १ ॥

Om. O Immortal God! You are my sustainer.

ॐ अमृता-पिधान-मसि स्वाहा ॥ २ ॥

om amṛtā-pidhāna-masi svāhā ॥ २ ॥

Om. O Immortal God! You are my Protector.

ॐ सत्यं यशः श्री- मयि श्री: अर्यतां स्वाहा ॥ ३ ॥

om satyaṁ yaśaḥ śrīi - rmayi

śrīḥ śrayatāṁ svāhā ॥ ३ ॥

Om. O God! I call upon You for knowledge, prosperity and distinction so that I can help others. I pray that all my wishes will be fulfilled.

Rinse & wipe your right hand again.
Pour little water in your left hand, hold together & wet your right hands’ middle & ring fingers. While reciting each of the following seven *mantras* touch your body parts as indicated below. Adults are encouraged to help & demonstrate this to the young ones.

\[
\text{ॐ वाङ्गमे आस्ये - अस्तु} \\
\text{Om vāṅgame āsye - 'astu} \quad \text{Mouth}
\]

Om. O God, bless me with good speech.

\[
\text{ॐ नासोमे प्राणो - अस्तु ष} \\
\text{om naasorme prāṇo - 'stu} \quad \text{Both outsides of Nose}
\]

Om. O God, bless me with good brathing.

\[
\text{ॐ अक्षोमे चक्षुर - अस्तु ष} \\
\text{om akṣnoṃe cakṣura - 'stu} \quad \text{Both Eyes}
\]
Om. O God, bless me with good eyesight.

ॐ कर्ण-योर्मे श्रोत्रम - 'स्तु ॥

om karṇa-yorme śrotram - 'stu  || Both Ears
Om. O God, bless me with good hearing.

ॐ बाह्वोर्मे बलम - 'स्तु ॥

om bāhvorme balama - 'stu  || Both Shoulders
Om. O God, bless me with strength in my arms.

ॐ उर्वर्मे ओजो - 'स्तु ॥

om uurvorme ojo - 'stu  || Both Knees
Om. O God, bless me with strength in my legs.

ॐ अरिष्टानि में अझानि तनू - स्तन्वा में सह सन्तु ॥

om ariṣṭāni me angāni tanū - stanvā me saha santu  ||
Om. O God, may all parts of my body be free of sickness. Grant me perfect health.

And sprinkle rest of the water all over your body. You may rinse & wipe your hands again.
Mantras for praise, prayer and meditation upon God

ॐ विश्वानि देव सवितरः-दुरितानि परा सुव
यदु भद्रं तत्र आ सुव || १ ||

Om. O God, the creator of the universe and the Giver of all happiness! Keep us far from bad habits, bad deeds and evils. Bless us with whatever is virtuous.

ॐ हिरण्यगर्भः सम - वर्त - ताग्रे भूतस्य जाताः: पतिरेक आसीत || स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेयम || २ ||

Om. Om is: the all pervading God; the Creator of the Sun, the Moon and other things in world; the only Ruler of the world; and Controller of the Earth and the Sky. We should meditate with faith and devotion upon that God – the personification of happiness.
Om. Om is the Giver of spiritual knowledge and physical strength. The whole world worships Om. Happiness and immortality are achieved under God’s protection and blessings. Without God’s protection there is death and ignorance. We should meditate with faith and devotion upon that God – the personification of happiness.

Om. Om is the Creator of everyone and everything. Om is pervading the whole universe and is the sole Ruler of the universe. Om is the Lord of all living beings. We should meditate with faith and devotion upon that God – the personification of happiness.
Om yeana dyorugrā prithivī ca drḍhā yean svāḥ stabhitam yeana
nākah | yo antarikșeai rajaso vimānah kasmai devāya havișā

vidhema || 5 ||

Om. Om has created the Sky and the earth. Om is the personification of happiness and Moksha. Om pervades the Sky and Space. We should meditate with faith and devotion upon that God – the personification of happiness.

ॐ प्रजापते नत्वदेता - न्यन्यो विष्ठा जातानि परिता बभूव। यत्कामास्ते जुहु-मस्तन्नो अस्तु वयं स्त्याम पतयो रविणाम॥ ५ ॥

Om prajāpate na tvadetā - nyanyo viśvā jātāni paritā babhūva |
yatkāmāste juhu-mastanno astu vayaṁ syāma patayo rayinām

|| 6 ||

Om. O Eashwar, the Creator of the universe, You are the Supreme. No one has ever been Your equal, no one is and no one will ever be. May You grant us whatever we wish so that we may become masters of riches.

ॐ स नौ बन्धुरजेन्द्राऽस स विधाता धामानी वेद भुवनानि विष्ठा। यत्र देवा अमृत -
- मानशान - स्तूतीये धामन्न-ध्यैरयि॥ ६॥

Om sa nau bandhurjanitā sa vidhātā dhāmāni veda bhuvanāni
viśvā | yatra devā' amrita - mānaśānā - staritiye dhāmanna-
dhyairayanta || 7 ||

Om. Om is our real friend. Om is the creator of the universe and is the Bestower of riches.O God, You know all the known and unknown worlds and You pervade these worlds. All learned people, having given up their worldly desires, meditate upon Om for the attainment of knowledge and liberation. May we all call upon that God!
ॐ अिै नय सुपथा राये अस्मान विश्वानि देव वयुनानि विद्वान।
युयो ध्यस्म जुहरण मेनो भूविष्ठां ते नम-उक्ति विधेम॥ ८ ॥

Om agnai naya supathā rāyei asmān viśvāni deva vayunāni
vidvān | yuyo dhyasma juhurāṇa meno bhuyiṣṭhāṁ te nama-uktiṁ vidhema ॥ ८ ॥

Om. O God! You are Dev, the Self-illuminating; and you are Agni, the personification of knowledge. Show us the right path which leads to true knowledge and Dharma so that we may attain knowledge and happiness in life through righteous deeds. Cast away all our ill-thoughts and sins. May we be ever sing your name and meditate upon you.
Here we begin the Swasti Vaachana, the prayers for a harmonized life. We pray that the Supreme Cosmic Force, God, and all other Cosmic forces - the sun, moon, stars, air, earth, sky and heaven, and all teachers, parents and friends may contribute their powers to help make our life blissful.

[ Note : recite first seven & goto # 28 the last four mantras or recite all & goto shaantikaran ]


We praise Agni. We praise Him Who has been present even before this creation. He is the Glorious Lord of this Cosmic Yagna and is worthy of our worship in all seasons. We praise Him Who is the Creator and Supreme Sustainer of all the jewel-like planets that decorate the cosmic Drama.

[Agni: God possessed of Light. Cosmic Yagna: The universe is comparable to an eternal Yagna, in which God is the Principal...]

Priest. In all seasons: at all times. The Cosmic Drama: The Universe presents itself as a drama in which the sun, moon, planets, etc. are principal actors. Cosmic yagna: the first yagna which started the creation process (सृष्टि उत्पत्ति) and Agni, the symbol for all energies, is the witness to that yagna]


⟩₀ ₁ ₁ ₆

2. Come to us, sweetly and readily, O Agni as a father comes unto his son. Unite us, Lord, with Yourself and with the bounties of this world for swasti. Swasti: noble living, fortune and prosperity.]

3. स्वस्ति नौ मिमितामश्चिना भगः स्वस्ति देव्यदितिर अनवरेणः।

स्वस्ति पूषा असुरो दधातु नः

स्वस्ति ध्यावापृथ्विवी सुचेतुना॥ ॥ Ṓ₀ ₂ ₁ ₂₁ ₁₁

3. Swasti no mimeetaam-ashwinaa bhagah swasti devyaditir anar-vanah. Swasti pooshaa asuro dadhaatu nah swasti dyaaawaa prithivee suche-tunaa

(अध्वना) अध्यापक और उपदेशक, श्री एवं पुरुष, दिन तथा रात्रि सुर्य और चन्द्र तथा प्रण औरअपान (नः) हमारे लिए, (स्तं) सुख (मिमीताम) प्रदान करें। (भगः) ऐश्वयशाली
May all dual forces measure swasti for us. May our fortune and wealth bring us swasti. May the Earth, goddess and unhurting as she is, yield swasti for us. May the clouds that provide us life through rain-fall sustain swasti for us, and may the sun and all the planets, filled with knowledge, confer swasti unto us. [Dual forces: mother and father, teacher and student, heaven and earth, wisdom and devotion, night and day, etc.]


हम लोग (स्वस्त्ये) सुख, शान्ति और आनन्द की प्राप्ति के लिए (वायुम) बल के भण्डार और (सोमम) शान्ति के सागर परमात्मा को (उप ब्रह्माह्न) पुकारते हैं, उसकी महीमा का गान करते हैं, उसकी उपासना करते हैं (यः) जो (भवनस्य) विभवव्रहमाण्ड का (पतिः) पालक और रक्षक हैं, वह हमारा (स्वस्तिः) कल्याण करे। (सर्वगणम) गण=समुदाय=शिथ्य-प्रशिथ्यसहित (बृहस्पतिः) वेदविध्या के रक्षक आचार्य का हम (स्वस्त्ये) अपने कल्याण के लिए आह्वान करते हैं। प्रभो! (नः) हमारे (स्वस्त्ये) कल्याण के लिए (आदित्यास) वेद-वेदद्रव्यों में निष्पाद अद्वान्तिस वर्ष के अखण्ड ब्रह्मचारी (भवन्तु) उत्पन्न हो।
Let us, in our search for an elevated existence, explore the qualities of air, and even of the moon that influences operations on earth. We call upon the Teacher of wisdom, surrounded by his eager students, to teach us for swasti, and may those men who are benefactors of all mankind help in achieving this elevated existence.


Let all wise men instruct us today for swasti. Let fire, present everywhere, and benefiting all creatures be for our facility and comfort. Let all forces that bring light to the world, protect us while we acquire this comfort, and let the system of social justice protect us from wrong-doing, yielding swasti for us.


Swastit n o adhitre kruhid
6. Swasti mitraa varunaa swasti pathye revati Swasti na indrash chaag-nish cha swasti no adite kridhi.

(वमिािरूिा) प्राण और उदानवायु हमारे लिए (स्वस्ति) कल्याण - कारक हों (पथ्ये) वैदिक पथ, वैदिक कर्मकाण्ड में उपयोगी (रेवति ) गौरें हमारे लिए (स्वस्ति) कल्याण प्रदान करनेवाली हों (न:) हमारे लिए (वायु: ) वायु (च) और (अग्रि:) विध्वुत (स्वस्ति) कल्याणकारक हों (च) और (अदिते) है अविनाशी, सदा एकरस विध्यमान प्रभो! (न:) हमारा (स्वस्ति) कल्याण (कृििि) कीजिए।

Mother Earth! May you cause us to walk on the path of individual enrichment while we make use of hydrogen and oxygen, and electricity and fire.

7. स्वस्ति पनथामनु चरेम सूर्याँ चन्द्रमासाीव। पुनर्दद्ताभ्रेता जाना।

संगमे महि ||७|| - ऋ० २१ २१ १२


हम लोग (सुर्याँचन्द्रमासौ इव) सूर्य और चन्द्रमा की भूति (स्वस्ति पनथाम) धर्म, अर्थ, काम और मोक्ष के साधक कल्याणकारी मानो का (अनु चरेम) ज्ञानपूर्व्य आचरण के (पुन:) और अपने कल्याणार्थ (ददता) दन्तील (अभ्रता) अहिसक तथा (जाना) ज्ञानी, दिव्यान् पूर्वाँ के साथ (सं गमेमहि) सत्संगति करें।

Let us all follow the path of swasti like the sun and moon. Let us be in the company of those who give of what they have, who never hurt the feelings of others, except when it is for one’s own good, and who know much of God and His Wisdom.

[Sun and Moon : they function with regularity and precision, and in total harmony with each other. Give : refers to the Vaishyayas, the owners of wealth in society. Never hurt : refers to the Kshatriyayas, the protectors in society. They never hurt,theyprotect. Know: refers to the Brahmanas, the teachers,They know.]
Note: After these seven mantras, you can proceed to the last four mantras ( # 28 - # 31 ) of svasti vaachanam or straight to Shaanti Karana. To continue with the Swasti Vaachana, continue chanting.


Those who are the holiest among the holy and knowledgeable scholars, who are worthy of reverence in the company of thoughtful minds, they who become immortal from having realized Truth, may they come in this life-time to grant us the knowledge sought by many, and protect us with powers of swasti.
9. येब्यो माता मधुमतिन्वते पयः पीयूष ध्योरदितिरद्रिथि हराः।
उक्तशृष्ठान्वृषभराविन्ध्वसत्स्तो आदित्यो अन्व मदा स्वस्त्येः॥ ९ ॥
Uktah shusmaan vrisha bharaant swapna-sas taan adityaan anu madaa swastaye.

