<table>
<thead>
<tr>
<th>What to do</th>
<th>What to say</th>
</tr>
</thead>
<tbody>
<tr>
<td>Light lamp or candle</td>
<td>Sip water 3 times</td>
</tr>
<tr>
<td>Repeat to honor guru</td>
<td>Repeat for statement of purpose (holding rice and flowers)</td>
</tr>
<tr>
<td>Invoke Ganeshas by speaking of repeating while tapping shashi varnam chatur bujam temples prasanna vadanam dhyayet sarva vighno pashantayae</td>
<td>Invite Ganeshas to the pot maha ganapataye podjam karo</td>
</tr>
<tr>
<td>Place the Ganesh idol or photo frame facing East or West, but not facing the South.</td>
<td>Offer a place to sit</td>
</tr>
<tr>
<td>Offer water to wash hands</td>
<td>Offer water to drink</td>
</tr>
<tr>
<td>Offer water to clean feet</td>
<td>Offer water to offer water</td>
</tr>
<tr>
<td>Offer water to offer water</td>
<td>Offer water to bathe in snanam samarpayami (offer water on Ganesha’s head)</td>
</tr>
<tr>
<td>Offer an offering of rice and flowers</td>
<td>Repeat for statement of mamo patta samasta duritak shay embryos purpose (holding rice and flowers) maha ganapataye podjam karo</td>
</tr>
<tr>
<td>Offer a place to sit</td>
<td>Invite Ganeshas to the pot maha ganapataye podjam karo</td>
</tr>
<tr>
<td>Offer water to offer water</td>
<td>Repeat for statement of mamo patta samasta duritak shay embryos purpose (holding rice and flowers) maha ganapataye podjam karo</td>
</tr>
</tbody>
</table>

Each new activity or pujai is started by first worshipping and offering reverence to the holy God Lord Ganesh. 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. 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.

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.

Shree Ganesh Puja

On Shree Ganeshaya Namah

Om shri akshar padam bhur bhuvah sarvabhavah sarvaparvam sarvastivardhanam sarva gyanavaagya samirnate sky voice sarva vighnasya nirmochanaya samanaraya mahaye aham sarva prakriti trayate sarva prakriti trayate

Prachodayaat: On Ganesha’s head

On Ganesha’s head

Vakrtunda Mahaakaaya Suryakotee Sama Prabha Nirvighnam Kuru Me Deva Sarva Karshane Sarvadaa

Om Ekdantayaye Vidmahe, Vakratundaaya Dheemahi, Tanno Dhanti Prachodayaat, Om Gam Ganapataya Namah!
<table>
<thead>
<tr>
<th><strong>What to do</strong></th>
<th><strong>What to say</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Offer cloth, decoration and sacred thread in the form of rice</td>
<td>vasstra, alankara, upaveetartam, akshatan samarpayami (offer rice)</td>
</tr>
<tr>
<td>Offer sandalpaste on his head</td>
<td>ghandhan 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>
<tr>
<td>Offer flowers with each namaha</td>
<td>pushaihi poojayami (offer flowers while repeating the following names of Ganesha)</td>
</tr>
<tr>
<td></td>
<td>sumukaya namaha</td>
</tr>
<tr>
<td></td>
<td>yaekadantaya namaha</td>
</tr>
<tr>
<td></td>
<td>kapilaya namaha</td>
</tr>
<tr>
<td></td>
<td>gajakarnakaya namaha</td>
</tr>
<tr>
<td></td>
<td>lambodaraya namaha</td>
</tr>
<tr>
<td></td>
<td>vikataya namaha</td>
</tr>
<tr>
<td></td>
<td>vignarajaya namaha</td>
</tr>
<tr>
<td></td>
<td>ganadhpaya namaha</td>
</tr>
<tr>
<td></td>
<td>palachandraya namaha</td>
</tr>
<tr>
<td></td>
<td>gajananyaya namaha</td>
</tr>
<tr>
<td></td>
<td>vakratundaya namaha</td>
</tr>
<tr>
<td></td>
<td>shoorpakarnayaya namaha</td>
</tr>
<tr>
<td></td>
<td>herambaya namaha</td>
</tr>
<tr>
<td></td>
<td>skandapoonvajaya namaha</td>
</tr>
<tr>
<td></td>
<td>maha ganapatayae namaha</td>
</tr>
<tr>
<td></td>
<td>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 bhoo bhuvas suvaha</td>
</tr>
<tr>
<td></td>
<td>tat savitur varenyam</td>
</tr>
<tr>
<td></td>
<td>bhargo devasya deemahi</td>
</tr>
<tr>
<td></td>
<td>dhiyoyo na praoho dayat</td>
</tr>
<tr>
<td>Offer fruit</td>
<td>naivedyam navadeayami (sprinkle water on fruit)</td>
</tr>
<tr>
<td>Offer water 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 rotations in front of Ganesha, then say... sarva karyaeshu sarvada</td>
<td>vakratunda maha kaya</td>
</tr>
<tr>
<td></td>
<td>suryakoti samaprabha</td>
</tr>
<tr>
<td></td>
<td>nirvignam kuru mae deva</td>
</tr>
<tr>
<td>Offer water after eating</td>
<td>naivedyam anantaram achamaneyam samarpayami (offer water)</td>
</tr>
<tr>
<td>Offer water after eating</td>
<td>madhyae madhyae paneeyam samarpayami (offer water)</td>
</tr>
<tr>
<td>Offer rice</td>
<td>tamboolam akshatan samarpayami (offer rice)</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 Ganesha</td>
<td>yanni kanni cha papani</td>
</tr>
<tr>
<td></td>
<td>jannantara krutani cha</td>
</tr>
<tr>
<td></td>
<td>tani tani viina shyanti</td>
</tr>
<tr>
<td></td>
<td>pradakshina paday paday</td>
</tr>
<tr>
<td>Offer prayers</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>asmi bimbae sumukam navagraha diya 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</td>
<td>vastra, alankara, upaveetartam, akshatan samarpayami (offer rice)</td>
</tr>
<tr>
<td>and sacred thread in the form of rice</td>
<td></td>
</tr>
<tr>
<td>Offer sandal powder</td>
<td>gandhan dharayami (offer sandal)</td>
</tr>
<tr>
<td>Offer kumkum powder</td>
<td>ghantarayo 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>
</tbody>
</table>