(येब्यः) जिन सदाचारी विवाहों के लिए (माता) सबका निर्माण और पालन-पोषण करनेवाली भूमि माता (मधुमत) माधुर्गण्युक्त (पयः) अन्न और रस आदि को (फिन्ते) प्रदान करती है तथा (अद्रहाथः) मेघों से आच्छादित (आदित्यः) अन्तरिक्ष तथा (ध्यौः)
ध्युलोक (पीयीषम) अमृत- तुल्य वृष्टिजल को बरसाता है (तान) उन (उक्तश्त्र्धान) विव्वाह वे के बल से प्रसिद्ध (वृषभरान) आकाश से वर्ष को लौटनेवाले, वृष्टियज्ञ कराने में निरुण (स्वप्नसः) कर्मकाण्ड में प्रवीण, अत्यन्त महत्तवाकाशी (आदित्यान) विदुषी माता के पुत्रों को (स्वस्त्येः) कल्याण के लिए (अनु मद) करो, उनका स्वागत-सत्कार और उनसे प्रर्थना करो।

They for whom Mother Earth yields nutritious grains and sweet juices, and for whom the limitless sky above, filled with clouds, showers down rain that is likened to honeyed nectar, the who derive their strength from chanting the Holy Vedic verses, who cause rains of cool-ness to extinguish the fire of lust, anger and greed, and who perform the noblest of actions - to these noble sons of Mother Earth do I pay homage and offer praise for Swasti.

[Noble sons : they always take delight in the universe and its bounties. Rainfall : rain-water is naturally sweet; it cools the earth, and makes it fertile; in its absence, humanity perishes.]

10. नृचक्षसो अनिमिषन्तो अहिर्णो बृहेवासो अमृतवर्धनशुः।
ज्योतिरेष्ठा अहिमायाः अनागसो दिवो वर्ष-मान वस्ते स्वस्त्येः॥ १० ॥
Jyotee rathaa ahi-maayaa anaa-gaso divo varsh-maanam vasate swastaye.

Scholars who watch over to protect erring mankind, who are incessantly awake to our needs, who are worthy of our reverence, attain immortal (extremely long) life. Riding chariots of light, possessing unrestrained intelligence, and sinless, they live in the exalted regions of heavenly bliss to point the way to swasti.

[Erring mankind : human beings blunder step after step because of limitations in knowledge.
Riding chariots of light: living in illumined personalities. Exalted regions : exalted states of consciousness]

11. Sam-raajo ye su-vridho yajyam aa-yayur a-parih-vritaa dadhre divi kshyam.
Taan aa-vi-vaasa namasaa su-vrikti-bhir maho aadityaan aditim swastaye.

Royal Sages, advance in knowledge, have come to our yagna. Unsubdued have they taken their place of honor around the
O Thoughtful Sages! I address this question to all of you present around this havan kund, the sacred altar; "Who has composed for you the sacred verses that you so love to chant? O Sages, pre-eminent in knowledge, who among you will perform the ennobling sacrament that will lead us across evil unto the realm of Swasti?

[I: the seeker after Truth, aspiring for Liberation. Sacred verses: The mantras of the Veda. The Supreme Soul composed the mantras and revealed them in the hearts of the Sages in the beginning of human creation. These mantras teach us wisdom for successful living.]

They, from whom the thoughtful student, himself a Yajmaan, the performer of yagna, received immortal wisdom by kindling the supreme Agni of student-discipline with the aid of his seven senses, may these Teachers, magnified sons of the Earth as they are, grant unto us the asylum of fearless ness, and may
they make paths in life easy for us to pass through, leading to the domain of swasti.

[Discipline: a Vedic Student observes discipline in body and mind, and uses his senses to keep alive the fire of such discipline. Seven senses: seeing, hearing, tasting, touching, smelling, thinking, and deciding.]

14. य ईशिरे भुवनस्य प्रचेतसो विभवस्य स्थातुर्जगतंत्र मन्तवः। ते
नः कङ्कातृत्तादेनसप्त्स्पर्ययो देवासं पिपुता स्वस्तयेः॥ १४॥

14. Ya eeshire bhuwa-nasya prachetaso vishwasya sthaatur jagatash cha mantawah. Te nah kritaad akritaadena-sas par-
yadyaa dewaasah pi-pritaa swastaye.

The Royal Sages, in their deep knowledge and meditation, control whatever happens in the entire conscious and unconscious creation. May they lead us today across bodily and mental transgressions unto the haven of swasti.

[Control: they know the nature of matter, and understand the way the world functions. They act wisely.]

15. भरे॑वि॑ंि॑ सू॑हिं॑ हिामहेंऽहो॑मुचंो॑ सु॑कृ तं॑ दैव्यं॑ जनो॑म ्।
अ॒विं
ि
रु
िं
सा॑तये भगं॑ध्यािाो॑पृवर्॒वि म॒
रु
तःो॑ स्व॒ियेो॑ ॥ १५॥


In our struggles in life, we call upon Lord Indra. That Divine Personality responds readily to our call for help, releases us from pain, and points out the path to goodness. For prosperity and swasti, we call upon the Knowledgeable One, Who, as a Choiceworthy Friend, brings fortune. We also call upon all forces that are present on earth, in sky and in heaven.

[Lord Indra: God.]

Having built-in protection for its Passenger, spacious, and glowing with light of consciousness, beyond comparison, providing security and comfort, and indestructible, offering safe guidance, having good oars, sinless, and unleaking—upon such a divine boat do we seek to embark, to be led to the shore of swasti.

[Passenger: the jeevaatmaa, the soul in bondage, traveling to the destination of Liberation. Divine boat: the human body, having bodily and mental health.]


All ye ceremonial ones! instruct us with your authority for our protection, and save us from violence caused by forces of evil. For our protection, O Devas, we call upon you, who listen, with truthful divine calling.

[Ceremonial ones: people proficient in performing the rituals.]

18. Aparaaamap vishhaamnahaatim - Aparaaatim durbhitamghayat: Aare devaa dveeho asmadyootanorun: sharm yacchata swastayaye.

16|17|18
18. Apaa-mee-waa-mapa vishwa-manaa-hutim apaa-raatimdur-vidatraam aghaayatah. Aare devaa dwesho asmad yuyotano - ru nah sharma yach-chhataa swastaye. Away with disease; away with everything short of sanctity and charity; away with the ungraciousness and ignorance of the sinner. May the divine powers send far away from us all that is hateful, and grant unto us the great asylum of peace that may yield swasti for us [Divine powers: righteous people.]

19. Arishtah sa marto vishwa edhate pra pra-jaabhir jaayate dharmanas pari. In this world, that man who is surrounded by dharma remains unhurt. He prospers, and becomes famous through his offspring. Him the aadityas lead with good guidance and wisdom, for the sake of swasti, across all courses of evil and adversity. [Dharma; natural law and duty. Aadityas: sons of the earth, great men who bring benefit to all mankind.]

20. Yam dewaaso 'watha vaaja-saatau yam shoora-saataa maruto hite dhane. This body of ours is like a chariot that brings victory for the soul traveling through life. The soul, seated in this chariot, begins its daily battle-journey at dawn, each morning. O divine
powers in mortal frame! May we mount that secure, unbroken chariot which you protect in the battle of life, in the test for courage, and in wholesome prosperity. [Divine powers: the vital airs, the mind, the intellect, the heart, brain, and nervous system all help the body to function coordinatedly.]

21. स्वस्तिनः पुष्यासु धन्वसु स्वस्त्यप्सु कृजने स्वर्वीति। स्वस्ति नः!
पुत्रकृथेशु योनिशु स्वस्ति रूये मरसो दधातन ॥ २१ ॥

Swasti be in our in habited lands, and in our desert lands, in our oceans, in the sky and in heaven. O divine ones who encourage us never to cry! Let swasti be in our childbearing wombs; let swasti bring us the wealth of liberation. [Divine ones: scholars are called maruts because, in teaching us the difference between the perishable and imperishable, we do not (ma) cry (rud)]

22. स्वस्तिरिद्धि प्रपथे श्रेष्ठ रेक्षनस्वस्त्यभि या वाममेति। सा नौ
अमा सो अरणेन नि पातु स्वाभेश भवतु देवगोँपा ॥ २२ ॥

May swasti alone be on our chose path. That swasti which is the best and possessed of riches, and makes us inclined to appreciate what is beautiful. May She ever protect us, whether we are in familiar or unknown places. Coming easily to us and bringing beautiful sentiments, may She guard over our speech and senses. [Swasti: noble living, filled with grace.]

O me and women! You are wind-like souls. May the divine Impeller motivate you to obtain everything necessary for physical and mental energy, so you can perform the noblest deeds in life. May nothing hinder you in this process. Contribute and increase your share to your leader at home and in society. Be possessed of good offspring in large numbers, and be free from diseases and viruses. Never allow a thief to govern you, nor one who revels in sin. Remain firm in the protection of your Ruler, for he is the coordinator of the entire system in which you operate. And protect animals, for they see, but cannot discriminate.

[Wind-like: souls are dynamic like wind. Ruler: may refer to God, as Ruler of the universe; or to the ruler of the country, or of a society, or of the family.]

24. आ नौ भृदा: कर्तवो यन्त्रु विश्वतोः
दंब्यासोऽपरीताससुद्रिद्वः। देवा नो यथा सदमिन्दुधेर्वासम्रांयुवो
रक्षितार्थे दिवेदिवे॥ २४॥

- Yajur 25.14

May noble thoughts come to us from every side - pure, free and bursting forth readily, so that the divine powers may always help us to grow, diligently protecting us day after day.

[Divine powers: sublimated thoughts and feelings, free from anxiety and stress.]


May the benevolent wisdom of honest scholars, and their generosity, be directed unto us. May we sit in the company of those scholars in friendship. May these holy men help prolong our life-span for us to live happily.


For protection, we call upon Him, the Ruler and Master of all that stands and moves, and the Motivator of our intelligence. May He, the Nourisher, increase our wealth for swasti, and be our unsubdued Protector and Saviour.
27. Swasti na indro vriddha shravaah swasti nah pooshaa vishwa vedaah. Swasti nas taark-shyo arista-nemih swasti no brihas-patir dadhaatu

May the Kshatriya, who protects from anti-social elements, and who enjoys extensive fame, ensure our safety. May the Vaishya who, as owner of abundant wealth supports the economic system, bring us prosperity. May the Shudra, swift in performing his duties, with unimpeded speed, provide comfort. And may the Brahmana, filled with religious and secular learning, motivate us for intellectual growth.

[Kshatriya: and the three others - Vaishya, Shudraa and Brahmana - make up the four classes of men living in society.]


May we, while becoming wise hear with our ears that which is noble. Becoming sanctified, may we see with our eyes that which is auspicious. Singing God’s praises with strong limbs and healthy bodies, let us enjoy the life-span determined by good deeds.
29. **Agna aa yaahi veetaye gri-naano havya daataye. Ni hotaa satsi barhishi.** - Sama Veda 1:1:1

Come, O radiant One, to set me apart from the powers of darkness. I sing your glory at this critical moment in my life, and beg for the gift of discriminating knowledge. Be seated in the temple of my heart.

30. **Twam agne yajyaa-naam hotaa vish-we-shaam hitah. Devebhir maanushe jane.** - Sama Veda 1:1:1

You, O Radiant Being, are the one sought out in all acts of yagna (an act of self-dedication). This is acknowledged to be true by enlightened men in human society.


31. **Ye tri-shaptaah pari-yanti vishwaa roopaani bi-bhra-tah. Vaachas-patir balaa teshaaam tanwo adya dadhaatu me.** - Atharva Veda 1:1:1

The three numbers and seven cased are foundations in the Science of Grammar, and these surround and sustain all word-forms, causing differences in meanings. May the Teacher of wisdom, today, make me knowledgeable in their use so that I can understand and explain the deepest imports of words of wisdom.

[Three numbers : singular, dual and plural. Seven cases : nominative, accusative, instrumental, dative, ablative, genitive,
and locative. Grammar: the science that studies the formal features of language and how words are used in sentences.]

Iti Swasti Vaachanam

Here comes to an end the Swasti Vaachana Chant.
शान्तिकरण
śāntikaraṇa
( For Peace & Harmony )

Mantras of Rig and Yajur Veda

Here we begin the Shaanti Karana the prayers to God and the Cosmic Forces for peace in our personality. Without Shaanti, there can be no Swasti. Without peace there can be no nobility in life. And, this Shaanti is the actual cooling down of the five fires of lust, anger, greed, infatuation and vanity that perpetually burn and destroy our divine energy.

श्योऽसोमाः सोमाः सा-वितायः 
श्योऽसोमाः सोमाः सा-वितायः 
श्योऽसोमाः सोमाः सा-वितायः 
श्योऽसोमाः सोमाः सा-वितायः 

1. Shanna indraagni bhawa-taam avobhih shanna indraa varunaa raata-havyaa. Shamindraa somaa sa-vi-taaya shamyoh shanna indraa poosha-naa vaaja-saatau

May the Supreme One, possessed of Radiant Light, give us peace with His protective powers. May the Supreme One, possessed of Choiceworthiness, bountiful in gifts, bring us peace. May the Supreme One and His Devotion create tranquility in us. And, may the Supreme One and His Nourishment grant us harmony in the battle of life.

[Supreme One: God]

May our fortune yield us peace; may the observance of law and order in society bring us peace. May economic prosperity that sustains citizenship confer peace. May our practice of truth and self-discipline generate peace, and may the soul, who performs actions and is born again and again, progress in peace.


Sham rodasee birhatee shanno adrih shanno dewaanaam suha-waani santu.

May air and sunlight be peacefully supportive of life. May the spacious earth, with its life-sustaining grains, produce peace in us. May the extensive sky, containing mountain-shaped masses of clouds, rain down peace, and may our invocations of Nature’s bounties be chanted in peace.

May fire, whose force is light, bring us peace. May hydrogen and oxygen,, and all other dual forces, generate peace. May the actions of righteous people create an atmosphere of peace, and may the refreshing winds blow peace on us.

5. Shanna dyaavaa prithivee poorva-hootau sham anta-riksham dirshaye no astu. Shanna osha-dheer vanino bhawantu shanno rajas as patir-astu jishnuh.

May light and darkness inspire peace at the time of dawn when we make our first invocations, and may the sky be there for us to look at, to expand our vision. May medicinal herbs and forest trees contribute to health and a peaceful surrounding. And may the sun that victoriously rules over the planetary system be for our peace.
6. Shanna indro vasu-bhir devo astu sham aaditye-bhir varunah
   su-shansah Shanno rudro rudre-bhir jalaashah
   shannas twash-taag-naa-bhi-riha shri-notu
   May electricity, the cosmic force acting in conjunction
   with the eight Vasus that keep the universe inhabited,
   send forth peace to us. May the twelve months that make
   up the year give us peace. May the soul that is made
   comfortable in the body by the presence of the vital airs
   traverse the pathways of the world in peace. And, may the
   discriminating scholar, with his words of inspiration,
   motivate us to listen for peace.
   [Vasu: there are eight Vasus – earth, water, fire,
   air, space, moon, sun, and stars. They are basic to the
   functioning universe.]

7. Shannah somo bhavatu brahma shannah shanno graa-vaa-nah
   shamu santu yaj-yaah. Shannah swaroo-naam mitayo bhawantu
   shannah praswah praswah sham vastu vedih.
May the devotion and prayer that we generate in our ceremonies bring us supreme peace. May the ceremonies themselves, and everything associated with them – the ceremonial altars, the stones used to build them, the measurements of the pillars in the ceremonial halls, and the well-grown herbs offered onto the blazing ceremonial fires – all yield peace unto us.

Note: After these mantras, if you want you can go to the Shivasankalpa mantras or if you want you can go to the Havan Mantras or you can continue with Shanti Karanam.


May the sun, the Eye that sees far and wide, rise in peace. And may each of the four cardinal directions point the way to peace. May the mountains impose their steady structures in peace. And may the rivers cause their currents to flow for peace.
9. Shanno aditir bhawatu vrate-bhih

shanno bhawantu marutah swar-kaah.

Shanno vishnuh shamu poosha Naa astu

shanno bhavitram sham-vastu vaayuh.

May Mother Earth, with her Laws, engender peace. May all mortals, singing with sweetly-intoned voices, hymn peace for all humankind. May the all-pervading sunlight, the nourishing rain-clouds, and the cool winds all ensure peace. May even all future happenings influence peace.

10. Shanno devah savitaa traa-ya-maanah shanno bhawan-too-shaso vibhaa-teeh. Shannah parjanyo bhawantu prajaa-bhyah

shannah kshetrasya patir astu shambhuh.

May there be peace from the brilliant sun that rises in the morning to protect us from darkness, and from the radiant dawns. May the clouds rain down peace for all creatures. And may the peasant, the owner of land, helpful as He is, confer on us the gift of peace.
11. Shanno devaa vishwa-dewaa bhawantu
sham saras-wateesha dhee-bhiras-tu

Sham abhi-shaachah shamu raati-shaachah

Shanno divyaah paar-thi-vaah shanno apyaah
May all of Nature’s bounties yield peace unto us. May
learning filled with holy thinking be translated into
peace. May our associates who are liberal help us
attain peace. And, may all beings, living in heaven,
on earth, and in water share with us their peace.

12. Shannah satyasya patayo bhawantu shanno arwantah shamu
santu gaawah. Shanna ribhawah sukritah su-hastaah
shanno bhawantu pitaro haveshu.
In our rituals we pray that those who are masters of Truth, and those
who are enlightened, those who use their skilled hands in performing
only excellent only excellent deeds, those who are mothers and
fathers, may all help us achieve peace. May even the domesticated
animals provide us comfort in our daily tasks.

- ऋ० ॥ ३५ १२
- ऋ० ॥ ३५ १२
13. Shaano no aja eka-paad dewo astu
shanno ˈhir budh-nyah sham samudrah.

Shanno apaam napaat perur astu
shannah prishnir bhawatu deva-gopaa.

May He Who is uncreated and Who measures the entire universe with one mere Step give us peace. may the cloud of ignorance present in my sky, overshadowing my intelligence, give way to peace. May the ocean of my sublime emotions flow for my peace. May the fire of luster that springs from the waters of my devotion lead to peace. And, may the Inner Cow (of Learning) protect our sense-organs for peace.

Uncreated: refers to God. My sky: the human body, like the universe, has three worlds, earth, sky, and heaven. Heaven extends from the head to the neck; sky from the neck to navel, and earth from navel to feet.]

14. Indro vishwasya raajati. Shanno astu dwipade
sham chatush-pade - Yajur Veda 36:8

Lord Indra shines as Supreme Ruler over the entire universe. May He bring peace unto all bipeds and quadrupeds.

15. Shanno vaatah pawataam shannas tapatu sooryah
Shannah kani-kradad devah parjanyo abhi-varshatu
Let the cool winds blow peace unto us. Let the sun shine forth in peace. Let the thundering clouds burst forth and send rain for our peace.

अहंिि शम्भवन्तु नं: श्रं राजीः प्रति धीयताम। श्रं इन्द्राभि भवतामवोभि: श्रं इन्द्रा-वरुणा रात-हच्छ्या। श्रं इन्द्रा पूणणा वाजसातौ शामिन्द्रा- सोमा सुविताय श्रं योः॥ १६॥ - यजु० ३६।८

May we pass our days and nights enjoying peace. May the sun and fire, with their warmth and light, give us peace. May the sun and ocean-water give us a peaceful life. May the sun and the rain-clouds help grains to grow for our victory in the battle of life, and may the sun and moon inspire us for peace.

श्रं देवीरमिश्य आपो भवन्तु पीतयें। शंयोरमिश्यवन्तु नं:॥ १७॥ - यजु० ३६।१२

17. Shanno deveer abhistaya aapo bhawantu peetaye. Shanyor abhi sravantu nah.
May there be divine waters for us to drink and experience inner satisfaction. May they continually flow from the fountain of peace all around us.
[Divine waters: of knowledge.]
SHANTI PAATH

18. Dyauh shaanti-ranta-riksham shaantih prithivee shaanti-
raapah shaanti rosha-dhayah shaantih

Vanas-patayah shaantir vishwe devaah shaantir

Brahma shaantih sarvam shaantih

shaanti-reva shaantih

Saa maa shanty – redhi.

Peace in heaven, sky and on earth. Let water flow to quench our thirst for peace. Let all trees and plants provide cool shade for a peaceful humanity. Let peace be in the hearts of all educated men, for them to share it with troubled minds. God is the Source of peace, and His Divine Scripture teaches the way to that peace. May that peace extend its influence in every nook and corner of this globe. Let there be peace and only peace. May that peace come to me, too.
१९. Tach-chakshur devahitam
purastaach chhukram uch-charat.
Pashyema sharadah shatam
Jeevema sharadah shatam
Shrinu-yaama sharadah shatam,
Pra-bravaama sharadah shatama
deenaah syaama sharadah shatam,
Bhooyash cha sharadah shataat.

That brilliant Eye, the sun, held by God in the heavens, rises in the East. May we, too, rise every morning to perceive its golden splendor. May we live a long life, of a hundred years, and while living, may we listen to, and proclaim the glory and majesty of the Creator of this rising sun. And, in the event that we live for more than a hundred years, may we never lose our individual freedom. [Eye: the sun confers to everyone the capacity to see. One hundred years: this is the Vedic life-expectancy.]
1. Yaj jaagrato dooram udaiti daivam tadu suptasya tathai-vaiti.

Doo-ranga-mam jyotishaam jyoti-rekam tan-me manah shiva-sankalpam astu.

That far-going light of all lights that flies to distances in one’s wakeful state, and even so, in one’s sleep, may that my mind be filled with beautiful and benevolent thoughts.

[Lights: cognitive senses – seeing, hearing, smelling, tasting and touching.
Light: mind, the coordinator of all the senses. Far-going: the mind wanders off to distant places.]


That mind, with the help of which wise people take an oath to perform sacred deeds in yagna, and patient people enter in to the battlefield of life, that which is the unique, mysterious light
hidden in the innermost recess of our heart, may that my mind be filled with beautiful and benevolent thoughts.

यत्यज्ञानमुत चेसो धृतिश्च यज्योतिर्नतरमृतं प्रजासु। यस्माच्छ ऋषिते किच्चन कर्मं क्रियते तन्मेमनः शिवसंकल्पमस्तु।॥ ॥


The mind which is consciousness in itself, which is awareness, that which is patience, and sustenance and memory, that which is the amritaa jyotee, the deathless light, hidden in the hearts of all created beings, that without which no action can be performed, may that my mind be filled with beautiful and benevolent thoughts.

येनेदम्भूतं भुवनमभविष्यतं परिगृहीतमृतेन सर्वं।
येनं यज्ञस्तातं सताहोततं तन्मेमनः शिवसंकल्पमस्तु।॥ ॥


That deathless light by which is sustained all this past, present and future, that by which the yagna that has seven priests in extended and spread, may that my mind be filled with beautiful and benevolent thoughts.

[Seven priests: five senses, ego and intellect.
Yagna: all activity of worshipping, harmonizing and sharing. Life itself is All Yagna performed with these seven priests. Extended and spread: in our consciousness]

That mind in which is sustained the knowledge of the Rigveda, the music of the Saamaveda, and the sacred deeds of the Yajur, like the spokes in the hub of a wheel, that in which is woven and interwoven all consciousness of all beings, may that my mind be filled with beautiful and benevolent thoughts.

[Rigveda: There are four Vedas – Rig, Yajur, Saama, and Atharva – revealed to the first Rishis by God in the beginning of human creation. These revelations contain the germs of all sciences.]


That mind which ever leads men like an expert charioteer controlling the reins of his horses, that which is heart-abiding, ever moving and the speediest of all forces, may that my mind be filled with beautiful and benevolent thoughts.
अग्न्याये ध्यान मन्त्र

Agnaye dhayan mantra

ॐ स नः पवस्व शं गवे शं जनाय शमवते।
श्र राजज्ञो-षधीभ्यः

om sa naḥ pavasva śaṁ gave śaṁ janāye śamarvate |
śaṁ rājannau-śadhībhyah
Om. O Omnipresent God, may our wealth bring us peace. May food and herbs bring us happiness and peace.

ॐ अभयं नः करत्यन्त-रिक्षम-भयं द्यावा-पृथिवी उभे इमे ।
अभयं पद्धा-दभयं पुरस्ता-दुःतरा- दधर -दभयं नो अस्तु

om abhayam naḥ karatyant-rikṣama-bhayam dyāvā- 
prthiavī ubhe ime |
abhayam paścā-dabhayaṁ purastā-duṭṭarā-dadharā-
dabhayaṁ no astu
Om. May the horizons make us fearless. May the sky and the earth make us fearless. May we have no fear of any place in the past, present and the future. May we be unafraid of the old and the young, and the rich and the poor.