What to do | What to say
--- | ---
Offer flowers | pushalihii poojayami (offer flowers while repeating the following mantras)
Japa Kasuma Sankasham
Kashapeyam Mahadviśam
Tamoim Sana Papagnam
Pramatosmi Divakaram
Om Suryaya Namaha
Dadhik Shankha Tusharabham
Ksheero Dharaiva Shambavam
Namami Shashinam Somam
Shambhor Mukuta Bhushanam
Om Chandisaya Namaha
Dharan Gavitha Sambhatal
Vidyut kant Sama prabham
Kumram Shakti Hastamcha
Tam Mangalam Pranamanyaham
Om Aparishkara Namaha
Priyangu Kallik Shyamam
Rupena Pratilim Budham
Saumyam Saumya Guruveetam
Tam Budham Pranamanyaham
Om Budhaya Namaha
Devanamchaa Rishinamchaa
Gurum Kanchana Samrthiram
Budhi Bhutam Tribhavam
Tam Namami Bhraasapatham
Om Guruve Namaha
Himakunda Mhinasabham
Dalyanaam Paramam Gurum
Sarva Sahastra Pravaktiram
Bhargavam Pranamanyaham
Om Shukraya Namaha
<table>
<thead>
<tr>
<th>What to do</th>
<th>What to say</th>
</tr>
</thead>
</table>
| Offer flowers | Neelanjana Samabhasam  
Raviputra Yoga Mannigajram  
Chaya Mantranda Sambhutam  
Tam Namami Shanishcharam  
Om Shanishchayana Namaha  
Arthakayam Mahaviyam  
Chadraditya Vimardanam  
Simhika Garba Santubhatam  
Tam Rahum Pranamanyaham  
Om Rahave Namaha  
Kalasha Pushpa Sankasalham  
Tarakagriha Maastrakam  
Raudram Raud ratmikam Goram  
Tam Ketum Pananamanyaham  
Om Ketave Namaha |
| Now take flowers and hold while reciting the following for all the planets and then offer. | Adityaya Somaya Mangalaya Budhayacha  
Guru Shukra Sanibesha Rahavay Ketavay Namaha  
nanavida parimala patra pushpani samarpayami |
| Offer incense | dhooopam agrahayami |
| Offer oil lamp | deepam darshayami |
| Offer water sprinkled on fruit | OM bhoor bhuvas suhawa  
tat savitur vareyam  
bhanga devasya deermahi  
dhiyoyo na prachao dasyat |
| Offer fruit | naivediyam navadrayam (sprinkle water on fruit) |
| With flower and rice in hand offer the food | OM pranaya swaha  
OM apanaya swaha  
OM yanaya swaha  
OM udanaya swaha  
OM samanaya swaha  
OM brahmanay swaha |
| Offer water | madhyae madhyae paneeyam samarpayami (offer water) |
| Offer water after eating | naivediyam anantaram achamaneyam samarpayami (offer water) |
| Offer rice in place of betel leaf | tambolam akshtatan samarpayami (offer rice) |

<table>
<thead>
<tr>
<th>What to do</th>
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</tr>
</thead>
</table>
| Light camphor or ghee wick and offer in 3 rotations in front of the planets and say... | ta tatra surya bhati  
nachandra tarakam  
nema vidhyut bhanti  
kuto yamagni  
tameva, bhatra, manubhati  
santram tasya bhasya  
sanvamsi vimabhati  
Adityaya Somaya Mangalaya Budhayacha  
Guru Shukra Sanibesha Rahavay Ketavay Namaha  
karpoo neerajannam sandanshayami, |
| Offer water | neerajann antaram achamaneyam samarpayami (offer water) |
| Do pradakshina and bow down and express your wish or desire to the Navagraha | yanni kanni cha papani  
jamantara krutani cha  
tani tani vinna shiyanti  
pradakshina paday paday |
| Offer prayers | Pratana namaskaram samarpayami |
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 ( सत्याचार 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 dedication for the practical welfare of mankind.
(1) 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 श्रीं मृणयीः श्रीं श्रयतां स्वाहा ॥ ३ ॥
om satyaṁ yaśaḥ śrīi mṛṇayi 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.

(2) इन्द्रिय - स्पर्श - मन्त्र
Indria - sparśa - mantra
( Touching of Limbs )
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.

ॐ वाङ्गमे आस्ये - ऋस्तु
om vāṅgame āsyē - ‘astu Mouth
Om. O God, bless me with good speech.

ॐ ना०सोंमे प्राणो - ऋस्तु ॥
om naasorme praṇo - ‘stu ॥ Both outsides of Nose
Om. O God, bless me with good brathing.

ॐ अक्षोंमें चक्षुर - ऋस्तु ॥
om akṣṇorme caṃśura - ‘stu ॥ Both Eyes
Om. O God, bless me with good eyesight.

ॐ कण-योर्मे श्रोत्रम् - स्तुति ॥
om karna-yorme shrotram - 'stu  || Both Ears
Om. O God, bless me with good hearing.

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

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

ॐ अरिष्टानि मे अन्त्यि तनू - स्तन्या मे सहसन्तु ॥
om arisṭāni me antyā 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.

ईश्वर - स्तुति - प्रार्थनो - पासना - मन्त्र
िश्वा- स्तुति - प्रार्थना - पासना - मन्त्र
Mantras for praise, prayer and meditation upon God

ॐ विश्वानि देव सवितर - दुरितानि परा सुव
मद्र त्रं त्रं आ सुव ॥ १ ॥
om viśvāni deva savitar-duritāni parā suva
yad bhadrāṁ tanna ā suva  || 1  ||
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 हिरण्यगढा सम - वर्त - ताग्रे भूतस्य जाता - पातिक आसीत् । स दाधार पृथिवी चामुंतेमां कस्मै देवाय हविषा विपेधेमण ॥ २ ॥
om hiranyagarbhaḥ sama - varta - tāgre bhūtasya jātāḥ
patireka āsīt  | sa dadhāra prithvim dyāmutemām
kasmai devāya haviṣā vidhema  || 2  ||
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.
ॐ येन येन नाकः ।

यस्य च्छाया - अमृतं यस्य मृत्युः: कस्मे देवाय हविषा विधेम || ३ ॥

om ya ātmadā baladā yasya viśva upāsate brahmaḥ yasya devāḥ

yasya cchāyā - 'mritaṁ yasya mṛtyuḥ kasmai devāya haviṣā

vidhema || ३ ॥

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.

ॐ यः प्राणाति निमिषाति महित्वेक इद्राजा जगतो बमृह ।

य ईशां अस्त्य द्विपदश-चतुर्यां: कस्मेऽदेवाय हविषा विधेम || ४ ॥

om yah praṇaṁ nemiṣaṁ mahitvaṁ idrājan jagatsamam

yasya dvipadaś-catuspadah kasmai devaiya haviṣā vidhena

|| ४ ॥

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.

ॐ यः प्राणाति निमिषाति महित्वेक इद्राजा जगतो बमृह ।

य ईशाः अस्त्य द्विपदश-चतुर्यां: कस्मेऽदेवाय हविषा विधेम || ५ ॥

om yaḥ praṇaṁ nemiṣaṁ mahitvaṁ idrājan jagatsamam

yasya dvipadaś-catuspadah kasmai devaiya haviṣā vidhena

|| ५ ॥

Om. Om is the Creator of everyone and everything. Om 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.

ॐ यः प्राणाति निमिषाति महित्वेक इद्राजा जगतो बमृह ।

य ईशाः अस्त्य द्विपदश-चतुर्यां: कस्मेऽदेवाय हविषा विधेम || ६ ॥

om yaḥ praṇaṁ nemiṣaṁ mahitvaṁ idrājan jagatsamam

yasya dvipadaś-catuspadah kasmai devaiya haviṣā vidhena

|| ६ ॥

Om. Om is the Divine Father. Om is the creator of the 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.