ॐ अभयं मित्रा-दभयं-अमित्रा-दभयं ज्ञाता-दभयं परोक्षात् ।
अभयं नतं - अभयं दिवा नः सर्वं आशा
मम मित्रं भवन्तु

om abhayam mitra-dabhayaṃ-amitra-dabhayaṃ
jñātā-dabhayaṃ parokṣāt ।
abhayaṃ naktama-abhayam divā naḥ sarvā āśā
mama mitram bhavantu

Om. May we be unafraid of our friends or enemy. May we be unafraid of the known or the unknown. May we be fearless during the nights and the days. May we be protected from all directions, and may peace come to us from everywhere.
Om bhūrbhuvaḥ svaḥ

Om. Om is the Giver of life, the dispeller of miseries, and the bestower of happiness.

Light up a small piece of camphor in a spoon and while reciting the following mantra, let the host place the lit camphor in the middle of the hawan kund.

ॐ भूभुथिः स्वः ॥

ॐ भूभुथिः स्वद्ययो - रिव भूस्ना पृथिवीव वरिम्णा ॥

तस्यास्ते पृथिवी देव - यजनि

पृष्ठे-अग्नि-मन्त्र-दम्म्ना-याया-द्ध्ये
Om bhūrbhuvaḥ svadyaoyo - riva bhūmnā
ṛthiavīva varimṇā |
tasyāste ṭṛthivī deva - yajani
ṛṣṭhe-agni-mannā-damannā-dyāyā-dadhe

Om. O God! I am kindling fire on this land created by You where learned people perform yagyas. Bless me with food and prosperity so that I can help all people of my society. Make my heart as big as the sky and my mind’s patience as big as this earth.

To make sure the flame stay lit, add more camphor, Ghee & samidhas while reciting the following mantra.
अग्नि -- प्रदीपन -- मन्त्र

agni -- pradīpana -- mantra

(Arousing the sacred fire)

ॐ उद-बुध्यस्वाग्ने प्रति-जागृहि त्व-मिश्ठ-पूर्ते सङ्ग सङ्जे थामयन्तः -
�स्मिन्त्-सचरस्थे अध्युत-रस्मिन् विश्वे-देवा

यजमानश् सीद्दत

om ud-budhyasvāgne prati-jāgrhi tva-miṣṭā-pūrtte

samām-sṛje-thāmayanca

asmint-sadhasthe adhyutta-rasmin viśve-devā

yajamānaścā sīdata

Om. O Agni, please kindle. May yajamaan, the host, be able to
perform yagyas and serve humanity. O host and this gathering
of learned people, be seated together on the same ground,
disregarding your social status, and be ready to pray to God.
You all are equal in the eyes of God, and you have been
created by the same God.
Take three *samidhas* and soak them in *Ghee*. Host will be using these *samidhas* in next three *mantras*. **Hold one samidha in your hand & place it in the middle of havan kund while reciting**

\[ "Idam na mama" \] (this is not for me)

**Pratham**

*prathama -- samidhā -- dhāna mantra*

\[ ओऽ अयंत इध्म आत्मा जात-वेदस्तेने-ध्यस्व वर्धस्व चेद्द वर्धाय
चास्मान प्रजया पशु-भिर-ब्रह्म-वर्च्छे-नान्ना-चेन समेधय स्वाहा।

इद्मान्नये जात-वेदसे -- इदं न मम*

\[ om ayanta idhama ātmā jāta-vedastene-dhyasva
vardhasva ceddha vardhaya cāsmān prajayā paśu-\]
bhira-brahma-varcase-nānā-dyena samedhaya svahā

| idamagnaye jāta-vedase -- idaṁ na mama

Om. O God! This Aatma is your fuel. Just as samidha, the fuel for fire, burns radiating light and warmth, similarly I may live promoting true knowledge and friendship in the world. O Agni, you are the knower of everything. Grow brighter and brighter with this samidha and ghee. Bless us with food, riches, happiness, children and grandchildren. Help us in our physical and spiritual growth. This oblation is for Agni – the knower of everything. This is not mine, everything belongs to God.

Place the Ist. Samidha in the Havan Kund.

ढ्यतीय -- समिधा -- धान मन्त्र

dvitīyae -- samidhā -- dhāna mantra

**( recite the following two mantras before offering the second samidha )

ॐ समिधा-अग्नि दुःस्मयत घृतैर-बोधयत-तिथिम् ।
आस्मिन-हव्या जुहोतन स्वाहा ।
इदमःश्रये जात-वेदसे -- इदं न मम
Om samidhā-agnim duvasyata ghṛtaira-bodhayatā-tithim | āsmin-havyā juhotana svahā |
idamagnaye jāta-vedase -- idam na mama

Om. Yajmaan, just as you welcome guests with food and hospitality, similarly you welcome Agni with samidhas and ghee. O Yajmaan, pour oblations of best objects in the Havan-Kund. This oblation is for Agni. This is not mine. Everything belongs to God.

ॐ सु-समिद्धाय शोचिषे घृतं तीव्रं जुहोतन ।
अग्नये जातवेदसे स्वाहा ।
इदमप्रये जातवेदसे - इद्ध मम
om su-samiddhāye śociṣe ghṛtaṁ tīvram juhotana |
agnaye jātavedase svahā | idamagnaye jātavedase -
idanna mama

Om. When Agni is fully kindled, pour oblations of melted ghee in Havan-Kund. This oblation is for Agni, the personification of knowledge. This is not mine. Everything belongs to God.

Place the IInd. Samidha in the Havan Kund.

तृतीयें समिधा धान मन्त्र
tṛitiye samidhā dhāna mantra
Om. O Agni, you are the giver of life to everyone in the universe. We offer you oblations of samidha and ghee. May you grow brighter and brighter. This oblation is for Agni. This is not mine. Everything belongs to God.

Place the IIIrd. *Samidha in the Havan KunD.*
Recite the following *mantra* five times with *ghee ahuti* each time

ॐ अयि इध्म आत्मा जात-वेदस्तेने-ध्यस्व वर्धस्व चेद्व वर्धः
चास्मन् प्रजया पशु-भिर-ब्रह्म-वर्चसेन-नान्ना-थेन
समेधय स्वाहा ॥ इदमिये जात-वेदसे - इद्वः मम ॥

Om ayanta idhma ātmā jāta-vedastene-dhyasva
vardhasva ceddha vardhaya
cāsman prajayā paśu-bhira-brahma-varcase-nānnā-
dyena samedhaya svahā ॥

idamagnaye jāta-vedase - idann mama ॥

Om. O God! This Aatma is your fuel. Just as samidha, the fuel for fire, burns radiating light and warmth, similarly I may live promoting true knowledge and friendship in the world. O Agni, you are the knower of everything. Grow brighter and brighter with this samidha and ghee. Bless us with food, riches, happiness, children and grandchildren. Help us in our physical and spiritual growth. This oblation is for Agni – the knower of everything. This is not mine, everything belongs to God.
(12)

जल प्रसेचन मन्त्र

jala prasechan mantra

(O’ GOD please purify the grounds where havan is performed)

Take a clean stainless steel glass of water. Host will be pouring this water around the Havan Kund in the direction mentioned in the following mantras

ॐ अदिते - अनु-मन्यस्व ॥ १ ॥ पूर्व

om adite - 'nu-manyasva । । 1 । । pūrva

“EAST”
Om. O Aditi, listen to our prayers.

ॐ अनुमते - अनु-मन्यस्व ॥ २ ॥ पश्चिम

om anumate - 'nu-manyasva । । 2 । । paścima

“WEST”
Om. O Indra, listen to our prayers.
ॐ सरस्वती - 'नु-मन्यस्व || ३ || उत्तर
om sara -svatya - 'nu-manyasva || 3 || uttara

“NORTH ”
Om. O Saraswatee, listen to our prayers.

ॐ देव सवितः प्रसुि यज्ञं प्रसुि
yajña-patiṁ bhagāya

दिव्यो गन्धिथः के तपूः के तन्नः पुनातु
vācaspatisr̥-vācmaṁ nāḥ svadatu || ४ ||

All around the Havan Kund continuing from East, to south, to west and to north.

Om. O God, You are the creator of the universe. You lead us in this yagya as You are the Leader of all yagyas. May this Yagya be auspicious for us. You are the highest Source of divine knowledge and everyone sings Your glory. Guide our intellects and bestow sweetness in our speech so that we may think right and speak well.
(13)

आघारा वाज्य भागाहुति मन्त्र

āghārā vājya bhāgāhuti mantra
( for knowledge, progress & success )

Host should offer Ghee ahutis with following four mantras.

ॐ अग्निये स्वाहा । इदमिनये -- इद्न्न मम ॥ १ ॥
om agnaye svāhā |
idamagnaye -- idanna mama  || 1  ||
Om. I call upon Agni. This oblation is for Agni. This is not mine. Everything belongs to God.

ॐ सोमाय स्वाहा । इदं सोमाय -- इद्न्न मम ॥ २ ॥
om somāya svāhā |
idam somāya -- idanna mama  || 2  ||
Om. I call upon Soma. This oblation is for Soma. This is not mine. Everything belongs to God.
ॐ प्रजापतये स्वाहा । इदं प्रजापतये -- इद्धन्न मम ॥ ३ ॥

om praJāpataye svāhā |

idad praJāpataye -- idanna mama ॥ ३ ॥

Om. I call upon Prajapati, the creator of the universe. This oblation is for Prajapati. This is not mine. Everything belongs to God.

ॐ इन्द्राय स्वाहा । इदं इन्द्राय -- इद्धन्न मम ॥ ४ ॥

om indrāya svāhā |

idad indrāya -- idanna mama ॥ ४ ॥

Om. I call upon Indra. This oblation is for Indra. This is not mine. Everything belongs to God.
सामान्य प्रकरणम
Samanya prakaraNam

ओं भूर्गये प्राणाय स्वाहा।
इदं भूर्गये प्राणाय-इदन्न मम ॥ १ ॥
Om bhoo-rag-naye praanaaya swaahaa.
Idam agnaye praanaaya, idanna mama.
Unto the earthly fire that acts like breath to energize all creatures, do I make this truthful offering.

ओं भुवर्वेयेव पानाय स्वाहा ॥
इदं भवेयेव पानाय - इदन्न मम ॥ २ ॥
Om bhuwar-waaya-ve ‘paanaa-ya swaahaa.
Idam vaaya-ve ‘paanaa-ya, idanna mama.
Unto the atmospheric wind that cools the surrounding and removes the uneasiness by providing fresh air, do I make this truthful offering.

ओं स्वरावदत्याय व्यानाय स्वाहा ॥
इदमावदत्याय व्यानाय - इदन्न मम ॥ ३ ॥
Om swar-aadit-yaaya vyaanaa-ya swaahaa.

Idam aadit-yaaya vyaanaa-ya, idanna mama.

Unto the heavenly sun that makes the world happy by giving light, and causing rain to fall and grains to ripen, do I make this truthful offering.

ओं भूभुथिः स्वरवििाय्वावदत्येभ्यः प्राणापानव्यानेभ्यः स्वाहा ॥

इदमवििाय्वावदत्येभ्यः प्राणापा- नव्यानेभ्यः - इदन्न मम ॥४॥

Om bhoor bhuwah swaragni vaay-va-ditye-bhyah praana-paana vyaane-bhyah swaahaa.

Idam agni vaay-va-ditye-bhyah praanaa-paana vyaane-bhyah, idanna mama.

Unto earth, sky and heaven, and unto the corresponding fire, air and sun, with their functions of energizing, removing pains and making the world happy, do I make this truthful offering.
Offer as an *ahuti* a spoonfull of *Prashaad* with the following *mantra*

ॐ यदय कर्मणो-अत्यरी-रिचं यद्वा न्यून-मिहाकरम् ।
अभिषिद्धत - स्विष्ट कृद विचार तर्क स्विष्ट सुहुतं करोतु मे ।
अग्ने स्विष्ट कृतेसुहु-तहुते सर्व-प्रायत्थित्ता-हु-तीनां
कामानं सर्ववन्य-यित्रे सर्वानं: कामान्त-समुद्रय स्वाहा ।

इदम्-अग्ने स्विष्ट - कृते -- इद्ध मम ।

*Om. May Agni, the personification of knowledge, make this yagya a success even though I might have made some mistakes in performing this yagya. O Agni, you know all my heart’s wishes. Please fulfill them. Please accept the offerings that I have offered you with great love and devotion. I offer you all that I have. You are the destroyer of evil and the creator of goodness in mankind. O Agni, grant me my wishes. This oblation is for Agni – the giver of all wishes. This is not mine, everything belongs to God.*
(16) 

Prajapatya ahuti mantra  

PRAA-JAA-PAT-YAAHUTI:  

--- CHANT SILENTLY  

ओं प्रजापत्ये स्वाहा ॥  

इदं प्रजापत्ये - इदन्न मम ॥  

Silent Oblation to Prajaapati with Ghee and Samaagree.  