ॐ यः प्राणाति निमिषाति महित्वेक इद्राजा जगतो बमृह ।

य ईशाः अस्त्य द्विपदश-चतुर्यां: कस्मेऽदेवाय हविषा विधेम || ७ ॥

om yaḥ praṇaṁ nemiṣaṁ mahitvaṁ idrājan jagatsamam

yasya dvipadaś-catuspadah kasmai devaiya haviṣā vidhena

|| ७ ॥

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!
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.

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

1. Agni meede purohitam yajyasya deva-mrit-wijam.  
Hotaaram ratna-dhaatamam - Rig Veda 1:1:6

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]
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 (सृिजन ऊयति) and Agni, the symbol for all energies, is the witness to that yagna.

21. सा न: पितेव सूनवे अभिपुणानो भव। सचस्या न: स्वस्त्ये॥

3. तवा नौ मिमितामधिना भग। स्वस्ति देव्यदितिर्म अन्तर्वन्त:।

स्वस्ति पूषा असुरो दयातु न:

3. Swasti no mimeetaam-ashwinaa bhagh swasti dev-yaditir anar-vanah. Swasti pooshaa asuro dadhathaah nah swasti dyaaawaa prithivee suche-tunaa

(अथवा) अथायपक और उपदेशक, श्री एवं पुरुस्क, दिन तथा राति सुर्य और चन्द्र तथा प्राण औरअथवा (ना:) हमारे लिए हिस्ट्र सूल (मिमीताम) प्रदान करे। (भगा:) ऐसेर्वेक्षाली

4. स्वस्त्ये वायु-मुप ब्रजवधेष सोमम स्वस्ति भूवनस्य यस्मिति:।

बृहस्पति सर्वगण स्वस्त्ये स्वस्ति आदित्रासो भवन्तु न:॥४॥


हम लोग (स्वस्त्ये) सूल, शान्ति और आनन्द की प्राति के लिए (वायुम) ब्रज के सागर और (सोमम) शान्ति के सागर परमात्मा को (उप ब्रजामहे) उपदेशक हैं, उसका महत्त्व का गान करते हैं, उसकी उपासना करते हैं (या:) जो (भूवनस्य) ब्रजवधा अन्तर्वन्त का (प्राण:) फूलक और रक्षक है, वह हमारे (स्वस्ति) कल्याण करे। (सर्वगण) गणं-समुद्रय-शिव-शिव-प्रियाप्तसङ्गित (वृहस्पतिम) वेदविवा के रक्षक आयारा का हम (स्वस्त्ये) अपने कल्याण के लिए आश्वास न करते हैं। तथा (ना:) हमारे (स्वस्त्ये) कल्याण के लिए (आदित्यास) केट-केट-बेदामहा में निग्नत अहंकारसी वस्त्र के अस्त्रण ब्रह्मचारी (भवन्तु) उपजा।
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. [Fire: it brings heat to mankind, causes food to be cooked. Forces that bring light: sun, moon, stars, scholars]

6. Swasti mitraa varunaa swasti pathyev revati Swasti na indrash chaag-nish cha swasti no adite kridhi.

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. Swasti pumpyamun charem pura antaraksabadhiv. Punardudhataanta jaanata

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 Vaishyas, the owners of wealth in society. Never hurt: refers to the Kshatriyas, the protectors in society. They never hurt, they protect. 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.

8. Ye devaana yuhshyaa yuhshyaa manoharydhira amrataa raktaaan: te nay
raasantamagamrutha yuuvah pantaasvastitma: sadaa n: \[8\]


(ve) ye (devaanaam) vijnanam-in manah vijnanam-purnam-in (yuhshyam): purnaah j e jo (amo) manasthit lohagam-in kaa (yuhshyam): yuhshyam, manasthit, vijnanam-bhii jyothi saadhan te b beetle jo (amataa) jeevamrutu and (krttaa) sath kaa jaanasevate te (te) ye vijnanam-lohag (आध्य) aaj, iss bhaaratam jeevanam-in hi (na) ham lohagam-in kaa (उर- गाम) aarti pradhananti jnaan, vijnanamayam kaa (raasantaam) praddhanam kaa. (devaa) (puupam) tum svab (śvastitam): aapne kalyanakari upadhyaadhi kaa dhan aur upadeo bhojaa (sata) sada (n): hamaari (path) rashaa karo.

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. Chehanno maaatadhumatiprabhute ppy: piiruun dhoyooridhirddhivah: \[9\]


Uktah shusmaan vrisha bharant swapa-sas taan adityaan anu madaa swastaye.

(cheeyo) nite sadhkaari vijnanaa kaa lalit (maata) sakkha narmam and pataa poyan karanvahali bhumi maata (sadhuma) maairum-yum (py) khit and rataa adhi kaa (pinke) prasan karthee ha tyaa (adabhaa:) meyoh saa aachyadit (adityaa:) aannah kaa and (jno:) chulok (piirupam) amrut- kunth bhijeel kaa barata ha (tan) un (ukthdamaan) vijnaya kaa bodh-ke pradhyant (vruhamrana) aakasah te khar koo bhojaneval, bhojman karatee naa nityan (śvastaa:) karmkaandam praanin, atithant mahataavakari (adityan) bhupini maataa kaa puurn kaa (śvastaa:) kalyanam kaa (lakir) (anu maan) karo,

Unaka swagat-santakar and usnsa praman karo.

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. Nuchhassho anunimipto ahranto bhudevahs ahaatmaanah: \[10\]

Jyootimaya ahiimaya ahaanaso diho vartmaan vasate swastaye \[10\]
Jyotee rathaa ahi-maayaan anaa-gaso divo varsh-maanam vasate swastaye.

12. Ko v: stooma rathati yeh ju-joshatha vibhesh devaaso muntoo yishshan ।

13. Yebhyo hotraam pratha-maama-yje manuh samid-dhaagnir manasaa sapta hotri-bhiih Ta aadityaa abhayam
sharma yach chhata sugaa nah karta supathaa swastaye.

havan kund, the yagna altar. Unto these magnified sons of Mother Earth, and unto the Mother Herself, with words of salutation and praise, do I offer my service for swasti.

O Thoughtful Sages! I address this question to all of you present around this havan kund, the sacred altar; "Who has composed of light, possessing unrestrained intelligence, and sinless, they live in the exalted regions of heavenly bliss to point the way to pre-eminent in knowledge, who among you will perform the 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]

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.


11. Sam-raajo ye su-vridho yajyam aa-yayur a-parih-vritaa dadhire divi kshyam.
Taan aa-vi-vaasa namasaa su-vrkti-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
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 ईश्वर सुवर्नस्य अचैतन्य स्वास्थ्य स्थातुर्जत्थ मन्तवः। ते

नः कुर्तृदकुर्तृदातस्यस्पर्श्ययः देवाः। पिपुताः स्वस्त्येः ॥ 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. भरोष्णिन्द्र सुहृद्ध हवासेहोधोपुवेच सुकृतं देवं जनमाः। अभिन्निविंत्र

वरुण सात्ये भगं ध्यानपूर्वित्व मुखः। स्वस्त्येः ॥ 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.