Om prajaa-pata-ye swaahaa. Idam prajapaye idanna mama  

Unto Prajapati, the Silent Witness to the drama  

of this Universe is this offering made. Nothing is mine.
Mantras and Oblations for Big, Special Occasions.

PAVA-MAAN AAHUTI:
Oblations for the Purification and Enlightenment.

ओं भूभुथिः स्वः। अभ्य आयूः पवस आ
सुवोर्जमिः च न। आरे वाधस्व दुच्छुनाः स्वाहा॥

इदममये पवमानाय - इद्धम मम॥ ॠ० ९१६६।७९

Om bhoor bhuwah swah.
Agni aayoomshi pawasa
aa-suvor jamisham cha nah.
Aare baadhas-wa duch-chhu-naam swaahaa.
Idam agnaye pwa-maanaa-ya, idanna mama.

O Agni! Purify and lengthen our lives and send down food and energy. Drive misfortune far away from us. [Agni: refers to God.]

ओं भूभुथिः स्वः। अभिमिः पवमानः पाङछजन्यः पुरोहितः॥
तमीमहे महागायं स्वाहा॥ इदममये पवमानाय - इद्धम मम॥ ॠ० ९१६६।८०

Om bhoor bhuwah swah. Agni rishih pawa-maanah
paancha-janyah purohitah. Tamee-mahe mahaagayam swaaha.
Idam agnaye pawa-maanaa-ya, idanna mama.
Agni sees through our lives with penetrating vision and takes away impurities. He is the Benefactor of all five classes of human beings in society. He occupies supreme importance in all undertakings. To him, whose glory is widely proclaimed, to do we offer our supplications.

[Five classes: based on a division of labor, there are teachers, defenders, commercialists, laborers and, those who do not belong to any of these four classes. These are respectively called Brahmana, Kshatriya, Vaishya, Shudra and Ati-shudra.]

ॐ भूभुः । अग्ने पवसव स्वाः अस्मे वर्चः सुवीर्यम् ॥ दध्वृत्यिं मनः
पोषः स्वाहाः ॥ इदमभ्रये पवमानाय - इद्ध मम ॥ .३० ६१ ६२

Om bhoor bhuwah swah. Agne pawas-wa swa-paa asme varchah su-veeryam. Dadhad rayim mayi posham swaahaa. Idam agnaye pawa-maanaa-ya, idanna mama
Agni, Performer of benevolent deeds! Pour forth on us the brilliance of Divine Knowledge and heroic vigor. Grant us wealth that nourishes.

ॐ भूभुः । प्रजाॅपते न त्वदेॅतान्यॅन्यो विश्वाॅ जातानि परिता
बेभूः। यत कामात्से जुहुमसतन्त्रो अस्तु वच्च स्याम पतयो
रयीणां ॥ इदं प्रजापतये - इद्ध मम ॥ .३० १०१ १२१ २०

Om bhoor bhuwah swah. prajaa-pate! Na twad etaan-yanyo vishwaa jaataani pari taa babhoowa Yat kaamaas-te juhumas tan-
no astu vayam syaama patayo rayeeanaa swaahaa. idam prajaa-
pataye, idanna mama.

O Prajaapati, Master of all creatures! No-one, other than You, comprehends the creatures of this visible and other invisible worlds. Grant us our heart’s desire, for which we invoke You, and bless us to be masters of riches.
(18)

अष्टाज्य आहुवति
ASHT AAJYAA-HUTI:
Eight Oblations for Auspiciousness. Offer Ghee only.

ओं त्वं नो॑ऽअिे॒ ि रुिय वि॒व्दान ् दे॒िय॒ हे
यजिष्ठो वहिंतमः शोशुो॑चानो विश्वा
स्वाहाः।इदमश्रीवरुणाभ्याम् - इदन्न मम ॥ १॥ ॠ० ४।१।४

Om twan-no agne varunasya vidwaan
devasya hedo ुvayaa-si-seesh-thaah.
Yajish-tho vahni-tamah shoshu-chaano
vishwaa dweshaan-si pra-mumug-dhyas-mat swaaha.
Idam agnee-varunaa-bhyaam, idanna mama.
Agni, the Knowledgeable One! Drive away from us
the tendency to show disrespect to any accomplished scholar
in society. Supremey worshipped in our yagna, supreme
in carrying our burdens, and supreme in brilliance, may you
separate all forces of hatred from us.

ओं स त्वं नो॑ऽअर्पेऽवमोभवोती नेििंशो अस्या उफसो व्युिे।
अर्व यक्त्व नो॑ऽ वरुण रारणो वीहि
मृणीकं सुहवो न एग्रि स्वाहा॥

इदमश्रीवरुणाभ्याम् - इदन्न मम ॥ २॥ ॠ० ४।१।२
Om sa twan-no agne ुvamo bhawo-tee
Agn, at this hour of the break of dawn, be close and nearest in offering help. In granting us knowledge, destroy all binding influences, promote our peaceful nature, and be ready to respond to our call for help.

ओम इम में वरुण श्रृंगी हरम्मध्या च मुडय।

tvaambusyura chke svaha ॥

इदं वरुणाय - इद्म मम ॥ २ ॥ ३० । २५ । १९

 Om imam me varuna shrudi havyam adyaa cha mridaya.
 Twaam awasyu-raacha-ke swaahaa.
 Idam varunaaya, idanna mama.
 Choiceworthy Varuna! hear this call of mine and be gracious today. Longing for your mercy do I call upon you.

ओं तत्वा यामि बहाना वन्द्मानस्त्तदा शास्ते यज्ञमानो हविर्भिः॥

Aheda-maano varu-neha bo-dhyu-ru-shansa maa na aayuh pra-mo-sheeh swaahaa.
 Idam varunaaya, idanna mama.
 I set my hope for the elevated life that a devoted person prays for with yagna offerings, and so I approach you, God, praising you with Vedic verses. Extensively praised by thoughtful minds, O Varuna, may you not disregard my call for help, but grant me, here and now, the wisdom I seek.

इदं वरुणाय - इद्म मम ॥ ४ ॥ ३० । २४ । १४

Om tat-twaay yaami brahmanaa vanda-maanas tad aashaas-te yajamaano havir-bhih.
Aheda-maano varu-neha bo-dhyu-ru-shansa maa na aayuh pra-mo-sheeh swaahaa.
Idam varunaaya, idanna mama.
I set my hope for the elevated life that a devoted person prays for with yagna offerings, and so I approach you, God, praising you with Vedic verses. Extensively praised by thoughtful minds, O Varuna, may you not disregard my call for help, but grant me, here and now, the wisdom I seek.
While using that wisdom, let not my life be unexpectedly cut short.

ओं ये ते शतं वरुण ये सहस्रं यज्ञियाः पाशा वितता महान्तः।
तेमिनी अच्छ सवितोत विष्णुविष्णे मुञ्चन्तु मरुतः स्वकर्कैः स्वाहाः॥
इदं वरुणाय सवित्रे विष्णवे विष्णेः देवेः यो महुः ध्यः स्वर्कर्के भ्यः:
इदम मम॥ कात्यायन शौतः १५। १। १। ॥

Om ye te shatam varuna ye sahas-ram yaj-yi-yaah paashaah vita-taa mahaantah. Tebhir no adya savi-tota vishnur vishwe mun-chantu marutah swar-kaah swaahaa.
Idam varunaaya savitre vishnave vishwe-bhyo deberbhyo marud-bhyah swarke-bhyah, idanna mama.
Varuna! hundreds and thousands of Your greatest Laws, that relate to our life, are extended across this vast creation, and made to exercise their influence. O Omnipresent Impeller, and O enlightened men who teach us not to cry, we pray that through these laws, you may all help us to gain emancipation from the world.

ओम् अयाश्चािेऽयनवभशवि - पाश्च सत्यमित्वमया असि।
अया नो यज्ञः वहास्यः नो घेहि भेषजः स्वाहा ॥
इदम्रये अयसे - इदम मम ॥ ६ ॥ कात्यायन शौतः १२। १। १। ॥

I declare truthfully, Agni, You are indeed found everywhere, and are the Protector of those free from sin. Bring our yagna to a successful end and rectify our transgressions.
Varuna! loosen the bonds that bind me – bonds of upper, middle and lower levels – so that we, O Imperishable One, may be sinless in Your Laws, and become worthy for the realm of Eternal Life. [Upper level: impure thoughts Middle level: impure emotions – lust, greed, anger, etc. Lower level: excessive, unchanneled sense-enjoyment.]

O married couple! May both of you be for us of the same thought and knowledge, and sinless. May you both never cause harm to either the tradition of charity or to the good name of Yajmaan, the performer of yagna. May both of you be for us,
today, possessors of much wealth, that you can show us grace and benevolence.

[Couple: married people are motivated to earn, and they provide the means for society to go on through their acts of charity & donation. This has always been so throughout the world, in all ages.
Us: Teachers and social workers.]

If the *Havan* is performed in the morning then recite the morning *mantras*, otherwise *goto* the evening *mantras* section
(19)

प्राताः - काळीन -- आहुति --- मन्त्र

prātāḥ - kālīna -- āhuti --- mantra

( morning *mantras* )

ॐ सूयो ज्योति-ज्योति-र-ति: सुर्य: स्वाहा ॥ १ ॥

*Om suryo jyoti-jyoti-r-tiḥ suryah svāhā  || 1  ||*

Om. We call upon Soorya. Soorya is light [knowledge] and light is Soorya.

ॐ सूयो वर्चो ज्योति-वर्चः स्वाहा ॥ २ ॥

*Om suryo varco jyotir-varcaḥ svāhā  || 2  ||*

Om. We call upon Soorya. Soorya is Splendor and Splendor is Soorya.

ॐ ज्योति: सूर्यः सूर्यो ज्योति: स्वाहा ॥ ३ ॥

*Om jyotih sūryaḥ suryo jyotih svāhā  || 3  ||*

Om. We call upon Soorya. Soorya is light and light is Soorya.

**GO TO **** ( common for morning & evening mantras )**
Om. We call upon Agni. Agni is light and light is Agni.

Om. We call upon Agni. Agni is Speech and Speech is Agni.

Om. We call upon Agni. Agni is light and light is Agni.

Om. May this Soorya with all the light rays accept our oblations and carry the fragrance of yagya to the whole world.
( 20 )

****( common for morning & evening )

ॐ यां मेधाम देवगणाः पितरश्रो-पासते ।
तया मामद्य मेधयाग्ने मेधाविनं कुरु स्वाहा

om yāṁ medhāṁ devagaṇāḥ pitaraśco-pāsate ।
tayā māmadya medhayāgne medhāvināṁ
kuru svāhā Om. I call upon Agni. O Agni grant me the same kind of intellect that my learned ancestors possessed so that I may also become learned and intelligent.

IF YOU WANT TO RECITE ANY SPECIAL MANTRA’s, or perform any special ceremony , do that HERE & RETURN HERE. OTHERWISE FOLLOWING ARE THE FINAL MANTRAS
गायत्रि मन्त्र

Gayatri mantra

Faculty of constant Bliss

ओः । भूरः स्वः । तत्सत्त्वितुत्तरतुः
भर्गो देवस्य धीमहि ।
धियो यो नः प्रचोदयात् ॥ यजुः ३६ ॥

Om bhoor bhuwah swah. Tat savitur varenyam bhargo devasya dheemahi. Dhiyo yo nah pracho-dayaat

O Soul of Life, the Holy King of kings! O God of all the regions, high and low, O Lord of Joy, Whose Glory Nature sings, Who shapes the earth and lets the mortals grow.
We seek Thy blessed Feet to meditate Upon Thy Glorious Form of Holy Light Which drives away the gloom of sins we hate And makes the souls of righteous people bright.
My heart, O Father, meekly prays to Thee To win Thy Grace, to make me good and wise, And bless my mind with knowledge, full and free From dark and vicious thoughts of sins and lies.
Om. I call upon Agni, the Creator of the universe, for life. This oblation is for Agni. This is not mine. Everything belongs to God.

Om. I call upon Vayu (Air), the Dispeller of miseries, for apana (Inhaling). This oblation is for Vayu. This is not mine. Everything belongs to God.
Om. I call upon Aditya, the bestower of happiness, for Vyana (Exhaling). This oblation is for Aditya. This is not mine. Everything belongs to God.

ॐ भूभुथिः स्वर-अग्नि-वायु-दित्येभ्यः
प्राणापान व्यानेभ्यः स्वाहा ।

इदम-अग्नि-वायु-दित्येभ्यः:
प्राणापान-व्यानेभ्यः: -- इदन्न मम ॥

Om bhūrbhuvaḥ svara-agni-vāyuvā-dityebhyah
prāṇāpānā vyāneibhyah svāhā ।
idama-agni-vāyuvā-dityebhyah
prāṇāpānā-vyāneibhyah -- idanna mama ॥

Om. I call upon Agni, the Creator; Vayu (Air), the Dispeller of miseries, and Aditya, the bestower of happiness for prana, apana (Inhaling) and vyana (exhaling), respectively. This is not mine. Everything belongs to God.

ॐ आपो ज्योतीरसो - अमृतं ब्रह्म भूभुिथः स्वरों स्वाहा ॥

om āpo jyotīraso-amṛtam brahma
bhūbhurvaḥ svarom svāhā ॥

Om. we call upon the Creator and the Preserver of the universe. God is ever - pervading. God is the highest Source of intelligence. God protects the devotees.
We worship The Three-Eyed Lord Shiva who is naturally fragrant, immensely merciful and who is the Protector of the devotees. Worshipping him may we be liberated from death for the sake of immortality just as the ripe cucumber easily separates itself from the binding stalk i.e. “By your Grace, Let me be in the state of salvation (Moksha) and be saved from the clutches of fearful death and calamities”. Remembering Lord Ganesha and then Brahmrishi Vasishta who has given us this mahamantra, before beginning the Mahamrityunjaya Mantra will give us ENHANCED RESULTS.
पूर्ण आहुति मन्त्र

pūrṇa āhuti mantra

Host should offer Ghee & all the guests should stand & offer Samagree Ahutis (oblations) with the following mantras & try to finish all the offerings as these are the final mantras. You may mix a little Ghee with the Samagree to avoid any splash.

ॐ विश्वानि देव सवितदुरितानि परासुव ||

यदु - भद्रं तन्न आसुव स्वाहा ||

om viśvāni deva savitarduritāni parāsuva ||

yad - bhadram tanna āsuva svāhā ||

Om. O God, the Creator of the universe and the giver of all happiness, keep us far from bad habits, bad deeds, and calamities. May we attain everything that is auspicious.

ॐ अम्बे नय सुपथा राये अस्मान-विश्वानि

देव वयुनानि विद्वान् ||

युयो-ध्यस्म-जुहुराण-मेनो भूयिष्ठां ते नम

उत्क विधेय स्वाहा ||
Om agne naya supathā rāye asmān-viśvāni
deva vayunāni vidvān |
yuyo-dhyasm-juhurāṇa-meano bhūyiṣṭhāṁ
te nama uktim vidhema svāhā ||

Om. O God, You are Dayva, the Self-Illuminating; and you are
Agni, the personification of knowledge. Show us the right path
which leads to true knowledge and Dharma so that we may
attain riches and knowledge in our lives through righteous
deeds. Cast away all our ill – feelings and sins. Give us the
intellect so that we are ever engrossed in singing Your name
and in meditating upon You.

The Host may stand up now & everybody repeat
the following mantra 3 times & finish all the
offerings ( oblations ).

ॐ सिं िै पूिथ स्वाहा ॥

Om sarvam vai pūrṇaṁ svāhā ||

Om. Verily, truly every creation of God is perfect.
( Repeat the above mantra 3 times )

Congratulate the host ( if the Havan was performed for
some special ceremony ) with some flowers & pass the
blessings. If Havan was performed inside, take the Havan
Kund around the house, but be careful, & then you may
take the Havan Kund outside if the smoke is
uncomfortable. Sit down & chant the following Arya
bhajan
यज्ञ प्रार्थना

yajña prārthananā

पूजनीय प्रभो हमारे भाव उज्वल कीजिये ।
pūjanīya prabhauhamārebha uvālakījīye ।

छोड़ देवें छल कपट को मानसिक बल दीजिये ।
chora devemcholakapatakomānasikabaldījīye ।

वेद की बोलें ऋचायें सत्य को धारन करें ॥
vedakiboleṁṛcāyemsatyakodharanakarēṁ ॥

हर्ष में हों मथ सारे शोक सागर से तरें ॥
harṣameṁhornagnasāresākasaṅgārstereṁ ॥

अश्व - मेधादिक ऋचायें यज्ञ पर उपकार को ।
aśva-medhādikaracāyemyajñaparaupkārako ।

धर्म मर्यादा चला कर लाभ दें सन्सार को ॥
dharmamarādāchalakaralabhendesansārako ॥

नित्य श्रद्धा भक्ति से यज्ञादि हम करते रहें ।
nityaśraddhābhaktiseyajñādihamkaretarahem ।
रोग पीड़ीत विश्व के सन्ताप सब हरते रहें ॥
roga pīṛīta viśva ke santāpa saba haratei raheim ॥

भावना मिट जाये मन से पाप अत्याचार की ।
bhāvanā miṭa jāye mana se pāpa atyācāra kī ।

कामनायें पूर्ण होवें यज्ञ से नर - नार की ॥
kāmanāyeim pūrṇa hoveim yajña se nara - nāra kī ॥

लाभ-कारी हो हवन हर जीवधारी के लिये ।
lābha-kārī ho havana hara jīvadhārī ke liye ।

वायु जल सर्वत्र हों श्रुभ गन्ध को धारण किये ॥
vāyū jala sarvatra hoṁ śubha gandha ko dhāraṇa kiye ॥

स्वार्थ भाव मिटें हमारा प्रेम पथ विस्तार हो ।
svārtha bhāva miṭe hamārā prema patha vistāra ho ।

इदन्न मम का सार्थक प्रति-एक में व्यवहार हो ॥
idanna mama kā sārthaka prati-eka meim vyavahāra ho ॥

हाथ जोड़ झुकाये मस्तक वन्दना हम कर रहें।
hātha joṛa jhukāye mastaka vandanā hama kara rahei |

नाथ करुणा रूप करुणा आपकी सब पर रहें ॥
nātha karuṇā rūpa karuṇā āpakī saba para rahei ॥
(25)

कामना

सर्वं भवन्तु सुखिनं: सर्वं सन्तु निरामयं:  
सर्वं मद्वाणि पष्यन्तु मा कथितः दुःखः भाग्भवेत्

sarve bhavantu sukhinaḥ sarve santu nirāmayāḥ  
sarve bhadrāṇi paṣyantu mā kaścid dukhaḥ bhāgghavet

(26)

शान्ति पाठ

ॐ द्यौः शांतिरंतरिक्षश शांति: प्रिथ्वी शांतिरापः शांतिरोषधयः  
शान्ति: । वनस्पतय: शांतिर्विश्वे देवा: शांतिर्बरह: शांति: सर्वं  
शान्ति: शांतिरेव शान्ति: सा मा शांतिरेधिः ॥ १२ ॥

om dyauaḥ śāntiranta-rikṣam śāntiḥ pathiavī  
śāntirāpaḥ śāntiroṣadhayaḥ śāntiḥ । vanaspatayāḥ  
śāntirviśve devāḥ śāntirbrarahaḥ śāntiḥ sarvaṁ śāntiḥ  
śāntireva śāntiḥ sā mā śāntiredhi ॥ १२ ॥
ब्रिहद यज्ञ परिपूर्ण
brihad yajña paripūrṇa
“HERE ENDS THE MAJOR YAJNA”
CONGRATULATIONS
1. The first (efficient) cause of all true knowledge and all that is known through knowledge is God (Parameshwar).

2. God (Ishwara) is blissful, self-revealing, formless, master of all, unbiased, kind, unborn, endless, unchangeable, beginningless, beautiful, the support of all, Lord of all lords, omnipresent, immanent, unageing, immortal, fearless, eternal, holy, and the creator of all creations. He alone is worthy of being worshipped.
2 | īśvara saccidānanda svarupa nirākāra sarvāsaktimāna
   nyāyākārī dayālū ajanmā ananta nirvikāra anādi anupama
   sarvadhāra sarvēśvara sarvvyāpaka sarva-antaryāmi ajara
   amara abhaya nitya pavitra aura sṛṣṭi - kartā hai | usī kī
   upāsanā karane yogya hai ||

3 | वेद सब सत्य - विद्यायों का पुस्तक है । वेद का पढना - पढाना
   और सुनना - सुनाना सब आयों का परम धर्म है ॥

Vedas are the scripture of true knowledge. It is the first
duty of the Aryas (noble persons) to read them, teach
them, recite them, and hear them being read.

3 | veda saba satya - vidyāyōṁ kā pustaka hai । veda kā
   paṁhanā - parhānā aura sunanā - sunanā saba āryōṁ kā parama
dharma hai ||

4 | सत्य को ग्रहण करने और असत्य को छोड़ने के लिये सदा उद्यत
   रहना चाहिये ॥

One should always be ready to accept truth and
give up untruth.

4 | satya ko grahaṇa karane aura asatya ko choṛane ke liye sadā
   udyata rahanā cāhiye ||

5 | सब काम धर्मानुसार अर्थत सत्य और असत्य को विचार करके
   करने चाहिये ॥
One should do everything according to the ethics, i.e. after due reflection over right and wrong.

5 | saba kāma dharmānusāra arthāta satya aura asatya ko vicāra karake karane cāhiye  ||

6 | सन्सार का उपकार करना इस समाज का मुख्य उद्देश्य है।
अर्थात शारीरिक आत्मिक और सामाजिक उन्नति करना ॥

Doing good to the whole world is the primary objective of this society, i.e. to look to its physical, spiritual and social welfare.

6 | sansāra kā upakāra karanā isa samāja kā mukhya uddeśya hai | arthāta śārīrika ātmika aura sāmājika unнатī karanā  ||

7 | सब से प्रीतिपूर्वक धर्मोनुसार यथायोग्य वर्तना चाहिये ॥

Let your dealings with others be regulated by love, compassion and justice, in accordance with the dictates of Dharma.

7 | saba se prītipūrvaka dharmānusāra yathāyogya vartanā cāhiye  ||

8 | अविद्या का नाश और विद्या की वृद्धि करनी चाहिये ॥
One should promote knowledge (vidya) and dispel ignorance (avidya).

8 | aviddyā kā nāśa aura viddyā kī vṛddhi karanī cāhiye  ||
One should not be content with one's own success, but should look for one's welfare in the welfare of all.

One should regard one's self under restrictions to follow altruistic rulings of society, while in following rules of individual welfare, all should be free.
nine beliefs, though not exhaustive, offer a simple summary of Hindu spirituality.

1. Hindus believe in a one, all-pervasive Supreme Being who is both immanent and transcendent, both Creator and Unmanifest Reality.

2. Hindus believe in the divinity of the four Vedas, the world's most ancient scripture, and venerate the Agamas as equally revealed. These primordial hymns are God's word and the bedrock of Sanatana Dharma, the eternal religion.

3. Hindus believe that the universe undergoes endless cycles of creation, preservation and dissolution.

4. Hindus believe in karma, the law of cause and effect by which each individual creates his own destiny by his thoughts, words and deeds.

5. Hindus believe that the soul reincarnates, evolving through many births until all karmas have been resolved, and moksha, liberation from the cycle of rebirth, is attained. Not a single soul will be deprived of this destiny.

6. Hindus believe that divine beings exist in unseen worlds and that temple worship, rituals, sacraments and personal devotionals create a communion with these devas and Gods.

7. Hindus believe that an enlightened master, or satguru, is essential to know the Transcendent Absolute, as are personal discipline, good conduct, purification, pilgrimage, self-inquiry, meditation and surrender in God.

8. Hindus believe that all life is sacred, to be loved and revered, and therefore practice ahimsa, noninjury, in thought, word and deed.

9. Hindus believe that no religion teaches the only way to salvation above all others, but that all genuine paths are facets of God's Light, deserving tolerance and understanding.

Hinduism, the world’s oldest religion, has no beginning--it precedes recorded history. It has no human founder. It is a mystical religion,
leading the devotee to personally experience the Truth within, finally reaching the pinnacle of consciousness where man and God are one. Hinduism has four main denominations--Saivism, Shaktism, Vaishnavism and Smartism.