16. सुवर्नां पृथ्वीवित्रं यामेहसं सुवर्णांमदेंति सुप्रभृतिम। देवी

नावं स्वरित्रामनः समथवन्तीमा रुहेमा स्वस्त्येः ॥ १६॥


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 unleashing-upon such a divine boat do we seek to embark, to be led to the shore of swasti.

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

17. विश्वे जयत्रा अथि बौधतौत्यं त्यायं नो हुवेयां अभिहितः।

सत्यवां नो हुवेयां हैवेम श्रृण्टेतो देवा अवसे स्वस्त्येः ॥ १७॥


All ye ceremonial ones! instruct us with your authority for our protection, and save us from violence caused by forces of evil.

Ceremonial ones: people profieicent in performing the rituals.

18. अपामीवामप विश्वामनोहि तम अपारति दुर्विभूतांमधापतः। आरे

देवा हेयो अस्मचयोत्तोरे-णः। शमं चोच्चता स्वस्त्येः ॥ १८॥-३४०

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Away with disease; away with every thing 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.]


Yam adityaa-aro nayathaa suunee-chhawarniti vishtuaani duritaag swastaye. 19. -

19. Arishtah sa marto vishwa edhate pra-pra-jaabhir jaayate dharmanas pari.

Yam adityaa-aro nayathaa suunee - bhir ati vishwaani duritaag swastaye.

In this world, that man who is surrounded by dharma remains unhurt. He prospers, and becomes famous through his offspring. Him the adityas lead with good guidance and wisdom, for the sake of swasti, across all courses of evil and adversity.

[Dharma: natural law and duty. Adityas: sons of the earth, great men who bring benefit to all mankind.]

20. Yee dewassodevam rajasaattaa yee shurstaa maattaa hitate dhane.

Prataarvayaa rathmintr saanavisimritatmaa shadayaa swastaye. 20. -

20. Yam deewaaso ‘watha vaaja-saatnaum yam shooara-saatnaa maruto hita dhanee.

Praatar vaavanam ratham-intra saanaa-sim arishyantaam aa-ruhemaa swastaye.

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 coordinately.]

21. Swasti n: puuthyaau dhanvasu swastayya bhuunee swarti. Swasti n:

Purnakrtyaau yonnaa-ruhito swasti raahe maruto dadhaftaa.

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)]


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.]


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.]

25. Devaanaam bhadraa sumatri rijoo-yataam devaanaam prati-pranaa param sevato pashoon devaa na aayuh prati-rantu jeevase.

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. स्वस्ति न उत्त्रो बुद्धश्रवः स्वस्ति नः पूषा विश्वेदा:। स्वस्ति
नस्तात्यः क्षरिणेमः। स्वस्ति नो बुद्धस्पतिदेवातु॥ २७॥ - यजु ।


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.]

28. मृदं कर्णीमः श्रुण्याम देस्व मृदं फंद्ये-मा श्बंधिर यज्ञाः। स्थिरेण
रजेन स्त्रीण-वाणां संस्तीमिः। व्यंशोभि देवविहिम यदयुः॥ २८॥ यजु ।

P० २२।२१


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. अग्नि आ याहि बीतघे गृहानो हव्यदातये। नि होता सति
वर्धिषि॥ २९॥ सामो १।१।१


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.
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.

(5)

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.

śaṃtiḥ karaṇaḥ

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 the actions of righteous people create an atmosphere and may the soul, who performs actions and is born again and again, progress in peace.

May fire, whose force is light, bring us peace. May the spacious earth, with its life-sustaining grains, mountain-shaped masses of clouds, rain down peace, and may our invocations of Nature’s bounties be chanted in peace.

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.

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 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 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.]


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 vrata-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.

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 divyaa 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.

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.

May all of Nature’s bounties yield peace unto us. May 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.

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.

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.
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.

अहानि शम्भवन्तु नः: श्री रात्रि: प्रति धीयताम्। शान्त इन्द्राधि
भवतामिविभ: शान्त इन्द्रा-वरहि रात्र-हव्या। शान्त इन्द्रा पूणणा
वाजसातो शमिन्द्र:- सोमा सुविताम् सँ यो:॥ १६॥ - यजुः ३६।८

16. Ahaani sham bhawantu nah sham raatreeh prati dhee-ya-
taam. Shanna indraag-ni bhawataam avobhih shanna indraa-
varunaa raata-havyaa Shanna indraa poosha-naa vaaja-saatau
shamindra somaa suvi-taaya sham yoh.
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.

शान्तो देवोरिभविष्य आपौ भवन्तु पीतये। शंयोरभविष्यवन्तु नः॥ १७॥ -
यजुः 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 shanti-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 shantii – 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.

19. Tach-chakshur devahitam
purastaach chhukram uch-charat.
Pashyema sharadah shatam
Jeevema sharadah shatam
Shrinu-yaama sharadah shatam
Pra-bravaama sharadah shatama
denaah syaama sharadah shatam,
Bhooyash cha sharadah sataat.

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.]
hidden in the innermost recess of our heart, may that my mind be filled with beautiful and benevolent thoughts.

यत्यद्रामतु चेषो धृतिः यज्योतिःतत्त्वं प्रजासु। यस्मात्र ज्ञाते
किंचिं करों कियं तन्में मनः। शिवसंकल्पमस्तु ॥ ३ ॥


The mind which is consciousness in itself, which is awareness, that which is patience, and sustenance and memory, that which is the amrita 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.

चेन्द्रस्मृते भुवनमविश्वत परिधृति ममते सवेम ॥

चेन्य यज्ञसत्यं संसहोता तन्में मनः। शिवसंकल्पमस्तु ॥ ४ ॥


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. Yajna: all activity of worshipping, harmonizing and sharing. Life itself is All Yagna performed with these seven priests. Extended and spread: in our consciousness]
5. Yasmnnn richah saama yajoomshi yasmin pratish-thi-taa ratha-
naa-bhaa-vi-vaa-raah. Yas-minsh-chittam sarva-motam prajaa-
nam tan-me manah shiva-sankalpam astu.
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.]

6. Su-shaa-rathir ash-waan iva yan manushyaan ne-nee- yate
bhee-shu-bhir vaa-jina iva Hrit pra-tish-tham yada-jiram javish-
tham tan-me manah shiva-sankalpam astu.
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.

अग्नये ध्यान मन्त्र

Agnaye dhayan mantra

Om sa naḥ pavasva śaṁ gave śaṁ janāye śamarvate ।
śaṁ rājannau-śadhibhyāḥ

Om. O Omnipresent God, may our wealth bring us peace. May
food and herbs bring us happiness and peace.

Om abhayam naḥ karatyant-rikṣama-bhayam dyāvā-
prthiavi ubhe ime ।
abhayam paścā-dabhayam purastā-duttarā-dadhara-
dabhayam 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 un-afraid of the old and the young, and the rich and the poor.

ॐ अभयं मित्राः-दभयं-अमित्राः-दभयं ज्ञाताः-दभयं परोक्षात्।
अभयं नक्तमाः-अभयं दिवाः नः सर्वं आशा
म्म मित्रम् भवन्तु
om abhayam mitrā-dabhayam-amitrā-dabhayam
jñātā-dabhayam parokṣāt

abhayam naktama-abhayam divā naḥ sarvā āśā
māma mitram bhavantu

Om. May we be un-afraid of our friends or enemy. May we be un-afraid 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.

ॐ भूभुवः स्वः॥

Agni -- prajvalana -- mantra

 (“Kindling the sacred fire”)

ॐ भूभुवः स्वः॥

Om bhūrbhuvah 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 भूभुवः स्वः- रिव भूम्भा पृथ्वीव वरिष्णा।
तस्यास्ते पृथ्वीव देवं - यजनि
पृष्ठे-अग्नि-मन्त्रा-दाह्या-द्धे
om bhūrbhuvaḥ svadyaoyo - riva bhūmnā
prthiavīva varimṇā ।
tasyāste prthivī deva - yajani
prṣṭhe-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 stays lit, add more camphor, Ghee & samidhas while reciting the following mantra.

agni -- pradīpana -- mantra
(Arousing the sacred fire)

Om ud-budhyasvāgne prati-jāgrhi tva-miṣṭā-पुर्त्ते
saṁ-ṛje-thāmayanca ।
asmint-sadhashe adhyutta-rasmin viśve-devā
yajamānaśca 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)

Prathama -- samidha -- dhana mantra

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 1st. Samidha in the Havan Kund.

Dvitiyae -- samidha -- dhana mantra

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

Om ayanta idhma atmā jāta-vedastene-dhyasva
vardhasva ceddha vardhaya cāsmān prajayā paśu-
om samidhā-agnim duvasyata ghṛtaira-bodhayatā-tithim lāsmin-havyā juhotana svahā

idamagnaye jāta-vedase -- idāṁ 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 जातवेदसः स्वाह। इदमः जातवेदसे

इदमः मम

Om su-samiddhāye śociṣe ghṛtam 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 IIrd. Samidha in the Havan Kund.

ॐ तन्त्वा समिद-भि-रंगिरो घृतेन वर्द्धया मसि।
ब्रह्म्च्छोचा यविष्ठ्य स्वाह। इदमः अन्गिरसे - इद्द्रा मम॥

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.

ॐ तृतीये समिधा धान मन्त्र

तृतीये समिधा धाना mantra
(11)

घृता - हुति -- मन्त्र

ghṛtā - huti -- mantra

Recite the following mantra five times with ghee ahuti each time

ॐ अयंत इद्धम आत्मा जात-वेदस्तने-ध्यसन वर्धसन चेद्वर्धय

चास्मन् प्रजया पशु-भिर-ब्रह्म-वर्चसे-नात्रा-चेन

समेध्य स्वाहा || इद्मधये जात-वेद्से - इद्न मम ||

om ayanta idhma ātmā jāta-vedastene-dhyasva

vardhasva ceddha vardhaya
cāsman prajayā pasu-bhira-brahma-varcase-nāmā-
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 प्रासेचन 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 - उन्मन्यस्व || १ || पूर्व

om adite - ‘nu-manyasva || 1 || pūrva

“ EAST ”

Om. O Aditi, listen to our prayers.

ॐ अनुमते - उन्मन्यस्व || २ || पश्चिम

om anumate - ‘nu-manyasva || 2 || paścima

“ WEST ”

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

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

ॐ देव सवितः प्रसुव यज्ञं प्रसुव
yajñam prasuva
yajña-patim bhagāya |

divyo gandharvaḥ ketapūḥ ketannaḥ punātu
vācaspatir - vācam naḥ svadatu || 4 ||

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)
आधारा वाज्य भागाहुति मन्त्र
āghārā vājya bhāghāhuti mantra
( for knowledge, progress & success )

Host should offer Ghee ahutis with following four mantras.

ॐ अग्नये स्वाहा । इदमग्नये -- इदन्न 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 । इदमसोमाय -- इदन्न 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 -- इदन्मम ॥ ३ ॥

Om prajāpataye svāhā ।
idadh 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 इंद्रया स्वाहा। इदं इंद्रया -- इदन्मम ॥ ४ ॥

Om indrāya svāhā ।
idam indrāya -- idanna mama ॥ ४ ॥

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

( 14 )

सामान्य प्रकरणम

Samanya prakaraNam

ॐ भूरम्ये प्राणाय स्वाहा।

Om bhoo-ramyey praanaaya swaahaa.

ॐ इंद्रम्ये प्राूणाय-इदन्मम ॥ १ ॥

Indramyey praanaaya -- Indnmaa ॥ १ ॥

Om bhoo-ramyey praanaaya swaahaa.

Indam agnaye praanaaya, idanna mama.

Unto the earthly fire that acts like breath to energize all creatures, do I make this truthful offering.

ॐ भूवर्येवपानाय स्वाहा ॥

Om bhuvarevaapanaya swaahaa.

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

ॐ वायवेदपानाय - इदन्मम ॥ २ ॥

Vayavevedapanaya -- Indnmaa ॥ 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.

ॐ स्वरादित्याय व्यानाय स्वाहा ॥

Svaradityaya vyanaaya swaahaa ॥

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

ॐ वायवेदपानाय - इदन्मम ॥ २ ॥

Vayavevedapanaya -- Indnmaa ॥ 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.
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.

ॐ यद् बहुः कृमणो अचारी रीति यद्व न्यून-मिहाकरम्।
अपिष्टत् स्विष्ट कृत् विधात सर्व स्विष्ट सहुत्त करोतु मे।
आग्ने स्विष्ट कृते सहु-तहुते सर्व-प्रायश्चित्ता हु-तीनां
कामानं सम्पद्द्वित्रे सर्वानं: कामानं समुद्य स्वाहा।

Om bhoo-r bhuwah swaragni vaay-va-ditye-bhyah
praana-paana vyaane-bhyah swaahaa.
Idam agni vaay-vaa-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.

ॐ यद्य कर्मान्-अत्यर्थी रीति यद्व न्यून-मिहाकरम्।
अपिष्टत् स्विष्ट कृत् विधात सर्व स्विष्ट सहुत्त करोतु मे।
आग्ने स्विष्ट कृते सहु-तहुते सर्व-प्रायश्चित्ता हु-तीनां
कामानं सम्पद्वित्रे सर्वानं: कामानं समुद्य स्वाहा।

Offer as an ahuti a spoonful of Prashaad with the following mantra

ॐ यद्य कर्मान्-अत्यर्थी रीति यद्व न्यून-मिहाकरम्।
अपिष्टत् स्विष्ट कृत् विधात सर्व स्विष्ट सहुत्त करोतु मे।
� आग्ने स्विष्ट कृते सहु-तहुते सर्व-प्रायश्चित्ता हु-तीनां
कामानं सम्पद्वित्रे सर्वानं: कामानं समुद्य स्वाहा।

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) आज्याहुति मन्त्र

Prajapatyajhuti mantra

PRAA-JAA-PAT-YAHAHUTI:

--- CHANT SILENTLY

Om prajapatyayeswaha

Silent Oblation to Prajaapati with Ghee and Samaagree.