Significance of Havan

By Pramod Varma

I have always been intrigued by the fact, that our Vedas prescribed doing Havan as the only true Puja. Our Rishis, who were great scholars, scientists, astrologers, mathematicians & doctors, why considered Havan as the only way to worship or please God. Why swami Dayanand ji insisted on performing Havan twice a day. Our ancestors always performed Yajna on every religious or auspicious ceremonies. Does Havan provide any benefit to society or is it just another ritual? Is there a logical reasoning, which our Rishies knew? Does it actually pleases God? Then the question arises “ who is God “? Swami dayanand ji, in his book Satyaarth Prakash mentions one hundred names of God. Names of God are basically the qualities of God. All those qualities are actually functions of mother Nature. Nature can be named after every one of those hundred names. So is God the same as Nature and is Nature the same as God? If Nature is not God, then Nature is sure a power of God. With the help of Nature, God is the Creator (Brahma), the Maintainer (Vishnu) and the Destroyer (Shiva). The other qualities are basically the subsidiaries of the Trimurti Parmeshwar. Then the true worship of God will be to help Nature to do its job. Does Havan help Nature? YES it does. In addition to spiritual aspects, there is science & chemistry behind Havan. Havan, not only benefits the persons who are participating in the Havan & the persons who are present, but it benefits the whole mankind & other forms of life & vegetation on this planet. It helps Nature ( GOD ) to do its job & protects HIS creation. It helps to correct the pollution which we are creating. Our Rishis probably knew that the man will become so selfish that it will pollute & try to do everything possible to destroy the very planet he lives on. So they devised a mean to correct it, THE Havan. I have come up with some of the significance & benefits of performing Havan. Of course the list is not complete.
• It is a family / community affair. It strengthens the bond of love & affection among participants.

• At the end of every Mantra, we say Idam na mama. which simply means that all our material possessions are not only for me but are to be shared with others. That provides us with a sacrificial sense of attainment.

• Chanting of Mantras & praising GOD brings humility & help get rid of selfishness & vanity.

• It cleans air inside & outside. Fire breaks up the substances into vapor/gaseous phase (sublimation). Producing buoyancy & other aerodynamic effects to clean inside & outside air pollution. The conventional spray cans only neutralizes the odor & also pollute environment, whereas Havan replaces the stale inside air with fresh air.

• Combustion is a process in which a fuel is oxidized by the atmospheric oxygen & giving rise to thermal energy & producing heat which was inherent in the particular fuel. Each combustible substance has a unique calorific value, an amount of heat it will produce when burnt. Fossil fuels (gasoline, coal, natural gas etc.) will produce more heat than cellulose fuels (wood etc.). Calorific values of fossil fuels range from 10,000 cals/gm & can produce as much heat as 4,000 – 5000 °F. whereas typical firewood which has a lower calorific values, will produce much smaller amount of heat, 1500 – 2000 °F. Combustion reduces the fuel into its basic ingredients. These ingredients will react with atmospheric gases to produce oxides of Carbon & Nitrogen. At lower temperatures & with ample supply of Oxygen, Havan will only produce Carbon Dioxide (CO₂) & water vapor (H₂O). The shape of the Havan Kund, an upside down Pyramid, provides ample supply of Oxygen from the wider four sides, hence very little Carbon
Monoxide (CO) is produced, which is a known pollutant. During *Havan* we arrange *Havan Kund* with small amount of *Samidhas* (wood) & offer *Aahutis* (oblations, *Samigri*, a mixture of various herbs) after reciting a *Mantra*. This is a process of slow combustion, assuring lower temperatures. On the other hand, the fossil fuels, by nature of their high calorific values & rapid combustion, will produce high levels of CO & several oxides of Nitrogen. All of which are undesirable pollutants. In gasoline engines, we intentionally suffocate combustion to cause explosion to produce mechanical energy & in the process produce very large amounts of CO & CO₂ which cannot be readily absorbed by surrounding vegetation & hence causes green house effect.

- Natures Eco System. Dead branches of wood will fall on the ground, trees & plants will eventually die. If the ground is covered with this debris, the seeds will not germinate & new plants & trees cannot come up for lack of sunlight. The nature have a solution to clear the ground. The lightening will burn this debris & dead trees. If that ground is residential, it will burn homes & mansions, which always happen in California. That is why our *Rishis* emphasized that the *Samidhas* for *Havan* should only be dry branches of dead trees & must be picked up from ground. This way we help nature & also protect our homes.

- Photosynthesis is a process in which healthy plants absorb CO₂ & water vapor from atmosphere in presence of sunlight & Chlorophyll & produce sugars & release Oxygen.

- \[6\text{CO}_2 + 6\text{H}_2\text{O} + \text{Sunlight} + \text{Chlorophyll} = \text{C}_6\text{H}_{12}\text{O}_6 \text{ (glucose i.e. food for plants)} + 6\text{O}_2\]

- *Sandhya Kaal* - Photosynthesis is at its maximum during sunrise & just before sunset, when the sky is red. That is why our *rishis*
recommended to perform Havan during these times. Maximum amount of \( \text{CO}_2 \) is absorbed & hence maximum amount of Oxygen is released at these times.

- A small amount of \( \text{CO}_2 \) is also reduced to Formaldehyde due to photochemical reaction. Formaldehyde in presence of water vapor acts as a disinfectant & antiseptic.
- \( \text{CO}_2 + \text{H}_2\text{O} + 112,000 \text{ calories} = \text{HCHO} (\text{Formaldehyde}) + \text{O}_2 \)
- Some types of woods & herbs used in Havan also have medicinal values. Rishies recommended to use Mango & peepal tree woods. They are known to have medicinal value & are disinfectant. These cannot be consumed orally, but can be burnt & inhaled.

So Havan is a multi dimensional affair – spiritual & scientific. The huge industrial complexes, rapid urbanization, deforestation, air and water pollution, ozone-depletion, radioactive wastes etc., have disturbed and destabilized the natural harmony of human, animal and plant life cycles. The ecological imbalance caused by these criminal acts of the so called ‘civilized man’ has resulted in a disastrous threat, not only to the human survival but, also to life as a whole on our planet. In these times it has become an absolute necessity to perform Havan, which is cost-effective, environmentally safe & eco friendly.

Interesting. There were two families, Khushwahas & Rathors, lived in Bhopal, India. These were Arya Samaji families & used to do Havan twice a day, every day. In 1984, when Union Carbide toxic gas leaked, thousands of people in Bhopal died or got sick. Some immediate neighbors of these two families also died or got sick, but these two families survived. So far after all the investigation, they could not find any other reason why these two families survived."

**Heal the environment and the healed environment will heal you**
तेरे पूजन को भगवान बना मन मन्दिर आलिशान

tू ने राजा रन्क बनाये, तू ने भिशुक ताज बिठाये
tेरी लीला ऐसी महान, बना मन मन्दिर आलिशान
tूही जल मे, तूही थल मे, तू दर डाल की हर पातन मे
tू हर दिल मे मूरतिमान, बना मन मन्दिर आलिशान
tू हर गुल मे, तू बुलबुल मे, तू हर प्राण मे, तू हर कण मे
tेरा रूप अनूप महान, बना मन मन्दिर आलिशान
जानी किसने तेरी माया, किसने भेद तुझ्यां पाया
हारे ऋवलि मुनि कर ध्यान, बना मन मन्दिर आलिशान
झुले जग की झुली माया, मूरख को इसमे भरभमाय
कर कुछ जीवन का कल्याण, बना मन मन्दिर आलिशान

जै जै पिता

जै जै पिता परम आनन्द दाता, जगदादि कारन मुक्ति-प्रदाता
अनन्त और अनादि विशेषण हैं तेरे, तू सृष्टि का सृष्टा तू धत्ता सन्नता
सृष्टिम से सृष्टिम तू है स्थूल हृतना, कि जिसमे ये ब्रह्माण्ड सारा समाता
मे लालकत व पालवत हूं पितु-ञ्चेह का, ये प्राकृत सम्बन्ध हैं तुझ्यां ताता
कर शुद्ध निर्मल मेरी आत्मा को, करु मे विनय नित्य सारय व प्रातः
मिटायौ मेरे भय आवागमन के, फिरू न जन्म पता और विलिचलाता
विना तेरे है कौन दीनन का बन्धु, कि जिसको मे अपनी अवस्था सुनाता
अमृत रस पिलायौ कृपा करके मुझको, रहूं सर्वदा तेरी कीती को गाता
पितु मातु सहायक
पितु मातु सहायक स्वामी संखा , तुम ही इक नाथ हमारे हो जिनके कदु और आधारा नही , तिन के तुम ही रखवारे हो सब भान्ति सदा सुखदायक हो , दुख दुर्गुण नाशन-होरे हो प्रतिपाल करो सगरे जग को , अतिशय रुफ्तार प्रका उर धारे हो भुलि है हम ही तुम को तुम तो , हमरी सुधि नाही बिसारे हो उपकारन को कदु अन्त नही , छिन ही छिन जो विस्तारे हो महाराज महा महंता मुखरी , समझेविरले बुधि वारे हो श्रुभ शान्तिनिकेतन प्रेम निधि , मन-मन्दिर के उजियारे हो इस जीवन के तुम जीवन हो , इन आज्ञन के तुम प्यारे हो तुम सो प्रभु पाया प्रताप हरी , केहि के अब और सहारे हो हे द्यामय हे द्यामय हम सबो को शुद्धता दीजिये , दूर करके हर बुराई को भलाई दीजिये ऐसी कुण और अनुय भम पे हो परमात्मा , हों समान सदा सब के सब के सब घरोत्तम हो उज्जाला सब के मन में ग्यान के प्रकाश से , और अभेदिता दूर सारा हों अविद्या-निशा से खोटे कर्मों से बचें और तेरे गुण गाँवे सभी , छुट्ट जायें दुख सारे सुख सदा पाये सभी सारी विद्याओं को सीखें ग्यान से सही हों , शुभ करम में होंः ततप मुख दूर हों हवन से हो सुगत अपना घर मन्दिर ये देश , वायु जल सुखदाई होंः बायें मिट सारे जीक्षा वेद के प्रचार में होः सभी पुरुषार्थी , होः आपस में प्रीती और बने परमार्थी लोभी और कामी को धी भी हम में हो हो सब व्यस्न से वचों और छोड़ देंः मोह को अच्छी संगति में रहें और वेद मार्ग पर चलेंः तेरे ही होः उपासक और कुक्मन में बचें कीजिये सब का हृदय दुर्ग अपने ग्यान से , मान महत्त्व में बढ़ायो सब्का भक्ति दान से
अब सौंप दिया इस जीवन का

अब सौंप दिया इस जीवन का , सब भार तुम्हारे हार्दों में ॥
है जीत तुम्हारे हार्दों में और हार तुम्हारे हार्दों में ॥
मेरा निश्चय बस एक यहीं , इक बार तुम्हें पा जायूं मैं ॥
अर्पण कर दूं दुनिया भर का सब प्यार तुम्हारे हार्दों में ॥
जो जग में रहूं तो ऐसे रहें ज्यों जल में कमल का पूल रहे ॥
मेरे अवगुन दोषा समर्पित हं करतार तुम्हारे हार्दों में ॥
यदि मानव का मुखे जन्म मिले तो तव चरणों का पुजारी बनूं ॥
इस पूजक की इक इक रग का हो तार तुम्हारे हार्दों में ॥
जब जब संसार का कैदी बनुं निष्काम भाव से करम करूं ॥
फिर अन्त समय मे प्राण तर्कुं सरकार तुम्हारे हार्दों में ॥
मुझ में तुझ में बस भेद यहीं मैं नर हूं तुम नारायण हो ॥
मैं हूं संसार के हार्दों में संसार तुम्हारे हार्दों में ॥

ॐ गायत्रि मन्त्र

प्राण प्रदाता सन्कट यात्रा आनन्द दाता ॐ
सविता माता पिता वर्णयं भगवन आता ॐ
तेरा सत्य स्वरूप करें हम धारण दाता ॐ
प्रज्ञा प्रैरित करें सुकर्म विभव बिघाता ॐ
ओशम् भूरुवः स्व। तत्सवितुरिवः
भर्गों देवस्य धीमहि । धिपो यो न' प्रचोदयात्

स्नातक उपाधि प्राप्त विद्याधर भर्तृ प्रसाद
Here are some popular statements from ancient Sanskrit texts.

न हि ज्ञानेन सदृशम् -- nahi gyaanena sadRishaM
Nothing is equivalent to knowledge

वसुदैव कुटुंबकं -- vasudaiva kutumbakaM
World is one family

सत्यमेव जयते -- satyameva jayate
Truth always triumphs

धर्मो रक्षति रक्षितः -- dharmo rakshati rakshitaH
He who carries out his duties shall be protected

सर्वजनः सुखिनोभवितः -- sarvejanaH sukhinobhavantu
May all the people in this universe live with happiness and prosperity

जन्मना जातः शूद्रः सर्वः , कर्मेन ब्राह्मणो मयति--janmanaH jaataH shudraH sarve, karmeNa brahmaNaH bhavati
All humans are Shudras by birth and they become Brahmins only through their deeds.