Om prajaa-pata-yeswaahaa. Idam prajapaye idanna mama

Unto Prajapati, the Silent Witness to the drama

of this Universe is this offering made. Nothing is mine.

(17) आज्याहुति मन्त्र

Mantras and Oblations for Big, Special Occasions.

PAVA-MAAN AAHUTI:

Oblations for the Purification and Enlightenment.

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.]

Om bhoor bhuwah swah. Agni rishih pawasa

pancha-janyah purohitah.

Tamee-mahe maha-gayam swaaha.

Idam agnaye pwa-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.]

Agni, Performer of benevolent deeds! Pour forth on us the brilliance of Divine Knowledge and heroic vigor. Grant us wealth that nourishes.

Agni, the Knowledgeable One! Drive away from us the tendency to show disrespect to any accomplished scholar in society. ... in our yagna, supreme in carrying our burdens, and supreme in brilliance, may you separate all forces of hatred from us.

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.

Eight Oblations for Auspiciousness. Offer Ghee only.

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.

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.

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.

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.

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.

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.

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.
While using that wisdom, let not my life be unexpectedly cut short.

Agni, 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.

While using that wisdom, let not my life be unexpectedly cut short.


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.


ॐ उद्दृत्तमं करण पार्श्वामस्म- द्वाराधमं वि मध्यमं अश्याय।
अथैं क्रयमादित्यम् ब्रह्ते तत्वान:- गलो अदित्येय स्माय स्वाहा।
इदं करणाय आदित्या- अदित्येय च - इद्दं मम। ॥ ७॥ ऋ १० ।

Om ud-ut tamam varuna paasham-asmad
avaa-dhamam vi madhaya-mam shra-thaaya.
Athaay vayam aaditya vrate
tavaa-naa-gaso adita-ye syaama swaahaa.
Idam varu-naayaa ‘dit-yaayaa ‘dita-ye cha, idanna mama.
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.]

ॐ भवतान्: समर्थनोऽस्मे सचेतसावर्षस्।
मा युः हि सिद्ध मा यज्ञायति जातवेदस्। सिनो भवतमथ्य नः:
स्वाहा॥ इदं जातवेदोपायाम्-इद्दं मम॥ ८॥ यजुः २ ।

Om bhawatan-nah sa-manasau
sa-cheta-saa vare-pasau.
Maa yajyam him sish-tam
maa yajyapatim jaataveda-sau
shivau bhawatam adya nah swaahaa.
Idam jaata-vedo-bhyaam, idanna mama.
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 )

prātāḥ - kālīna -- āhūti --- mantra

prātāḥ - kālīna -- āhūti --- mantra

(morning mantras)

ॐ सूयों ज्योति-ज्योतिर्-ति: सूयं: स्वाहा ॥ १ ॥

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

ॐ सूयों वर्चः ज्योतिर्-वर्चः: स्वाहा ॥ २ ॥

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

ॐ ज्योति: सूयं: ज्योति: स्वाहा ॥ ३ ॥

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

GO TO **** (common for morning & evening mantras)
(20)

****(common for morning & evening)

ॐ यां मेधां देवगणाः पितरश्रो-पासते ।
तया मामय मेधायाः मेधाविनं कुरु स्वाहा ।
on yāṁ medhāṁ deva gaṇaḥ pitaraś-co-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

(21)

गायत्रि मन्त्र
Gayatri mantra

Faculty of constant Bliss

ओऽमः मूर्तेव स्वः । तत्सर्वितुवर्गेणेः
भगों देवस्य धीमहि ।
धियो यो नः प्रचोदयात् ॥ यजुः ৩৬ ৩

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.

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.

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.
(22)

महा मृत्युञ्जय मन्त्र

Maha mrityunjaya mantra

ॐ त्र्यम्बकं यजामहे सुगंधिम पुषि -वर्घनम्।

उर्वा- सुकमित बन्धनान्मृत्यो - मुक्ती मा अमृतात् ॥

aum tryambakam yajāmahe sugandhim puṣti-vardhanaṁ | ñrvā- rukamiva bandhanānmarṭyo - mukṣiya maa āṁṛtāt ॥

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 Brahmri Vasishta who has given us this mahamantra, before beginning the Mahamrityunjaya Mantra will give us ENHANCED RESULTS.

(23)

पूर्ण आहुति मन्त्र

pūrṇa āhutī 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 mantras to avoid any splash.

ॐ विश्वानि देव सवितुरुरदितानि परासुव ।

yad - bhadrāṁ tanna āsua 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 अ नन्य सुपथा राये अस्मान-विश्वानि

yad vyaunāni vijñāna ।

उष्णे-व्यस्म-जुहुराण-मेनो भृतियां ते नम

उक्ति विवेधम स्वाहा ॥
Om agne naya supathā rāye asmān-viśvāni
deva vayunāni vidvān
yuyo-dhyasm-jjuhurāṇa-meano bhūyisthām
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 सव वै पूण ाहा ॥

Om sarvam vai pūrnaṁ 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

(24)

यज्ञ प्रार्थना

yajña prārthanā

Pūjniyā prabhō hamāre bhāva ujvala kijiye
छोड़ देवेंः छः कपट को मानसिक बल देनी चीये
chora deveṁ chala kapaṭa ko mānasika bala dijiye
वेद की बोलयाः सत्य को धारण करें
veda kī boleṁ ṛcāyeṁ satya ko dhārana kareṁ
हर्ष में हाँ मन्त्र सारे शोक सागर से तरें
harśa meṁ hom magna sāre śoaka sāgara se tareṁ
अश्व - मेधादिक ऋचायें यज्ञ पर उपकार को
aśva - medhādika ṛcāyeṁ yajña para upkāra ko
धर्म मर्यादा चला कर लाम दें सन्तसार को
dharma maryādā calā kara labha deṁ sansāra ko
नित्य श्रद्धा भक्ति से यज्ञादि हम करते रहें
nitya śraddhā bhakti se yajñādi hama karate raheīm
रोग पीड़ित विश्व के सन्ताप सब हरते रहें ॥

रोग पीड़ित विश्व के सन्ताप सब हरते रहें ॥

भावना मिट जाये मन से पाप अत्याचार की ।

भावना मिट जाये मन से पाप अत्याचार की ॥

कामनाये पूर्ण होवे यज्ञ से नार की ॥

कामनाये पूर्ण होवे यज्ञ से नार की ॥

लाभ कारी हो हवन हर जीवधारी के लिये ।

लाभ कारी हो हवन हर जीवधारी के लिये ॥

वायू जल सर्वत्र हो शुभ गन्ध को धारण किये ॥

वायु जल सर्वत्र हो शुभ गन्ध को धारण किये ॥

स्वार्थ भाव मिटे हमारा प्रेम पथ विस्तार हो ।

स्वार्थ भाव मिटे हमारा प्रेम पथ विस्तार हो ॥

इदं मम का सार्थक प्रति-एक में व्यवहार हो ॥

इदं मम का सार्थक प्रति-एक में व्यवहार हो ॥

मात करुणा रूप करुणा आपकी सब पर रहे ॥

मात करुणा रूप करुणा आपकी सब पर रहे ॥

( 25 )

कामना

सर्वं भवन्तु सुखिनः सर्वं सन्तु निरामयः:

सर्वं भद्राणि वध्यन्तु मा कथऽदुहः भागभवेतः

सर्वं भवन्तु सुखिनः सर्वं सन्तु निरामयः

सर्वं भद्राणि वध्यन्तु मा कथऽदुहः भागभवेत

( 26 )

शान्ति पाठ

ॐ वनस्पतियाः ह्यतिरापि ह्यति सत्यरोपयः

शान्ति : बनस्पतयः शान्तिराविख्य शान्ति सर्वः

शान्ति : बनस्पतयः शान्तिराविख्य शान्ति सर्वः

शान्ति : शान्तिरेव शान्ति सा मा शान्तिरेधि ॥ १२ ॥

शान्ति : शान्तिरेव शान्ति सा मा शान्तिरेधि ॥ १२ ॥

ॐ द्यात्संति-रिक्षा संति : क्षिप्री शान्तिरापः

शान्तिरोपयः शान्ति : वनस्पतयः शान्तिरेव देवः

शान्ति : क्षिप्री शान्तिरापः

शान्ति : क्षिप्री शान्तिरापः

शान्ति : क्षिप्री शान्तिरापः
The first (efficient) cause of all true knowledge and all that is known through knowledge is God (Parameshwar).

1. सब सत्य विद्या और जो पदार्थ विद्या से जाने जाते हैं उन सब का आदिमुल परमेश्वर है।

The first (efficient) cause of all true knowledge and all that is known through knowledge is God (Parameshwar).

2. ईश्वर सचिदानन्द स्वरूप निरर्थक, सर्वशक्तिमान न्यायाधीश 

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.

THE TEN PRINCIPLES OF A NOBLE SOCIETY

ārya samāja ke dasa niyama

1। सब सत्य विद्या और जो पदार्थ विद्या से जाने जाते हैं उन सब का आदिमुल परमेश्वर है।

2। ईश्वर सचिदानन्द स्वरूप निरर्थक, सर्वशक्तिमान न्यायाधीश 

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.
One should do everything according to the ethics, i.e. after due reflection over right and wrong.

2. Īśvara saccidānanda svarupa nirākāra sarvaśaktimāna nyāyākāri dayālū ajanmā ananta nirvikāra anādi anupama sarvadhāra sarvayāpaka sarva-antarāyāmi ajarā amara abhaya nitya pavitra aura sṛṣṭi - kartā hai | usī kī upāsanā karane yogya hai ||

3. 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 - vidyāyom kā pustaka hai | veda kā paṛhanā - paṛhanā aur sunanā - sunanā saba āryoṁ kā parama dharma hai ||

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

4| satya ko grahaṇa karane aur asatya ko choṛane ke liye sada udyat rahna chaḥiye ||

One should promote knowledge (vidya) and dispel ignorance (avidya).

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

6. Santān kā upakār karanā ātman kā mukhyā uddeśyā hā. Ārthānt Shāriirik, Ātmikānt, aur Sāmājikānt karanā ||

6| sansāra kā upakāra karanā isa samāja kā mukhyā uddeśyā hai | arthāta sārīrika ātmika aura sāmājika unnaṭi karanā ||

7. Santān kā upakār karanā ātman kā mukhyā uddeśyā hā. Ārthānt Shāriirik, Ātmikānt, aur Sāmājikānt karanā. Let your dealings with others be regulated by love, compassion and justice, in accordance with the dictates of Dharma.

7| saba se prītipūrvaka dharmānusāra yathāyoga vartanā chaḥiye ||

8. Avidyā kā nāśa aur vidyā kī vṛddhi karne chaḥiye. One should promote knowledge (vidya) and dispel ignorance (avidya).

8| avidyā kā nāśa aur vidyā kī vṛddhi karne chaḥiye ||
Nine Beliefs of Hinduism

Our beliefs determine our thoughts and attitudes about life, which in turn direct our actions. By our actions, we create our destiny. Beliefs about sacred matters—God, soul and cosmos—are essential to one's approach to life. Hindus believe many diverse things, but there are a few bedrock concepts on which most Hindus concur. The following 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 Rishis 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 & CO\(_2\) 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 CO\(_2\) & 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 CO\(_2\) is absorbed & hence maximum amount of Oxygen is released at these times.

  - A small amount of CO\(_2\) is also reduced to Formaldehyde due to photochemical reaction. Formaldehyde in presence of water vapor acts as a disinfectant & antiseptic.

\[\text{CO}_2 + \text{H}_2\text{O} + 112,000\text{ calories} = \text{HCHO (Formaldehyde)} + \text{O}_2\]

- 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 मनिवर आलिखान
तुम है शान्त रक्ष पाने तुम पिखर गान बिठाये
तेरी हैला ऐसी महान, बना मन मनिवर आलिखान
तुमी जल मे, तुमी धरती मे, तुम हर वात की हर पान मे
तुम हर दिल मे मृत्तिमन, बना मन मनिवर आलिखान
तुम हर गुल मे, तुम हर प्राण मे, तुम हर क्रम मे
tेरा रूप अनूप महान, बना मन मनिवर आलिखान
जानी किसने तेरी माया, किसने भेड़ तुम्हारे पाया
हारे ब्रदश मुनि कर ध्यान, बना मन मनिवर आलिखान
इ जीम फाटा की ब्रह्मी माया, सूर्य क्रोध इसे भगवान
कर कुछ जीवन का कल्याण, बना मन मनिवर आलिखान

जै जै पिता
जै जै पिता परम आनन्द दाता, जगदादि करार मुक्ति-प्रदाता
अनन्त और अनन्दि विशेषण हैं तेरे, तुम सुधि का सुधा तुम परी सन्तरां
सुधा से सुधा तु है स्वरूप इतना कि जिसमे ये ब्रह्मान्द सरान समाता
में त्योहर् व पारामागृह दिपु-रहें का यो प्रकृति सम्बन्ध है तुम्हारे ताता
करे शुद्ध निर्माण मेरी आत्मा को, क्रूः में विनय निवय सार सार एव आता
पितामहे मेरे भय आचारम ने कि, कित न जनम फटा ओर विनिकावणा
किना तेरे है कीन दीनी का बुध, कि जिसको मे प्राणी अस्तखा सुनाता
अभूत रस पिठामो कृपा करे मुझको, रहुँ सर्वभूदा तेरी कीर्ति को गाता