असतो मा सदगमय तमसो मा ज्योतिर्गमय मृत्योमाथ अमृत गमय
asato maa sadgamaya, tamaso maa Jyotirgamaya, mR^ityormaa amR^ita gamaya
Lead me towards truth from untruth
Lead me towards light from darkness
Lead me towards immortality from Death

यत्र नायांस्तु पुज्यन्ते रमन्ते तत्र देवता:
yatra naaryaas tu puujyante, ramante tatra devataah

Where women are treated with dignity and Womanhood is worshipped, there Roam the GODS

एकः सत्विवरा: बहुधा वदन्ति -- ekaM sat vipraH bahudha vadanti

There is but one God, learned scholars call this God by different names

ईशावास्यमिदं सर्वम् -- iishaavasyamidaM sarvaM

The entire universe is pervaded by God

सर्वं अमृतस्य पुत्र: -- sarve amR^itasya putraH -- We are all the children of God

अति विनायकं चल्लियं -- ati vinayaM dhuurtha lakshaNaM

Too much of humbleness is an attribute of a wicked person

अहं ब्रह्मास्मि -- ahaM brahmaasmi

I am God (indicating God lives inside humans)

लोभः पापस्य कारणम् -- lobhaH paapasya kaaraNaM

Greed is the root cause of sin

मातृ देवो भव पितृ देवो भव , आचार्य देवो भव अतिथि देवो भव

maatri devo bhava pitri devo bhava

aachaarya devo bhava atithi devo bhava

Treat your Mother, Father, Teacher and Guest like a God

सत्यं ब्रूयात ् वप्रयं ब्रूयात ् न ब्रूयात ् सत्यं अवप्रयं
satyaM bruuyaat priyaM bruuyaat na bruuyaat satyaM apriyaM

priyaM cha nanR^itaM bruuyaat esha dharmaH sanaatanaH
Only speak the truth that is pleasant to others
Do no speak the truth that might be unpleasant to others
Never speak untruth that is pleasant to others

This is the path of the eternal morality called Sanatana Dharma

\[ \text{शुभं करोवतः कल्याणं आरोग्यं धनसम्पदा: , शत्रुबुद्धि विनाशाय दीपज्योति नमोस्तुते} \]
\[ shubhaM karotiH kalyaaNaM aarogyaM dhanasampadaaH shatrubuddhi vinaashaaya diipajyoti namostute \]

I salute the light from the lamp, the one that brings auspiciousness, prosperity, good health, abundance of wealth, and the destruction of the intellect’s enemy!

(said while turning on the evening lights)

\[ \text{कालाय तस्मै नमः -- kaalaaya tasmai namaH} \]

Salutations to that great entity called TIME

\[ \text{सत्यं वद्य घर्यं चर -- satyaM vada dharmaM chara} \]

Speak the truth, follow the righteous path

\[ \text{आनो भद्राः कत्वोयन्तु विश्वतः -- aa no bhadraaH kratavo yantu vishwataH} \]

May auspicious thoughts come to us from all over the world.

\[ \text{मातामृििं पुिोऽहं पृवर्व्याः -- maataa bhumiH putro hama prithvyaH} \]

Earth is our mother and we are its children.

\[ \text{योपामायतनं वेदं आयतनावान् भवति} \]
\[ yopaamaayatanam veda aayatanavaan bhavati \]

One who knows the sustaining power of the Supreme, becomes sustained.

\[ \text{ओम इति ब्रह्मा ओम इतीदं सर्वं} \]
\[ om iti brahmaa om iteedaM sarvaM \]

Om is Brahman (Supreme) and Om is everything!

\[ \text{अनन्तः वे वेदः} \]
anantaa vai vedaaH
Knowledge is endless

परोऽपकार पुण्याय पापाय पर पीढनम्
Paropakaara puNyaaya paapaaya para peeDhanam
Helping others is good, hurting others is bad.

उद्धरेत आत्मना आत्मानम्
uddharet aatmanaa aatmaanam
One should advance oneself by one’s own efforts

विज्ञातं अविजानता, अविज्ञातं विज्ञनताम्
vignaatam avijaanataam, avignaatam vijaanataam
He who thinks he knows, does not know; he who thinks he does not know, knows!

**Introduction to the Vedas**

Paraphrased from an article *By Swami Sivaananda ji*

The Divine Life Society, Sivananda Ashram, Rishikesh, India

Sanskrit literature can be classified under six orthodox heads and four secular heads. The six orthodox sections form the authoritative scriptures of the Hindus. The four secular sections embody the latter developments in classical Sanskrit literature.

The six scriptures are: (i) Srutis, (ii) Smritis, (iii) Itihasas, (iv) Puranas, (v) Agamas and (vi) Darsanas.

The four secular writings are: (i) Subhashitas, (ii) Kavyas, (iii) Natakas and (iv) Alankaras.
VEDA - THE REVEALED WISDOM

The Srutis are called the Vedas, or the Amnaaya. The Hindus have received their religion through revelation, the Vedas. These are direct intuitional revelations and are held to be Apaurusheya* or entirely superhuman, without any author in particular. The Veda is the glorious pride of the Hindus, nay, of the whole world.

*{Every hymn in the Rigveda has a specified Rishi, CHandas and Devata; there are several hundred or even over a thousand Rishis who contributed to Rigveda. Apaurusheya probably means that they received it by direct intuitive perception . Apaurusheya is in that sense}

The term Veda comes from the root 'Vid', to know. The word Veda means knowledge. When it is applied to scripture, it signifies a book of knowledge. The Vedas are the foundational scriptures of the Hindus. The Veda is the source of the other five sets of scriptures, why, even of the secular and the materialistic. {Entire body of Hindu knowledge pertaining to all aspects of our life and beyond (Dharma, artha, Kama and moksha) is rooted in the Vedas.} The Veda is the storehouse of Indian wisdom and is a memorable glory which man can never forget till eternity.

The Vedas are the eternal truths revealed by God to the great ancient Rishis of India. The word Rishi means a Seer, from dris, to see. He is the Mantra-Drashta, seer of Mantra or thought. The thought was not his own. The Rishis saw the truths or heard them. Therefore, the Vedas are what are heard (Sruti).

The Rishi did not write. He did not create it out of his mind. He was the seer of thought which existed already. He was only the spiritual discoverer of the thought. He is not the inventor of the Veda. (just as Newton did not create gravity!)
THE UNIQUE GLORY OF THE VEDAS

The Vedas represent the spiritual experiences of the Rishis of yore. The Rishi is only a medium or an agent to transmit to people the intuitional experiences which he received. The truths of the Vedas are revelations. All the other religions of the world claim their authority as being delivered by special messengers of God to certain persons, but the Vedas do not owe their authority to any one. They are themselves the authority as they are eternal, as they are the Knowledge of the Lord.

Lord Brahma, the Creator, imparted the divine knowledge to the Rishis or Seers. The Rishis disseminated the knowledge. The Vedic Rishis were great realised persons who had direct intuitive perception of Brahman or the Truth. They were inspired writers. They built a simple, grand and perfect system of religion and philosophy from which the founders and teachers of all other religions have drawn their inspiration.

The Vedas are the oldest books in the library of man. The essential truths contained in all religions are ultimately traceable to the Vedas. The Vedas are the fountain-head of religion. The Vedas are the ultimate source to which all religious knowledge can be traced. Religion is of divine origin. It was revealed by God to man in the earliest times. It is embodied in the Vedas.

The Vedas are eternal. They are without beginning and end. An ignorant man, may say how a book can be without beginning or end. By the Vedas, no books are meant. Vedas came out of the breath of the Lord. They are not the composition of any human mind. They were never written, never created. They are eternal and impersonal. The date of the Vedas has never been fixed. It can never be fixed. Vedas are eternal spiritual truths. Vedas are an embodiment of divine knowledge. The books may be destroyed, but the
knowledge cannot be destroyed. Knowledge is eternal. In that sense, the Vedas are eternal.

CLASSIFICATIONS OF THE VEDAS

The Veda is classified into four great books: the Rig-Veda, the Yajur-Veda, the Sama-Veda and the Atharva-Veda. The Yajur-Veda is again classified under two sub-categories, the Sukla and the Krishna. The Krishna or the Taittiriya is the older book and the Sukla or the Vajasaneya is a later revelation to sage Yajnavalkya from the resplendent Sun-God.

The Rig-Veda is divided into twenty-one sections, the Yajur-Veda into one hundred and nine sections, the Sama-Veda into one thousand sections and the Atharva-Veda into fifty sections. In all, the whole Veda is thus divided into one thousand one hundred and eighty recensions.

Each Veda consists of four parts: the Mantra-Samhitas or hymns, the Brahmanas or explanations of Mantras or rituals, the Aranyakas, and the Upanishads. The division of the Vedas into four parts is to suit the four stages in a human life.

The Mantra-Samhitas are hymns in praise and worship of the supreme through a host of Vedic Deities as embodiments of natural and super natural forces governing the universe for attaining material prosperity here and happiness hereafter. They are metrical poems comprising prayers, hymns and incantations addressed to various deities, both subjective and objective. The Mantra portion of the Vedas is useful for the Brahmacharins.

The Rig-Veda Samhita is the grandest book of the Hindus, the oldest and the best. It is the Great Indian Bible, which no Hindu would forget to adore from the core of his heart. Its style, the language and the tone are most beautiful and mysterious. Its immortal Mantras embody the greatest truths of existence,
and it is perhaps the greatest treasure in all the scriptural literature of the world. Its priest is called the Hotri.

The **Yajur-Veda** Samhita is mostly in prose and is meant to be used by the **Adhvaryu**, the Yajur-Vedic priest, for elaborate explanations of the rites in yagna, complementing the Rig-Vedic Mantras.

The **Sama-Veda** Samhita is mostly borrowed from the Rig-Vedic Samhita, and is meant to be sung by the **Udgatri**, the Sama Vedic priest.

The **Atharva-Veda** Samhita is meant to be used by the **Brahma**, the Atharva-Vedic priest, to correct the mispronunciations and wrong performances that may accidentally be committed by the other three priests.

The **Brahmana** portions guide people to perform yagna. They are prose explanations of the method of using the **Mantras** in the **Yajna**.

There are two Brahmanas to the Rig-Veda-the **Aitareya** and the **Sankhayana**. "The Rig-Veda", says Max Muller, "is the most ancient book of the world. The sacred hymns of the Brahmanas stand unparalleled in the literature of the whole world; and their preservation might well be called miraculous."

The **Satapatha Brahmana** belongs to the **Sukla-Yajur-Veda**. The **Krishna-Yajur-Veda** has the **Taittiriya** and the **Maitrayana Brahmanas**. The **Tandya** or **Panchavimsa**, the **Shadvimsa**, the **Chhandogya**, the **Adbhuta**, the **Arsheya** and the Upanishad Brahmanas belong to the Sama-Veda. The Brahmana of the Atharva-Veda is called the **Gopatha**. Each of the Brahmanas has got an Aranyaka.

The **Aranyakas** are the forest books, the mystical sylvan texts which give
philosophical interpretations of the rituals. The *Aranyakas* are intended for the *Vanaprasthas* or hermits who prepare themselves for taking *Sannyasa*. The *Upanishads* are the most important portion of the Vedas. The *Upanishads* are the essence or the eternal wisdom of the Vedas. The philosophy of the *Upanishads* is sublime, profound, lofty and soul-stirring. The *Upanishads* speak of the identity of the individual soul and the Supreme Soul. They reveal the most subtle and deep spiritual truths. The *Upanishads* are useful for the Sannyasins.

**THE ESSENCE OF THE VEDAS**

Live in the spirit of the teachings of the Vedas. Learn to discriminate between the permanent (Atman, the subject) and the temporary (body, the object). Behold the Self in all beings, in all objects. Names and forms are illusory. Therefore sublate them. Feel that there is nothing but the Self. Share what you have, -physical, mental, moral or spiritual, -with all. Serve the Self in all. Feel when you serve others, that you are serving your own Self. Love thy neighbour as thyself. Melt all illusionary differences. Remove all barriers that separate human from another human. Mix with all. Embrace all. Accept & respect all. Destroy the gender-idea and body & the race -idea by constantly thinking of the Self or the genderless, bodiless Atman. Fix the mind on the Self when you work. This is the essence of the teachings of the Vedas and sages of yore. This is real, eternal life in Atman. Put these things in practice in the daily struggle of life. You will shine as a dynamic Yogi or a Jivanmukta. There is no doubt about this.