पितृ मातृ सहायक
पितृ मातृ सहायक स्वामी सर्वा, तुम तीह हेक नाथ हमारे हों
जिनके काँठ ओर आपारा नहीं, तीन के तुम हो रखवारे हों
सब भावना सदा सुखदायक हों, इस सुन्दर नाशन-हारे हों
प्रतियार्थ करो ताता ज़मा को, अविश्वास उसर ओर बारे हों
भुक्त है हम ही तुम को तुम को, हमारी सुधि नहीं विसारे हों
उपकारण के कधु अन्त नहीं, चित्र ही चित्र जो विसारे हों
महाराज महा महिमा तुम्हारी, समझे विरते विद्या वारे हों
शुभ आलिखानिततन प्रेम निमें, मन-मनिवर उज्जवल यारे हों
इस जीवन के तूम जीवन हों, इन आन्दोलन के तूम पारे हों
तूम सो प्रभु पाया प्रताप हरि, कीके दे अब ओर सहरे हों

है दुःखमय
है दुःखमय हम स्नाय को छुदताई दीलिये, दूर करके है बुढा को मोहाई दीलिये
ऐसी कृपा और अनुभव हम पे हो परमात्मा, हौं सभादत इस स्नाय के तूम के तूम घाटीमा
हो उनाला स्नाय के मन मे यागने के पक्षा से, और अंगरे दूर चाहा हो अधृत-नाथ से
खोटे उमा तेरे और तेरे गुण गाये स्मरी, छोटे जाओ दुःख स्नाय पारे स्मरी
सही विद्वानों को याग स्नाय मे दान हो, शुभ भाग के होये तत्तत सुहु तूम हों
हमन से हो सुन्दरित अनुद पर मनिवर बे देश, तुम जरूर सुखदायक होये जिन के बढ़े भेद
के द्रव्यारे मे होये स्मरी चूकवारी, होये आत्मा मे तीनी और बीन परमाथी
लोगी और तीनी कोरी की है हम मे न हो, सब भक्ति से बचे और छोड़ दें हाथ को
अच्छी समानात मे रहे और बेद भागन पर चले, तेरे ही होये उपासना और कुरुमी से बचे
कीर्तिमय स्नाय का इदुम शुद्ध अपने यागने से, मान फटो मे बढ़े यो सन्ता मंडक दान से
अभ सौंप दिया इस जीवन का
अभ सौंप दिया इस जीवन का , सब भार तुम्हारे हाथों में ।
हे जीत तुम्हारे हाथों में और हार तुम्हारे हाथों में ॥
मेरा निश्चय बस एक यही , इक बार तुहें पा जाएं ूँ ।
अर्पण कर दूःहनुमाया मर का सब प्यार तुम्हारे हाथों में ॥
जो जन में दह तो ऐसे तह जन जल में कमल का फूल रहे ।
मेरे अवशेष देखा समर्पित हों करतार तुम्हारे हाथों में ॥
यदि मानव का मुझे जन्म मिले तो तव चरणों का पुजारी बनूँ ।
इस पुजक की इक इक राग का हो तर तुम्हारे हाथों में ॥
जब जब सन्तार का केदी बन निध्वंस के साथ भाव से कर देंगे ।
फिर अन्त समय मे प्राण तरुः, सकार तुम्हारे हाथों में ॥
मुझ में तृष में बस में यही में नह तृष नारायण हो ।
मे हे संसार के हाथों में संसार तुम्हारे हाथों में ॥

ॐ गायत्रि मनः
प्राण प्रदत्ता सक्त जाता आनन्द दाता ऑ
सबिता माता पिता बरेंथ्य भगवन जाता ऑ
तेरा सत्य स्वरूप करें हम प्रापण दाता ऑ
प्रज्ञा प्रेतित करें सुभव विधानता ऑ
ओशम्, भूरुः: स्वः। तत्स्वितुस्वंतः
भगों दुःवस्त्र धीमहि। धियो यो: न प्रनोदयांतः

Here are some popular statements from ancient Sanskrit texts.
न हि ज्ञानं सद्याग्रम न -- nahi gyaanena sadRishaM
Nothing is equivalent to knowledge
वसुंद्रव कुटब्कं -- vasudaiva kutumbakaM
World is one family
सत्यमेव जयते -- satyameva jayate
Truth always triumphs
धर्मो रक्षति रक्षितं -- dharmo rakshati rakshitaH
He who carries out his duties shall be protected
सर्वेऽजनः: सुखिनोभव्यत -- sarvejanaH sukhinobhavantu
May all the people in this universe live with happiness and prosperity
जमना जाता: शुद्ध: सर्वे , कर्मेन ब्रह्माणो मवतिু --jnanamaa jaataH shuudraH sarve, karmeNa brahmaNaNo bhavati
All humans are Shudras by birth and they become Brahmans only through their deeds.
असतो मा रक्ष्यमय तस्तो मा ज्योतिर्लभ्य युक्तो माम 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 नर्यास्तु पूजन्ते समन्ते तत्र देवताः:
yatra naaryaastu puujyante, ramante tatra devataH
Where women are treated with dignity and Womanhood is worshipped, there Roam the GODS

पूर्ण सत्य विषया: बहुधा वदनिः ~ ekaM sat vipraH bahudha vadanti
There is but one God, learned scholars call this God by different names

ईशाः स्वप्नसत्यमेव सर्वं~ ishaavasyamidaM sarvaM
The entire universe is pervaded by God

सर्वं अमृतस्य पुत्रं~ sarve amR^itaaya putraH ~ We are all the children of God

अतिरिक्त विनयं पूर्णं ~ ati vinayaM dhuurtha lakshaNaM
Too much of humbleness is an attribute of a wicked person

अहीं महाशिं ~ ahaM brahmaasism
I am God (indicating God lives inside humans)

सोमं पापस्य करणम्~ lobhaH paapasya kaaraNaM
Greed is the root cause of sin

मातृ देवो म्भ मितु देवो म्भ ~ Aaparyaya devo devo bhav"
maatri devo bhava pitri devo bhava

आचार्य देवो भवास्ति ~ aachaaryya devo bhava atithi devo bhava
Treat your Mother, Father, Teacher and Guest like a God

सत्यं ब्रूयाति हिंद्रयं ब्रूयाति न ब्रूयाति सत्यं अविरं ~
satyaM bruuyaat priyaM bruuyaat na bruuyaat satyaM apiRyaM

प्रियं च ब्रूयाति एकं चर्मं ~ सत्यं अविरं ~
satyaM bruuyaat priyaM bruuyaat na bruuyaat satyaM apiRyaM

priyaM cha nannR^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

यत्र नर्यास्तु पूजन्ते समन्ते तत्र देवताः:
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satyaM bruuyaat priyaM bruuyaat na bruuyaat satyaM apiRyaM

priyaM cha nannR^itaM bruuyaat esha dharmaH sanaatanaH

Om is Brahman (Supreme) and Om is everything!

(om iti brahmaa om iteedaM sarvaM)

Om is Brahman (Supreme) and Om is everything!

अन्नता च बेदा:
anantaa vai vedaaH  
Knowledge is endless

Paropakaara puNyaaya paapaaya para peeDhanam  
Helping others is good, hurting others is bad.

uddharetaatmanaaaatmaanam  
One should advance oneself by one’s own efforts

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 Annaya. 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 Brahmacarins.

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 Brahman, 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 illusionary. 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.